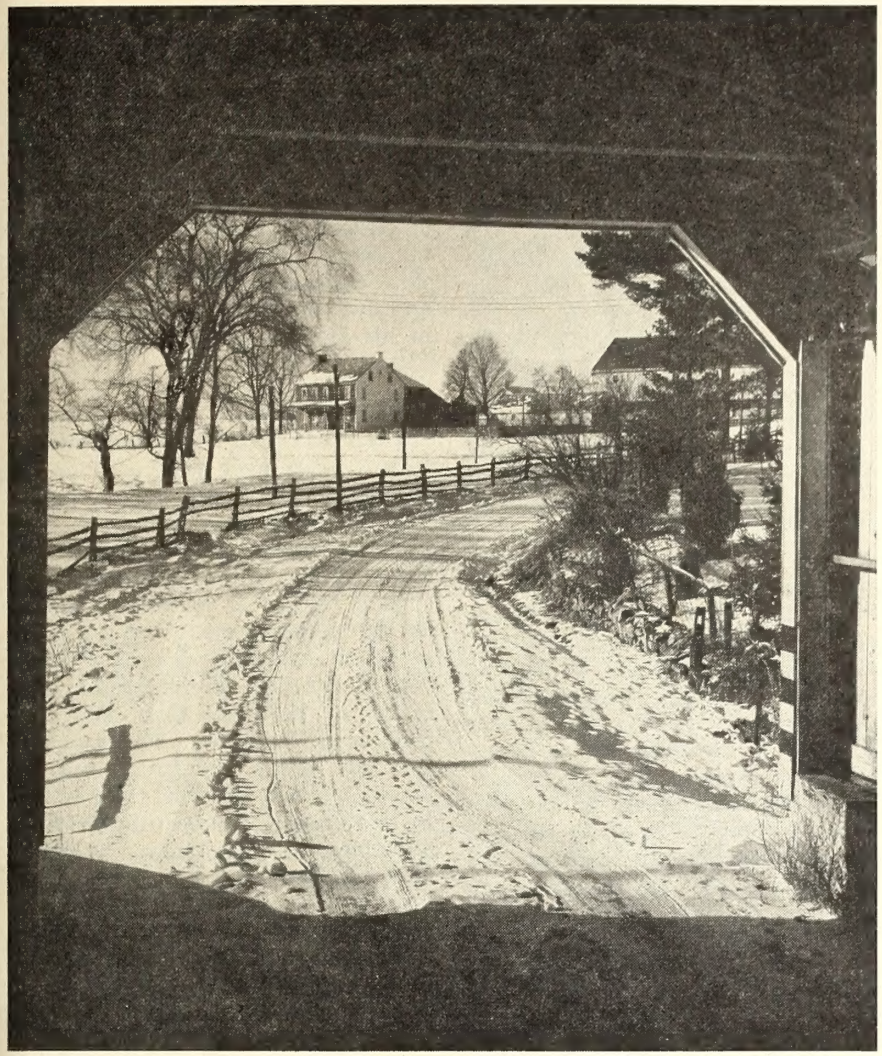

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Church of the Brethren
Gospel MESSENGER
JANUARY 1, 1955

709



H. Armstrong Roberts

Into Tomorrow

THIS January snow is like a lingering memory. It carries the marks of yesterday's traffic, the varied patterns of tires, the tracks of animals, the footprints of children walking home from school, the trail of a sled pulled crazily back and forth by happy boys.

The covered bridge is like a doorway opening into tomorrow. For a while the memories linger and we try to carry all our yesterdays with us into the new year. But sooner or later those images, like snow in the grip of a warm sun, melt away. And, however much we might like to carry the past year with us, we are bound to leave it behind when we take to the road. Though the sunlight melts, it also brings new life, new hope, new opportunities with each new day, new promises with each new year. And He who is our sun—Jesus Christ the same yesterday, today and forever—is the one who also calls us to "walk in newness of life."

Gospel Messenger

"Thy Kingdom Come"

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Volume 104 **Number 1**

In This Number . . .

Editorial—

Into Tomorrow 1
The Courage to Be Patient 5
At the Second Table 5

The General Forum—

Why I Believe in God. Inez Long 3
This New-dawning Year (verse).
Ora W. Garber 4
What Is Wrong With Parents?
Elmer I Brumbaugh 6
The Family Counsellor 7
A Christian Witness in East Germany.
H. G. Jacob 8
Blessed Are the Meek. Kirby Page 9
January (verse). Mary McDowell 10
Reviews of Recent Books. 11
Given to Hospitality.
Roger E. Sappington 12

News—

News and Comment From Around the World 14
Kingdom Gleanings 16
Church News 26

Brethren Service—

In Retrospect. Sam Robins 18
Brethren Tour Values 19

The Local Church—

Retrospect Is Essential for Growth 20
Christians in Retirement.
E. Floyd McDowell 21

Our Mission Work—

Three Months in India.
Mrs. Charles Weybright 22
Virginia Bollinger Schechter.
Mrs. Richard D. Sellers 23
Brethren Churches in the City 24

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Alcohol Is the Cause

The article on "The Psychological Basis of Alcoholism," by DeForest L. Strunk has many excellent statements in it and I can approve those statements wholeheartedly. But when Mr. Strunk says, "Alcohol does not cause alcoholism," he is, I think, in grievous error. I have before me a book written by an M.D. for medical practictioners. In this book there is a chapter on "Intoxications" which lists a large number of diseases caused by poisons. In each case a certain definite poison is mentioned as a cause of that particular disease. Two of those diseases are alcoholism and lead poisoning. In brief, the author says the cause of alcoholism is alcohol and the cause of lead poisoning is lead. Stated in another way, if no lead gets into the system there can be no lead poisoning and also there can be no alcoholism if no alcohol gets into the system.

If a person is a habitual user of alcoholic beverages, even in small quantities, frustration or maladjustment may cause him or her to imbibe more alcohol and may even lead to a final stage of alcoholism. Recently I heard a reformed alcoholic state that he was a user of alcoholic beverages in moderate quantities before the depression. During the depression he saw his business going to pot and he said that caused him to increase his drinking until he became an alcoholic. In this case frustration was a contributing cause, but not the primal cause, of alcoholism as the man admitted.

Mr. Strunk has put the cart before the horse as he practically admits in a later statement where he says, "Many people with personality difficulties will turn to other artificial solutions for their problems such as drugs and overzealous organizations." In short, people who are habitual users of alcohol turn to alcohol for escape when they are frustrated but those who have not previously used alcohol quite often turn to other means of escape from frustrations but some may turn to alcohol. . . .

The sad part about all this emphasis on alcoholism and the attempt to blame inherent neurotic tendencies and frustrations for alcoholism is that people lose sight of the main problem which is to prevent the manufacture and sale of alcohol for beverage purposes. That, of course, is just what the brewers and distillers and the purveyors of the poison want. . . .

All attempts at salvage of alcoholics is to be commended but if the churches of the United States limit their work to salvage operations, drunkenness will continue to increase until the United States goes down to destruction and possibly takes our entire civilization along with it. It is time for the church to be up and doing with regard to preventing the use of alcoholic beverages as well as all other dangerous narcotics. It is time the ministers of the gospel lead out in this crusade. . . . I thoroughly approve of all Dr. Strickler said in his letter. — John Woodard, San Dimas, Calif.

Pray It Down

There has been a growing concern in my heart over the condition of the world for some time and I believe the answer lies in a real spiritual revival of the salvation of Jesus Christ. The only way to have such a revival is to pray it down. So for several weeks I have been spending some time each day in prayer for this revival. I try to make it between nine and ten o'clock each morning. Now I would like all fellow ministers and as many laymen as will to join me in this prayer. Let us pray first for ourselves that we might be what God wants us to be; then pray that God will send a revival that will shake the very pillars of this earth and let that revival begin in our own hearts.

If you will join me, please drop me a card. I would like to know how large our prayer circle will grow. — A. L. Dixon, R. 5, Goshen, Ind.

• • •

Alliance Urges Ban on "Sunday Politics"

The banning of Sunday politics was urged by the Lord's Day Alliance of the United States in letters to the chairman of the national committee of each political party. The letters were signed by Melvin M. Forney, general secretary of the Alliance. He said, "More and more political campaigns are ultilizing Sunday, the Lord's Day, as a time for political campaigning. We believe this practice to be detrimental to our political life and not in the best tradition of the American way."

God goes on season after season brushing our landscapes with the fresh whiteness of snow, the delicate colors of springtime, with summer's full-blown harvests and autumn's mellow richness--all the miracle of life about us.



Heilman

WHY I BELIEVE IN GOD

Inez Long

SOME weeks ago a young person asked me, "Why do you believe in God?" My answer was simple. I believe in God because I need him. I need a relationship with a living spirit which makes me feel at home in life. I believe in God because I have found him to be, not so much a fact to be discovered, but a Person to be experienced.

Only people who need God will find him. Many people find satisfaction in a well-outlined, moral pattern of life, operating on the golden rule with its rewards of a fairly predictable nature. Many find poetry enough, poetry which speaks to the soul as one looks up into the blue of the high-pitched tent of night, pricked with a million self-lighting stars. But when I look at the deep unknown within my own life, waiting to be lighted with a wisdom and faith beyond my own, I need a Companion. And when I search for life fuller than I have known, then I need the God who beckons me with the words, "I have come that you might have life, and have it more abundantly. Seek and you shall find. Knock and it shall be opened to you."

I believe there is a God because I need someone to thank. One of the most satisfying skills of life, and one of its highest arts, is to be able to express appreciation. A word of appreciation is never out of place. Someone has said that the two ugliest words in the English language are *of course.* Just taking things for granted. A high school girl has clothes comparing favorably with those of the gang which means so much to her. A high school boy has the family car for use on week ends. Parents gave these, of course. Parents, being parents, just do things like that! A wife spends money for lovely things, money which her husband worked for her to have. Of course, he does. Husbands are just like that! A husband comes home for dinner in the evening, to find his wife a dainty and cheery hostess, lighting a table of loveliness and fine manners in the glow of the candlelight. Of course, she does! All of these small things we somehow take for granted. Yet in every case someone chose to do the generous thing, the kind thing, in order to spread happiness and to make life a finer

Wife of a pastor and former contributing editor of the Gospel Messenger

and more splendid place in which to live.

When we consider that those around us are free to bring shame on us, to discredit us and to make life miserable for us, and yet do not do so, then we ought to give thanks. People with rich hearts are those who have learned that all of life is a gift. For if those around us are free to make our lives distraught and meaningless, how much more so is the all-powerful God. Yet he makes his rain to fall on the just and the unjust. He goes on, season after season, brushing our landscapes with the fresh whiteness of the virgin snow, the delicate pinks and greens of the wispy springtime, the brilliant reds of summer's full-blown harvests and the mellow golds of autumn's richness. Thus life goes on for us all, a free gift. The tang of air, the warmth of sun, the dew of heaven—all these breathe new life into us with each breath. And when I feel the miracle of life all about me, tingling at my very fingertips, then I know there is a God. I need someone to thank for life itself.

I believe in God also because I need someone to trust. Like a small child, dependent on someone who knows better than I the ways of life, I need One who is wise, just and loving. I need someone to trust when my own security falls away like a pretentious mask and I know myself to be a fragile sliver of life, blindly picking my way through a universe whose laws are still largely undefined by man because they are unknown to man. To live in such a house of mystery requires faith in a gracious and wise landlord. I need someone to trust.

I need someone whose wisdom I can trust. Thomas Edison said that no man knows more than the millionth part of anything. Scientists tell us that a star exploded in the sky twenty million years ago, and that the light from the star is just now reaching the earth. Traveling 186,000 miles per second, the light has just now penetrated to the lens of earth's telescopes! "Such knowledge is too much for me," cried the psalmist. He knew, as wise men have always known, that God is the beginning of wisdom, the source of all knowledge. I need a God whose wisdom I can trust, who knows the unknown and who will show me, through humility of mind, what I need to know about the laws of this universe and how we can use them for man's well-being.

I believe in God because I need someone who is just, in whom to lay my confidence. When the petty snarls of disappointments come to us, it is refreshing to believe with the Old Testament writer, "The Judge of the earth can do no wrong." The immediate injustices of one's own small world, the sufferings of the innocent and the escape of the guilty, the stupidity of the good and the shrewdness of the wicked, these can eat out a man's heart unless he has faith that God's judgment is final, not ours. The wheels of God grind slowly but they grind exceedingly fine.

When a man can say that about the injustices of the world in which he lives, then shame and trial are turned to personal victory. When one trusts in God that he is just, the old feeling, "Something must be done about it," is set at rest. This does not mean that red-blooded men of courage do not roll up their shirt sleeves and put the large muscles of moral force to work against injustice. But when an impasse is reached and nothing can be done without losing a personal, spiritual victory, it is better to stop trying to win the case and to leave the matter up to God. He will make even the wrath of men to praise him.

I believe in God, lastly, because I need someone who is loving. Now love has had many tawdry associations, from the flimsy, Hollywood type of emotional explosion to the self-sacrificing parental-child relationships which do not bring free and creative life at all. But to enjoy a relationship with someone who gives approval to a person, just as he is, bringing confidence to one who has not attained, so that he can stand without embarrassment in the presence of one who has, himself, completely attained—this is to know the high pleasures of experiencing a loving Person.

As a minister's wife I have discovered that sometimes neighbors and parishioners do not like for a minister to learn to know

Continued on page 7

THIS NEW-DAWNING YEAR

ORA W. GARBER

Will this new-dawning year be truly new,
Or shall we live the old year once again?
Shall we permit old attitudes, old fear
To hold us on the level of last year,
To keep us from the deeds that we should do,
And stay the progress God would grant to man?

Our world needs men whose hearts are strong and true,
Old wrongs to right, wide human chasms to span.
Before us bright horizons spread afar;
Above us shines the radiant Guiding Star.
Will this new-dawning year be truly new,
Or shall we live the old year once again?

EDITORIAL

The Courage to Be Patient

PERHAPS it was just a coincidence. On the thirteenth anniversary of Pearl Harbor a newspaper column carried a quote that caught our attention. President Eisenhower had just told a press conference that Americans should not be goaded into warlike actions. It would have been easy, as the result of recent provocations, to beat the drums that encourage conflict. The Chinese Communists had sentenced thirteen Americans to prison as spies. American planes were shot down near Japan. An influential senator called for a blockade of Red China. But the President chose to face another direction. He said, "The hard way is to have the courage to be patient."

In our troubled world one hope of averting war rests in the patient but persistent attempts of leaders to find peaceful ways of settling disputes. The United Nations, with all its limitations, does provide a forum for public debate on issues and offers channels by which negotiation can proceed. The missing element, however, has often been the spirit of patience. Too many of our spokesmen have aired their own animosities openly and recklessly—and they have endangered the lives of millions around the world. This is no time to avoid difficult issues, to back down on principles, or to attempt to "appease" the Communist countries simply because they are powerful. But it is a time to explore peaceful methods of seeking justice and freedom for all men. It is especially encouraging to hear a man like President Eisenhower take his stand for patience.

One of our staff members wrote to the President in these words: "As a Christian and as a member of the Church of the Brethren, I appreciate and will continue to appreciate your attitudes and acts which place the welfare of the world first and humanity in general, even above the self-interest of the United States." Many of us find frequent occasions to criticize policies we cannot support. Likely we shall continue to do so. But would it not be well if we Christians spoke more often in appreciation of deeds and attitudes we do approve? Perhaps more leaders would have the "courage to be patient" if they knew that Christians pray for them and support them when they take an unpopular stand.—K.M.

At the Second Table

MOST of my thirty-three cousins can share the memory of Sunday dinners at Grandfather Bennett's. Almost every week during the summer months there would be twenty to thirty of us—uncles, aunts, cousins and friends—to be fed after church. In those days Grandfather was blind, but he recognized the voices of his grandchildren, just as he kept in touch with almost every one who came to church or a family reunion. There was plenty of help—and plenty of talk—in the kitchen, so that our grandparents could visit with their friends while dinner was prepared.

We cousins had a farm to roam over, but we stayed close by until dinner was served. Usually the table was enlarged to seat eight or ten persons. But the first table took care mostly of grandfather, any visiting ministers and their wives, and the men who were present. Often we boys had to wait for the second table, but our sacrifice was nothing compared to the cooks who sometimes waited until a third table could be set. Actually they seemed not to mind, for their chattering continued and there always appeared to be enough food.

Now that families are smaller and kitchens are so compact that there is room only for a breakfast counter, it seldom happens that so many relatives gather together at one time. Most of us, even the children, are served at the first table.

When it comes to sitting down to tables around the world today, we Americans have first choice. Our tables are well supplied and we waste far more than we care to admit. We are willing to share our surpluses with the second and third tables, but it is a little difficult to remember that our warmed-over bounty may not seem quite so tasty to those who go hungry while they wait for us to finish. Perhaps more of us, like those young people who live in German homes or those foreign workers who share the table of Asians and Africans, should take our turn at the second table.

There is one table, however, that should always be first. When we gather around the Lord's table in the communion service there should be no first and last. God's offering of the bread of life and the cup of blessing recognizes no prerogatives. Some Christians would like to limit their communion according to their own preferences, but God has no favorites. The Lord who instituted this holy supper made clear his own attitude toward distinctions of first and second, servants and guests, high and low. His table is always a first table, wherever and whenever it is observed. Why cannot all other tables—at home or church—be as free from class and creed distinctions? —K.M.

What Is Wrong With Parents?

Elmer I. Brumbaugh

I WAS walking down the street, going from my office to the juvenile court when I overheard two sixteen-year-old boys talking. One of them said, "I am lucky; I don't see my old man all week. When I come home from school in the afternoon he is at work. When I get up in the morning he is in bed still asleep." The second boy answered, "I am not so lucky as you. I have to put up with my old man every night."

A short time ago I had a typical experience. I interviewed a seventeen-year-old girl in the detention home who was there because she ran away from home and got married. She was an intelligent girl and a senior in high school. Her story to me was as follows: "My parents don't like the young man I married. They wouldn't let me date him; so we had to date secretly. He gave me a ring. My parents took me to court and made me give it back. The only objection they have to him is that he has to work for a living. He has a good job and I don't see why they should feel the way they do about him. Now he is in jail and I am here in the detention home because we ran away and were married. My parents want to have the marriage annulled."

This girl talked quite frankly. She said if she had had a chance to talk to a counselor before, she would not have run away to get married, at least not until she was through high school. When the counselor asked her why she did not sit down and talk frankly with her parents, she gave a very typical adolescent answer, "I couldn't."

I decided to ask some young persons why they cannot talk to their parents. I asked them to speak frankly, but in general terms. Here is what they said:

First boy—"Why don't our parents trust us? When I come in I am questioned on every little detail of where I have been, what I did and with whom I have been and if I am a little late getting in you should hear my Dad!"

First girl—"I would like to know what I can do about my Dad." Then she hesitated, while the crowd laughed. "What I mean is, Dad drives all my boy friends away. If my boy friend comes while I am upstairs getting dressed, Dad begins to ask him all kinds of questions: 'Where do you live? What does your father do?' So I hurry down as fast as I can and get him out of the house before Dad fixes it so he will never come back again."

I suggested that perhaps girls should talk to their parents about their dates. Another girl responded, "I don't mind talking to my parents about my dates but I do hate to have them pry into my affairs. When I do talk to them, well, what happens? A lecture: you shouldn't do that; don't you know better? on and on." "My Dad is a policeman," said another girl, "and every time I go out I get a thirty-minute lecture on the dangers of life and how careful I should be."

"My mother always acts," said another girl, "as though she

Youth counselor, employed by the Council of Church Women, Akron, Ohio



A third degree from dad or mother when a girl returns from a date discourages confidences and may lead to the serious trouble because of the feeling of distrust

From the film, City Story, produced by the Broadcasting and Film Commission of the National Council of Churches

thinks the worst of me. When I come in from a date she makes me feel as though I had forgotten all that she had ever taught me. She even accuses me sometimes of doing things which I had not done. I feel sometimes as though I will just give up and do the things she accuses me of."

"That's just the way I feel," said another. "When I come home from a date my father gives me the third degree. Sometimes I do things that I know my parents don't want me to do. I do not know why; I guess just to strike back at them."

At this point I tried to defend the parents. I started out by saying that I am a parent and I know a little bit how parents feel. When one of their children is out at night parents cannot sleep well until that child is home. I suggested that when young people find that they can not get home at the time their parents expect them they call them on the telephone. "What," said a boy from the back of the room, "and get the third degree over the telephone? That's what happens to me." Another boy said, "I would like to confide in my parents. I would like to have Dad do things with me but he is always too tired or too busy."

This is what our young people are saying, when they are given an opportunity, about their parents. It is a one-sided view and there is much the parents might have to say, but it certainly should make us do some serious thinking.

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

The question of "fun" comes up for discussion at our supper table quite often, and as puzzled but searching parents we appeal to you for counsel. Our children have a hard time believing that it is ever fun to work, while we, having grown up under the era of the "devil finds work for idle hands to do" keep trying to get them to feel that life isn't all play, that work can be recreation, and that fun is a word that has a good many different meanings. What light can you shed on our concern?

Puzzled but Searching Parents

Dear Friends:

You are facing a question that is more important than you may know. Fortunately it is also a question on which science has been gathering some data.

It is important that fun should be an important ingredient not only of the life of your children but of you as well. For the evidence seems to indicate that play is just as important as work, love and worship in contributing to a healthy and well-balanced personality. Authorities also believe now that play tends to make people live longer. Dr. David Fink says that most stress diseases would never develop if people balanced their lives with adequate recreation and play. Another authority flatly states that fun is the best thing ever invented for prolonging life.

All of this would seem to indicate that there is a sound urge within your children that causes them to argue for time to play. It would be best if they could convince their daddy and mother that it is just as important for them to play some as for the children.

It is true that fun may be found in many different ways. It may be experienced in dressing up and going out, in all sorts of games and amusements, in conversing and exchanging tidbits of gossip, in seeing ambition fulfilled, in social contacts with other people. All of these are potential sources of fun.

From the way you put the question, however, I am just a little suspicious that you yourselves do not permit yourselves to have fun. I suspect that you feel guilty when you take time out to have fun. And what cuts deepest with your youngsters, it sounds very much as though you are trying to convince them of something that they don't believe you really feel.

I would like to urge you to take some time to have some fun with your children. It is true that sometimes work can be fun. But do some things with them besides work. Play some games, go on some trips, go to some clean entertainment. There will be a new closeness between you, you will be healthier yourselves, and you probably will live longer. Good times to you.

Jesse H. Ziegler.

Why I Believe in God

Continued from page 4

them too well. It is as though a "man of God" will not love them any more, once he knows about them. Once he knows they are human men and women, he will abandon them! What a mistaken notion about great "men of God" and most of all, about God himself. He is not One from whom to hide. Rather, he seeks to woo and win the companionship of his highest creation, faulty though men are. He knows all about us, but this fact does not bar him from loving. His love is never exhausted. He loves to the end of loving, an infinity beyond human comprehension, but an infinite quality of love which we can experience completely through faith.

God gives every man the right to make mistakes. He never rejects anyone because he is mortal, else God would cancel out the validity of his own creation. If God made man, knows him and loves him just as he is, then man has no need to fear, or to bolster up himself with false pretensions, or to abandon confidence in himself. The first word of the angels at the birth of Jesus, that magnificent hour when God stepped down to earth to show men what he truly is, was simply this, "Fear not!" Such a God, who came to banish fear from men who feared nothing so much as the fact that they were mortal men, is the God of all who have found freedom and radiance in life.



Religious News Service

Some 400,000 Protestants from East and West Germany gathered about a huge cross in the Rosenthal meadows on the outskirts of Leipzig for the final joint service of the first German Evangelical Church Day observance ever held in the Soviet zone

How much freedom do Christians have in a Communist-controlled country? Here is a straightforward answer from East Germany

A Christian Witness in East Germany

H. G. Jacob

HOW much real freedom is there for the life of churches today in East Germany? By East Germany we understand the land situated between the border of the zone and the Oder-Neisse line, and officially designated as the German People's Republic. To answer this question let us consider the life of our *Evangelische Landeskirche* (Evangelical Church) since, compared to this body, other churches like the Methodist and the Baptist represent very small minorities. The number of those still belonging organizationally to a Christian confession in our country may well be estimated at eighty per cent at least of the total population. We have to be content with estimates here.. For our authorities do not release official statistics concerning religious affiliation and the churches themselves are not allowed to work out statistical material for their own use.

We shall answer the question we have posed with only the recent situation in the summer of 1954 in mind. The different stages in the history of the strained relations between church and state since 1945 will, therefore, not be outlined here. This history was rich in dramatic conflicts culminating in the spring of 1953. The period in which the life of the churches was deeply scarred by harsh measures on the part of the state administration, by ideological propaganda in schools and universities, party courses and public meetings, and by a skilfully planned press campaign will not be dealt with here. This period came to an end when the "new line"was proclaimed. We gratefully acknowledge that the promises made at that time to the churches have been fulfilled up to now. That is why things are much easier for the churches under the new policy than they were even two years ago. It is important to stress this change. Press coverage of the campaign against the churches tended to persuade public opinion abroad that our existence as Christian churches was unbearably difficult. Truth requires that we oppose those erroneous statements under the present circumstances. The situation we live in is neither sensational nor dramatic.

General superintendent, Evangelical Church in Germany

However, we cannot confine our answer to the question about the possibilities for Christian witness in East Germany only to the practical life of our church communities at the present moment. Whatever be the outward manifestations of the confrontation of church and state, we must go to the heart of the matter. Our state does not intend to continue monopolizing the churches or giving them at least preferential treatment because of their cultural functions, as had been the case in the Germany up to 1914. Our state does not intend either to remain strictly neutral towards all religious and ideological groups or to be equally loyal and tolerant with them. Separation of church and state as practiced in East Germany does not imply that the state, as a religiously indifferent body, simply abolishes monopolies formerly held by the church. Nor does it imply that the state grants the church, within the framework of the law, all the privileges which any religious group may expect from a government that renounces in principle the supervision, if not the streamlining, of the ideological convictions of its citizens. In this sense our state is neither neutral nor objective.

Our state consciously embraces the Communist ideology. It has a clear-cut program and a definite goal: to establish step by step the Communist social order. It is common knowledge that the Communist ideology does not hold the place of a personal viewpoint of a few citizens; it does appear as a dogma which cannot bear any opposition voiced by people of a different conviction. Adherents to the Communist dogma must therefore be intolerant of anybody who does acknowledge its absolute relevance in matters of life and death. They must be particularly intolerant of us Christians who are bound in faith to God the Father, God the Son and God the Holy Spirit and can never approve of the Communist dogma, if we do not want to betray our Christian faith.

The Communist dogma is faith in mankind's self-redemption through definite social progress and hope for the ultimate this-worldly paradise called the classless society and achieved by the proletariat as the redeemer of mankind. The Christian dogma is faith in Jesus Christ, the redeemer of the world, who was crucified for us and rose from the dead, and hope for the consumation of his Kingdom on the day of his second coming. It is impossible to believe in both our Christian dogma and in the Communist dogma which reduces God to a product of a primitive mankind's anxieties and Jesus Christ at best to a revolutionary who tragically failed. It is an either-or proposition for any single-minded person. The adherents to the Communist dogma themselves recognize the incompatability and we as Christians cannot but be grateful for their awareness. The gulf cannot be bridged. There can be no synthesis between the Communist ideology that developed into a fanatical religion and our Christian faith.

We must keep in mind the tension which each Christian church must withstand under a regime whose only motivation for political, economic and cultural action is the fulfillment of the Communist program in all realms of life. Such a regime will accept in Christianity merely a summary of individual religious convictions to be permitted in the realm of the intimately private life. According to official statements the government has no intention of attacking those individual religious convictions, provided the believers accept the Communist practice and refrain from stirring up public opinion by their confession of faith and their behavior. The state does not want to take any administrative measure against the Christian churches. The Communists be-

Blessed Are the Meek

Kirby Page

IN THE beatitudes we are told that the meek shall inherit the earth. Not the arrogant and aggressive for their own interests, but the humble-minded before God shall possess the land. The Greek word means "goodwill toward men and reverent obedience toward God."

Meekness is right relationship, and right relationship provides God with opportunity and God never misses an opportunity. Meekness is not inaction and escape; it is commitment and allegiance to the will of God. Meekness is not timidity and apprehension; it is daring and persistent devotion to God. Meekness is an essential element in Christlikeness and our Lord is himself the best definition and illustration of it.

The really significant thing about meekness is found in what it enables God to do. The spirit of goodwill toward men and reverent obedience to God opens doors and windows for the Eternal and presents him with access to human faculties. He is able to quicken thought, direct emotion, make sensitive the means of distinction between right and wrong, increase his determination to walk in the divine light, sustain faith and courage.

Happy is the man who is thus invaded and permeated. That of God is awakened and turned homeward. When a man seeks to save his own life, he loses it; when he is reverently obedient to God and demonstrates goodwill to men, he finds life indeed. This is the radicalism of Jesus that goes to the taproot of God's truth. Here is a standard which looms in sharpest contrast to the assumptions of materialism and secularism: blessed are the meek, for they shall inherit the earth.



Luoma

January

MARY McDOWELL

And now, it's January!
The fields so deep with snow
Are wrapped in winter's blanket
All warm and snug below.

Oh, yes, it's January,
And fence posts near my door
Are wearing fluffy night caps
They hadn't donned before.

In scenic January
A sleet storm may come through
Transforming all the countryside
To polished diamond hue!

We all love January
In spite of bitter cold;
It has a kind of beauty rare
No other month can hold.

lieve the existence of the Christian religion to be so entangled with certain stages of sociological evolution that education out of those backward stages by gradual scientific and ideological propaganda will necessarily eliminate the basis of existence of the Christian churches. This explains why the real conflict between church and state breaks out over the problem of catechism and Christian education.

What has been said makes it clear that the soil on which the Christian communities live is volcanic soil. However, there are not always volcanic eruptions. There are also periods of relative stability during which the state postpones attaining a goal on tactical grounds and stops a necessary development from pragmatic considerations. It is at this point that the church has great opportunities for which she is grateful. On the one hand, the church can never deny her Christian confession and her missionary task; she can never water down the Christian faith to a pious feeling effective only when the individual withdraws into his "closet," or to a nice embellishment of family life. On the other hand, the church will be careful not to start on her own conflicts with the state and to seek martyrdom.

Our church knows all too well that the adherents to the Communist party challenge the vitality of her faith, the power of her love, the authenticity of her hope and her readiness to suffer. As Christians we know very well that we have to interpret such a challenge as coming from the living God, the Lord of history, questioning us about the authenticity of our Christian life. Such challenge cannot be met by moral indignation and political action, crusading and tenacious defense of questionable Christian positions. Such a challenge forces the Christian community to go the way of spiritual renewal, beginning with the foundations of the Christian faith. Christian fellow travelers of all shades are doomed to abandon the course. The threadbare decoration of a once fashionable traditional Christianity that accompanied a bourgeois education breaks down under such a challenge.

In the last analysis our Christian church has no reason for complaint or accusation, but it has plenty of reason for thankfulness to the Lord who summons his flock out of drowsiness. We are allowed to tell about the blessing which a church withstanding such a tension may be bestowed with when it accepts the call to total loyalty to the Lord and to unconditional and longsuffering service to men.

Luther said somewhere that times of temptation are times of blessing for the church of Jesus Christ. It is with this insight in mind that the experience of a witnessing church in her confrontation with the governmental, political and cultural power of the Communist ideology must be interpreted. It then becomes evident that our way through the dark is illuminated by the light signals of divine promise. It may also be understood then when we say that the Christian community in the East, weak though its spiritual power may be, is in many respects more mature than the Christian community in those countries where it enjoys, in a friendly atmosphere, an undisputed existence safeguarded by habit and tradition.

We cannot ultimately answer the question as to the possibilities for, and limits to, Christian

witness in East Germany, without mentioning the difficulties which are particularly acute today. They are the following:

1. The state schools which all children without exception must attend are explicitly based on the Communist creed. In particular, natural history, biology, past and present history are taught according to the materialistic ideology. Each teacher is bound to manifest himself as a functionary in the service of the powerful workers' and peasants' class. The students applying for examination must present a curriculum *vitae* of their own, proving their social activities, i.e., their activities within the Communist youth organization. Under these circumstances all children who have been brought up at home in the Christian faith have constantly to face deep inner conflicts at school. A proposal by the church to have its own school was dismissed. The church may organize, on its own account, extracurricular religious instruction for the children of Christian families, but it is evident that such a limited instruction is incapable of shaping the total life of the children through the teaching of the gospel. Imagine a child who learns in his religious instruction class that God is the creator of the world whereas at school he is assured of the scientific knowledge that the world is material and as such without beginning or end.

2. The possibilities for missionary service in public are very limited. Official regulations deprive the church of the possibility of carrying out her missionary task as she is requested to do, and of utilizing theater, movies, press and meeting places not owned by the church, factories, and literature on a free book market. This means that we are actually reduced to work within the walls of the church and through the few church weeklies of a small circulation. It must be taken into regard that in former times the church was never obliged to secure assembly halls of her own besides the sanctuaries because she had free access to public buildings. Now, when halls were necessary, construction of such buildings is, of course, most difficult in a war- and poverty-stricken country.

3. Professional life is largely dependent on governmental offices, not only for officials, teachers and members of the police force, but also for workers and peasants, for shopkeepers and doctors, artisans, technicians and artists. The church members are thus under heavy ideological attack. This is particularly true for young people. You will understand that many people who would like to be Christians are driven into a conflict which they cannot ultimately sustain. This is why there are some church members, mostly young ones, who change allegiance one day. There are also those who dissociate themselves from the church because they do not wish to draw attention upon them. These are desertions which we, humanly speaking, certainly understand.

Difficulties of this kind remind the church of the emergency situation in which we live. Under these circumstances it is a great help to experience intercession. It is the same service the primitive church in Jerusalem did to the apostles when she prayed: "Grant to thy servants to speak thy word with all boldness" (Acts 4:29).

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

One Holy Catholic Apostolic Church. Conrad Bergendoff. Augustana Book Concern, 1954. 99 pages. $1.75.

This book contains a series of four lectures given in 1953 on the William Henry Hoover Lectureship on Christian Unity at the Disciples Divinity House, University of Chicago.

It is Dr. Bergendoff's contention that the unity of the church of Christ is a qualitative matter, not merely one of geography and numbers. For a simple and authentic definition of the character of the church, he takes the statement in the Nicene Creed, "One, holy, catholic and apostolic church." In four illuminating chapters, he discusses the four qualifying adjectives: the apostolic church, the holiness of the church, the catholic Church and the unity of the church. The author shows great insight at many points and the reader will be impressed by his broad sympathies and incisive clarity. He points out that there has never been a united church "in the sense of one all embracing organization in which each part has functioned in a right relationship to the whole or to the other parts." The substance of what denominations stand for is more important than the imposition of a universal organizational form. Our hope for unity "lies in each one adding a new dimension to the scope of his faith." We must learn from each other. Love is an important element in unity. Since the church's unity is in Christ, as we draw nearer to him, we shall draw nearer to each other. — *C. Ernest Davis.*

The Altar Fire. Olive Wyon. Westminister Press, 1954. 128 pages. $2.00

Miss Wyon has performed a distinct service to us all in bringing together this collection of reflections on the Lord's Supper. Written in beautiful and spirit-filled style, they should find a responsive chord in many hearts. Particularly will they be useful for the minister or other leader of communion as preparation for a rich interpretation of the service to his communicants. The average Brethren reader will only regret that the author's meditations were not broadened out to include both the feetwashing and the supper experiences along with that of the eucharist so well treated in this book. — *Chalmer S. Faw, Chicago, Ill.*

News and Comment From Around the World



Religious News Service

Mrs. Eugene V. Pugh, a prominent member of the Disciples of Christ, receives the "layman of the year" award of the Washington Federation of Churches from Rev. N. Gordon Crosby, chairman of the award committee. Looking on is Rev. Carl Kopf, president of the federation. Mrs. Pugh is the third laywoman to be honored in the fifteen years the award has been given. She is a former president of the Washington Council of Church Women.

Authoritarian Sunday-school Teacher on the Way Out

The authoritarian Sunday-school teacher is rapidly becoming a thing of the past, according to Thomas H. West, president of the Adult Education Council of Greater Chicago. The layman, who is a prominent religious educator, said that the modern approach to group discussions recognizes every person as a potential leader, unlike the old-fashioned Sunday school where the teacher was the only leader.

Churches Support Japan Centers for G.I.'s

U. S. Protestant churches are joining forces with the Japan National Christian Council and U.S. armed forces chaplains in promoting a wholesome environment for American troops stationed in Japan. Spokesmen for the two groups point out that during the occupation of Japan the Western nations had authority to prohibit the establishment and operation of vice rings in the vicinity of military installations. Now all such restrictions have been removed. Off-base centers sponsored by churches will provide a Christian environment for both Americans and Japanese and give them a chance to learn something of each other's background and culture.

Communists Modify Anti-Religious Propaganda Drive

The Central Committee of the Soviet Communist Party has ordered Russian antireligious workers to stop interfering with church activities and insulting the feelings of clergymen and churchgoers. A decree to this effect was published in Pravda, official party organ. It came unexpectedly after more than three months of intensified anti-religious propaganda in the Soviet press and radio. The wording of the decree made it clear that although acts of interference with the churches were to cease, the regime intended no change in its policy of trying to educate Russians to the "evils" of religion.

Recently the Budapest radio, in an unusual action, announced that religious rites were held over the grave of a well-known Hungarian Communist worker in the presence of leading Red officials. In the past, Communist press and radio organs have been forbidden to make any mention of religious ceremonies performed over the graves of party members. Such rites have been discouraged by Communist authorities as "cowardice."

Food Parcels Distributed in Yugoslavia

Nearly $2,000,000 worth of food parcels for distribution to needy persons in Yugoslavia were sent to Belgrade during the first ten months of this year by the World Council of Churches and Lutheran World Relief. The parcels are being distributed through the Yugoslav Red Cross, according to an arrangement by which twenty per cent of them will be given to Serbian Orthodox clergymen and five per cent to Protestant ministers.

Presbyterians Adopt $6,362,468 Mission Budget

A budget of more than $6,300,000 has been adopted by the Board of Foreign Missions of the Presbyterian church in the U.S.A. for work in thirty-four countries during 1955. Dr. Charles Leber, general secretary of the board, said that work in Asia, Africa, Europe and Latin America will include evangelism, Christian education, medical work, stewardship, broadcasting and films, literacy and literature, youth and student work, and Christian social education.

Adventists Plan Anti-Cigaret Education Campaign

Seventh-day Adventist leaders have decided to launch a far-reaching educational program to discourage cigaret smoking. They will undertake widespread distribution of a film being produced at the Ochsner Clinic in New Orleans which presents in graphic form the relation between cigaret smoking and lung cancer. Included in the movie will be close-ups in color of a surgical operation that removed an affected lung.

World Council to Aid in Distribution of Surplus Foods

The World Council of Churches will co-operate in the distribution of 27,000 tons of American surplus foods in Europe in 1955. Similar quantities of food, which would include butter, cheese, milk, shortening and cottonseed oil, will be shipped during the two following years. The proposed three-year surplus program will be carried out on a church-to-church basis within an ecumenical framework. John Metzler, former director of CROP and Brethren minister, has been added to the staff of the Division of Inter-Church Aid and service to refugees for supervision of the European program.

Disciples Express Opposition to UMT

More than 8,500 registered delegates attended the 105th annual assembly of the International Convention of the Disciples of Christ in Miami, Fla. They represented some 8,000 United States and Canadian congregations. The delegates expressed concern over the threat to American freedom arising from certain methods of Congressional committees. They affirmed their confidence in the United

Courtesy Japan International Christian University Foundation



A cherry tree, the gift of the Japan International Christian University Foundation, is planted at Elizabethtown College, Pennsylvania. Sent in appreciation it symbolizes the participation of the students who contributed $250 toward the scholarship fund of the International Christian University near Tokyo, Japan. Shown with the shovel at the tree-planting ceremony is Jack Byers, a junior student. Looking on, left to right, are: James Miller, chairman of the 1953-54 campus chest drive; Donald Fogelsanger, president, Student Christian Association; Jaywood Brubaker, president, Student Association; A. C. Baugher, president of Elizabethtown College; Wilbur Weaver, business manager; Harry Heisey, janitor; and Professor Phares Hertzog

Nations and its specialized agencies. They endorsed the action of the World Council of Churches in proposing that a just basis for defining the rights of conscientious objectors be sought, and they called on Christian churches to proclaim their "continued resistance to the extension of the war psychology" and expressed opposition to universal military training in any form.

Rural Church Leaders Meet at Salina, Kansas

The close connection between social and economic problems and the program of the church was a keynote of the eleventh National Convocation on the Church in Town and Country at Salina, Kansas. Rep. Clifford R. Hope from Kansas, chairman of the House Committee on Agriculture, said "The strength of the rural church and the good it has done and can do is tied directly to the land. No man can be careful of his soul and at the same time be careless of his land." A thousand of nearly twenty denominations attended the convocation. Dr. Richard O. Comfort, town and country church director for the Presbyterian Synod of Missouri, told a closing session that laymen want and need the thought behind theological language. He said that Christian theology would be better understood if it was put into terms that rural people could understand.

A "comradeship of compassion" so that the world will enjoy the real purpose of the farm was urged by M. R. Zigler. He said, "We need objectives and methods to share and to receive until all the peoples of the earth know that the Christian people are interested in them and are making every effort possible to relieve human suffering in the name of Christ everywhere."

Two Brethren farmers in Kansas were honored at this meeting along with representatives of other denominations: the Royal Yoders of Conway and C. Frank McGonigle of Nickerson. They were given certificates of recognition in a colorful service when the speaker was Bishop William C. Martin, president of the National Council of Churches.

Citations for this group of laymen were read by the Rev. Don F. Pielstick, secretary of the Department of Town and Country Church, National Council of Churches. In making the presentation of certificates, Mr. Pielstick spoke on the contribution of laymen in the rural churches, as follows:

"Remembering the church life of my parents, it is a particular privilege to try to state briefly why the department wishes to recognize the laity. . . .

"Jesus said he came that people might have life and have it in abundance. If people are to have life in abundance their rural living and farming must be carried forward in keeping with the purpose and plans of the Creator. So great a task as this is the responsibility of our rural churches. To express in their lives the way of the Master, the churches have the responsibility of bringing all scientific knowledge about agriculture and rural living, all the moral standards and ethical values into a coordinated harmonious way of living.

"A great deal of such living has been achieved in rural America. I believe it has been achieved because the gospel has found its way into the lives of some rural people. These who have been selected have tried to bear witness to the power of the Gospel. Their lives have been a witness for righteousness throughout their communities. The loyal support of their churches is a proud testimony to their commitment of Jesus Christ. . . .

"*Royal F. Yoder and wife,* both graduates of McPherson College, four children, are champions of the family-sized farm and the rural community — honored in 1953 by Kansas State College and State Chamber of Commerce for excellence in Farm and Family Living. . . They seem always to have time and money to support the good things at home, church and in the community.

"*C. Frank McGonigle.* Entire life in Salem community where he tills the soil and raises cattle. Enjoys greatly supporting his church, Brethren Service, Heifers for Relief and church college. His hired man lives in one of the most beautiful modern houses in the community. Three foster children have been raised, trained and established in their life work."

KINGDOM GLEANINGS

The Springfield church in Southern Ohio will hold a special home-coming service Jan. 9, beginning at 9:15 a.m. The speaker will be Raymond Peters.

A position as financial secretary is available in one of our colleges. The position offers permanent employment and good salary to a man of some experience and reasonable training. Apply to C. Ernest Davis, Christian Education Commission, 22 S. State St., Elgin, Ill.

Mary Spessard of McPherson, Kansas, has accepted the call of the General Brotherhood Board to become Director of Children's Work succeeding Dessie R. Miller who is leaving the employ of the Board on March 1, 1955 to be married. Miss Spessard will begin her new duties following the close of the current school year.

Brother Bonsack, the new Brethren biography by H. Spenser Minnich, has been selling rapidly since publication date on December 9. Within one week after publication, more than 800 copies had been shipped from the Publishing House. Readers who have not yet ordered their copies of this biography of a beloved leader are urged to do so at once.

Brethren in Florida are interested in beginning church services in the vicinity of Pompano Beach and Ft. Louderdale, Fla. There are now quite a number of members who reside in these communities. Information concerning others who live there or near by should be sent either to Ward Guthrie, Box 1327 Pompano Beach, Fla., or to Irwin R. Pletcher, 503 S. Orange St., Sebring, Fla.

Religious programs now are being beamed to Communist-held North Korea as well as to the whole of South Korea over station HLKY, "The Radio Voice of Christian Korea." The nation's first privately-operated radio station, it is a joint project of the National Christian Council of Korea and cooperating U. S. missionary bodies. Prior to its opening, the Korean government network had been the sole broadcasting facility in that country.

Persons registering for the Youth Seminar are urged to get their registrations in early, if possible not later than January 16. Registrations should be sent to the Youth Department, 22 S. State St., Elgin, Ill. Particular attention is called to the registration form which omitted the reservation for lodging, Wednesday evening, February 2. In requesting lodging from Mr. David Miles, Plaza Hotel, First and D Streets, N.E., Washington 2, D. C., be sure to include the additional night of lodging for Wednesday, February 2. Persons traveling to the Seminar will be covered by the regular Conference Health and Accident Plan included in their registration fee. The Seminar promises to be extremely valuable because of critical issues coming before the present congress, including the extension of the present draft act and a combined Universal Military Training bill. Pastors, youth counselors and youth leaders are urged to accompany their young people to the Seminar as leaders and participants.

An Adult Seminar has been planned to be held on a similar basis Feb. 28 to March 4. For detailed information write to the Brethren Service Commission, 22 S. State St., Elgin, Ill.

Horst Lobe, a German volunteer, sailed on December 13 after spending approximately fifteen months in the United States. Most of that time Horst spent assisting in the church architect's office in Elgin, Illinois.

Martha Cocanower returned to her home in Pioneer, Ohio, on December 19 after spending a term of six years with the Castañer, Puerto Rico unit. Churches are urged to contact Martha directly in regard to speaking engagements.

A vocational seminar on The Christian Farmer and His Government, will be held in Washington, D. C., February 8-10, 1955. It is open to laymen and women, rural pastors, and other interested persons. No advance registration, or registration fees. For information about program and arrangements, write Edward K. Ziegler, 22 South State Street, Elgin, Illinois.

A special packet of materials is available for churches planning a youth emphasis during National Youth Week, January 30 to February 6. Denominational youth emphasis comes on Sunday, January 30, and interdenominational meetings on February 6. The Youth Packet contains information and material covering both of these emphases and would prove valuable in the planning of such programs. The Youth Packet may be ordered from the Youth Department, 22 S. State St., Elgin, Ill., for 50 cents. Quantity orders of individual items can be secured by writing the United Christian Youth Movement, 79 E. Adams St., Chicago 3, Ill.

R. Truman Northup, pastor of the church at Irricana, Alberta, attended the annual meeting of the Canadian Council of Churches as a consultant for the Church of the Brethren. Meetings were held in the Hall of St. George's Cathedral in Kingston, Ont. One of the featured speakers was Dr. John A. Mackay of Princeton Theological Seminary. Concerning the Council's sessions, Brother Northup wrote: "Many hours were spent in receiving the reports of the work done and discussing the future policy of the Council. It is amazing to see that in social service, evangelism, stewardship, Christian education—teacher training, club work, literature service—foreign missions, chaplaincy service to the armed forces, and other areas, the Council is doing noteworthy service that could not be done by any denomination acting alone."

Leland S. Brubaker and Norman Baugher, members of a deputation to our mission in Northern Nigeria, tell about special groundbreaking services for a church at Dzonggola on November 29. "Dzonggola is a rather small village of Kilba people located about twenty-three miles from Garkida. About five or six years ago a class of religious instruction was begun there. They built their school room chapel themselves. From the class came forty-two baptized members. Their church was duly organized in May. They now have a regular primary school with a total of fifty to sixty pupils. There must have been about seventy-five of their people there for the ceremony. Charles Lunkley and Ira Petre directed the service. Three visitors from America brought greetings and congratulations. One could not help but think that this is an example where the seed fell on good ground. The new church will stand on a little hill close by the village and will be a good house of worship."

Brotherhood Theme: Seek First His Kingdom

According to two professors in Cornell University's medical college, unhappy, ineffective and upset persons make up about one third of the population of the United States. This third fills the divorce courts, crowds the hospitals, overloads the welfare agencies and burdens industry with a staggering cost in accidents and absenteeism. The professors based their conclusions on a study of the health records of 2,824 workers.

Officials of the World Council of Churches are worried about the fate of forty-two churchmen, twelve of them American, who were working in Protestant missions in China when last heard from. Council spokesmen refused to disclose the names of the church workers for fear of reprisals against them. But they said that they had had no word of their status for four years. The men worked in Shanghai and Peiping for Anglican, Church of Christ, Baptist and Congregational church bodies.

Bishop Sandor Agoston of the Christian Reformed Church of Yugoslavia says that his church is thankful to the Yugoslav government for three events that have taken place in recent months. These are the new law regulating relationships of the churches and the State; the acceptance of pastors with the social insurance program; and the Hungarian Bibles that are now for sale at normal prices through the British and Foreign Bible Society bookroom in Belgrade.

A revival of religious interest in Chile has resulted in crowded evangelistic meetings in large halls and open-air stadiums, and in the sale by the Bible Society there of over 4,000 Bibles in one week. These facts were reported in an address by the secretary in Chile representing the British and Foreign Bible Society and the American Bible Society. He reported that circulation of the Scriptures in Chile is free and unimpeded. Scriptures have been sold in twenty tongues, with Spanish taking the lead.

La Verne College

Four La Verne students were named in the 1954-55 edition of Who's Who Among Students in American Universities and Colleges: Stanley Brooks, president of the student body, of Chino; Jeaneen Christ, student body treasurer, from Wenatchee, Washington; Hutzel Mooneyham, editor of Lambda, from Lindsay; and Bertha Thomas, publications commissioner, whose home is in Modesto.

La Verne was a co-sponsor with ten other Southern California colleges of a Danforth Foundation Conference on college teaching as a Christian vocation over the week end of December 4 and 5. Student and faculty representatives of some fifteen colleges gathered at the Presbyterian Conference grounds in Pacific Palisades to participate in sessions aimed at recruiting Christian college teachers from among the most capable students. Eight students attended from La Verne.

The second annual Recreation Laboratory, sponsored by the Pacific Coast Regional officers and La Verne College, was held at the College during the last week of December under the leadership of Dwight Hanawalt, director of physical education and recreation and dean of men at the College.

The 1955 New Era banquet will be held in the college gymnasium on Friday evening, March 18. Reservations may be made through contributions to the College's annual funds by contacting the President's office.

The Anniversary Dinner, formerly scheduled on December 2, was postponed because of the serious illness of the speaker, Dr. George Scott, until Thursday, January 6. Rev. Robert "Bob" Richards will be the speaker at the new date.

The Brethren Student Conference at Elizabethtown College was attended by the following students from La Verne: Ellen Stroup, Bertha Thomas, Marilyn Dickerson, Raylene Harmon, Dick Canton, and Esther Williams. Professor Daniel Long, director of religious activities, accompanied the delegation.

Campus Student Publications received national ratings for their 1953-54 issues. First Class honors were bestowed upon the Campus Times, student newspaper, by the Associated Collegiate Press which praised the coverage, content and physical properties. The Lambda, yearbook of the College, also received a first class rating by the same association. This is the first time in the college's history that either publication has received such a high rating.

Licensed to the Ministry

Vernon Belser and *Harold Daveler,* both students at Manchester College, in the Elizabethtown church, Pa.

Wilbur G. Lehman in the East Fairview congregation, Pa.

The Church Calendar

January 2

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: The Bible, the Source of Christian Teaching. John 20:31; Acts 8:26-38; 17:10-12; Rom. 15:4; 2 Tim. 3:14-17; Heb. 4:12; 2 Peter 1:16-21. Memory Selection: These are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name. John 20:31 (R.S.V.)

CBYF Topic: Foreign Missions (India)

Jan. 2-8 Week of Prayer
Jan. 12 Convocation on Evangelism, Springfield, Ill.
Jan. 30 Christian Education—Bethany Offering
Jan. 30—Feb. 4 Youth Seminar, Washington, D. C., and New York City
Jan. 30—Feb. 6 Youth Week
Jan. 31—Feb. 2 Indiana State Pastors Conference, DePauw University

Gains for the Kingdom

Six baptized and thirteen received by letter in the Mill Creek church, Va. **Two** received by letter in the Pipe Creek church, Md. **Three** baptized in the Hopewell church, Va. **Five** baptized and two received by letter in the Calvary church, Va. **Seven** baptized and one received by letter in the Piney Creek church, Md. **Three** baptized in the Green Hill church, Md.

Twelve baptized in the Conestoga church, Pa. **Eight** baptized, six received by letter and one reconsecrated in the East Fairview church, Pa. **Eleven** baptized in the Claysburg church, Pa. **Fifteen** baptized in the Upper Claar church, Pa.

Four baptized in the Liberty Mills church, Ind. **Five** baptized in the Baltic church, Ohio. **Two** baptized and two received by letter in the Franklin Grove church, Ill. **One** baptized and one received by letter in the Eastwood church, Akron, Ohio. **Two** baptized in the Brookville church, Ohio. **Three** baptized and two reclaimed in the Pleasant Valley church, Ohio. **Ten** baptized in the Pine Creek church, Ind. **Seventeen** received by letter in the New Carlisle church, Ohio.

Four baptized in the Barnum church, Minn.

Two baptized in the Nampa church, Idaho.



Sam Robins worked with children's groups through the YMCA program in Austria.

IN RETROSPECT

Sam Robins
North Manchester, Indiana

WHEN a young person applies to work with the Brethren Service Commission as a volunteer, he can look forward to one or two years of many new and varied experiences. Many young people have volunteered a year of their life to work for their fellow man, the community and our Lord, in the hope that more love and understanding can be brought about and the brotherhood of man strengthened. Projects in which volunteers work, include the following: home missions, attendants in state and national health and penal institutions, community service, teaching, work with migrant families, processing of relief goods, international work camps, student exchange program, heifer project and numerous others. As volunteers, we do not receive a salary, but are maintained by the Brethren Service Commission and receive a small amount of pocket money.

I became a volunteer on Sept. 1, 1951, and went to New Windsor, Md., for two months of intensive training. After this I was sent to Fresno, Calif., to work in the community service program there. After having completed almost a year at this project, I became interested in the work in Europe and was approved to go to Kassel, Germany. This work in Europe was to be my alternative service to military duty. On July 26, 1952, I landed in Germany with many opinions about what the people and country would be like. I was sure that most Germans must hate Americans, but in the many contacts I made there, I never saw dislike or disapproval from anyone. In Kassel, I helped in building the new Brethren House. After three months in this work, I received a fractured arm in an accident, and was shifted to the job of distributing relief materials. Here is where I had my first contact with the refugees.

In the meantime, the call came for a volunteer to work with the World's Y.M.C.A.-Y.W.C.A. in Austria. I was selected for this job and was sent to Linz. My first work was clerical. As I worked, I learned the language, which up to this time had eluded me.

In July and August 1953, I worked in a children's summer camp where we had approximately 350 children in the eight-week period. It was wonderful to see a new group of children come into the camp and it was amazing to hear their first remarks. Some children were thrilled at the thought of having a bed to themselves; others were surprised that they would have a clothes closet all alone as well as a small night stand by the bed.

It is a pleasure to see these same children sit down to a meal of nourishing food and eat until they could hold no more. By the end of a three-week camp period, most children had discovered that it was nice to take two hours' sleep after dinner. The summer camp was very enjoyable for me because here were children who really appreciated everything that was done for them. But it was tragic to hear children say they wanted to stay on in camp because they had enough to eat there, or because the group leader was so good to them. It was disheartening to think of the camp conditions that these children would go home to. They did not return to the neat house that an American child would call home. They do not know what it is to have a room of their own, for they are used to living in one room with their parents and two or three brothers and sisters.

They do not know what it is like to eat plenty of meat, vegetables and fruits. They have gotten used to the draft that blows continually through a barrack in winter, or the cold damp masonry of an old military *kaserne*. These people have gotten used to wearing the second-hand clothing that comes from a voluntary agency. But they are still without a land—a people who have been driven from their homes, or fled, perhaps to escape death. They cannot go back—yet cannot go further. What will become of these people? It is too late to blame anyone for the predicament in which these thousands find themselves. Will they be left alone to find a place in the world or will we as individuals, as Christian organizations and as government, join together to give these people a new and decent life?

In Austria, there is a group of refugees known as escapees. These are people who have fled from the

Eastern block countries and sought asylum in the West since Jan. 1, 1948. Since Austria is a border country many of the escapees have come there from Hungary, Czechoslovakia, Rumania and Bulgaria. The U. S. government has a program which is to care for these people. Voluntary agencies are hired to give courses in technical training, language and other projects which will help to orient the people for life in the West. In September of 1953, the World's Y.M.C.A. contracted to do orientation work in Wels, Upper Austria, and recreation, language training and orientation near Salzburg. I was asked to supervise this work. Upon my insistance that I was not qualified for this job, my employer assured me that if I would do what came each day, I could handle the job. With much help from all sides, I worked in this position for eight months before returning to Kassel, Germany, and the Brethren Service Commission.

New volunteers arrive with enthusiasm and freshness. Volunteers who have served their term have gained the knowledge that comes with experience. Both are needed. The more people work in an international situation, the closer we shall be to peace for our world.

1955 SEMINARS

Brethren Youth Washington-United Nations Seminar, Jan. 30—Feb.4.

Registration begins Sunday, Jan. 30 at 4:00 p. m., Washington City Church of the Brethren. Program begins Monday, Jan. 31 at 9:30 a. m. Seminar concludes Friday, Feb. 4 at 6:00 p. m. Purpose of the seminar is to acquaint Brethren youth with their government at work and the United Nations. Registration fee, $4.00 for both phases. Costs kept at a minimum. Write: General Brotherhood Board, Youth Department, 22 S. State St., Elgin, Ill.

Brethren Adult Washington-United Nations Seminar, Feb. 27—March 4.

Registration begins Sunday, Feb. 27, 4:00 p. m., Washington City Church of the Brethren. Program begins Monday, Feb. 28 at 9:30 a. m. Seminar concludes Friday, March 4, 6:00 p. m. Purpose of seminar is to acquaint adults with their government at work and to learn what part they can play in influencing governmental policy. Visit to United Nations is an important part of seminar. Costs kept at a minimum. For further information or advance information write: General Brotherhood Board, Brethren Service Commission, 22 S. State St., Elgin, Ill.

Brethren Tour Values

There are many returns of value in travel when it is done purposefully. **"Seeing Europe with a Purpose"** has meaning for those who are able to have the experience.

Of course the **greatest value will come to those who go.**

1. They see our relief work in action in Austria and Germany.

2. They secure a sense of the needs yet to be met and the awful waste of war in life and property.

3. Many acquaintances are formed abroad. Friendships may be built in England, Holland, Germany, France, Switzerland, Italy and Austria.

4. Pleasurable visits are made to spots with historic, religious and literary associations.

5. The fellowship of the group (under twenty-five) in a personally conducted tour is very valuable.

Then there is **value to those individuals who may be contacted.**

1. Our relief workers and staffs in Europe heartily welcome folks from the homeland to visit them.

2. It is a happy experience to meet and visit with some of our German exchange students in their homes or as they come to meet the party along the way.

3. Friendly visits to homes in many lands help to build goodwill and lasting ties across national boundaries. Tours may be agents to promote peace and goodwill.

4. It does our workers good to demonstrate and describe the work that they do to meet human need.

Finally, there is the **value to the home church and community.**

1. Many reports are made on conditions abroad as observed first hand by members of the tours. These are given in addresses, in writing, or in conversation.

2. Pictures and slides will make clear many of the scenes observed.

3. A renewed and greater interest in the work of the church should result. One sister said, "Now I want to give to the work of the church more than ever before."

Brethren tours are personally conducted. Tour members pay fees that cover minimum expense of the tour. All details are cared for in advance and each member of the party finds joy in not being responsible for plans and arrangements. Chartered buses are used in England and on the continent. In Palestine buses also may be had.

Here are a few reactions from tour members:

"The tour was wonderful—it seems now like a glorious dream. I feel confident now in the work of Brethren Service since seeing the needs in Europe." **Owen Price, Bourbon, Ind.**

"All I can do is to jump from one mountaintop experience to another —from picturesque England, clean Switzerland, the crowded cities, a glimpse into the art galleries, and our visit with our exchange student, Walter Zimmerman." **Mrs. Ellen Vore,** Lima, Ohio.

"The tour was truly a rich experience. I recommend it." **Eli H. Stoltzfus,** Phoenixville, Pa.

Further information may be had on the spring Holy Land Tour (March 24 to May 23, 1955) by writing to General Brotherhood Board, Attention Brethren Service Commission, 22 S. State St., Elgin, Ill., or note Brethren Service pages Dec. 4 issue of Gospel Messenger.

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1955 SEMINARS

GENERAL BROTHERHOOD BOARD
BRETHREN SERVICE COMMISSION
22 S. STATE STREET
ELGIN, ILLINOIS

Please send me further information on the _____

_____ Seminar.

Name _____

Address: _____

Church: _____

Retrospect Is Essential for Growth



Evaluation Session

THERE came to my desk this week a golden jubilee anniversary booklet which was published by a church enjoying the completion of fifty years of work in a community. This booklet was interestingly prepared in a yearly diary style. It covered the church's history by snatches from council meeting minutes, short paragraphs of narrative history, pictures and pen sketches of various people and events, reproductions of newspaper clippings and letters, tables and graphs of statistics and was bound in an attractive red and gold cover. The membership of this church grew from twenty-seven to over four hundred in the fifty years.

The chairman of the Golden Anniversary Committee wrote in a letter which was printed near the close of the book the following paragraph: *It is the hope of the committee that the celebration of the first fifty years in the life of our church will not only present an occasion for pleasant reflection but also serve as a time for acquiring perspective and setting goals for the next half century. Let us take from the past "its fire but not its ashes," and dedicate ourselves to the difficult but thrilling years ahead.*

It seems that on the first day of a new year the church leaders of each congregation would do well to look back over the past 365 days and do the same thorough review work that the committee did in preparing its anniversary booklet for the church mentioned above.

Evaluation of the Education program

For an evaluation of the educational program of the church, the board of Christian education should consider such questions: (1) Have enough workers' conferences been held during the year to carry the total program of Christian education forward effectively?

(2) Have the workers' conferences dealt with matters that were really important in the life of a church or were they merely social affairs? (See the excellent standards on the next page that one church group developed for itself after a series of workers' conferences devoted to the matter.)

(3) Were there social occasions planned for the total church membership through which the bond of Christian fellowship is strengthened and deepened?

(4) Is there a genuine warmth of friendship within the church fellowship?

(5) Have the teachers of the church school classes participated in any leadership training classes?

(6) Does the church library provide an adequate number of books and magazines to stimulate teachers and others to grow through reading?

(7) Have the teachers of the children's classes enrolled in the brotherhood Fellowship of Growth In-Service plan?

(8) Is the equipment in each class and department adequate?

(9) Is the equipment the best the church could provide?

(10) Has the church really made an attempt to reach out into the community and bring within its fellowship those who claimed no church home?

(11) Has the church school enrollment and church membership grown during the year?

(12) Have any persons dropped out unnoticed?

(13) Are careful records kept on all church school pupils — from the youngest baby to the oldest grandparent?

(14) Is special attention given to the junior-high age group? to the youth?

(15) Are young people and newcomers encouraged to participate actively in the total church program?

(16) Has the church felt its responsibility in the total church program of the Brotherhood?

(17) Where has the program in the local church been the weakest?

(18) To what causes can these weaknesses be attributed?

(19) Is there real concern about the effectiveness of the church school? about the church program?

(20) Has the spirituality of the church fellowship been deepened during 1954?

(21) Does the church experience the joys of an active service program?



Is there a genuine warmth of friendship in your fellowship?

Planning Ahead

In the light of these self-searching questions, the board needs to lay plans for 1955 which will correct the errors and strengthen the weaknesses.

Each church ought to plan regular workers' conferences to be held monthly, bimonthly or quarterly. When church workers feel the importance of their work, they work harder at their tasks and more accomplishments are achieved.

Teachers and parents of the children's classes could profitably meet once or twice a year, so there is a mutual understanding of what the church school is doing for the children. Co-operation of the church and home is essential in the life of an active growing church.

Some definite plans should be crystallized so that an effective program of evangelism can be carried on. A group of concerned members could meet together with the minister and develop a vital program of visitation evangelism. Many church groups do not recognize the impact that genuine friendliness can make in its evangelistic efforts.

The local church leaders should plan annually for a period of leadership training or in-service training for the various types of work encompassed in the church program. For example, young people who are desirous of serving as choristers and organists or pianists should receive some instruction that will enable them to serve efficiently and in a spirit of reverence. Church musicians are so important to the worshipful atmosphere of the church services that the church dare not be unconcerned about their training.

Each church needs to look ahead and establish future plans in the light of previous attainments. Big and well-defined goals for 1955 can bring about great achievement in the total program of the church.

Our Sunday-school Teacher's Standard

1. I will aim to attend Sunday School every Sunday when I am physically able.
2. I will aim to come before my class every Sunday well prepared.
3. I will aim to come to Sunday school early enough each Sunday to greet my pupils as they arrive and have my work well planned.
4. I will make every effort possible to become personally acquainted with my pupils. I will plan to do some home visitation.
5. I will encourage and attend regular class meetings for fellowship, inspiration and attending to the necessary business details.
6. I will aim to live an exemplary life, helping my pupils to find Christ in daily living.
7. I will seek to strengthen my teaching by attending training schools, by taking special Bible courses when offered and by attending conferences.
8. I will interpret the Bible in light of the Spirit and teachings of Christ and in harmony with my church.
9. I will seek to be patient and practice self-control in relation with my pupils, loving each one as a child of God.
10. I will support and participate in the hour of church worship following Sunday school each Sunday when able.
11. I will aim to practice private devotions daily, praying, reading the Bible and such materials that will strengthen my work for the kingdom.
12. I will support the evangelistic efforts of my church and always seek to win souls for Christ.
13. I will aim to attend our communion services regularly and encourage my pupils who are members to attend.
14. I will read the Gospel Messenger and other literature that presents and informs us of the total program of my denomination.

First Church of the Brethren
Ashland, Ohio

Christians in Retirement

The time when a man or woman retires from his or her job or vocation is an important change in life. It is a time for which many of us plan carefully in terms of our financial needs, making sure our pensions, savings or insurance will adequately support us. But often the way we will spend our days upon retirement is not planned or carefully considered and the golden days of retirement turn out to be terribly disappointing. It is vitally necessary to look ahead to retirement day and to plan to use those days profitably; especially is this true for the Christian who believes that all of life is a precious gift from God, to be used for his honor and glory.

How then shall the Christian spend his retirement years? What can he do with the extra hours he now has in each day? There is much room for volunteer services in the schools and charitable agencies, etc., are eager for willing volunteer help. The church profits greatly from the service of its older members. Often a skill, for example, can serve the church. A carpenter who contributes his labors to repair work and making useful items of furniture is a valued friend of his church or a teacher who helps better the educational set-up of the church's school through able service is using her spare time well.

As he grows older, the Christian needs to spend more of his time in rest and relaxation, but he can still serve his fellow men with his interest and counsel. Always, too, the Christian can pray for his brethren. And what better way is there to spend some of the longer hours of retirement than in earnest prayer? We know Jesus would not have us neglect the season of prayer or study of the Word.

There is room in planning retirement for healthful social life, of course. Travel, recreation, joy-filled hours spent with family and friends are important parts of the later years. But a Christian needs to remember the services he can render as well as the pleasures he can enjoy in the days of retirement. Wasteful spending of income and purely selfish pleasures would never bring the Christian real contentment. Just as inactivity and needless rest would make retirement days disappointing, so would days spent purely in satisfying personal desires.

The later years can be glorious ones — not lonely or unsatisfying. We all need to look ahead to them, planning to use those days, not waste them. Upon retirement the Christian has not only a pleasant past upon which to reflect, but a challenging future in which to serve.

—E. Floyd McDowell
Palmyra, Pa.

Three Months in India

Mrs. Charles Weybright
Syracuse, Indiana



Mrs. Weybright visited all of the mission stations in India. Shown here is the church at Bulsar, where our church began its work

I HAD been eager to visit our mission field ever since the Wilbur B. Stovers came to our church when I was ten or twelve years old and told how they were going to India. Then several years later Wilbur Stover returned and reported a term of service there. I landed in India on the 29th of April and left July 20, 1954, having spent three of the most helpful, glorious and interesting months of my seventy years. I praise God for this wonderful experience.

When I arrived in India, the ground was parched and dry and hot, with wide-open cracks everywhere. There was practically no grass. Many trees had no leaves. The dry season had been on for many months. When, during the last week of May, the monsoon broke the change was so immediate, beautiful and wonderful. The dry cracks in the ground filled with water and disappeared. Tiny threads of green grass appeared. The leaves soon came on the trees; the air was cool and damp. It seemed to be a new country over night. I am glad I saw it in summer.

I visited all the mission stations. Usually, I traveled with missionaries. Sometimes it was necessary for me to go alone by train. I traveled third class as most of our workers and native Christians travel. I am glad for that experience. It did not hurt me and I surely learned of life in India as it really is. Even after living and mixing with the people of India for three months and learning all I could, I still know very little of that country. India and its dire need are overwhelming. The people are kind and good-natured and usually get along well with one another. How they appreciate, even from a stranger, a smile or a kind act—just a bit of love! I can still see their winsome smiles and hear the music of their salaams. They sing their songs in school and church with a zeal seldom seen here.

I had never realized how simple were their homes and mode of living. Now, as I compare our living with theirs, I see how much we have that we do not need. It takes so little to make them happy. Their poor babies make me heartsick, even now. They have almost no milk and so little well-balanced food. Our children here get so much good food by comparison.

The church of India was most



Earl Zigler

Once bullock carts and bicycles were usual modes of transportation; now the jeep is being used more and more

interesting. I can still hear them sing. They sing with joy and all their might. No one wears shoes in a church—it is a holy place. I was asked to leave my sandals at the door, especially when I was to talk, which I did a number of times. They are quiet, orderly and attentive. They seem really to enjoy their religion.

I saw a village church in process of building. The frame was made from poles of trees. Walls were to be of mud. It would not cost one hundred thousand dollars. Those lovely Christian people will be very glad for it.

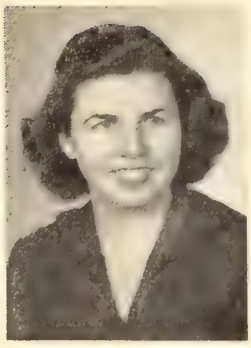
Their homes are the barest necessities. Floors and walls are made of mud, with roofs of grass. There are practically no furniture and little or no bedding—not even during the cool season. Their stoves are usually made of stone and are often outdoors. We would not consider their huts comfortable in any weather, I am sure. They do not complain; they usually seem happy. Nearly all the people live in villages.

I rode many miles in the bullock carts. They are not uncomfortable, only a bit slow. You have plenty of time to see all the sights as you go. Our workers are glad for the jeeps they can use. They do need some new ones.

The boarding schools for Indian children are most interesting. Of course, some of them were being turned over to the government while I was there. This presented many problems. We do not yet know the future of that movement. Many think it may be for the best in some ways. The value of our schools to the country of India can never be computed. Some of the graduates of our mission schools have leading positions in affairs of state.

It is hard to crowd the memories of the three months' visit in India into a few paragraphs. These then are the memories, observations and impressions as they remain in my mind. I went to India, not as a sight-seer, but to see our church at work. The difference between Christians and non-Christians is so vast. The church has done wonders in India for India. But I must ask myself, Just how well are we doing our share of the "Go ye into all the world"?

The Evangelical Church in Germany, which is composed of thirteen Lutheran, twelve United and two Reformed groups, now has a current membership of more than 41,000,000 who are served by 15,363 pastors.



Virginia Bollinger Schechter

Mrs. Richard D. Sellers
Warsaw, Indiana

FLORENCE and Amsey Bollinger were very happy on a cold winter day, Dec. 7, 1925, when Virginia Moyer arrived and increased their family to four. Lowell, who was two and a half, now had a sister to play with. At this time the Bollingers were serving the Lord in home mission work in Geer, Va. Several years later, Richard arrived and the Bollinger family was complete.

The Bollingers went to the India mission field in 1930. To a little girl of five, the long trip on the ocean was a thrill. She found India a strange and fascinating new country. Soon, however, when her folks became settled in this new country, Virginia learned to love and understand the people of India to whom her folks had come to tell the wonderful story of Jesus.

After a few years, Virginia was sent to Woodstock School, an American missionary school, in the Himalaya Mountains, where she spent nine months of each year. While at Woodstock, Virginia contracted polio, but owing to the excellent care of our missionaries, Dr. Barbara Nickey and Nurse, Hazel Messer, she recovered and had no bad effects.

At the age of eleven, Virginia gave her heart to Jesus at the annual mission conference and was baptized at Bulsar, India, along with several other missionary children by Bro. Edward K. Ziegler.

After Virginia completed her high school work at Woodstock, she returned to the States and entered Manchester College. During her freshman year she met Joseph J. Schechter, son of the David P. Schechters. Both were very much interested in missions and especially the India mission field.

In her college days Virginia was very active in Student Christian Union Commissions and in music activities. She participated in college deputation teams and many times gave talks to church and school groups on her life as a missionary child in India. During her senior year her folks were home on furlough and she spent an enjoyable year with them at North Manchester while completing her college work. She graduated from college in 1948 with the Bachelor of Science degree in music.

One of the biggest days of her life was June 12, 1948, when she became Mrs. Joseph Schechter at the Walnut Street church. While Joe attended Northwestern Medical School in Chicago, Virginia taught in the public schools of Highland, Ind., for three years.

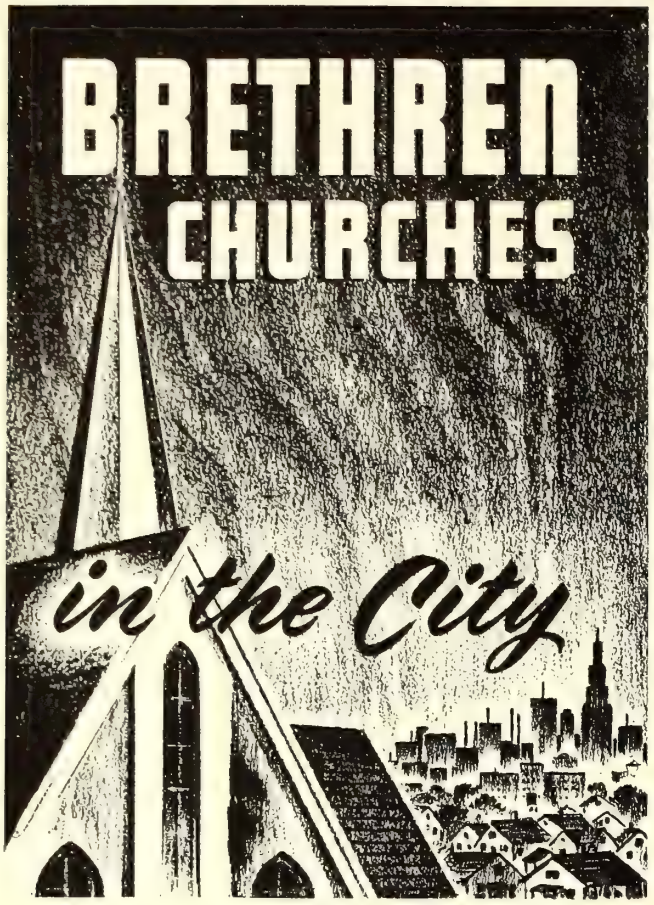
At the San Jose conference in 1951, Dr. and Mrs. Joseph Schechter were consecrated as medical missionaries to serve in India and now after three years of special medical study and preparation they have set sail. For Virginia this is a wonderful experience as she returns to India this time with her husband.

In January 1952, the Schechter home was blessed by the arrival of Mark Steven and Virginia became a full-time homemaker. Life took on many new and interesting responsibilities. Joe was doing his internship at Wesley Memorial hospital in Chicago and so this gave Virginia and Mark much time together.

In 1952 the Schechters moved to Milwaukee, Wis., where Joe has been a surgery resident at the Milwaukee county hospital for two years in preparation for his service as a doctor in India. In December 1953, Kenneth Scott came into the Schechter home.

There are several main influences that have led Virginia to the India mission field: First, the example of her parents in their devoted service to the Lord and the people of India; second, her own experience with the Indian people when she lived with them as a child; third, the urging of the Indian church for her to come back to serve them; and fourth, meeting Joe, who had missionary service as his ultimate goal. God has truly led in Virginia's life and as she goes into full-time service for him, he will continue to grow more dear to her.

Edited by Alberta Yoder



BRETHREN CHURCHES IN THE CITY is the name of a study pamphlet by the Ministry and Home Mission Commission which has the following chapters:

The Brethren Go to Town and City
Brethren Can Build New Congregations
Changing Brethren Strategy in Churching Our Cities
What Will Brethren Do About Changing City Communities?

The pamphlet is ideal resource study material for use in the Sunday School or the 1955 School of Missions. Single copies free of charge. Additional copies, 20c each. Order from the Ministry and Home Mission Commission, General Brotherhood Board, Church of the Brethren, 22 S. State St., Elgin, Ill.

THE CITY is the theme for the study of the home church for the 1955 school of missions. January is the month for special mission study but missionary education continues throughout the year. Every month should be a time for missionary study.

Sixty-four per cent of the population of the U. S. A. now live in cities — and the cities continue to grow. Vast new housing developments become cities in themselves almost overnight! The prevailing restlessness is making great numbers of city dwellers lonely, confused, insecure and anxious.

Powerful forces of a dynamic secularism play upon the lives of city dwellers and reach out to influence town and country. What are Christians doing to release equally dynamic spiritual forces to meet the needs of the people?

In such an hour the mission of the churches of Christ to city people calls for sustained study, daring planning, and concerted action. Facing this need and challenge, what greater responsibility have the people and the churches than "to save the soul of man and to give the city a soul"?

The Brethren Go to Town and City

In 1900 the Brethren had only a few urban churches. We not only thought of ourselves as, but were a rural church. Since that time changes have begun to take place; our people have increasingly gravitated toward the city. Following World War I and particularly during and since World War II our people have moved in increasing numbers to the city.

Dr. Kenneth D. Miller in his book, Man and God in the City devotes an excellent chapter to this trend that is current all across America. He says "at least thirteen millions of people changed their state of residence between 1940 and 1950 and seventy millions moved at least once during that period." Each year we now have one fifth of our population moving, half of these to totally new communities.

Brethren are among these who are moving and in probably the same relative numbers as others of our population. *When Brethren move to the city, what happens to their church relationships?* Naturally, some find fellowship in the Church of the Brethren in that city, if there happens to be one. But we are a small denomination. There are entire states in our union where we have no churches, to say nothing of the great numbers of cities in the various states. That means that other Brethren if they want to fellowship in a church, attend some other denomination and many ultimately unite there. Thus they are lost to the Church of the Brethren. So long as they are not lost to vital fellowship with God in Christ, through his church, we should rejoice. But we are a small denomination and cannot afford heavy losses in membership if we are to exist. Then, finally, there are those others who do not worship anywhere, who become a part of that already vast number who "leave God back home." In Los Angeles County, Calif., it was reported a few years ago that sixty-seven percent of all Protestants moving in, "left God back home." In some of our urban centers we are sure that Brethren have been lost by the scores to our church, if not, indeed, to any church.

In the years since 1900 we have been developing churches in our cities. In 1954, 269 of our 1,033 congregations were in the cities. The trend is rapidly in this urban direction. We are closing many of our rural churches and of the new ones being established or old ones being revitalized most of them are in the city.

Among the problems we face in the present situation are the following:

1. Can we establish enough new congregations yearly to keep pace with our moving people, so that the church is not dissipated? Along with that, can we assume our fair share of the evangelization of the rapidly increasing population? And can we assist in the ministry to those of other denominations who move into the communities where our churches are located and who look to us, if anyone, for spiritual ministry? These are problems every urban church, as well as every rural church should carefully consider. It involves our responsibility for the church extension of our Brotherhood. It involves also our ministry to the people around us, for whom we are responsible.

2. What sort of *program* must the city church have, if it is to fulfill its ministry and make for a growing church. The program of the city church can scarcely be the same as that of the country church. It must minister to the peculiar needs, problems and complexities of the life of its people.

From such excellent source books as Dr. Frederick Shoppey's Church Work in the City a careful study of the local program should be made.

3. Are the *buildings and equipment* adequate and sufficiently attractive to appeal to the people we serve and to minister fully to their needs? It is a fact that we have lost scores of people in our churches who felt they could not come and bring their families and friends to the bleak, unattractive and often undesirable surroundings of their church. In a day when we seek better homes in which to live, should God's house be less usable or attractive? Careful study of our own local facilities and needs could well be projected.

4. Included in the above are two more concerns: Our *evangelistic outreach* and our *commitment in stewardship*. Brethren have been woefully lacking in both of these. Professing to be a New Testament church, we have largely neglected or rationalized two responsibilities that are at the heart of Christ's message to us. We should study these in each of our churches and find the joys coming to some churches who have risen to meet their God-given responsibilities in these matters.

Anniversaries and Weddings

Anniversaries

Mr. and Mrs. Andrew L. Black celebrated their sixtieth wedding anniversary on Sept. 18, 1954. A family dinner was held in Calgary. Special greetings were received from Queen Elizabeth of England, the prime minister of Canada, and the premier of the Province of Alberta. They have four children, nine grandchildren and one great-grandchild.—R. Truman Northup, Irricana, Alberta, Canada.

Mr. and Mrs. William S. Longnecker of Mt. Joy, Pa., celebrated their golden wedding anniversary with open house at their home on Nov. 21, 1954. They have ten children, twenty-six grandchildren and one great-grandchild. — Mrs. Elmer S. Randler, Manheim, Pa.

Brother and Sister Clarence Metzger celebrated their golden wedding anniversary on Oct. 24, 1954, with a family dinner and open house at their home. Special recognition was given to them and their family during the morning church service. They have five children and eighteen grandchildren.—Mrs. Bertha Taylor, North Manchester, Ind.

Brother and Sister C. C. Shumaker observed their sixtieth wedding anniversary on Nov. 11, 1954. A family dinner was served in the social room of the church, followed by a reception.—Mrs. A. J. Casseday, Windber, Pa.

Brother and Sister Lemon Weaver observed their golden wedding anniversary on Oct. 15, 1954, with a family dinner and open house at their home.—Mrs. A. J. Casseday, Windber, Pa.

Weddings

Barnes-Urmey — Raymond Barnes and Wilma Urmey, both of Dayton, Ohio, in the Mack Memorial church, Ohio, Oct. 30, 1954, by the undersigned.—John D. Long, Dayton, Ohio.

Bivins-Leonard—Robert Bivins and Winifred Leonard, in the Muskegon church, Mich., Nov. 5, 1954, by the undersigned. —Ralph W. Wagoner, Muskegon, Mich.

Bobb-Copenhaver—George C. Bobb of Mt. Holly Springs, Pa., and Alverta J. Copenhaver of Carlisle, Pa., June 6, 1954, in the Carlisle church parsonage, by the undersigned.—David J. Markey, Carlisle, Pa.

Bowser-Hill—Thomas Bowser of Kittanning, Pa., and Signora Hill of Worthington, Pa., in the parsonage of the Franklin Union Baptist church, Worthington, Pa., by Rev. Moyer, pastor of the Franklin Union Baptist church, Sept. 19, 1954.—Mrs. Dale R. McKelvey, Kittanning, Pa.

Brock-Chase—Gene Brock of Wetmore, Kansas, and Vera Chase of Powhattan, Kansas, in the Granada church, Kansas, Oct. 10, 1954, by the undersigned.—John E. Thomas, McPherson, Kansas.

Brumbaugh-Freed — Martin G. Brumbaugh and Connie Lee Freed, Aug. 15, 1954, in the Manchester church, Ind., by Bro. E. E. Brumbaugh of Union, Ohio, and the undersigned.—H. F. Richards, North Manchester, Ind.

Burkholder-Wentz — William E. Burkholder and Jean Louise Wentz, both of Carlisle, Pa., June 6, 1954, in the Carlisle church, by the undersigned.—David J. Markey, Carlisle, Pa.

Chenoweth-Boyts—Carl Chenoweth and Marie Boyts, both of Goshen, Ind., Aug. 14, in the Goshen City church, by Eldon Evans.—Esther K. Hess, Goshen, Ind.

Clark-Wennerholt—James D. Clark and Virginia Wennerholt, in the Peoria church, Ill., Feb. 14, 1954, by Stanley Earhart. —J. F. Baldwin, Peoria, Ill.

Crook-Carraway—Tom Crook and Beryl Carraway, both of Modesto, Calif., in the Modesto church, June 19, 1954, by the undersigned.—Gene Palsgrove, Modesto, Calif.

Curran-Rohrer — Charles W. Curran of Hornell, N. Y., and E. Marilyn Rohrer of Elizabethtown, Pa., Oct. 22, 1954, in the Calvary Methodist church, Philadelphia, Pa., by Rev. Walter S. Johnston.—Nevin H. Zuck, Elizabethtown, Pa.

Dearing-Ullery—Paul Dearing and Donna Ullery, in the E.U.B. church, Johnsville, Ohio, Oct. 2, 1954, by the undersigned. —J. Oliver Dearing, Lima, Ohio.

Etzler-Dershem—Gerald Etzler of Rossburg, Ohio, and Phyllis Dershem, in the Cedar Grove church, Ohio, Nov. 6, 1954, by the undersigned.—Ira Oren, New Paris, Ohio.

Farnum-Pilkenton — Willis Farnum and Anna Mae Pilkenton, both of Dayton, Ohio, in the Mack Memorial church, Ohio, Nov. 12, 1954, by the undersigned. —John D. Long, Dayton, Ohio.

Flora-Peiper — Larry Dale Flora of Boones Mill, Va., and Barbara Ann Peiper of Carlisle, Pa., Oct. 2, 1954, in the Carlisle church, by the undersigned.— David J. Markey, Carlisle, Pa.

Flora-Pierce—Willie E. Flora of Rocky Mount, Va., and Lillian Lowman Pierce of Walnut Hill, Roanoke, Va., at the home of the bride, Nov. 20, 1954, by the undersigned.—Ralph E. Shober, Roanoke, Va.

Graham-Secrest—Oscar Lee Graham of Chambersburg, Pa., and Martha Secrest of Fayetteville, Pa., in the Chambersburg church, Pa., Oct. 31, 1954, by the undersigned.—Joseph M. Long, Chambersburg, Pa.

Gren-Carothers — Gail G. Gren and Karen Sue Carothers, both of Minneapolis, Minn., Nov. 6, 1954, by the undersigned. —Earl E. Snader, Minneapolis, Minn.

Groff-Oberholtzer—Mervin C. Groff of Lititz, Pa., and Ruth G. Oberholtzer of Elizabethtown, Pa., Nov. 13, 1954, in the Ephrata church, Pa., by Bro. J. A. Robinson.—Mabel M. Myer, Manheim, Pa.

Hans-Engle — Paul Hans and Esther Engle, both of Eaton, Ohio, in the Prices Creek church, by the undersigned, Oct. 17, 1954.—Ira Oren, New Paris, Ohio.

Harclerode-Scitticat—Kenton Zane Harclerode of Everett, Pa., and Mary Alice Scitticat of Six Mile Run, Pa., in the Everett church, Nov. 12, 1954, by the undersigned. — Robert G. Mock, Everett, Pa.

Harton-Rouzer — Howard Glen Harton and Dahlgren Louise Rouzer, both of Altoona, Pa., in the First church, Altoona, Nov. 20, 1954, by the undersigned.—S. G. Margush, Altoona, Pa.

Obituaries

Alexander, Susan M., widow of A. J. Alexander and daughter of Jeremiah and Anna Harden Beeghley, was born near Accident, Md., and died Nov. 18, 1954, in Oakland, Md., at the age of eighty-two years. She was a long-time member of the Bear Creek church and a charter member of the ladies' aid society. Surviving are six sons, two daughters, eighteen grandchildren and eleven great-grandchildren. Funeral services were conducted from the Bear Creek church by Bro. Arthur Scrogum, pastor of the Living Stone church, assisted by Connell Chaney, pastor of the Accident church. Interment was in the Accident cemetery. — Mrs. Jennie T. Miller, Friendsville, Md.

Andes, Adam Frederick, son of Adam and Mary Wampler Andes, was born near Broadway, Va., April 3, 1864, and died in Oregon, Mo., Nov. 16, 1954. When a young man he joined the Linville Creek church. On Dec. 25, 1890, he was united

in marriage to Minnie F. Mills. He is survived by one daughter, three sons, ten grandchildren, twenty great-grandchildren and one great-great-grandchild. Funeral services were held in the Pettijohn and Crawford funeral home by Bro. Vernon Merkey, pastor of the North Bethel church.—Lucy Lea Andes, Washington, D. C.

Beitzel, George Henry, was born Jan. 10, 1871, at Bittinger, Md., and died Nov. 16, 1954, at Accident, Md. He was a member of the Bittinger Lutheran church. Besides his wife, Ida Miller Beitzel, he is survived by three sons, one daughter, eleven grandchildren and two sisters. Funeral services were conducted by the undersigned, in the Accident Lutheran church, assisted by Rev. Carlson, pastor of the Lutheran church, Accident, Md. Interment was in the Accident cemetery. —Jesse W. Whitacre, Grantsville, Md.

Blocher, Edmund, was born in Darke County, Ohio, Nov. 25, 1868. As a youth he moved with his family to Barry County, Mich. On Oct. 8, 1898, he was married to Eliza Ann Royer. In 1901 the Blochers moved to a farm in Eden Township, Mich., in the Sugar Ridge congregation. He was an active member of the Sugar Ridge church. Surviving are one son, four grandchildren, three sisters and one brother. Funeral services were conducted by the undersigned at the Sugar Ridge church, Oct. 8, 1954.—Robert Ebey, Custer, Mich.

Bryant, Mrs. Maggie Elizabeth, died at her home in Mason Cove, Va., Oct. 24, 1954. She was a faithful member of the Mason Cove church and of the ladies' aid society. Surviving are four sons, three daughters, eight grandchildren and three brothers. —Orpha Stump, Salem, Va.

Buckner, Roger Lee, infant son of Cecil and Gerolean Marshall Buckner, died Nov. 11, 1954, in Radford, Va. Surviving are his parents, two sisters, one brother and his paternal and maternal grandparents. Funeral services were held in the Strickler chapel by the undersigned. Interment was in the Thornspring cemetery. —Glenn S. Garner, Pulaski, Va.

Burkholder, Martha, daughter of Brother and Sister Michael Keller, was born March 28, 1856, at Springville, Pa., and died Nov. 16, 1954. She was married to Peter Burkholder and they moved to Octavia, Nebr., in 1884. To this union were born eleven children. She was a devoted and loyal member of the church. Surviving are six children, forty grandchildren, sixty-eight great-grandchildren and four great-great-grandchildren. — C. K. Burkholder, Fremont, Nebr.

Evans, Ernest M., son of Bartholomew and Addie Boseley Evans, was born Dec. 6, 1881, in Grant County, W. Va., and died Nov. 11, 1954, at his home near Scherr, W. Va. Since 1919 he was a member of the church. Surviving are two daughters, four grandchildren, three sisters and two brothers. Funeral services were held at the Brick church by Bro. Joseph E. Whitacre of Luray, Va. Burial was in the Maysville cemetery.—Loretta M. Idleman, Scherr, W. Va.

Fankhanel, Betty Lou, daughter of Mr. and Mrs. Alvin Max Fankhanel, was born April 10, 1938, in Calgary, Alta., Canada, and died Aug. 7, 1954. At the age of twelve years she was baptized into the Bow Valley church at Arrowwood. For four years she attended the district youth camp. Surviving are her parents, three brothers, three sisters and her two grandfathers. Funeral services were held in Calgary by the undersigned, assisted by Elder Willard McDaniel of Arrowwood. Interment was in the Queen Park cemetery, Calgary. — R. Truman Northup, Irricana, Alta., Canada.

Fasnacht, Elmer E., son of Lemon J. Fasnacht and Mary Eitnier Fasnacht, was born in East Cocalico Township, Pa., and died at his home in Ephrata, Pa., Sept. 30, 1954, at the age of fifty-four years. Besides his wife, Louella Ruth Fasnacht, he is survived by one daughter, two sons, his mother, two grandchildren, seven brothers and four sisters. The funeral service was held in the Ephrata church by Bro. J. A. Robinson. Interment was in the Middle Creek cemetery.—Mabel M. Myer, Manheim, Pa.

Kimble, Walter P., son of Edward and Sarah Huppman Kimble, was born in Highland County, Va., July 4, 1886, and died near Stuarts Draft, Va., March 29, 1954. He was married to Mary Caricofe on Nov. 13, 1910, and was a long-time member of the church. Surviving are his wife, one son, five daughters and five grandchildren. Funeral services were held in the Mt. Vernon church by Paul B. Sanger and Ernest Wampler. Burial was in the near-by cemetery.—Martha K. Sutton, Stuarts Draft, Va.

Letherman, Ward A., son of William Harvey and Alice Letherman, was born Aug. 7, 1909, and died Oct. 26, 1954, at his home near New Paris, Ind. He was a member of the New Paris church. On Jan. 4, 1930, he was united in marriage to Ocella Felton. Surviving are his wife, one daughter, one grandchild, three brothers and five sisters. Funeral services were held at the New Paris church by the undersigned and William Brubaker. Burial was in the Violette cemetery.—Eldon Evans, New Paris, Ind.

Miller, Sarah Elizabeth, daughter of Joseph and Sarah Bowman Price, was born Feb. 28, 1865, at Lineboro, Md., and died May 13, 1954, at her home in Hanover, Pa. On Dec. 25, 1884, she was married to Jacob R. Miller. She was a charter member of the Hanover church, having been a member for seventy years. Surviving are one son, two grandchildren, three great-grandchildren, one sister and one brother. Funeral services were held in the Hanover church. Interment was in the York Road cemetery.—Mrs. Pauline Bankert, Hanover, Pa.

Moon, Elinor Lois, daughter of Walter and Pearl Schlossnagle, was born Sept. 24, 1928, and died Oct. 18, 1954, near Oakland, Md. She was a member of the Eglon church. On Dec. 26, 1953, she was united in marriage to Edward Moon. Surviving are her husband, her father and mother, three sisters and two brothers. Funeral services were conducted in the Maple Spring church by the undersigned and William Renn. Interment was in the Eglon cemetery.—Paul Crumley, Eglon, W. Va.

Nonnemocher, Katie Kurtz, died in Goodville, Pa., at the age of eighty-seven years. At the age of twenty-one she became a member of the Conestoga church. On Jan. 15, 1889, she was married to Christian Nonnemocher, who preceded her in death. Surviving are four sons, two daughters, twenty-two grandchildren and thirty-five great-grandchildren. Funeral services were conducted by Bro. Paul D. Wenger at the Fuhrman funeral home, Monterey. Burial was in the Eby cemetery.—Mrs. Ivan Sheaffer, Bareville, Pa.

Nye, Harry, son of John K. and Kathryn Hess Nye, was born Nov. 9, 1887, in Elizabethtown, Pa., and died Nov. 7, 1954, at his home in Huntingdon, Pa. He was united in marriage on June 17, 1916, to Elizabeth A. Heagy. He had been an active minister in the church since 1917. At various times he served as part-time pastor in six churches, presiding elder in seven churches and as a member of the General Mission Board for nineteen years. He served as president of Elizabethtown College during the year 1929-30. For a period of nearly twenty years he served as director of the Brethren Publishing House at Elgin, Ill., and for five years as director of the Brethren Home at Martinsburg. During his lifetime he did research work on general church history, Church of the Brethren history and Pennsylvania history. In addition to his wife, he is survived by two children, four grandchildren, one brother and one sister. Funeral services were held in the Stone church, Huntingdon, by his pastor, the undersigned, assisted by Bro. Calvert Ellis. Services were also held in the Elizabethtown church by Bro. Nevin Zuck. Burial was in the Mt. Tunnel cemetery, Elizabethtown.—John C. Middlekauff, Huntingdon, Pa.

Orr, Ottie Columbus, son of Samuel and Sarah J. Snyder Orr, was born March 11, 1889, in Bowling Green Township, Ohio, and died Oct. 30, 1954. In 1899 he was baptized at the Greenwood church, which was then a branch house of the congregation now known as the Olivet church. On Aug. 12, 1919, he was united in marriage to Kittie C. Smith. To this union were born three sons. Survivors include his wife, three sons and four grandchildren. Funeral services were conducted in the Olivet church by his pastor, the undersigned, assisted by Quincy Leckrone. Burial was in the Olivet cemetery.—Kenneth W. Hollinger, Thornville, Ohio.

Church News

Northern California

Paradise—One Sunday afternoon each month, a group from our church conducts a worship service at the Cypress Acres rest home. The offerings from our two-week Bible school were sent to the Lybrook Indian mission, N. Mex. Several of our women heard Mrs. Nellie Miller, state president of the W.C.T.U., at the county convention of the W.C.T.U. Our pastor and his wife were co-deans at Peaceful Pines family camp and several others from our congregation were in attendance. Three of our girls attended yong people's camp at Peaceful Pines. The young people sponsored an ice cream social with the proceeds being used to send two of their number to National Youth Conference. Several of our people attended Camp Farthest Out at Clear Lake and secured tape recordings of Rolland Brown's sermons for the congregation to hear. Dr. and Mrs. E. Lloyd Cunningham visited in Paradise for about a month while they were on furlough from the India mission field. Bro. S. L. Barnhart of Chico was re-elected moderator for the coming year. Sister Halcyone Stratton was re-elected president of the women's work.—Margaret Schmorleitz, Paradise, Calif.

Southern California and Arizona

Hermosa Beach—As a result of our membership meetings in September, six were baptized into our fellowship. For the third year a yearbook has been compiled for the church members. The youth group has been reorganized under the direction of Louis Rice. Ten of our young people attended the young people's banquet at Glendora. The women of the church made and sent one dozen skirts and blouses to New Windsor for relief. They also sent clothing and comforters to Korea. Clothing was also sent to four Indian boys in New Mexico. Our church has purchased a new location in the center of a newly developed community. We are hoping some financial sources will be available so that construction may begin before too long.—Mrs. Muriel McBride, Hermosa Beach, Calif.

La Verne—During recent weeks Pastor Galen Ogden has brought us echoes from the Ecumenical Conference. Anderson Angles as given by our delegates to the National Youth Conference provided us with reviews of that meeting. Installation services for Sunday-school officers and teachers and for church officers were held Sunday morning, Sept. 26. At the same service our associate pastor and his wife, Brother and Sister David Albright, were installed with district moderator, Arthur Keim, in charge. On the evening of Sept. 15 the college convocation and church reception for college students was held with Dr. O. E. Schafer of the Evangelical United Brethren church giving the address. Our quarterly council was held the evening of Oct. 20, with Moderator Crawford Brubaker in charge. Several cottage units are under construction at the Hillcrest Homes. Work was recently begun on a wing of the central building. Bro. Albright is giving special attention

to the music program. The church plant, so recently enlarged, is again proving inadequate thus necessitating planning for additional facilities. E. K. Beekly is chairman of the plans and survey committee; Paul S. Hersch is chairman of the building finance committee.—H. A. Brandt, La Verne, Calif.

Los Angeles, Imperial Heights—During Pastor Bruce Flora's absence, Laban Strite was in charge of our services. Our Sunday-school and church attendance continues to increase. The offerings from the daily vacation Bible school were sent to the Lynnhaven home mission church in Arizona. Tom Duddleston was elected Sunday-school superintendent for the new year. Two of our young people attended the National Youth Conference in Anderson, Ind. Delegates to district conference were Lowell Brubaker, Charles and Elsie Ardinger. Twenty-nine new members have been received into our church during the past year. H. L. Ruthrauff was re-elected elder.—Mrs. Charles Ardinger, Hawthorne, Calif.

Colorado

Bethel—Attendance and interest have increased during the past year. The women of the church have been sewing for relief and for the Flagler hospital. Our vacation Bible school had as its project the Navajo Indian mission. The church entertained the camp planning committee of the district and also wrote letters protesting liquor license which was under study in our state. Brother and Sister Mankey represented us at district meeting and Elsie Lucere represented our young people. Brother and Sister Dick Burger were with us one Sunday and talked and showed pictures of their work. The films, It's the Brain That Counts and Bill's Decision, have been shown in our church services. Mrs. Mankey attended the Boulder school of missions. The women sponsored three temperance meetings for the entire church and subscribed to temperance magazines which were placed in two schools.—Mrs. Dale Saffer, Arriba, Colo.

Southern Iowa

English River—Our church entertained district conference with Paul Robinson, president of Bethany Seminary, and Donald Rowe, regional fieldman, as guest speakers. A number of our juniors and young people attended camp at Pine Lake, and three young people were in attendance at the National Youth Conference. A vesper service was held one Sunday night at which time the public school teachers were invited guests. Six of our young people are enrolled at McPherson College. Bro. Kenneth Yinst of Lincoln, Nebr., held a one-week evangelistic meeting for us in October. As a direct result of these meetings, two were baptized into our fellowship. An interchurch leadership training school was conducted during the month of November. Since our last report five members were received into our church by letter.—Ollie Coffman, South English, Iowa.

Northwestern Kansas

Maple Grove—Our church officers were elected at our fall council. At a later meeting, Bro. Floyd Crist was re-elected elder. Our women's work group canned cherries for the Cedars, Brethren Home, at McPherson. Our pastor conducted an overnight camp for the juniors and intermediates. Several from our church attended camp at Camp Pawnee near Larned. Our fall communion was observed on Oct. 3. A number of our group attended district meeting at Portis. Our pastor, John Ditmars, was elected moderator for the coming year.—Wava Ankenman, Dellvale, Kansas.

Nebraska

District Meeting—Our district meeting was held at the Kearney church Oct. 8-10, with Bro. Homer D. Kimmel of the South Beatrice church as moderator. The theme of the conference was Seek First His Kingdom. Inspiring addresses were brought by Bro. Paul M. Robinson, president of Bethany Biblical Seminary. Mrs. Joseph Houston, children's worker for the Disciples of Christ church, was present for the meetings. Two films, The Hidden Heart and The Barrier, were used. A Brotherhood Fund goal of $5,250 was adopted. A paper, prepared by a special committee to study camping and camp development in the district, was adopted. This plan calls for a junior-intermediate camp in addition to the present youth and family camps and for camping to be brought under the supervision of the board of administration. A report was received concerning our district mission project which is currently the new church in the city of Lincoln. Bro. Homer D. Kimmel will represent our district on the 1955 Standing Committee of Annual Conference. Homer Kimmel, Wilbur Hoover and William P. Albright were elected to terms on the Board of Administration. Bro. Harold Grone was elected to the district Trustee Board. Moderator for the 1955 district meeting will be Bro. Foster Myers. Three new pastors, John B. Wieand, William P. Albright, Oscar Grindhelm, and their wives were recognized and welcomed into our district. Next year's district meeting will convene at the South Beatrice church, Oct. 7-9.—Wilbur Hoover, Enders, Nebr.

Texas and Louisiana

Nocona—Our average Sunday-school attendance during the past year was 101. Bro. Harley Yates of Kinross, Iowa, conducted a two-week revival in our church. Five were baptized into the church and one awaits baptism. On Oct. 11, Brother and Sister Arnold Carl Westphal, known as the children's shepherds, were with us for a musical program. Work on our new Sunday-school rooms, rest rooms, and baptistry will be completed in the near future. The women's work made it possible to have a water well drilled on our church yard.—Mrs. Albert Harris, Nocona, Texas.

Northern Illinois and Wisconsin

Elgin—Our pastor, Brother W. Glenn McFadden, and his wife returned in August from a three-month trip to Europe and Bible lands. They and others who traveled abroad during recent months in the interest of our denominational program have shared their experiences with us. Three of our number, Brother and Sister Leland Brubaker and Bro. Norman Baugher, are now visiting our mission in Nigeria. Brother and Sister Earl Zigler left in August to resume their work in India. Brother and Sister M. R. Zigler of Geneva, Switzerland, recently spent several weeks in Elgin. It was our privilege to be the hosts to district meeting in early September. During the autumn ten have been received into our church by letter. Attendance at all our services has experienced a sharp upturn since our new building is in use. Our deacons and others are assisting in calling in many homes of the parish and the community. A Sunday evening school of arts in religion was held during late October and November under the leadership of Anetta Mow. —Ora W. Garber, Elgin, Ill.

STEWARDSHIP HELPS

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A new book with new material about a subject that some are inclined to think of as being worn threadbare. You will get a fresh look at "stewardship" through the pen of G. Curtis Jones. Written in a smooth-flowing language that is understandable to lay and clergy readers alike, this book is a valuable aid in developing the stewardship concept. Self-examination and new resolves will be the results of a thorough reading and contemplation on the ideas presented. Higher levels of administration and financial support in the church will be attained when the ideas are put into action. Rich with illustrative material. 160 pages. Paper. **$1.25**

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BRETHREN PUBLISHING HOUSE . . . . . Elgin, Illinois

Freeport—At our regular church council meeting, we decided to enlarge our deacon board. The women of the church held a picinc one Wednesday at the Brethren Old Folks' Home in Mt. Morris. The younger married people's class has been studying children's problems. One Sunday evening Dr. Phillip Wachtel talked to them on children's fears and insecurity. October was Loyalty Month. The goal was every member and a friend to attend all five Sundays. Our communion and love feast was held Oct. 3. The newly organized youth and junior choirs sang during the month of October. We had an every-member visitation to receive stewardship of total self. On Oct. 31 seven members were received into the church by letter and affirmation of faith. Mrs. John Brubaugh will serve as our youth adviser. We currently have two membership training classes. The junior high meet during the church school and the youth and adults meet on Sunday afternoons. We are again sewing at one of the local hospitals. The women's group meets to sew the first Tuesday of each month.—Mrs. Alpha Wilson, Freeport, Ill.

Naperville—We held our communion on Oct. 3. Eleven persons were baptized into our church prior to the communion services. Our pastor, Bro. James L. Houff, conducted a membership class for several weeks for new members. We have elected as deacons Brother and Sister Lee Wine and Brother and Sister Robert W. Kibler. On Oct. 31 dedication services were held for the new addition to our church with Bro. Paul Robinson, president of Bethany Seminary, as speaker for the morning and afternoon services.—Elsie N. Barkdoll, Warrenville, Ill.

Southern Illinois

Martin Creek—At our August council meeting, officers were elected for the coming year. Our elder, Bro. Dow Ridgely, and his wife attended Annual Conference. On district pulpit exchange Sunday, Bro. George Morgan of Mt. Vernon, was our speaker for the morning service. Our summer pastor, Bro. Herbert Williams, and his wife were delegates to district meeting at La Pace, Ill. Bro. John Martin of Salem, Ill., conducted our evangelistic meeting and officiated at our communion service. Five have been added to our church by baptism and one by letter. —Mrs. Roy A. Hollinger, Fairfield, Ill.

Middle Indiana

Buffalo—At a special council meeting Bro. Paul Dennison, former missionary to India,, was chosen to serve our church as pastor for the coming year. At our regular council, Bro. E. Paul Weaver of the Mexico church, was elected as elder. We had rally day the first Sunday in October. At the home-coming services on Oct. 31, special music was furnished by neighboring churches. As a special feature of the program, a dedication service was held for the oil painting which is on the wall back of the baptistry, painted by Mrs. B. D. Hirt in honor of Bro. B. D. Hirt, who served as pastor of our church for twenty-four years. In January there will be a study of mission work taught by the pastor and his wife. —Mrs. Lottie Hirt, Monticello, Ind.

Manchester—On Sept. 5 installation services were conducted by A. F. Morris, chairman of the district ministerial board, for our associate pastor and minister of music, Marlin Brightbil, and his family. An all-church basket dinner and reception was held for the Brightbills in the city park. Bro. M. R. Zigler was guest speaker in our church on Sept. 12. At a Sunday evening meeting, Sam Robins, who recently completed his alternative service in Europe, talked and showed pictures of his work. On Oct. 3 our fall communion service was conducted by Bro. Samuel Harley. Brother and Sister Edward Kintner were honored at an all-church supper meeting on Oct. 6, Bro. Kintner having served as our elder for the past twenty-five years. Appreciation talks were given by H. L. Hartsough, H. F. Richards, R. H. Miller and Mrs. V. F. Schwalm. Our new elder, Bro. R. V. Bollinger, presented the Kintners with a plaque and luggage. During the past year seventy-one persons have been received into our church by letter and baptism.—Edna Mae Younker, North Manchester, Ind.

Marion—Several from our church attended the joint workshop for women and men at the Roann church. One Sunday evening the music committee was in charge of a music program, dedicating the new piano. At our quarterly council on Sept. 7, officers were elected for the new church year. Our communion was held Oct. 7. Several of our boys and girls attended Camp Mack during the summer months. Pastor T. G. Weaver has given a series of Sunday morning messages on the Sermon on the Mount. Bro. Perry Huffaker of West Milton, Ohio, conducted our evangelistic meetings, Nov. 14-21.—Alma Wood, Marion, Ind.

Pleasant Dale—One Sunday evening Don Snider talked to us concerning Brethren Service in Europe. The young people sent Bill Ditto as their delegate to the National Youth Conference. A German exchange student, Bernd Vanruschen, will spend the coming year in the home of Mr. and Mrs. William Bryan. This is the third exchange student in our congregation. A good representation from our church attended the district mass meeting Sept. 12 at the Honeywell Memorial building in Wabash at which Bro. M. R. Zigler was guest speaker. Four of our young people are attending Manchester College this year. Bro. Wilmer Petry of Akron, Ohio, was evangelist in our church Sept. 3-12. Our love feast was held Sept. 15. Our harvest Home-coming services were held Sept. 19, with Bro. T. G. Weaver as our morning and afternoon speaker. The children in the primary department met one afternoon to make Christmas friendship kits for children overseas. Several of our Sunday-school teachers attended the district leadership training school at Manchester College.—Mrs. Anoli Mann, Monroe, Ind.

Northern Indiana

Cedar Lake—Oct. 5 was our love feast. Bro. R. H. Miller held a series of meetings Oct. 15-17. He showed slides of his trip to Europe and Asia. Sister Nettie Weybright talked Oct. 24 on growing old graciously, and in the evening she showed pictures of India. Two members were received by baptism during the past summer. On Nov. 7 a meeting of the district intermediates was held at our church.—Ethel Fifer, Waterlo, Ind.

Florence—An all-church husking bee was held for the harvesting of the CBYF popcorn project. Our pastor attended district meeting. Brother and Sister Harry Oxender were delegates to district meeting. Nine of our young people attended district meeting on youth night. Bro. Paul Bowman of Manchester College was guest speaker at our harvest meeting. Three of our women participated in the district women's camp. At our fall council, our pastor, Bro. Glenn Rummel, was re-elected elder and Bro. Stephen Weaver, Sunday-school superintendent. We had a ten per cent increase in our average attendance during the past year. Recently two new members were baptized into our church. Our communion was held on the evening of Oct. 10 — Martha R. Rummel, Constantine, Mich.

Plymouth — We met in our council Oct. 7, with our elder, Bro. Waynes Gerdes, in charge. New officers were elected for the coming year. Several from our church attended district meeting at Camp Mack and eight of our women participated in women's camp there. A number of our young people attended the National Youth Conference at Anderson. On Sept. 25-26 the district young people's conference was held in our church with M. R.

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made no responsibility can be assumed.

Important Notice. When writing to the Brethren Service Commission in regard to an ad, it is necessary that the number of the ad be given. Without a number it is difficult, without delay and further correspondence, to forward your reply on to the proper person.

No. 35. Wanted: Woman to be general assistant in Aged Woman's Home of Montgomery County, 1651 Markley St., Norristown, Pa. Duties would include helping cook, pantry work, assisting nurse when necessary, cooking meals on cook's days off. Salary includes full maintenance. food, room, laundry, and $80 per month. Write: Grace Tate Huff, Supt., 1651 Markley St., Norristown, Pa.

No. 38. For sale: 450 lin. ft., curved oak pews with hymnbook racks in good condition. One two-manual Wurlitzer organ, series 20, with two deluxe tone cabinets, Model 40. Eight chandeliers. Write: Church of the Brethren, Waynesboro, Pa., Paul J. Hollinger, Treasurer.

No. 39. For sale: 320 acres stock or dairy farm, 100 acres level, productive, tillable, balance spring-watered pasture and timber. 8-room house metal-roofed, insulated, REA. Barn 60 x 45, new roof, 12 stanchions. Poultry house for 200 and other buildings. School bus. Two miles from Brethren church. Write: Mrs. M. E. Rienard, Copemish, Mich.

No. 40. For sale: Modern six-room house and two-room cottage in Sebring, Fla. Located on Franklin St., about two blocks from church. Write: Ralph Landis, 316 Roxbury Road, Dayton 7, Ohio, or Robert R. Goshorn, Lake Placid, Fla.

No. 41. For sale: Registered purebred Nubian dairy goats. Two bred does to freshen in January, also three doelings. Now booking orders for 1955 kids. Write: Mrs. Cecil Estes, R. 1, Box 27, Crimora, Va.

No. 42. Wanted: Practical nursing in a good home near Dayton, Ohio. Can give references. Member of the Church of the Brethren. Write: General Brotherhood Board, Brethren Service Commission, 22 S. State, St., Elgin, Ill.

No. 43. Wanted: Farm families to work by the year. Good salaries for dependable men. Good living conditions. Livestock and grain farming. Write: Orion Stover, Chairman, Placement Committee, Box 347, Milledgeville, Ill.

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Zigler as guest speaker. Our pastor was in charge of the installation service for the new district cabinet. On Oct. 10 Sister Nettie Weybright brought our morning message and in the evening she gave a talk on her trip to Europe. This coming year we will have prayer pals. Some of our men and women volunteered to help clean houses which were damaged by the flood. On Sunday, Oct. 17, a report of the World Council Assembly was given by Bro. Norman Baugher. — Mrs. Frank Markley, Plymouth, Ind.

South Bend, First—A two-week vacation school was conducted in our church. Our pastor and his wife, Brother and Sister Harper Will, were delegates to Annual Conference. A number from our church attended the various camps at Camp Mack. Thirty-six from our church attended the Ecumenical Festival of Faith at Soldiers Field in Chicago. Our autumn council met on Sept. 28; Elder Foster B. Statler presided. We elected Sunday-school and church officers and approved the 1955 budget. Nine young people from our congregation attended the National Youth Conference. Our pastor participated in the program. One of our church families has as its guest for this year Ursula Paproth, a high school student from Hamburg, Germany. The women gave a kitchen opening dinner to provide the church families and friends an opportunity to see the newly remodeled kitchen and to share in the first meal prepared in it. Our love feast and communion was observed on World Communion Sunday. Since our last report seven have been received into our church by letter and one by baptism. Oct. 24 was men's Sunday in our church. They had as their guests for the day Brother and Sister R. H. Miller of North Manchester, who recently returned from a six-month visit to India, Palestine and Europe. Bro. Miller talked at the morning worship hour. After dinner, the Millers showed colored slides of their trip. — Lucille V. Sanders, South Bend, Ind.

Southern Indiana

Fairview — Our pastor, Bro. Dale Gibboney, represented our church at Annual Conference. Several of our young folks participated in the National Youth Conference. Our aid women, who meet once each month, are making comforters and layettes for relief. Several of our young people attended Camp Mack during the summer months. At our all-day harvest meeting on Sept. 9, Bro. Emory Smith of the Lafayette church was our guest speaker. Bro. Charles Bieber, a returned missionary to Africa, conducted our revival meeting Sept. 20 — Oct. 3. As a result of these meetings, eight persons were baptized into our church fellowship. The meetings closed with our love feast service. The men's work group has made some repairs at the parsonage and has also painted the outside of the church building. — Hattie Peter, Lafayette, Ind.

Michigan

Grand Rapids — Having been without a pastor for about two years, our church welcomed Bro. Robert Nelson and his family of Lancaster, Pa., the first of September. During the summer the men and women put the parsonage in condition for the new pastor. Besides remodeling the kitchen and redecorating the rooms, a new furnace was installed. One of the most active new organizations in the church is the couples' club which meets every two weeks on Sunday evening. The meetings are featured by a lunch and a variety of programs. — Harold S. Chambers, Grand Rapids, Mich.

Lake View—Our congregation celebrated the fiftieth anniversary of the building of the church with a home-coming. Our summer pastor, Bro. Robert Fryman, baptized seven at the close of his pastorate in August. Four of our young people attended the National Youth Conference with their advisers. They have now organized the group under the Youth Action Plan. District meeting was held at the district camp in Brethren. Our junior choir participates in our services. Our pastor, Bro. Galen Barkdoll, has the young people to help in the morning worship services. Recently Bro. H. M. Coppock of Springer, N. Mex., held a two-week meeting in our church. At the close of these services, seven were baptized into our fellowship. Our communion was held Oct. 24. The children prepared towel kits for overseas Christmas joy.—Frank Barkdoll, Brethren, Mich.

Onekama—Five of our young people attended the National Youth Conference at Anderson, Ind. At the council meeting in September, our pastor, Bro. Martin Krieger, reported a membership of 124. Our love feast and communion was observed on Oct. 1. The annual harvest day program and potluck dinner was held on Oct. 3. During the morning servie Bibles were presented to those who have joined the church since 1950. Bro. Galen Barkdoll of Marilla conducted the afternoon service with music by the Brethren junior choir. In the evening Sister Nettie Weybright of Indiana, showed pictures and talked concerning her recent trip to India. Bibles for the church were purchased by the Homebuilders' class. Several of our men and boys attended Camp Brethren Heights Oct. 16 and 17.—Mrs. Dan Deal, Onekama, Mich.

Northeastern Ohio

Alliance—Our church observed rally day on Oct. 3 with promotion services and the dedication of Sunday school and church officers. Bro. J. D. Zigler gave some thoughts concerning communion. In the afternoon Bro. Raymond Risden of the Reading church gave the message, Keep the Spiritual Gleam. In the evening Bro. Zigler officiated at our communion service. Iona Million, an exchange student who spent the past year in Germany, talked of her experiences at one of our services. Bro. Zigler represented us at Annual Conference. During the past year women's work has sent towel kits, clothing, grease and food to be used for relief work. Bro. J. W. Fyock and Sister Mary Anliane were our delegates to district meeting. On Sunday, Oct. 17, our elder, Bro. Arthur Hess, met with us for our semiannual business meeting. During the year we have organized a cradle roll and received four members by baptism. A report was given by our National Youth Conference representative. On Nov. 5 the Alliance Council of Church Women met in our church at which time friendship packages were made and dedicated. We are looking forward to having Miss Hazel Messer, a medical missionary for the past twenty-three years in India, make her home in our midst for the coming year.—Mrs. Jennie M. Messer, Alliance, Ohio.

White Cottage—Our pastor attended Annual Conference and gave a report of the meetings. Six members have been received into our church fellowship by baptism. Our pastor, Bro. Ivan Fausnight, was in charge of the dedication service for the organ and chimes, a memorial for Sister Elizabeth Gray. Paul Hurd presented a twenty-minute organ recital. Several of our people attended Camp Zion during the past summer. Three persons from our congregation were present for the regional conference at North Manchester, Ind. Communion services were observed Oct. 3. Our regular council meeting was held Oct. 26.—Ella Weaver, South Zanesville, Ohio.

Northwestern Ohio

Lima—Our church council met in regular session Sept. 8 with our elder, Orville Noffsinger, presiding. Bro. Noffsinger

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was elected elder for another year. Our Sunday-school and church officers were elected and installed on Monday evening, Sept. 27. Delegates were elected to district meeting. A candlelight communion service was held on World Communion Sunday. Home-coming was held Oct. 24, with Bro. Ralph Wiley of Marion, Ohio, as guest speaker. In the absence of our pastor, Richard Miller was in charge of our services. A consecration service was held for babies on Sunday morning, Oct. 31. On the evening of Nov. 7 the Prince of Peace declamation contest was held in our church. Our annual Thanksgiving service was held on the evening of Nov. 24. Bro. Ora Huston of Elgin, Ill., conducted a preaching mission in our church, Nov. 14-21.—Mrs. Clark Anspach, Lafayette, Ohio.

Swan Creek—Bro. Delbert Hanlin and his family of Chicago served as our summer pastor. At our fall council meeting, we elected Bro. Hanlin as our full-time pastor. He returns one Sunday a month from Bethany Seminary. In his absence some of our neighboring ministers are in charge of our services. Our vacation Bible school had an increase of attendance over the past year. During the summer the women's work group presented the play, We Call It Freedom. Some of our juniors and young people attended camp at Mountain Lake. Recent films and slides shown in our church were The Beauty of God's Earth, Interesting Places in Puerto Rico, Jerusalem and Its Holy Places, and Again Pioneers. Our annual home-coming speaker was Bro. Clyde Mulligan of Clayton, Ohio. Myron Clark of Bellfontaine gave a program of sacred music recently. Bro. D. G. Berkebile of North Manchester, Ind., held our fall revival meetings. Our church contributed to the Share Our Surplus. At our fall council meeting, Bro. Cletus Myers of Defiance was elected elder. Ten women from our church attended the women's work meeting in Toledo. Our women's work group has been making comforters and clothing for relief. Two young people from our church attended the National Youth Conference.—Mrs. Pearl Haller, Delta, Ohio.

Southern Ohio

Bradford—We conducted services at the Greenville Brethren Home one Sunday. Bro. M. R. Zigler was a recent guest speaker in our church. The Alethia class experienced an overnight outing at Camp Sugar Grove. In the absence of our pastor, Bro. John Eikenberry was in charge of a service and we also used the film, Bill's Decision. Five of our young people and one adult attended the National Youth Conference. At our September council meeting Jesse Inman of Sidney was elected elder. Ruth Erbaugh has organized the choirs. The last week of September was spent in preparation for the evangelistic meetings which were held in October.—Ruth E. Royer, Bradford, Ohio.

Donnels Creek—Communion was observed on World Communion Sunday. Rev. Woebus of Sidney, Ohio, was our guest speaker at the birthday supper in September. Fred Teach and Jay Studebaker each took a truckload of relief goods to Kentucky for the women's work of Southern Ohio. Our ladies' aid gave $100 toward the Brotherhood Fund. They are now making gowns and blouses for relief. A new department consisting of the older juniors and the intermediates has been organized. This is the same group that sings together in the junior choir. The adult choir sang at both the Springfield and New Carlisle churches during their evangelistic meetings. Our pastor, Ross L. Noffsinger, attended regional conference at North Manchester, Ind. In the absence of our pastor, Bro. Otis Landis of the Springfield church was with us. Bro. Harper Will was in our church for a preaching mission Nov. 21-28.—Ruth Funderburg, Springfield, Ohio.

Flat Creek—During the past year twenty-two members have been received into our church by baptism. Preaching services are held biweekly in the various homes of the area. During the summer a new point was opened at Double Creek, ten miles from the mission. Sunday school is held at the new mission each Sunday afternoon. Our pastor recently conducted three membership classes for the new members of the church. A "big preaching" was held one night on our newly lighted playground with nine ministers of the surrounding area bringing brief messages. Our church was host to the county-wide singing convention. Brother and Sister Weldy attended the Annual and district conferences. Twenty of the Sister's Club members and leaders attended an overnight camp at the EUB mission headquarters at Red Bird Mission at Beverly, Ky. Six of our young people spent a week at Camp Sugar Grove, Ohio. In the absence of our pastor, Brethren G. M. Sizemore and Butler Sizemore were in charge of our work. Edith Cosner and Glenna Glick were with us as Abundant Life Caravaners for a period of six weeks. Six Sunday schools are held each Sunday. Bro. Charles Rinehart of Blountsville, Tenn., conducted a week's revival at Mud Lick recently. Five were baptized as a result of these meetings into our church fellowship. Our elder, Bro. C. G. Erbaugh, was with us for the recent council meeting and communion service. New improvements about the mission during the past summer and fall have been a new furnace, new truck, lighted playground and equipment, new storage room for distribution of material aid, belfry tower and bell on the church. Four daily vacation Bible schools were held during the past summer. The council recently voted to have a special service next spring in commemoration of the tenth year of the building of the church, along with a home-coming day and Southern Ohio day observance.—Mrs. Georgia Ledford, Creekville, Ky.

Pitsburg—At our last council meeting, we elected Sunday-school and church officers. Bro. Dolar Ritchey was chosen elder for another two years. We also relicensed Bro. Carl Cawood to the ministry. The young people gave two plays during the summer. Recently five babies were dedicated. Our love feast was observed on World Communion Sunday. Several of our children attended camp at Sugar Grove during the past summer. A community daily vacation Bible school was held in our church. Bro. Earl Hostetter conducted an evangelistic service in our church. In the absence of our pastor, Bro. Moyne Landis brought our Sunday message. Bro. Carl Cawood preached for us on several Sunday evenings during the summer. Our women are sewing for relief.—Ruth M. Swinger, Pitsburg, Ohio.

North Atlantic

(S. E. Pennsylvania)

Philadelphia, Germantown—The young people of the Springville and Midway churches and an adult group from East Petersburg were recent visitors in our church. Five of our juniors attended Camp Swatara. Rev. L. A. Clifford recently led our worship services. Russell Lengle was re-elected as our Bible school superintendent. Bible school officers and teachers were installed on Oct. 17. Special recognition was given to members of the Bible school who had perfect attendance during the year. They included Mrs. Eleanore Schaeffer who had forty-one years of perfect attendance. Consecration services were held for five children. Representatives from our church attended the district men's work conference in the Ambler church, the district conference in Wilmington and the youth rally in Quakertown. Recent additions to our library include shelves and a glass showcase to display early Brethren communion and pewter ware. Our seminannual love feast was held Nov. 14.—Mrs. Marie M. Cameron, Philadelphia, Pa.

Eastern Pennsylvania

Conewago—Our council meeting was held at the Conewago house Sept. 2 with Elder Norman Patrick presiding. Revival meetings were held Sept. 5-19, with Bro. J. L. Miller of York, Pa., as evangelist. As the result of the meetings, twelve persons were baptized, one was received on former baptism and two were received by letter into our church. Delegates to district meeting were Daniel Kettering and Roy S. Brandt. Our harvest meeting was held at the Bachmanville house with Bro. Frank Layser as guest speaker. Our love feast was held at the Bachmanville house on Oct. 10 with Bro. Howard Bernhard and Bro. Roy Forney as guest speakers. A mother and daughter fellowship was held at the Bachmanville house with Mrs. Frank Carper as speaker. The West Greentree male chorus presented a musical program in the Bachmanville church on Sunday evening, Oct. 31. Some of the women from our church spent a day ironing at the Neffsville orphanage.—Bertha M. Shissler, Elizabethtown, Pa.

Ephrata—A number of our group attended the National Youth Conference. During our pastor's absence, Brethren Galen Kilhefner, Wilbur Martin, Lester Schreiber and Donald Robinson were with us. Other guest speakers have been Don Snider and Ronald Rowland, national president of the men's work organization. The fruits from our harvest home service on Sept. 12 were donated to the children's home at Neffsville and to the community hospital. A consecration service was held for six children. The district women's work meeting was held in our church. Our district CBYF cabinet presented a program with Jay Gibble bringing the message. On Sept. 26 Bro. A. C. Baugher was guest speaker and was also in charge of the installation service for the church and Sunday-school officers. Our men attended the district men's fellowship which was held in Lancaster. Our love feast was held on Oct. 3, with Bro. Robinson presiding. As a result of the evangelistic effort by our pastor, sixteen have been baptized into our church fellowship. Special music for these meetings was furnished by our three choirs and quartets. One morning Bro. Donald Withers of the West Conestoga congregation gave several vocal solos. Oct. 10 was Ephrata day at the Neffsville Brethren Home with Abram Zuck as the speaker. We have assumed the personal support of Mrs. Lois Yoder Neher, who is serving on the Africa mission field.—Mabel M. Myer, Ephrata, Pa.

Little Swatara—LeRoy Myer of Bareville showed pictures of his trip to the Holy Land. The Chiques male chorus rendered a musical program in our church. A joint music program with Myerstown choruses and our choruses was held in the Myerstown church. Our Annual Conference delegates were Elder Jacob P. Merkey and Elias Frantz. Mr. and Mrs. Paul Ziegler served as our delegates to the Sunday-school and missionary meeting at Shamokin. We also held our annual home talent music program one Sunday. Our daily vacation Bible school was held for a two-week period. Rev. Dettra from the Pennsylvania Temperance League was guest speaker at a Sunday morning service. For the program arranged by the local mission board, Elder F. S. Carper talked and showed pictures of his trip to the Holy Lands. Revival meetings were held at the Schubert house with Elder Robert O. Hess as evangelist. As a result of these meetings, nine were received into the church. The delegates to the Labor Day meeting at Annville were Mildred Bashore and Hershey Myer. Some twenty young people and children attended the summer camps at Camp Swatara. Guest speakers for our harvest home services were Brethren Robert Byerly and Elwood Shelly. For another special service, Bro. Albert Guyer was guest speaker.—Mildred C. Ziegler, Bethel, Pa.

Tennessee

Easley (Oneonta)—The various departments of the church are under the direction of the newly elected church and Sunday-school officers. The third Sunday of each month a youth fellowship meeting is held prior to the evening preaching service. During the winter months, the women's work meets one day each week. The erection of the parsonage continues under the direction of the men's work organization. Bro. Paul H. Bowman of Timberville, Va., gave a message in our church. Three persons were received into our church by baptism prior to our series of evangelistic meetings. As a result of the meetings conducted by Brother and Sister Rohrer of Bean Station, Tenn., nine persons were received into our fellowship by baptism. Bro. Reuel B. Pritchett of White Pine, Tenn., delivered a series of lectures on church history Oct. 16-24, closing with the ordination of Bro. Grant G. Cornelius, Jr., who will be pastor of our church for the coming year. Preceding the preaching on Sunday evenings, the pastor's wife presents a Bible teaching by flannelgraph to the children. —Mrs. Edward M. Culler, Cleveland, Ala.

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First Virginia

Roanoke, Ninth Street—Fifteen persons have been received into our church fellowship. During the past summer we held our first day camp for the junior and junior high children. Next summer we plan to have a camp for the primary group. We are conducting an extended session for the children from eleven to twelve years of age on Sunday morning so that they may worship with their own age group. Boy and Girl Scout troops have been organized along with Brownies and a cub pack. The juniors sent a box of bandages to the mission in Nigeria. Following a fellowship supper one evening, the Cloverdale church presented a family life play. The men of the church have built kitchen cabinets and installed tile in our new education building. The men of the church also gave their time to the spiritual and stewardship emphases in the every-member canvass. A retreat was held for all the teachers and officers of the church school. During the month of November, our pastor, Bro. H. Lawrence Rice, conducted a leadership education program. On Sept. 29 we had a fellowship supper and the installation of the officers of the men's and women's work groups with Brother and Sister Everette Shober as speakers.—Mrs. H. H. Neathawk, Roanoke, Va.

Trinity—Our church met in council Sept. 19 with Elder H. B. Layman presiding. Church and Sunday-school officers were elected for the coming year. A consecration service was held for the new officers on Oct. 3 by Bro. E. J. Jacobs. Several from our church attended district conference. A new organ has recently been purchased for the church which was sponsored by the young people. The women's organization is planning to plant shrubbery around the church in the near future.—Mrs. H. B. Layman, Troutville, Va.

Troutville—During the absence of a pastor, our services were conducted by different speakers. Earl Rowland, Price Hylton, Orville Garber and J. P. Bowman were some of the guest speakers. We made some repairs on the church and did considerable work on the parsonage in preparation for the coming of our new pastor. Bro. Harry Gardner was installed on the morning of Sept. 5, with Bro. S. Earl Mitchell officiating. A reception was held on Sept. 28 for our pastor and his wife. At our quarterly council meeting officers were elected for the coming year. The ladies of the church sponsored a family night. Several of our members attended the regional conference in Roanoke. Our CBYF meets every other Sunday evening. Some of our number attended the annual superintendents' banquet on Oct. 1 at the Hollins Road church. On Oct. 3 we held a dedication service for the officers and teachers of the church school. Seven new members were recently baptized into our church. Evangelistic meetings were conducted by our pastor Oct. 31—Nov. 7. Our love feast was observed on the second Tuesday of November.—Mrs. James L. Kinzie, Troutville, Va.

Second Virginia

Buena Vista—As a result of our recent revival meeting with Elder D. I. Pepple of Woodbury, Pa., as evangelist, seven persons were baptized and five were received by letter into our fellowship. At our September council meeting, church and Sunday-school officers were elected for the new year. Bro. J. C. Garber was re-elected elder and Earl Rowsey Sunday-school superintendent. District meeting delegates were Brother and Sister Arnold Moore and John F. Graham, our pastor. The proceeds from the apple butter which the women made during the fall was used for our building debt. Our church group prepared and sent seventy-five friendship packets to New Windsor for overseas relief. In the absence of the pastor, Bro. Warren Groff of Bridgewater,

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Va., was with us for both the morning and evening service on Sept. 26.—Mrs. John F. Graham, Buena Vista, Va.

Pleasant Valley—Paul Miller of Adel, Iowa, conducted a revival meeting in our church. As a result five were baptized into our church. Two have recently been received by letter into our fellowship. On Sept. 19 the centennial of our church was observed with Bro. Guy Wampler of Bassett, Va., bringing the message in the morning and Bro. William Beahm of Bethany Biblical Seminary as speaker for the afternoon and evening services. Bro. Minor C. Miller of Bridgewater reviewed briefly some history of the congregation. A certificate of recognition was given to all who had completed fifty years of membership in our church. Ten young people attended the Youth Conference at Anderson, Ind. Eleven juniors and intermediates attended Camp Bethel during the past summer. Paul Wright, Vernon Garber and Frank Cline were elected delegates to district conference at Barren Ridge. Melvin Wampler was relicensed to the ministry.—Mrs. Frank L. Garber, Weyers Cave, Va.

Pocahontas, Durbin—Since our last report five persons have been received into our church by baptism. Our pastor, Bro. W. E. Hamilton, and his wife served as delegates to Annual Conference. A subdistrict meeting was held in our church. Brother and Sister H. J. Brooks gave a message on their work in India. The offering from our daily vacation Bible school was used to help with the expense of the exterior decorating of the church. Our elder, John T. Glick, was with us in a revival meeting. Our pastor and several of our young people attended the National Youth Conference. The September meeting of the local W.C.T.U. was held in our church. Our fall business meeting was held Sept. 25, with Elder John T. Glick presiding. Church officers and delegates to district meeting were elected at this time. A love feast and communion service was held Sunday evening, Oct. 3, with all seven of the churches in our congregation represented. The women's work group made four comforters and gave used clothing to relief. They also gave money donations to the district, regional and national projects and to the Polio Fund and Share Our Surplus fund. The women's group also helped to reduce the parsonage debt.—Mrs. W. E. Hamilton, Durbin, W. Va.

Pocahontas, Hevener—Since our last report, one person has been baptized and one received by letter into our church. In the absence of our pastor and his wife who were attending Annual Conference, Bro. W. H. Zigler of Churchville, Va., was with us. We had a one-week daily vacation Bible school. The offerings from the school were used for the decorating of the interior of the church. The women's work group has contributed to the district, regional and national projects, Share Our Surplus project and to a children's home in Pennsylvania. On Oct. 6 the women's group presented an evening program at the church for the church and community after which an offering was received for their work.—Mrs. W. E. Hamilton, Durbin, W. Va.

Valley Bethel—Since we were without a pastor, the district board sent supply ministers to our church through the winter months. One Sunday the men's organization of the Beaver Creek congregation brought a program. Bro. Richard Coffman of Dalton, Ohio, served as summer pastor, serving six weeks in the Chimney Run church. Bro. Coffman conducted a one-week revival, closing with our love feast service. Four were received into our church by baptism. On Sept. 19 we held our council meeting with Bro. Rufus King acting as elder. We elected Bro. Edgar Stauffer as elder for one year. On Sunday afternoon, Sept. 26, the Spring Creek men's chorus presented a musical program. Brother and Sister Paul Groff of Bridgewater College will be with us on the second and fourth Sunday of each month during the winter.—Mrs. Eutis W. Bussard, Bolar, Va.

Southern Virginia

Bassett—A school of stewardship was conducted each Wednesday evening during the month of August with W. C. Sweitzer, Guy E. Wampler and Mrs. Tom Norman serving as leaders. The CBYF met each Monday evening during August for study and discussion on the topic, From Friendship to Being in Love. National Youth Conference was attended by Gloria Smith, Joanne Ingram, Mary Louise Dollarhite and Charlotte Craun. Mr. Harvey Luther of the Wells Organization, a church fund organization in Chicago, was in our church for a two-week period in September to assist in an every-member canvass for the raising of our church budget and building fund. On Oct. 3 we used the classrooms in our new educational building for the first time. The basement and the first floor of the building have not been completed. Bro. John T. Glick of Bridgewater, was the evangelist for our fall revival. Four people were received by baptism and one by letter into our church. Our love feast was held Oct. 23, with our pastor, W. Q. Crummett, in charge, assisted by visiting ministers. Our quarterly church school teachers' fellowship saw the film, For Every Child. Our pastor was in charge of the fifteen-minute radio program, Moments of Meditation, Nov. 1-6, over a local radio station.—Charlotte Craun, Bassett, Va.

First West Virginia

Greenland—Our congregation met in council at the Brick church with Elder David Wampler of Petersburg presiding. Bro. B. M. Rollins of Keyser, W. Va., was chosen as part-time pastor for the congregation. We have been without a pastor for two years. During this time Brethren Ross Johnson and Lester Evans, local ministers, have been in charge of the services. Sister Ollie F. Idleman represented us at Annual Conference. Our delegates to district conference were Brethren Lester Evans and Cecil Sites. Evangelistic meetings were held at the Brick church the last of August and the first of September. Our fall love feast was held on World Communion Sunday at the Oak Dale church. Preaching services are conducted twice each Sunday at the Oak Dale and Brick churches. Midweek prayer meetings are held at the Brick church.—Loretta M. Idleman, Scherr, W. Va.

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Church of the Brethren
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JANUARY 8, 1955



La Tour and Son

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Volume 104 **Number 2**

In This Number . . .

Editorial—
Thawing Out 1
Tough Mind and Tender Heart 5

The General Forum—
This We Can Do. Jacob F. Replogle .. 3
"Is Any Sick Among You?" Carl H. Zigler 6
Industrial Evangelism in Japan. Toyohiko Kagawa 8
The Family Counsellor 11
God's Dimensions (verse). Wilbur E. Brumbaugh 11
UMT in 1955? Elmer Neufeld 12
Reviews of Recent Books 13

News—
News and Comment From Around the World 14
National Council Assembly Meets in Boston 15
Kingdom Gleanings 16
Church News 27

Brethren Service—
Altoona Work Camp. Ethel Myer 18
Notes From Greece. Leon Kline 19

The Local Church—
Administering the Sacrament of the Anointing. Philip H. Lauver 20

Our Mission Work—
Our Church in South China. Elgin S. Moyer 22
Missionary Helper. Ferne Baldwin .. 23
Opportunity in Chicago. Floyd Wagoner and Elgin S. Moyer 24

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Cityward Migration

Mr. Dan Blickenstaff poses a provocative and timely question in the Nov. 27 issue when he asks, "Why Losses in City-ward Migration"? I have heard this question many times from young pastors who begin to feel that they are waging a losing battle against a great host of hostile forces in inner cities; from those disturbed when they compare meager gains in areas of promise with some of the much more dramatic successes of other churches. Still others raise this question as they inquire into the future and destiny of the Church of the Brethren. No matter what the source, it is a demanding question. I am not sure of the answer. However, I am sure that some of the naive schemes of "cause people" are of little, if any help, and are often dysfunctional.

Before there can be an enlightened solution, we must, it seems to me, ask some very basic questions about the nature of urban culture, sources and effects of mobility, the ethos (beliefs, practices and ideologies) of the Church of the Brethren, etc. These questions are not easy. They are the more difficult because of our lack of valid analytical data. I know of no one who has valid data on the amount of loss in this type of mobility; I have not seen any enlightened guesses. That there is considerable leakage through this process is hardly debatable. It has been assumed by some "ruralists" that the amount is tremendous and that unless we can keep our youth in the rural areas, we are doomed. This would provide an easy answer if it just were possible. Not only are most of the schemes offered quite impractical, but their proponents are either unmindful of or purposely ignore certain major Christian presuppositions.

I do not propose to deal systematicaly with the real nature and effects of the processes of mobility but wish to relate some of my experiences that may provide some significant clues. Since I came to Chicago three years ago, I have spoken in thirty-three different churches and synagogues belonging to sixteen different denominations. Upon each occasion I have made it clear that I am Brethren. I always announce it with a sense of pride, even though I know that my allegiance arises more from an accident of birth (for which I am grateful) than by exercise of my own judgment. On every occasion (except in the ten Negro churches in which I have spoken) one or more, and sometimes a dozen, people have come up to me and stated that they used to be Brethren, to which I always reply, "Well, what happened?" I now have 154 replies; some of them may leave Mr. Blickenstaff more enlightened, but perhaps no happier.

It is necessary for me to place these answers in certain homogeneous categories, recognizing that in so doing, I lose some of the value of each. It should also be noted that none of these responses are from ex-Brethren who are nonfunctioning church people. These people, no doubt, would be just as numerous and just as informative. I rank these in order of frequency:

1. Many marry outside of the church. This may have taken place before they moved to the city.

2. Many left the church to get away from things in it that they identified as provincial, dogmatic, puritanical. Often these people were in tension with these things before they came to the city but the new environment provided the first opportunity for them to give expression to this dissatisfaction.

3. Many feel that they were never cultivated adequately by the Church of the Brethren in their new home —often not nearly so well as a church of some other denomination.

4. Others live or have lived considerable distance from any Church of the Brethren.

5. Some found that the work situation provided certain opportunities for the development of "natural group" affiliations where there were no Brethren and often there were evangelizing members of other denominations.

6. Others state that they feel that the Brethren ethos and church program have not adapted themselves to urban culture and they are not relevant in the world in which they move.

These answers are quite superficial, to be sure. Any definitive study must provide better sampling and more extensive analysis, but perhaps they will help us in our further inquiry regarding our nature and destiny.—Merlin Clark, Research Associate, Chicago Theological Seminary, Chicago, Ill.



Greeting seventy European refugees at Idlewild Airport, the first mass arrival under the new refugee act

THIS WE CAN DO

Our District — Our Church — Our Family

Jacob F. Replogle

Photos by Church World Service

I SAW our newest Americans received into this country. The occasion was a Church Resettlement Conference of Church World Service in the Calvary church house in New York, on October 27, 1954.

Actually it was a meeting of various denominational, voluntary and governmental agencies brought together to discuss ways and means of making more effective the Refugee Relief Act of 1953, passed by the 83rd Congress, and the opening of our doors and hearts to those in need.

Pastor of First church, Baltimore, Maryland

Gathered together were representatives of the State Department, the U. S. Employment Service, the World Council and the National Council of Churches, private voluntary agencies, and those from Protestant and Eastern Orthodox Churches. It was as ecumenical as one could wish. Seven representatives, which included a lone pastor, comprised the delegation from the Church of the Brethren. But that lone pastor learned much.

One was shocked to realize anew the tragic needs of the world. While thousands of refugees have been resettled, yet today there are some forty million homeless people around the world, more than in 1948. Congress last year passed the Refugee Relief Act which opens the legal doors and offers the services of all of the governmental agencies in the task of implementing this humanitarian program. But the real task is up to the churches, to you and to me. This new refugee legislation of 1953 gives new life and hope to thousands who know more about it than the average American does; 214,000 refugees may find a new life and become new Americans. One hundred thousand of these look to our Protestant and Eastern Orthodox Churches in America as their only hope. A thousand have been assigned to the Church of the Brethren. That is about one refugee family for each con-

gregation in our Brotherhood, I thought as I sat there and heard of the needs, saw governmental agencies declare their helpfulness, listened to other denominations report, and finally experienced the joy of talking with the newest of the new Americans to arrive. This we can do! This our district, our church our family can do!

The cost is only that of inland transportation and essential living costs until the family gets started. Even then the newcomer is to pay you back! But what is needed, I learned, is "assurances" on the part of Brethren families to help these homeless to find a new life here. The government asks only that assurance be given that the refugee has a home to come to, a job promised and that they do not become public charges. At first glance that looked like a big order but then I saw how easy it could be. The whole U. S. Employment Service in America is behind you on the matter of employment. They, with others, conduct a thorough investigation of the refugee before he is ever cleared. The church, denomination and even Church World Service supports the American family in case of problems or need. We are asked for so little that means so much to others. The resettlement office in New Windsor can provide us with the applications and files of dozens of people who need our help.

But it was a never-to-be-forgotten experience there in New York. The first arrivals under the new law landed by air in the middle of the night at the Idlewild Airport. Some seventy men, women and children had been notified just several days before and rushed to a roaring plane on Sunday in Europe. Above the twinkling lights of Manhattan on Tuesday night the homeless caught their first glimpse of their new home. Government and church officials welcomed them to their new land.

Now here they were at 11:30 the next morning before a strange but smiling group who arose and applauded their entrance into the conference hall. They came from Greece, Italy, Austria, Germany and elsewhere, seventy strong. There were little children, like our own, playing on the laps of mothers, youth who had escaped from behind the iron curtain, young couples, orphans and aged grandmothers.

Words of greeting were expressed by Mr. Harper Sibley, nationally known Christian layman. Then in broken English, a few of the new Americans responded. Here was one little lad, younger than my own, born in Latvia, his father and mother killed, who made this great adventure alone, greeted so warmly by his grandparents, themselves refugees three years ago. With tears streaming down his cheeks and down the faces of the grandparents and half the people in the hall, he could only say to that great company, "I am so glad to be in America."

Does not this mean something to you? One can not realize the tragic need of the homeless and the delirious joy of those who have had someone to open the door of his heart and to give an assurance of a new life. These assurances for new families are possible. They must come from you and me—today. I could not help but think of the mistress of Bedloe Island, the Statue of Liberty, sending her shaft of light into the darkness of night as these newest of new Americans began to sense the reality of the verse inscribed on the statue, "Give me your tired, your poor, your huddled masses, yearning to breathe free." Millions are yearning to hear those words and see that shaft of light but only we can make it possible.

Elfan Rees, advisor on refugee affairs of the World Council of Churches, summed it up in an interpretation of the Biblical account of Peter and John meeting the lame man at the Gate Beautiful as recorded in Acts 3. You and I stand before the tragic homeless of the world and we too can say, "Silver and gold have I none; but such as I have I give to thee. Here is an assurance of a new life in America. This I give. In the name of Christ, rise up and come."



Gunnar Springis, for ten years an orphan after his parents perished on the escape route from Latvia, is greeted by his grandparents, Rev. and Mrs. Springis of Lakota, Iowa

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The nation's 2,699,327 church school teachers volunteer "somewhere between five and eight million hours a week," according to an estimate in the current issue by the editors of the International Journal of Religious Education.

EDITORIAL

Tough Mind and Tender Heart

WILLIAM JAMES once divided the human race into two types of persons: the "tough-minded" and the "tender-minded." Unfortunately the division usually leads to a contrast between the tough and the tender, the realist and the idealist, the man with his feet on the ground as opposed to the man with his head in the clouds. And of course in our rough and tumble world most honors go to the hardheaded realist.

Yet honesty compels us to admit that simply being tough is inadequate. We crave tenderness. We need to love and be loved. Does tenderness belong only to those who refuse to face facts?

If we read our New Testament correctly, we discover that the Christian experience demands a tough mind and a tender heart. Jesus had no illusions about evil or what it did to men or what it could do to society. The optimistic faith of the early Christians was firmly grounded in a realistic understanding of the world in which they lived. But they were just as realistic about their faith. They knew what produced Calvary. But they also had experienced Pentecost.

Christians have too often been tender-minded. They forgot Jesus' advice to be wise as serpents as well as harmless as doves. A tough-minded Christian does not blink at unpleasant facts. He tries to be honest with himself, recognizing his own bias, his tendency to excuse himself, his ingrown pride, his human limitations. He knows that you cannot find right answers by overlooking half of the facts. He knows that there is no shortcut to truth. A sound program of Christian action faces up to the realities of sin and evil.

But in keeping his feet on the ground a Christian can be tough-minded without hardening his heart. He remembers that when love controls a man, miracles can happen. If you always look at your feet, you may be realistic but you will not go far. It is the heart of Christians that must be strangely warmed by a holy passion. The heart must be sensitive to a brother's need, understanding of his plight and dedicated to helping him. It is the heart also that quickens in response to the Holy Spirit. The heart may grasp a wisdom that eludes the tough mind, for all its realism. And if there must be a choice between the generous impulse of the tender heart and the cold calculation of the tough mind, let the heart speak. As Thornton Wilder wrote in one of his novels, "The mistakes we make through generosity are less terrible than the gains we acquire through caution."

A Christian need not lay aside his mental equipment when he worships God. Let his trained and toughened mind remember that the earth is the Lord's and the heavens declare the glory of God. Who can think of the Creator with more reverence than an astronomer? Who can marvel at the grace of forgiveness more than a psychologist or at the power of prayer more than a physician? Yet all their knowledge will miss its mark if their minds are not motivated by a heart that responds to Jesus Christ. His tender regard for all mankind becomes our responsibility also. In his service we need both mind and heart, both intelligence and sympathy, both proven judgment and incredible love. God wants the energetic response of a tough mind and a tender heart.—K.M.

Facing Up to Peacetime Conscription

AN ARTICLE in this issue reminds us that once again universal military training—or some form of peacetime conscription—will be under consideration soon by the United States Congress. Several months ago President Eisenhower assured the annual convention of the American Legion that the administration would regard compulsory military service as its "no. 1 objective" in the new session of Congress. More recently military leaders have proposed that qualified young men be prepared for active and reserve military service for a period of several years.

A new argument for universal military training this year may be that it will help to curb juvenile delinquency by solving the problem of uncertainty facing young men and by giving them some character training. But the certainty of conscription is hardly any recommendation for it. And military training remains about what it always has been—training for killing. Indeed there are reports that the Army has abandoned many of the "social reforms" that were adopted in 1946 in order to reform the military caste system. There will again be strong emphasis on saluting, on discipline and on privileges of rank. Opponents of conscription will do well to point out again the undemocratic trends that militarism encourages.

Other questions should be asked when the new proposals for UMT are outlined. How much will the program cost? What provisions, if any, are suggested for moral safeguards? How will military training affect college enrollments? For what war —specifically—is such universal training necessary? Could not such financial and human resources be put to better use in the cause of peace?—K.M.



Ewing Galloway

"Is Any Sick Among You..."

Carl H. Zigler

HEALING was a definite part of Jesus' ministry. It grew out of his compassion for people in need. Sometimes he used oil and sometimes he only laid hands upon the sick, but in every case healing was based upon the faith of the person. "He healed all manner of sickness and all manner of diseases among the people" (Matt. 4:23).

If a sick person is to be healed, he must develop patience, for it sometimes takes time for health to return. While we must acknowledge that healing does not come apart from the power of God, this does not say that man should neglect to use the gifts of medical science to assist in the return of health. The world is blessed today by many Christian doctors who are instruments in the hand of God. To turn to medical science is not necessarily to turn away from God. The two need not be separated. Medical science is not evil unless it is misused and misunderstood.

God never winks at man's sincerity in his earnest search for truth. He may frown upon our failure to see his hand at work in numberless ways. He is a God of order and law and not of disorder and confusion. The Christian will not turn to medicine alone, apart from his faith in God's power, and neither should he. The Creator is not man's last resort after all other resorces have been exhausted. Christ's followers are to submit their case without doubt or reservation into the hands of God that his will might be done.

Healing as a ministry of the church can become a great blessing. As in other sacraments, it can also be carried to extreme. This is especially true when it becomes mixed with emotion or when it bursts forth in ecstatic behavior. The service of anointing as generally conceived is not one characterized in this way. It is indeed "divine healing" in the truest sense. It is a service intended to become an integral part of the church's work. The church is supposed to bring God's healing power through faith to those who are

Pastor of the Nokesville church, Virginia

sick and desire this power. This was a part of the messianic mission. It was out of Jesus' divine nature and love that he healed the sick through faith and the power of God. It is estimated that three fourths of Jesus' mission was devoted to healing and curing the afflicted. Since he came to do the will of the Father, we can truthfully say that God does not send sickness upon us. Even though good may come out of the experience of illness, it is true for only a limited number of those who recover. Most folks are the same persons after the disease, operation or suffering are over that they were before. The majority of people do not lose their fears in the experience of illness.

It is the Christian minority who come out of such an experience as changed individuals. It is often because of their faith in God that they are changed. This change may have been implemented through divine healing. In many cases this is the service of anointing as practiced in the Church of the Brethren. However, God has more than one way to heal even those who believe upon him. The Divine Being is almighty in his healing as well as otherwise.

While it would be unfair to say people are healed by faith alone, it would also be incorrect to say they are healed only by the service of anointing with oil. The crucial test for healing that is divine is to have a growing love for Christ and a living faith in his power to make whole. Since "perfect love casts out fear" love becomes a tool in the hands of the believer. If one will combine love with faith in Christ, he will be able to overcome the fears that grip his life when illness comes.

Here is what a prominent doctor in the church writing on the anointing service has to say about fear: "The anointing removes fear from the patient's mind, and thereby certain toxic poisons are eliminated from the system. It puts in the place of fear a confidence, a faith and a hope. It gives the patient a general mental boost which reacts very favorably on the glands of internal secretion, such as adrenal gland, and the thyroid gland, and the secretions of the liver and pancreas. Fear of the ravages of disease and fear of death tend to produce a sort of paralysis of the entire system. When these fears are removed the above-mentioned glands function more normally.

"This reacts very beneficially upon the patient's physical condition often turning the tide in the progress of the disease and starting the patient on the road to recovery.

"In addition, the anointing gives the patient a spiritual uplift and a feeling of well-being, which enables him to endure pain and disease. An effective anointing is a strong ally of medical science, and as a physician I always favor the anointing service when the patient desires it and has the religious background to enable him to enter into it effectively."*

Just as disease captures the body, so fear captures the mind. Only faith and love in Christ can cast it out. It is through him as the Great Physician that we receive the "right spirit" and a regenerated life, for not only does he heal, he also forgives our guilt. "If any man be in Christ Jesus he is a new creature" (2 Cor. 5: 17).

The Great Physician has the cure for the world's ills, and for yours and mine whether they be mental, physical or moral. His is often the untried way, but is nevertheless the only path that leads to abundant life, health and peace.



Anton Dietrich — Camera Clix

"That evening, at sundown, they brought to him all who were sick or possessed with demons. . . . And he healed many who were sick"

*Anointing For Healing, by Warren D. Bowman

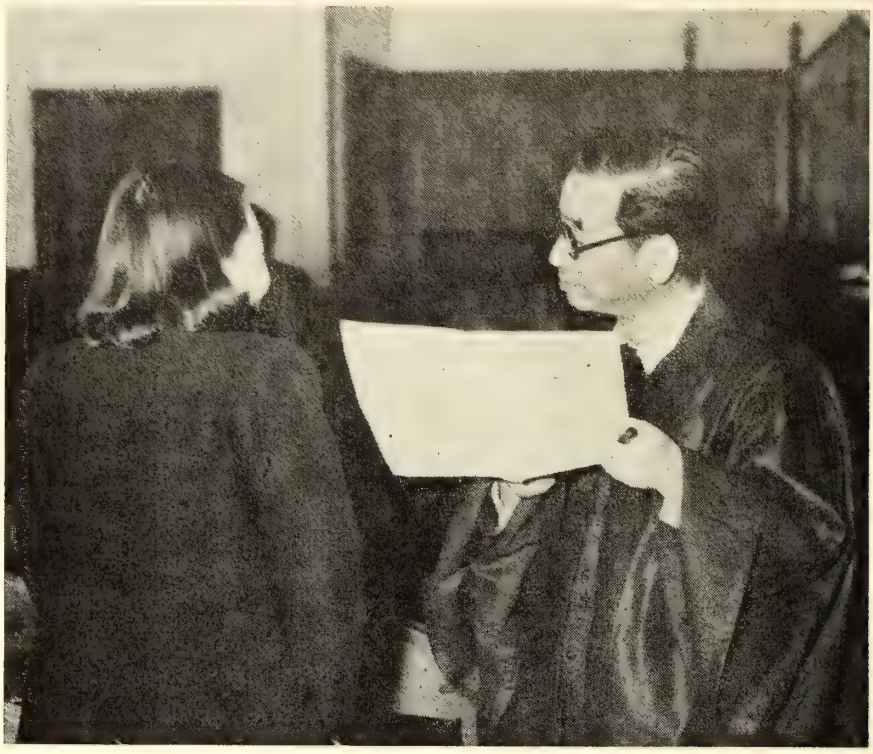
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Mennonite leaders in Illinois, Indiana, Michigan and Ohio are considering the establishment of a Christian psychiatric treatment center for this four-state area. Mennonite, Brethren in Christ and Amish churches through their Mennonite Central Committee are already administering mental hospitals at Hagerstown, Md., Newton, Kansas, and Reedley, Calif.

Industrial Evangelism in Japan

Toyohiko Kagawa

Photos by Religious News Service



Dr. Kagawa emphasizes a point for the benefit of a parishioner. Now sixty-one, he began his ministry at the age of twenty in a Kobe shack which later developed into a leading religious institution

THE Christian movement of Japan was started among the dwellers in big cities where intellectuals lived. Because the church leaders tried to have churches attain financial independence, they could not reach out to the needy working classes.

In the last decade of the nineteenth century, it was by some Christians that a labor movement was started among railway laborers. This first trade union movement, led by Christians, made a good start toward the uplift of the underprivileged class of Japan. However, the Christian movement of the laboring class was for a time rather slow and without much progress. I hesitate to report about my own work among the working people, but, without doing so, it is difficult to understand the progress of the Christian movement among industrial workers.

When I first entered the slums of Kobe, and also later when I started work in Tokyo, I aimed at two things: (1) I would help the laborers to help themselves, acting as good Samaritans through their own organizations; (2) I wished that some of the good people of the labor class would understand the true spirit of Christ, and, acting as good neighbors, would continue to uphold Christian principles as these must be applied in permanent welfare policies for the underprivileged.

Therefore, I organized labor unions, farmers unions, consumers co-operatives, credit unions, medical co-operatives, life insurance co-operatives and mutual aid co-operatives. I also helped the government to organize unemployment insurance and sick insurance.

And I helped organize a movement for universal suffrage for men, the goal of which we achieved in 1926. Similarly among women, we worked for it through many years and got women's universal suffrage in 1946.

Thus, though we have achieved the social and political freedoms for which we have been at work since forty years ago, the corresponding progress of the Christian movement in the field of economics has not yet been as we wished it to be. There are five reasons for this delay:

(1) There is a strong Communistic movement in Asia and particularly among the laborers of Japan. They despise Christianity as a sort of drug like opium.

(2) Scientific materialism of Japan teaches agnosticism to the laborers.

(3) Native traditions of Japan, including a number of varieties of religion, prevent the people from accepting the Christian faith.

(4) We Christians are also responsible for this time lag.

Pastor and evangelist, Church of Christ in Japan

The theological seminaries do not represent Christ as the Carpenter of Nazareth, walking among us today, at this crisis of the twentieth century. They do not teach the need of Christianizing the labor class. But unless we win the souls of the laborers, I believe the destiny of Japan and of the Orient will be dark for many centuries to come.

(5) The lack of financial resources is another reason. As I had some income from my writings, I could establish labor schools in Osaka, Kobe and Tokyo, and with the help of my friends I could build a few settlement houses—while the needs were even greater than what we could afford to give to meet them.

Before the war, I was trying to do some work among the laborers to give them the good tidings of Jesus Christ, in Kobe, Osaka and Tokyo. And I was successful in organizing four churches among them. After the terrible breakdown of Japan, I had to get busy to open up new evangelistic stations among the poor districts of Tokyo. Nearly two million poor people lived on the east side of Tokyo, beyond the Sumida River. This was the headquarters district of communism. From that section the general secretary of the Communist Party, Mr. Kuichi Tokuda, was elected to the national Diet. But after we had opened up seven preaching stations, no more Communists were elected from that section.



Rev. Ken Muto, pastor of the Hongo Central church in Tokyo and a leading Christian scholar, was elected moderator of the United Church of Christ in Japan (Kyodan). Dr. Muto, a believer in ecumenicity, is a strong advocate of indigenous control of church affairs and self-support

Up to 1952 there were thirty-six members of the Communist Party in our House of Commons, but in the general election of that year, all the Communist candidates were defeated except one. There is but one delegate from the Communist Party in the House of Commons now, and he is from the city of Osaka. There are still, however, about fourteen delegates from the Communist party in provincial assemblies and nearly two hundred and forty in rural village assemblies.

Missions Among Coal Miners

After the second world war, mission work was started among coal miners for the first time. Several workers moved into the mining districts, one of whom was Rev. Danjiro Hattori. He had been preaching in Okinawa and had to return to the main island of Japan, Honshu, because of the defeat in war. He prayed to be able to work among coal miners in Onoura, Kyushu. He himself became a dynamite carrier in the coal pits and thus won the trust of the miners. Now he has been very successful in getting many Christian believers among them. This is one of the finest examples, of an heroic disciple of Christ, who has won the hearts of the laborers to our Lord. Mr. Hattori has a small church building and a small day nursery for the miners' children at the Onoura coal mine.



Dr. Kagawa is pastor of both of these churches, which were rebuilt with the help of American Christians. The top one is in the Shinkawa slums in Kobe and the other is located in Tokyo

I have two Christian churches for coal miners on the islands of Sakito and Oshima, respectively, both in the prefecture of Nagasaki. Through my preaching at these coal mines I won about a hundred and twenty followers of Christ. So at Sakito we rented a piece of land from the coal mine and built a small church building and established a church there. At Oshima the Christians are holding their church meetings in a dressmaking school.

At Taira there had been a big riot, fighting against policemen, in which it was evident that the Communists had taken the lead. Two years after this riot had occurred, I was invited by the city authorities to preach among the Taira (miners) and about five hundred people were willing to believe Christ. So today we have in Taira a new church and a new pastor. And through the efforts of the young pastor and the city authorities, the atmos-



A Japanese shoemaker works in his home

phere of that locality has changed completely.

In Hokkaido, the northern island of Japan, at Ashibesu and Bibai, there had been a terrible strife led by Communists, who even beat the head manager (of the coal mine) almost to death. Then I was asked to preach in those places. And the results were fine. We have now good Christian groups in those districts.

These are a few examples of the extension of the kingdom of God among the lower classes of Japan, of how we would be successful, if we would dare to approach the lions' den!

However, we need to train real workers among them, such workers as will be willing to do the dangerous work of dynamite-carrying for the miners, like Rev. Mr. Hattori!

Railway workers in Japan have big unions, with altogether nearly five hundred thousand workers. And they have strikes, one after another! However, an earnest Christian member of our church, Hideo Hasegawa, was once made the president of the Osaka area council of the railway trades unions. Later he was promoted to be a professor of a school of railway engineers in the same Osaka area. This time he was successful in organizing a Christian association among the railway workers. He has now about two thousand members in this association.

The rate of accidents was very high on one certain line, between Osaka and Wakayama. But after Mr. Hasegawa got the gospel organization started and nearly fifty per cent of the workers joined it, the rate of accidents dropped to half of its former rate, much to the surprise of the railway authorities. And since the Christian group proved its effectiveness even in reducing accidents, the Communist propaganda was stopped.

Factory Bible Classes

We have many Bible classes held in the different factories in different localities. Around Tokyo, there were about two hundred such groups, of many different kinds of workers. Newspaper printers, iron workers, machine shop workers, etc., are a few examples of the sorts of workers who hold weekly meetings for Biblical study. Thousands of Tokyo laborers are studying the Bible thus, every week, in such factories. And we find a similar situation in other cities in which we have fine leaders. This sort of thing is new since the War.

Organizing the Labor Government of Japan

After the war defeat, I had to assist in organizing the Labor Party of Japan and thus had the opportunity to get many Christian leaders appointed as cabinet ministers. Mr. Tetsu Katayama, a member of the United Church of Christ of Japan (Kyodan), was elected as prime minister; Mr. Chozaburo Mizutani was appointed as the minister of industry and commerce. (This Mr. Mizutani was baptized in the slum chapel of Kobe many years ago by me.) Mr. Yoshio Suzuki, a member of a Christian church, was made minister of justice. Mr. Suehiro Nishio was made the vice-premier. (This Mr. Nishio had confessed before a court judge that he believed in Christ. I had assisted him to organize the labor unions in Western Japan, and helped him to be elected to the Diet.) Mr. Komakichi Matsuoka, the general secretary of the Japan Federation of Labor, was elected as president of the House of Commons. As I have said, he is a member of a former Congregational, now Kyodan, Church (United Church of Christ in Japan).

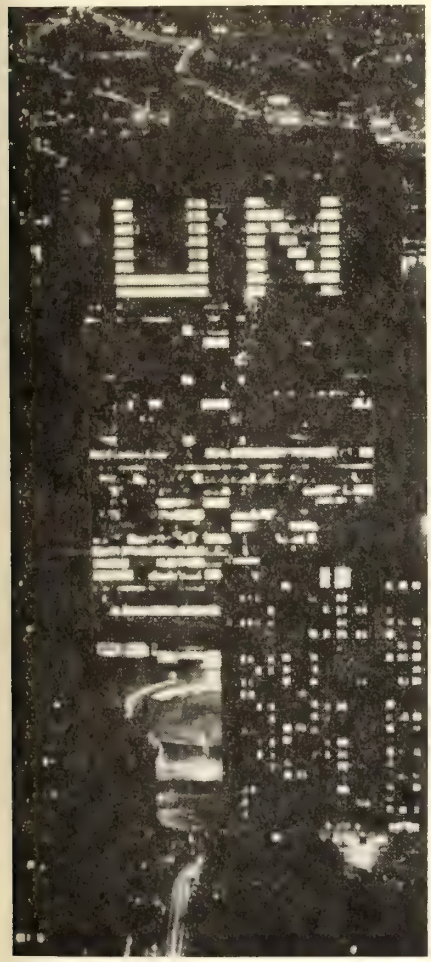
Though the numbers of Christians are rather small compared to the total population of Japan, yet the influence among the laborers is great. This is the record of the movement of Japan.

The Communist Opposition

Since, however, the strength of materialistic communism in Asia is great, we hardly know how to compete with it. The Communists send over from China millions of dollars to the Japanese Communists, saying

these funds are gifts to meet the natural calamities. They smuggle in drugs, too, in large quantities, to sell to secure funds for Communist propaganda. And while we Christians sit back contentedly and contemplate ideologies, they act to help the laborers on strikes and sabotage and spend much money for such movements.

Then how can we meet the existing situation in Japan? The police have published the numbers of Communists who have registered as such at police stations as at about ninety thousand. These Communists move as an organized body, while Christian forces are divided into many sections and compartments, with denominational ideologies and without funds! Thus there arises a serious question, as to how we shall keep the Christian front in order. Please pray for us.



Lighted windows in the United Nations skyscraper identify an organization dedicated to world peace

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

We are the proud parents of twins born within the last month. We feel doubly blessed. Since we have other children, we are not exactly green hands at this matter of bringing up children, but we are aware that bringing up twins is different. The doctor told us that they are not identical twins. How can we give each of them a chance to grow up as an individual and avoid the trouble spots?

Happy and Concerned Parents.

Dear Friends,

It is certainly true that if your twins are normal and healthy you have been doubly blessed. If they would have been otherwise the fact that they were twins would have doubled the load.

You are probably interested in knowing just a little of how twins come into being. Your doctor told you your twins are not identical. This means that they are what are called fraternal twins. In other words, they are simply like any brother and sister except they are of the same age. Such twins result from the simultaneous fertilizing of two ova instead of one as in the ordinary pregnancy. They will be no more alike and yet just as much alike as other brothers and sisters. Identical twins are almost exactly alike. They result from the division of one fertilized ovum, making two individuals instead of one. Identical twins will be very hard to tell apart.

There are a number of things we should think about that may make it easier for twins to develop normally.

1. It should always be remembered that being a twin is a biological fact that should no more be talked about, commented on than being tall or short, thin or fat. The child has no control over this biological fact. Therefore, it is to be accepted for what it is. This simple principle will determine many other aspects of the treatment of the child by the parent.

2. It is important for the child to feel that he is just as much an individual as if he were not a twin. It would seem wiser to give a name that is distinctive, therefore, rather than to give names to the twins which are almost the same. This practice has made it difficult for some twins to establish themselves as individuals.

3. Different clothing rather than similar clothing will probably give the child more of a chance to feel that he is an individual. Similar clothing may seem cute to the visitor and it clearly calls attention to the fact that the children are twins. It seems no more in place thus to announce "twin-ness" than to wear some particular style of clothing to call attention to one's "fatness."

4. Opportunity should be given for the development of different sets of skills. At an early stage this means a variety of toys for the twins to play with. Later on it means giving each the opportunity to specialize in his particular interest. It means steering away from giving the same musical instrument to each simply because they are twins.

5. Since the children are of the same age, parents should be extraordinarily careful to express to each equal amounts of affection. This is important to the identical twins because, although their demands may be quite different, their need for affection is likely to be about equal.

What we have said applies pretty much to both types of twins. The temperament and disposition of the identical twins may be very similar while that of the fraternal may be quite different. Nevertheless, each individual has the right to be treated as an individual and it is this principle which is determinative.

Jesse H. Ziegler.

God's Dimensions

WILBUR E. BRUMBAUGH

By losing God's dimensions
When torn by worldly tensions,
We rue the cross we've taken
And feel we've been forsaken.

By finding God's dimensions,
We conquer worldly tensions,
And love the cross we've taken;
And know we're not forsaken!



UMT in 1955?

Elmer Neufeld

Compulsory military training in peacetime is again an issue. How will churches meet it?

WILL the American public finally yield to the military mind? Will our future generations be saddled with a permanent program of universal, eight-year military training? As a dark cloud looming on the horizon, the following circumstances forewarn of a gathering struggle for the increased militarization of this nation.

The current Selective Service Law (Universal Military Training and Selective Act of 1951) expires on June 30, 1955. Inevitably then, the whole question of Selective Service and military training will again be considered by Congress during the early months of this year.

That complete termination of the draft law is apparently receiving little serious consideration—in spite of the fact that our nation is not at war—warns of the effectiveness of continuing military propaganda. Under the guise of victory over UMT in 1951 and 1952, the American people have nevertheless been conditioned to several doctrines which belong at the heart of UMT—a continuing peacetime draft, and the universality of draft calls. Selective Service has increasingly operated under the notion that each qualified youth must inevitably serve the military. Is it true, as suggested by the November issue of Atlantic Monthly, that a majority of Americans now favor some form of UMT?

Military Wants Larger Reserve

In spite of the fact that the 1951 law prescribed an eight-year liability—two years of service for the draftee and six years in the reserve—the Defense Department has been extremely dissatisfied. The present reserve provision has not been found enforceable, and voluntary re-enlistments have been dropping off. The 1955 campaign will almost certainly see a concerted drive to secure a reserve program with adequate "teeth"—a program in which young men will be under compulsion to continue their reserve training.

President Eisenhower has long been known to favor UMT. According to a campaign statement in 1952 he did not favor UMT while Selective Service was in effect. That statement was equivocal enough and is now old enough to have no remaining significance. Before the last annual convention of the American Legion the President clearly pledged his administration to seek enactment of UMT in the 1955 session of Congress.

That change to a Democratic Congress will also increase the chances of UMT appears likely, although of course not certainly. The influential chairmanship of the House Armed Services Committee will revert to Representative Carl Vinson, a life-long advocate of UMT. The present chairman, Dewey Short, has been a staunch foe of such legislation. In the Senate Armed

Former associate secretary, National Service Board for Religious Objectors; presently graduate student at University of Chicago

Services Committee, Richard Russell is expected to replace Senator Saltonstall. Even the fact that 1955 is not an election year may enhance the chances of UMT.

Current planning on Selective Service and UMT by the Executive Department is not known and has likely not been completed. Its specific legislative proposal is not expected in Congress until January or February of 1955. Although the administration proposal could possibly be little more than a request for extension of Selective Service, it is more likely to involve additional steps toward UMT as embodied in the Department of Defense plan presented last summer.

Under this plan all young men at the approximate age of 18½ would be assigned to either active or reserve duty (the choice perhaps depending on a lot)—that is, either two years' active service with a six-year reserve status or a shorter period of training with longer reserve training. An essential feature of the plan would be strict enforcement of reserve training for the balance of eight years. This reserve training would consist of weekly drills or technical schooling and perhaps summer encampment. *For eight years each available youth would remain subject to military control.* The aim would be an armed force of over 6,000,000 men, divided about equally between active and reserve men immediately available for military action. Lest the American people should become suspicious of such monstrosity, there has been an avoidance of referring to the plan as universal military training.

Moral Implications

Perhaps eight years will be adequate to purge our young men of their moral inhibitions against killing, to strip them of training received in the home, school and church. After the long period of military service is over—as suggested in a shocking article carried by Colliers* some two years ago—after this period of military indoctrination the curtain of morality shall again be dropped over the brute beneath! Against such a system of indoctrination, with its emphasis on a double set of moral standards, every Christian must cry out in moral indignation—unless he too wishes to draw a "curtain" in his own soul!

On the one hand, we are told that in case of another war there won't be time for the necessary military training; therefore, six million men shall be kept armed and momentarily available for combat. On the other hand, we are told to view the present cold and non-Communist worlds as likely to continue for ten, twenty, or even fifty years. In the meantime a few quick blasts of the hydrogen bomb could virtually reduce any nation to ashes. Talleyrand once told his chief, Napoleon Bonaparte, "You can do anything with bayonets, sir, except sit on them." Can America expect to sit on the hydrogen bomb for the next fifty years? Where shall we place our trust?

Although the actual Congressional debate on Selective Service and UMT will not begin until after the new year, a relatively short period remains for the church and concerned individuals to make a current study of the problem and to plan a responsible approach. Surely we can agree to discourage increased reliance on sheer military strength and, on the other hand, to encourage all possible means of reducing world tensions—through economic and technical assistance, by reducing trade barriers, through the United Nations, in seeking universal disarmament, etc. Once more we will need to prepare for a campaign of letters, newspaper articles, public discussions, personal delegations, Congressional testimony and prayer. May God grant wisdom and courage.

*Bill Davidson, Why Half Our Combat Soldiers Fail to Shoot, *Collier's Magazine*, November 8, 1952

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

The Preacher and His Audience. Webb B. Garrison. Revell, 1954. 286 pages. $3.00.

This book presents a new approach to preaching. It is based upon vast research and study of preaching from the standpoint of the audience. It shows familiarity with all the new discoveries in communication and semantics. The author, Webb Garrison, is a seminary dean with a specialist's knowledge of journalism, public relations and the techniques of communicating ideas.

Most ministers need to understand much more fully the intricate and delicate process of sowing truth in the mind and heart of the people of their congregations. They need to sit in the seat of the worshiper and try to understand his needs.

Every preacher who desires to be a master in the urgently needed art of communicating the gospel should use this book, not as inspirational reading, but as he would use a manual in any other craft. It is not promotion material on preaching, but excellent guidance material in "how to do it!"—*Edward K. Ziegler.*

Celestial Space, Inc. Charles Coombs. Westminster Press, 1954. 190 pages. $2.75.

Here is a story for junior-highs. It is of no particular significance as Christian teaching, but it is entertaining reading. It is the highly imaginative and very implausible story of three young people who acquire a deed to all space within a hundred light years of the city hall. The resultant publicity and the kids' ingenuity in making the most of a good thing work a marvelous transformation for a dying little town.—*Vernard Eller.*

News and Comment From Around the World

Laymen Called to Lead in Peace Program

The call for American laymen to lead in a threefold program of prayer, study and action for peace was issued by the Board of Managers of United Church Men at its annual meeting in St. Louis. The resolution declared: "The manner in which people of goodwill now respond to the appalling needs of mankind throughout the world may well determine whether our civilization is headed toward the horror of global annihilation or toward its most glorious hour. We would associate ourselves wholeheartedly with this inspired plan of living prayer for a just and durable peace."

Quakers Launch East African Community Center

The world's two largest Quaker Meetings — one African, the other British — are playing major roles in planning and financing a Quaker community center in Nairobi, Kenya Colony, Africa. The center is located in one of Kenya's toughest native problem areas. A Quaker team has already taken up quarters in the center to direct social and welfare work among its African residents and teach them organized sports. The East Africa Yearly Meeting of Friends was established as an independent Quaker body in 1946, after existing for fifty-two years as the African mission of the American Friends Board of Missions.

Selassie Hails Swedish Missionaries

Emperor Haile Selassie of Ethiopia has paid high tribute to the work Swedish missionaries have done in his country over a period of nearly a century. The Swedish National Evangelical Union sent its first overseas mission to Ethiopia in 1866. In addition to evangelical work, the Swedish missions have been responsible for the founding and maintenance of a number of schools, hospitals and nurses' training establishments.

Alcohol an Important Factor in December Traffic Toll

According to the National Safety Council more people die in traffic accidents on Dec. 24 than on any other day of the year. The council declares, "Since holiday celebrations seem to increase the consumption of alcohol by motorists and pedestrians during the Christmas season, this perhaps is an important factor in the December traffic accident toll." The American Business Men's Research Foundation of Chicago is urging the recognition of the danger of driving after drinking on the day before Christmas. They point out that similar recognition of the danger on New Year's Eve has reduced the mortality rate on that holiday. The foundation points out that at the present daily average, twenty-four persons will be killed in alcohol-involved highway accidents in the United States each day of 1955.

Literacy Team Visiting Pakistan

A Laubach literacy team met in Pakistan early in December to begin a program which will take them from Pakistan to the southern part of the Sudan, then eastward across south Asia to Netherlands, New Guinea, and will conclude with a month's work in Korea. They will spend about eight weeks in Pakistan. They are co-operating with local Christian councils, American mission leaders and the World Health Organization.

Indonesian Universities Show Lively Growth

The Christian University in Djakarta in Indonesia recently celebrated its first birthday. It has opened its second year with a staff of 16 lecturers and 100 students. The Batak Church in Sumatra has opened its own Nommensen University, with an enrollment of thirty-six students in theology and law. Many Moslem groups in Indonesia are insisting that universities be established where the Moslem ideology will be taught. Christians who are in a small minority feel that they will be in a difficult position if the Moslems are able to take over control after the general elections in 1955.

Temple of Goodwill Project to Be Expedited

Although New York City has been selected as the permanent headquarters of the National Council of Churches, plans for a Temple of Goodwill in Columbus, Ohio, are continuing. The Temple site embraces a large downtown block. The contemplated structure will include an auditorium, a banquet hall, conference rooms and office space for denominations interested in locating in Columbus.



Religious News Service

More than 2,500 people thronged Washintgon Cathedral, Washington, D. C., for the service of thanksgiving on November 21, when the Share Our Surplus program was launched. Thirty-five Protestant denominations are sharing in this program through Church World Service. Through SOS surplus foods will be distributed free in areas of need abroad at a cost not exceeding one dollar for each twenty dollars' worth of food

National Council Assembly Meets in Boston

Burton Metzler

BOSTON provided an appropriate setting for the third Assembly of the National Council of the Churches of Christ in the United States of America which convened November 28 through December 4. The city and its environs are reminiscent of the Pilgrims, the Puritans, religious freedom, and early Christian leadership in this country. Two of its churches provided meeting places for the Assembly, the Old South Congregational Church organized in 1669 and the Trinity Episcopal Church of which Phillips Brooks was the preacher. A Bostonian in addressing the Assembly welcomed it, facetiously of course, "to the cultural center of the universe."

The Statler Hotel was the headquarters for the Assembly. Here on the mezzanine floor were registration and information desks, offices, and various displays of the work of the Council. Business sessions were held in a large auditorium on this same floor. In this room the delegates were seated at long tables arranged lengthwise of the room in front of the speaker's table, the delegation from each denomination being seated together. At the rear in an adjoining room were exhibits of the work of the divisions of the Council and a book display provided by the various denominational publishing houses. On the fourth floor were the press rooms which were the headquarters of reporters for denominational papers, daily papers, and magazines. This hotel was a busy place during the Assembly.

It was reported that about twenty five hundred persons were in attendance at the meeting; however, the delegates included only about one third of this number. Twenty members of the Church of the Brethren were present, six of whom were regular voting delegates. These delegates were A. Stauffer Curry, Mrs. Sarah Halladay, J. Henry Long, DeWitt L. Miller, Robert E. Mohler, and the writer.

Bishop William C. Martin of the Methodist Church from Dallas, Texas, was the genial and efficient president of the Assembly. Much of the business consisted in hearing and adopting reports, revising the constitution and by laws, and perfecting the organization. It is to be expected that organizational matters should receive a great deal of attention at this stage of the life of the Council because only four years have passed since its founding and it is no simple thing to arrange for the smooth functioning together of thirty denominations representing about thirty-four million members.

One matter which evoked much discussion and on which opinion was sharply divided was the choice of a headquarters city for the Council. The committee recommended New York, but many delegates preferred a Midwestern city. After discussion the delegates confirmed the choice of the committee. It was decided that hereafter the Assembly should convene triennially instead of biennially. Eugene Carson Blake, a member of the Presbyterian Church from Philadelphia, Pennsylvania, is the new president of the Assembly, and the next place of meeting is St. Louis, Missouri.

At one point the business was halted in order that we might hear Roland Hayes, the noted Negro singer. He sang "Plenty Good Room," "He Never Said a Mumblin' Word," and "Let Us Break Bread Together."

The general secretary and his associate, Roy D. Ross and Roswell D. Barnes, presented a report on the state of the church which every church member could profitably study. Some basic assumptions of the report are that the churches exist to serve God's purposes in the world, that the churches, though in the world, are not of the world, and that the churches should consider what God requires of them rather than what the world thinks it wants of them. While the secretaries find much in current church life that is encouraging, they urge the churches to be more evangelistic, to be less conformed to the world, and to be more faithful to their Lord.

In addition to the plenary business sessions the four divisions of the Council each held its own meetings for business and information. These four divisions are Home Missions, Foreign Missions, Christian Education, and Life and Work.

Among the great addresses at the Assembly was one delivered in Symphony Hall by Dr. McLeod of Iona, Scotland. Christianity, he said, is a matter of practical Christlike living rather than a matter of forms and ceremonies. Christ made his supreme demonstration of religion on the cross out where the throngs of men came and went, where soldiers gambled, and men cursed. We put Jesus between two gilded candlesticks in a church, but he was crucified between two thieves. He said the disturbing fact about the church in his country was that no one is talking about crucifying it. It is harmless. Dr. McLeod made a strong plea for peace among the nations. Several other speakers, including Bishop Martin, made a similar plea.

After the address by Dr. McLeod, a member of the Message Committee whose chairman was Bishop Gerald Kennedy, was heard to say that the Message ought to carry a section on peace this year, and so it did. A suggestion on this topic which was offered to the committee by one of our delegates was embodied in their report. The Message (or resolutions) reaffirmed the faith of these thirty denominations in Jesus Christ as divine Lord and Savior and declared that our efforts to end war would demonstrate our loyalty to the Prince of Peace. The church should be a major factor in building good will around the world. The Message recognized the fact that the churches have failed adequately to meet their opportunities and

Continued on page 26



Religious News Service

Dr. Eugene Carson Blake, stated clerk of the Presbyterian Church in the U.S.A. since 1951, was elected president of the National Council of Churches at the recent assembly. He succeeds Bishop William C. Martin, Methodist

KINGDOM GLEANINGS

During the past nine years Americans have voluntarily sent 15,000,000 CARE packages, containing $165,000,000 worth of needed supplies, to the people of sixty foreign countries.

An evangelistic campaign in New York City by Billy Graham is being planned for the fall of 1957. Under the leadership of the Protestant Council of the City of New York it is hoped that all-inclusive Protestant sponsorship for the campaign can be arranged.

Nearly 28,000 Christmas bundles, prepared by Mennonites in the United States and Canada during the past summer, were distributed to needy children abroad. Packages were issued by relief workers to children in Austria, England, Formosa, France, Germany, Holland, Hong Kong, Java, Jordan and Korea.

The Protestant Episcopal Church in the U.S.A. now has 71,000 Negro members as compared to 54,000 ten years ago and the number of its Negro clergymen has increased from 171 to 244. Although the number of interracial congregations is growing every year, there are still 331 Negro churches, most of them along the eastern seaboard.

Seventy-seven per cent of 600 Minnesota men and women polled in a recent survey are in favor of having white and Negro people "worshipping together in the same churches." This was one of the findings of an impartial scientific home-interview survey on what Minnesotans think about leading topics of the day, conducted by the Minneapolis Tribune newspaper.

Harl Russell, Brotherhood Fund secretary, was elected chairman of the Joint Department of Stewardship and Benevolence of the National Council of Churches at the fall meeting of the department at Springfield, Ohio, Dec. 16. Dr. T. K. Thompson and Dr. Arthur Rinden were re-elected executive directors. By virtue of his chairmanship, Brother Russell will also serve as a member of the General Board of the National Council.

A survey made in Richmond, Va., by the Federation of Women's Clubs revealed that one-third of the periodicals that may be regarded as objectionable comic books are purchased by adults. Mrs. James Dobyns, district chairman of the Federation, called the adult interest in lurid comics "the most shocking part of the survey." A high percentage of the comics purchased by adults come under the general classification of comics containing stories of crime, horror, or sex.

Ecumenical work camps, under the sponsorship of the Youth Department of the World Council of Churches, will once again be held throughout the world during the summer of 1955. Countries participating include: Austria, Belgium, Brazil, Egypt, Finland, France, Germany, Great Britain, Greece, Holland, India, Italy, Japan, Jordan, Korea, Lebanon, Malaya, Philippines, Sweden, Switzerland and the United States. Each camp will be comprised of twenty-five to thirty young men and women between the ages of 18 and 30.

Special services will be held in the Highland Community Church of the Brethren in Orlando, Fla., from Jan. 9-16 under the direction of Ralph White, pastor of the Frederick, Md., church. Winter tourists in Florida have a special invitation to attend.

A budget of $10,000,000 was approved by the executive committee of the Southern Baptist Convention for denominational work in 1956. The budget provides $7,000,000 for operating expenses and $3,000,000 for capital needs.

Evangelical churches in the Soviet Zone of Germany have warned that they will bar from confirmation all young people who participate in Communist-planned youth dedications. The warnings came in the wake of announcements that a special committee had been formed by Soviet Zone Communists to revive ceremonies originated several decades ago by German free thinkers as a counterpart of confirmation and communion rites.

Wanted: names of Brethren families or individuals now living in or planning to move into the South Baltimore area or in the following nearby communities: Brooklyn, Glenn Burnie, Pasadena, Linthicum, Severn, Odenton, Crownsville or Camp Meade. Please contact Edward G. Wenger, pastor of Friendship Church of the Brethren at 21 Patapsco Road, Linthicum Heights, Maryland.

For the first time in history a multi-lingual church service was televised simultaneously to viewers in seven European countries. The 45-minute program originated at St. Peter's Cathedral in Geneva, Switzerland. The president of the Federation of Swiss Protestant Churches delivered the sermon in French. Dr. Robert C. Mackie of the World Council of Churches gave a brief meditation in English and Pastor Ernest Meyer of Germany gave the benediction in German. Television cameras were manned by Swiss, Dutch, English and French technicians.

THE YEAR IN RELIGION

Winfred E. Garrison

For Protestants the world over, and for Anglo-Catholics and Eastern Orthodox, the Second Assembly of the World Council of Churches at Evanston, Ill., August 15-31, was the outstanding religious event of the year.

For Roman Catholics in all lands 1954 was the Marian Year in recognition of the centenary of the promulgation of the dogma of the Immaculate Conception on December 8, 1854. During the year Pope Pius XII exalted the Virgin Mary as "Co-redemptrix, Co-mediatrix and Queen of Heaven," sharing with her Son the rule of the world.

American Jewry took proper pride in celebrating the 300th anniversary of the arrival of the first Jews who became permanent residents of what was later to be the United States.

The British and Foreign Bible Society observed its 150th anniversary. This Society has a longer history of effective interdenominational cooperation on a large scale than any other Christian organization.

The meeting of the World Council brought together more than a thousand official members, including

delegates, consultants, and accredited visitors, from 163 Churches in about fifty countries, and several times that number of unofficial visitors for whom more ample facilities were provided than at any previous ecumenical gathering.

A few carefully watched but warmly welcomed delegates came from two of the iron-curtain countries; none from Russia or Red China. The largest communions not represented were the Roman Catholic, the Southern Baptist, and some American Lutheran bodies. These were absent not by exclusion but by their own choice.

The statistical record for the year is excellent, though the percent of increase in membership was less than the unprecedented figure of a year ago. Religious bodies have 94,842,845 members, or 57.5% of the total population. The year's rate of increase, 2.8%, is slightly more than the rate of population increase.

Protestants (including for this purpose some who do not call themselves such) number 55,837,325; Roman Catholics 31,648,424; Eastern Orthodox 2,100,171; Jews (a population estimate) 5,000,000; all others 429,088.

The Churches which publish financial reports (i.e., Protestant and Orthodox) gave 8.9% more money for the maintenance and work of their churches than the year before, an impressive total of $1,401,114,217, which amounts to an average of $41.94 per member.

The most conspicuous event in evangelism during the year was Dr. Billy Graham's campaign in London where his meetings were attended by enormous crowds and 30,000 converts were reported. Spectacular as this success was, it seems to have been exceeded, at least in excitement, by that of Tommy Hicks, a former Baptist but now an independent faith-healing evangelist, who is reported to have created an incredible commotion in Argentina.

The work of foreign missions has gradually, but definitely, entered upon a new phase in recent years, and 1954 saw some rather marked changes in the direction in which previous events had pointed. The main factors in the change are the recognized duty of the Church to participate in the general improvement of social and cultural conditions (a kind of religious Point Four program) in the countries which were formerly mission territories; the rising national consciousness in countries which, having emerged from colonial status, are no longer suitable fields for missions dominated wholly by alien white men; and the consequent rise of the native churches to independence.

In some places, the newly-autonomous native churches are drawing together in united churches. This has happened in Japan, the Philippines and India.

In some places, notably India, a new and jealous nationalism, fortifying itself by reviving interest in the native religion, has thrown up new obstacles to a Christian advance. There is also a definite resurgence of Moslem expansion, especially in Africa, and an intensification of Moslem zeal in the Arab countries of the Middle East.

These developments, in addition to the closing of such vast areas as China and Russia to western influence, have called for a new study of missionary techniques and programs, but this has not been accompanied by any diminution of missionary zeal but rather by an increased sense of the urgency of the work in the minds of American Christians.

Religious liberty, which might be expected to be an assured reality in the modern world, is still severely limited in some areas. Protestants in Colombia have charged more severe persecution during the past year than previously; reported mob action has been reinforced by governmental decrees closing a great part of the country to Protestant work of any kind. The free churches of Greece have been allegedly checked and hindered by the combined opposition of the government and the established Orthodox Church. Protestants in Italy have had the benefit of some favorable decisions by the public authorities that have permitted the reopening of some closed churches.

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Changes of Address

Medford D. Neher from 126 N. Woodland, Michigan City, Ind., to 333 Johnson Rd., Sylvan Dell Studio, Michigan City, Ind.

Olive Widdowson to 236 W. Second Street, Waynesboro, Pa.

Harold and Gladys Royer from Dallas Center, Iowa, to Shafa PO Biu, via Jos, Nigeria, West Africa. The Royers left the States on November 17 and arrived in Nigeria on December 11.

The Church Calendar

January 9

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: The Living God. Gen. 1:1; Ex. 3; Psa. 103:8-13; Isa. 40:18-31; Matt. 6:9; John 4:23-24; 10:30; Acts 17:22-31. Memory Selection: God is spirit, and those who worship him must worship in spirit and truth. John 4:24 (R.S.V.)

CBYF Topic: Foreign Missions (India)

Jan. 12 Convocation on Evangelism, Springfield, Ill.
Jan. 30 Christian Education—Bethany Offering
Jan. 30 — Feb. 4 Youth Seminar, Washington, D. C., and New York City
Jan. 30 — Feb. 6 Youth Week
Jan. 31 — Feb. 2 Indiana State Pastors' Conference, DePauw University
Feb. 8-10 Spiritual Life Institute, Bridgewater College, Va.
Feb. 13 Race Relations Sunday

Gains for the Kingdom

Three baptized in the Ridge church, Pa. **Six** received by letter in the East Fairview church, Pa. **Five** baptized and two received by letter in the Western Mt. Carmel church, Pa.

Two baptized in the Bethel church, Ind. **Seventeen** baptized and two received by letter in the Mexico church, Ind. **One** baptized in the Marion church, Ind. **Five** baptized in the Bachelor Run church, Ind. **Eight** baptized in the Blissville church, Ind. **Seven** received by letter in the Mt. Morris church, Ill.

Two baptized and one awaiting baptismal rites in the Enders church, Nebr.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Tampa church, Fla., Jan. 18-30.

Bro. Hiram Gingrich of Lebanon, Pa., in the Woodbury church, Pa., Jan. 16-30.

Altoona Work Camp

Ethel Myer
New Holland, Pennsylvania

I AM happy that I had the privilege of participating with seven other young people in the work camp at Park Place, Juniata, Altoona, Pa. Our camp opened on June 29 and closed on Aug. 15.

We were located in a community house in a neglected section; this house was known as the "church" to the people living there. Our front room was the chapel where the Salvation Army held Sunday school on Sunday mornings followed by outdoor services. The children met in our kitchen for crafts, singing and recreation. The girls occupied a sleeping room on second floor and the boys slept on third floor. The other second-floor room was used for sewing class during the week and a classroom on Sunday.

There were twenty-four houses in our unit, twelve on each side with the back yards joining. The frame buildings are in very poor condition with broken boards in the porches; in some places the steps are missing altogether. Roofs leak, windows are missing and the plaster has fallen down. A number of families have spent much money for repairs.

The section is definitely crowded. Some of the houses have ten or twelve inhabitants. There are sixty-five children under twenty years of age growing up in that small area. One of the main problems as I saw it was alcohol. I realize that there is a deeper need when people turn to drink. If we want to help them, we must go to the bottom of their problem. With many people being unemployed, they have too much time when they have nothing constructive to do. Most of them are on relief, receiving an allotment every two weeks, but they have not learned how to budget their money.

Because of improper diets, there is a great need for dental and medical attention. The children are often given money to buy candy and soft drinks instead of having a balanced meal at home. In some families the group rarely sits down to eat together. When a child gets hungry, he runs into the house for a piece of bread or cake and then goes outside to eat it. Most of the children have not experienced the love and care which they greatly need.

Although I have mentioned some of the conditions we found there, I want to tell you about the people themselves. The longer I lived among them, the more I realized that they are just like me. They eat, sleep, work and play just as I do. They need friends who take an interest in them as individuals. They have a certain amount of pride in the things they can do and when they were given a chance, we soon discovered that they learned new things and enjoyed them. As a result of the sewing classes which were held for the girls and mothers, they were thrilled as they showed the completed garments to friends. Quite a few of the families tried to keep their houses neat and clean, but it was almost impossible with the children playing in the black dirt.

The people were very friendly and most of them were co-operative. Although we went into the community as strangers, it was not long until we were accepted. I believe I can say everybody felt friendly toward us by the time we were ready to leave. I often wondered how I would have felt if I had been one of the people living there and somone had come in to help us. Would I have accepted them? I could not be critical of the way they lived, the way they talked or the things they did because I would probably be the same if I had been brought up under similar conditions. Sometimes I wonder if I would be as good as they are. I have had many opportunities. Even though I have lived in a Christian home all my life and know Christ as my personal Savior, yet I often fail to live and practice the things I know to be right.

The city and park recreational committee was very generous in giving us over eight hundred free tickets to take the children swimming, as well as craft suggestions and supplies. They loaned us two sewing machines, a wheelbarrow, shovels and other tools needed for our work.



At the Altoona work camp activities for children were a major project

Our work activities started at home. We whitewashed our base-

ment, cleaned the wallpaper and put on screen doors. Our biggest job was to clean up their back yards in preparation for the laying of a concrete walk. Bro. Dale Detweiler, a Christian businessman and one of the owners of the New Enterprise Stone and Lime Company, sent one of his men to survey the area and see how much fill would be needed to make the water drain away from the houses into the street. He contributed one hundred forty tons of shale, wash-line poles, and the cement for the walk. Many of the people co-operated by assisting in the leveling off and laying their pavements.

The fine spirit of co-operation among the campers was noteworthy. All were consecrated young people who willingly gave themselves in Christian service.

To me, work camp has been a very enriching experience. May I never find so much joy and satisfaction in working with people that my motive becomes selfish and I lose the true vision of service.

Horst Lobe



Residents of this neglected area helped campers clean up the back yards and put in sidewalks and uniform clothesline posts.

AT HOME AND ABROAD

AUSTRIA

The **first family to emigrate** with the assistance of the re-established Brethren Service Commission-World Council of Churches resettlement office, has finally sailed for Canada. This family of five is joining the husband's parents in Ontario.

As of Dec. 1, 1954, Brethren Service began sponsoring **English classes in Camp Wegscheid** for the people registered for emigration through the resettlement office. This class is meeting twice weekly.

GERMANY

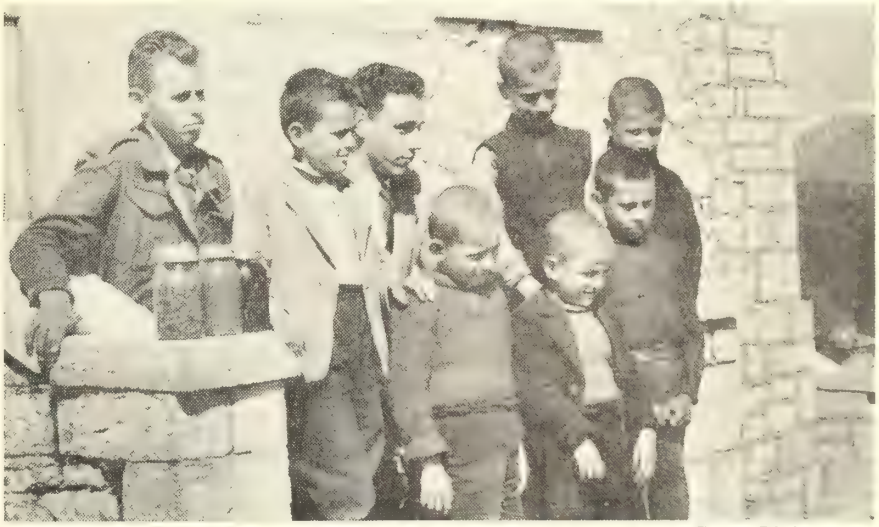
A group of twelve — **Rachel Garner, June Tritt, Doris Walbridge, Wanda Will, Rosemarie Schmitz, Romayne Eicher, Dick Foust, Dale Blough, Marlin Shaffer, Ellis Shenk,** and two German friends visited the old folks' home in Eschwege. On the way the group stopped at a TB hospital where they sang for the patients. A group of about thirty-five was gathered when they arrived at the old folks' home. After singing hymns and Negro spirituals, friendship packages were distributed.

PUERTO RICO

Lucile Schweppe, director of Girls' Clubs at the Community Center reports that forty to fifty girls attend club each week. Last month forty articles of clothing were completed from feed bags.

NOTES FROM GREECE

SOME alfalfa seed was given out to villagers to plant this fall. Since the seed is for a mild climate, we decided to try it in Riziani, which is the warmest area in which we work. The villagers were glad to plant it even though it was not proved for this particular area because alfalfa seed is almost too high for the average villager to buy. This willingness to plant something that is unproved seems to me to be a good sign. When I talked to the village president about planting this alfalfa seed, he showed me a large ear of hybrid corn and said that we had helped them to improve their corn, and they would be more than glad to try a new type of alfalfa in hopes of similar results. — Leon Kline.



Gerry Lininger

This boys' club, recently organized, learn of new agricultural methods to improve their own way of living

ADMINISTERNIG the SACRAMENT of the ANOINTING

Philip H. Lauver
Greenville, Ohio

IS ANY among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick man, and the Lord will raise him up, and if he has committed sins, they shall be forgiven" (James 5: 14-15, R.S.V.).

Sometimes, as in the case of a severe accidental injury, the patient is not able to talk or to endure a long visit. In other cases, the call for the anointing may have been delayed until the patient is in a coma. In such circumstances, the members of the family should be helped to understand the meaning of the anointing as fully as possible, so that their faith may be informed and intelligent. Whether this can be done or not, the elders proceed with the ceremony, knowing that God is able to understand what is in the human heart.

The normal situation, however, is that in which the pastor has been making regular calls and the sick person requests the anointing before his illness has reached the extremity of a crisis. In the course of these visits, the pastor has sought to lead the patient to a truly Christian faith in God.

It is the prayer of faith that saves, and our Christian faith is that God is all powerful; he is able to do whatever he chooses. We believe that God is all wise; he knows what is best. We believe that God is all love; we can count on him to send into the lives of his children only what is best for us. We believe that, in his love, he has given each of us a special task, some work to do in his kingdom.

Not all of us do the work God has assigned to us. Obstacles prevent our achievement of his purposes. Sin is the most frequent obstacle. Only God can remove our sin. He does so by a full and free forgiveness to all who repent, confess their sins and accept the forgiveness which comes through the blood of Jesus Christ.

Another obstacle to our service to God may be illness. When we are sick, we cannot move about freely and do all that we ought to do. Only God can remove the obstacle of illness. He deals with our diseases through the miraculous powers of healing which he has put into our bodies. When a disease is so bad that the body is not able to throw it off, God has helped men to discover how to use medicine, surgery, diet, exercise, and many other means to remove the conditions that keep us from getting well.

When we have used all the means we know of and they have failed, then we know that God yet will heal all our diseases in the resurrection.

In addition to these usual methods of healing, God has provided another. It is the direct application of his power to the relief of the suffering body. It comes through prayer.

We recognize that this is not God's usual method of healing. We can expect him to use it only on special occasions. Why should he go out of his way to heal me? Will it be because I deserve to be healed? No. No one is so good that God owes him healing. Will it be because God loves me better than he loves others who are ill? No. God loves all his children equally. Will it be because I weary him with continual asking? Not likely. God in his infinite wisdom and love will not change his plans just because I am inconvenienced.

The only logically sufficient reason why God might use an unusual method of healing would be that in doing so he can advance his total purpose for the world. If I put myself into his hands to be his tool, then it would be worth his while to make me as efficient a tool as possible by removing both the sin and the illness that keep me from doing his work effectively.

This is what anointing means. In the Old Testament, Moses anointed the furniture of the tabernacle. It was to be used only for the glory of God.

Aaron and his sons were anointed to be priests. Saul was anointed as were also David and others. They were to be different now, set aside for the service of God as his special instruments for a special cause. He gave them health and strength and courage to do his work well.



Jesus still invites his people to come to him for physical healing

When one says that he wants to be anointed, he is saying that he wants to be used fully and completely as a tool in the hands of God. God is a good workman. We can trust him to take good care of all his tools. He will cleanse those of us who are his tools from the guilt and the power of sin. He will cleanse us, too, from every disease and every physical illness which interferes with our doing what he wants us to do.

James says that the prayer of faith shall save him that is sick. This is faith that we believe that God will do right. Sometimes it is best for God's children to be sick in order to serve him. Sometimes we serve him best by living; the day will come when we can serve him best by our death. Faith is to put ourselves completely into God's hands, ready for him to do for us, and with us just what he knows is best.

Personal Preparation for Anointing

Perhaps at this point the patient will feel a need to confess his guilt to his pastor, who will lead him to make restitution where that is possible, to place his burden upon Christ and to accept the promised forgiveness. Most people, however, can better be left to make this transaction privately between themselves and God. They will be much in meditation and prayer as they look forward to the coming of the elders for the anointing.

The time of the anointing should be carefully arranged for the best interests of the patient, and he should be given the privilege of indicating any choice he may have of someone to assist the pastor in the service.

When the pastor returns with the brother who is to assist in the anointing, it may be best to spend a brief time in calm and unhurried greetings and conversation, so that an atmosphere of poise and peace may prevail.

Then one of the brethren reads the pertinent portion from James. This is followed by a brief prayer of faith and of petition that God may remove from the minds and the hearts of all who are present anything that might be an obstacle to the blessing he seeks to pour out.

Expression of Faith

The patient is now invited to give expression to his faith in words. Such questions as these may be helpful:

"Dear brother (or sister) you have been led to believe in the goodness and the love of God and in the healing power of his Holy Spirit. You have asked to be anointed, and we have talked together about what that service means. So far as you know, are you at peace with God and your fellow men? Is there anything that you know of which might prevent you from receiving the full blessing of God?"

If there is any such thing brought to light, it must be dealt with here and now. The assurance of forgiveness is essential for spiritual and physical health. This assurance is genuine only when it follows complete confession and surrender to God.

"Do you believe that God *is able* to heal your body and to do whatever else he may know to be best for you?"

"Do you believe that God *knows* what is best for you and for those whom you love?"

"Do you believe that God *loves* you as his dear child and that what he plans for you is good because it is his will?"

"Do you then accept whatever he plans, whether that may be life or death, illness or health, and do you put yourself completely and without reserve into his hands to be used as his instrument to accomplish his will?"

The fullness of faith having been expressed by the patient, either in his own words voluntarily or in answer to such questions as these, the elders take their places for the anointing.

Administering the Sacrament

The elder who is to lead with the service stands at the patient's right, facing the other elder on the opposite side of the bed or chair. Then he who leads the service extends his right hand and the other pours a few drops of oil (usually olive oil) into his palm.

Addressing the patient, he says,

"Dear brother (or sister), upon this declaration of your faith in God and of your desire that his will may be accomplished in your life, you are anointed in the name of the Lord, unto the strengthening of your faith . . ."

Here he gently applies the oil to the forehead of the patient and so twice again as he continues:

". . . unto the forgiveness of all your sins and unto the healing of all your diseases."

Then the elders place their right hands, followed by their left hands, alternately on the head of the patient and standing so each one prays in turn as led by the Spirit. These prayers contain affirmation of faith in God and a definite commitment of the patient, his illness and all of his concerns into the hands of God, with the earnest petition that the will of God may be accomplished in his life.

Following the second prayer, all in the room may unite with the elders in the Lord's Prayer.

The elders do not tarry long after the anointing. With a warm handclasp and a word of confident assurance that all now is well, since all is in the hands of God, they take their leave of the patient and withdraw from the room.

Family Life Materials

The National Council of Churches, through its Family Life Department, announces the following materials as being either reprinted or available as new material:

Christian Marriage, by Leland Foster Wood, 1940, (8th edition, 1953), 10c.

Marriage Troubles Can Be Overcome, reprint, 5c, $2.75 per hundred.

We Ask the Lord's Blessing, four-page folder for family use with short prayers to be read or repeated from memory, 10c.

Stories of Family Worship, Pages of Power, 1952, 5c.

Two new Public Affairs pamphlets available also are:

If I Marry Outside My Religion, by Algernon Black, 25c.

New Hope for the Retarded Child, by Walter Jacob, 25c.

Order from the Brethren Publishing House, 22 S. State St., Elgin, Ill.

Packet No. 5 of the Program Packet Service of the Mental Health Materials Center, Inc., 1790 Broadway, Room 713, New York 19, N. Y., contains the following items: *Saving Your Marriage,* by Evelyn and Sylvanus Duvall, 25c, Pamphlet No. 213, October 1954; *The Adolescent in Your Family,* U. S. Department of Health Education and Welfare, 1954, 25c; full-page announcements of *What Children Should Be Told About Sex,* Child Study Association, October 1954, and a film about a father who expected too much from his son, *Head of the House,* 37 minutes, black and white.

The Packet Service, which is only ten months old, already has 2,200 organizations and individuals using it. The subscription price per year is $6 with six consecutive packets. Order directly from Mental Health Center.

The Church Abroad

Edited by J. Henry Long



The congregation comes from the South China church after a meeting held while L. S. Brubaker was there in 1948. News from this church is fragmentary and vague

Bottom of next page: Moy Gwong and his wife; Bro. Moy Gwong was for thirty years the leader of the South China church

Elgin S. Moyer

Our Church in South China

THE news coming to us from the church in China is at best fragmentary and sometimes rather vague. Of one thing, however, we are certain: the Christian church does continue behind the bamboo curtain and the Christian spirit is still existent among the people. We wish we might know more fully and more in detail just how our brethren there are faring.

From various reports we receive, it seems that considerable freedom is granted the churches in the larger cities where news of the attitude of the Communist government can easily reach the outside world. According to some reports, however, in the villages of the hinterland the churches have less freedom in carrying on their Christian activities. It seems, too, that the churches which earlier joined in with the Church of Christ of China may be faring better at the present than are those which did not enter this union of churches.

The Church of the Brethren of Toi Shan, Kwongtung, South China, while Bro. Moy Gwong was still pastor of the church, associated itself with the Church of Christ of China. According to our most recent reports, our church there is existent and functioning.

Bro. Moy Gwong's death in 1950 was a real shock to the little church there. Before long, however, the Church of Christ of South China provided a young man to take charge of the church.

Communications were soon so seriously disrupted that we could not be well apprised of the conditions of the church there for many months. It was impossible to get funds to the church in any legal fashion, and we know that the church and its members suffered much want. Whatever progress they could make was made with great difficulty.

Letters to our brethren from their families could say but little about the church and its activities. Whether giving such information was prohibited or whether there was no information to give, we do not know. When news of renewed church activity began to break through, it occasioned rejoicing on the part of our brethren at this end and of others who have maintained a warm interest in the church there.

In November 1953, word came that they had received some money that some of the Chinese men had sent personally for the work. The letter reported one hundred fifty in attendance at the regular weekly Sunday services; there had been

some baptisms and ten child dedications. Some workers were coming occasionally from Canton, a distance of perhaps one hundred miles to assist them in the church work.

Early in 1954 another letter brought further news of progress. In December 1953, a new pastor by the name of Rev. Wong Ming Yee of Canton had been sent to them by the Church of Christ of China. The letter said they had reopened their church, which indicated that for sometime the church had been closed or, at least, there had been no public services. It said that weekly attendance was between two hundred and three hundred and that two hundred twenty were registered in Sunday school, with an average attendance of from one hundred fifty to one hundred sixty. In the Sunday school there were four classes. They had a young people's department, a choir, a members' study class and a Wednesday prayer meeting with an attendance of thirty or more.

At Christmas time (1953) the members met to redecorate the church, which, they reported, now looked like new. This improvement in the church house undoubtedly helped to increase the interest and attendance of the people of the community. At the time of the writing of this letter they estimated that for 1954 they would need a budget of twenty-four million dollars, local Chinese currency, an equivalent of about eight hundred dollars, United States currency. Feb. 8-10 was set for their big springtime gospel meeting, at which the new pastor was to be the speaker. For this meeting and for the work of the year they asked for the prayers of the Christians in America.

How we wish we might know now what progress the church has made during the past year. Perhaps more news will reach us in the near future. If it does we shall be happy to pass such news on to the church in America, so that we can all pray with them and for them in their courageous stand for Christ.

How we praise the Lord for the noble work our Bro. Moy Gwong did during those thirty years. May the church he established under the mighty hand of God continue to grow and lead many souls to the Lord Jesus Christ, the Savior of the world.



Missionary Helper

Ferne Baldwin
Garkida, Nigeria, W. Africa

WE HAVE a new missionary helper in Garkida. We call it the Gestetner. But actually *Gestetner* is only the trade name of a duplicating machine made in England and you probably wonder why I think the Gestetner is a missionary helper of some importance in the work of building the kingdom here in Nigeria. Let me tell you why I think so.

The first stencil we ran on the Gestetner was the covenant to be a Christian in the Hausa language. First, Dr. Brubaker had asked us to do it for use of all those in the Leprosarium who are in classes preparing for church membership. Hausa is the common language used in the Leprosarium among the dozen different tribes there. Then when we were actually running off the copies Stover Kulp said, "Run 150 more for the work at Mubi." Then we stopped to consider all the different groups in our mission who must learn in Hausa because it is the only language partly understood by all and so finally we decided to run almost a thousand copies of the covenant in Hausa. Now word has gone out to all missionaries that these are available for them to use in their work of spreading the gospel and preparing people to take up the way of Christ.

The next two stencils we ran were the two sides of the monthly news sheet called Headlines From Headquarters, which goes out to each missionary on the field and at home. It carries news of the work each is doing on his own station, general news of those coming and going on furlough and many other things. By this means we hope to build closer ties in our mission family, as we share our common joys and sorrows, as we understand more fully the work that each one is doing.

Tomorrow the Gestetner has an especially joyful job. We expect to run off about 600 copies of the form which is signed by the doctor and given those people who are being released from the Leprosarium with their dread disease arrested. This precious paper tells him that he can once again go back to his home and family. Many of them go with the words of a new way of life in their hearts and lives and everywhere they go the word spreads of a God who loves those with leprosy, too, and in his wondrous plan has brought healing to them—both of body and spirit. If the Gestetner had a heart and were not a mere machine, I think we might hear it breathe a prayer tomorrow as it merrily turns out the copies of the Leprosarium discharge paper. It would be a prayer for those who will soon be leaving the Leprosarium that each one may be a true light for Him.

Last night a long box of stencils came from Jos. These are the stencils for a book called in Bura *Kakadur Bil Nggakur*—the Book of Shepherding Health. It is the first hygiene book used in all our schools and classes of religious instruction which are taught in the Bura language. It has been out of print for some time and when the copy was taken to the press in Jos we were told that they could not say when they would be able to do it. So it is to be done on the Gestetner and we hope to have it ready to go out to the schools by September 1. Through this little book many people will learn some of the beginning rules of cleanliness and good health. They will learn what causes some diseases and how to prevent them. In this way the Gestetner will make a contribution toward cleanliness.

Within the next two weeks we hope to run the final pages of a book of biographies of great and good people the world has known. This started out as rather a small project and grew like Topsy into quite a goodly-sized book. The index lists them from Augustine to Francis Xavier—men and women who have stood for Christ and His church and done their bit to build a better world. Though written first for use in our schools we hope that this book will be widely read. And the Gestetner had a part in its preparation.

Yes, the Gestetner is just a machine. There must be human hands to make the stencils and turn the handle but who can justly evaluate its worth in Christ's work here in Nigeria.

Opportunity in Chicago

Floyd Wagoner and
Elgin S. Moyer

City churches have mission prospects at their own doorsteps. Here is the story of how one city church uses its opportunities

THE First Church of the Brethren in Chicago finds itself in a community of unbounded opportunities and of strategic responsibility. These opportunities and responsibilities are many and varied. The local church here is ever mindful of the many people in the city who are of Brethren heritage, many of whom hold their membership in out-of-the-city congregations of the Church of the Brethren. In a sense all these people have become charges of our local congregation. Since often they fail to seek out the First church, it becomes our duty to seek them out and to introduce them to our local fellowship when they come to the great city.

Without minimizing our responsibility of finding and holding for the church all the Brethren in the city, we must realize that our responsibility reaches far beyond those who have been reared in Brethren homes or have grown up in Brethren communities. There is another tremendous need right at our door. Here we have a rapidly changing community. People often move in and then later move away without ever making any contact with the church unless the church first makes the effort to reach them. People who had been affiliated with some church earlier often lose their church relationship when they move to the city unless the church of the community seeks them out and invites them to her worship and fellowship. From the time that church letters were granted back in the home churches and the time that the members get located in their new urban homes, the letters frequently get buried in stored-away trunks or are carelessly filed away in some pigeonhole. There they remain unless and until some interested Christians of the local church come along and suggest their being placed in the new church home.

Then, too, there are people in our midst with strange faiths or with little or no faith at all, who often are ready for, and sometimes eager for, the presentation of the gospel and for the fellowship of Christian people. Also there are multitudes of children who are growing up in our city communities who are without contact with the church and without any wholesome religious influence.

A little more than a decade ago these needs led several members of the First church to the conviction that a plan of evangelism was needed to reach more of the people of the community. This conviction eventuated in 1943 in the setting up of what came to be known as the Fellowship of Service. This evangelistic service is at present under the joint operation of the First church and the seminary and continues to make a vital impact upon the First church community.

By several means the Fellowship of Service seeks to ascertain the religious interests of the people of the community and makes effort to turn their interests toward the church. First of all, door-to-door surveys are made to locate prospects and to tell them of the church. Many contacts have been made through the friendly co-operation of teachers or principals of the public schools of the neighborhood and through the playground activities of the children. A church-centered club program, day camps, and young people's activities have made entres into many homes; business relations and associations in the community have done much to help us get acquainted with our neighbors. Also the occasional visit of people of the neighborhood at our regular church services have helped to make many fruitful contacts.

All of these above contacts give opportunity for initial entres which may lead to follow-up work. When a door has been opened or when a first call has been made, the planning committee of the Fellowship seeks to send into these homes the most suitable persons available at the most favorable time and under the most favorable circumstances possible. These calls are made as often as seems feasible. The same persons, going two by two, may make several visits in carrying on the follow-up work. As acquaintanceship warms up and friendship develops the people are invited to attend services at the church, to send their children to the clubs or the Sunday school and to participate in other activities of the church individually or as a family, as the case may be.

Through these planned, but more or less informal visits, the evangelistic teams become gradually better acquainted with industrial, professional, economic, domestic, social, religious and other relationships of the families. They are thus able to be in a position to offer kindly and timely suggestions and to be good neighbors and friends. The ultimate purpose of these visits and this fellowship is, of course, to interest the people in the work, life and fellowship of the church and to lead them into a close fellowship and saving relationship with Jesus Christ.

In order to do the most effective work it is necessary to lay definite plans and to follow certain techniques. The work cannot be done haphazardly. As has been suggested, calls are carefully planned and timed. This laying of plans is done partly by a planning committee or by a secretary, and partly by the entire group in its regular weekly meetings. These meetings of the Fellowship of Service are held for inspiration, consecration, prayer, sharing and planning. Reports of previous calls are carefully kept on uniform cards and accurately filed. After each new call, whether by the party that visited previously or by a different team, the date of the call, the names of the persons making the call and any new or significant information gathered from the new call, any spiritual responses of growth of any members of the family or any other significant attitudes of the family, are recorded on the card for future reference. At the weekly meetings these findings and experiences are shared with one another. Thus the individuals

or teams glean from one another new ideas for approaches and procedures in the work. All the teams thus become better acquainted with the community and the whole operation becomes unified and integrated. All the teams are working in unison. There is no need of a feeling of aloneness. All are consciously working together toward one common goal. In this spiritual union of effort and consecration there is strength.

These frequent calls in the homes of the community have helped to create many friendly relationships among both the children and the adults. Our Sunday school is constantly being recruited by children from these homes. Frequently we get children who had never before attended a Sunday school.

The club program has interested a large number of these children. Some of the children are willing to attend the weekday church school on released time from the public school. As a result of their attendance at Sunday school, weekday church school and other church activities, some of these children accept the invitation to come into special classes to learn what it means to be a Christian and to receive instruction preliminary to church membership. In our baptismal services those being baptized frequently include some of these boys and girls from the church community. In due time we find a goodly number of these same young people among those entering the college freshman class in our Brethren college. Some of them later on find their life's companions within the Church of the Brethren, some of them even becoming ministers or ministers' wives.

The work among the adults usually proceeds more slowly. It is more difficult to induce them to attend Sunday school or church. Some of them will come for a short time and seem to manifest a little interest in the church and then for various reasons or seemingly for no reason at all will lose what little interest they did seem to have and drop out. To get them to start over is usually doubly difficult. But such is not always the case. Some adults accept the challenge of the church and seem to find the joy and satisfaction that the human soul longs for.

On different occasions classes have been set up for groups of these unchurched people of the community who have expressed an interest in special instruction in the Bible or in the history and doctrine of the church or in the meaning of the Christian life and the way of salvation. Within the past year such a class was set up for a group of adults who had previously had little or no Bible training. The curriculum was carefully designed to meet the particular needs of this group and the teaching was aimed at the level of their comprehension. Splendid interest was shown by the class. They met each Sunday morning with a teacher and often spent one evening during the week in the study of the Bible and in the discussion of special problems. Five of this group were recently received into the fellowship of the church by the rite of baptism. They are now showing a vital interest in the work of the church and in their own spiritual growth. They are expressing a willingness to assist in the work of evangelism in the community.

These people knowing the particular needs of this community can be of great help in reaching others here for Christ and the church.

Adult as well as child evangelism does not end with the baptismal service. It has really only begun there. Our further task is to assimilate them into the fellowship of the church and to help them become a part of the Christian program of the local church. One of the best means of doing this is to get them to work. If they become really interested in working, then their church attendance and their church fellowship will easily be cared for. By working, by attending, by fellowship, they will gradually become better acquainted with the Brethren way of life and with real Christian living. As they attend the Sunday-school classes, the preaching services, and the other church activities they become integrated into our church life and develop a sense of belonging.

During this ten-year period several families and dozens of children and young people have found membership in our local church. Many others have found Christian fellowship in our church services and activities, though not becoming members of our denomination. Still others have found friendly fellowship with us but have not as yet accepted Christ and become members of the church.

Our efforts have been rewarding, both to the esprit de corps of the congregation, and to the spiritual welfare of the individuals who have come into our fellowship. A real impact has been made upon the community. Greater successes should be realized in the future because of the accomplishments of the past. Experience has been gained and inspiration has been generated through the work of these ten years.

Yet many there are in our church fellowship who have not caught the larger vision of evangelism and



Religious News Service

Philadelphia police have joined church and civic leaders in a "go-to-church" campaign for youth to help fight juvenile delinquency. One of the policemen displays a poster

there are a great many in the community who have not yet been touched with the message of the gospel. Only a very small portion of our possibilities have been tapped. A great work lies before us. With more willing workers and a greater devotion to Christ and his cause much more land can be and will yet be conquered for him. When every lay brother and sister, as well as every deacon and preacher catches the spirit of real revival and evangelism, then the Lord can do great things for us.

The opportunities are here as they are in any community. The results we achieve will be commensurate with our love for Christ and for lost souls and with our sacrificial zeal for fulfilling his great commission in our very midst, right here in our local church community. If the community is not evangelized it will be because of our failure to carry out the will and command of our Lord and Savior.

National Council Assembly

Continued from page 15

called upon them to put forth greater effort in the work of evangelism in order to bring a revival of religion to this country.

A helpful feature of the Assembly program was the daily period of worship. On one day Rev. Theodore P. Ferris, who stands in Phillips Brooks' pulpit, spoke on a simple passage from J. B. Phillips' translation of Paul's letter to the Romans. The passage was, "Give my love to the little church that meets in their house." The speaker observed in the first place that the church started so simply but as time passed necessary developments took place. We may not be able to go back to the original simplicity in all respects but we dare not lose the elementary basicness of the early church or cover it up with buildings, liturgy, doctrine, and organization. In the second place, the church is not the house. It is people. And thirdly the church is closely related to life. It should be infused with the family spirit. The Christian religion includes Christian ethics. In a sense our job is to get Christianity out of the church and into life.

Christ's prayer was that his followers might be one with himself and with the Father and therefore with one another. It is heartening to see the various denominations fellowshipping and working together.

Obituaries

Fasnacht, Laura H. Springer, was born Aug. 23, 1878, in Lancaster County, Pa., and died Oct. 17, 1954, at her home. She was united in marriage to Joel Fasnacht in 1900. She was a member of the Springville church for more than forty years. Surviving are eight sons, one daughter, twenty-two grandchildren, one brother and one sister. Funeral services were held at the Middle Creek church by Elder John L. Myer, Peter Heisey and Peter Gress. Interment was in the adjoining cemetery.—Mrs. Mark Royer, Denver, Pa.

Ganger, Milo, son of John and Barbara Baker Ganger, was born at Goshen, Ind., July 9, 1869, and died at the home of his daughter, Nov. 21, 1954. On Nov. 14, 1899, he was united in marriage to Elizabeth Defreese, who preceded him in death in 1951. To this union were born ten children. For the past forty-seven years he had been a member of the Union Center church. Surviving are eight children, seventeen grandchildren and four great-grandchildren. Funeral services were held at the Union Center church by Herbert Fisher, assisted by Rev. Homer North, pastor of the Nappanee Mennonite church. Burial was in the Union Center cemetery.—Mrs. Wilson Morningstar, Goshen, Ind.

Hissong, Charles, son of Fred and Harriet Christian Hissong, was born Dec. 25, 1872, and died Oct. 21, 1954, at his home near Potsdam, Ohio. In 1893 he was married to Nancy Sease, who died in 1918. To this union were born two sons. In 1922 he was united in marriage to Sarah Hall. For a great number of years he was a member of the church. Funeral services were conducted by Elder J. W. Fidler, assisted by the undersigned, in the Potsdam church. Interment was in the Mote cemetery. — L. John Weaver, Potsdam, Ohio.

Kensinger, James Curry, son of George and Esther Border Kensinger, was born in Bedford, Pa., Nov. 19, 1889, and died at Martinsburg, Pa., Nov. 9, 1954. He was a member of the Martinsburg church and of the men's Sunday-school class. Under Brethren Service he made two trips to Europe on a cattle boat. Funeral services were conducted at the K. R. Miller funeral home by his pastor, Bro. Roy S. Forney, assisted by Bro. C. O. Beery. Burial was at Bakers Summit, Pa.—Mrs. C. O. Beery, Martinsburg, Pa.

Loney, Thomas Henry, was born Nov. 18, 1865, in Ireland, and died Oct. 22, 1954. He came to the United States with his parents when he was a small baby and lived in North Dakota until he moved to Canada in November 1909. Many years ago he was baptized into the First Irricana church. Surviving are one son, one daughter, nine grandchildren and seven great-grandchildren. Memorial services were held in the First Irricana church by the undersigned. Interment was in the Riverview cemetery, Oroville, Wash.—R. Truman Northup, Irricana, Alta., Canada.

Longanecker, Mary M., daughter of Jacob and Mima Barber Dunn, was born Dec. 9, 1882, in Hardin, Ohio, and died June 28, 1954, in Sidney, Ohio. She had been a faithful member of the church since girlhood, uniting with the Sidney church in 1902. She was married to John Longanecker. To this union were born nine children. Surviving are her husband, one daughter, three sons, nine grandchildren, five great-grandchildren, one brother, one half-sister and one half-brother. Funeral services were held in the Cromes and Sons funeral home at Sidney, with Bro. J. C. Inman officiating. Burial was in the Glenn cemetery at Port Jefferson, Ohio.—Mrs. Homer Kies, Sidney, Ohio.

Shaw, Mrs. Cornelia May, daughter of I. L. and Lottie M. Bennett, was born July 6, 1925, in Bridgewater, Va., and died Nov. 10, 1954, in Paragould, Ark. She was baptized into the church by her father in 1932 and continued a faithful member throughout her life. On March 26, 1944, she was married to Willis H. Shaw. Funeral services and interment were in the New Prosperity cemetery near Paragould, Ark.—Lottie M. Bennett, Ruckersville, Va.

Sollenberger, Katie, daughter of Andrew S. and Elizabeth Brumbaugh Sollenberger, was born March 17, 1897, at Shelleytown, Pa., and died Nov. 17, 1954, at the home of a sister in Williamsburg, Pa. She was a member of the Williamsburg church and the Gleaners Bible class. Funeral services were held in the Williamsburg church by the pastor, Bro. John D. Ebersole. Interment was in the Shellytown cemetery. —Mrs. Elizabeth Sollenberger, Williamsburg, Pa.

Southern, Bramlette Lee, was born in Allisonia, Va., March 25, 1882, and died at his home near Pulaski, Va., Oct. 25, 1954. He was married to Cora Bowman on Aug. 22, 1898. To this union were born two sons. Surviving are his wife, two children, two sisters and one brother. Funeral services were held in the Pulaski church by the undersigned. Interment was in the Newbern cemetery.—Glenn S. Garner, Pulaski, Va.

Stoltzfus, Dale Lee, son of Louis G. and Erma Stoltzfus, was born Feb. 14, 1952, and died Oct. 29, 1954, at the home of his parents, Elverson, Pa. He was enrolled in the cradle roll department of the Spring Grove Sunday school. Besides his parents, he is survived by three brothers. Funeral services were held in the Blue Ball church by Brethren Clarence W. Horst and A. Eugene Martin. Interment was in the Pine Grove cemetery, near Elverson, Pa.—Mary Esther Stoner, Lititz, Pa.

Stoots, James Monroe, was born March 10, 1883, in Wythe County, Va., and died Sept. 20, 1954, at his home in Pulaski, Va. Surviving are his wife, three sons, three daughters, and one sister. Funeral services were held in the Pulaski church by the undersigned, assisted by Rev. Brown Hoyt of the Presbyterian church. Interment was in the Oakwood cemetery. —Glenn S. Garner, Pulaski, Va.

Turner, Robert Dewey, Sr., son of Andrew and Julia Hillegas Turner, was born May 25, 1898, in New Buena Vista, Pa., and died Oct. 28, 1954, at his home in Windber, Pa. He was a member of the Scalp Level church. Besides his wife, Mrs. Eleanor Bundy Turner, he is survived by three children, his mother, one sister, two brothers and two half-sisters. Services were held in the Meek funeral home, Windber, by Raymond Boose. Interment was in the Richland cemetery.—Mrs. A. J. Casseday, Windber, Pa.

Wolfe, Jacob Paul, son of Franklin and Amanda Conner Wolfe, was born July 4, 1889, at Fountain Dale, Pa., and died Aug. 10, 1954, in Carlisle, Pa. Surviving are two brothers and six sisters. The funeral services were conducted in the Fountain Dale Methodist church by Bro. C. B. Sollenberger and the undersigned. Burial was in the Fountain Dale cemetery.—David J. Markey, Carlisle, Pa.

Wyand, Nona, daughter of Abram and Catherine Nichols, was born Oct. 6, 1902, at St. James, Md., and died Nov. 4, 1954, at her home in Sharpsburg, Md. She had been a member of the church since the age of twelve years. Surviving are her husband, William Wyand, one son and two brothers. Services were conducted by Bro. Rowland Reichard and the undersigned. Interment was in the Mountain View cemetery at Sharpsburg.—Emmert F. Bittinger, Burkittsville, Md.

Ziegler, Warren H., son of Jesse C. and Hannah Horning Ziegler, was born June 15, 1883, and died at Elgin, Ill., on Nov. 15, 1954. He was married to Maude E. Perkins on June 30, 1908. To them were born three daughters and three sons. He is survived by his wife, five children, fourteen grandchildren and two brothers. He was one of the first students of Elizabethtown College. From 1904 to 1948 he was employed in the Brethren Publishing House, and was for many years foreman of the mailing room. He prepared the book catalog for many years and was often in charge of the book sales at Annual Conference. A member of the Church of the Brethren from early boy-

hood, he was a Sunday-school teacher and choir member in the Elgin church for many years. Funeral services were conducted in the Elgin church by his pastor, W. Glenn McFadden, and his nephew, the undersigned. Interment in Lake Street Memorial park, Elgin.—Edward K. Ziegler, Elgin, Ill.

Church News

Northern California

Modesto—Alan Whitacre served as our summer pastor. In October our general board, of which Homer Messamer was elected chairman for the 1954-55 year, held its annual retreat at the Turlock state park. Our installation services for the new Sunday-school teachers and officers was held in October with Bro. Leland Nelson conducting the services. Our church participated in the observance of World Communion Sunday. We have had a net gain of thirty-seven members during the past year. Thirty people from our congregation attended the district meeting. Our pastor was elected district moderator for the coming year and a member of the Standing Committee. Our church participated in the union Thanksgiving services; the offering was used to purchase surplus food. We also held our annual Thanksgiving dinner in our church with the offering being used to support our missionaries. Our young people presented a Christmas play. We are working on our expansion program. The intermediate department went "trick or treating" for used clothing for relief at Hallowe'en time.—Mrs. Bertha Bailey, Modesto, Calif.

Reedley—A successful daily vacation Bible school was held during the summer. Two members have been received by letter since our last report. Our former pastor, Bro. Joe E. Campbell, was speaker one Sunday morning in our church. We are looking forward to celebrating our fiftieth anniversary of our church in the spring. The Reedley Council of Women sponsored a World Community Day program on Nov. 5 which was held in our church. The offering was used for migrant work in the Fresno area.—Mrs. Anna Ramsey, Reedley, Calif.

Oregon

Medford—Since our last report six persons have been baptized and one received by letter into our fellowship. One Sunday, James Brumbaugh, summer pastor in Oregon, was in charge of our morning service and in the evening gave an organ concert. Our pastor, Bro. J. R. Jennings, has resigned and has accepted the pastorate in the McFarland church, Calif. We have been without a pastor since the first of September. Bro. Frantz of California was with us for several weeks. District conference was held in our church. Blanch Lininger was elected to the board of trustees at La Verne College for a three-year term. The soap made by our ladies was given to the Friends church in Portland for Korean relief. A harvest festival was held in the church basement in November.—Hazel Jackson, Medford, Oregon.

Middle Iowa

Beaver—Five of our young people and our pastor attended the National Youth Conference at Anderson, Ind. During September we prepared for home-coming day by papering the church sanctuary and painting the basement. New hymnals were purchased in memory of Guy Smalley who died in May. A choir was organized with twelve members. Weekly prayer meetings are being held in the homes and through them a program of visitation evangelism is underway. We observed the love feast in October and World Community Day on Nov. 5. A young adult Sunday-school class was organized. Attendance at church and Sunday school during the months of September and October was twice that of a year ago. The ladies' aid held their annual supper and bazaar in November.—Mrs. Max Shank, Beaver, Iowa.

Des Moines, Stover Memorial—Several of our members attended district conference. One Sunday night each month we have a family night. At one of our Sunday evening family meetings, we had the film on the World Council of Churches. On Oct. 10 our pastor, Bro. Dale Brown, conducted a baby dedication service. Bro. Ray Zook, state fieldman, led a service of consecration for the church officers and teachers. Fall council meeting was held with our elder, Meredith Rogers of Dallas Center, presiding. On Oct. 17 we held our fall love feast service. Our church has an active junior and senior high CBYF. We have organized men's and women's work groups. The middle of each month the women meet at the church parsonage basement for relief sewing. During the absence of our pastor, Lawrence Walker of Adel was with us for our services. In the evening we used the filmstrip, Unto These My Brethren. On Nov. 7, Mr. Kenneth Spann, labor leader at Salar Aircraft and active Christian layman, was guest speaker.—Mrs. Russell French, Des Moines, Iowa.

Northeastern Kansas

Granada—Ordination services were held for Brother and Sister John Thomas by our elder, Bro. Dennis Kesler, and district ministerial secretary, Bro. Milton Early. At regular council Bro. Thomas was asked to remain as interim pastor until August, 1955. During the first part of October, Bro. Warren Shoemaker conducted evangelistic services in our church. The closing evening of the meeting we observed the love feast. On Oct. 17 we celebrated our tenth anniversary as an organized church. The male quintet of McPherson College presented music for the occasion. The women's work had a rummage and food sale and a turkey supper.—John E. Thomas, McPherson, Kansas.

Ottawa—Having completed almost eight years with our church, Pastor A. Blair Helman has accepted a pastorate in Wichita, Kansas. The church held a farewell for the Helmans. In September a reception in connection with our annual birthday supper was held for our new pastor and his family, Bro. Gerald Mease. Recently the men's work had their annual fellowship meal and election of officers. Bob Brenner, university student who was on an educational tour of Europe during the past summer, talked and showed slides of the tour. On Nov. 7 our congregation honored Elder and Mrs. W. B. Devilbiss on their sixtieth wedding anniversary. Bro. Devilbiss has served as our elder for twenty-six years. We observed CROP Sunday, Oct. 24. Our communion and love feast was held on World Communion Sunday. Our women's work sent friendship packets to New Windsor. Several of our number attended regional conference at McPherson. On the evening of Nov. 18 the men's work entertained as

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their guests the men from the Olathe and Kansas City churches.—Mrs. L. E. Turner, Ottawa, Kansas.

Southeastern Kansas

Verdigris—Our vacation Bible school was held in co-operation with the Shaw Creek Sunday school. The offering from the school was used for the Navajo Indian mission. The men's work group erected a church sign on highway 99. Twenty-three young people and their pastors from the district painted the church, cemented the basement walls and made a flag for the district. Two babies were dedicated at a special service. We were host church to the Sunday-school convention. The singers from the Piney Wood school in Mississippi were with us for a program. Bro. Nance preaches once each month for the Shaw Creek Sunday school which is located five miles southwest of our church. A family in our church donated a heifer to the church farm. The women's work group has collected used garments for relief.—Mary Matile, Madison, Kansas.

Southwestern Kansas

Larned — Lila Barstow and Veneta Howell attended the National Youth Conference. As a result a CBYF has been organized in our church. Love feast was held on World Communion Sunday. Harvest Sunday was Sept. 19 with Bro. Gorman Zook as guest speaker. A fellowship meal and a guest speaker is the program for the Sunday evening service the fourth Sunday of each month. In September Dr. C. C. Vickery, psychiatrist, spoke on mental health. At the October program, Rev. Ralph Martin, Presbyterian minister, was guest speaker. The younger married people's class sponsored the annual Thanksgiving banquet for the entire church on Nov. 17 with Rev. Otis Bussart, Methodist minister, as speaker. Recently the men of the church built sidewalks between the church and the parsonage. The Comrade's class refinished the chairs in the primary department and put blackboards in each class room. Plans are being completed for the celebration of the fiftieth anniversary of our church which will be held from March 27 through Palm Sunday, April 3. Former pastors will conduct a week of meetings, concluding on Palm Sunday with Bro. Desmond Bittinger, President of McPherson College, as the speaker. A basket dinner will be held at the noon hour.—Mrs. Weldon Howell, Larned, Kansas.

Northern Missouri

Shelby County — Our church met in September for the election of officers and for the planning of our church program for the coming year. Bro. Charles Beach spent six weeks during the summer in the youth caravan program. Our pastor, Paul Mason, and Charles Beach attended National Youth Conference. In September a number of our people attended the district meeting at Plattsburg. We are reorganizing our children's department and beginning both a nursery and primary classes. A craft class was started for the juniors and intermediates. A class on church membership is being held each Sunday evening for our young people. Charles Beach was licensed to the ministry. Our communion service was held Oct. 3.—Mrs. Frank Mason, Shelbyville, Mo.

Middle Missouri

Kansas City—The filmstrip, Unto These My Brethren, was shown at our church. Our men's work had charge of the service on Layman's Sunday, Oct. 17. Bro. Dale Brown of Des Moines, Iowa, was with us for a week of meetings. Two persons were baptized and three received by letter into our church fellowship. A visitation program was held the week preceding the meetings. Regular quarterly council was held in October with Bro. James Elrod in charge. On Armistice Day evening we had a prayer-for-peace service. Bro. M. R. Zigler talked in our church on Nov. 14. Several ladies from our congregation attended regional conference at McPherson. Our plans are moving forward for a new church building. The proceeds from the women's work food sale was for the Bethany Nursing School in Chicago.—Mrs. Gertrude Gaba, Kansas City, Mo.

Warrensburg—We held our council meeting the first Sunday of September. Bro. Ralph Hodgden was retained another year as our pastor. Since our last report five have been received into our church by baptism. We observed communion services on World Communion Sunday. Several of our number attended district meeting at the Leeton church. Our elder, Bro. James Mohler, brought the morning message for our home-coming and birthday festival on Oct. 31. Following a basket dinner at the noon hour, a short program was held in the afternoon. We have redecorated the church basement. Once each month the women have an all-day meeting.—Mrs. Nannie Cleland, Warrensburg, Mo.

Southern Illinois

Woodland — Our evangelistic services were conducted by Bro. Floyd Bantz of Kansas City, Mo. Six were baptized at our all-day love feast service on Oct. 23. Bro. Paul Lantis officiated at our communion service in the evening. The children's teachers attended the district demonstration school in the Peoria church sponsored by the children's work cabinet. Our women had a Sunday evening missionary program and mite box opening with a panel discussion and installation of officers. We had a surprise fellowship supper for Brother and Sister Walter Young. We enjoyed the Isaac Watts hymn sing on Sunday evening, Oct. 24. The CBYF had a candle lighting service and installation of their new officers. They attended the fall retreat at the Astoria church. Three of our members attended the regional conference at North Manchester. Seventeen friendship packets were sent overseas. The Astoria fathers and sons were guest at our father and son banquet with Hobart Serogum of the Christian church as guest speaker. Our harvest mission meeting with the Astoria church was held in the Astoria church with an all-day meeting on Sunday, Nov. 21 with Sister Clara B. Myer of the African mission as speaker. We participated in the union Thanksgiving services in the Nazarene church in Astoria.—Fannie B. Stambaugh, Astoria, Ill.

Northern Illinois and Wisconsin

Cherry Grove—In the absence of our pastor, guest speakers included Bro. Ralph Fry, Rev. Cleworth of Milledgeville and Bro. William Kendall. A group of our young adults attended the picnic at Camp Emmaus which was sponsored by the young adults of the Dixon church. At our semi-annual council meeting in September, election was held for Sunday-school officers and district meeting reports were presented by our delegates. A number of our ladies attended the women's workshop at Camp Emmaus. Our Sunday-school picnic was held Sept. 26 at the church.—Mrs. Wayne Derrer, Lanark, Ill.

Sterling—Cottage prayer meetings are held one evening each week at the different homes. Our church attendance is increasing. Our pastor, Bro. Roy Johnson, conducted a week of meetings in our church during September. Our fall love feast was held Oct. 3. One Sunday a service of installation and ordination was held for Brother and Sister Johnson. A number from our church attended the adult rally at the Mt. Morris church. The women's work council meets one day each week for relief sewing and the rolling of bandages. The Truth Seekers class is sponsoring the remodeling of the church basement. We held our quarterly council meeting on Oct. 27. We have finished

Brethren Placement and Relocation Service . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made no responsibility can be assumed.

Important Notice. When writing to the Brethren Service Commission in regard to an ad, it is necessary that the number of the ad be given. Without a number it is difficult, without delay and further correspondence, to forward your reply on to the proper person.

No. 35. Wanted: Woman to be general assistant in Aged Woman's Home of Montgomery County, 1651 Markley St., Norristown, Pa. Duties would include helping cook, pantry work, assisting nurse when necessary, cooking meals on cook's days off. Salary includes full maintenance, food, room, laundry, and $80 per month. Write: Grace Tate Huff, Supt., 1651 Markley St., Norristown, Pa.

No. 38. For sale: 450 lin. ft., curved oak pews with hymnbook racks in good condition. One two-manual Wurlitzer organ, series 20, with two deluxe tone cabinets, Model 40. Eight chandeliers. Write: Church of the Brethren, Waynesboro, Pa. Paul J. Hollinger, Treasurer.

No. 39. For sale: 320 acres stock or dairy farm, 100 acres level, productive tillable, balance spring-watered pasture and timber. 8-room house metal-roofed, insulated, REA. Barn 60 x 45, new roof, 12 stanchions. Poultry house for 200 and other buildings. School bus. Two miles from Brethren church. Write: Mrs. M. E. Rienard, Copemish, Mich.

No. 40. For sale: Modern six-room house and two-room cottage in Sebring, Fla. Located on Franklin St., about two blocks from church. Write: Ralph Landis, 316 Roxbury Road, Dayton 7, Ohio, or Robert R. Goshorn, Lake Placid, Fla.

No. 41. For sale: Registered purebred Nubian dairy goats. Two bred does to freshen in January, also three doelings. Now booking orders for 1955 kids. Write: Mrs. Cecil Estes, R. 1, Box 27, Crimora, Va.

No. 42. Wanted: Practical nursing in a good home near Dayton, Ohio. Can give references. Member of the Church of the Brethren. Write: General Brotherhood Board, Brethren Service Commission, 22 S. State, St., Elgin, Ill.

No. 43. Wanted: Farm families to work by the year. Good salaries for dependable men. Good living conditions. Livestock and grain farming. Write: Orion Stover, Chairman, Placement Committee, Box 347, Milledgeville, Ill.

No. 44. For sale: 480-acre farm in Brethren community. Modern five-room house, nearly new, full basement partly finished. Farmstead well protected with trees. Good water, R.E.A., telephone. Three miles to town with rural grade and high school on bus route. Grade A dairy barn; plenty other buildings and lots. 90 acres grass land, 385 tillable, 60 in alfalfa. Write: Placement Committee, Church of the Brethren, Quinter, Kansas.

No. 45. For sale: 160 acres located in northeastern Kansas. Good house with two-car garage, barn and other out-building. Located on good road, one mile from Brethren church. High school on bus route. Milk route. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 46. Wanted: Someone to take over farm work for two years of young man who shall have to begin his alternative service in a few months. 150 acre grain farm; no livestock. Work would require some knowledge of the operation and maintenance of farm machinery. 7 room house including bath is available. Small community of 1400 near to Richmond, Indiana. Number of churches nearby and 16 miles to Earlham College in Richmond where there are many cultural and social activities available. For more information and terms write Kenneth Overman, Lynn, Indiana.

resodding the church lawn and a parking lot has been made in the back of the church. On Oct. 31 the women's work presented a program of dedication for the Friendship packets. One Sunday the CBYF presented the filmstrip, Unto These My Brethren.—Katherine A. Miller, Sterling, Ill.

Middle Indiana

Mexico—One Sunday Sister Harriett Bright, returned missionary to China, was our guest speaker. Bro. Edward Stump of South Bend, Ind., conducted a week of revival meetings. During the absence of our pastor, Bro. Donald Royer of Manchester College and Bro. Canfield of the Brethren Home preached for us. Installation services were held for officers and teachers on Oct. 3. On Oct. 31 a consecration service was conducted for three new deacons. Reformation Day observance was held in our church with the co-operation of the town churches. Dr. Orin Manifold of the North Manchester Methodist church was guest speaker for this occasion. Our women are working on the year's project. The men harvested the grain on the church farm and are working on the church basement. Bro. Ralph Schlosser was with us Nov. 24-28.—Mrs. John Keyes, Mexico, Ind.

Pleasant View—On Sunday morning, Oct. 24, Bro. Olen Mason was with us in the interest of Bethany nurses' school. In October an evangelistic campaign was held with Bro. Howard Kreider as the evangelist. Three persons were baptized into our fellowship. Our love feast was held Nov. 3. The women's work group has begun their 1954-55 project. Our men are progressing with the work on the new addition to the church building. A sectional workers' meeting was held in our church one evening with a potluck supper. Several from our church attended the weekly training school at Manchester College.—Mrs. Charles Wine, South Whitley, Ind.

Northern Indiana

New Paris—Bro. Herbert Fisher, pastor of the Union Center church, conducted evangelistic services, Oct. 10-17. As a direct result nine persons were received by baptism at the close of the meetings. Our love feast service was held on Monday evening, Oct. 18, with Bro. William Brubaker officiating. The homebuilders and missionary committee of the women's work sponsored our home-coming and harvest meeting services on Nov. 21; Bro. Donald Royer of Manchester College was guest speaker for the morning service. In the afternoon Dr. and Mrs. Curtis Bowman of Bethany Hospital showed their colored film of Africa. The men of the church are enlarging our cabin.—Mrs. Charles Gump, New Paris, Ind.

Southern Indiana

Union Grove—On Sept. 12 our new pastor and his wife, Brother and Sister Carl N. Lauer, were installed by Bro. Eldon M. Petry. Our communion service was held in September with our pastor officiating. On Oct. 10 our pastor conducted an installation service for the newly elected church and Sunday-school officers and teachers. On Oct. 12 and 19 prayer services were held in preparation for our revival services. On Oct. 13 the ladies' missionary society held an all-day meeting in the church basement at which the pastor conducted an installation service for the newly elected officers. Our fall meetings were held Oct. 26-31 with Bro. Charles Oberlin of Peru, Ind., as evangelist. As a result of these meetings fourteen were baptized and two received by letter into our church.—Agnes Lauer, Muncie, Ind.

Northeastern Ohio

Reading—Our church celebrated homecoming on Sept. 12, with W. H. Miley, professor at Ashland College, as guest speaker. Layman's Sunday on Oct. 17 was observed with Edward E. Braid delivering the message. At the monthly fellowship supper on Oct. 24 John Pickens, local school principal, showed some educational movies. The women's work group presented a play at our Thanksgiving program on Sunday evening, Nov. 21. Our last council meeting was held on Sunday, Nov. 28.—Rosemary Braid, Alliance, Ohio.

Northwestern Ohio

Pleasant View—Twenty of our young people attended Camp Mountain Lake. A new recreational building is being constructed in our park area back of the church. The men of the church are doing most of the construction of the new building. Our pastor, Edgar Petry, conducted services at the Lima state hospital three Sundays; he was chaplain at Lima Memorial hospital one week and spoke at a religious service at one of the drive-in theaters. Two of our young folks attended the National Youth Conference. Several of our Sunday-school workers attended the Sunday-school workers' rally at Eagle Creek. Brother and Sister I. D. Leatherman conducted our evangelistic services, Oct. 10-17. A program of visitation was carried out the week previous to these meetings. As a result of this work thirteen were baptized and three received by letter into our church fellowship. Several from our church attended the regional conference at Manchester College. Bro. Orville Noffsinger was guest speaker for our home-coming day. Sisters Edna Etter and Blanche Kiracofe served as delegates to our district conference. — Rena Byerly, Lima, Ohio.

Poplar Ridge—One Sunday morning our pastor, Bro. Cletus Myers, gave a report of Annual Conference. One Sunday evening Maud and Nora Chase showed pictures and gave a report of their recent trip to Mexico. Some of our children attended Camp Mountain Lake. The offerings from our Bible school were used to purchase chicks for overseas relief. Each Sunday we have junior church for the children. One Sunday each month the offering from this service is given for the support of the McKay baby, our district children's project. The Sunday school has organized a new young married people's class. Dr. Clyde Rogers, director of the Christian Rural Overseas Program for the Ohio Council of Churches, was guest speaker at our annual home-coming service. In the evening of the same day, Bro. Edward Kintner of North Manchester began a week of evangelistic meetings. We were host church to the district annual Christian education leadership rally. We observed World-wide Communion Sunday on Oct. 3. In the absence of our pastor Bro. Jay Hornish and our elder, Bro. Orville Noffsinger, were in charge of the services. Some of our people attended regional conference at North Manchester. District conference delegates were Brethren Jay Hornish and George Bishop. A consecration service was held for the Sunday-school and church officers on Sunday evening, Oct. 31. The women's work group has been sewing for Bethany hospital and for relief work. The men worked during the summer and fall on a farm. Our young people also had a Lord's Acre project during the summer.—Mrs. Verne E. Leininger, Stryker, Ohio.

Dayton, Ft. McKinley—A service recognizing the teachers and officers of our church for the next year was held Oct. 3. Mrs. Katy Albert received special recognition for thirty-seven years of service as a Sunday-school teacher. Recognition was also given Mary and Ivan Eikenberry, our missionaries in Africa, for their continued service. A number of our members were privileged to hear Toyohiko Kagawa, the Japanese spiritual leader, when he recently visited in Dayton. Three of our delegates attended a dinner at the Troy church in behalf of the heifer project. Some of our people participated in the family life clinic which was sponsored by the Church Federation of Greater Dayton. Working with the Church Federation of Dayton, a short skit was given via radio by our pastor and several members of the Share Our Surplus project. Instead of trick or treat at Hallowe'en time, donations were asked for and given for the SOS.—Hester Buck, Dayton, Ohio.

North Atlantic

(Southeastern Pennsylvania)

Norristown—A deputation team from Juniata College was with us one evening. Bro. Joseph Moyer of Vernfield, Pa., conducted an evangelistic meeting. On pulpit exchange Sunday Bro. Wilbur Martin was with us and our pastor, Bro. Harold Keppen, was in the Royersford church. The Sunday-school classes sent a contribution to the food project for overseas. During the year the Grater Missionary class gave $120 for missions and Brethren Service. A Gideon representative from Ohio was with us one Sunday in September. On Oct. 2, following a fellowship supper in the church basement, installation services were held for the Sunday-school officers. On rally day Van Harts, chalk artist with music supplied, was with us for both the morning and evening services. One Sunday morning the Faith Mountain missionaries, Brother and Sister Earl Jury, talked and showed pictures of their work. Brother and Sister Charles Bieber were with us for the evening service on Nov. 28.—Sara E. Grimley, Norristown, Pa.

Royersford — Our delegates to district meeting at Wilmington, Del., were Mrs. Lawrence High and Bro. A. P. Harley. At our council meeting on Oct. 31, we had an election of officers for the church and Sunday school. The district meeting delegates also made a report at this meeting. The teachers and officers of the Sunday school recently had a fellowship meal when plans were discussed for the improvement of our Sunday school. A merit plan was adopted whereby part of camp fees or books will be awarded those with good attendance.—Miss Ollive P. Flemings, Royersford, Pa.

Eastern Pennsylvania

Schuylkill—Bro. H. G. Fahnestock and Bro. Arthur Wolfe brought Annual Conference reports. Mamie Stump and Thelma Neidlinger represented our congregation at the meeting in the Shamokin church. One Sunday during the summer our young people worshiped and fellowshiped with the young people of the Shamokin church. The sisters' aid has been making quilts and soap for relief. A number of our women attended the women's meeting at Camp Swatara. Recent guest speakers have included Brethren Robert Byerly, Frank Layser, S. G. Meyer and Michael Kurtz. Delegates to the Labor Day meeting were Thelma Neidlinger and Mary Wenrich. On Oct. 16 the Biebers, missionaries to Africa, talked and showed pictures of their work. The young adult group sponsored a songfest. Our love feast was held Oct. 30-31, with Harry Wolgemuth, Ammon Merkey, Amos Heisey and Hiram Gingrich as guest ministers. Brother and Sister Oscar Zerbe gave a report of the district meeting. On Nov. 28 an all-day meeting was held for the thirty-seventh anniversary of the Big Dam church.—Mrs. Arnold Zechman, Pine Grove, Pa.

Shamokin—Our pastor, Bro. Perry B. Liskey, who served as delegate to Annual Conference, gave a report of the meetings. At our church council on Sept. 18, with our elder, Bro. Norman Musser, presiding, Sunday-school officers and teachers were elected for the coming year. Rally day was observed Sept. 26, with the offering being used for the Navajo Indian project. Bro. Milton Hershey was our guest speaker for the rally day services. Bro. Elmer Ebersole of New Paris, Pa., conducted a two-week evangelistic service in our church. Our Sunday-school as well as our church attendance is increasing.—Evelyn Reed, Shamokin, Pa.

West Conestoga—Since our last report one person has been baptized into our fellowship. The offerings from our Bible school was sent to Roy Pfaltzgraff for the purchase of surgical instruments and equipment for a hospital in Nigeria. At our regular council, Brother and Sister Lee Petticoffer were installed into the office of deacon. Brother and Sister Jacob Hershey were elected as deacons and Bro. Donald Witters was licensed to the ministry. Delegates to district meeting were Henry Wenger, Paul Harnly and Bart Kreider. Dr. George Lewis, Jr., district superintendent of the Pennsylvania Temperance League, talked in our church on temperance. Lois Snyder and Donald Witters attended the National Youth Conference at Anderson, Ind. Members of our Sunday school processed 456 quarts of tomatoes at the Ephrata Community hospital. Some of our women sewed at the Lancaster General hospital. Emma Snyder, missionary to Africa, talked and showed pictures of her work. Bro. Frank Carper showed pictures and talked of his travels through the Holy Land and countries of Europe. Visiting brethren for our love feast on Oct. 9 were Graybill Hershey, Clarence Showalter and Bro. Brubaker of California.—Emma L. Zook, Lititz, Pa.

Middle Pennsylvania

Fairview—During the pulpit exchange Bro. Paul Dilling of Stonerstown church was our guest speaker. We co-operated with the community vacation Bible school with the American Indians as our project. A number from our church attended Annual Conference. Our delegate was Bro. E. A. Brumbaugh. Seven from our church attended the seminar at the UN building. Our young people were represented at the various camps at Camp Harmony. We were also represented at the assembly week, women's camp and the interracial camp. Two of our young people attended Camp Swatara and Bonnie Brumbaugh attended the work camp in Altoona. Two young people from our church were in attendance at the National Youth Conference. Twenty from our church participated in the district leadership training school. Sister Emma Ziegler was with us for an evening meeting.—Mrs. Paul A. Brumbaugh, Williamsburg, Pa.

Lewistown—We held our love feast on World Communion Sunday, with Bro. Rosenberger of Juniata College in charge. A number of our ladies went to the district meeting at Everett, Pa., Oct. 20-21. One Sunday evening district meeting reports were made by the delegates. Following this meeting we attended the Protestant Reformation Day service in the Methodist church. On Tuesday evening, Oct. 26, our music committee sponsored an evening of music appreciation, Singing Through Life. In the absence of our pastor, Bro. C. H. Gehman, Bro. Markey of the Three Springs church was with us one Sunday morning and Bro. Andrews of McVeytown was in charge of another service. Our elder, Bro. E. W. Strauser was in charge of our evening services. On Sunday, Sept. 26, we observed rally day. Ten men from our church attended the men's meeting at New Enterprise. Our women's work has asked that missionary materials be given at each monthly meeting as the devotional part of the service.—Ruth Richard, Lewistown, Pa.

New Enterprise—Bro. Emmert Frederick of Roaring Spring, Pa., held a ten-day evangelistic meeting at the Salemville church and two were received into the church by baptism. Sister Emma K. Ziegler, who is supported on the India mission field by our Sunday school, was with us for the morning service on Sept. 6. Bro. M. R. Zigler gave a message at the morning service on Oct. 3. Our love feast was held in the evening of the same day. Bro. Stewart B. Kauffman, regional secretary, held an evangelistic meeting the following week and ten were received into the church by baptism. Wayne H. Dick, E. M. Detwiler, R. H. Mohler and Gladys Gochnour were delegates to district meeting. The district men's work banquet was held in our church with Norman J. Baugher as guest speaker. On Nov. 9 we made our annual visit to the Morrison Cove Home to serve the guests dinner.—Sara G. Replogle, New Enterprise, Pa.

Western Pennsylvania

Conemaugh—We have a 100% Gospel Messenger Club. Our daily vacation Bible school under the direction of Elsie Stormer was held for two weeks. Our pastor, Bro. Heltzel, and Richard Gillin were Annual Conference delegates. Bro. I. C. Paul spoke at our installation service. Boyd Grove was recently licensed to the ministry. We have just purchased three heifers for Brethren Service. Bro. D. R. McFadden held our fall revival. As a result eight were added to our church by baptism. We are finishing an extensive remodeling program of our auditorium and basement.—James Pearson, Conemaugh, Pa.

Hooversville—A number of our boys and girls attended Camp Harmony during the past summer. We held our Sunday-school picnic at the camp. On Friday evening, Sept. 24, Sister Goldie Swartz, a returned missionary, showed pictures of India. Following this meeting, a social hour was held in the church basement. Our home-coming was held Sept. 26 with Bro. W. D. Rummel of Pittsburgh as speaker for the morning service and Bro. Galen Blough as afternoon speaker. In the evening of the same day, the young people sponsored an all-talent program. Bro. Dorsey Rotruck of Tire Hill conducted our evangelistic meetings in October. Our love feast was observed Oct. 10. As a result of the meetings, seven were baptized into our fellowship. During the summer we made some repairs and painted the church. A church sign has been erected along Route 53 at Hooversville.—Blanche M. Hershberger, Hooversville, Pa.

Robinson—On Oct. 10 Rev. David H. Bradley, editor of the A.M.E. Zion Quarterly Review and assistant secretary of the department of Christian education of the A.M.E. Zion church, brought our morning message. At our annual council meeting, officers were elected for the coming year. Bro. John B. Clawson was elected associate minister of our congregation. Next May we shall complete twenty-five years pastoral relationship with our pastor, Bro. John H. Clawson. During his ministry we have constructed a new church building. We have been concerned for sometime about the crowded conditions in our church. At the council meeting we voted to make preparations to add six additional Sunday-school rooms and a baptistry. During the past year our CBYF group sponsored two clothing drives and a soap drive for relief. This group paid for thirteen minutes' time on the General Brotherhood's Hour-Minute project. In the absence of the pastor, the young people were in charge of one Sunday morning service and several Sunday evening programs.—Mrs. Joseph Vangeri, Robinson, Pa.

Florida and Georgia

Arcadia—About twenty tourists from Indiana and Ohio helped with the painting in our church. The interior of the auditorium and two classrooms were painted as well as several nursery chairs and tables. The floors were sanded and refinished and later the outside of the building was painted. A rededication service was held with Bro. J. W. Fidler of Brookvile, Ohio, as guest speaker for the morning and afternoon service. Our council meeting was held Sept. 19, with our elder, Bro. I. R. Pletcher of Sebring, presiding. Officers were elected for the coming year. Bro. Pletcher was re elected elder for a two-year period. O Oct. 3 Bro. Pletcher and Bro. Perr Sanger of the district ministerial boar were present to install Bro. Marion Nor ris as our pastor. Our pastor and hi wife were delegates to district meetin at Camp Ithiel. New road side signs hav been made and placed showing the lo cation of our church. We are glad t have any tourists visit with us o Sunday mornings.—Mrs. Virginia Higgins Arcadia, Fla.

Jacksonville—The two weeks' camp a Camp Ithiel was attended by both th local and district churches. Four of ou young people attended the Nationa Youth Conference at Anderson, Ind. Bro Warren Bowman was with us Oct. 2 reporting on the work at Bridgewate College. Carolyn Ikenberry gave a re port of her year as an exchange studen in Germany. Bill and Peggy Moore me with the young people at district con ference concerning the local CBYF pro grams. The men spent a day clearin the site for the new church we are plan ning to build in the near future.—Mrs Mina J. Smith, Jacksonville, Fla.

Sebring—Some of our members are ac tive workers in the near-by Sunnylan church. Our pastor, Bro. Herman B Heisey, has conducted a practical study course on prayer at our recent midweek prayer services. Our youth gave report on the National Youth Conference. Tw new members have been received by bap tism and sixteen by letter into our church fellowship. We have used the series o pictures, Our Bible—How It Came to Us Bro. Roger Sappington recently preache for us. Our junior and senior choirs under the direction of our minister o music, Bro. George W. Frantz, rendere selections in the Sunnyland church a Lorida. At our rally day services ou pastor gave the address and the Bibl study class conducted the Sunday-schoo worship. The primary department and th Fidelis class have given contributions an made calls to the home for palsied chil dren in De Soto City. The Loyal Work ers and the Fidelis classes have knottec comforters for overseas relief. The Goo Fellowship class has concluded plans t send a heifer overseas. Our young peo ple participated in the district work camp for youth at the Sunnyland church ove the Thanksgiving holidays under the lead ership of Julian Griggs and Martha Hor ton. Brethren Robert Goshorn, Perry H Sanger and John Hollenberg were our dis trict meeting delegates. Bro. Goshorn of ficiated at our love feast and communio services. We are happy to be the churc by the side of the road to all tourists an winter guests.—M. Lucile Painter, Se bring, Fla.

Eastern Maryland

Union Bridge—Bro. M. Guy West o York, Pa., conducted a week of evangel istic meetings in our church. On Sept 26 installation services were held for th church officers and teachers with our pas tor in charge. William Albaugh and Es sie Grossnickle represented our churc at district conference. On Oct. 3 ou first love feast and communion was held in the Union Bridge church with ou pastor, Bro. C. R. Simmons, in charge o the services. On Oct. 7 the women o our church visited the Fahrney-Keedy home at Boonsboro, Md., presenting a program and serving refreshments dur ing a social period. Recently two of ou members, Carrie and Bessie Garner, wen to make their home at the Home. Th Carroll County teachers training institut was held in the Westminster church. O Oct. 17 Bro. Harl L. Russell, secretary o the Brotherhood Fund, gave a message i our church on stewardship. The firs union worship service among the Unio Bridge churches was held in the Breth ren church on Oct. 24. Our CBYF meet twice each month. Our choir presente a program on Nov. 7.—Mrs. Jesse Pfoutz Union Bridge, Md.

Recently Reviewed

HAVE FUN WITH YOUR CHILDREN
by "Miss Frances"
(of NBC-TV's Ding Dong School)

A book for parents in which the author gives her own formula for happy family living. It is a new approach to guiding tots through their important formative years — the ones before school begins and the early ones in the classroom. Following the techniques suggested in this book will bring your own personality traits in daily family living under the spotlight. Perhaps some changes will be indicated. Written in a delightful style. Illustrated. 192 pages **$2.95**

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by James A. Pike

Are you faced with the problem of mixed marriages? If so, this book will help you. If not, read this book and become acquainted with some of the dangers involved in mixed marriages. Dr. Pike has had a wide experience as a lawyer, professor and minister. His book deals not only with Protestant-Catholic marriages but with mixed marriages within the Protestant faiths. By reading this book many misconceptions will be cleared away — sound guidance for counselors, for those contemplating marriage, and for those already in mixed marriages will be provided. In all his counseling experience the author states he has, "yet to deal with a problem or discern a solution which was not at root religious." Edward Ziegler, in his review of this book says, "This is an exceedingly important book for our time." 192 pages **$2.50**

LIVING IN FOUR DIMENSIONS
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TWO OR THREE TOGETHER
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A manual for prayer groups. This is an important publication for material in this area of interest. Used with the Bible it is the best book we have seen which includes both the techniques and inspirational material for prayer groups. It will be helpful to know what to seek and toward what to grow. From planned methods of meetings — guidance into creative adventure is a major purpose of the book. Extensive bibliography. 192 pages **$2.50**

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

University Park—Several of our women attended the women's rally at the North Baltimore church. Our youth were represented at the regional roundtable at Bridgewater College. Mrs. A. Stauffer Curry was guest speaker at our mother and daughter banquet. Our pastor and the undersigned were delegates to Annual Conference. Following the Conference, Bro. William Beahm, Conference moderator, held our revival. The men had a father and son banquet and also an outing. We had a one-week Bible school. The state W.C.T.U. convention was held at our church. Guest speakers in the absence of our pastor were Albert Croft, Harry Gardner, Saylor Cubbage, William Cooper and Robert Fritter, who was licensed to the ministry in September. One of our youth, Barbara Galentine, attended the conference at Anderson, Ind. Bro. Roy Pfaltzgraff, medical missionary to Africa, was our rally day speaker. Love feast and communion services were held Oct. 17. Since the first of April, seventeen have been received by letter and fifteen by baptism into our church fellowship. Seven babies have been dedicated.—Blanche Bowman, Riverdale, Md.

Middle Maryland

Middletown Valley, Grossnickles — Our vacation Bible school was conducted by our pastor, Bro. Robert Strickler, with the offerings being used for the mission work among the Navajo Indians. Renate Buchha, an exchange student, spoke at one of our youth meetings. A youth choir has been organized in our church. A number of young people attended the communion service which was sponsored by the district in the Broadfording church. Our women canned fruits and vegetables for the Fahrney-Keedy Memorial home. A large number of our young people attended the district youth banquet in the Hagerstown church. The film, Unto These My Brethren, was presented at an evening service. Reports of the National Youth Conference were given by Dorotha Grossnickle and Gene Harshman. Installation services were held for the new church officers on Oct. 3. On Oct. 31 the film, Bill's Decision, was shown at our youth meeting. Bro. J. C. Showalter of Roanoke, Va., talked at our service on Oct. 10. Twenty of our adults attended the district adult banquet at the Hagerstown church. A number of our women attended an all-day institute for the district at the Martinsburg church. The district conference was held at our church. Our pastor, Bro. Robert Strickler, was elected moderator for the coming year. Bro. Ed Crill met with our youth cabinet prior to district meeting. We are now using the two new Sunday-school rooms. On Nov. 15 the film, The Difference, was presented by Bro. A. R. Showalter of Bridgewater College. Our community Thanksgiving services were held in the Wolfsville United Brethren church with our pastor as guest speaker.—Mrs. Eleanor Grossnickle, Myersville, Md.

First Virginia

Bethel—Brother and Sister DeWitt Miller held a week of meetings in our church. At the close of these meetings, our love feast services were held. We have put a new roof on the church, added two new classrooms and painted the building. Bro. W. E. Cunningham of Waynesboro conducted a series of meetings. Our annual home-coming day was observed on Sept. 19. At a business meeting Bro. W. E. Cunningham and Bro. E. C. Kiger were re-elected pastors and and Bro. W. S. Campbell elder. Bro. Frank Coffey from the Lynchburg church has been serving for the past seven years as our Sunday-school superintendent.—Mrs. Eva Mays, Shipman, Va.

Second Virginia

Barren Ridge—Our church met in quarterly council with our elder, Bro. Homer J. Miller, presiding. Officers were elected for the coming year. Bro. Guy Stump was chosen to succeed Bro. Homer Miller as elder. Prayer services were held at various churches in preparation for the Templeton evangelistic campaign in October. The county W.C.T.U. convention was held in our church with Mrs. Everett Bowman as guest speaker. We met for our fall communion service on Oct. 3. In the absence of our pastor on Nov. 11, Bro. Guy Stump was our guest speaker. The district meeting was held in our church, Oct. 21-23.—Flossie Gibson, Staunton, Va.

Concord—Bro. Ralph D. Bowman of Daleville, Va., held a series of meetings in our church. As a result two were baptized into our church fellowship. Our elder, Bro. Boyd Cupp of Staunton, Va., was with us in council when Sunday-school and church officers were elected for the coming year. Bro. Robert H. Figgers was retained as pastor for another year. We held our love feast on Oct. 3. In addition to painting our church, some

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other remodeling was done on the church building during the past year.—Robert H. Figgers, Buena Vista, Va.

Grottoes—Our Bible school was held in conjunction with the Methodist church. Three of our young people attended Camp Bethel. Our communion and love feast was observed Oct. 3, with our elder, Bro. Rufus King, officiating. Brethren Bernard Landes and Ray Wampler were delegates to district meeting. On Oct. 17 Dr. Jacob Huffman of Dayton, Va., talked to us on temperance. The women's work recently had the interior of the sanctuary redecorated. During our revival four were baptized and two received by letter into our church fellowship. Grottoes union Thanksgiving services were held in our church, Nov. 24.—Mrs. Leon W. Smith, Grottoes, Va.

Pocohantas, Pine Grove—Our pastor and his wife attended Annual Conference. The vacation Bible school was held under the direction of W. E. Hamilton. Our annual Lord's Acre sale was held Nov. 6. The women's work sponsored a vesper program followed with a weiner roast. Our women's work was represented at the district meeting. Our officers have been elected for the new year. The average attendance for our services was above that of last year. During the summer months young people's meetings were held on Sunday evenings.—Mrs. Harry Brubaker, Bartow, W. Va.

Southern Virginia

Beaver Creek—Bro. Albert Showalter held our revival meetings; two new members being received into our fellowship. Four from our church attended district conference at Spray, N. C., with Brother and Sister Ellis Thomas serving as delegates. Sister Thomas presented a report of the district meeting at our council meeting. At the close of our Bible school the children presented a program at an evening service. One Sunday Bro. S. B. Alderman brought our morning message. On the same day Don Jones of the Friends church showed slides and gave a talk. Other guest speakers have included A. P. Naff, Arnold Naff and Fitz Hall. Installation services were held for our three new deacons and their wives. —Mrs. H. W. Spangler, Floyd, Va.

Germantown, Brick—We met for our annual membership day and church council on Sept. 19 in an all-day service. Church and Sunday-school officers were elected with Elder J. B. Peters re-elected moderator. On Oct. 3 an installation service was held for the new officers. The Homebuilders' class sponsored a fellowship supper with the proceeds going to furnish two classrooms for children. Communion services were held Oct. 9, with Bro. C. M. Key officiating. Homecoming day, Oct. 10, celebrated the fiftieth anniversary of our present church building. Speakers for the day were Brethren J. B. Peters and C. M. Key. The ladies' aid has prepared several boxes of clothing for relief. They also contributed to S.O.S., Bethany nurses' home, to the church budget. As a Christmas project, they sent stamped pillowcases, thread and needles to TB patients.—Mrs. Levi T. Angle, Rocky Mount, Va.

First West Virginia

Sandy Creek, Glade Union—Our revival meeting was held in September, with Bro. David Emerson as evangelist. Five persons were added to the church by baptism. The Sunday-school attendance has been larger since we moved our church to a new location. We still have some improvements to do around the church. We now have Sunday school every Sunday and two preaching services each month. —Grace Van Sickle, Hazelton, W. Va.

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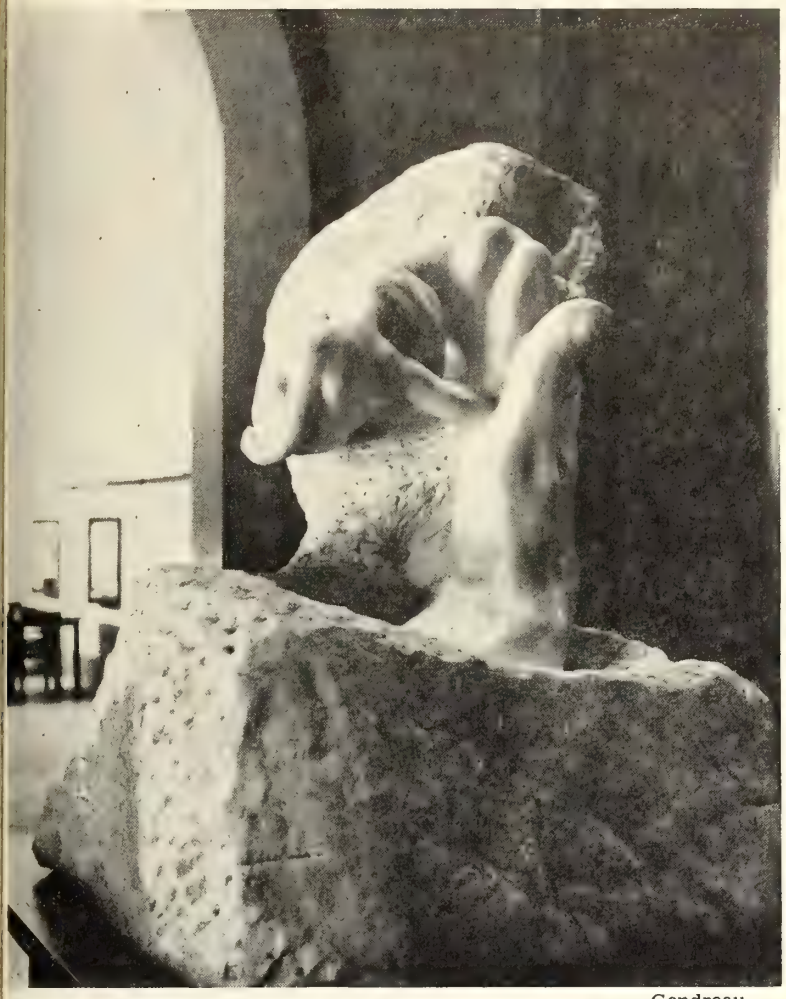
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BRETHREN PUBLISHING HOUSE **Elgin, Illinois**

Church of the Brethren
Gospel MESSENGER
JANUARY 15, 1955



Gendreau

In the Hand of God

MICHELANGELO'S painting of the creation shows God as a person of tremendous energy reaching out of a cloud to touch the hand of Adam. In contrast to the Italian artist's picture of creation, consider this concept of the French sculptor, Auguste Rodin. Here is the hand of God, not quite fully released from the marble rock, yet holding in its palm the developing form of his creation. It is a mighty and vigorous hand, yet it is marked also by tenderness, as if the Creator is fully aware of the fragile creature he has made. It is a hand that can rule and overrule, the hand of a just and righteous God. But is also the hand of one who watches lovingly and ceaselessly over his children, the hand that in the hands of Jesus Christ would be outstretched to comfort and heal, lifted in blessing and even wounded upon a cross. Need we worry about the future if we believe that it is in the hand of God?

Gospel Messenger

"Thy Kingdom Come"

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Volume 104 **Number 3**

In This Number . . .

Editorial—
In the Hand of God 1
ABC to XYZ 5
What Price Prestige? 5

The General Forum—
Seek First His Kingdom.
A. Stauffer Curry 3
Bringing the Gospel to Britain's Industrial Workers. Victor Jones 6
Our Peace Is Thy Will (verse).
Edward K. Ziegler 7
Not a Demand But a Gift.
William J. Gnagey 9
Through the Eye Gate. Max M. Shank 10
This Did Not Look American.
D. W. Bittinger 12
The Family Counselor 13
Conference Business 24
Reviews of Recent Books 25

News—
News and Comment From Around the World 14
Kingdom Gleanings 16
Church News 27

Brethren Service—
Assistance by Example and Education.
James Baile and Harold Neumann . 18
Two Experiences. Erich Guenther 19

The Local Church—
Our City Church Studies Her Opportunities. James H. Beahm 20
Means of Leadership Training 21

Our Mission Work—
Brethren in India — Past and Present . 22
Wichita Church Grows 24

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

I Love My Church

I have had an urge for some time to talk to my church folk through the columns of the Gospel Messenger. I have been a member for sixty-eight years and have always loved it, and will to the end. . . .

We are only passing this way once. Let us not be careless regarding our salvation. "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness."

Last winter I had the misfortune to hurt my hand. Unable to work, I had the pleasure and privilege of reading the Bible several times through. The second time, I marked many cherished scriptures. It seemed to me when reading that we as Brethren are slipping a bit.

I love my church for what it has stood for all these many years. In Bible times the prophets and priests were responsible that the people got the message, and perhaps the pastors and elders are responsible in part today. . . .

It's nice to look back and reflect on past, wherein we have done good, but with remorse and regret, we look at the church today, for the stand it is taking toward things that not so long ago were worth while and of much value. I am not a pessimist. We are doing many nice things that we did not used to do, such as sending heifers, relief clothing and missionaries, but leaving undone many things we should be doing. . . .

I've always loved my church because I thought it was firmly fixed on New Testament doctrines, and often wonder should Alexander Mack and some of the others come back now, if they would claim us. I doubt it very much. I have had very much respect and regard for our ministers and deacons in years gone by and wonder where our church would be today had we not been restricted. I love my church, for in time past the poor have felt a welcome. Clothes did not mean so much as today. . . .

Why are we putting aside things that have been so important through all the years? such as the prayer veil and modest apparel? Can it be these things are of no value any more? Pray tell me! I love my church for what it has stood for in years gone by.

"Let us test and examine our ways, and return to the Lord."— Orpha Nusbaum, Middlebury, Ind.

Indwelling Savior

Christians when really converted are new creatures. When one catches the vision of the kingdom, as related to our being a part in it, material ideals fall to the background. The kingdom of God and righteousness become the sought-for subject of all our desires.

The things of this world without Christ are the ruination of many souls. Our salvation is in Christ. Faith in him, love for his cause, keeping his word, will bring and keep us close to him. So close that the Father will love us, and he and Jesus Christ, his Son, will come unto us and they will make their abode with us. Then when the Father and his Son, who is our Savior, are truly at home in our hearts, our life becomes one of unspeakable joy.

Why should we be so slow to learn the real way to be acceptable in Christ's kingdom? Searching the Scriptures, it is not hard to find; John 1:12 leads us to see that it's a matter of receiving the Word (Christ). Here we must exercise faith. It embodies his teachings, his promises and his commission. Finding these sayings of Jesus and keeping them puts one on a positive plane with those who are saved.

Many church members have not yet learned what committing one's self to Christ really means. We do not join church necessarily to escape the ravage of hell. Nor is the church just a good place to find agreeable fellowship. While these may be involved, the real purpose of our church relation is associating ourselves with Christ, and his service. We unite in worship and organized effort to carry out his commission.

The indwelling Savior takes away the tensions of fear and uncertainty, giving instead the sense of security and calm. And we rejoice greatly in the great family of the redeemed. — O. E. Stern, Wausaukee, Wis.

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The mission board for Congregational Christian churches has adopted a 1955 budget of $1,837,000, providing for the support and expenses of 340 missionaries in 14 foreign countries, the support of national workers in those lands and a share in co-operative projects with other mission boards.



Jesus is the hope of the kingdom after history and of the growing kingdom in this world

Religious News Service

SEEK FIRST HIS KINGDOM

"and his righteousness; and all these things shall be added unto you."

A. Stauffer Curry

THOSE who seek first the kingdom of God will have three aspects to their search. They will have a full realization of the kingdom in their experience if they find a balance among these three phases of the search.

To begin with, to "seek first his kingdom" men will search for the kingdom which will exist in the world to come—that is, the world beyond history. The Scriptures abound with references to this future kingdom, not the least of which is Matt. 25:34: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

The anticipation of the future kingdom gives incentive. A noted teacher of doctrine says about it: "Interest in the present is lost when there is no interest in tomorow. What incentive is there for a futureless or eternally struggling soul? Man will give himself for that which outlasts his earthly existence. Man will rise to great heights in light of a real eternal life." Quite obviously, the belief in a future kingdom goes hand in hand with a belief in immortality.

A belief in immortality does several things. It leads men to live a good life. If a man believes that death ends all, he may well be satisfied with a secondary mode of life saying, "Eat, drink, be merry, for tomorrow we die." If a man believes that immortality is simply a continuation of this life he can very logically ask, "My way of life is good enough and, therefore, why should I make any change for the better?" But, if a man believes in a perfect life

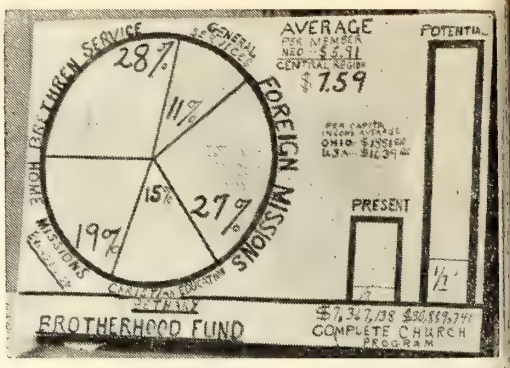
Moderator of Annual Conference

of immortal being, he will be inspired to do his best in anticipation of eternal life with God in the kingdom beyond history.

A belief in immortality—in a future kingdom—can help men to preserve their balance and poise. Noted psychologists have said for years that prevention of and recovery from mental disorders comes when people catch the meaning of a truly religious approach to life. A glimpse of God beyond one's self can dispel the fog surrounding a confused mind. A long-range wholesome view into the world of the immortal soul can cut away the entanglement surrounding a person with emotional difficulties.

But a true kingdom search involves more than simply looking toward a future kingdom and immortality. If this were the only aspect of men's search, they could tend to become preoccupied with their own salvation, to the neglect of a concern for the salvation of the souls of others. Men could develop a tendency to pessimism and escapism. They might well ask, "Why should we try to eliminate the drink evil or solve the war problem, since the kingdom of God can come only in the world beyond history?"

In fact, there are some religious groups who do no missionary work, carry on no social service program and do not try to effect any betterment of the lot of their fellow men, because of the distorted or exclusive emphasis upon the kingdom in the future. In recent discussions among the theologians of the world some of them, perhaps chiefly Americans, expressed the opinion that others, perhaps chiefly Europeans, emphasize too much and too exclusively the kingdom of God beyond history. But perhaps the greater danger for most of us is that we forget the concept of God's



Brethren will need this year a minimum of seven or eight million dollars for building the kingdom of God here and now and in the future

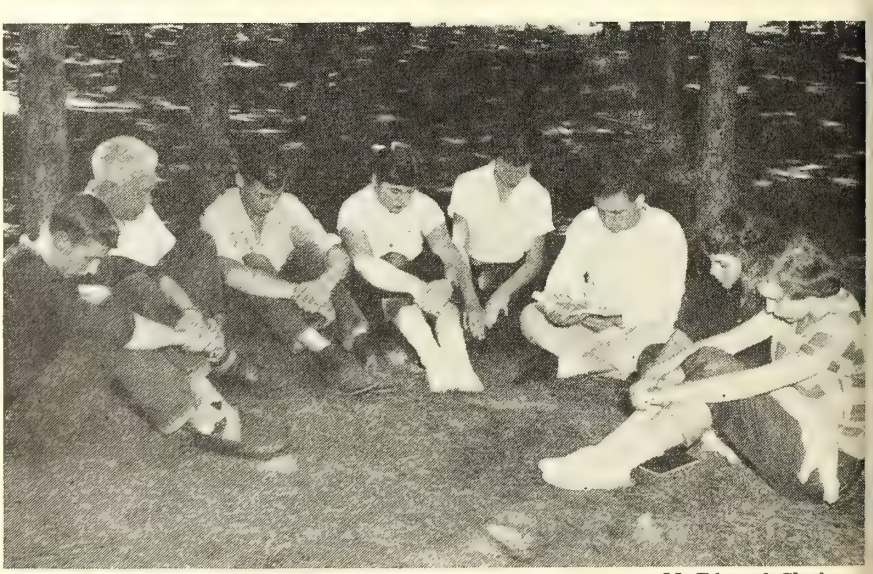
kingdom in the hereafter, as we become involved in a whirl of activities and programs designed to facilitate the growth of the kingdom.

This leads us to the second consideration: to "seek first his kingdom" men will be aware that the kingdom of God can and does begin here and now. Williams Adams Brown, the great theologian of another day, defined the kingdom of God as "both personal and social; it is a community of individuals living together under the law of love in the spirit of brotherhood." We do not have to wait for this community of love until after history; it can begin its development, even though imperfectly, in the here and now. A conservative—thus designated by himself—Baptist scholar, writing recently in the Mennonite Quarterly Review, said: "A great weakness of the conservative wing of the church, then, has been its inability to recognize that the Christian hope had a definite place for the here as well as the hereafter."

The six study groups at the World Council Assembly in Evanston established some significant norms for seeking first his kingdom in the here and now. The statement by the group on our unity in Christ and disunity as churches said, among many other things: "We must all listen together in the midst of our disunity to our one Lord speaking to us through the Holy Scripture. . . . We must learn afresh the implications of the one baptism for our sharing in the one Eucharist (Lord's Supper)."

Another norm coming from the section on evangelism is emphasized as follows: "The

Continued on page 11



M. Edward Clark

We have developed a program of Christian education in the local church, in camps and in higher education because we believe in the growth of the kingdom of God here and now as well as in the hereafter

EDITORIAL

What Price Prestige?

WE DON'T often read business magazines but the picture of a sparkling new Chevrolet on the cover of Business Week was too much to pass by. Inside we learned that Chevrolet had moved its model change ahead one year in order to meet a challenge from Ford. The new Chevrolet was completely redesigned from the ground up. Good styling, decided Chevrolet officials, was far more important than mechanical improvements. They wanted their new car to look bigger and to be regarded as a "quality" car. As one official said, "Every car buyer wants his neighbor to know he's been successful."

This may explain why Chevrolets look like Buicks, why Buicks look like Cadillacs—and why the newest Fords bear not the slightest resemblance to the Model T "fliver" that some of us remember. Buyers of even lower priced cars now put a high value on the look of "prestige"—which is another way of saying that most Americans will pay dearly to keep up with the Joneses.

Lest we conclude that only such material things as automobiles are influenced by the desire for prestige, note this quotation from a letter inviting laymen to a dinner in the interests of promoting religion: "In order to attract maximum interest on the part of prominent laymen, it was voted . . . by the Board that it was necessary to hold the dinner at the prestige hotel . . . This required charging a minimum of $12.50 a person."

This may be an extreme example, but it certainly illustrates a modern tendency to "sell" the Christian religion by giving it more prestige. Some pastors frankly admit that a new sanctuary did more to recommend their church to a community than the preaching of the gospel or the witnessing of members.

We dare not forget the complete lack of prestige that accompanied the beginnings of our Christian fellowship. Jesus was born in a manger and crucified on a cross. When he met a top-level Pharisee like Nicodemus he urged him to forget about prestige and to be born again. The church suffers when it resorts to any kind of "snob appeal" to win members or financial support.

We haven't space to continue the sermon but here is the appropriate text from Jeremiah 9:23-24 (R.S.V.): "Let not the wise man glory in his wisdom, let not the mighty man glory in his might, let not the rich man glory in his riches; but let him who glories glory in this, that he understands and knows me, that I am the Lord who practice kindness, justice and righteousness in the earth; for in these things I delight, says the Lord."—K.M.

ABC to XYZ

ON TWO different occasions recently Pope Pius spoke out strongly against ABC warfare, meaning atomic, bacteriological, and chemical warfare. These particular brands of warmaking seemed to him to deserve condemnation as being inhumane and destructive.

The Pope was right—as far as he went. He should have finished with the alphabet. We tried to think of the other kinds of war, beginning where the Pope left off and continuing through the dictionary. This is what we found:

Demolition bombing is deadly and destructive. Even a war that seems to be expedient calls for expeditionary forces, for expendable life, for endless expenditures and often leads to extinction. War is seldom final unless it is at the same time fatal and futile. Future wars may make use of guided missiles but there is no guarantee of any result but more graves. Hydrogen weapons are worse than atomic, and incendiary bombs prove how insane war can become. A war fought in jet propelled planes leads to more jeopardy than one fought with javelins. There never has been a just war. The results are just war.

Even the Pope must admit that a kind war is a contradiction because the key word in the conflict is killing, not kindness. A war may start as local and limited but it soon becomes lethal. War is best described as mass murder leading to misery and mourning. Napalm bombs were notorious for the horror they caused in Korea. The obliteration bombing of cities means only an opportunity for new oppression. Wars may begin as provincial but they threaten to become planetary. They start as a quarrel but when neither side gives any quarter, the fighting becomes rampant and leads to ruin.

The Pope might not admit it, but even religious wars that begin with recriminations lead to remorse but seldom to repentance. There is no safe war and another world conflict may have few survivors. The more technical our weapons, the more terrible the tally of death. War tends to become unlimited and unrelenting. It is vicious in its effects upon both victors and victims. In brief, war as we find it waged with modern weapons is wicked and wrong.

When will the Christian church go beyond the simple ABC's of the Pope's condemnation and admit that all war—from ABC to XYZ—is sin? The church of Jesus Christ must never refuse to recognize that war is evil.—K. M.

Bringing the GOSPEL to Britain's Industrial Workers

Victor Jones

THE situation in Britain is complex and there is no short summary which will give an accurate picture of how the church is faring and what sort of impact it is making on individuals and on society. There is much that is encouraging and a good deal that is depressing.

There has been a general decline in the membership of the Protestant church during the last forty years, but much of that is a decline in church-going rather than a decline in religious belief. A considerable proportion of the population come under Christian influence in one way or another; they listen to the religious broadcasts on the radio, several millions to the more popular programs and about one-third of the adult population hears at least one religious program on a Sunday.

The churches are weakest where they have no roots in the life of the community, in downtown areas, on new housing estates and in some rural villages. From these places a fairly dark picture of the spiritual life of the people could be painted. It is now the accepted thing not to go to church, whereas formerly it was considered the normal thing to do.

It is only partly true to sum up the situation by saying that there has been a drift away from the churches. There has also been a movement of the population and the present inhabitants of downtown areas never had strong church associations. A large proportion of the urban industrial workers never were in church. But we must also remember that in some industrial areas, particularly in the town and villages of the north of England and of Wales the church was integrated much more in the life of the community and its membership was and still is drawn largely from industrial workers.

It is important to remember that the evangelical revival from 1750 onwards was largely an awakening of spiritual life among large numbers of people quite untouched by religion; the established church was in a sorry state and was out of touch with the mass of the people. It was a church for the landed gentry, while the commercial classes were largely represented in the older dissenting bodies. It was John Wesley and his followers more than any others who brought the gospel to the industrial workers in the rapidly growing towns and villages of the Industrial Revolution. They were separate communities with no common link of culture or language; It was the genius of Methodism that their leaders were drawn and trained from amongst themselves. The local preachers and class leaders worked in the mill or in the pit for Methodism was essentially a lay movement; even its early divisions and secessions were themselves revolts from increasing clerical control.

Having learned to value and use their talents within the Methodist community, it was these men who became the leaders amongst their fellows in the world outside; they could



Religious News Service

English mothers listen to the service in the Zion Baptist chapel at New Cross by the way of the loud speaker and have no worries about their children disturbing the worship in the sanctuary

Inspector of factories, local Methodist preacher, Leicester, England

not remain quiet about the problems of industrial and political life. The Chartist Associations had close Methodist connections as had the early radicals. Methodism provided many of the leaders of the early trade unions. The organization was copied too in the political and trade union field with its camp meetings, class meetings, penny-per-week subscriptions and division into districts. It gave birth to a new belief in the rightness and effectiveness of democratic organization and in the necessity of social justice.

All the Christian churches have benefited from this new religious phenomenon though some may have opposed it at the time. It has left its mark throughout our society in all sorts of ways; especially it has resulted in much of our progressive political life and thought coming from Christian groups instead of being opposed to them as in other European countries, where many of the political parties are avowedly secular. The three main parties all have Christian men and women taking an active part in them, because we fortunately have no Christian political parties or trades unions.

In Primitive Methodism we had an essentially working-class church and we have in Britain a religious tradition that is native and indigenous to an industrial proletariat. From experience, we must not assume that an industrial society is inherently anti-religious.

Recent Trends

There are many reasons why the greater part of the industrial workers today have drifted away from the churches, or is it that the churches have drifted away from them? By the end of the 19th century the flourishing church was one with sufficient of its members with time to take part in its various activities; thus, there was an interest in what a person did in his leisure time more than what he did in his working time; in fact, it was of no concern to anyone as to when or where or how you worked. As a group or as a community it was cut-off from the workaday world despite the fact that many of its members were, of course, in it. Also, in the middle-class church many members had no contact with industry at its productive end; their work was in commerce, administration or teaching; the people who worked in factories or mines lived in another world. Gradually the churches found that large sections of the population were quite outside the normal preaching and teaching work and that their life and activities were divorced from the typical church.

During the last forty years half the population has been uprooted and while some people thrive on mobility most people do not and it takes time to grow new roots. They may travel long distances to work, and home and work are in quite separate worlds. Even if the church is in touch with their home life, the church is out of touch with their working life and so cannot relate them. This is emphasized still more when there are social activities at the works.

Then there is the increasing size of the industrial unit which has an influence of its own and is by no means necessarily bad. In fact many of the recent changes in industry are for the good: the improvement in working conditions, the greater concern for the individual, the growth of personnel management, and of joint consultations in the adjustment of wage differentials. Most of this has been outside the life of the churches, but there is no doubt that we cannot ignore Christian sources and the initiative of Christian people.

What are the churches doing? They are learning; this is particularly true of the leaders of the churches, because this is the one field in which they are far less involved and less informed than the rank and file of the membership. Industry is a closed book to most ministers and to all theological colleges. In all denominations there has been a growing concern that the training of ministers and clergy should deal more adequately with industrial conditions and that there should be more opportunities for practical experience. Study groups and conferences for clergy and social workers have been held in some towns to enable them to learn more of these matters.

The establishment of industrial chaplains and industrial missioners has been the most obvious expression of work under church auspices. In this the Church of Scotland leads the field, with some 300 industrial chaplains mostly part-time who do this work as part of their ordinary parish duties. Along side there is growing up a movement of laymen who have formed the Scottish Christian

Our Peace Is in Thy Will

May be sung to tune St. Anne, No. 70 or Manoah, No. 113

EDWARD K. ZIEGLER

O Maker of the suns and stars,
Who calls them forth by name,
Through all the swiftly-moving years
Thy power is still the same.

When hills of home are dim and far,
Temptation bold and near,
We fix our eyes upon thy star,
And faith displaces fear.

On eagle's wings, oh, let us rise
Above the smog of sin:
Thy kingdom, splendid in our eyes
Invites thy people in.

O God our Rock, on thee we rest;
Thy grace our hearts doth fill.
No evil can thy folk molest,
Our peace is in thy will.

Industrial Order with 1,200 members; its aim is "to advance the knowledge and understanding of the Christian faith and its practice; to promote the best human relations in industry on the basis of that faith; and to further the application of its principles throughout industrial life and society."

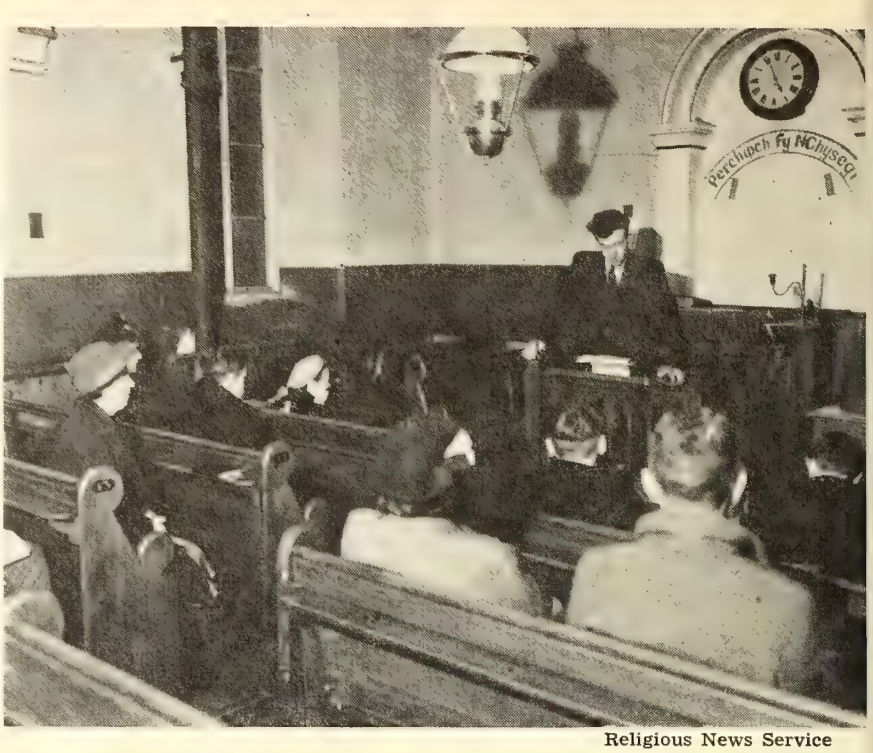
In Scotland, even more than in England, there is much residual Christianity and the cleavage between the politically conscious urban worker and the church is by no means complete; efforts to bring men back to church by means of special missions are valid and are successful. In new housing areas the church may often have a kirk session, which is the governing body of the congregation, composed entirely of working men; and many ministers can demonstrate congregations built up from men in shipbuilding, steel works or coal mines who previously had no church connection. In the early days during the war the primary concern of the industrial chaplains was to conduct services in canteens and workshops. Since then, some chaplains concentrate more on discussions with small groups round a canteen table.

In the Church of England special work in industry is being done in several dioceses; in some cases there is a staff of three or four clergy and, in at least one area, also a woman. The main work has been to make contact with individuals, to meet them at their work and to take advantage of opportunities that occur to talk to them, starting from the things they are interested in. This method is particularly suited to some of the heavy industries. In most places services are also held at the works or special industrial services arranged in the churches, but some men engaged in this work feel that it is essential to make it plain to industrial workers that we are not doing this in order "to get them to church" because other methods have failed. There is far more suspicion and mistrust of people "above" than most of us realize and this includes the church. It is only understanding and love that will break that down; we must start on a personal basis and we shall only see results as a long-term measure. A desire to join or rejoin the fellowship of a local church does happen with some individuals, but then there is a danger that the church will try to use up all his time in activities on church premises and he will be lost to his fellows.

In one area an essential part of the work has been the holding of long week-end conferences away from their own city at the William Temple College. About thirty men, some Christians and others not, have been invited to come together for study, discussion and worship; the invitation is sent in a letter signed by the bishop, the chairman of the Employers Federation and the chairman of the Trades Council; wages are paid by the firm for the time away. Some of the very best discussions on these subjects come from these groups. The church is showing that we are concerned and care about their problems and their workaday affairs; in this way a new sense of community is being built.

In one city the work is on an interdenominational basis with a full-time industrial chaplain working under local Christian Industrial Council; for several years Schools of Christian Leadership have been held which have given men and women from all grades the opportunity to hear talks and discuss problems of industry and questions of faith.

There are a large number of ministers and clergy (the total is not known) who regard the factory as coming within their area of pastoral responsibility and regular visits are made for chats and interviews; in some cases the contact is quite informal; in others they have been formally appointed as part-time chaplains. A few ordained men



Religious News Service

A young trained lay leader, a shepherd during the week, conducts Sunday service in a Welsh rural church without a regular minister

are working in industry on priest-worker lines.

It is clear that whatever else results from this work in industry it has given many ministers a new understanding of the conditions under which most of their members spend their working lives and it has given them a valuable contact with reality. It has awakened a new sense of responsibility in the churches generally and this is bound to have far-reaching results. There are many indications that men in responsible positions in industry are turning to the Christian faith. Can we help them find a living faith or do the churches stand in the way?

The Y.M.C.A. has been doing excellent work at its five residential colleges which have been set up for adult education and especially for short courses for youth and apprentices from industry. The youth work of the churches is concerned mainly with youngsters from industry. In these and in countless other ways the industrial worker comes within the influence of the Christian faith and the gospel is preached by word and by deed.

It may be that we are at present doing little more than preparing the ground, making friendships not only between individuals but between groups, and learning to speak a language that ordinary folk can understand.

The danger is that we tend to be too "churchy" and want others to fit into our accepted pattern of church life. It is more likely that God is calling his people to new ways of fellowship and of living together, so that this modern technical and mechanized economy may become acceptable as a way of life to all men, and their daily work may be done according to his will.

Not a Demand but a Gift

William J. Gnagey

I WOULD like you to join my club, We try to spoil all your fun." If someone approached you in this way, you might respond sincerely that he see a good psychiatrist. We just do not go around recruiting people by telling them what a terrible handicap membership in our organization will be. But this has been the traditional approach of some groups when they go out to win men for Christ. They have emphasized that the Christian life is hard and sorrowful and full of grief and frustrations. They have accentuated the negative. They have painted the picture in dark colors.

It is no wonder that people do not flock to Jesus as they did when he walked the earth as flesh and told them, "Come unto me all ye that are weak and heavy laden, and I will give you rest." We have somehow gotten his words twisted around so that we perceive them to mean: Come unto me, all ye that enjoy life, and I will lay my burden on you, increase your problems and spoil your fun. What a disastrous state of affairs!

One of the reasons for this upside-down approach is a misconception of the nature of God himself. Many still think of God as a pouty tyrant sitting on his lofty throne and amusing himself by making us squirm.

But that is not what Jesus said! He pointed out that God is a loving Father in heaven who is interested in the welfare of his children, supremely concerned with their happiness and even willing to descend to the earth and live with the pain and the temptation of mortal life in order to help us get in tune with his universal laws.

God's laws were made for the good of his people: The law of gravity is an asset, not a liability. If this pull toward the center of the earth should suddenly stop, think of the death and destruction that would result.

Moral laws are made for the same reason, that is, to promote order and harmony and to prevent turmoil and disaster. The present high number of divorces and broken homes is a direct result of the flagrant ways that Americans, as reported by Dr. Kinsey, have violated God's law. The Old Testament's, "Thou shalt not commit adultry," was not the peevish demand of a self-centered god. Christ corrected that misconception when he gave us the positive statement, "Blessed are the pure in heart . . ." Through Jesus, God was trying to show us that the way to a full, lasting happiness in marriage is purity. He was trying to save us the heartache and strife and mental pain that always accompanies such animalism in our human society.

This, then, is an earnest plea for a more positive approach to Christianity. When we speak of the hard work involved in being a Christian, let's speak in the same breath of the top-rate satisfaction which accompanies a job well done. When we mention some of the things that Christians should not do, let's have some testimonies of people who have experienced those deeper, more important, longer-lasting satisfactions that are made possible by walking away from some of the more momentary, fleeting attractions.

It is fun to be a Christian! It is more lastingly pleasant than any other way of life. Christian moral law is not an unreasonable demand. It is a gift of love from God.

Teacher, Manchester College, Indiana

Through the Eye Gate

Max M. Shank

TELEVISION brings many varied experiences through the "ear and eye gates." Some are simply enjoyable; others are meant to bring thrills which stimulate the emotions to the utmost. Simply by opening the "gates," one can invite experiences which are enjoyable or educational or both, but my concern lies with the fact that we can invite into our very homes heart-throbbing terror which grips us forcefully, sometimes leaving us shaky and with raised blood-pressure. These emotions are not imaginary; they are real-life experiences. Once we identify ourselves with a character being portrayed, we are experiencing an emotional climax ourselves. Through the "ear gate," radio could only approximate such an experience, but now with both "gates" open we are exposed to the full impact of emotional climaxes.

My concern arose because of what my boy (two years old) had been experiencing while watching television without discretion upon our part. Anything unusual or strange happening during the day would cause Keith to become terrified, run to one of us to be held closely. He would grip us tightly around the neck with his arms and around the waist with his legs, whimpering all the time. We did not wake up to what was happening until one of these experiences happened during one terrifying play on television. There was a sudden movement in the room and Keith became emotionally upset. This is a situation which we have been startled into realizing must be remedied or untold damage may result.

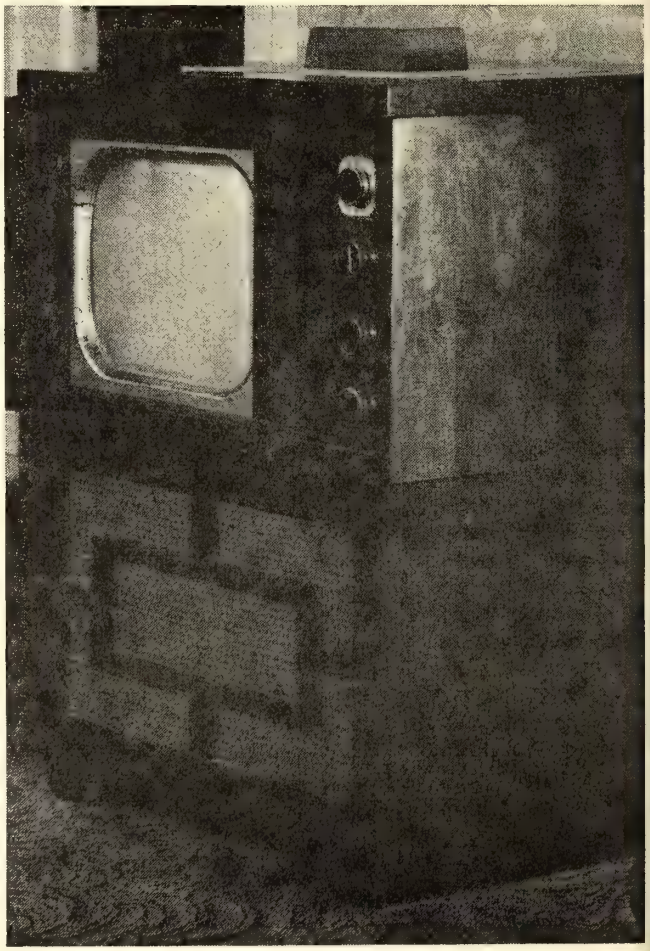
My great-grandparents settled close to Abilene, Kansas, when Abilene was the wildest town on the plains. Shooting in the back was common and they buried their sheriffs until Mr. Hickok came along. Although my great-grandparents lived only nine miles away from Abilene, they did not go there more than once every three months for supplies. It was too dangerous.

My forefathers took precautions against such danger, yet we without thinking can invite such fearful experiences into our lives through the "eye gate" not just once, but several times every day. I invite other parents to reconsider their use of television especially in regard to their children. Children do not accept plays as make-believe; they accept them as life itself.

Parents should also rethink television in regard to themselves. After a day's work, adults used to relax. In many ways television does not permit this. Radio only claimed a fraction of our attention but television possesses the body in total. I think that television can be tabbed as another item under temperance. Our emotional health is at stake.

If the "gates" are being left wide open to indiscriminate use of television, let us shut them. Prevention of damaging emotional experiences is worth more, in this instance, for my child than many ounces of cure. The same applies to the children in every home in America. In this, as in other areas of life, we

Pastor, Beaver church, Iowa



Indiscriminate use of television may result in emotional upset, especially in young children

Ewing Galloway

must choose that which is best. If we do not choose carefully, the "peace that passes all understanding" in Christ, may not originate in our children and may be damaged in ourselves.

Seek First His Kingdom

Continued from page 4

first requisite for communicating the gospel is to be possessed by the transforming power of Jesus Christ . . . . Evangelism is a dimension of the total activity of the church. All the church does is of evangelizing significance."

The section describing a Christian society said that the responsibility for a better social and political life comes from Christ. It said that "at all stages of political development . . . a Christian community must act as the conscience for the nation."

Another norm—standard of action—came from the subsidiary section on international affairs. It stated that the church's foremost responsibility in facing the new moral challenge of nuclear warfare is evangelism in order to make world reconciliation possible. Christians should be "untiring in their efforts to create and maintain an international climate favorable for reconciliation and goodwill." It stated that "the churches should plead for just judgment and humane treatment of those . . . called to this personal witness (conscientious objection) for peace."

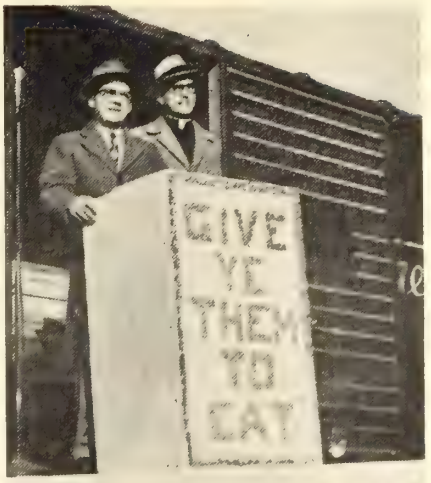
Another section declared its conviction "that segregation in all its forms is contrary to the gospel, and is incompatible with the Christian doctrine of man and with the nature of the church of Christ." Another group said that more and more the church must depend upon and train the lay members, who actually fight the real battles of the faith in the offices, fields, homes, and farm, labor and business organizations.

In addition to these norms from the greatest of ecumenical gatherings, we have a practical program in the church for constructive activity in advancing his kingdom here and now. The responsibility for our missions and evangelism program is expressed in the title of Bishop Moore's book, Immortal Tidings In Mortal Hands. Thanks be to God that he gives to mortal men the power to disseminate the eternal truth through his spirit!

Because we believe in the fact of a growing kingdom, here and now, we have developed a program for the relief of suffering. In certain circles where I have the pleasure of moving the mention of the Church of the Brethren often brings the response, "Oh, yes, we are well acquainted with the heifer program!"

Because we believe in the development of the kingdom of God here and now, as well as in the hereafter, we have a program of Christian education. It operates through our colleges and through the local churches. Men and women are serving in college faculties, on lower salaries than they might even receive in the pastorate, because of their belief in the college as an instrument in seeking his kingdom.

Brethren will need a minimum of seven or eight million dollars during the current year for kingdom building. Over one and one-fourth million will be needed for our general program. According to the best estimates, the Lord gives to our people approximately 330 million dollars each year in earnings. Scripture teaches that he is entitled a ten per cent return. This would total over thirty-three million dollars. Recently we have been giving about seven million dollars each year, meaning we are withholding about twenty-six million dollars to which the Lord is entitled. In business parlance, the Lord is getting only a two to three per cent dividend on his income, whereas it should be at least ten per cent! It is a boundless privilege to contribute liberally in our efforts to build God's kingdom, both for the future and for the here and now.



Religious News Service

At a dedication of corn for the relief program that is a part of the growing kingdom in our time

There is a valid criticism leveled at those who emphasize the kingdom of God here and now. It is that, all too easily, consecrated people can develop more faith in a method or in a program, than in Christ and his kingdom. Those of us who engage in much activity must always be careful to keep in mind the objective, "seek first his kingdom."

In recent world gatherings many theologians, chiefly non-Americans, warned others, perhaps chiefly those from this country, that they are laying too much stress on techniques, methodology and program.

I personally do not think the two concepts are irreconcilable. We can believe in the kingdom of God after history; we can believe in immortality and eternal life. And at the same time we can believe that the kingdom

Continued on page 13

THIS DID NOT LOOK AMERICAN

D. W. Bittinger



Children do not choose their playmates on the basis of color or race if they are left alone

Religious News Service

RECENTLY my eye was caught by a striking picture. It appeared in one of our national weeklies and also in our daily newspapers. It was spread widely across our country.

It was a picture of a little lad, perhaps not more than seven or eight years old. He was partly obscured by a large placard which he was carrying and which he was having a little trouble controlling in the wind. The little lad was dressed well. The style of his dress indicated that he came from somewhere in the East, and the quality of it indicated that he came from the middle or upper class of our economic society.

He should have been in school, but he was not. No truant officer was after him because he was not.

He was carrying a placard, along with many other school children of his own age and older, and on the placard was emblazoned in startling letters: "We don't want you."

The picture did not make it evident who it was he did not want, but in reading the text it became apparent that in the school to which he had gone there had come several Negro children, less, I believe, than a dozen. The little lad did not mind about it at first. In fact, he probably did not notice it, for to him the color of skin was not an important thing. He made his friends on the basis of what they were like, their friendliness and their common interest, rather than on the basis of skin tone.

His parents did not let him continue that way, however. They made him racially conscious. They took him out of school. They sent him marching on a windy street with a placard saying, "We don't want you."

Schools of his town were closed. The governor ordered them opened. His parents would not let him go to school, even though they were open. Military troops needed to be called out. At this writing the end is not yet.

This did not look like a picture taken in America. We would have expected this picture to come out of Communist China or from the heart of Russia.

Had the Communists been deliberately seeking to have the Americans do things and take pictures which would stimulate the Communist cause in other parts of the world, they could not have done better than to get this one taken and publicized.

This sort of thing, which the picture depicted, could not happen in America! It did. If we who are educators and Christians do not keep our eyes open in America and speak out,

President, McPherson College, Kansas

Americanism can die even here.

This is not written in a spirit of criticism toward the South or toward any section of our country. The problem of race is no longer a sectional problem. It is not even a national problem. It must be faced and solved on a world basis.

I have high admiration for the courageous way in which some Southern communities have faced their problems in the matter of race and have quietly made headway in solving them. One of the finest statements I have seen on this problem was made by a Virginian, Paul H. Bowman, to Virginians. While this has been happening racial tensions have broken into violence in our Northern cities.

All racial tensions are generated. Racial consciousness is not born into any child; it is taught. Tensions and discriminations are not inherent in skin-tone variation. They are sociologically created and taught. The deliberate perpetuation of racial discrimination, no matter where practiced, is sociologically unsound; it is sin.

The immediate solution to the problem of discrimination may not be apparent, for the problem is emotional and deep, but the direction of our movement must be Christian. No child anywhere should be taught to do what the picture revealed.

"And before him shall be gathered all people."

Seek First His Kingdom

Continued from page 11

can begin here and now and then find its fulfillment after history.

Finally, to "seek first his kingdom" we will fulfill the belief that the kingdom of God can exist in the total fabric of men's personalities. In other words the kingdom can exist in men's hearts. Because men can experience personally the kingdom they will have, in the words of Hastings, "that spiritual state which results from the very presence of God in the human heart."

A portion of the epistle to Diogenes describes the early Christians as men who had the kingdom of God in their hearts:

They exist in the flesh, but they live not after the flesh;

They spend their existence upon the earth, but their citizenship is in heaven.

They are poor, and yet they make many rich.

They lack everything, yet in everything they abound.

They are reviled and yet are vindicated.

They are abused and they bless.

They are insulted and repay insult with honor.

In reality, the heart of the matter is having God's kingdom in our entire being. When we experience and radiate the kingdom daily through our contacts and influence, we will be led to the search for his kingdom in the here and now, as well as for the perfect kingdom in the hereafter, where all redeemed men will live eternally with God, rejoicing and praising his name forever.

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

The report is going about in our community just now that many of our high school students are addicted to drugs. We are in a large city where parents do not know one another and we have little satisfactory contact with the teachers. Our own young people are not involved thus far but we are concerned. How could we go about doing something about it?

Concerned Parent.

Dear Parents,

I cannot possibly know whether or not the report on use of drugs by high school students in your city is or is not accurate. It probably is. It has been found to be true in New York and also in areas of Chicago. And it is easy to understand that you would be concerned as parents of teen-agers.

But when you ask what can be done about the situation—then you make it difficult—as I know you must feel it is. I must say immediately that there is no one right answer or no one completely adequate answer. Let me suggest several points of view that may be helpful.

First, it is important to realize that drug addiction, like alcoholism, is not the illness. It is only a symptom of the illness. There is little question but that drug addiction is related to the very uncertain future that most teen-agers face. A period of service in the army, unsettled economic conditions, a lack of positive constructive goals—these conditions represent a feeling of terrible emptiness. But it does not stop there. The emptiness leads to morbidity and despair. Drugs are a way to get a thrill and a lift, no matter how fleeting it may be.

Second, if drug addiction is only a symptom then it is clear that the most constructive thing we can do is to work at changing the situations that cause the despair and futility in youth. We must guarantee not only to "conscientious objectors to war" but to all youth a chance to live out life without fighting in wars they do not help to cause. We must provide through our churches and community organizations adequate fellowship that is deeply satisfying. We must open to every youth a chance for a home, a chance for satisfying extra job service to his community.

Third, this is not to say that in working at basic causes we should ignore a program of enforcement of laws against sale and distrubution of drugs. Only with an honest and vigilant police force can this be carried on. It, however, must be considered as supplemental.

Fourth, we must cut through the lack of personal contact with teachers and school people. Even in a large city school people do respond favorably to friendly concern and co-operative approach from parents. This also will help to provide an atmosphere in which drug addiction becomes unlikely.

Jesse H. Ziegler.

News and Comment From Around the World



Religious News Service

Dr. David Moses, principal of Hislop College, Nagpur, India (second left), talked on The Pattern of Things to Come in Southern Asia at the third assembly of the National Council of Churches held in Boston. Shown with him (left to right) are three visitors at the meeting: Miss Felsa Tan of the Philippines, Miss Tomo Kokuryo of Japan and Dr. Lakshmi M. Rao, instructor at a medical college, India

National Council Votes Sum for Headquarters Building

The General Board of the National Council of Churches has authorized the expenditure of up to $600,000 for construction of a permanent New York headquarters. The Manhattan center will house the central offices of the Protestant and Eastern Orthodox interchurch body and headquarters of five or six major Protestant denominations. A committee representing eleven educational and religious institutions on New York's Morningside Heights reportedly has asked the National Council to consider locating there. John D. Rockefeller, Jr., is said to have offered to contribute up to $1,000,000 for a religious center in New York City.

The National Council has also extended an invitation to the Church Federation of Chicago to join in creating a committee for a similar "United Church Building" in Chicago, which is to be the site of a major office of the Council.

National Council President on Far Eastern Tour

Dr. Eugene Carson Blake, newly elected president of the National Council of Churches, left New York early in December on a visit to military personnel and chaplains in the Far East. This is the second year that a National Council president has visited Japan and Korea on a Christmas trip. Last year Methodist Bishop William C. Martin spent a month touring military outposts and preaching to troops in Korea and Japan. Dr. Blake was elected to succeed Bishop Martin on Dec. 2 at the third biennial General Assembly of the National Council held in Boston.

Untouchability Still Challenges India

The U. S. Supreme Court has outlawed racial segregation, but citizens in various parts of the United States obstruct the operation of this decision. Similarly, while India has eliminated untouchability by law, it is finding that centuries of custom cannot readily be overcome, especially when tradition carries with it religious sanctions. A barber in West Bengal who refused to shave a Harijan (Gandhi's name for the untouchables) was called before a judge; he pleaded that he was not required by the constitution to shave anyone. The court ruled against him, but as an Indian editor commented, "The law could not defeat his state of mind." The Indian Parliament has recently sought by law to close the various loopholes through which violators of the constitution escape punishment.

Pope Hails Zeal of Nigeria Missionaries

Pope Pius XII, in a letter to the National Marian Congress at Lagos, Nigeria, credited the zeal of the early missionaries in that West African country for the advances of Catholicism there in recent years. He pointed out that today in 15 ecclesiastical districts of the country there are over 500 priests and over 250 missionary sisters ministering to almost a million persons in the church's fold. He noted that many of the priests are Nigerians and that there already are many lay teachers and catechists co-operating with the clergy.

Bishop Asks Amish to Comply With Laws

A leader of an Amish Mennonite Conference has called on Amish members throughout the United States to obey compulsory school laws and draft regulations. Bishop Jacob J. Hershberger urged that Amish change their tactics of resistance to those of co-operation with law officers. He counseled that should any law conflict with the Word of God, "the true Christian will in a humble manner request to be excused from following that particular law. When the Christian has in this manner respected the law of his country, he will nearly always find that his wishes are respected, when and where his conscience forbids him from taking part in that which he believes is contrary to God's Word."

Proposes American Church Delegation to Iron Curtain

A proposal that a carefully-selected delegation of American churchmen confer with representative church leaders behind the iron curtain was made recently by Dr. Walter W. Van Kirk, the executive director of the National Council of Churches' department of international justice and goodwill. Speaking for himself and not for the National Council, Dr. Van Kirk said, "The churches of Christ must break through the iron curtains imposed by secular society. Among those people who live within the shadow of the iron curtain there is not the alarm and hysteria which seems to have taken so many of our own people captive."

Urge Governments to Pledge Never to Use H-Bomb

The British Government has been asked by the National Peace Council to seek a joint pledge by Soviet Russia, the United States and Britain never to use the hydrogen bomb under any circumstances. If the two other powers refuse, then Britain is requested to make such a statement alone. Believing that general disarmament is unlikely soon, the council points out that "no reliance can be placed on the argument that the very nature of the latest weapons will act in the long run as a deterrent to war." The National Peace Council is made up of some forty affiliated organizations, including the British peace and pacifist societies, the Atomic Scientists Association, the Council of Christians and Jews, the London Cooperative Society and the Student Christian Movement.

Norwegians Pledge $43,000 for Schweitzer's Hospital

When Albert Schweitzer left Norway after receiveing the Nobel Peace Prize, he carried away with him a pledge of $43,000, raised in three days by a newspaper campaign. The idea for the fund came to a young farm girl while she was feeding and milking her father's cows. She went in the house, wrote a letter to the labor paper *Arbeiderbladet* — which took up the idea with the resulting boost for Schweitzer's great work in Africa.

Northern Illinois Colleges Hold Human Relations Conference

The fourth annual College Conference on Human Relations recently brought together more than fifty students from eighteen Northern Illinois colleges. Whites, Negroes, Asians, variously Protestants, Catholics and Jews, attended. One girl was quoted by the Negro newspaper, Pittsburgh Courier, as explaining: "We're away from the social pressure of our homes and schools . . . and we can stop thinking of colored people as colored people and white people as white people, and get to know people as people."

Methodists Outline Television Series

Leaders in the Methodist Church are planning to take the gospel to American homes in a half-hour dramatic television program. No format has been set for the program yet, but it is hoped that it will minimize Protestant sectarian beliefs and be patterned after the successful "This Is the Life" series of the Lutheran Church-Missouri Synod. The program will be offered TV stations through the Broadcasting and Film Commission of the National Council of Churches.

Quakers Protest Civilian Defense Drills

The Friends Peace Committee of Philadelphia has protested the mass evacuation of central city office workers and school children from their buildings in Civilian Defense drills. The Quaker group says that such demonstrations serve mainly "to demonstrate to the world our lack of faith in our ability to prevent war." Some 30,000 persons participated in the drills, the adults pouring out of office buildings and walking several blocks to evacuation stations. Children were loaded in buses and driven for an hour toward Civilian Defense gateways. It was believed the first such test evacuation in a large city. The Quaker statement declared, "If Moscow were to conduct such rehearsals for war it would hardly strengthen our attitude toward Russia's protestations for peace. We recognize the necessity for law and order, for sensible precautions, for first-aid training and fire drills, but we wonder if such dramatic demonstrations as mock evacuations may not do more harm than good."

Can You Remember?

Devere Allen

CAN YOU REMEMBER? Can you remember the days when the movies used horrible-looking Japanese as villains? Those times are gone, but we have only turned our skill towards other parts of the world. And now, in Japan, leftist organizations produce movies portraying Americans as the same warmongers and desperadoes as the Japanese who once flashed across our Western screens. If we do not like what is going on today, we might at least remember. We can outweigh such propaganda only in one effective manner — by sheer patient decency. And while we are still employing the same technique towards any nation, have we much of a right to get sore at some of the Japanese?

* * *

Can you remember? Can you think back to the 1930's, when a great migration of colored workers left the South for Northern industries? They told then of a Kentucky woman who bitterly resented the loss of servants and the fact that "soon there won't be anybody to be better than." Well, white women in South Africa are complaining angrily that if the government's scheme to remove Africans to special preserves is carried through, they will have to do their own work. The growing protest may yet rock the government's apartheid policy.

* * *

Can you remember? Can you live again the excitement of Americans by the thousands who, in 1939 and 1940, were convinced Hitler meant to land an army in Argentina and march straight to Chicago? Even through terrain hardly a single person had ever penetrated? Hitler was a menace, all right, but that soft of thing was not his dish. Now, two U.S. army historians have reported, after careful study, that at no time before Pearl Harbor did Hitler plan territorial conquests in the Western Hemisphere. They would have been mobbed for saying it, in some places, fifteen years ago. This too is important, for when you hear about "world conquest" on the part of any nation, it is wise to understand its methods and true ambitions. If we don't get it straight, we lose.

* * *

Can you remember? Can you reconstruct the mood when the first atom blast was set off at White Sands? Men everywhere were overcome with awe. They were shocked at the vast power snatched by humble man from cosmic forces. Norman Cousins wrote his famous, Modern Man Is Obsolete. Now what a change! The N.Y. Times heads a story on the discovery of a star that burst twenty million years ago: Stars That Explode Like an H-Bomb. Makes one think of the city dweller who visited his first planetarium, then went out and looked at the heavens, and said: "Why, the sky works just like that show in there!" Planning a new H-Bomb test three times as big as the last, the attitude of the atomizers seems to be, "What is God, that man should be mindful of him?" (Worldover Press.)

KINGDOM GLEANINGS

Southern Baptists will conduct a crusade for Christian morality in 1955 and 1956. Emphases will be placed upon honesty, clean living, abstinence from beverage alcohol and civic righteousness.

A new five-times-weekly radio program was started January 3 in which Dr. Norman Vincent Peale, author and minister, answers questions sent to him by listeners. The new program can be heard on NBC stations (10:05-10:15 a.m., EST).

Every minute of 1955 is to be filled with prayer by groups of individuals cooperating with plans established by the Methodist Board of Evangelism. The prayer chain will enlist from 50,000 to 100,000 participants. It is expected that peace petitions will be at the top of most prayer lists.

College students interested in missionary service are much better informed on world conditions and exising opportunities in its various countries than they were a few years ago, according to the Inter-Varsity Christian Fellowship which held its fourth International Student Convention at Champaign, Ill., during the Christmas holidays.

The announcement of family life materials included on page 21 of last week's issue was in error with reference to the contents of a packet distributed by Program Packet Service of the Mental Health Center. In the announcement the reference to "a film" should have read "a film announcement."

The Ohio Pastors' Convention, interdenominational meeting regularly held in Columbus, is scheduled for January 24-27. Among the leaders who will address the convention is Kermit Eby, professor in the department of social sciences in the University of Chicago. Special denominational and interdenominational luncheon meetings will be scheduled during the Convention.

Many ABC radio network stations carry the new series of broadcast sermons by John Sutherland Bonnell. The program begins with a dramatic monologue telling an individual story of personal crisis, followed by an interiew in which Dr. Bonnell talks with an expert in the field under discussion. He closes the program with a brief religious message. The theme of the series is Toward Personal Peace. The time is Sundays, 1:35-2:00 p.m. EST.

Guy Wampler, Jr., a student at Bridgewater College, is the new president of the Brethren Student Christian Movement as a result of elections held at the annual student conference at Elizabethtown College. Other members of the cabinet are Esther Williams, La Verne College, secretary; Edwin Switzer, McPherson College; Dick Simmons, Manchester College; Carol Jenkins, Juniata College; Kenneth Miller, Elizabethtown College; and Al Whitacre, Bethany Seminary. The next student conference will be held during the Thanksgiving holidays at Bridgewater College. Program emphasis will be given to the topic, Boy-Girl Relations on the College Campus.

Evangelist Billy Graham received the seventh annual citation of the Salvation Army Association of New York. It described him as a "minister, leader, evangelist who through his boundless spirit, unfailing faith and absolute dedication to Christ has led untold thousands into a new and deeper understanding of God."

Membership in the United Lutheran Church in America increased by 53,681 in 1953 for a total of 2,141,626. Statistics soon to be published in the United Lutheran Yearbook show that the church's membership and pastors have nearly doubled since it was organized thirty-five years ago.

The Protestant Episcopal church has reported an increase of 116,386—or a growth of 4.17 per cent—in the number of church members during the past year. The total membership is now 2,907,321. Contributions to the church also represented an increase of more than twenty per cent.

The new czar of the comic book industry, Charles P. Murphy, said that he has changed 5,656 drawings and rejected 126 stories since his office was created on Oct. 27. These were part of 440 comic books slated for publication early in 1955. Shortly after the first of the year comic books carrying Mr. Murphy's seal of approval began to appear.

The Jews of the world now number 11,672,000. These are distributed among ninety-seven countries. The Jewish population in the United States is estimated at 5,000,000; about 2,000,000 live in the Soviet Union; and Israel has a Jewish population of 1,450,000. According to the survey put out by the World Jewish Congress, there are 1,200,000 Jews in China.

A record budget of $3,580,800 was adopted for the new year by the Board of American Missions of the United Lutheran Church. This is more than $500,000 above the 1954 budget. Of this amount a little more than two million will be used for church extension loans. Fifty-five new congregations were organized last year by the United Lutheran Church.

An appeal to church people to invite African guests into their homes at Christmas was made in December by the Archbishop of Canterbury. He pointed out that thousands of Africans, many of them Christians and Anglicans, lived in England as students or workers. He said, "They are far from their homes, in a country strange to them in its climate as in its ways. The church has a duty to help them."

The divorce rate in 1954 was apparently the lowest since the end of World War II, according to Surgeon General Leonard Scheele of the U.S. Public Health Service. Although the compilation of statistics for the year will not be completed for several months, Dr. Scheele reported that on the basis of reports from twenty-five areas of the nation, the 1954 divorce rate dropped four per cent from comparable 1953 figures. This represents a total reduction of about forty per cent from the postwar peak reached in 1946.

Licensed to the Ministry

George Mendenhall in the Covington church, Ohio, Nov. 28.

Brotherhood Theme: Seek First His Kingdom

More than 150,000 working hours were given last year by Roman Catholic young people to aid in the construction of housing projects for homeless refugees in Germany.

Gratitude to American church and other voluntary agencies for the relief they have provided for hundreds of thousands of refugees in Indochina has been expressed by officials of the Vietnamese government. Among the organizations that have helped to relieve the distress of refugees fleeing from the Communist-controlled areas of northern Indochina have been the International Rescue Committee and the National Catholic Welfare Conference.

In November the Society for Christian-Jewish Cooperation celebrated its fifth anniversary in Berlin. When the Society was constituted in 1949, more than fifty leading personalities from public life addressed an appeal to the Berlin population asking for cooperation in the spirit of mutual respect. Lectures, literary recitals, public meetings and concerts of sacred music are arranged by the society. After five years the number of members supporting the aims and purposes of the society has increased to 3,700.

Newspapers generally "underestimate the intelligence and interest of the average reader," especially in their coverage of religious news, according to Dr. Henry P. Van Dusen, president of Union Theological Seminary. The seminary head urged reporters of religious news to pattern themselves after drama, music and literary critics. He said that what is "most needed" among those who cover religion for the secular press is the evangelistic purpose, depth of conviction and enthusiasm which the critics bring to their jobs.

The Washington Federation of Churches recommended to Protestant denominations in the capital city that they plan a more effective ministry to members of Congress and other government officials. The major proposals were that there be an interdenominational service of communion and intercession for members of the House and Senate; that each denomination have a reception soon after the opening of Congress; and that Protestant denominations ask all local ministers to write their national headquarters or a pastor of a Washington church when a member takes a post in Washington.

Discrimination costs American business and industry thirty billion dollars a year and is "a woeful extravagance" that can be eliminated, according to two pamphlets issued by the National Conference of Christians and Jews. One of the pamphlets, A Fair Chance for All Americans, contains articles on how discrimination is eliminated in the employment practices of some of the country's largest industries. It includes articles written by the president of Radio Corporation of America; the board chairman of the Chicago mail order house of Spiegel, Inc.; and the vice-president of Carson Pirie Scott & Co., leading Chicago department store. In the other booklet, Elmo Roper, well-known analyst of public opinion, marketing trends and employee attitudes, decried the fact that discrimination in employment wastes "ten dollars out of every seventy-five dollar paycheck on the phony luxury of indulging our prejudices."

Ordained to the Eldership

Royal Frantz in the Sunfield, Mich., church, on September 26. Bro. Glenn Fruth was the special speaker at the ordination service.

Otis Landis in the Springfield, Ohio, church, on January 9. Raymond Peters was the guest speaker at the ordination service. This was erroneously referred to as a home-coming in an earlier issue.

Change of Address

E. O. Slater from Riverside Training School, Lost Creek, Ky., to 18 York Drive, Brentwood 17, Mo.

G. Wayne Glick from 6044 South Woodlawn, Chicago, Ill., to 16 North Pine Street, Lancaster, Pa.

Dr. and Mrs. Paul Petcher and family left Garkida, West Africa, early in December and arrived in the States shortly before Christmas. Their address during their furlough from the mission field in Africa will be 765 Magnolia Road, Mobile, Alabama.

Hazel Messer and *Anna Warstler* arrived in New York on furlough from India on December 14. Hazel Messer will be located during her furlough at 260 West Harrison Street, Alliance, Ohio. Anna Warstler may be addressed in % of May Ober, Route 5, Goshen, Indiana.

The Church Calendar

January 16

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Christ, the Son of the living God. Matt. 16: 13-17; John 1: 1-14; 5: 17-18; 14: 8-14; 17: 1-5; Phil. 2: 5-11; Col. 1: 15-20; Heb. 1: 1-4. Memory Selection: I am the way, and the truth, and the life; no one comes to the Father, but by me. John 14: 6. (R.S.V.)

CBYF Topic: Foreign Missions (India)

Jan. 30 Christian Education-Bethany Offering
Jan. 30 — Feb. 4 Youth Seminar, Washington, D. C., and New York City
Jan. 30 — Feb. 6 Youth Week
Jan. 31 — Feb. 2 Indiana State Pastors' Conference, DePauw University
Feb. 8-10 Spiritual life institute, Bridgewater College, Va.
Feb. 13 Race Relations Sunday
Feb. 20-27 Brotherhood Week
Feb. 23 Ash Wednesday (beginning of Lent)
Feb. 25 World Day of Prayer

Gains for the Kingdom

Seventeen baptized in the Topeco church, Va. **Four** baptized in the Flat Rock church, Va.

Three baptized in the Geiger church, Pa. **Eight** baptized and one reconsecrated in the East Fairview church, Pa.

Eight baptized and eight received by letter in the First church, Akron, Ohio. **Two** baptized in the Rice Lake church, Wis. **Eleven** baptized in the Upper Deer Creek church, Ind. **Four** baptized in the Greenville church, Ohio. **Nine** baptized in the Owl Creek church, Ohio. **Four** received by letter in the Bethel church, Ind. **Sixteen** baptized and three received by letter in the Union Center church, Ind. **Five** baptized and one received by letter in the Center church, Ohio. **One** baptized and one received by letter in the Woodland church, Mich. **Nine** baptized, three received by letter and five received by letter and confessions from other denominations in the Tiffin church, Ohio.

One baptized in the Pleasant Plains church, Okla.

Nine received by letter in the Nicholas Garden church, Oregon.

Assistance . . . by Example and Education

James Baile
Harold Neumann

James Baile is a Brethren 1-W serving on a project in Jericho sponsored by International Voluntary Services, Inc.

FI BEIT!" "Mr. Harry, fi beit!" "Mr. Jim, ashra beit!" These were the first words after the usual extensive salutations of our Arab boys upon our return from a week's vacation in Egypt. The boys who had been watching and caring for the chickens so closely were overwhelmed with joy and pride to know that "their" chickens were really laying eggs. Our four boys had gotten ten eggs in our absence and were given the pleasure of eating them for the big celebration.

The boys described each egg carefully to us, its shape, size and yolk. I can already see developing in them an ambition to do their work better and with more pride since some returns are now beginning to be seen.

Harry and I have been on a vacation — one week in Syria and Lebanon and another week in Egypt. Although we were not obliged to do so, we observed considerable work being done by the Point Four program. On both trips we were welcomed most enthusiastically, shown around and offered information and help. It gave us an opportunity to observe our own project when we returned on a comparative basis with others in the area. On both returns we felt we were working along correct lines and procedures and that many of our problems were similar to those experienced by others. Considering our problems and where we started, we think that things now look very good. Also, they are continuing to improve. During the past month we have filled a laying house with 800 hens and another one will be ready for occupancy within the next week.

These accomplishments may sound rather insignificant, and they probably would be in any other place. Here, we must first decide what our needs are, how much we need and what is needed most. This is not too difficult, but usually requires time and study. After deciding what is required for better production and more economical operation, we must educate and persuade the Arab managers of these needs. Because chickens have been raised here before and in the Bedouin tents and in the mud huts of the villages on just what they can pick up, and lay a few eggs, without these so-called "new fangled feeds," most people think that it is a waste of money and is foolish to buy expensive feeds. Few people know what constitutes good chicken feed, let alone what a balanced ration is, with minerals, proteins and vitamins in their proper amount and ratio. To teach this is a long, slow process and, of course, language is ofttimes a barrier in getting across our thoughts, reasons and ideas. Only actual demonstration can furnish proof of what we say when we state better production and greater profits go with better feeds, better chickens and better care.

Then, again, there is the problem of securing desirable feeds, which is difficult in the case of certain materials and almost impossible in others. Ordering must be done through the office of the general manager, after we persuade him of the need. Then we are required to find where this feed may be secured. This frequently requires considerable time. Jordan is a very poor country and very little in the line of poultry feeds is available. Therefore, communication and correspondence with producers in other countries is necessary. After locating a source of supply, extended negotiations are required to arrange for its purchase and transportation. Practically the foresight of a genius is needed to have the material on hand when it is needed.

Then, after the proper materials are finally secured, there is the matter of educating the laborers regarding the proportion to mix in the feeds. Again, this requires explaining why it is improrant to have all the elements in their proper ratio. This explanation is very important because we find that when the mixing operation is done according to their own personal ideas and methods, the value of certain ingredients is destroyed.

With this explanation, we hope that you may better appreciate our apparently meager accomplishments. Actually we have accomplished much more than is readily apparent. As we have mentioned before, it becomes increasingly evident that assistance by example and demonstration is very nearly void without a simultaneous system of education, so that a residue of knowledge and experience will remain with the people after our assistance has ended. It is to this end that we continue to labor. To plan for the immediate future here it is necessary continuously to evaluate the past.

Nevertheless, it is most encouraging to come back "home" after our wonderful vacation and accept again the challenge of service here with renewed vigor and confidence that somehow we can make conditions a little better for our fellow man, here where the need is so great.

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As of Nov. 30 there were 225 men serving their alternative service in Brethren Service projects. Approximately 181 Brethren men are serving in non-Brethren projects. Approximately 125 applications are pending. A total of about 500 men have been in or are now in the Brethren Alternative Service program—about 105 men have received their release from this program.

A total of more than 5,000 men are serving in all Alternative Service programs.

NEWS FROM FRESNO



Youth of the community find many opportunities for wholesome recreation at the North Avenue community center. Pictured here are the playground marble champions

Two volunteers, **Marjorie Pepple** and **Arlene Ober,** arrived on Nov. 5 to serve here at the North Avenue community center. New house parents at the center are **Bruce and Joan Young,** who arrived about the middle of November. **Barbara Rummel** left the project at the end of September after staying three months longer than her B.V.S. term.

The **Jolly Gray-Y girls' club** (ages 9-11) are meeting regularly with an attendance of about eight at their meetings. The girls worked on embroidered towels which they gave their mothers at Christmas. The **Twilight Junior High girls' club** (ages 12-14) has approximately seventeen on roll. They painted cans and made Christmas decorations for their homes. The **Gray-Y** boys' club has seventeen boys enrolled (ages 9-11). Their project has been braiding belts.

There is a **supervised playground** every afternon from 2:30 to 6:00. One night a week is "Teen Night" and one night each week is movie night. It is a challenging opportunity to discover how to make our recreational program attractive to the youth of the community. Attendance at these activities varies because of other factors in the community.

A new **director's home** will be started in the near future. It will be located near the staff house and the community building. The work will be done by the churches of Northern California. Work is still being done on the community center building which includes auditorium, office, storeroom, kitchen and clubroom. Project members are also helping with these buildings.

Two Experiences

Erich Guenther
Kassel, Germany

WHEN I was a young man I emigrated to the United States and lived there for nearly five years. At that time and to this day one of my favorite American authors is Elbert Hubbard, particularly his Little Journeys to the Homes of the Great. He and his wife were killed during a trip in Europe in 1916, when the "Lusitania" was torpedoed by a German submarine. As a German national I always feel that it was a horrible fact that my people, and in a certain indefinable way myself, had been the cause of the cruel death of this excellent couple. When in 1934 I mentioned my feelings in a letter to Hubbard's son, Elbert Hubbard II, he replied in the following words: "I never held any resentment for the German people because I have always known that the sinking of the Lusitania was not their doing, but rather one of those very disastrous and fateful results of warfare."

Thus I was comforted and strengthened in my belief that good thoughts and deeds and the spirit of love would in the future be a help in establishing conditions of goodwill and understanding throughout the world. Alas! I was mistaken. There came another war, more dreadful than World War I. In spite of it I cherish the hope and still believe that some day the people on this planet will live in peace. There are so many encouraging indications in these days. I personally had one experience which I think is worth while to be passed on as a proof for this belief.

Several weeks ago my wife and I were hostesses to a young American who stayed with us for about two months. He was a fine chap and we all enjoyed very much having him live with us. We spent many pleasant and uplifting evenings in our home. This young man — let us call him Chuck — paid us a one-day visit recently. Along with him came another young American who is going to stay and work in Germany for two years; let us call him Charley. He was six feet tall, just like Chuck, and just as modest and lovable as he.

During the conversation he mentioned that there are twelve sisters and brothers in his family, and that one of his brothers, a tankman, was killed by the Germans in France in June or July 1944. We told him that my wife's youngest brother, likewise a six footer and tankman, was killed in action by Americans in the same area at about the same time. There we sat, looking into each others' eyes, each with the feeling of guilt in his heart, although neither of us was responsible for what had happened, and each one loving the other as a human character and because we are Christians.

Could there be anything more striking to reveal the cruelty of war? I believe we all felt great comfort when we sat down to have dinner and Charley in saying grace spoke the words: "We thank thee, God, for this food and for the wonderful evening, and we ask thy blessing for this family." Somehow, it made me think of Elbert Hubbard, and remembering him I recalled the words which he quotes in his Little Journeys: "We will not be here forever, anyway; soon Death, the kind old nurse, will come and rock us all to sleep, and we had better help one another while we may: we are going the same way — let's go hand in hand!"

Charles Nichols, volunteer, lived several months in this German home.

REFUGEE RESETTLEMENT NOTES

Most of our forefathers were refugees who came to this country as strangers. Some pledged their lives and service for the opportunity. Others came on the invitation of friends.

The only way strangers and refugees can enter our country today is through the assurances which we can give. Our church has been responsible for bringing many from the despair of the Old World to the opportunities of our world. Have we done all that we can do for those who look to us for hope and help?

Calvert N. Ellis, Chairman
General Brotherhood Board



Our City Church Studies Her Opportunities

James H. Beahm
Chicago, Illinois

THE First Church of the Brethren in Chicago is in a changing community. This is true ethnically and also culturally. The church is located in what has been called "Dunkard Island" with the seminary and the hospital and the church as sort of a unifying combination. It is true that quite a number of the members of the church have moved to the suburbs, but many have also stayed in the community; some have moved back into the community. There has been an influx of people of other cultures and varied social levels into the church community, but as yet the church has not had to face the problem of racial infiltration, as far as Negroes are concerned, but some predict that this will come in the not too distant future.

Many of our people had been discussing the opportunities and problems of the church and its relation to the community, but not too much had ever been formulated as to definite goals and specific strategy. Having the conviction that it is good for a church to think through these matters objectively and thoroughly, the pastor brought this concern to the ministerial board. After some consideration the board asked the moderator to call a special meeting of the church cabinet. There was free discussion at this meeting and it became evident that the church had embarked on a study which would need to take more time than could be given in a meeting or two of the cabinet. The church officers were therefore asked to select committees to make a thorough study of various phases of the life of the church and these reports would be made at future meetings, not only of the cabinet but of the combined boards of the church and all others who were deeply concerned.

Committees Appointed

Committees were appointed to study the following problems:

1. Trends in the area in which the church is located. This was to be a statistical study of trends in population, the economic situation, etc., which might have a bearing on the future of the church and its relation to the community.

2. The new Neighborhood Organization—this rather recently formed and incorporated organization is made up of Brethren and non-Brethren and has been doing some very significant work for the betterment of the community. (See Gospel Messenger for Jan. 16, 1954, for "The Church and Seminary Serve Their Community," by John Eichelbergers.) This committee was asked to study the relationship of the church to this Neighborhood Organization.

3. The social and recreational program in the First church area. There are other groups, such as the Y. M. C. A., the "Lighted Schoolhouse" program, etc., which are seeking to provide some wholesome



Eva Luoma

Many city churches find themselves surrounded by rapidly changing communities. Churches need to plan intelligently and objectively to meet the numerous challenges and opportunities thus presented

social life for the community and it was felt that it would be good to study how the church gears into these other community activities.

4. Relation of the church to the nearby hospital and seminary.

5. Puerto Ricans in our community. Quite recently we have received into this community a large number of people from Puerto Rico, most of whom are in this area because of their association with the Brethren at Castañer. In fact, some of them are members of the church there. The conviction has developed that we have a very definite responsibility to these Brethren and their friends and, therefore, this committee was appointed to study how the church might best minister to them and help to integrate them into the fellowship of the church here.

6. The church in an interracial community. This study was asked for in anticipation of further population movements which indicate that we may need to face it sooner or later. This committee was asked to make recommendations as to what the attitude of the church should be. This, it was believed, would be better than to wait until the problem was upon us and then decisions might be made on an emotional rather than an intelligent Christian basis.

So far, these areas of study mentioned have had to do largely with the relationship of the church to the community. Studies of the following areas were also authorized:

7. Local volunteer leadership. This was not a study of leadership from the community as contrasted with leadership from the suburban areas, but rather the assistance of First church people in relation to help from the students at the seminary.

8. The church's club program. This study had to do with the rather heavy weekday program of Scouting, etc., carried on by the church. What will be our policy in the future as to expansion of this program, etc., was the specific question.

9. Program of evangelism. This committee had been functioning for some time, but it seemed wise for it to make specific recommendations concerning the evangelistic strategy of the church.

10. Church plant. In the light of the needs presented, it was felt that a thorough study should be made to determine whether or not the church plant was adequate.

11. Church staff. This was to be a study of the needs as far as paid employees was concerned—full-time secretary, minister of Christian education, etc.

These committees are not novel, to be sure, but we tried to suit the studies to the needs, problems and opportunities as we saw them. Other churches would need to do the same.

How the Committees Reported

These groups were asked to report to the moderator when they were ready but a tentative deadline was set for all reports to be in. When two or so of the reports were ready a meeting was called of all the church boards, the study committees and all members of the church who were interested. The response to these meetings was quite gratifying. This larger group considered the reports and the recommendations that were included. Then a co-ordinating committee was appointed to draw together these recommendations into a comprehensive report to be made again to this larger group. When these recommendations had been considered they were then passed on to be discussed by the church council and decisions made for action. These last steps were necessary in order that the studies would not remain merely on paper. We wanted to avoid the oft-repeated mistake voiced in the statement: "After all's said and done, there's more said than done."

The council met in regular session the last of October and there was a record attendance; the recommendations had been circulated and the members were urged to be present. The response was excellent, but because of business on the agenda these recommendations could not be considered. However, they were read and another date was set for a special called council. At this writing this special meeting has not been held, but we have high hopes for the future. It has been good to have these studies made if for no other reason than that it brought into a consideration of the program and life of the church some fifty people on committees and helped to bring into focus some issues which need to be faced openly and objectively.

There was a strong opinion voiced in the meeting that First church in Chicago has a significant mission to fulfill and therefore will stay where it is. Also, the need was expressed for other churches for the Brethren in other Chicago and suburban areas. A committee was appointed to study this matter and movement is under way to bring this about. The church staff was expanded. We already had, besides the pastor, a part-time minister of Christian education, minister of music and a full-time custodian. We have added a full-time secretary and a pastoral assistant who works with Puerto Ricans in our church community. Bro. Ignacio Rivera, who is a minister from Casteñer, is studying at the seminary and is supported in this home mission work by the Brotherhood Fund and individuals interested in this wider opportunity of service.

These study committees have made some bold assertions and some far-reaching recommendations, all of which cannot be listed here. This process has been wholesome and most worth while and it would be well for every church to look ahead and set stakes for the future and then plan to reach their goals.

Means of Leadership Training

Every worker in the church school and church should be a candidate for growth. The minister, superintendent and board of Christian education all have responsibility for planning adequate training of both prospective and in-service leaders. Build a program of leadership education from among the following:

1. Have monthly or quarterly workers' conferences.

2. Promote the reading of two books per leader per year.

3. Add new books to your church library each year.

4. Encourage your children's workers to join the Fellowship of Growth in Service.

5. Try to have each worker enrolled in one Standard Leadership Education course per year.

6. Give each worker a month of Sundays free to visit other churches for observation purposes. (Select the classes to be visited with care so good teaching can be observed.)

7. Have some assistant teachers serving as apprentices under your best teachers.

8. Occasionally bring in a skilled teacher to conduct a demonstration class, or observe a class and hold a conference with the teacher.

9. Send some of the workers to district, regional or national laboratory schools, workshops, institutes, conferences and conventions each year as opportunity affords.

The Church Abroad

Edited by J. Henry Lon



A Christian family sits together out of doors during worship time in a village in India. Such Christian familes are helping the church in India to grow into maturity

Brethren in India --- Past and Present

Beginnings

When Brother and Sister W. B. Stover and Sister Bertha Ryan opened work at Bulsar in 1895 they put their emphasis on the establishment of the church in India. Within four years from the opening of the work the little bands of believers were organized into a church and an Indian deacon was chosen the day the church was organized. Within two more years a district meeting was held at Jalalpor in which there were four Indian delegates to represent the three organized churches which had already been organized. Thus from the very beginning responsibilities were placed on the Indian Christians.

The need of medical work was early felt. India's sick and suffering multitudes pulled on the heartstrings of every missionary. In the early years when there was no doctor to help, the missionaries did what they could with the simple remedies at hand, using all the knowledge they had or could obtain. Missionaries shared bits of experience and knowledge with one another and thus help was given to many a sufferer.

During several of the early years famine was severe and much help was given to the starving people. Work projects were carried on so that the poor might earn money to buy food. Hundreds of orphans were gathered in, and from among these orphans came many of the later church leaders. Industrial training was begun.

It was to educate the orphan children that schools were first established. Later boarding schools became the successors to the orphanages. Very early, too, village schools were started. But in the beginning it was hard to get children into schools. Parents saw no need of educating their children. This was especially true of girls.

Through direct evangelism, through education, and through teaching the children how to work with their hands and thus be able to support themselves the mission endeavored to build an intelligent and responsible church.

Ministry to Social and Economic Needs

The Christian message is for all of life. From the very beginning the India mission recognized this and tried to help meet needs and problems of all kinds.

The missionaries went north to the Central Provinces and brought in the children who had no parents and no one to help them. About

1898, the place for the Bulsar mission compound was chosen and buildings were erected and the orphans who had been cared for in rented buildings were moved into the new buildings. School work was soon begun.

As early as 1908, widows were protected and helped by carrying on a widows' home, and more recently they have been given some financial help where needed while living in their own homes or with relatives.

Many helpless, motherless babies were cared for in a babies' home. These babies were taken from whatever class or religious group they might come. Relatives who later received back such children when they were old enough to eat ordinary food never forgot the loving care the children had been given.

Always in connection with this ministry to social and economic needs and along with all the relief that was administered, Christian teaching was given in daily prayers, Sunday-school classes, and attendance at church.

The distressed people of India were always at the mercy of the money lenders.

As early as 1908 a beginning was made in helping Christians who needed to borrow money by establishing Mutual Aid Societies. Christians who had money to loan put it into the society and those who needed to borrow did so at fair rates of interest. These Mutual Aid Societies were the fore-runners of the Co-operative Societies which hold an important place in the world today.

Later a plan was inaugurated to help poor Christians buy land. A land investment fund was set up to be used to purchase land. The mission held the deed to the land until the farmer could pay for it; and he was allowed to pay for it on easy terms. The plan is still being used, and many a Christian farmer has become economically independent in this way.

In the industrial departments of the boarding schools, and later in the Vocational Training School at Anklesvar, boys have been taught how to become better farmers. They have learned how to raise better poultry and other farm animals. A co-operative egg marketing project has enabled chicken raisers to sell their eggs at better prices. Some have learned carpentry and make this their vocation while others use it as a subsidiary industry. And today, this same interest and concern continues as plans are made for the future and for rural training centers.

It is evident that in facing the pressures which communism brings, much attention must be placed on helping the people to get the most out of the soil of their land. Rural training centers endeavor to teach the people to meet the needs of the entire community in all areas of life.

Steady Growth

During the last sixty years the work in India has shown a steady growth. Each year has brought added numbers into the church. It is true that many fell away. This was the case largely because it was not possible to provide the needed teaching and shepherding. But there were also many who remained faithful. In the meantime Indian leaders were being trained and began to take over an ever-increasing share of the work.

From time to time new churches were organized. The table shows the present churches with the dates of their organization and their present membership.

Name of Church	1953 Membership
Bulsar (1899)	634
Jalalpor (1901)	170
Anklesvar (1902)	746
Vali (1907)	159
Amletha (1907)	116
Vyara (1909)	1,016
Ahwa (1914)	331
Dahanu (1917)	116
Palghar (1924)	123
Jitali (1927)	508
Rohid (1927)	589
Khergam (1928)	409
Jamoli (1928)	449
Andada (1929)	294
Gadat (1932)	571
Agaswan (1932)	420
Champavada (1932)	272
Kikakui (1934)	460
Bamanvel (1935)	492
Netrang (1943)	382
Mortalav (1946)	361
Dulsad-Wankal (1950)	214
Lakhali (1950)	249
Umala (1951)	144
Total	9,220

Stewardship

The giving of the church is increasing year by year. The over-all giving in 1951 was nearly $5,000. We rejoice in the growth but realize also that much more needs to be done to encourage self-support.

Recently one of the elders of the Indian church made the following statement: "The difficulties which face the Indian church in the way of self-support are: poverty and backwardness of the Christian community; too little knowledge and much indifference regarding church responsibilities."

The Future

The Church of the Brethren has been in India 60 years. During that time the church has grown until today it has a statistical membership of 9,220. These Christians worship in 25 organized congregations under the leadership of 33 Indian ministers. Along with evangelism our church leaders have carried an active Christian concern for the health, economic and educational welfare of the people they served. This has given rise to a great and varied expression of the Christian gospel in India.

In our times we have seen the church of India grow into maturity. With increasing rapidity she will move under her own leadership. She will make mistakes and she will have great achievements. But whatever she does, it will be as a mature Christian church seeking to serve the Master as He reveals the way.

As American Christians we are now her brothers and sisters in Christ—not *big* brothers and *big* sisters, but twin brothers and sisters. Together we will strive to become sons of God.

• • •

A Church and Home Mission Conference has been held by the National Christian Council of Ceylon. Reports indicate that crowds of three to five thousand people came night after night to hear the gospel and to make their declaration for Christ, at first in their tens but eventually in hundreds. Though the conference had been carefully planned such response was more than anyone expected.

A governmental commission has been established in Indonesia to study the multiplication of religious sects. Three-score groups have developed in mid-Java, most of them combining Islam and mysticism. They are a product of postwar frustrations, the reaching out of the common man for something closer to his life and its problems than the dogmas and liturgy of a past age.

The Peron government in Argentina has acted to tighten its control over religious education in the schools. The government's aim is apparently to weaken Roman Catholic church control over the appointment of religious teachers in public schools and to revise the educational program.

Edited by Alberta Yoder



An all-night prayer vigil, training and practice in stewardship, opportunities for evangelism—these are part of the history of the Wichita church

Wichita Church Grows

EARLY in the last decade the Wichita church, Kansas, discovered that her facilities for worship and Christian education were far inadequate to meet the needs of a growing congregation. In addition to the normal growth of the congregation there were an increasing number of Brethren moving to the city. In 1942 a building committee was appointed and a building fund started. Vacant lots were purchased with the idea of building at such a time as circumstances permitted. In 1944 initial steps were taken to draw up plans and make definite preparation for construction. War priorities, however, delayed actual construction until 1949. In the meantime, the church went ahead raising money and developed blueprints as rapidly as possible.

The sod was broken and actual construction was begun the first of May, 1949. The old church was sold and the last service held in it on Christmas Sunday evening, 1949. The following New Year's Eve the church began a twelve-hour, all-night prayer vigil at 6:00 o'clock, closing at six on Sunday morning, Jan. 1, 1950. The first public service was held in the new church on that Sunday.

At the time of dedication a debt of $25,000 became the obligation of the congregation. This money had been borrowed from the General Brotherhood Board to be paid back over a period of twelve years. The total cost of the building, including equipment, was $102,000. However, with the help of faithful teaching and preaching on stewardship and tithing, and with a splendid response on the part of the members, the debt was completely liquidated in less than four years and the mortgage was burned on Sunday, May 24, 1953. This was an event looked forward to for some time. After the pastor spoke briefly on the progress which the church had made during the past recent years a beautiful candlelighting ceremony was used as the mortgage-burning service.

The church built a new parsonage, debt free, in 1947. In 1952 additional lots were purchased next to the church for future expansion when needed. The attendance has almost doubled in the past four years. Fifty or more new members are being added to the church each year. Sunday-school attendance exceeds 300 very frequently. Regular giving to the program of the church has made possible, not only the burning of the mortgage, but also more than doubling all of the benevolent giving. The church did not decrease her giving to any of the benevolent causes during the building program. No large amount is received from any one person, but regular and generous giving is manifested by a growing number. The self-denial offering during Lent of 1952 made possible the purchase of eleven goats for Korea at $50 each. A similar offering in 1953 provided more than $500 towards a scholarship for a Korean student to McPherson College in 1953. The field of evangelism in Wichita is limited only by the energy and willingness of the pastor and people of the congregation. When Jesus saw the multitudes he was moved with compassion. What do the unsaved multitudes do to us?

Conference Business

Queries

Effective Use of Conference Resolutions

Inasmuch as Annual Conference Resolutions represent many hours of thought, soul-searching and writing by some of the Brotherhood's most spiritually sensitive and gifted persons and often speak so eloquently and profoundly to the church regarding its nature and mission, including vital recommendations for the application of the gospel in many strategic areas, it is unfortunate that these Resolutions so often "die" in the Conference Minutes. Therefore, we the Westminster Church of the Brethren, through the district conference of Eastern Maryland, request the Annual Conference to assign to the General Brotherhood Board the responsibility of studying the matter and suggesting more effective means for distributing and using the Annual Conference Resolutions.

John H. Eberly, moderator.
H. Edgar Royer, clerk.

Answer of District Conference: Passed to Annual Conference.
Harold Z. Bomberger, moderator.
Berkley O. Bowman, writing clerk.

Study of Peace Position and Practices of the Church

Because the Church of the Brethren has long regarded itself as being one of the historic peace churches, and as being among the leaders in the matter of promoting brotherhood among men; and because such a position can be lost without vigorous spiritual and educational promotion we, the District Board of Eastern Maryland petition Annual Conference through district conference to make a study of the official position and practices of the church in its full ministry and education, in the field of peace and brotherhood and to bring its findings with recommendations to Annual Conference.

Raymon E. Eller, chairman.
Ralph E. White, secretary.

Answer of district conference: Passed to Annual Conference.
Harold Z. Bomberger, moderator.
Berkley O. Bowman, writing clerk.

Study of the Office of Deacon

The Flower Hill Church of the Brethren, in regular council on Sept. 7, 1954, voted unanimously to request the 1955 Annual Conference, through district conference of Eastern Maryland, to appoint a committee to give study to the office of deacon in the local church, with specific reference to the following:

(a) The term of office, whether for a term of years or for life.
(b) The status of the deacon's wife, whether she is a deaconess in her own right, and whether she continues in that office after the death of her husband.
(c) The election of deaconesses in their own right.
(d) The function and work of a deacon, a deacon's wife and a deaconess in the local church.
(e) Other problems related to the office and its work, which seem to need clarification or consideration.

A. Stauffer Curry, moderator.
Miriam Gloyd, clerk.

Answer of district conference: Passed to Annual Conference.
Harold Z. Bomberger, moderator.
Berkley O. Bowman, writing clerk.

Study of the Office of Deacon

The Elder's Body recommends to the district conference of Eastern Virginia that a request be made of Annual Conference that a committee of five (one from each region) be appointed to study the place and function of the office of deacon in the ministries of the local church. We ask that special attention be given to the matter of life tenure as against a definite stated tenure. We request that the results of this study be reported to the 1956 Annual Conference.

Answer of district conference: Passed to Annual Conference.

Carl F. Smith, writing clerk.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Children's Sermons. Kenneth Brakely Welles. Westminster Press, 1954. 128 pages. $2.00.

Here are fifty eight brief children's sermons which are truly on the level of children's interest and problems for the most part. The contents are arranged in four parts—Sermons for All Occasions, Sermons on the Church and Worship, Sermons for Special Days and Seasons and Children's Stories for Informal Occasions.

Ministers and teachers will enjoy using this book. Since the author is Presbyterian, infant baptism is mentioned in several stories, and Brethren should adapt the stories to conform with Church of the Brethren beliefs and practices.—*Dessie R. Miller.*

Christmas Voices. P. O. Bersell. Augustana Book Concern, 1954. 83 pages. $1.50.

If you are weary of Christmas as it is popularly observed today and are interested in finding deeper meanings and more Christian expressions of it, you will enjoy this little book of twelve meditations on both the mystical and the practical significance of the day. Written by a Lutheran, these meditations naturally reflect some Christmas customs and some viewpoints not familiar to the Brethren. Reverent in spirit, conservative in viewpoint, and Christ centered in tone, they will help you recover the displaced Christ and place him in his rightful position.—*Ora W. Garber.*

Christian Hope and the Second Coming. Paul S. Minear. Westminster, 1954. 220 pages. $3.50.

In a year when the attention of all Christendom is focused on Christian hope it is fortunate to have a meaty, yet readable, book on that subject to turn to. Written by one of America's more stimulating Biblical writers, it is a book which every minister will want to purchase, read and ponder. Not all interpretations will appeal to every reader, but all readers will be challenged to think anew (or for the first time!) their own concept of Christian hope in general and that which centers around the second coming of Christ in particular. This reviewer had hoped that this book would prove to be a definite reference book in a field sadly neglected by many moderns but finds, instead, a yeasty and often inspiring discussion of many aspects of the Christian hope without quite the structure or convincing logic which should characterize such a treatment. Despite some tendency to allegorize and overspiritualize, the book is one which should make its impact on the thought of the spiritual leaders of our times. — *Chalmer E. Faw, Chicago, Ill.*

To Have and Not Hold. Jessica Lyon. Macrae Smith Co., 1954. 205 pages. $2.50.

Those readers who enjoyed the serial But the Bright Gold in Horzons will be eager to get this new novel by the same author. To Have and Not Hold is the story of an engaged couple rather than newlyweds, as was the serial, but it shows the same warm, understanding insight into the basic problems of human relations that characterized Bright Gold. This is a love story that portrays the destructive danger of jealousy. Anyone who loves another—and that includes us all—will be a better lover for having read To Have and Not Hold. This novel is highly recommended as leisure reading for mature teenagers and adults. — *Vernard Eller.*

Who Speaks For God? Gerald Kennedy. Abingdon 1954. 139 pages $2.50.

Under the title, Who Speaks For God? Gerald Kennedy discusses four issues: (1) Who Speaks for Persons? (2) Who Speaks for the Spiritual? (3) Who Speaks for Freedom? (4) Who Speaks for Hope? With his usual incisiveness and abundance of illustration, he penetrates and illumines some of the ultimate issues which must be faced in our time. A most helpful and provocative book. — *Charles E. Zunkel.*

Weddings

Benoit-Bahr—Kenneth Benoit of Flint, Mich., and Lola Bahr of Copemish, Mich., in the home of the bride's parents, May 1, 1954, by the undersigned.—R. J. McRoberts, Copemish, Mich.

Boyer-Dunbar — Frank L. Boyer of Liberty, Nebr., and C. Margaret Dunbar of Holmesville, Nebr., in the South Beatrice church, Sept. 11, 1954, by Homer D. Kimmel.—Mrs. Paul Dell, Beatrice, Nebr.

Chappell-Dunn—Thurmond O. Chappell and Peggy Lois Dunn, both of Winston-Salem, N. C., at the Fraternity church, Nov. 6, 1954, by the undersigned.—Paul R. White, Winston-Salem, N. C.

Davis-Cowell—Henry J. Davis of Adrian, Mich., and Saloma Cowell of Beaverton, Mich., in the English Prairie parsonage, Dec. 4, 1954, by the undersigned.—H. H. Hendricks, Howe, Ind.

Duckworth-Riggs — Raymond Hinkle Duckworth and Mary Jane Riggs, both of Greensprings, W. Va., by the undersigned, and in his home.—John H. Buffenmyer, Flintstone, Md.

Evans-Peckover — Kenneth Evans of Springfield, Oregon, and Ruth Peckover of Portland, Oregon, at the home of D. W. Bittingers in McPherson, Kansas, Aug. 20, 1954, by Homer D. Kimmel.—Mrs. Paul Dell, Beatrice, Nebr.

Evens-Piper—Donald Evens of Copemish, Mich., and Marvel Piper of Manistee, Mich., at the Marilla parsonage, June 25, 1954, by the undersigned.—R. J. McRoberts, Copemish, Mich.

Fishel-Robertson — Charles Fishel and Hazel Virginia Robertson, both of Winston-Salem, N. C., Nov. 13, 1954, at the Fraternity church, by Bro. S. H. Flora and the undersigned.—Paul R. White, Winston-Salem, N. C.

Graf-Jones—Marvin R. Graf of Litchfield, Nebr., and R. Jeanette Jones of Holmesville, Nebr., in the Broken Bow Methodist church, by Rev. Albert C. Monkman, Oct. 21, 1954.—Mrs. Paul Dell, Beatrice, Nebr.

Grosbach-Forsyth—Donald D. Grosbach of Imperial, Nebr., and Pauline Forsyth of Holmesville, Nebr., in the South Beatrice church, Oct. 24, 1954, by Homer D. Kimmel.—Mrs. Paul Dell, Beatrice, Nebr.

Hedegard-Welty—Donald Carl Hedegard of Fort Dodge, Iowa, and Norma Jean Welty of New Carlisle, Ohio, in the New Carlisle church, Nov. 20, 1954, by the undersigned. — Chester I. Harley, New Carlisle, Ohio.

Hockberg-Pfeil—John J. Hockberg and Pearl Etta Pfeil, both of Johnstown, Pa., in the Walnut Grove church parsonage, Johnstown, Pa., Nov. 2, 1954, by the undersigned. — Clyde L. Carter, Johnstown, Pa.

Hunsicker-Fritzinger — Dale Hunsicker and Shirley Rose Ann Fritzinger of Lehighton, Pa., in the Long Run church, Nov. 27, 1954, by the undersigned.—Warren W. Ritter, Richlandtown, Pa.

Kammerdiener-Getz — Ralph Dwight Kammerdiener of Syracuse, Ind., and Doris Joann Getz of Goshen, Ind., in the parsonage, Dec. 3, 1954, by the undersigned.—Oscar R. Fike, Goshen, Ind.

Keller-Weireter—Carl Thomas Keller of Eldorado, Ohio, and Geraldine Weireter of West Manchester, Ohio, in the Prices Creek church, Ohio, Nov. 20, 1954, by the undersigned.—Henry T. Barnhart, Dayton, Ohio.

Landaw-Ogle—David Landaw and Janet Marie Ogle, both of Goshen, Ind., at the Goshen City church, Aug. 8, 1954, by Clarence B. Fike.—Esther K. Hess, Goshen, Ind.

Lippy-Ausherman — Paul E. Lippy of Union Bridge, Md., and Shirley Ann Ausherman of Adamstown, Md., in the Beaver Dam church, Md., by the undersigned, Oct. 22, 1954.—Byron M. Flory, Jr., New Windsor, Md.

Ludwick-Grubb — Howard C. Ludwick of Burlington, W. Va., and Mary Ann Grubb of Louisville, Ohio, in the Center church, Nov. 25, 1954, by the undersigned, father of the bride, assisted by Harold B. Statler of Indianapolis.—Harlan C. Grubb, Louisville, Ohio.

Magee-Frantz — Jerome F. Magee of Omaha, Nebr., and Naomi Jean Frantz of Holmesville, Nebr., in the South Beatrice church, Aug. 5, 1954, by Homer D. Kimmel. —Mrs. Paul Dell, Beatrice, Nebr.

McKinney-Divens—Marlin Lee McKinney of Carlisle, Pa., and Devonia Alice Divens of Newville, Pa., Sept. 4, 1954, in the Carlisle church, by the undersigned. —David J. Markey, Carlisle, Pa.

Parker-Haines — Robert Parker of Mt. Vernon, Ohio, and Faun Haines of Danville, Ohio, in the North Bend church, Danville, Ohio, Nov. 25, 1954, by Bro. Johnson of Marion, Ohio, assisted by the undersigned.—Robert D. Hoover, Danville, Ohio.

Rhoads-Draper — Donald Rhoads and Mary Draper, both of Grundy Center, Iowa, Oct. 17, 1954, in the Ivester church, by the undersigned.—Charles A. Albin, Grundy Center, Iowa.

Richards-Bowman — Donald Richards of Dayton, Ohio, and Marilyn Bowman of Scottville, Mich., in the Sugar Ridge church, Mich., Nov. 26, 1954, by the undersigned.—Robert Ebey, Custer, Mich.

Roser-Bumbard—Richard C. Roser and Helen M. Bumbard, both of Rockford, Ill., in the Rockford church, Nov. 20, 1954, by the undersigned.—Paul B. Haworth, Rockford, Ill.

Royer-Woods—Robert H. Royer and Addanell Woods, both of Carlisle, Pa., Sept. 19, 1954, in the Carlisle church, by the undersigned. — David J. Markey, Carlisle, Pa.

Ryder-Everetts—John A. Ryder of Mercersburg, Pa., and Grace Catherine Everetts of Fort Loudon, Pa., Nov. 18, 1954, by the undersigned, at his home. —Samuel D. Lindsay, Hagerstown, Md.

Schildroth-Clegg—Ronald Schildroth and Elizabeth Clegg, both of Grundy Center, Iowa, in the Ivester church, Nov. 4, 1954, by the undersigned.—Charles A. Albin, Grundy Center, Iowa.

Schneider Williams—Robert L. Schneider and Marlene R. Williams, both of Johnstown, Pa., in the Walnut Grove church, Johnstown, Pa., Nov. 13, 1954, by the undersigned.—Clyde L. Carter, Johnstown, Pa.

Shingleton-Oak—Edwin D. Shingleton of Hanging Rock, W. Va., and Marilyn R. Oak of Cheyenne, Wyo., Nov. 7, 1954, in the E.U.B. church, Penalosa, Kansas, by E. W. McNeill of Oakley, Kansas. — Mrs. Ralph R. Combs, Augusta, W. Va.

Sollenberger-Mock—Ray Arthur Sollenberger of Everett, Pa., and Dorcas Elaine Mock of Alum Bank, Pa., in the Holsinger church, Pa., Sept. 25, 1954, by Bro. E. E. Ebersole of New Paris, Pa., assisted by Lawrence E. Thomas of Clearville, Pa.— Mrs. Robert Barefoot, Alum Bank, Pa.

Stahlbusch-Anderson — Edward Delano Stahlbusch of Barnum, Minn., and Barbara Faye Anderson of Esko, Minn., Oct. 16, 1954, at the home of the bride's parents, by Donald Sollenberger, Barnum, Minn.—Mrs. John Schraml, Barnum, Minn.

Staner-Smith — James Lee Staner of Flora, Ind., and Myrna Jane Smith of Wabash, Ind., Oct. 15, 1954, in the Whites Institute chapel, Wabash, Ind., by Lowell Kester.—Mrs. Alva Smith, Wabash, Ind.

Stoutamyer-Faust—Roy B. Stoutamyer, Jr., and Doris E. Faust, both of Chambersburg, Pa., in the Chambersburg church, Oct. 1, 1954, by the undersigned.—Joseph M. Long, Chambersburg, Pa.

Sweigart-Snyder — Paul I. Sweigart of Sheridan, Pa., and Mary Ann Snyder of Bethel, Pa., in the Frystown church, Pa., Oct. 16, 1954, by the undersigned.—Conway E. Bennett, Bethel, Pa.

Threewits-Lenker—Lowell Threewits of Union City, Ind., and Geraldine Lenker of Rossburg, Ohio, at the Union City church, Nov. 14, 1954, by the undersigned.—E. S. Hollinger, Union City, Ind.

Wages-Timmons — Coleman Wages of Richmond, Ind., and Yvonne Timmons, in the Cedar Grove church, Ohio, Oct. 16, 1954, by Bro. Timmons, assisted by the undersigned.—Ira Oren, New Paris, Ohio.

Winters-Lebo—Robert Paul Winters and Grace Lois Lebo, both of Carlisle, Pa., July 9, 1954, in the Carlisle church, by the undersigned.—David J. Markey, Carlisle, Pa.

Obituaries

Dolly, Mrs. Anna Bible, daughter of Brother and Sister James Bible, died Nov. 22, 1954, at the age of fifty-six years. She was a nonresident member of the Glendale church, Flintstone, Md. Surviving are her mother and several brothers and sisters. Burial was in Courtland, N. Y.—John H. Buffenmyer, Flintstone, Md.

Eikenberry, Leroy A., was born March 8, 1876, in Piatt County, Ill., and died Nov. 16, 1954. He came to California from Illinois in 1930 and resided in La Verne for the last twenty-four years. Besides his wife, Mrs. Phoebe J. Eikenberry, he is survived by three daughters, five sons, seventeen grandchildren, six great-grandchildren, two brothers and four sisters. Funeral services were held at the Todd Memorial Chapel in Pomona, Calif., with the undersigned officiating. Interment was in the Delano cemetery, Calif.—Galen B. Ogden, Calif.

Group, Janet Lynn, daughter of Russell and June Group, was born Dec. 21, 1948, and died Sept. 14, 1954, in Franklin Grove, Ill. Besides her parents, she is survived by four grandparents. Funeral services were held by the undersigned at the Cluts funeral home in Ashton. Burial was in the Franklin Grove cemetery.—R. C. Wenger, Franklin Grove, Ill.

Haas, Winifred Rose, daughter of Uriah and Lillian Brilhart, was born April 13, 1905, at Astoria, Ill., and died at her home in Buckeye, Kansas, April 16, 1954. At the age of eleven she was baptized into the Quinter church, Kansas. She was a faithful worker in the church and Sunday school and in women's work. In August, 1926 she was married to Elmer H. Haas. Besides her husband, she is survived by two sons, two daughters and three brothers. Funeral services were conducted at the Buckeye church by Bro. Robert H. Lloyd, assisted by Bro. Clarence Quay. Burial was in the Union cemetery.—Mrs. S. R. Merkey, Abilene, Kansas.

Lehman, Mrs. Emanuel, died at her home at the age of sixty-three years. She was a faithful member of the Shrewsbury church. Surviving are her husband, seven children, two brothers and one sister. Funeral services were conducted at the New Freedom church by Joseph Baugher and George Furhman. Interment was in the Bowser cemetery.—Esther Keeny, New Freedom, Pa.

Miller, Daniel P., died Aug. 6, 1954. He was a resident of Millers, Md., and a member of the Black Rock church for many years. Surviving are two daughters, five grandchildren and two great-grandchildren. Funeral services were held at the R. B. Wink funeral home, Manchester, Md., by Elder N. S. Sellers. Burial was in the Black Rock church cemetery. — Mark A. Wildasin, Lineboro, Md.

Miller, Rolland, son of Stanley and Treesa Miller, was born Feb. 2, 1922, in Monroe Township, Preble County, Ohio, and died in a tractor accident on his farm, Nov. 11, 1954. At the age of twelve years he united with the church. He was a graduate of Ohio State University and at the time of his death was teaching vocational agriculture in the New Madison school. Surviving are his wife, Mary Margaret Geeting Miller, three children, his parents, one brother and seven sisters. Funeral services were held in the Beech Grove church by the undersigned. Burial was in the New Madison cemetery.—Dolar Ritchey, Hollansburg, Ohio.

Teachers Helps

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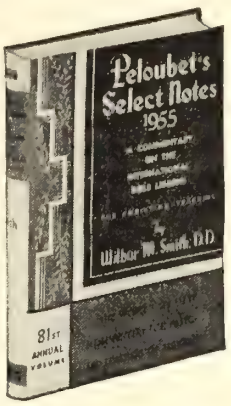
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Montgomery, Myrtle Lee, died in Bakersfield, Calif., Nov. 19, 1954, at the age of sixty-three years. She was a member of the McFarland church. Survivors include five daughters, two sons, eighteen grandchildren, eight great-grandchildren, one brother and two sisters.—J. R. Jennings, McFarland, Calif.

Oldfield, Edgar Richard, was born May 6, 1902, in Brampton, Ontario, Canada, and died Nov. 8, 1954. He moved with his parents to Alberta in 1908, became a member of the church at Irricana in 1924, and moved to Arrowwood in 1936. In 1937 he was married to Sarah Duncan. Besides his wife, he is survived by three sons, one sister and four brothers. Funeral services were held in the Bow Valley church at Arrowwood by the undersigned. Interment was in the Arrowwood cemetery. — Willard B. McDaniel, Arrowwood, Alta., Canada.

Patrick, Mrs. Elda, daughter of A. C. and Mary Stutzman Weaver, was born April 11, 1894, in Richland Township, Pa., and died Oct. 15, 1954, in Windber, Pa. She was a member of the Scalp Level church. Besides her husband, Fred Patrick, she is survived by four children, two stepchildren, nine grandchildren, six brothers and two sisters. Funeral services were held in the Weaver Mennonite church by Harold Thomas. Interment was in the Richland cemetery.—Mrs. A. J. Casseday, Windber, Pa.

Shaffner, Lulu Carolyn, daughter of William and Sarah Jane Packer, was born Sept. 16, 1873, near Sidney, Ohio, and died Nov. 12, 1954. On Sept. 12, 1890, she was united in marriage to Daniel Joseph Shaffner at Sidney, Ohio. She had been a member of the church since a young girl. Surviving are four daughters, three sons, twenty-seven grandchildren and thirty-nine great-grandchildren. Funeral services were conducted by Bro. J. C. Inman and Rev. Shie. Interment was in the Glenn cemetery at Port Jefferson, Ohio.—Mrs. Homer Kies, Sidney, Ohio.

Troxel, Zella May, of Wilkinsburg, Pa., died June 6, 1954. For many years she was a faithful member of the Pittsburgh church of which her father, David F. Troxel, was a charter member. She took some Bible training at Juniata College. Surviving are two sisters.—Mrs. Edward Smith, Wilkinsburg, Pa.

Wharton, Robert L., died Nov. 23, 1954, at the age of twenty-six years. He is survived by his wife, three children, his parents, three brothers and two sisters. Memorial services were held in the Hafer funeral home, Cumberland, Md., by his pastor, the undersigned.—John H. Buffenmyer, Flintstone, Md.

Wilkinson, Mary Pahl, was born May 24, 1880, in Illinois, and died Nov. 16, 1954, in Pomona, Calif. She was married to W. T. Wilkinson on Sept. 25, 1904 in Parkersburg, Ill., and moved to California in 1905. They were residents of La Verne since 1939. Surviving are two sons, two daughters, one step-son, twenty-one grandchildren, sixteen great-grandchildren and one sister. Funeral services were held in the La Verne church with the undersigned officiating. Interment was in the La Verne cemetery.—Galen B. Ogden, La Verne, Calif.

Church News

Idaho and Western Montana

Nampa—A number of our people attended district meeting at Twin Falls. Brother and Sister Galen Walker of La Verne, Calif., have replaced Brother and Sister Harvey Hostetler in our pastorate. The ladies of the church held their annual food sale and bazaar the second week of November. The men's work made and erected four signs to direct and welcome travelers and newcomers to our church. Our annual home-coming day was held Nov. 21 with Bro. Elmore Carlson of our local Trinity Lutheran church as guest speaker. Marvin Blickenstaff and Oliver Fillmore recently sailed for Kassel, Germany, where they will serve two years in alternative service. We now have five of our youth stationed in the states serving in alternative service and BVS. During the month of November we received two members by baptism into our church fellowship. — Mrs. Stanley Agenbroad, Nampa, Idaho.

Colorado

Rocky Ford—The district youth rally was held in our church Nov. 26-28. Mary Romero and Ruth Kauffman gave reports of their work in Brethren Service. Bro. Lyman Snyder, pastor of the McClave church, was speaker for the youth banquet. He also brought the youth rally sermon on Sunday morning. Our love feast and communion service was observed Nov. 21 with Pastor Frank E. Nies officiating. Bro. James Renz, national

temperance director was with us for a service. Harvest and home-coming day was observed with the offering going for the surplus food program. The offering for the union Thanksgiving service was also given for this program. At our regular quarterly council meeting in October, Bro. Kenneth Fancher was licensed to the ministry. Our women's work group participated in a union service of the United Council of Church Women and gave donations of clothing for Korean relief. Since our last report five young people have been baptized into our church. Carol Grasmick and Esther Nies presented a program of sacred and classical music before Esther left for Germany. The films Unto These My Brethren, London Crusade, and Short Beds and Narrow Covers, have been used, as well as colored slides of Mr. and Mrs. Clarence Lemly trip around the world and Mr. and Mrs. Roy O. Frantz trip to Alaska.—Mrs. O. C. Frantz, Rocky Ford, Colo.

Northern Iowa, Minnesota and South Dakota

Barnum—Installation services were held for our new pastor and his wife, Brother and Sister Donald Sollenberger, by Brethren Ray Zook, Clarence Sink and Dean Farringer. A large group of men from the various churches in the district worked two days at the church farm making repairs. We had a two-week revival meeting in October with Bro. Vernon Powell of Kingsley, Iowa, as speaker. Four were received into the church by baptism. Our women are sewing for relief. The young people meet twice a month and the junior high group meets once each month. A homebuilder's class has been organized. The young people contributed towards radio time for the Brotherhood programs. A group from the Minneapolis church presented special music at a worship service in our church. At another time a group from our church shared in the worship service at the Minneapolis church. —Mrs. John Schraml, Branum, Minn.

Nebraska

Beatrice—We held our election of officers in September. Church is being resumed following the summer community sermons. On Oct. 31 the new organ was dedicated with a musical program. At the World Community Day service on Nov. 5, the women's council had each church bring clothing for children under twelve years of age. On Nov. 7 the ladies' trio from McPherson College was with us. —Mrs. Albert Kuhn, Beatrice, Nebr.

Omaha—Since our last report three have been baptized and seven received by letter into our church fellowship. Our pastor, Bro. Wieand has made a survey of the area in which our church is located. New interest and attendance are noticeable in all phases of our work. Our pastor is having the Gospel Messenger sent to thirty-five homes for a four-month period. Our Thanksgiving offering was sent to the General Brotherhood Board. The McPherson girls' trio recently presented a program in our church. The women's council had a dinner and bazaar on Dec. 8. At Christmas time special music was provided by our choir.—Esther M. Dickey, Omaha, Nebr.

South Beatrice—During the absence of our pastor, Carrol Leomon, executive secretary of Nebraska Council of Churches, was guest speaker in our church. On McPherson College Day, Nov. 7, Max McAuley and the girls' trio from the college were with us. Our annual fun night was held in November. Thirteen persons from our church attended regional conference. In the absence of our pastor, Rex Sample was with us.—Mrs. Paul Dell, Beatrice, Nebr.

North Dakota and Eastern Montana

Carrington—Since December 1953 Bro. Ernest Walker has been serving as pastor of our church. The McPherson College men's quartet presented a concert in our church. Two new members were received into our church by baptism. Sister Fern Kreps and Bro. Ernest Walker were our district meeting delegates. We had a one-week vacation Bible school. Four of our junior high pupils and four juniors attended camp. The district young people held their annual rally at our church in September. The men of the church repaired the windows of the church and the women decorated them. Our harvest meeting was held Oct. 3 with Bro. Walker bringing the morning message and Bro. E. Duncan of Cando, N. Dak., the afternoon message. On Oct. 12 eight of our women attended the women's work rally at Cando. At our council meeting Bro. Stemen was re-elected elder. Our church was host to the Eddy-Foster County interchurch council supper. On Oct. 31 the McPherson College girls' quartet sang in our church. Sister Sarah Shisler, missionary to Africa, was with us on Nov. 14.—Mrs. Lois Hjelseth, Carrington, N. Dak.

Middle Indiana

Flora—Brother and Sister Charles Dumond of Topeka, Kansas, began their pastoral work with us the first of September. Our church took part in the community vacation school. The film, Reaching From Heaven, was shown in our church at our union services. Thirteen juniors attended Camp Mack. A number from our congregation attended the World Council Festival of Faith in Chicago. Three from our young people's group participated in the National Youth Conference. A farewell was held for our former pastor and his family, Bro. Glen M. Baird. Mrs. Lena Burns and William Warnick served as delegates to district meeting. Our love feast was held on Sunday evening, Oct. 3. The Dumonds held open house at the parsonage on Oct. 10. Christian Stewardship was the emphasis for the month of October. At our family night program on Oct. 24, we used the film, Beyond Our Own. Our father and son banquet on Nov. 3 had P. B. Rose, principal of the Flora schools, as speaker. Harvest home-coming was held on Sunday, Nov. 7 with Bro. Wayne Rieman, pastor to student body at Manchester College, as speaker in the afternoon. The men of our church held a fellowship meeting and pot-luck supper on Nov. 16 with Attorney Wilbur Lane as guest speaker. The women have canned fruit and vegetables for the Mexico Home. Choir robes have been purchased and were dedicated on Sunday, Nov. 21.—Esther Stinebaugh, Flora, Ind.

Marion—Bro. P. L. Huffaker of West Milton, Ohio, conducted a week of meeting in our church from Nov. 14-20. During these meetings a number of churches visited with us and presented special numbers in song.—Alma Wood, Marion, Ind.

Spring Creek—At a Sunday morning service, Bro. T. Wayne Rieman, Bible professor at Manchester College, was guest speaker. Home-coming was held with Bro. V. F. Schwalm, president of Manchester College, as guest speaker for both the morning and afternoon meetings. Oct. 3 was promotion day for our primary department and our communion services were held in the evening. The county Go-to-Church Sunday was Oct. 17. Miss Catherine Frok, a returned missionary from Haiti, spoke at an evening service in October. Our evangelistic meetings, conducted by Bro. B. D. Hirt, were held for one week in November. Bro. Sam Robins, who recently returned from two years of alternative service in Europe, showed pictures and talked about Brethren Service work in that area. Bro. Olin Mason, representing Bethany Hospital, was with us for the morning service on Oct. 31. The primary department gathered clothes instead of tricking or treating at Halloween time. A Youth fellowship has been organized with Shirley Ford as president. The aid society continues to work on relief articles and the 1955 district project. We entertained the South Whitley women's work group at our church in September. The Willing Workers' class sponsored the applebutter project. The proceeds were used for our new parsonage and church farm.—Mrs. Ada Stumpff, South Whitley, Ind.

Northern Indiana

Bethany—As a result of the evangelistic meetings conducted by Bro. John Weaver, three persons were baptized into our church at the evening service on Nov. 14. Our men have harvested their pop corn. The women are making comforters and sewing for relief. They also spent a day canning for the Mexico Brethren Home and for Bethany Hospital. Love feast and communion were observed Nov. 24 with breakfast at the church on Thanksgiving morning. Some of our men attended the men's meeting at the Yellow Creek church on Nov. 14. Our Christmas program was held Dec. 26. A number of our people attended the regional conference at Manchester College.—Mrs. Harold Whitehead, New Paris, Ind.

Fort Wayne—Mrs. Earl Zigler gave a mission program and showed pictures of India. Our pastor was sent as a delegate to Annual Conference. During the absence of our pastor, Bro. Abrahm Williams and Bro. Edward Smith were in charge of the services. Bro. Buryl Hoover of Wakarusa was speaker in our church on pulpit exchange Sunday. A farewell tea was given in honor of our pastor, W. Harlan Smith, and his family. Three of our young people attended the youth conference at Anderson. District conference delegates were Mrs. Arthur Barrett, Mrs. Eldo Miller and Mr. Charles Circle. Bro. Russell Sherman was in charge of the installation service for our new pastor, Bro. Glen M. Baird. In the evening of the same day a tea was held in honor of the pastor and his family. On Sept. 12 the Bible class sponsored a program at the Mexico home. Bro. Clarence Crill showed the picture, The Answer of Prayer. Our pastor was in charge of the installation and dedication services for our newly elected church and Sunday-school officers. An evangelistic meeting was conducted by Homer Schrock in October, closing with a love feast service. One new member was received by baptism into our church. Our aid is busy mending and packing boxes for relief.—Mrs. O. B. Bosserman, Fort Wayne, Ind.

Goshen City—Since our last report there have been twenty-seven new members added to the church by baptism and seven by letter. Sixteen young people from our church attended the National Youth Conference. Our church was represented at the various camps at Camp Mack with thirteen juniors, six junior high, five young people and eight women. On Pulpit Exchange Sunday Bro. Charles Stouder brought our Sunday morning message. On Manchester Day Bro. Earl S. Garver from the college was with us. Other guest speakers have included Bro. T. E. George, Worth George, J. E. Hartzler and W. I. Duker. The picture, The Beginning of the Rainbow, was shown in our church. A retreat was held at Camp Mack for all church officers, followed by a candlelight installation service at the church in the evening. The church school officers and teachers had a similar retreat with an installation service in the evening. Our fall love feast was held on Oct. 3.—Esther K. Hess, Goshen, Ind.

Michigan City—Our attendance has increased both in Sunday school and worship services during the past year. We are now using the envelop system for our offerings. A new heating plant was installed and the church basement has been remodeled by the men's group. The young people's class sponsored a box social recently with the proceeds for Brethren Service. Our class of intermediates packed a Thanksgiving basket and also contributed food and clothing at Christmas time. Helga von Haas, a German exchange student who worshiped with us for the past year, was honored at a tea before she returned

to her home country. A harvest shower was held for our new pastor and his wife, Brother and Sister Ralph G. Rarick.—Maude Mansfield, Michigan City, Ind.

North Webster — Brother and Sister Clayton Mock of Syracuse began their pastoral duties in our church the first of June. Eileen Richcreek is serving in BVS in Chicago. Our church was represented at Camp Mack during the summer. A number from our group attended district conference. We have been remodeling our kitchen and church basement. Our communion was held on World Communion Sunday. At our home-coming and harvest meeting on Oct. 17, Brother and Sister Paul Halladay of Manchester College were with us. The young people sponsored an old-fashioned box supper for BVS.—Mrs. Joe Barrett, Warsaw, Ind.

West Goshen — Since our last report twenty have been received into our fellowship by baptism. Our vacation Bible school was held in the evenings. As their project the children decided to buy a heifer for overseas relief. By the men's work adding a small amount, we were able to purchase two heifers. The men painted the parsonage during the summer. The young people purchased a projector for the use of the church. Evening and afternoon women's work circles meet every two months. On alternate months the entire groups meets for a work day. Monthly inspirational meetings are held at which the different departments are in charge. Anna Warstler, missionary to India, returned to the States in December.—Ethel L. Cripe, Goshen, Ind.

Northeastern Ohio

Ashland Dickey — Our new pastor, Claudius Pyles, began his duties in our church the first of September. Installation services were conducted for him on Oct. 17 by Wilmer Petry, assisted by Harlan Grubb. Bro. Charles Zunkel of Elgin conducted a week of meetings in our church Oct. 3-10. Our fall communion was held at the closing meeting with Bro. Zunkel in charge, assisted by W. H. Miley, former pastor, and Bro. Pyles. On Oct. 14 a joint women's work meeting was held at our church with Sister Goldie Swartz, returned missionary, as guest speaker.—Mrs. Harley Moherman, Ashland, Ohio.

Freeburg—Since our last report twelve new members have been baptized and two received by letter into our church. One Sunday Iona Million talked and showed pictures of her experiences as an exchange student to Germany. On Sept. 12 reports were given by our various delegates. Pastor John Johnson was in charge of our promotion services for the children. Seven of our young people attended the National Youth Conference. Rally Day was observed on Oct. 3 with Bro. L. V. King of the Louisville church as speaker. Special music was provided by the Eastwood mixed quartet for this occasion. On Oct. 10 consecration services were conducted by our elder, Bro. Guy Beach, for our newly elected deacon and his wife, Brother and Sister Grant Wartlorft. On Layman's Sunday, Bro. Wilbur Stuckey gave our morning message. The ladies' aid made applebutter. —Leola M. Stoffer, Paris, Ohio.

Northwestern Ohio

Black Swamp—At our fall council meeting, officers were elected for the new year. Bro. Edgar Petry of Lima, was chosen as our new elder. Sisters Inez Carlisle and Edith Crago were elected delegates to district conference. Three of our number attended the regional conference at Manchester College. A number of films have been used at our Sunday evening services. In the absence of our pastor, Bro. Jim Guthrie, retired Fairview pastor, brought our Sunday morning sermon. Our congregation made a contribution to the Share Our Surplus. A special council meeting was held to decide the procedure to be used in financing our remodeling program. Twelve persons were baptized into our church following a week of evangelistic meetings conducted by Bro. Howard Kreider. Communion was held on Saturday evening, Nov. 13 with a dinner at the church on Sunday. Nine of our men attended the district men's work banquet at Defiance. One of our young people, Donna Kaser, is in the December unit of BVS at New Windsor, Md. Twelve of our young people and their leaders attended the CBYF conference at Sugar Creek in November.—Mrs. David Kaser, Perrysburg, Ohio.

Sugar Creek—Beginning Oct. 17 Brother and Sister Ralph Rarick of Indiana, held a two-week evangelist meeting in our church. During this meeting seven persons were baptized into our fellowship. The women's work group is sewing for Bethany and local hospitals. Our men's work put a gas line in to the parsonage and the church. During the past year twenty-six members were received into our fellowship and four consecration. On Nov. 24 a harvest meeting was held with a covered dish supper and a Thanksgiving program at the church. —Isabelle Houston, Lima, Ohio.

North Atlantic

(S. E. Pennsylvania)

Springfield—A Conference report was presented by the undersigned. Bro. William Longenecker of Mt. Joy, Pa., was evangelist for the combined evangelistic services which were held at Highland Park with the Quakertown church. As a result of these meetings, twenty-five new members were received into the church. Canned goods for the Neffsville children's home was the project of our daily vacation Bible school. Bro. Stewart Kauffman brought the morning and afternoon messages for our home-coming services. In the evening Bro. Nevin Fisher of Eliza-



BROTHER BONSACK

by H. Spenser Minnich

The above picture will call to your memory one who was known throughout the Brotherhood as "Brother Bonsack." This new book of biography by H. Spenser Minnich sketches briefly the background factors which met and merged in the life of Charles D. Bonsack, his early life and young adulthood, his family life, and his emergence into prominence, first locally and then more widely. The author at greater length summarizes and evaluates the services rendered by Brother Bonsack in his mature years and points out characteristics which combined to make him the powerful figure he was in the Church of the Brethren.

To many people, both Brethren and non-Brethren he is an uplifting memory, for their lives have been touched personally and in groups by that of Brother Bonsack. Through his more than two decades as Secretary of the General Mission Board and his wide travels both at home and abroad he became known in homes, local churches and Conferences.

The illustrations in the book were taken from line drawings done by an Indian member of the Church of the Brethren, Daulat Daniel, living in Bombay. They were made from photographs provided by the author, who for thirty-five years has been serving the church in the central offices at Elgin and who was for much of that period in close contact with Brother Bonsack. 128 pages. Beautiful jacket. Cloth. $1.75

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BRETHREN PUBLISHING HOUSE, Elgin, Illinois

bethtown led in a hymn sing and a dedication of our new hymnals. The hymn books were donated to the church by the young people. Our women's work had a special drive for staple foods for relief, as well as clothing, shoes and grease.—Minerva Strauss, Richlandtown, Pa.

Eastern Pennsylvania

Conestoga—At our regular September council meeting, Brethren Daniel Myer, Harry O. Wolgemuth and Joel Buckwalter were elected district meeting delegates. The church also voted to place a call for a displaced family to be cared for by the church. Sister Goldie E. Swartz, who served for many years on the India mission field, and Sister Clara B. Myer, mission worker in Africa, have talked and showed pictures of their work. Other guest speakers have been Brethren Harry Gibbel, Eugene Martin, Jacob Fahnestock and Henry Bucher. Bro. Ralph Schlosser was instructor for our Bible institute Oct. 23-24. Our love feast was held Oct. 16-17 with Bro. Earl Bowman officiating, assisted by Bro. Robert Eshleman. During the months of October and November, Bro. Nevin Fisher of Elizabethtown was director for our church music institute. Bro. Harry Eshleman of Goshen, Ind., was evangelist for our revival meetings which began Nov. 14. The offering from our daily vacation Bible school was used to buy milk for children in Korea, the remainder to purchase Bible story books for children of Japan, Korea, Africa, India and Puerto Rico. A number of our young people attended the National Youth Conference. Within the past two months, the young people and others of the church have given a program at each of the following churches—Long Run, Allentown and Jennersville. For their Christmas project, the women's work group made dresses for the women of Europe. The proceeds from the Lord's Acre project of the men's work group has been given to the church building fund. During the past year six persons have been baptized and eight received by letter into the church. —Mrs. Ivan Sheafer, Bareville, Pa.

Lake Ridge—Bro. S. Clyde Weaver held a series of evangelistic meetings in our church. Our daily vacation Bible school was held in the evenings. Thirteen boys and girls attended camp and four of our young people attended the National Youth Conference. Our men's group harvested their Lord's Acre project. The ladies' aid sponsored the remodeling of the church dining room. Our annual birthday supper was held on Nov. 11. At the Rally Day observance, a special service of recognition was given for the incoming officers of the Sunday-school and church. Our fall love feast and communion service was held the evening of Oct. 3. On Oct. 31 a deputation team from Elizabethtown College was with us. In November Ora Huston gave a talk concerning his recent trip to Europe and the Holy Land. Our delegates to district meeting at Hanoverdale were Brethren Guy Buch, E. F. Nedrow and Dale Stoner. District reports were given on Nov. 14. — Ruth N. Tvaroha, Ithaca, N. Y.

Richland—Several of our youth attended the National Youth Conference. On Oct. 31 we closed a series of meetings which were conducted by Elder Howard W. Bernhard of Mt. Joy, Pa. At our last council meeting Bro. Ray A. Kurtz was re-elected elder-in-charge for a three year term. We had our fall love feast on Oct. 3. Our chorus is under the direction of Bro. John Brightbill. The women's work group spend a day at various times sewing and mending at the Lebanon Good

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Brethren Placement and Relocation Service . . .

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Important Notice. When writing to the Brethren Service Commission in regard to an ad, it is necessary that the number of the ad be given. Without a number it is difficult, without delay and further correspondence, to forward your reply on to the proper person.

No. 38. For sale: 450 lin. ft., curved oak pews with hymnbook racks in good condition. One two-manual Wurlitzer organ, series 20, with two deluxe tone cabinets, Model 40. Eight chandeliers. Write: Church of the Brethren, Waynesboro, Pa., Paul J. Hollinger, Treasurer.

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Samatarian hospital. Our men's work group had as one of their projects a Lord's Acre. Bro. Earl H. Kurtz of Elgin brought the morning message on Oct. 17. During the week of Oct. 10-17 the Richland Council of Churches sponsored a religious census in the community. On Sunday, Nov. 17 Sister Martha Martin of Elizabethtown, conducted our Bible institute. Relief materials have been gathered for shipment to New Windsor.—Michael Kurtz, Richland, Pa.

Spring Grove—A harvest meeting was held in the Kemper house with Elder Amos Heisey of the Springville congregation as speaker. One Sunday afternoon a number of our people worshiped with the folks at the Neffsville Brethren Home at which time our ministers were in charge of the service. Bro. Olen B. Landes of Harrisonburg, Va., preached at three services one week end. On Oct. 3 love feast was held at the Blue Ball church with Bro. Roy Hawbecker from the Back Creek congregation and Bro. Hiram Gingrich of the Annville congregation as visiting ministers. The young people conducted a 24-hour prayer vigil preceding the opening of our evangelistic meetings at the Blue Ball church. These meetings were held Oct. 10-24 with Elder Milton L. Hershey of the White Oak congregation as evangelist. During the meeting one person was received into the church by baptism.—Mary Esther Stoner, Lititz, Pa.

Middle Pennsylvania

Dunnings Creek—One Sunday Bro. Harrison Frantz in the interest of Bethany hospital brought the morning messages at all three churches. Our pastor Bro. E. E. Ebersole held harvest home services. Several of our women attended the women's work meeting at Camp Harmony. Five of our young people attended the National Youth Conference. We send relief clothing and soap to New Windsor. Bro. Jay Replogle of the Rummel congregation delivered the morning and afternoon messages at the Holsinger annual home-coming service. A two-week revival followed with J. Richard Gottshall as evangelist. At this time eight new members were baptized into the church. A worship service was held in the Old Mock church on Sept. 18. This is a log church and it was decided that we will restore the church to its original state as far as possible. In the absence of our pastor, Bro. G. L. Baker preached for us. Our young people attended the youth banquet in the Everett church. We sent four delegates to district meeting. Five of our members attended the men's work banquet at New Enterprise. Bro. Robert Jones and Bro. Raymond Gordon were in charge of the services in the absence of pastor. At our last council Bro. E. M. Detwiler was elected as elder for a three-year term.—Mrs. Robert Barefoot, Alum Bank, Pa.

Park View—During the past year our Sunday-school attendance has more than doubled. Eighteen persons have been baptized, and three have been received on confession of faith and former baptism. Following a two-week evangelistic service, fourteen new members were baptized into our fellowship. The young people sponsored a special Christmas program for the church. A special project was added for increase in giving to our building fund. In the past six months the young people have made a contribution of $100 to the building fund. Our pastor, Bro. Henry H. Moyer, has been with us for more than a year and will continue for an indefinite period.—Minda Tubbs, Lewistown, Pa.

Southern Pennsylvania

Hanover—Our children presented a program at the Brethren Home at Cross Keys. Our pastor and his wife, Brother and Sister Glen E. Norris, served as Annual Conference delegates. Bro. Joseph W. Kettering talked at one of our men's work services. The project for the Bible school was the purchase of a heifer for relief. We participated in the vesper services with the other churches of our own town during the summer. Dieter Phillip, an exchange student, is living in the home of our pastor for this school year. On Sept. 12 Dr. Roy E. Pfaltzgraff talked at our morning service. At the evening service, he showed pictures of the work on the African mission field. Four of our young people attended the National Youth Conference. The Chiques quartet sang at the September men's work service. Bro. Robert Young of Elizabethtown was guest speaker for our Rally Day service. An area CBYF rally was held in our church with Bro. Robert Turner of York as speaker. Bro. Elmer B. Hoover conducted our evangelistic meetings in October, closing with communion services on Sunday evening. Eight were received by baptism and one by letter into our fellowship. A number of our people attended district meeting at Huntsdale, Pa. —Mrs. Horace E. Walker, Hanover, Pa.

Western Pennsylvania

Connellsville—Our pastor, E. M. Hertzler, conducted the installation service for the new officers and teachers. Our love feast and communion was held Oct. 3. Six babies were dedicated at the morning service. Bro. Austin Cooper of the Brothersvalley church, Berlin, Pa., was our guest speaker Oct. 17-24. One was baptized and three received by letter into our fellowship. Our fall fellowship dinner was held in September. The filmstrip, Unto These, My Brethren, was shown. Our quarterly council meeting was held Nov. 9. Three of our young people attended the National Youth Conference, with our pastor, E. M. Hertzler. We began a children's church on Oct. 10 with Mrs. Hertzler in charge. The union Thanksgiving service was held in our church.—Charles R. Filburn, Connellsville, Pa.

Johnstown, Walnut Grove—At the fall council meeting, Bro. William Gould was elected as presiding elder. Love feast service was observed Oct. 3. During the past year forty-seven have been baptized and nineteen received by letter into our church fellowship. An extensive remodeling program is in progress in our church building. During the year consecration services were conducted for thirty-seven babies. On Sunday, Sept. 26 Velva Jane Dick showed pictures of Africa. Brother and Sister Clarence Heckman were with us Sunday, Nov. 14 and talked concerning their work in Africa. Bro. Heckman is supported on the mission field by our church and Sister Dick is supported partially by the Good Samaritan Bible class. Our annual harvest home day was held Oct. 17. The union Thanksgiving service was held at the Beulah E.U.B. church.—Emelia Gran Strayer, Johnstown, Pa.

Scalp Level—An installation service and a reception was held on the evening of Sept. 5 for our new pastor, Bro. Raymond R. Boose, and his family. Brother and Sister Charles Bieber and children were with us for a dinner and evening service in September. Sister Bieber is supported on the African mission field by our church. Our pastor was speaker for the spiritual emphasis services which were held each night during the week preceding our communion and love feast service on Oct. 3. Messages by representatives of our children, youth and adult departments featured our evening service on Laymen's Day. Our harvest home service was observed Nov. 7 with the offerings from this service being given to the Old Folks Home. We held our annual building fund bazaar on Nov. 9. Rev. Lynn Jenkins, pastor of the E.U.B. church, was speaker for the union Thanksgiving service which was held in our church the evening of Nov. 24. Our elder, Bro. G. E. Yoder, who was seriously injured in an automobile accident, has returned to his home after a three-month stay in the hospital. Our ladies aid meets every Wednesday for an all-day quilting meeting. They also supervise the collecting and packing of relief materials.—Mrs. A. J. Casseday, Windber, Pa.

Eastern Maryland

Baltimore, First—On Oct. 14 the women of our church visited the Fahrney-Keedy Memorial Home and took gifts of staple foods. Our children's department also visited the home on Oct. 23 and gave a program. The music guild sponsored a Halloween party for the junior choir. On Nov. 12 our annual father and son banquet was held in the fellowship hall. About forty people from our church attended the district men's work fellowship dinner at the University Park church. Eight babies were dedicated on Nov. 14 at our dedication service for children and parents. A Bible institute was held at our church Nov. 25-28 with Bro. William M. Beahm, dean of Bethany Seminary, as guest speaker.—Helen A. Vance, Baltimore, Md.

Dundalk—During the past year our church has received sixteen members by letter and nineteen members by baptism. Our pastor, Bro. Eller, has conducted three classes in church membership. At present a class for children who wish to unite with the church is being conducted. Five babies have been dedicated as a part of our family services. A series of family nights have been planned. During the mother-daughter dinner, a young German exchange student from the University of Maryland was guest speaker. Guest speaker for the father and son dinner was Joshua Wheeler, principal of a near-by high school. The Sunday school has organized a junior department and services are held in the fellowship hall. The women's work group visited the Fahrney-Keedy Memorial Home and took gifts to the residents. They provide The Upper Room devotion booklet for all who care to use them. The CBYF sponsored a skating party and sold Christmas candies. Our church was host to the district conference. We cooperated in a community leadership training school. Bro. Samuel Harley of Indiana held a one-week revival meeting in our church. As a result three persons were baptized and seven reconsecrated to our church.—Mrs. Robert Bennett, Baltimore, Md.

Washington City—Our church served a dinner to the exchange students who had been in Brethren homes during the past year and were returning to their own homes. The women's council presented a program at the Fahrney-Keedy Memorial home at Boonsboro, Md. Nine young people and our pastor and his wife, Brother and Sister Duane H. Ramsey, attended the National Youth Conference. Our church sponsored a dinner for the Sunday-school teachers and officers in appreciation for their service to the church. Delegates to district meeting were Mrs. Frank A. Jordan, Alfred P. Smith, Bro. Harold S. Moyer, and Brother and Sister Ramsey. Our fall communion service was held on World Communion Sunday. We also had a special communion service for children who are six years of age and older but who are not yet members of the church. The children's communion has been observed for a number of years in our church. On Sunday morning, Oct. 17, Bro. A. Stauffer Curry, who represented our denomination as an accredited visitor at the World Council Assembly in Evanston, Ill., shared with us a message from the World Council of Churches. The movies, City Story and Rim of the Wheel, have been shown in our church. At our adult forum on Nov. 7, Bro. John C. Middlekauff, pastor of the Huntingdon church, Pa., showed slides and talked concerning his trip to the Holy Land. Nov. 14 was Stewardship Sunday in our church. At the morning worship hour about seventy persons were consecrated in a special service for an every member canvass which took place that afternoon. Since our last report ten babies have been consecrated, six persons baptized and twelve received by letter.—Mrs. Danny Dalyai, Washington, D. C.

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Middle Maryland

Welsh Run—We held our love feast on Nov. 6 with Bro. D. I. Pepple officiating. On Sunday morning Bro. Michael Lovell taught the Sunday-school lesson for the entire school and Bro. Pepple delivered the morning message. On Thanksgiving Day Bro. Carl Valentine of the Marsh Creek congregation was with us. A special offering was received at this time for foreign missions.—John D. Martin, Mercersburg, Pa.

Tennessee

French Broad—Our new pastor and his wife, Brother and Sister Glenn W. Petcher, came to us the first of September to take the place of Bro. Paul R. White who accepted pastoral duties at Winston-Salem, N. C. We had our annual family night in the basement of the parsonage with a pot luck supper and a short program. Church officers for the coming year were elected at our September council meeting. Our fall communion service was observed on Oct. 2. The men and women of the district met with us Oct. 30 in an all-day meeting at the church. We are having a full program with Sunday school and preaching every Sunday morning and preaching every Sunday night. — Shelby Williford, Dandridge, Tenn.

Johnson City—At our regular council meeting in September, Bro. Roy White was re-elected elder. Sunday-school and church officers were also elected for the new year. We observed family night Sept. 24 with a covered dish supper which was followed by a program. Bro. Floyd Biddix of Orlando, Fla., conducted our evangelistic services in October. Since our last report two new members have been baptized into our church. We have purchased a new piano for the sanctuary. —Mrs. Shirley Street, Johnson City, Tenn.

First Virginia

Oak Grove—The installation service for our new pastor, Bro. John E. Sayre, was conducted by our elder, S. Earl Mitchell. Our pastor recently closed a two-week revival service. As a result of these meetings, two persons were received into our fellowship. Four of our young people attended the National Youth Conference. Our former pastor, Bro. Paul B. Sanger and the undersigned served as delegates to Annual Conference. The men's work has made some improvements to the church and the church grounds. The ladies' aid is quilting. We held our autumn love feast on Nov. 14 with our pastor officiating. Our Thanksgiving services were held in cooperation with the two Cave Spring churches. Our young people went caroling on Christmas Eve.—W. K. Coffman, Roanoke, Va.

Northern Virginia

District Meeting—Bro. Paul H. Bowman served as moderator for the conference which met in the Mountain Grove church. Bro. Robert L. Sherfy, pastor of the Harrisonburg church, was elected moderator for next year's conference which is scheduled to be held in the Mt. Zion congregation. District representatives on the Standing Committee for the 1955 Annual Conference are Hollen H. Helbert, Joseph M. Mason and I. C. Senger. Bro. M. R. Zigler was guest speaker for our conference. The district approved the division of Lower Lost River congregation to form two congregations and named for the two churches in the old congregation—Mountain View east of Lost River and New Dale west of Lost River. We now have twenty-eight congregations in our district.—J. Galen Wampler, Linville, Va.

Second Virginia

Sangersville—Several of our women attended the district women's work meeting at the Little River church. Our church joined in observing World-wide Communion Sunday. For the coming year our church will have a 100% Messenger Club. Our men's work joined with the Emanuel and Briery Branch men in a Lord's Acre project. Our Sunday school held election of new officers for the coming year. On Nov. 7 an area conference was held at our church. — Mrs. Victor M. Click, Bridgewater, Va.

Southern Virginia

Red Hill—Bro. Carl Spangler found it necessary to resign as our pastor because of ill health. Bro. Frank Layman of Troutville has begun his pastoral duties in our church. Bro. Ernest Wampler of Bridgewater conducted a week of revival meeting in our church, Nov. 1-8.—Mrs. W. J. Cornelissen, Boones Mill, Va.

First West Virginia

Knobley—Our church is progressing under the leadership of our new pastor, Bro. Owen Stultz. Vacation Bible school was held in connection with our revival services under the direction of our former pastor, Norman Harsh. Six of our young people attended camp at Camp Galilee during the summer. The ladies' aid is remodeling the church kitchen. Our Sunday-school attendance is growing. Layman's Sunday was observed on Nov. 21.—Mrs. Effie L. Whittaker, Antioch, W. Va.

SCHWARZENAU

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BRETHREN PUBLISHING HOUSE, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
JANUARY 22, 1955



Minrod

Answers for Their Questions

PERHAPS this picture of a Sunday morning youth class is not typical of every church school but it has much to commend it. We like the idea of a big table where books and lesson quarterlies and Bibles can be consulted, also the ever-helpful blackboard as a means of following the discussion. In addition to the teacher who usually guides this class, the superintendent—or is it the pastor?—offers a helping hand. But more significant are the signs of interest and inquiry in the teen-agers themselves—especially the gesture of the girl who seems to be scratching her head. Thank God for all head scratchers who bring their honest questions with them on Sunday morning. If a church is dedicated to its teaching ministry, it will train leaders and spend money and use the best materials for its inquisitive children and youth. They need the best answers the church can give to their questions and its solutions for their problems.

Gospel Messenger

"Thy Kingdom Come"

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Volume 104 **Number 4**

In This Number . . .

Editorial—
Answers for Their Questions 1
Released Time or Full Time? 5
A Fellowship That Forgives 5
The General Forum—
Chosen for What. T. O. Wedel 3
A Hymn of Evangelism (verse).
Edward K. Ziegler 4
A Look at Leadership Training.
C. Ernest Davis 6
Is It Too Much (verse)?
Mary E. Brougher 7
Vacation Church School Opens Doors.
Dessie R. Miller 8
Crystalline World (verse).
Mary McDowell 10
The Churches in China.
Charles C. West 12
The Family Counselor 13
Let There Be Peace (verse).
Lois R. Nafsinger 14
Reviews of Recent Books 15
News—
Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 28
Brethren Service—
Report From Castañer.
Eugene C. Carper 20
Self Help Projects 21
The Local Church—
Growth — Necessary Complement of Consecration. Milton C. Early 22
Our Mission Work—
Notes on the Emerging Church in Ecuador. Benton Rhoades 24
Detroit Adjusts to Program of Action . 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

A Mighty Force

I love the Pietistic movement. I revere its history. I admire its attitudes. I respect its interests. I value its achievements. I confirm its convictions. Humbly, courageously, from a deep-seated and firmly rooted conviction I gladly proclaim from the mountaintops and from the valleys its right to continue in building and expanding the kingdom of our Eternal God.

Denominationalism may not be the only answer to the Christian movement, but it certainly has been a "mighty force" in propagating the faith, the attitudes, the concerns and the ideals of the Lord of Hosts.

Presbyterianism is good for Presbyterians; Lutheranism is good for Lutherans; Methodism is good for Methodists; Pietism is good for "Dunkards," and we of the Church of the Brethren are legitimate offsprings of this courageous and splendid and glorious movement.

"Dunkers," "Tunkers," or "Dunkards" are good terms. They have a rich meaning. They are words of endearment, of heartaches, of golden memories, of eternal hope, of dreams magnificent and of the fullness of Christian conduct and efforts. No one ever needs to be put to shame by these appellations or nicknames of the Pietistic groups and their descendants.

"Feetwashers," "mutton eaters," "odd and peculiar" people are they? We ought to be glad in our hearts that our spiritual ancestors left such an amazing and lasting impression upon people in whose midst they lived. I only wish that we could do half as well.

I am happy when I am privileged to enjoy the whole communion service: the washing of the feet of a brother for humility, for cleansing, for repentance (who does not need these?); the eating together by the high and of the low of the feast of Christian love for fellowship, for unity, for poise, for reflection, for continued guidance, for strength; the distribution of the "holy elements" symbolizing the broken body and the outpoured blood for doomed, sin-cursed, lost humanity. We need a revival of this eternal Christian doctrine: man is lost without the Lord. Only the Lord of glory redeems. "How shall we escape if we neglect so great a salvation?" (Heb. 2: 3).

I am not interested in bigotry or prejudice or antagonism or controversy, but let's go forward, onward and upward in the world's greatest channel — the church of the Lord and the Church of the Brethren.— John H. Clawson, Robinson, Pa.

Only Hope

The article in the Messenger on "The Way to Peace" by Martin Niemoeller was one of the most uplifting and inspiring articles you have published. Except for disagreeing with his statement on the New Testament not saying much on the danger of doing something bad, I felt like saying amen in several places. Christ is the only hope for the world and the only way to lasting peace.—Mrs. H. G. Snyder, Parsons, Kansas.

Will They Be Free to Speak?

The announcement about our ministers getting Social Security gives me great concern. They don't seem to feel free now to speak of our governments in harmony with Jesus' teaching. If they were getting money from the government they would feel far less free! The Brethren church must not tie its hands by moving along with a government that is piling up bombs that can destroy God's wonderful world!

The Pope last Easter spoke strongly against the H-bomb and how Christians were duty bound to do something about it. The Protestant ministers of Europe thought the Pope had gone too far and asked if he hadn't said things as certain or very probable that were not certain or very probable? This caused Pastor Martin Niemoller to call a conference with their leading scientists and Prof. Halan's answer was, "He has not exaggerated. It is no real problem today to build a bomb which on going off will make the whole surface of our planet uninhabitable for any human being."

Niemoller has suffered more for his convictions than any of us. We had better hear his appeal to the church, and not lessen our usefulness by depending on the government for money. Our pastors have hospitalization and old age assistance. Won't that care for them? They hadn't any of this in the past.

If it ever was necessary to be free to speak the truth it is now.— Margaret E. Bixler, New Windsor, Md.



The church is not fulfilling its divine calling if it remains a walled-in compound, ministering only to those within and fails to move out into the slums of our cities and rural areas, among the poor and downtrodden, the social and racial minorities, the skeptics and unbelievers

Luoma

CHOSEN for What?

T. O. Wedel

BLESSED be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world."

I have visited the Grand Canyon of the Colorado River, and gazed in awe upon the drama of the geological history of our planet earth. The rocks at the bottom of the canyon, so our scientists tell us, are at least a billion five hundred million years old. The place where the visitor stands has been under the ocean seven times. Let the observer, in addition, look up into the starry heavens, shining clear in that desert air, and contemplate his littleness in comparison with those gigantic galaxies of fire, and he may well paraphrase the psalmist's cry: "What is man that this abyss of unimaginable time and this ocean of space should be mindful of him?"

Yet we who know the God of heaven and earth as the Father of our Lord Jesus Christ can reply: "Before the mountains were brought forth, or even earth was formed," their creator had us in mind. We are those predestined before the foundations of the world to be God's sons and to reign with Christ in glory everlasting. All space and time are but the setting for our appearing.

Canon, Washington Cathedral, and Warden, College of Preachers, Protestant Episcopal Church

But dangers lurk in the church's confession of her greatness in the sight of God and of eternity. We are, indeed, God's people, "a chosen race, a royal priesthood" (I Peter 2:9). But woe unto us if we enjoy our citizenship in heaven as if we had earned it. Are we worth all this divine love and the promise of eternal life? "Chosen before the foundation of the world"—these are breath-taking words. But chosen for what? To enjoy our salvation and our comforts in the gospel behind closed doors, our worship shrines safe hiding places from the world, a world given over to God's wrath and ultimate destruction? The privilege of sanctuary is, indeed, not denied us. Can there be a more compelling witness to the gospel, in lands far and near, than islands of God's peace, of faith, hope and charity, in the midst of a strife-torn world? The community of faith, indwelt by the powers of the Holy Spirit, must be the primary evangelizing agent calling to all who labor and are heavy laden: "Come and see."

And yet can our response to God's election end there? Let us have the witness of the sanctuary of God's peace by all means, with gates ajar for all who will enter. The voice of judgment, however, meets us even here. Are our doors really open—no color bar, full welcome for the repentant publican and harlot, no entrance requirement of respectability or of the good works of the pharisee before we permit the convert to enter? The prospect of the Lord coming in judgment may well frighten many of us who are at ease in Zion in our comfortable assemblies, for that judgment will, as the New Testament warns us, begin with the household of God itself.

Nor will the voice of divine judgment pause at this call to repentance. It will ask us to consider on an even deeper level still the question about our election as the people of God. Elected for what? To be merely islands of the saved in the midst of the lost? We are included in this "we, the elect" Did Christ die only for us or those who may perchance find us attractive enough to present themselves for church membership at our doors? Are we an aristocracy among the future citizens of heaven? Are we not instead custodians of an election meant for every son of man? "Go therefore and make disciples of all nations" (Matt. 28:19), is our Lord's command. The church is an evangelizing army on the march and a haven of rest only between campaigns when it returns to home base to renew its strength and to receive fresh orders. We have no right to our Sabbath ease and our promised end before the gospel will have been preached throughout the world.

Would I be wrong, however, in suggesting that such a doctrine of election comes to us still as a shock and a surprise, though it is writ large in our Bibles? Some of us, at least in our safely harbored churches, have resembled a family enjoying a rich inheritance on an ancestral estate. It was ours, we supposed, to cultivate and to make a model for neighboring households. We thought we were obeying the demands of the original title deeds and the noble traditions handed down to us by our fathers when we opened our doors to the sojourner and the stranger, when we were given to hospitality and charitableness and when we answered calls for aid from distant areas. But then, like a stroke of lightning out of a clear sky, we learn that our ancestral estate is not ours at all. We have been occupying public domain. We had misread our title deeds. We may not be turned out of our ancestral home, but we are now permitted residence only as custodians of a communal inheritance. Our aristocratic privileges, even those of generous condecension and sharing are taken from us. Ours is now the sole vocation of carrying to the poorest citizen of the land the good news of his rightful share in the inheritance once thought to be ours alone.

Apply the little parable to our churches of comfort and ease and it can lead to a searching of hearts. Every chiseled stone in our Gothic shrines, every carving on our pews, every cushioned parish house stands under judgment if it is not serving the apostolic calling of the church—a church on a mission sent. Every human soul over the face of the globe has as much right in the gospel as we have.

To pay lip service to the cause of evangelism is easy. To be generous with an occasional gift on a missionary Sunday or to

Continued on page 10

A Hymn of Evangelism

May be sung to tune St. Peter, Brethren Hymnal No. 387

EDWARD K. ZIEGLER

Thy Spirit on thy church, O Lord,
Send forth in flame and power,
That we may go with glowing word
To win men in this hour.

Our brothers cry to thee, O Lord,
In hunger, fear and need;
Thy saving grace and truth afford
As we their spirits feed.

Come, Holy Spirit, Wind of God,
Breathe strength into our souls;
We follow where our Christ has trod,
To reach his kingdom's goals.

Then fill our hearts with pow'r, O Lord,
Our hands with pity move,
That Christ and we in sweet accord
May win men to thy love.
Amen.

EDITORIAL

Released Time or Full Time?

THE HEADLINE caught our attention. "Released-time program launched in Nazareth." As we read on we realized, of course, that Nazareth was in Pennsylvania and the released-time program was a plan for giving week-day religious instruction to children there.

Then we tried to imagine what kind of religious training there might have been in Nazareth in Galilee more than nineteen hundred years ago. Did the local ministerium petition the Nazareth school board to excuse children from school a little early so that they could meet in the synagogue to learn the law and the prophets? Or did Mary ever have to argue with Joseph over the importance of releasing Jesus from duties in their carpenter shop in order to allow time for learning what every Hebrew boy should know?

Although no school at Nazareth is mentioned in the gospels there were elementary schools in Palestine at that time. They were primarily religious schools, often conducted in the synagogue by a rabbi. It is evident that Jesus was especially well trained as a boy, also that he was recognized as a teacher. But neither his own education nor his training of others was relegated to "released time." It was rather a full-time occupation, demanding first claim on the lives of the young.

In the home of Jesus and in other Hebrew homes, basic religious instruction was the responsibility of parents. If any special credit is due for the understanding Jesus revealed as a boy of twelve, the recognition should probably go to Mary and Joseph. It was part of the Jewish tradition to pass on knowledge of the law from father to son. The home was primary and central in their system of religious education.

It is also central today. Public school instruction has departed so far from specific religious training that such training must be given on "released time." In this connection the failure of the home becomes more apparent. Too many parents shirk their responsibility for so living and teaching their faith that it becomes a daily ingredient in the family menu and a recurring theme in family conversation. Church school classes, vacation schools and weekday schools have their place—an urgently needed place—but no one can substitute for what happens—or fails to happen—in family experiences.

Home life in Nazareth likely had many limitations, according to current standards; but look what one devout Jewish home produced. Let's help more of our own Christian homes to put religious training where it belongs—not merely on released time but as the full-time responsibility of parents, pastors, counselors, school and church school teachers.—K.M.

A Fellowship That Forgives

TWO YOUNG vandals, one eight years old and one twelve, broke into a Chicago church by entering a basement window. Inside the church they destroyed chairs and church furnishings, took food from the church kitchen and threw it on pews and the organ. Much of the camping equipment belonging to the Cub Scout pack of Grace Church was damaged.

The two boys were seized the next day. The church agreed to drop charges when their fathers offered to pay for the damage. Then the father of the eight-year-old wrote to the pastor, asking if his son could be allowed to join the scouts. Were the boys willing to take him in? They welcomed him into their pack. Their pastor said, "What started out to be a very bad experience turned out fine after all."

Almost every day's newspaper carries stories of vandalism, robbery and destruction—stories that many church people pass over lightly unless they involve someone they know. So often they result in boys or girls being sent to detention homes, industrial schools or even to spend several days in a county prison. Not often enough are they invited to become a part of a fellowship that practices forgiveness—as did the Cub Scouts of Grace Church.

Yet the spirit shown by the cubs is exactly the spirit that ought to prevail in our churches. When one of our members becomes seriously ill, we put arms of encouragement around that member, we pray earnestly for his recovery, we comfort and sustain the members of his family. This is as it should be, and through such bearing of one another's burdens God works wonderful miracles of healing in our midst.

But somehow we are not as considerate of a brother who makes a mistake. Instead of seeking to restore him through forgiveness and rehabilitation, we are tempted to gossip about his failures. We describe his errors in detail, sometimes with obvious relish, as if to bolster up our own decency by emphasizing the indecency of those who fall by the way. We are often cruel when we should be most understanding, condemning when we should forgive and forget. Should not Christians labor as earnestly in prayer for a prodigal son as for one who is physically ill?—K.M.

A LOOK AT LEADERSHIP TRAINING

C. Ernest Davis

FIRST, let us recognize that a leader is not necessarily one who stands up in front and does all the talking. Leadership in a group may shift from time to time as different members, for the moment, become the ones who direct activities in an area in which they are capable or in which they have a special concern. If you have been scared of the term *leader* because you thought of it in terms of domination or prominence which you did not care for, relax; concepts of leadership have changed much from that pattern. Leaders are guides and directors, not just haranguing bosses or goose-stepping top brass. They are friendly helpers and fellow seekers after truth and constructive experience. Being a leader is not going to take you out of the fellowship of the group.

Second, let us admit that *training* is not the best word in the world. It is, however, one that is widely used in this connection and does have some points in its favor. Let's not stop to argue about terminology, but get down to the substance of the situation.

The truth of the matter is that church workers of all kinds need training. How can a person be an usher, a janitor, a choir director, a member of the ministerial committee, a church clerk, a treasurer, a Sunday-school superintendent, a teacher, or anything else if he does not know what to do? Of course, we already know some things when we are selected for a church job; we may even have some knowledge about the particular work to be done because of our observation of others through the years; but, in many instances, we ought to have additional instruction. In all too many cases, important work is being poorly done because the church has failed to provide leadership training opportunities.

There is considerable literature available to help workers in various church positions. Sometime ago a Preliminary Catalog of Guidance Materials was issued to let people have a better idea of what is available as helps. Generally speaking, we do not have to remain ignorant because nothing has been written about the subject.

However, the church should take the initiative in defining the work to be done, in supplying helpful literature, in organizing classes, in providing supervision and in doing other things that will provide both pre-service and in-service training. Some of this will be informal in character. Training conferences, observational opportunities, workers' conferences, etc., can be very helpful and all such possibilities should be used.

The Standard Leadership training classes and schools are a formal training program for church school workers and offer a wide variety of helpful courses. One ought also to be aware of the excellent training facilities offered in district and regional laboratory training schools where the formal, informal and practical are all joined into probably our most effective training instrument.

It is my particular job to supervise the Standard Leadership curriculum in our church

Secretary, Christian Education Commission, General Brotherhood Board



A teacher becomes a better teacher when she takes advantages of the training facilities offered in leadership training classes and laboratory schools and workshops

Clark and Clark

and I will devote major attention to it in this article. This curriculum is a co-operative enterprise. I serve on the Committee on Administration and Leadership of the Division of Christian Education of the National Council of Churches. This committee has subcommittees on curriculum and the textbooks. I serve on the latter. The curriculum and the textbooks are both under constant scrutiny and review. A new guide is brought out every two years so as to keep the program as nearly up-to-date as possible. The present one is entitled Leadership Education Handbook and sells for 65 cents. It covers First and Second Series Courses in detail and also contains the information formerly presented in a Manual for Deans. Thus, the Handbook combines in one handy booklet the information that was once presented in three separate publications: Bulletins 501 and 502 and the Manual for Deans.

There are seven main divisions or groups in the standard curriculum:

I. General Courses
   1. Religion in Personal and Social Life
   2. The Bible
   3. The Church
   4. Psychology and Method for Church Leaders
   5. Missionary Education

II. Children's Division Courses
   1. Divisional Courses
   2. Nursery Department Courses
   3. Kindergarten Courses
   4. Primary Department Courses
   5. Junior Department Courses

III. Youth Division Courses
   1. Divisional Courses
   2. Intermediate (Junior High) Department Courses
   3. Senior (Senior High) Department Courses
   4. Older Youth Department Courses

IV. Adult Division Courses
   1. Divisional Courses
   2. Christian Family Courses

V. Leadership Development Courses

VI. Administration Courses

VII. Field Work Courses

In many of these subsections, there is a wealth of material. In the Bible section, for example, six specific courses are listed on a First Series level and eight on a Second Series level. The leadership Education Handbook gives the number, name, description and approved textbooks for each course in the entire curriculum.

In a First Series course, at least five hours are spent in class and an equal amount of time in outside study. The minimum requirement in Second Series is double that: ten hours in class and an equivalent amount of time in outside preparation. First Series courses are simpler, but cover the same general ground as Second Series courses.

There are exact regulations governing the accreditation of a class or school and the certification of instructors. Full details are provided in the Educational Handbook and in a free leaflet which we have sent to pastors and superintendents and will send you on request. Many people are of the opinion that one must be a college or seminary graduate in order to qualify as an instructor. Such is not the case. One needs only to have some competency in the subject and be willing to work out plans for presenting the course. Leader's guides are available for many of the courses and these help the instructor organize and conduct his course. Even small churches can do something with this program. My office is always willing to help you in these matters.

Do we need it? Yes, indeed. Many superintendents still carry on a school almost exactly in a pattern well over a century old and leave the teachers about thirty minutes for their class activities. Many teachers do not know that the story of Noah's Ark is not a lovely kindergarten tale, but an adult story that, if actually told to a kindergarten child, could worry him half to death. Many parents do not know that in the newer curriculum trends there are home-study books for pupils that guide the family activities in connection with the child's church school class work. But we can not expect better performance unless we give training. The resource materials are available. Let's use them. The Christian Education Commission of the General Brotherhood Board wants to help you meet your leadership training problems.

Is It Too Much?

MARY E. BROUGHER

Is it too much to pray that sometime
This weary world might dwell in peace,
That we would hearken to our Lord's commandments,
That love could reign and war could cease?

Is it too much to learn that somewhere
God's children must accept his plan,
That nation must co-operate with nation,
And man must trust his fellow man?

Is it too much to hope, that somehow
Our hardened hate might melt away,
That we could beat our heavy swords to plowshares,
And herald in a brighter day.

VACATION CHURCH SCHOOL Opens Doors

Dessie R. Miller



Bill Smith

Vacation church schools are increasing in number but still many churches miss this unique opportunity to open doors for better teaching, reaching new members and strengthening the church

FRANK and Jean Keller sat beside a clear mountain stream eating their picnic lunch. They could look out over the broad, beautiful valley dotted with homes and back on the hill at the church strategically located so that people from the hills could reach it also. Why did they not come? Today had been disappointing. Only three families had been represented at the morning service. This was a poor beginning for their first summer pastorate.

"You know," Frank said after a long silence, "I have been wondering about vacation church school. If we have something definite in mind it will be easier to go calling and invite the children to come. We can also learn to know our community and perhaps work with some of the people who have been teaching children in this church in the past. I know we thought we would wait until in the summer to start a school but I believe that it will be better strategy to work out definite plans now. I am surely glad that we attended training conference at Manchester College and have our texts."

Thus the planning began and the two became excited as they worked out details. Instead of calling as they had intended on that warm June afternoon they planned their next procedures step by step. What was the result? we cannot share all the details but suppose we look in on an evaluation session some weeks later. Frank and Jean had completed a successful two-week vacation church school with an average attendance of sixty children.

"The school was a wonderful idea, Jean, because we learned so much and through it many doors were open for the work here during the rest of the summer."

"Yes," Jean agreed. "I surely want to work on the music. I never dreamed that good people could have such limited insights and appreciation for church music. The teacher-training day we had with our workers was immensely worth while too. Mrs. Martin told me that in the future she would work with children with more understanding. I really thought she did a rather good job with her juniors, didn't you?"

"Yes," agreed Frank. "But I saw need for more training. Take the primary teacher, for example. She believed in pour-

Director Children's Work, Church of the Brethren

ing in and there was no opportunity for participation on the part of the children. It is a wonder that they didn't rebel more than they did."

"Well, I am glad that the teachers want to continue having some meetings. We can discuss methods and ideas concerning teaching. I believe that it would be a good idea to get the church-and-the-children audio-visual kit and use some of those filmstrips. They would give us a good basis for discussing some of the needs here."

"The thing that concerns me," said Frank thoughtfully, "is the ongoing program for children and young people in this community. We have had this successful two-week program in vacation church school and they have responded enthusiastically. Oh, yes, we had to visit homes and do a lot of publicity and promotion, but the children came even when their parents were extremely busy at home with canning and making hay. We need some through-the-week activity for the rest of the summer."

"I know what I would like," Jean said enthusiastically, "a day camp for several days each week for a month or two. It wouldn't be at all like vacation church school and we could get across some concepts which we know are needed."

Thus the vacation church school led into other activities for children and young people in this community. At the close of the summer Frank and Jean insisted that their success in this first summer pastorate was largely due to the open doors they discovered through their vacation church school experience.

Their experience could be and has been repeated throughout the Brotherhood. Sometimes workers are not aware of open doors even when they exist. Sometimes they are too busy to plan a vacation church school but when you look at statistics of growth in vacation church school work in the Church of the Brethren during the past five years they are encouraging. In 1949 there were 14,341 pupils enrolled, according to reports that came to the national office. During that year $5,413.35 was given in projects. In 1950 there was an increase in enrollment of 5,279. This record of increase, 5,000 or more, was maintained through 1951, 1952 and 1953; the total enrollment in 1953 was 38,382. The increase in 1954 has not been quite so large but it is still an encouraging evidence of growth. In 1954 there was a total of 40,731 pupils reported. Of this number 22,384 were from the Church of the Brethren and 18,374 from other denominational groups or were unchurched community children.

It is encouraging also to note that more schools are using acceptable curriculum material. In 1954 there was a total of 463 schools reported. Of this number 318 used either Co-operative or Judson texts which are recommended for use in our schools; 58 used texts from other denominations and 73 used nondenominational materials. Childen's workers who evaluate carefully are inclined to be especially critical of nondenominational materials.

Projects have been quite varied in vacation church schools. In 1954 a total of $19,173.55 was reported for projects. The reports offer brief glimpses concerning what the projects may mean in influencing the attitudes of children concerning the program of the Church of the Brethren and their part in its future development. From one of the reports we had this statement, for example, "Had heifer at church for the short dedication service. The audience stood around the heifer, which the children had bought, and sang a hymn." Another said, "We made a globe of the world and followed the missionaries to their station."

In a congregation where they are building a new church they used the church theme of 1954 and built a copy of the new church out of cardboard and paper. The children made stained glass windows of colored



Minrod

Vacation church schools can open the door to other opportunities for using the summer months, such as day camps, clubs and story hours

paper. In one situation they reported that an eighty-year-old lady from the Brethren Home had told the children about the beginning of the church. The money projects included many missionary gifts, help for Indian and migrant children, contributions for home, church and community needs. Some of the projects are within the Brotherhood Fund and others are not. It is evident that some children's workers use projects as a means of interpreting the Brotherhood program to children.

Having a common theme for vacation church school is a definite advantage. This was first started with the fiftieth anniversary celebration in 1949. Several years following that we promoted a Brotherhood theme and in 1954 the theme was planned interdenominationally again. It is expected that this pattern will continue. The theme for schools in 1955 will be Personal and Group Relationships, with emphasis on Christian behavior. The texts, of course, will center on the teachings of Jesus There will be a new set of books from the Judson Press and there are excellent books from the Co-operative Series. It is expected that interdenominational groups will use the new children's work audio-visual filmstrip in their training sessions this spring. This kit of filmstrips is similar to the leadership education kit and has been developed by the Committee of Children's Work of the National Council.

What does the future hold for vacation church schools in the Church of the Brethren? We can never predict with certainty. We can only hope that a growing awareness of the importance of the childhood years will never be lost. Secular agencies and even the public schools are all bidding for time in summer and many kinds of programs are offered. The church may need to double her efforts and make the program for children especially vital in order to maintain the right to use a part of the summer for Christian teaching.

There are some churches in the Brotherhood which do not make use of the summer opportunity. It is hoped that there will continue to be more vacation church schools and longer ones. The tendency to cut them down to one week or to have them at night is not a good move in terms of the amount of time and the values which children get from continuity. Night schools are much like hurried Sunday-school sessions because they are necessarily shorter and children are often tired.

Here is hoping that the future holds a great expansion of summer experiences including day camping, club work and story hours. Vacation church school opens the door. We let the children down if we fail to use other ways and means of giving them Christan teaching. Not only should we say "Let the children come," but let us be sure that the total church provides and supports a creative summer program to nourish them when they come.

CRYSTALLINE WORLD

MARY McDOWELL

Today, the world I waked upon
Had changed its usual form
Into a world all crystalline
From last night's freezing storm.

The trees in our back yard wore glass
And, as the sun peeked through,
It seemed to me that crystal fruit
Was sparkling on them too.

The street lights hung like chandeliers,
Their glassy pendants dancing
And down upon the old stone wall
The sunbeams bright were dancing.

It was a brilliant, brittle morn
A dreamland bright and new,
But once the sun began to warm
The old world soon came through.

Chosen for What?

Continued from page 4

support with contributions and attendance an evangelistic mass meeting is also not too costing. But if evangelism means to us no more than this, however needful and right such tokens of concern may be, it were better if the subject were dropped from the agenda. Of pious pronouncements in favor of evangelism we have had enough.

The need today is for a sober look at the world outside our church walls, and an even more sober look at our churches—at their structure, their community life, their worldliness, their comfort and ease.

Here are some of the problems we face:

First, do we really want to carry the gospel out into the world? This would mean not merely opening our doors and welcoming those who find us attractive enough to join our fellowships, but moving out into the slums of our great cities, among the poor and downtrodden, the social and racial minorities, the skeptics and unbelievers, let alone the unevangelized multitudes in distant lands. It would mean surrender of our pride in membership statistics and accepting those outside our walled-in church compounds as and where they are. "God makes his sun to

rise on the evil and on the good, and sendeth rain on the just and on the unjust." Have we the right to fence in this free gospel? Our evangelism must sound to many outside our churches as if we said to them: "Become socially respectable and financially independent as we are, move to our beautiful suburb, and sign on the dotted line as a weekly contributor, and we will welcome you to our lovely Sunday service, with the heavenly music of our choir, to our church suppers and even to membership in our missionary society." This is caricature, of course. God loves suburbs as well as the lost in city slums. But can we honestly say that we place no price tags on our evangelizing membership drives? Our survey of evangelism around the world is full of reports of pioneers, eager to minister in factory or university scene, who have been branded failures because they could not produce an immediate harvest of new church members, thus increasing their membership.

Secondly, if we take seriously our call to declare the good news of God's love to the world regardless of profit to ourselves, have we the power to do it? Do we ourselves know what the gospel is so that we can communicate it to our neighbors? Our chaplains in the last war testify to the appalling religious illiteracy of our Christian youth. In thousands of our nominally Christian homes the Bible is an unread book. Is not the traditional language of the church at times little more for us than a soothing cloak for ignorance and sloth? Yet the primary evangelists of the church are none other than its laity and not its ministerial order. The layman is thrust out into the world, into factory and office, each and every one called to be an apostle and a witness to the gospel. Something more is needed for this vocation than a chaotic jumble of ideas about religion or a vague sentiment of good will.

Luoma



The verbal presentation of the gospel by the churches is not enough; the power of God must be seen in action in the lives of those who belong to the church

Thirdly, if the individual Christian stands under judgment as one called to be an evangelist, our churches stand under judgment also as churches. Trust in mere verbal presentation of the gospel is never enough. The power of God must be seen by those outside the church's life in action—above all, in the corporate life of those who call themselves members of the body of Christ. Yet what does the outsider see? We may well listen to the nonchurch citizen's appraisal of his neighbors. How are they different from their worldly environment, except by the observance of a few moral taboos, sporadic attendance on Sundays at a peculiar pious exercise, and at times an offensive self-righteousness? The church on the local scene often resembles a club competing with a multitude of not dissimilar rivals, and the outsider sees little difference. Within the churches he often notes the same competitive success-worship that he meets in business or sees written large on the society page of his newspaper—the commercialized bazaar, the fashionable wedding, the treadmill of guilds and committees, each spending its energy in encouraging members to attend the next meeting, no one knows quite why. My portrait may be inexcusable exaggeration. Yet are our churches guiltless of transforming the fellowship of the Holy Spirit into an institutional tyrant and even monster, devouring her children for the sake of her own prosperity and grandeur? A church desirous of becoming a true evangelizing church may have to listen again to the voice of the Lord of the church: Only a church which loses its life will find it.

There can be no urgency, even that of hydrogen bombs, equal to this. The prospect of the end of the world did not frighten the Christians of apostolic days. It need not frighten us. But those early Christians lived in the fear of God, knowing that only as they obeyed the command of the gospel would they be able to claim for themselves its promise of eternal life.

The Churches in China

Charles C. West



What we can know of Chinese Christian life today is compounded of the shrewd guesses of those who knew the Chinese church before and after the communist revolution and the news brought by returning missionaries and refugees and from the censored religious papers.

FOR over three years the only news which has come to us of Chinese Christians has been brought by departing missionaries and refugees, and the Communist-censored church publications which come into our hands. We depend for our interpretations of Christian life in China today on the shrewd guesses of former missionaries or Chinese churchmen in exile, based on their knowledge of the church there before and just after the Communist revolution, on their knowledge of China and on their knowledge of Communism. This is all we know about the churches in China today.

Those of us who are called to maintain the bond of the spirit with fellow Christians there sift the scraps of news and rumor which come our way. We read betwen the lines of the censored church papers, and the reports of "official visitors" to China. And we pray that God will guide our imagination to discern what in fact is happening in the spirits of our friends and in the witness of the church. No letter comes to us from China which helps us with this task. Most of us treasure still unanswered notes of three or four years back, notes we do not dare to answer for fear of the harm we may cause to those whom we love who may receive them. No regular channels of secret communication cross the bamboo curtain. China is cut off from the rest of the world by every human means.

This is the situation in which we seek to bring before our eyes a living picture of the churches in China. Yet we must seek this living picture, because the church does not express its unity only through the post or through channels of commerce and of the mind which are opened between nations whose politics are congenial; nor is it split when human contacts are cut off. There is a power which has formed us—the lordship of Jesus Christ—which defies these limits. There are channels of contact—those of intercessory prayer and of minds sensitized by its practice—which no bamboo curtain can frustrate. It is well that there be some report, therefore, of what these channels tell us of Christians in China. It is well that we should for a few minutes try to comprehend what the Christians in China are trying, through these very channels, to convey to us.

The first item in this report is that there continues to be a church of Jesus Christ in China. By this I mean not simply that

Presbyterian Church in the U.S.A.

external conditions allow religious worship to continue. The evidence on this is quite ambiguous. On the one hand, the Common Program, under which the Communist government operates, and the draft of the new constitution guarantee "freedom of religious belief," which has generally been interpreted to mean the right of church groups to meet for worship and other religious activities, so far as these are co-operative with government projects and propaganda or at least not offensive to the government. It has meant the right of churches, under government license and guidance, to organize nationally, hold synods, conduct theological education, publish materials and the like, so far as these have no foreign contact or finance. In the cities on the whole this right has been respected. In some cases violation of religious liberty thus defined has even been redressed when the church appealed the case to a higher authority.

On the other hand, this freedom has been made dependent on the churches proving themselves "anti-imperialist." Some church leaders are in prison and some have been executed or have disappeared. In rural areas churches are usually closed during the long period of education, purge of the government's victims, and redivision of the land, under land reform. In some cases they are allowed to open again, in others not. In city and country few people in active life can find the time for church life because of the schedule of required public meetings, training courses and lengthened work days. In the ranks of the mass organizations and the party itself, the freedom which the state grants to religion ceases.

The case of the young Christian whom this speaker knows is typical of the situation. He joined the Communist youth after being assured that he could remain a Christian. But some months later he was accused and expelled on charges of having joined with insincere motives. "You are the only case," they told him, "in which a Christian has failed to give up his religion after a period with us. Therefore, you must have had false purposes in joining us, in the first place."

So the picture of permitted religious activity is ambiguous, and it varies from place to place and from time to time. Yet there exists a church of Jesus Christ in China today, not because it is permited, but because there are men and women who in the midst of the insecurity, the fears, the pressures on their freedom, on their time and on their daily bread continue to live from the nourishment of the Word of God and to gather around the table of the Lord. The evidence we have for this is more in symbolic examples than in detailed reports. We hear of a rural church, scattered by the force

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor:

We have a loved one in a mental hospital and our hope is beginning to grow dim regarding the recovery our doctor once assured us might come. We are having a struggle not to lose faith in a loving heavenly Father. We tried in all the ways we knew to bring our children up right. Would a loving God punish us thus? Is this affliction a punishment for him or for us?

Troubled Parents.

Dear Friends:

From your letter I gather that your son or daughter has been in a mental hospital for a considerable time. It seems that your discouragement and questioning arise from the prolonged stay in the hospital. You have found how hard it is to see a loved one go out of your home to a mental hospital where it seems you can do so little for them. You have also learned something of the agony of waiting for some sign of improvement.

For your sake I hope you will not give up your faith in a loving and merciful Father. You are questioning whether this sickness is a punishment either for you or the child. I doubt that it can in any sense be considered a punishment by God.

Let's take a look at how mental illness comes about. Some illness comes from physical causes: venereal disease, sleeping sickness, alcoholism, drug addiction, injuries to the brain. When such things happen to a person there are other results that often follow in the form of mental illness. this is just like harvesting grain when you have planted it. There is nothing of punishment in it. It is a simple cause and effect relationship.

Other illness comes from emotional and psychological causes. Too little love, too much protection, too strict conscience, too little esteem and respect for self, too little feeling of personal worth: these are some of the factors that contribute to causing mental disease. Such are never brought to bear viciously on a growing child in a good home. Sometimes parents do not understand how important such things are. If mental illness follows, it is not that God sends it. It is just that when seeds are planted, the harvest comes. Such seeds are planted not only by parents but sometimes by the kind of society of which we are a part. Parents should not think of such illness, therefore, as a punishment from God.

A final word about your son or daughter is in order. Do not give up hope. Do whatever the doctor who is in charge of him at the hospital suggests. And continue to pray that he may make a turn toward return to health. Sometimes after several years of seemingly hopeless illness a person suddenly begins to improve and returns to health. On the other hand, sometimes the disorder is so malignant that the person does not get well. Be sure that even so, the love and mercy of God are with him and you.

Jesse H. Ziegler

Let There Be Peace

LOIS R. NAFZINGER

The Master said to all, "Let there be peace."
Sharing and loving, make all tumults cease;
Working together understandingly,
Helps all mankind become one family.

Each friendship offered will return to bless
Our offering of ourselves to do our best.
Goodwill and brotherhood for all mankind,
Comes through our love where'er the need we find.

So let us labor in the Master's name,
His message, "Peace on earth," to all proclaim.
He will be with us and will lead the way,
And give us strength and courage day by day.

of Communist conquest and faced with the hostility of the new officials, beginning to gather once more in little groups for prayer and Bible study wherever it is possible. We hear of a church in Shanghai which has taken in 400 new members in the past year. We hear of a growth in Bible study and Bible circulation in all the churches. We hear of a few leading churchmen who have endured the indignity of mass trials rather than accuse others or compromise with the truth as it was given to them, and we hear or others who out of their failure and confusion in the time of testing have learned new things about the mercy of God and proclaim the gospel with sounder theology than ever before. We hear hints of the way the fellowship of the church has been strengthened in love and trust and of little ways which Christians find to serve their neighbor regardless of what the pressures on them are.

The church lives in China. And because it lives it faces problems which we can share, even though only the fellowship of common prayer is left us at moment.

The first of these problems—and the basic one—is that of finding an expression of the gospel which is genuinely free from the charge that it is a part of the imperialism of Europe and America. The Chinese believer does not have an ancient tradition of Christian culture on which to draw. Christianity came to China with the help of imperialist power. Its worship, its theology, its education and its social service have been part of the revolution which has changed the fundamental patterns of Chinese life. China has been in this revolution for over a hundred years. Her leaders have long ceased to think in terms of the ancient Confucian culture and have sought the new pattern of China's life in some Western system of thought and social order, which at the same time will be China's answer to Western dominance.

Communism has become this system. It is the first power in centuries which has given China relatively incorrupt and efficient government. It has covered the land with great projects, both industrial and military, and has shown its force in aggressive war. It has gripped the imagination and changed the lives of millions of Chinese youth. It has left those who are oppressed by its power and repelled by its total claim no place to turn. For it is presented to the Chinese as China's answer to Western imperialism. Allegiance to the Communist state and to Communist plans for society has become a test of patriotism.

This is the dilemma with which the Chinese Christian is confronted. With his Christianity he has received a Western education. His church follows the American or European pattern in worship, in organization and theology. Its leadership has been till recently missionary. The great institutions of the church—its hospitals, schools and colleges—have been supported by American or European funds and have been run on Western principles. He cannot easily distinguish between this heritage of Western culture and the gospel which underlies and motivates it.

The second great area of problems is that of Christian living, especially community living in the church. We must turn here for the realism which balances the illusions of many leaders about the benefits of communism and for that communion which seems so often to be broken by the actions of the men at the top. The problem of the average Christian and his congregation is that of Christian living under pressure—the pressure of the total ideology, the total power and the total planning of a Communist state.

This pressure shows itself in a number of ways. There is the pressure of time already mentioned which itself cuts drastically into the visible fellowship of the church. There is the intense pressure of the training school on each Christian youth, to "give up the burden of his superstition" in order to give himself fully to the service of the people. There is the pressure of great Communist reconstruction projects and of the dedicated spirit of Communist cadres, which seems sometimes to make Christianity irrelevant. There is the pressure of money in a society where socialization of all business and farming proceeds apace, and bond drives or government charities absorb spare cash. But above all there

is the pressure of purges and accusations on the church itself, undermining the mutual trust which is of the essence of Christian community.

The answer of Christians to such pressures as these have varied greatly. Undoubtedly the church has been greatly reduced in numbers. Many have found it not worth the risk to continue to seek fellowship of other Christians, to pray and read the Bible. Especially among youth there are many even in government service who harbor in the back of their minds a faith which they cannot relate to any practice in their lives. Among other Christians the ancient Chinese custom of yielding with words but not with deeds has been adapted to foil this new tyrant as it has every other.

Sects have multiplied since the Communist conquest, largely at the expense of the established denominations. Some observers estimate that a majority of Chinese Christians are no longer in any organized church, but in small worshiping groups without any organizational connections at all. Most of these sects rest upon the twin bases of ecstatic, pentecostal prayer, and a rigid, legalistic interpretation of whatever words of Scripture appeal to them most. A few, like the now suppressed "Jesus Family," succeed in organizing the whole life of the believer in a kind of Communist community on a Christian base. Most, however, do not take the whole of life so seriously. All of them, however, are a natural response of simple Christians to the chaos of both the world and the church.

When all has been said, however, the barrier remains between us and our Chinese fellow Christians. We have seen it to be a barrier raised higher by our differences on questions of politics, faith and morals, than the Communists had already raised it. Most of us cannot understand or share the illusions about Christian co-operation with a Communist government which has led our Chinese friends to such fateful compromises. Most of us are sick at heart about the lack of sound theology which has denied them the vision of a transcendent kingdom of God, a true hope in the coming of Christ, which would have freed some for the joy of martyrdom and all from that fatal fascination with the inevitability of communism which undercuts every resistance to it. Most of us have watched with sinking feelings the way in which compromise with truth—at first only on matters of international politics—was skillfully exploited by the Communists until Christians were forced to denounce and accuse other Christians. And finally, the growth of the sects places a new barrier between us. These things we cannot understand, nor can we suppress our concern about them.

If we could see our Chinese brethren's list of concerns about us, we would probably be even more appalled. It is not human understanding, even in matters of theology and ethics, which unites us, but the knowledge that we can lay these differences, these burdens too heavy for us to carry, before the mercy of God. There is forgiveness to spare, both for our transgressions and those of our friends in China. There is the strength to go on praying for them, sharing their problems and rejoicing in their witness with them; for Christ is Lord both there and here.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

This Do And Live. Ray M. Pearson. Abingdon, 1954. 124 pages. $2.00.

Here is a readable book on how to put faith to work. Mr. Pearson, a vigorous young Congregational minister, preaches sermons which bring a treasure of happy illustration, a clear and serene faith, and a sympathetic understanding of human problems to bear in interpreting the good news for personal living.

It is a book containing a series of very practical sermons, beginning with one on the necessity of clear-cut Christian decision. Read what he says about the need for getting *out* of the church! —*Edward K. Ziegler.*

Paul, the World's First Missionary. Albert N. Williams. Association Press, 1954. 160 pages. $2.00.

This is an excellent readable account of the life of Paul. Well-known facts of Paul's exploits are presented with an interesting freshness which makes them new all over again. Paul will spring to life in adventures as thrilling as those of any secular novel. History and facts are relived in new freshness for the present generation.—*Norman Long, McPherson, Kansas.*

***Folk Party Fun.** Dorothy Gladys Spicer. Association Press, 1954. 300 pages. $3.95.

The author gives brief, but yet complete and easy-to-follow directions for each of the twenty-five folk parties. To make any one of the listed parties a success means planning and work before the presentation. But how else is a party to be successful? These parties can be either expensive or inexpensive, depending upon the leadership involved.

I especially appreciated the author's folk-lore background of each party; the invitation, decoration, game and music suggestions; and the unusual hard-to-find recipes given.

This book was written for all ages and for all types or organizations and groups, both large and small. The parties can be presented both outdoor and indoor. These folk parties are packed full of fun just waiting for you—try them! —*Elsie Kindley Hall, McPherson, Kansas.*

KINGDOM GLEANINGS

A record of twenty-seven shipments was set in 1954 by the Heifer Project. Fourteen countries including six to which the project had never shipped previously benefited from gifts of livestock.

A resolution requesting that the American delegation to the United Nations initiate steps to have each session of the UN General Assembly opened with prayer is among the first bills introduced at the new session of Congress.

The National Student Assembly of the Y.M.C.A. and the Y.W.C.A. adopted recently a firm resolution against racial discrimination. The delegates were college students representing some 500 Christian associations in the United States and Hawaii.

One hundred twenty-five dollars came to the Brotherhood treasurer recently with this explanation: "These checks represent an accumulation of funds offered by our families in lieu of a Christmas gift exchange. We desire the total used for the Share Our Surplus program."

Orville and Lois Sherman of Goshen, Ind., have accepted the call to become directors of the Inter-Church Service to Greek Villages. This is a project of several denominations, including the Church of the Brethren. The Shermans will be leaving the States about March 1 for a period of two years.

The Committee on Higher Education of the Church of the Brethren met in Washington, D. C., on Jan. 10 and 11 in connection with the annual meeting of the Association of American Colleges. Bro. A. G. Breidenstine, dean of Franklin and Marshall College, and Moderator A. Stauffer Curry addressed the committee.

A rehabilitation center for alcoholics will be opened in Baltimore, Md., as an experimental joint project of the Protestant Episcopal Diocese of Maryland and Alcoholics Anonymous. The center will give residence for a limited time to chronic alcoholics who, upon release from hospitals or penal institutions, show a sincere desire for recovery.

A seminar on religious journalism is being sponsored by the Nashville Tennessean for the second consecutive year, Coleman A. Harwell, editor of the daily newspaper, announced. Rev. Webb B. Garrison, visiting professor of religious journalism at Scarritt College, will head the seminar open to all ministers and church workers of all faiths.

Ernest A. Gross, legal advisor to the UN Secretary General and former U. S. Assistant Secretary of State, has been named chairman of the National Council of Churches' department of international affairs. The department's program for a just and durable peace is currently highlighted by four objectives. They are: continuing support of the United Nations, international regulation and reduction of armaments, a workable atoms-for-peace plan, and economic and technical assistance to the world's underdeveloped areas.

Medford D. Neher, recently pastor of the Michigan City church, Ind., has retired from active pastoral work and is now established in his new home at 333 Johnson Road, Michigan City. He plans to serve the church through the medium of his paintings in baptistries, chancels or wherever the message, Seek First His Kingdom, can best be used.

Ezra Whisler of Mossyrock, Wash, died suddenly on Dec. 30, according to word received in our office. An elder in the Richland Valley church, Wash., Bro. Whisler had been active until the day he died. He had preached the previous Sunday morning and had visited those who were ill on Monday afternoon. Funeral services were held on Jan. 4 in the Richland church.

The State Department has disclosed that a further curtailment will be made in the German high school student exchange program. The program was drastically reduced this year due to budget cuts and only 200 high school students came to spend the school year with American families. Next year it will be cut to about 150 students. The Brethren Service Commission which sponsored 55 of the German students this year has been the leading Protestant agency working in this field.

At the request of the National Christian Council of Nigeria, a team of two leaders in the field of Christian education will visit that country from October 1955 to June 1956. During the first three months in Nigeria, the two leaders of the international team will visit local congregations in rural and urban areas to study the conditions under which Sunday-school and youth work must be carried on. Then they will give instruction to a group of young people chosen by the churches of Nigeria.

The Brethren Service Commission is now recruiting a rehabilitation team of four members for Korea. The General Brotherhood Board in its November meeting authorized Brethren Service work in Korea. The team is expected to begin work by early March, and will work in close co-operation with the United Nations Korean Reconstruction Agency and the government of South Korea. One vacancy on the team still exists. This could be an agriculture, a sanitation or construction person. No children will be permited to go to Korea. Any one interested should contact Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dr. John S. Noffsinger, Brethren and executive director of International Voluntary Services, Inc., Washington, D. C., of which Brethren Service Commission is a founding member, has just returned from a two-month visit of IVS projects around the world. He reports most favorably on the work in Egypt (where Otis Rowe is serving), Iraq (where Dr. Eldon Burke is director and several other Brethren are team members), Jordan (where James Bales is working on an agriculture project near the Dead Sea). Dr. Noffsinger also completed arrangements for IVS projects in Lebanon, Pakistan, Thailand and other areas. Several Brethren, including alternative service men, will be nominated to these projects.

Brotherhood Theme: Seek First His Kingdom

The Brethren Service Commission will soon open a Brethren Service material aid center on the West Coast, probably in the San Francisco area. This will meet a long-time felt need of Brethren on the West Coast interested in relief materials. Church World Service will designate it as its center on the West Coast, as it has done at New Windsor, Md.

Harry K. Zeller, Jr., has been invited by the West German government to be one of several Americans to make a study-tour of German religious and social institutions from Feb. 8—March 8, 1955. Bro. Zeller was nominated by the Brethren Service Commission. He will also make a brief visitation of Brethren Service work in Germany and Austria. Brother and Sister Zeller left New York on Jan. 11, and will return immediately after March 8.

McPherson College

McPherson College had five of her outstanding seniors elected to Who's Who in American Colleges and Universities for 1955. They are Isaac Grillo, a biology major and premedical student, son of Jeremiah and Rachael Grillo of Lagos, Nigeria; Ruth Strickler, an English major of Ramona, Kansas; Kenneth Brown, history major, of Wichita, Kansas; Marinell Johnson, home economics major, of McPherson; and Edward Frantz, business administration major, of Conway Springs, Kansas.

The McPherson College Players have presented two plays this year. The first was the famous one act play, Sorry, Wrong Number. Miss Irene Shull of Colo, Iowa, had the lead. For regional conference guests the players presented the controversial three-act play, Deep Are the Roots. Leads were held by Max Parmely of Hutchinson, Kansas, Leland Lengel of Windsor Colo., Leon Albert of Minneapolis, Minn., Duane Hoover of Overbrook, Kansas, Jo Ann Silver of Cedar Rapids, Iowa, Irene Shull of Colo, Iowa, Peggy Hoefer of Worthington, Minn., and LaFaughn Hubbard of Hugoton, Kansas.

A chapter of the Future Teachers of America was organized on the college campus this year. The chapter has fifty members. Faculty sponsors of the organization are Dr. Mary Fee, head of the department of education and Prof. Max McAuley.

The Student Christian Association and CBYF have formed "Operations Nylon." The two organizations are seeking to secure a mile of used nylon hose. It was explained that women in Germany make flowers and other articles out of the nylons. They also unravel the nylon thread and use it in making other articles.

Mrs. Sarala Pradham of India presented the college with a handmade picture at a chapel program prior to the Thanksgiving vacation. The picture is an expression of appreciation for the services the college has given to her. The picture was unique in the fact that much of the fine embroidery work was done by using her own hair for thread.

Leon Neher, McPherson College junior, is in India as an exchange student. He plans to spend a year attending school, visiting mission points, and learning more about the various religious faiths of that country.

Miss Jessie Brown, long-time head of the college's music department, was injured in an automobile accident prior to the Christmas holidays. Miss Brown retired from active teaching two years ago. According to information available she is recuperating as well as can be expected.

Eula Mae Murrey, junior, has been selected as one of thirteen Kansas 4-H Club members to go abroad next summer under the International Farm Youth Exchange Program. Miss Murrey will leave next spring. She will live with various European farm families. She was the 1954 home-coming queen of the college.

Prof. S. M. Dell, dean of men, will take a sabbatical leave beginning the second semester. Prof. Dell will give his time to Brethren Service projects in Europe.

Several carloads of students motored to Elizabethtown, Pa., for the Brethren Student Christian Movement meeting earlier in the fall. Students and faculty members motored to California, Idaho, Texas, Washington, D.C., and New York City during the Christmas hoidays.

Various high school groups have been guests of the college this fall at athletic, dramatic or musical events. The college has welcomed their presence on the campus.

Regional conference this year was the largest ever held in the Western Region. Outstanding in the conference was the leadership of our principal speaker, Rev. Roger Frederickson of Ottawa, Kansas, the special musical numbers from various college ensemble groups, and the play by the college, Deep Are the Roots.

The Church Calendar

January 23

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: The Power of the Holy Spirit. John 14:25-26; 16:7-15; Acts 2:1-4; 3:1—4:31; Rom 8:26-27; 1 Cor. 2:9-16; Gal. 5:22-23. Memory Selection: You shall receive power when the Holy Spirit has come upon you. Acts 1:8 (R.S.V.)

CBYF Topic: Foreign Missions (India)

Jan. 30 Christian Education-Bethany Offering
Jan. 30—Feb. 4 Youth Seminar, Washington, D. C., and New York City
Jan. 30—Feb. 6 Youth Week
Jan. 31—Feb. 2 Indiana State Pastors' Conference, DePauw University
Feb. 8-10 Spiritual life institute, Bridgewater College, Va.
Feb. 13 Race Relations Sunday
Feb. 15-17 District leaders conference, Elgin, Ill.
Feb. 20-27 Brotherhood Week
Feb. 23 Ash Wednesday (beginning of Lent)
Feb. 25 World Day of Prayer
Feb. 27 Commitment Day for total abstinence
Feb. 28—March 4 Adult Seminar, Washington, D. C., and New York City

Gains for the Kingdom

Seven baptized and six received by letter in the First church, Roanoke, Va. **Eight** baptized and eleven received by letter in the Green Hill church, Va.

Six baptized and six received by letter in the Chambersburg church, Pa. **Sixteen** baptized in the Martinsburg church, Pa. **Six** baptized in the Curryville church, Pa.

Two baptized in the Astoria church, Ill.

Two baptized in the Parsons church, Kansas.

Eighteen baptized in the Raisin church, Calif.

News and Comment From Around the World

Over One Million Civilians Employed by Military

According to Senator Harry F. Byrd, nearly half of the civilians on the Federal payroll in the executive branch are employed by the military. At the end of July, 1,161,911 persons were employed by the Defense Department, Selective Service and Atomic Energy Commission. This amounts to 49.3% of the civilians on the executive branch payroll and is in addition to the 3,304,000 men and women in uniform.

Tunisian Christians Call for an End of Violence

Leaders of the Orthodox, Roman Catholic and Reformed Churches in Tunisia recently joined in issuing a message calling for an end of violence. The text of the letter which was read from pulpits said: ". . . We beg you to seek the way of peace and brotherhood. We absolutely condemn the practice of reprisals and crimes against innocent people. We warn you, in the Lord's name, that it is impossible to achieve justice by such methods, and that in the sight of God peace cannot be built upon hatred."

Pollard Sees World Headed Toward New Dark Age

Dr. William G. Pollard, director of the Oak Ridge Institute of Nuclear Studies, recently warned that the world is headed toward a new Dark Age comparable to that which overcame Western civilization from the 6th to the 10th centuries. He said that man is threatened because he has lost the capacity to respond to his cultural heritage, just as did the people of 6th Century Europe. Dr. Pollard said that science is at the peak of its prestige but has lost its ability to challenge the best minds of the world. He added that the challenge for the inquiring mind of today is how to build a society which will make proper use of the discoveries of science.

Senator Blasts Sunday Sales in Washington

In a Senate speech Senator Monroney of Oklahoma criticized Washington business houses which hold bargain sales on Sunday. He said that if the practice is not curbed voluntarily by merchants he will consider introducing legislation to halt it. Displaying four full-page advertisements from Washington newspapers announcing the Sunday sales, Sen. Monroney told his colleagues that he fears Washington will be "turned into a Baghdad on the Potomac."



Religious News Service

This Last Supper scene appears in a new film, Day of Triumph, the first fullscale sound film on the life of Christ made by Hollywood. Robert Wilson appears in the role of Jesus

Jewish Religious Leaders Honor Scandinavians

American Jewish religious leaders recently paid tribute to the Scandinavian peoples and governments for their work in saving Jews of Norway, Denmark and Sweden from the Nazis during World War II. Dr. and Mrs. Aage Bertelsen of Denmark, a pacifist schoolteacher and his wife, were honored for initiating and directing a Danish underground movement that took the lead in saving Denmark's 6,000 Jews by smuggling them to Sweden. Dr. and Mrs. Bertelsen disclaimed any acts of heroism, saying, "We did not know much about the Jews, but what the Nazis were doing went against our religion and morals."

Bible Society to Establish School for Colporters

Plans to establish a full-time training school for colporters in Latin America — first of its kind — were announced by the American Bible Society at the thirty-sixth annual meeting of its Advisory Council. It is planned to offer a one-year course of intensive training, class work and laboratory to six or eight graduates of seminaries and universities each year. These men will then assist agency secretaries of the Bible Society and help churches in the distribution and use of the Scriptures. It was reported that 3,198,000 volumes of Scriptures were distributed in Latin America during the past year. This is sixty-five per cent of the Bible Society's foreign circulation.

The American Bible Society may expand its work next year in Communist areas abroad, if funds are available to cover the cost. Supplies of paper are again being sent to Hungary for the manufacture of 30,000 Bibles. Six thousand Bibles and 4,000 New Testaments with Psalms have been sent to Yugoslavia. One hundred and fifty tons of paper and funds for distribution work have gone to East Germany. Supplies of Scriptures are on hand for shipment to Russia "as soon as doors for which we are constantly seeking are opened." Steps have been taken to reach nearly twenty million Chinese who are living outside the China mainland in the countries of East and Southeast Asia.

War Prevention Council to Close Doors

The National Council for the Prevention of War, one of the nation's oldest peace organizations, closed its doors on Dec. 31 with the retirement of its veteran executive secretary, Frederick J. Libby. At the height of its activity shortly before Pearl Harbor the Council had a staff of fifty workers in Washington. Since World War II it had been largely concerned with reconciliation and reconstruction in Germany.

Negro Named President Richmond Ministers' Association

Dr. John M. Ellison, the president of Virginia Union University, has been elected president of the Richmond Ministers' Association, an organization of about 430 Protestant and Jewish clergymen. He is the first Negro president of the association, formed in March 1953, by the merger of three white, Negro and interracial ministerial groups.

Another Negro clergyman, the Rev. C. Shelby Rooks, has been elected moderator of the Washington, D. C., Association of Congregational-Christian churches.

Two New Papers Published in Germany

Two new papers, Mirror of the Protestant Church Press and Mirror of the Catholic Church Press, commenced regular publication in Bonn, Germany, in the early autumn. The news items which they select are factual and informative rather than religious or theological. They give information about events within the churches, political questions and important events in art and letters as mirrored in the German-speaking church press.

Quotes in the News

Dr. Henry J. Cadbury, chairman American Friends Service Committee: "I am always impressed by the fact that in the Hebrew prophets it was not religion first and politics afterwards. It was experience of sensitive obedience to social duty and that brought forth in men like Isaiah and Jeremiah some of the great insights in religion. So it was a Quaker, a later prophet, William Penn, again who said, 'Government seems to me a part of religion itself, a thing sacred in its institution and end.'"

Dr. David G. Moses, principal of Hislop College, Nagpur, Central India: "The Christian gospel is either a world gospel or it is no gospel at all. Its universal character is founded on a universal human lack—all men have sinned and come short of the glory of God."

Dr. George F. MacLeod, founder of the Iona Community and visiting professor at Union Theological Seminary: "The validation of radical social passion does not lie in anything that need happen here on earth, but solely in obedience. Whether Jesus Christ comes at this moment or not, we must labor and strive that he may have a more beautiful Africa to come to, a more beauiful East Harlem, a more beautiful Glasgow."



Pierce Brandt

Around 650 men attended the Eastern District of Pennsylvania Men's Fellowship Dinner in October. District projects include gifts to Elizabethtown College, support of Camp Swatara, Lord's Acre and heifer projects, and placement of members. At the speakers' table, left to right, appear John Brightbill, Willis Nolt, Clifford Huffman, Don Jones, John D. Long, Dr. I. Wayne Keller, Dr. A. Stauffer Curry, Dr. A. G. Breidenstine, Ronald Rowland, Harry Meyer, Lester Rosenberger and Edward Stauffer

News Briefs

Police in Philadelphia have joined church and civic leaders in a "Go to Church" campaign for youth to help fight juvenile delinquency. Thousands of posters urging church attendance have been displayed throughout the city by law officials and all city police force members have been asked to use their personal influence to get young people to church.

King Haakon VII of Norway recently granted a private audience to the general secretary of the World Council of Christian Education, Nelson Chappel, during his visit to Norway. Norway reports a fifteen per cent increase in Sunday-school enrollment during the past twelve months. Fifty-six per cent of all the Sunday-school teachers in Norway are men.

The Methodist Publishing House broke all records with its sales totaling more than $18,000,000 during its last fiscal year. The oldest and largest of denominational publicating agencies now operates bookstores in fifteen cities and mail order outlets in twelve, as well as a book publishing unit, the Abingdon Press.

Sixty-nine European refugees arrived by plane at Idlewild International Airport in the first mass airlift of such migrants to be conducted by Church World Service. The refugees were guests of honor at an Eastern Area Church Resettlement Conference, where they were greeted by 150 denominational and interdenominational leaders from 11 northeastern states.

While the United States still discusses the place of television in broadcasting sessions of Congress, the West German Federal Republic continues with televising sessions of the Bundestag. Between October 1953 and October 1954 such TV broadcasts totaled 100 hours and covered 12 transmissions of 8 to 9 hours each.

The annual summer festivals of the Finnish Lutheran lay movements gathered thousands of Finns to praise God with prayers and songs. In addition to these, the various religious societies, foreign mission seamen's mission, inner mission meetings had their own conferences. About 200,000 Finns attend one of these great Lutheran festivals each summer.

Report from . . . Castaner

Eugene C. Carper, Administrator

The following report was prepared as a summary of the year 1953-54 in Castañer, to present to the General Brotherhood Board at their November meeting.



Winona Harvey photo

Shoes received through a shoe distribution are tried out by several children in Castañer. Those who are able pay a small sum for their shoes

The Brethren Service Project of Castaner brings Christian Greetings to the November Board meetings. The project for the first time has a full time Administrator who will serve as a coordinator in drawing together all phases of the work. The work at Castaner is divided into three main sections.

Operational services consist of maintenance, laundry, kitchen, coffee and animal farm, store room, and garden, care of grounds and transportation, and are under the direction of Walter Keiser. The farm is steadily increasing in production of coffee, bananas, minor fruits and vegetables. Our diary herd is reaching top milk production; we have been steadily increasing the number of brood sows. Our plan for next year is a stepped-up program of soil conservation, and an educational program designed to teach natives the proper method of feeding, selecting and housing animals, proper methods of planting, caring and terracing of land to eliminate soil erosion. We plan to make the farm more self-supporting.

Educational services consist of a unit school, academy, community center, and Cerrote (an outreach project in a nearby mountain community). They are under the direction of Jerry Davis. The student body of the Academy has increased from 35 to 52 students. The introduction of a new program of practical high school education in the fields of nurse-aids, dental technicians and commercial courses has been greatly acclaimed by students. These will be scholastically acceptable and accredited. A thorough study of population trends in surrounding second unit schools indicates a tremendous increase in requests for admission to the academy. Next year we will need more floor space or be forced to screen applications for the most promising students. We would like to make the academy more self-supporting. At Cerrote, Sunday school classes have begun; a one room public school opened; a hot lunch program continued; weekly clinics continued; and the second work camp was highly successful. The community center is continuing to improve Christian development for boys and girls. Club work continues and the starting of a teen-age club is anticipated. The trend seems to be toward helping people to solve their own problems.

Health and welfare services consist of the hospital, out-patient department, laboratory, pharmacy, dentist, and material aid. They are under the direction of Dr. Harold Leppink. We have an increasing number of patients, a well-equipped medical set-up, a growing income, five nurses, seventeen nurse-aids. The need is so great however that on a typical day, patients receive only a few hurried minutes of the doctor's attention. There is little time for physical examinations, or time to think or investigate or to talk with the patient. There is great need for two doctors full time. The dental program is now under way and meeting a real need. The material aid work continues to help the most needy with its medical, social work program of home visitation and through the distribution of clothing, shoes, milk and food.

The future program of the project will be affected by the liquidation of the Puerto Rico Reconstruction Agency and the completion of the

nearby dam, perhaps next year. We are working with the Department of Labor studying possibilities of introducing some type of industry. Goals: Extension of publicity; making the project "homegrown;" identifying ourselves with the native population through "fellowship evangelism." There are a vast number of opportunities waiting fulfillment. The morale of the unit is at an all-time high. Whether they will be able to fill these opportunities will depend largely upon the "home front."

We ask Brethren at home to pray for us that we on the field may render worthy service to the cause of Christ.

SELF HELP PROJECTS

Some of the greatest needs at the present time are for items which enable families and individuals in Europe and Asia to become self supporting.

As spring approaches, the need for **seeds** becomes urgent. Seeds are distributed to refugee farmers in Germany and Austria, Greek farmers struggling to rebuild their farms, or farmers in Korea. A pamphlet is available describing the kinds of seeds recommended.

Along with the seeds, there is a constant need for **hand and garden tools.** Many farmers have several times lost all they owned. Many have only enough to exist from day to day, which does not give an opportunity to restock their farms.

Sewing projects are gradually being developed. With sewing machines workers may conduct sewing classes; or machines can be placed in a home or institution for a period of time. There is great need for the old fashioned **treadle sewing machines.** In Greece young girls learn how to sew and in other areas where the Brethren Service Commission works, mothers are learning to sew and are making clothing for themselves and their families. In Puerto Rico, young girls are making clothing for themselves and their families out of colored feed bags sent through the Brethren Service Commission. **Sewing kits** and **sewing supplies** also enable the women to do more for their families.

In addition to the above self help projects, there is still a need for good **used clothing, shoes, bedding, layettes** and **food.** For information regarding any of these projects write: W. Ray Kyle, Brethren Service Center, New Windsor, Md.

AT HOME AND ABROAD

BRETHREN VOLUNTEER FELLOWSHIP

A recent retreat for Chicago-Elgin BVF'ers was held in Chicago at the First Church of the Brethren. M. R. Zigler, director of Brethren Service in Europe, W. Harold Row, executive secretary of the Brethren Service Commission and J. Henry Long, associate secretary of the Foreign Mission Commission, were guest speakers. Approximately 60 attended. Brethren Volunteer Fellowship is composed of former BVS'ers.

BRETHREN VOLUNTEER SERVICE

Applications are being received for the **March Brethren Volunteer Service unit.** Would you, your friends, the young people in your church or others be willing to give a year of volunteer service to the church, beginning March, 1955?

There have been 650 volunteers who have served since the program began in 1948. There are approximately 85 volunteers serving at the present time on the current projects.

Interested people should write to Ora Huston, 22 S. State Street, Elgin, Ill.

GERMANY

Twelve BSC workers attended a two day **Peace Conference** of the Mennonites, Friends, Brethren and International Fellowship of Reconciliation. A very favorable report was given on the visit of the Brethren and Mennonite workers to the English Friends last spring. This visit was so well received, that an exchange visit will take place in the spring with young Friends visiting Mennonite Service work in Germany and the Netherlands.

A recent shipment of **material aid** from the Brethren included 500 lbs. of clothing, 200 pair of shoes, 500 lbs. of dried milk, 400 lbs. of cheese which went to the Sandbostel refugee camp, where **Charles Nichols,** 1-W, works. These supplies fill an urgent need as about 30 new refugees come in each day needing clothing and food. A mobile craft unit has also been made available to this camp for several months.

PUERTO RICO

Four new workers arrived the last of November. They are **Robert** and **Violet Metzler, Edward Whittemore** and **Janice Ebersole.** The Metzlers will work at Cerrote and Ed Whittemore will teach in the Academy. Janice Ebersole will work at the Community Center.

Special **Thanksgiving services** were held at the church on the evening before Thanksgiving. On Thursday evening a Thanksgiving dinner was shared by all project members and several Puerto Rican visitors. The main dish was the famous Puerto Rican delicacy of roasted pig. Following the meal was an inspirational worship service which included slides and songs.



Winona Harvey photo

A recent graduating class of nurse's aids at the unit hospital in Castañer. Besides being a great help in the hospital, this training is very valuable when these young people establish homes of their own



Growth--Necessary Complement of Consecration

Milton C. Early
Morrill, Kansas

SEVERAL summers back, the American Magazine published an article in an attempt to answer the question as to why people do not go to church. The third point in the article states that people have stopped attending church because the church is being replaced in the program of changing a person's character. The article states that "gland specialists, dietitians, psychiatrists and psychologists hold that crime and abnormality are the result of disordered glands, improper nourishment, disease, poverty, ignorance and mental derangement of one form or another."

It is hard to estimate the importance of the basic fact of this statement. But it is just as difficult to prove the replacement of the church in the converting of the soul of man to Jesus Christ. For there are also well fed, socially integrated, and glandularly sound persons who still have not made Jesus Christ and his way dominant in their lives. Such persons find life to be lived for what will contribute merely to the well being of their own lives at the disregard of their neighbor's good. That old story told by Jesus concerning the Good Samaritan keeps coming up with the theological emphasis that if we would gain life we are obligated as our brother's keeper.

We must not, however, entirely disregard the magazine's article. A clipping from the Huntington Christian under the title, Does the Church Falter? gives the following breakdown on why much of our church program fails: 5% of reported members do not exist, 10% cannot be found, 20% never pray, 25% never read the Bible, 30% never attend church services, 40% never give to any cause, 50% never go to Sunday school, 60% never go to church on Sunday night, 70% never give to missions, 75% never engage in church activity, 90% never have family worship, 95% never win a soul to Jesus Christ.

It does not matter just who took time to make this kind of an analysis, but it does matter just what the church does about the existing condition.

We often speak of children as the hope of the world. But it certainly does not take much wisdom to discover that children may be the world's peril as well as its hope. Much depends on how we build into their little subconscious minds the eternal facts of life. Measurement cannot be made of just what the church does for the child, but the church can be very certain that the job which belongs to it is done well.

There are several problems involved in getting the job well done. Our public schools are advancing rapidly in their ability to reach the child. Fewer and fewer children dislike school as a direct result of their efforts. Levels of training are presented to children which match their abilities and interest. The result is easily observable in the outcome of the child's response to the training.

Teaching Techniques

The church must not, dare not, lag in its techniques and materials if it expects to reach the child. With its corps of volunteer leadership and often limited finance, the church frequently is retarded and even obstructed in reaching children. Most of the teachers are adults whose training was in the public schools of a decade or two ago when techniques were much different than now. If the teacher cannot be trained in the modern means of teaching, or if she actually refuses to match in her class the interest-getting techniques of the public school, the success of teaching in the church school is limited just that much. So, the need becomes obvious and often acute. The church must constantly remain alert to the better teaching techniques and materials and to the challenging of the consecrated lives to constant growth in methods as well as dedication to a task. Just how shall this be accomplished?

First, the church must establish a record of doing good work. "Nothing succeeds like success." This is as

M. Edward Clark



Fortunate is the church school teacher whose local church provides magazines, books and other teaching tools for her use as she plans her work and her professional growth. Each church needs an adequate storage place or library for such needed materials

true of the church as it is of anything else. News of failures get around, but so does the news of success, and people like to be a part of a successful group. The teacher who does a good job with her teaching will be known around the country side. She is always the person who, with the nurturing of her Christian growth, applies the best available techniques and materials. She will be acquainted with the homes out of which the children come. She will discover why the child who is becoming an absentee has lost his interest. She will take her responsibility seriously.

The church, however, will not leave her without assistance. Many people in the church who are idle would be thrilled to work if they knew where to take hold. To distribute responsibilities is to lighten the load for the few who so often are overworked. There are short-term responsibilities which can be given to many people who are willing to take short-term work, but who are not willing to be tied down over any length of time. A fine capable person whose talents should be utilized may be asked to serve as an assistant to a teacher, thus making lighter the load of the teacher and under this capable teacher, the assistant often may become one of the leading teachers.

Leadership Opportunities

The second way in which the church may challenge her leadership may be through leadership training. It is not necessary to spend much time here discussing the merits of the leadership training program. The growth-in-service programs such as the Fellowship of Growth-in-Service and the leadership training courses as offered by the Christian Education Commission of the General Brotherhood Board can be of tremendous help. Local councils of churches may also be helpful. Churches in the main have not offered a big enough challenge to their people. One of the biggest phases of the church work is the teaching field, but we must remember that it is not possible to separate the teaching program from the evangelism program. These two go hand in hand. Every teacher should be teaching so to win the child to Christ. Any time he does not use the best possible "tools" for accomplishing this end, he is not serving his master well. It is, therefore, necessary not only to gain training, but to develop a thoroughly Christian attitude toward growth as a leader. Some churches are beginning to set up regulations and standards for active teachers. If a given person is not willing to meet the standard as a teacher or leader, he is no longer considered sufficiently interested and should be dropped from his respective position.

Education—Means of Evangelism

Pointing out that evangelism was connected with teaching was purposefully done and might be considered as another means of challenging churchmen. The word evangelism has been spoiled for many people, as George E. Sweazey points out in his late book. Some folks have come to associate it with the cheap type of religious effort, being used by the unpolished, the uneducated, and the esoteric. This is unfortunate for in the New Testament it is the one word used to announce "good news." Down through the centuries the direction of evangelism has always been, and indeed should continue in its connection with the teaching phase of the church to bring men and women, boys and girls to a working knowledge of the faith and to a fruitful relationship with the church of Jesus Christ. Indeed, if this is not the work of the leadership, and especially the teaching staff of the church, then the church has lost its vision and soon will perish.

This brings us to one more thought. However consecrated a person may appear, when there seems to be nothing which will urgently drive him out into the hedges and byways to seek out those who have missed the way, it is questionable if his consecration has struck deeper than the shaping of the lips. Today people do not seek out the church congregation alone for their social contacts. If that segment of society which ignores the influence of the church is to be reached, the church will have to go out to them. It is sometimes said something like this: "They know we have the gospel here," or "If we live as we should, they will be attracted," or even "We need an evangelist to attract them." That is not the way to look on the problem. Such statements merely reveal the lethargy and carelessness of the church. There are no longer "shortcuts" which will work. We simply have to go out to them, taking the church to the homes, factories and farms—there showing the needs and offering the Christian gospel.

Edward L. R. Elson in his book, America's Spiritual Recovery, points out that America is in the midst of a spiritual awakening where people are showing more interest in the church than ever before. This should challenge us to plan as a Church of the Brethren so that we may take our place in the family of churches and share in the shaping of lives of children in that they may truly become the Christian hope of the world.

Bulwark of Our Faith



General Brotherhood Board
Church of the Brethren
22 S. State St., Elgin, Ill.
Dear Brethren:

Recognizing the urgency of maintaining the personal leadership resources and the printed audio-visual helps of our Christian Education Commission's agencies, as well as Bethany Biblical Seminary's work in the preparation of ministers and missions, I (we) desire to contribute $..... as a Brotherhood Fund gift to become a part of the special Christian Education-Bethany Offering of January 30.

Name .....

St. or RFD .....

City ..... State .....

Church .....

District .....

(Note: The total asking of Christian Education-Bethany Seminary within the Brotherhood Fund is $185,485. This is only 15.4% of the total budget. As this amount represents a minimum need of approximately one dollar per member, we earnestly ask Sunday schools and churches to emphasize an offering goal which averages no less than a dollar per person.)

Notes on the Emerging Church in Ecuador

Benton Rhoades

Sunday, June 27

Today the parents of the mission school children met to lay plans for the annual examination day which will terminate the school year. The main point of discussion was *chicha,* the corn liquor which is the center around which much of the Andean Indian's social life revolves. Since the P.T.A. is an autonomous organization it was possible and quite in place to discuss and decide the matter democratically.

The writer, one teacher, and the evangelicals were the only ones at first to uphold the case for a liquorless school fiesta. The discussion was long and heated. The final decision, reached after more than an hour of debate, was that liquor be banned, that recordings and a film replace the native band, and that each family contribute to the makings of a lunch.

Sunday, July 4

Today has been a great day in the life of the young church, the third baptizing. What a joy to the Tasiguano family to have now a second Indian Christian family in the church which has been largely made up of young people until now. This second family, the Tupizas, have been brought to Christ largely through the testimony of the Tasiguano family and have received instruction while visiting in each other's homes during the past month.

Among those baptized today, one has been a notorious thief in the community. A few years ago, at age sixteen, he robbed the Claude Wolfe home. At their request, he was assigned to the Wolfe family on parole and lived at the mission for six months. More recently he served a term in the penitentiary for other robberies. A few months ago he was led to Christ by a newly baptized layman of the local church. Since that time he has been a great Bible reader and seems to have found great joy in the Christian life. Today, on entering the baptismal pool, he, as well as one other man, asked for the privilege of confession and prayer in the presence of their neighbors—a real testimony to the unsaved who were present.



Baptismal services have been occasions of rejoicing in the young but growing church in Ecuador. On at least five occasions recently the church has accepted new members by baptism

After lunch the baptismal certificates were handed out. On the receipt of his, one new member used this as an opportunity to hand over his first tithe to the church stating that he was convinced of the Biblical teaching on the matter and he with his family expect to practice it from now on.

Sunday, July 18

This has been a day for which to be thankful—examination day ending the fifth year of the mission school in this community.

Early this morning the first parent arrived at the school. It was evident that he had been drinking, He sat down on the church steps and waited.

Almost immediately members of the Parents' Committee began to arrive, rolled up their sleeves, scrubbed out huge brass pots and began to cook—thirty gallons of soup, pickled cow's stomachs, mountains of dry rice, fifty gallons of sweet fruit punch—all paid for by the parents.

The state inspectors arrived at 8:30 and began the oral examinations, grade by grade, which went on until 1:00 P.M. The children were well prepared and made a good showing. The parents were happy. The chapel stage was converted into a classroom, and proud fathers, mothers, and close relatives filed into the chapel as their own little ones were tested on skills and knowledge acquired.

On completion, the Indian president of the parents' group announced that dinner was ready. Everyone ate and drank his fill. Then the party began—a humorous program by the children, conversation, games and a film. All during the day a stream of families trickled into the

school office to enroll their children —returning for another year or entering for the first time.

At 8 P.M. the last families went home, carrying the handcraft articles made by their little ones. The parents were sober, happy, and not a few were saying, "Let's do it this way next year." What a joy to feel that maybe another small step was taken today toward acceptance of a more wholesome way.

July 31

As I think back tonight over the past month, two things seem outstanding in the life of the church. One, series of meetings on the organization and function of the church; and two, the working out of the local church's first budget. The church dealt with the various public services and their purposes, also reorganization of the Sunday school including finer grading of classes, and the appointment of more national teachers. Three evenings were spent on a study by the entire membership of stewardship, the tithe, and church finance. The tithe, which has customarily been exacted by force in these parts, we found was still considered by the young Christians as an abuse, a systematized method of exploitation on the part of the priest who sent his man "Friday" with a burro and large bags at harvest-time to collect. Now, to find the tithe taught in the Bible and the progressive practice of stewardship among God's people, was for them an amazing discovery.

On the last evening the little church adopted its first budget with the whole membership present and ample discussion on each point. It is as follows:

	Sucres	Dollars
Pastor's salary	3,000.	$180.00
Building fund, future church	1,500.	90.00
Charities	500.	30.00
Church fiestas (social)	400.	24.00
Furniture (table)	200.	12.00
Love feast and communion	73.	4.50
Community recreation	105.	6.00
Miscellaneous	50.	3.00
	6,828.	$349.50

August 31

The outstanding happening of this month has been the unexpected awakening in the village of interest in the Gospel. The village of Calderón, two miles from the mission, is populated by Spanish and *mestizo* families who live from their land-holdings, from Indian trade, especially in liquor, and from legal and political fees collected from the Indian. The mission has not made any attempt to serve the people of that community, partly because we have enough to do among the Indians, and partly because it is a Catholic stronghold being overshadowed by a large church and by the ministrations of a full-time priest.

Suddenly, out of this village, groups began to drop in to visit. These visits, though beginning as neighborly calls, always ended up on Bible and religious subjects. These occasional calls have turned into regular classes two nights a week. The attendance in these classes is from seven to ten people and it seems likely that it will lead to additional baptisms in the church.

October 3

Today the church held its fourth baptismal service. It is two years since the first baptisms and the number of national believers totals twenty-six. It was a day of rejoicing with more than seventy in attendance. Among the applicants were one Indian family and four "whites" from the Spanish-speaking inquirer's class in the village and a young carpenter and wife from a neighboring community. The Indian applicants this time received the major part of their baptismal instruction from the Indian pastor and in their own language. The local church is now interracial, a situation which may not be easy, but which, if successful, will be a real step forward for Ecuadorian Protestantism.

October 4

Though these notes are concerned usually with the evangelistic phase of the work in Ecuador, it seems in place to report that today the new school year opened with seventy children enrolled. During the vacation months the school has faced strong opposition dealt out by the local priest and a group of Colombian nuns. This religious order was brought to our community several months ago to check the evangelical influence of our mission school. The nuns live at the head of the lane which leads to our school. There they operate a school also. They attempt to control the entrance of families and, by visiting, to spread fear among those who insist on educating their chuldren with us. During the summer we have also kept visiting in the Indian homes, attempting to keep the people's confidence and keep alive their resolve to educate their children. The struggle is well-known in both liberal and conservative political circles and has even received comment on the floor of Ecuador's Congress. Today, with a healthy increase over last year's enrollment, it would seem we are winning. But the enemy will not rest from his purpose of a fight against the school which is to him a threat not only to the existing religious system, but to the economic control of the poorer class as well.

The opening day activities consisted of the payment of tuitions and purchase of supplies by the parents, the organization of the P.T.A., initiation of the adult literacy campaign, and an agricultural demonstration given jointly by Rolland Flory and the newly organized agricultural extension service of the government.

The staff of the school this year is made up of four full-time national teachers plus the missionaries and native artisans from within the church who will teach various trades an hour or two each week.

October 17

Today, in his weekly report, pastor Pedro told how on Thursday he was visiting in a nearby Indian community. He had taken large Bible pictures to aid his teaching. While teaching in one of the homes, a lady from the village of Calderon entered the house and begged him to give her one of the pictures, feigning an interest in the Gospel. Taking advantage of the fact that Pedro must pass her house on his way home, the lady hurried back to the village and stirred up a group to attack him. Of this Pedro knew nothing.

When he was walking home a little later, the lady who had asked for the Bible pictures met Pedro outside of her home and invited him in to talk about the Gospel. Inside he met a drunk who had been brought there to beat him. A blow dealt by the drunk in an unguarded moment knocked Pedro down and caused him to drop his Bible pictures, which the others picked up, ripped to pieces, and burned. Pedro began to speak to them of the love of God and how it manifests itself in love for one another—even our enemies. He continued to preach to them until they would hear no more. Then he went on his way amidst threats of burning, beating and death if he should again preach the Gospel in that village.

Today Pedro said he was telling this to the "Brothers" so that all could rejoice that the Word was preached among its enemies and to request prayer for those who had attacked him. Also he asked for a new roll of Bible pictures.

Edited by Alberta Yoder

Detroit Adjusts to Program of Action

CITY church work is very important, profitable and strategic. We need and must have strong churches in our urban areas, for these areas are growing very rapidly. Jesus was interested in the city. He went to the cities to preach. He wept over Jerusalem. And Paul sought out the great cities in which to preach.

So why have the Brethren avoided the cities? There was a time when Brethren thought that they could not do city work. We were told that we are a rural church, with the results that over the years we have developed an inferiority complex toward city church work. True, we have had many failures in the city. We likewise have had many failures in the country. A number of reasons could be enumerated for our failures, but we shall endeavor to set forth a positive program of action, a program that is working in many places. We see now we can go into the city parish and succeed by putting on a good, positive, up-to-date program. It is not easy, for we are not known. We must earn our way. Whereas some of the larger denominations are already established at least in the minds of the people.

I have been asked to write about Detroit. There was one church up to 1950. The city was growing rapidly. The members were widely scattered. Many would drive twenty-five miles through heavy traffic. Many were being lost. Something needed to be done. It was a killing job for the pastor to drive all over this tremendous metropolitan area. After much consideration it was decided to sell the old church building and parsonage and move into suburban areas and build two churches instead of one.

From the standpoint of attendance and interest it is paying off. Both churches, First church located on the east side of the city and Trinity on the west side now each have an attendance higher than when they were together in one church. We now have two good churches each served by its own pastor and yet there are people driving from fifteen to twenty miles through city traffic. More churches are needed.

Now let us see some of the problems to be met as well as the opportunities. One of the first problems is location. In the cities now, we are working with the city and state councils of churches in the matter of extension and planning. We must find a place that is not overchurched. This location is investigated and then assigned to the denomination asking for it. Once you get your assignment it will not be violated by any major denominations. This is a real advantage. Then in most cities enough space must be purchased for off-street parking. After we have our assignment then we must minister to the needs of the people of the community.

This introduces another problem for the Brethren. Should we hold fast to Brethren traditions in polity and order? Or should we revise our membership requirements to receive others who are Christian and yet have not had our method of baptism? We took the broad view and are receiving members in full fellowship on confession of faith and the presentation of a church letter. We are finding no difficulty here. Parents come by letter but when the children come into the church, they are baptized. We have discovered that the spirit of a member is far more important than rites or ceremonies. Feet washing and supper at communion is a strange thing to people who have never heard of it. That problem has been solved by having four communions a year at morning worship using the bread and cup. These can be most beautiful and helpful services when properly studied and administered. Let the communion be the sermon, building it to a high point with meditations, scriptures and music. We still have two love feasts a year and the dual method is proving most satisfactory and beneficial to all.

If we plan to do effective city work we must face our task realistically. Our methods must be up to date. Worship must be beautiful, orderly and well planned. The idea that we should not do certain things because other churches do them is a bit narrow and a little ridiculous. In the past our church, in order to be plain and simple, has been so severely simple that we have bordered on the crude. The city pastor should study up-to-date worship helps, materials and methods, attend classes and workshops promoted by the Council of Churches in order to beautify and to make his worship programs attractive. For we have found that people respond to this type.

Getting acquainted is one of the first things to do in a new community. So the conducting of a survey is imperative. Make sure your cards carry the information desired about each family, then file these for future reference. The callers should have a brochure with full information about the church, its leadership and program. Monthly fellowship dinners at the church sponsored by the Fidelis Club (a group of younger women of the church) have been highly beneficial. Emphasis is placed on fellowship rather than money making. No charge is made for the meal but a free-will offering is received as they leave. An invitation is sent to all in the community who have expressed an interest and when they come, we try to be friendly and get them acquainted with others in the community and in the church.

A monthly parish paper is exceedingly helpful. It is a regular monthly visitor that goes into each home. It carries all the activities of the church and the various organizations and promotes the total program.

Our Mother's Club purchased and dedicated to all the mothers of the church a public address and chime system. This provides tower chimes which ring out the gospel message every day. This can be heard many blocks from the church in every direction and is most appealing and attractive. There is also a beautiful life-size picture of the Christ, "Come Unto Me," lighted automatically,

which can be seen by every passer-by on the street.

Another helpful method of acquainting the people with the church is through Sunday-school classes, junior and adult choirs and various clubs. A church must be a fellowship or it is not a church. Visitation in the homes by the church school teachers, the deacons and others has resulted in increased interest and attendance and a growing friendliness to the church.

While the problems and opportunities are many and great the need is tremendous. Church denominational barriers are getting thinner. People are interested in a church close at home; so a friendly church with a good program has a real opportunity.

Working closely with the city Council of Churches is very important for most of these have a good reputation and people respect those churches which work with them.

Obituaries

Beam, Howard A., son of Samuel W. and Ephia M. Beam, was born at Dixon, Ill., Jan. 11, 1875, and died Aug. 29, 1954, as the result of injuries received in a car accident. He was a faithful member of the church. Surviving are his wife, Beulah, six children, nine grandchildren, three great-grandchildren, three sisters and one brother. Burial was in the Evergreen Home cemetery.—Homer D. Kimmel, Holmesville, Nebr.

Beam, Robert C., was born April 23, 1886, and died July 17, 1954. Besides his wife, Ann M. Beahm, he is survived by three children and two grandchildren. Funeral services were held in the Waterford church by Bro. Heckman. Interment was in the Green Mt. cemetery.—Deloris McConnaughey, Ligonier, Pa.

Brumbaugh, Rhoda Sell, daughter of Jacob and Mahala Sell Koontz, was born Nov. 19, 1871, at New Enterprise, Pa., and died Dec. 3, 1954, at her home. On Feb. 25, 1891, she was married to Aaron H. Brumbaugh. She was a faithful member of the Martinsburg church, the Friendship Sunday-school class and the aid society. Surviving are three daughters, nine grandchildren and fourteen great-grandchildren. Funeral services were conducted in the Martinsburg church by her pastor, Bro. Roy S. Forney, assisted by Bro. C. O. Beery. Interment was in the Koontz cemetery—Mrs. C. O. Beery, Martinsburg, Pa.

Churchey, J. Garfield, was born July 14, 1883, in Maryland, and died Oct. 7, 1954, at his home in Johnstown, Pa. In December 1904 he was married to Lucy Belle Mishler who preceded him in death by a few months. For many years he was a member of the church. Surviving are ten children, twelve grandchildren and one great-grandchild. Funeral services were conducted by his pastor, Bro. Alfred Replogle.—V. Grace Clapper, Johnstown, Pa.

Cover, J. H., was born Oct. 22, 1852, and died Nov. 13, 1954, at the home of his daughter with whom he made his home for a number of years. For more than fifty years, he served as a deacon in the church. On Dec. 19, 1879 he was married to Anna C. Baker who died in 1926. Surviving are three children, three grandchildren and six great-grandchildren. Funeral services were conducted by the undersigned and Bro. Ray Harris in the Surrey church. Interment was in the church cemetery.—D. A. Miller, Minot, N. Dak.

Cullers, Dora Catherine, daughter of James R. and Mary M. Whetsel, was born June 20, 1899, and died Nov. 11, 1954. On May 26, 1917 she was united in marriage to Ernest Cullers. To this union were born eight children. She was a faithful member of the Fairview church. Survivors include six children, and eleven grandchildren. Funeral services were conducted at the Fairview church by Bro. D. B. Spaid, assisted by Bro. Ross Speicher. Interment was in the Fairview cemetery.—Mrs. Homer Knotts, Gormania, W. Va.

Davis, Lisle Speer, was born Aug. 30, 1902 in Vandergrift, Pa., and died Nov. 10, 1954, in Indiana, Pa. Services were conducted in the Robinson funeral home. Indiana, Pa., by Bro. Carl Yoder. Interment was in the Oakland cemetery.—Mrs. Howard M. Kimmel, Shelocta, Pa.

Dittman, Elsie Milinda, wife of Raymond L. Dittman, died at her home near Empire, Calif., Oct. 9, 1954, at the age of sixty-three years. She became a member of the church early in life. Surviving are her husband, and three daughters. Memorial services were held in the Franklin-Downs funeral homes, Modesto, Calif., by her former pastor, the undersigned, assisted by Harley Stump, pastor of the Empire church. Burial was in the Lakewood Memorial Park near Empire.—M. S. Frantz, Empire, Calif.

Evans, Lydia Forney, daughter of Samuel and Catharine Forney, was born July 19, 1868, and died June 25, 1954, Kearney, Nebr. She united with the church at the age of thirteen years. In 1886 she was married to Thomas Evans, who preceded her in death. Surviving are two sons, one daughter, nine grandchildren, ten great-grandchildren and one sister. Funeral services were conducted by Foster Myers. Burial was in the Kearney cemetery.—Mrs. Russell N. Johnson, Kearney, Nebr.

Forney, Mrs. Ellen, widow of Milton G. Forney, was born July 15, 1866, and died Nov. 4, 1954, at her home in East Petersburg, Pa. She was the daughter of Phares P. and Amanda Minnich Swarr. She had been a member of the East Petersburg church for sixty-five years. Surviving are four sons, twenty-eight grandchildren and thirty-nine great-grandchildren. Funeral services were conducted in the East Petersburg church by the home ministers. —Edith Eichelberger, East Petersburg, Pa.

Fry, Mary Ella Dorrance, daughter of J. G. and Florence French Dorrance, was born Oct. 27, 1872, and died Oct. 19, 1954, at her home near Holmesville, Nebr. She was united in marriage to William T. Fry on Oct. 15, 1896. In her early youth she united with the Presbyterian church, but later became a member of the Church of the Brethren. Besides her husband, William T. Fry, she is survived by five children, eight grandchildren, seven great-grandchildren, three sisters and three brothers. Memorial services were held in the South Beatrice church. Burial was in the Brethren cemetery.—Homer D. Kimmel, Holmesville, Nebr.

Getts, Emma Ann, daughter of Mr. and Mrs. George Rowe, was born in De Kalb County, Ind., and died at the home of a daughter in Hudson, Ind., Nov. 29, 1954, at the age of eighty-two years. She was a member of the Pleasant Chapel church. Surviving are three daughters, four sons, thirty-three grandchildren and twenty-nine great-grandchildren. Burial was in the Fairfield cemetery. — Ocie Hamman, Corunna, Ind.

Gindlesperger, Elisabeth, daughter of Henry and Julie Ream Howard, was born Aug. 22, 1870, in Johnstown, Pa., and died in Johnstown, Pa. She was a life-long member of the Roxbury and Moxham churches in Johnstown. On Nov. 28, 1899 she was married to Joseph Gindlesperger. To this union were born four sons and three daughters. Besides her husband she is survived by three sons, three daughters, twenty-seven grandchildren and thirty-one great-grandchildren. Funeral services were conducted by her pastor, Bro. D. Alfred Replogle. — V. Grace Clapper, Johnstown, Pa.

Goodman, Melvin Asa, a life-long resident of Empire, Calif., died at the age of sixty-three years. In 1910 he was married to Bertha Raymer. To this union were born eight children. He was a member of the church. Besides his wife, he is survived by three sons, two daughters, eight grandchildren and two great-grandchildren. Memorial services were held in the Shannon mortuary, Modesto, Calif., by the undersigned and Harley Stump. Burial was in the Lakewood Memorial Park near Empire.—M. S. Frantz, Empire, Calif.

Hess, Henry L., died Nov. 27, 1954, at the age of eighty-one years, at the Neffsville Brethren Home. In 1913 he was elected to the ministry in the Chiques congregation and was ordained as elder in 1924. He assumed the office of steward for the Neffsville Home in 1935 and remained there until 1940. He also served in the ministry at the West Conestoga and East Fairview churches. For the past five years he has been a resident of the Neffsville Home. Surviving are two daughters and three sons. Funeral services were held at the Beck funeral home and at the East Fairview church by Elders David Gibble, J. Norman Weaver and the undersigned. Interment was in the Chiques church cemetery.—H. A. Merkey, Manheim, Pa.

Hiltabidel, Nancy, daughter of George H. and Susan Allen Sharp, was born April 26, 1868, in Ollie, Iowa, and died Nov. 16, 1954, at the home of a daughter in Santa Barbara, Calif. At an early age she became a member of the church. On May 27, 1890 she was united in marriage to William E. Hiltabidel. To this union were born eleven children. She is survived by five children. Funeral services were held in the Peacock-Green mortuary chapel in La Junta, Colo., by Bro. Frank E. Nies. Burial was in the Fairview cemetery, La Junta.—Mrs. O. C Frantz, Rocky Ford, Colo.

Hoffman, Edna Shadrach, daughter of B. F. and Emma Kate Anthony Shadrach, was born near Paramount, Md., and died Nov. 14, 1954, in Hagerstown, Md., at the age of seventy-two years. She was a member of the church for fifty-eight years, serving as deaconess in the Welty church for many years. Surviving are four sisters and one brother. Funeral services were held in the Grove funeral home by her pastor, Bro. John Rowland. Burial was in the Green Hill cemetery, Waynesboro, Pa. —Esther V. McCormick, Highfield, Md.

Hoover, William Henry, son of Elder and Sister John J. Hoover, was born Feb. 27, 1868 in Henry County, Ind., and died Nov. 7, 1954, at his home near Rocky Ford, Colo. He was a member of the Rocky Ford church. On March 4, 1893 he was united in marriage to Emma Morris. To this union were born seven children. Besides his wife, he is survived by six children. Funeral services were conducted at the Urtick funeral home by his pastor, Bro. Frank E. Nies. Interment was in the Hill Crest cemetery. — Mrs. O. C. Frantz, Rocky Ford, Colo

Houpt, Charles D., was born June 20, 1898, in Ligonier Township, Pa., and died Sept. 19, 1954. He was a member of the church for a number of years. Surviving are his wife, Edith M. Houpt, and four children. Funeral services were held on Sept. 21. Interment was in the Ligonier Valley cemetery.—Deloris McConnaughey, Ligonier, Pa.

Howell, Hattie Harrell, was born Sept. 16, 1897, and died June 10, 1954, in Burnsville, N. C. At an early age she was baptized into the church fellowship. Surviving are one son, one daughter, two grandchildren, her mother, one brother, two sisters, and three stepbrothers. Services were conducted by Bro. Alderman in the funeral home chapel. Burial was in the Fairview cemetery.—Mrs. J. S. Moody, Greenmountain, N. C.

Church News

Southwestern Kansas

Eden Valley—Elder Earl Frantz and Elder Earl Jarboe officiated at the installation of Mr. and Mrs. G. G. Adamson, Mr. and Mrs. J. A. Miller and Mr. and Mrs. Bryce Miller into the permanent office as deacons, and at the ordination of the pastor, Russell E. Jarboe, and his wife to the eldership. A special dedication service was held for the new Brethren hymnals which were presented to the church by the Oscar Miller family and for the new piano which was given by the Gilbert Sayler family. One evening the Cotton Blossom Singers from Piney Woods, Miss., presented a concert in our church. At our fall council meeting church and Sunday-school officers were elected for the coming year. Harvest Sunday was observed with Bro. Harry K. Zeller, Jr. of McPherson as the afternoon speaker. Mrs. G. G. Adamson and Mrs. Russell E. Jarboe served as delegates to district meeting. The basement entrance to the church has almost been completed by the trustees with the help of the men's group. The men also recently bought new chairs for the church and purchased and erected a church sign in front of the church. Nov. 28 was the fifty-first anniversary of the Eden Valley church on its present site. Raymond L. Flory of McPherson College was guest speaker for the morning service. The afternoon service provided a time for reminiscing and the reading of greetings from former pastors.—Mrs. Russell E. Jarboe, St. John, Kansas.

Northern Missouri

North Bethel—Installation services were conducted for our new pastor and his wife, Brother and Sister Vernon Merkey, by Elder Eugene Gnagy. At an earlier time the church aid sponsored a kitchen shower for the Merkeys. Miss Lila Beth Huiatt, who recently returned from a Brethren work camp in Europe, gave a report and showed colored slides of her work in the camp. Our church had the largest representation in years at the district conference. Delegates were Mrs. Edwin Fiehnnan, Mrs. Edwin Prather and Mrs. Leroy Andes. The youth choir under the direction of Mrs. Ruth Duncan has special numbers for each worship service. —Ruby Driver, Mound City, Mo.

Oklahoma, Panhandle of Texas and New Mexico

Bartlesville—Bro. Alvin Klotz visited in our church. We held our regular council meeting Sept. 19 with Bro. Sam Garber in charge. Sunday-school and church officers were elected for the coming year. Home-coming day was observed Oct. 24 with a dinner at the noon hour. Our love feast was held on the evening of Oct. 31 with Bro. Garber in charge. On Nov. 5 Harl Russell gave a talk on stewardship. Our Thanksgiving program was presented Nov. 21. Each Thursday the women's work group serves dinner in the church basement.—Mrs. T. J. Larmore, Bartlesville, Okla.

Texas and Louisiana

Roanoke—We held our love feast on World-Wide Communion Sunday. The women's work group made up and packed layettes and girls' skirts. Our church joined with the Evangelical United Brethren church for Thanksgiving services which were held at our church on the evening of Nov. 24. The district board met at our church to plan the program for next year's district meeting. A fellowship meal was enjoyed the evening of Nov. 17, celebrating the November birthdays. Brother and Sister Kline of La Verne, Calif., were with us on Nov. 28. In the evening Bro. Kline showed pictures of Brethren Service work in Germany and pictures of the Holy Land. Our church council was held on Dec. 12. —Mrs. Johnnie L. Morse, Iowa, La.

Northern Illinois and Wisconsin

Chicago, Douglas Park—We have been collecting clothing for relief and the children made friendship kits for overseas. At our fall council meeting, Bro. James Beahm was elected elder for a period of three years. The young adult class is paying for our new pulpit furniture as a project. Our pastor, Earl Zimmerman, built the furniture for us. Week-day church school is held for the children. The members have been decorating the entire church. The fall revival meetings were held in October with Bro. A. H. Miller of Akron, Ohio, as evangelist. As a result seven people were baptized into the church and twelve rededicated their lives. Our mid-week prayer meetings have increased in number and interest. The women's work had a fall sale and dinner in November. A play and program were presented at Christmas time.—Mrs. Thelma Shirky, Chicago, Ill.

Dixon—The three women's organizations of the church have united into one group. Our new pastor, Bro. Don Snider, and his family shared colored pictures of the Brethren Service work in Europe at a reception in their honor. Bro. M. R. Zigler recently gave a message concerning the World Council of Churches meeting which was held at Evanston. At an evening meeting reviews of the various summer conferences and camps were given by those persons participating in them. We observed World Communion Sunday with our love feast and communion service. Week-day Christian education classes are again being held in the grade schools. During the last year our net gain in membership has been twenty-two. Each month the women's society has a work day, a work night and a regular meeting. The women have quilted, made packets, comforters, cancer dressings and delivered Thanksgiving baskets. They will continue the support of a missionary's child. The David Wieands talked concerning their trip to the Holy Land. Many of the Sunday-school classes visited and presented Thanksgiving baskets to the shut-ins.—Mrs. Dwight Butterbaugh, Dixon, Ill.

Franklin Grove—Bro. Leland Blocher has been elected our Sunday-school superintendent for the coming year. Bro. O. D. Buck was retained as our elder. In October we had a week of evangelistic meetings with Bro. Kenneth I. Morse of Elgin as our evangelist. At this time two persons were baptized and two received by letter into our church fellowship. Our church participated in the community choir with the Methodist and Presbyterian churches in presenting a Christmas cantata. Frances Miller is serving a year in BVS. A school of missions is being planned for the month of January.—Mrs. Norman H. Brumbaugh, Franklin Grove, Ill.

Southern Illinois

Peoria—We had our business meeting and adopted a new church organization plan. At this business meeting Brother and Sister George Snoke were called to the office of deacon and deaconess. The district demonstration school was conducted in September for all children workers. Member enlistment teams called on all members and friends of the church. Our communion service was observed Oct. 2. Brother and Sister Baldwin attended regional conference. In the absence of the Baldwins, Brethren Merle Stutsman and William Giles were in charge of our services. The ladies of the church are collecting children's clothing for parcels for peace. On Oct. 26 the West Bluff Union of the W.C.T.U. met at our church for their annual fellowship supper. On Oct 31 a committee of two laymen, Charles Holsheiser and Wayne Brown, visited our church. Five ladies from our church attended the women's work workshop at Canton on Nov. 11. The young people are contributing a bulletin board for the church lawn. The women's work group is making comforters for relief. On Nov. 14 two of our laymen visited the Canton church and two from Champaign visited our church and talked during the Sunday morning service.—Mrs. George Snoke, East Peoria, Ill.

Middle Indiana

Liberty Mills—Work is progressing on the addition and remodeling of our church building. Bro. Cletus Myers of Defiance, Ohio, conducted our revival meetings Oct. 4-17. Four persons were baptized into our church. Our home-coming services were held Oct. 3 with Bro. Samuel Harley, district fieldman, as guest speaker. At a recent council we elected two new deacons, Foster Bruch and Edgar Gump. At our August council, Bro. Russell Bollinger was elected as elder for the coming year. Our women's work contributed layettes for the relief project of the district and handkerchiefs for Haiti. The women also canned food for the Mexico Brethren Home. Three young people from our church attended the National Youth Conference. Recent speakers have included Arthur Morris, T. Wayne Rieman and Ruth Mary Haliday. Several from our church atttended the workers' training school at Manchester College.—Mrs. Bertha Taylor, North Manchester, Ind.

Northern Indiana

Pine Creek—Bro. Ernest Bowman conducted a week of evangelistic meetings during the month of October. Ten persons were baptized into our church fellowship. During September and October the adult Sunday-school classes participated in a visitation campaign. We are having an increase in attendance for Sunday morning services. The father and son banquet was held on Nov. 26. Our men's chorus has been kept quite busy. The ladies' aid made applebutter and mince meat. Our women are quilting and making comforters for relief. The sewing circle sews for Puerto Rico each month. The intermediates presented the peace play, The Friendly Kingdom, at an evening service. They also gave the play at their sectional conference on Dec. 5.—Mrs. Orville Buss, North Liberty, Ind.

Wawaka — Our 100th anniversary was celebrated with a three-day program climaxed on Sunday, Sept. 12 with two addresses by Baxter Mow of Chicago. The first of September our pastor, Buryl E. Hoover, began his thirty-third year of service with us. Six were recently baptized into our church fellowship. The Sunday school is growing steadily. The average attendance is about twenty more than it was a year ago. The entire church participated in giving Christmas gifts of food and dry goods for people of other lands. The aid society recently knotted eight comforters. At the family night program on Dec. 12, we had a pot-luck supper and an illustrated lecture by Sister Nettie Weybright. Arthur F. Morris and Eldon Evans were recent guest speakers in our church.—Mrs. M. L. De Pew, Ligonier, Ind.

Northeastern Ohio

Akron, Eastwood — Our church was host for the Goodyear Heights community Thanksgiving services on Thanksgiving evening. Sister Goldie Swartz, missionary from India, was with us recently for Sunday morning and evening services. Bro. Kenneth Long of Union City, Ind., was our evangelist for our fall revival meetings. A new junior high group under the leadership of Sister Merel James have been organized, meeting on Sunday evening before church service. Our young people's group also meet on Sunday evenings with Brother and Sister Joe McCleland as their advisors. The ladies' aid has been making children's clothing and com-

forters for relief. A reception was held in November honoring our pastor and his wife, Brother and Sister Wilmer A. Petry, who were celebrating their twentieth anniversary with our church and their twenty-fifth wedding anniversary. We have received one new member by baptism and one by letter. — Mrs. P. J. Remsburg, Akron, Ohio.

Baltic—Since our last report five persons have been baptized into our church. Our church met in regular council with Elder W. D. Fisher presiding. Bro. Harlan Grubb of Louisville, Ohio, was elected elder for the coming year. Bro. W. D. Fisher and Bro. Edward Hepfer, retired elders of our congregation, were presented certificates of merit by the congregation for having faithfully served more than fifty years in the ministry. Our delegates to district conference were Mary Stantz and Mable Trachsel. A member of the Gideon Bible Society was with us for a service. The Guiding Light quartet of Rittman, Ohio, was with us for an evening service. At our family night service in the Sugarcreek house the film, Forward With Christ, was shown. A rally day service was presented at Sugarcreek on Oct. 10. In the absence of our pastor, Bro. Guy Beach from Akron was with us. Our pastor, Bro. Guy S. Fern, attended regional conference at North Manchester. The church purchased 100 steel folding chairs for the Sunday-school room. Our revival meeting was held Nov. 1-14 with Bro. Alvin S. Cox as evangelist. Love feast was observed Nov. 14. The ladies' aids have been sewing for relief.—Mrs. Guy S. Fern, Baltic, Ohio.

Southern Ohio

Brookville—Two persons were baptized into our church as a result of the evangelistic meetings which were conducted by Bro. James H. Beahm of Chicago. Our women had their annual fellowship dinner with the evangelist and our pastor, and an all-day sewing meeting. Our church is now supporting Bro. Owen L. Shankster in Garkida, Africa. Guest speakers have been Rev. David H. Dean of the Presbyterian church from the Ohio Temperance Union; and Bro. I. D. Leatherman of Elgin, Ill. Mr. J. L. Baker, principal of our local school, has also been a recent guest speaker. Communion and love feast were observed on World Communion Sunday with Bro. Moyne Landis, district executive secretary, officiating. Several of our young people attended the National Youth Conference. The life and leadership school for this district of Dayton Federation of Churches was held in our church. Union Thanksgiving services were held at our church with Rev. Walter Arnold, pastor of the E.U.B. church, bringing the message. Janet L. Miller, who served at Castañer, Puerto Rico for her BVS project, has returned home.—Mrs. W. Russell Miller, Brookville, Ohio.

New Carlisle — Since our last report seventeen members have been received into our fellowship by letter. Seven babies were dedicated at special services. A special dedication service was held for six heifers which were sent for relief. During the absence of our pastor, Bro. Moyne Landis preached for us. Eight young people accompanied by their adult advisor and Bro. Harley attended the National Youth Conference. Clothing, grease and soap were sent in our last shipment of relief materials. A music institute was held in our church with Bro. Clyde Holsinger of Manchester College as director. On Oct. 24 Mr. Linton Wood of Columbus talked on the work of the Gideons. Brother and Sister Harley attended regional conference at Manchester College. A number from our church attended the district conference. The CBYF began holding services each Sunday evening. Bro. Moyne Landis was with us for a series of evangelistic services. Union Thanksgiving services were held in our church with Rev. R. P. Ditmer of the United Missionary church as speaker. On Dec. 12 the young people presented a play. At our evening service on Dec. 19, Christmas music was provided by both of the choirs and a candlelight service was held with our White Gift offering being presented at this time. The district youth conference was held in our church. — Mrs. Nora Funderburg, New Carlisle, Ohio.

Pleasant Valley—Our pastor and his wife, Brother and Sister E. S. Hollinger, attended regional conference at North Manchester. District conference delegates were Bro. Clarence Livingston and Sister Bessie Carey. Installation services were held for two of the three recently chosen deacons. Four of our young people are attending Manchester College. Recently we received three new members to our church by baptism and two were reclaimed. Our communion service was under he leadership of Bro. J. M. Moore and Pastor E. S. Hollinger. Our women's work group is doing relief sewing and folding bandages for our local hospital. On Nov. 24 we were host church to a community Thanksgiving service. We held our seventh annual hymn sing on Nov. 28.—Wretha Price, Union City, Ind.

Sidney—Our church held a vacation Bible school for a two-week period. We have been busy during the past year remodeling our church basement and installing new furnaces. A number of our young people attended Camp Sugar Grove during the summer. Officers were elected at our council with our pastor, J. C. Inman, re-elected as our elder. World Communion Sunday was observed on Oct. 3. Our pastor attended regional conference at Manchester College. At a missionary meeting Mrs. Roscoe Inman showed pictures of the Kassel House in Germany. Richard Helman, Paul Kies and Mrs. Paul Noffsinger were delegates to district meeting at the Salem church. An evangelistic committee has been appointed and plans are being made for a program of personal evangelism from the first of the year until Easter time. Our youth group recently entertained the Miami County CBYF. A family night was held in the church basement on Nov. 21. — Mrs. Homer Kies, Sidney, Ohio.

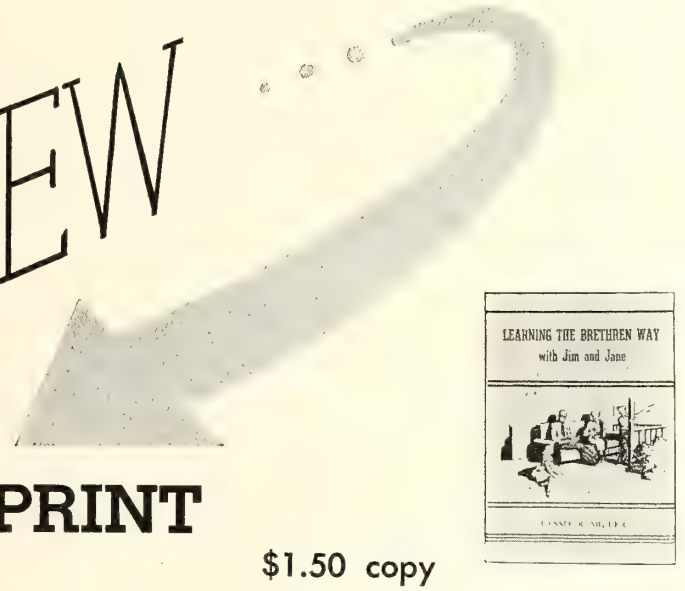
North Atlantic

(S. E. Pennsylvania)

Pottstown—Our fall council meeting was held Sept. 15. Bro. Howard Keiper of the Coventry church continues as our elder. Three new deacons were elected—Brother and Sister Paul Keyser, Brother and Sister Ralph Powell and Brother and Sister Francis Noble. Rally Day was observed with Bro. Galen Kilhefner of Elizabethtown as speaker. Our Sunday-school attendance has shown a marked increase over the past year. Brother and Sister Hoffman served as delegates to district meeting. Our annual fellowship supper was held Nov. 11. The men of the church have improved the basement by painting the ceiling and laying asphalt flooring.—Anna Frey, Pottstown, Pa.

Eastern Pennsylvania

Elizabethtown—Vernon Belser and Harold Daveler, both students at Manchester College, were licensed to the



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ministry. Wilmer Hurst was installed as pastor at the Stevens Hill church. Swatara Hill held a week of evangelistic meetings with Bill Longenecker as evangelist. An institute for workers with children began Sept. 26 and continued for six Sunday evenings. Our congregation is cooperating in the community Weekday church school on released time from public school. On Oct. 3 Mrs. Albert Gray was installed as our director of Christian education. Covenant cards were signed by 557 persons at two identical love feasts on Nov. 7. Recently a new pulpit Bible, a gift from the children of our vacation school, was dedicated, and Nevin Fisher directed the Elizabethtown College chorus in a hymn and anthem concert. Progress is being made on our new church building. Brethren students and choirs from the BSCM conference were guests over Thanksgiving with Bro. Edward K. Ziegler bringing the morning message. Moderator A. Stauffer Curry was guest speaker in our church on Dec. 5. Our Christmas offering was received and dedicated on Sunday, Dec. 12. Our school of missions during the month of January will include Dr. and Mrs. Paul Petcher, Africa; Rev. Inayat Masih, Pakistan; Bro. Donald Shank of the Drexel Hill church; and Dr. F. S. Carper, reporting on Brethren Service in Europe. — Mildred B. McDannel, Elizabethtown, Pa.

Fredericksburg — Promotional exercises were conducted at the close of the Sunday-school period on Sept. 26. Recently Richard Hackman of East Petersburg was speaker at the evening temperance program in the Meyer church. Rededication services were held Oct. 10 for the Moonshine church. Guest speakers were Elmer Moyer of Indian Creek, bringing a German message, Iram Lentz of Lebanon, and two ministers of Zion's Children Church. Charles M. Bieber, missionary on furlough from Africa, talked at a special service in the Meyer church on the evening of Oct. 14. Our fall love feast was held Oct. 16-17 in the Meyer church with Joseph N. Cassel of Mingo and Herbert Wolgemuth of Chiques as visiting ministers. Seventeen of our CBYF members held a retreat at Camp Swatara. Robert Byerly of Elizabethtown College spoke at the Christian education service on Sunday evening, Nov. 7 in the Meyer church. Our service at the Lebanon County Home was held Nov. 21 with Mark Wampler as guest speaker. Paul Hertzog of Richland was guest minister at our annual Thanksgiving service. On Nov. 28 Bro. Aaron Heisey of Midway brought the Sunday morning message at the Fredericksburg church. S. G. Meyer was speaker for the rededication service of the Big Dam church. Warren Lineweaver gave a report of the district meeting.—Grace E. Meyer, Ono, Pa.

Middle Pennsylvania

Claysburg — Our community vacation Bible school was held for a two-week period. Our pastor, Bro. Robert Jones, and Elder C. L. Cox were delegates to Annual Conference. At an evening service Bro. Don Snider was guest speaker and showed pictures of the relief and rehabilitation work in Germany. Bro. Robert Jones, who had been serving as part-time pastor, was succeeded by Paul E. Ritchey and his wife as full-time pastor. Installation services for the Ritcheys were conducted with Roy S. Forney and Joseph Baugher in charge. A reception was held at the close of the service. Our men's group has done much work in renovating the parsonage and putting a new floor in

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No. 49. Wanted: Cerro Gordo Church of the Brethren in So. Ill. is desirous of locating a Brethren physician in that town. Cerro Gordo recently lost one of its doctors and is in need of another. Cerro Gordo is about 12 miles from Decatur and there are 4 Brethren churches within a five mile radius. Possibility of some financial assistance. Write: Clarence Krall, Cerro Gordo, Illinois.

No. 50. For sale: Model AAA SVE Tri-Purpose Projector. Equipped with semi-automatic slide changer, takeup, slide box, extra bulb, all in leatherette carrying case. All is in excellent condition. $45.00. Write: Jonathan F. King, Collegeville, Pennsylvania.

No. 51. For sale: 50 x 70 foot tile garage located in small town with high school. 2½ miles from church. Splendid opportunity for man who likes to do shop work and service cars. Write: Placement Committee, Church of the Brethren, % J. W. Tarrence, Udell, Iowa.

the basement. Bro. Lawrence Thomas was our evangelist for the fall meetings. As a direct result of these meetings, eleven were received into the church by baptism. Our love feast was held Oct. 3 with pastor and Bro. Thomas officiating. Bro. C. L. Cox was re-elected as elder for the coming year. Paul Ritchey, C. L. Cox and Mrs. H. D. Miller served as district conference delegates. The children, young people and choir presented a Christmas program.—Mrs. Edith L. Cox, Claysburg, Pa.

Everett — The missionary committee sponsored a tea with Sister Goldie Swartz, returned missionary to India, as speaker. An installation service was held on the evening of Sept. 26 for all church and church school officers. At our council meeting in October, it was decided to give a contribution to both of our ministerial students who are attending Juniata College. Our pastor, Bro. Robert Mock, and several other persons from our church attended the district leadership training school at Martinsburg. District meeting was held in our church. Bro. Don Snider was guest speaker for the district youth dinner. On Sunday evening Bro. Charles Beiber, missionary on furlough from Africa, showed slides and displayed articles from Africa. In November Bro. J. Herbert Miller, pastor of the Spring Creek church, conducted a week of evangelistic meetings. There were six new members received by baptism into our fellowship. The junior department presented a Thanksgiving service on Nov. 15. A Thanksgiving service was also given at the Morrison Cove Home by the junior department on Sunday evening, Nov. 21. Our church cooperated in the community Thanksgiving service which was held in the Methodist church with Dr. James Clinton, pastor of the Congregational Christian church, as speaker. A youth choir has recently been organized with thirty members. On Nov. 28, Rev. B. E. Ewing, state superintendent of the Pennsylvania Temperance League, talked to the young people during the Sunday-school hour and delivered the message at the church service hour. A Christmas service was given by the Gleaners' Sunday-school class. On Dec. 17 the men's and women's work groups presented a Christmas program at the Morrison Cove Home.—Mrs. Freda Koontz, Everett, Pa.

Upper Claar—Our church met in quarterly council and elected Sunday-school officers for the coming year. The following Sunday an installation service was conducted by our pastor for the officers and teachers. We have recently organized a women's work group and a home department. Several from our church attended district conference. Progress is being made on the parsonage. Bro. Ralph Ebersole of Reading, Pa., held a two-week revival meeting at our church. As a result of these meetings, fifteen were baptized into the church. Our love feast was held at the close of the meetings. Our Christmas program was presented on Christmas Eve. We also held a watch-night service. Stella Walter, Claysburg, Pa.

Southern Pennsylvania

Greencastle—Bro. Samuel D. Lindsay and his wife represented our church at Annual Conference. We also were represented at the National Youth Conference. On Oct. 17 Bro. A. C. Baugher held a Bible Institute. Our young people were in charge of the devotions at the district youth rally in the Codorus church. The Berean Bible class sponsored a hymn sing and the Willing Workers' class had a special program of music by the Jordan River Boys, a local Negro quartet. Our women spent a day working at the New Windsor center. Another project of the women was the preparing of bandages for the African hospital. We participated in the union week of prayer services in January. In November E. Russell Hicks of Hagerstown conducted a four-week school of living during the Sunday evening services. Our communion service was held on World Communion Sunday. Our district has approved the retirement system for pastors and our church has recently taken part in this system.—Margaret E. Oellig, Greencastle, Pa.

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BRETHREN PUBLISHING HOUSE . . Elgin, Illinois

Florida and Georgia

Miami—Bro. Dorsey E. Rotruck of Tire Hill, Pa., has been chosen as our new pastor. Bro. Ralph Longanecker of Miami will be our speaker until Bro. Rotruck moves to Florida. Bro. Rotruck was with us for a series of revival meetings in October. Bro. Bowman from Bridgewater College was with us for a service during the month of October. Our young folks presented a Christmas program. We welcome any or all who plan a vacation to Miami to visit our church.—Mrs. J. E. Jones, Miami, Fla.

Mardela

Bethany — Bro. James Renz, national temperance director, was guest speaker at an all-day district meeting which was held in our church. Bro. Paul Fike of Cloverdale, Va., conducted a series of

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meetings in our church. Our love feast was held in the new fellowship annex which is nearing completion. This hall is a project of the young adult class. The women's work sponsored a church-wide Christmas celebration in the new hall. Elsie Houston has entered BVS. Our Sunday school contributed forty dollars to help make available surplus foods for overseas relief. — Mary Ann Springer Grassmeyer, Greenwood, Del.

Denton—Brother and Sister Lloyd Haag from Bethany Seminary assumed the pastorate of our church in July. Five young people from our group attended the National Youth Conference. Our missionary society holds monthly meetings and will again sponsor mission programs during the month of January. The aid society has been providing a number of quilts and comforters for relief. Again this year our men's work sponsored a Lord's Acre project. Bro. James Renz, national temperance director who was visiting our district, talked in our church. Our pastor assisted in the union Thanksgiving service which were held in the First Methodist church. A reception was held in November for Clyde Nafzinger, who spent two years in Brethren Service in Germany, and his German bride, Erika. Bro. H. H. Ziegler, peace counselor for our district, talked in our church recently. Emphasis on peace and missions has been stressed by the use of the films and filmstrips, How to Conquer War, Home in Nowhere, and Frontiers Near Home. On Dec. 5 Miss Emma Ziegler, formerly from Denton, shared with us her experiences as a foreign mission school teacher. The CBYF under the direction of Mrs. Haag presented the drama, The Empty Room. A special missionary program was held Dec. 12 at which time the mite boxes were returned.—Mrs. Norman L. Rairigh, Denton, Md.

Green Hill—At our recent council meeting Bro. Walter Mahan was re-elected elder for the coming year. Nine of our young people attended the National Youth Conference. Most of the young people attended Camp Mardela during the summer months. Lena Doss, Grant Mahan and Elmer Johnson were delegates to district meeting at the Fairview church. Bro. James Renz, national temperance director, was with us Wednesday evening, Oct. 6. Bro. David Hanawalt, district fieldman, was in our area for a visit. On Nov. 26 six from our church worked at Camp Mardela. Bro. Olen B. Landes from Harrisonburg, Va., was with us for revival meetings, beginning Nov. 15. As a result three persons were added to our church. —Mrs. Salome Hartman, Westover, Md.

Eastern Maryland

Piney Creek—Our church just completed a one-week revival meeting with Bro. Wayne A. Nicarry as evangelist. There were seven persons baptized and one received by letter into our church fellowship. Our love feast was held Oct. 24 with Bro. Maurice Mentzer of Chambersburg bringing the morning and the preparatory sermon for this service. He also officiated at our love feast service. The young people presented a Christmas play. —Mrs. Virgie A. Bowers, Littlestown, Pa.

Pipe Creek—During the summer our CBYF had several Lord's Acre projects. Some of the proceeds were used to help several of our youth attend the National Youth Conference. Bro. M. Guy West of York, Pa., was guest minister during August. In addition to our delegates a number of our members attended the district conference. On the last Sunday of September our pastor conducted an installation service for the newly-elected and appointed church and church school officials and teachers. On the third Sunday of October we held our love feast and communion service in our remodeled church. Bro. Harl Russell was with us one Sunday morning as a part of our stewardship education program. On Nov. 6 most of the antiques of the church were sold at a public auction. Most of the articles were bought by members of the church whose ancestors organized this congregation in 1758. Duplicates of almost everything sold have been kept for our museum. Some of our members attended the dedication of the new wing in the Fahrney-Keedy Home at Boonsboro. Our annual harvest home fellowship dinner was held Nov. 24. A film, That They Might Have Life, was shown. Two persons have been received by letter since our last report.—Edna Fike, New Windsor, Md.

First Virginia

Hopewell—Since our last report, three were baptized into our church fellowship. On Oct. 24 our pastor, Bro. Shallenberger was ordained to the eldership with Bro. Henry C. Eller of Roanoke, Va., bringing the morning message. Our men's fellowship group attended the community Thanksgiving services at the First Methodist church. The women's work group did some relief sewing during the summer months. Three quilts were sent to New Windsor by this group.—Mrs. E. D. Green, Hopewell, Va.

Northern Virginia

Calvary—Our elder, J. Floyd Wine, was named delegate to district conference. A hymn sing sponsored by the young people was held in our church one Sunday evening. The film, God Is My Landlord, was used at our service on Nov. 14. A fellowship supper was held Nov. 26. Parts one and two of the film, Our Bible, How It Came to Be, were used on Dec. 5, and the third part was shown on Dec. 12. Our Christmas program was held Dec. 26. Five persons were baptized and two received by letter into our fellowship.—Mrs. Flossie Foltz, Winchester, Va.

Second Virginia

Pocohontas, Boyer — Vacation Bible school was held under the leadership of Brother and Sister W. E. Hamilton. The offerings from the school was used to help purchase paint for the church building. Delegates to district conference were Mrs. A. W. Wilfong, Mrs. C. D. Brubaker, Mrs. George Vandevender and Bro. J. W. Pugh. Our ladies' aid has made several repairs on the church. We contribute twenty-five dollars a year to missions. Mrs. Paul Mullenay is adult advisor for our youth group.—Mrs. A. W. Wilfong, Boyer, W. Va.

Minister's Book of the Month Selection

for FEBRUARY

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by Leslie Badham

The last words Jesus spoke from the cross are a message of confidence and assurance to *us* here and now.

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BRETHREN PUBLISHING HOUSE . . . . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
JANUARY 29, 1955



Daulat

India Looks to the Future

Gospel Messenger

"Thy Kingdom Come"

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Volume 104 **Number 5**

In This Number . . .

Editorial—
Why Don't We Grow Faster?
A. Stauffer Curry 5

The General Forum—
Opportunities for Dedicated Service.
Earl M. Zigler 3
The Changing Role of the Missionary.
James K. Matthews 6
The Family Counselor 9
Educational Outlook in India Church.
Anna M. Warstler 10
The Joint Council Plans for the Future.
P. G. Bhagat 12
Renewal (verse). Florence M. Bollinger 14
Forty Years in India.
S. Olive Widdowson 15

News—
Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 29

Brethren Service—
Social Action Report. Ora Huston 20
Letter of Thanks 21
At Home and Abroad 21
Refugee Resettlement Notes 21

The Local Church—
Guiding Inactive Members Into Service.
John H. Good 22
What About You? 23

Our Mission Work—
When an African Christian Spoke His Mind. Violet Pfaltzgraff 24
Meet Your Missionary 25
Nicholas Garden Church 26

READERS WRITE . . . *to the editor*

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Are Members Cheap?

A few years ago a pastor friend said "We worked hard for every member we got. We can't afford to lose any of them." Considering the difficulties many of our churches have in growing numerically, it would seem that a high value should be placed on every member. Yet I have the opinion that members quite generally are "cheap" in the Church of the Brethren. The value placed on them is low, as though they could easily be replaced.

A seventeen-year-old Brethren girl went to the city. She did not know there was a Brethren church in the city until she was married and had a family. The city church was not informed of her presence, and did not learn of her until she was accidently discovered a few blocks from the church, rearing her family of four in another denomination. What a difference if the home church had valued her membership, had directed her to the city church and had notified the church of her presence.

This is what one pastor did when a family of six was moving. He wrote well in advance of the move, introducing the family, giving ages and capabilities in the church. He told of the new work and the kind of home needed. The pastor in the new location went immediately to an official who could help in locating a home. This official wrote to the family, offering his assistance. When the family received the letter, they left for the nearly five hundred mile drive to the new location. Although they could not find the desired location on that trip, they could arrange for this local churchman to find a home for them. Then they transfered their membership immediately and went to work in the new location where their coming had been anticipated. And the previous pastor wrote a followup letter to encourage this family in church participation in their new location. Members are not "cheap" to him.

When Brethren young people come to the city for work or school, the home church has the responsibility to help them into church life in the new location, immediately. The same is true when families make this move. If the home church is satisfied because they come home sometimes, they will probably be lost entirely. So, let us act as though church members were very precious, for they are.—John B. Wieand, Omaha, Nebraska.

Prayer

I have read many articles in your column on prayer.

We do not spend enough time in prayer. Prayer is like food; we starve our souls if we neglect to pray. Just in the last few years two of my loved ones passed away, both with an incurable disease, and I spent much time in prayer. One's mind is not at ease unless he follows the example of Jesus; he spent whole nights in prayer. If we do the same and yield our lives to his hands, we will be richly blessed. God can steady our nerves and give us a clear vision of what life is all about.

So let us spend some of our busy time in prayer, not to tell God, but to listen to what he has in store for us.—Mrs. Della Johnson, Perrysburg, Ohio.

Rooted in the True Gospel

I would like to reply to an article evidently written by one who did not quite understand what he was writing about. For he wrote that we should cut out all denominationalism, and all be one body.

I have lived in Brethren communities, and also where there was no Brethren congregation. One sees so much of what we might call "sham Christianity," many preachers saying and preaching that baptism is not necessary; that feet washing is only an old Jewish custom and not for the Christian to observe; that sprinkling, or a few drops in the hand, and pressed to the forehead, is just the same as immersion; that the Lord's supper was only the Jewish passover. And Jehovah's Witnesses say that Jesus' body was not resurrected, but dissolved in vapor; that after the Christian is resurrected, men and women will be so developed that they will be perfectly mated, and that they will have children that will be perfect.

How can a real Christian swallow this and still believe all the New Testament?

I thank God that there is a church (denomination) that believes, teaches and observes all of the Scriptures.

But seeing how so many have perverted and misconstrued the Scriptures has really rooted me more firmly in the true gospel as practiced by our church.—Edgar R. Longenecker, Farmington, Mo.



Christian families like that of Umedbhai Patel are a challenge to reach the millions who are not Christian with the good news of Christ and his way

Ebbert

Opportunities for Dedicated Service

Earl M. Zigler

SINCE returning to India several months ago I have felt a greater challenge to service for the Lord and the church than I have had since those idealistic days of challenge and dedication back years ago in the youth camps in America. We now have headquarters in a cottage near the village of Khergam, twelve miles from the railroad town of Bulsar. This is located in the heart of the area occupied chiefly by the aboriginal tribe known as Dhodias, but in the area there are several other such tribes and a sprinkling of Hindus, Muslims, Parsis, etc. In this area there are three organized churches. By means of our old jeep all parts of this area are accessible except during the rainy season when the rivers get up and the roads become impassible. We are just on the edge of the areas of Dharampur and Bansda, which were formerly native states in which the rulers had forbidden any Christian work. Today preparations are being made to begin work in those needy areas. There are unlimited opportunities of service open to those who feel the call of the Lord and in whose hearts the burdens of these people are felt.

Today's opportunities

1. There are thousands of eyes in which there is no light of hope or joy. To bring a gleam and glitter to these eyes is a tremendous opportunity and challenge. Many are depressed because of ill health or disease. They are economically dispossessed, burdened by debts, insufficiently fed, dependent upon landlords for a meager existence. Spiritually they are hopeless, fearing the curse of evil spirits and knowing nothing of the love of God and the release available through faith in our Lord. A few have found a new hope in the new independent India, but thousands lack even that hope, not trusting their own fellow citizens. These hopeless and lusterless eyes are hungry for help and release from their fate. The opportunity to help is tremendous.

2. Another challenge is that of having a part in the very vital moments of building a new nation in India. For the first time in history India is united into a single nation under its own government. Today the principles and patterns for the future are being formed. The future leadership of the country is being trained. The need for God-fearing, honest, faithful, unselfish people interested in the welfare of all classes and races of people, filled with a



Zigler

Winnowing beans

spirit of service for the needy, is evident. The challenge is to the Christian church to give and train leadership for this responsibility.

3. India stands on the threshold of two competing cultures—in between the East and the West. She is trying to maintain a non-involvement policy in world politics. In other words here is a place filled with wonderful possibilities for working for world peace, an objective dear to our hearts and to all the world. Our pacifist background and the spiritual basis for our faith in the way of love and brotherhood should be used in the greatest possible way in these days. There is sufficient interest in the principles of non-violence in this country to make acceptable the gospel of peace taught by our Lord if we have the wisdom to present it aright.

4. There is here the challenge of adventure—adventure into the experience of working with and for a new society in the making. Millions of people are in the midst of a revolution—tossed about by many doctrines and philosophies. There is adventure in helping them work out new ways of life. Our old methods of work among them are also under review. New paths are being broken, new approaches to their problems and needs are being sought, new means for building and strengthening the church are being worked out. This is a thrilling time to give one's life and energies in service for the Lord. The areas of churchmanship, evangelism, medicine, social service, agriculture, education, recreation, peace, home-life, are merely some of the challenges which call out the best abilities any of us have.

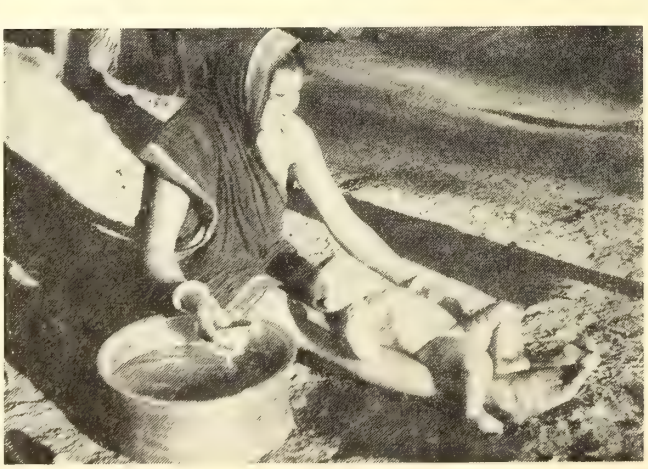
Dedication required

Without inspired vision and dedication there are difficulties and handicaps sufficient to cause one to become discouraged and hopeless, for the problems are great. At places there is disunity among the Christians themselves; some are immature in Christian faith and experience. Difficulties grow out of administrative policies in effect, and many such things are inevitable drags on the progress one would hope to achieve. Organized opposition to Christian work by a small but vocal and virile group in the country causes concern and difficulties. All these and other problems are, however, not insurmountable. They tend to point up more clearly the needs and cause us to re-examine our premises of faith and action. I can personally say that in spite of the discouragements we face and the odds against which we work, I am thoroughly happy in our work, thrilled with its possibilities, gratified with some response, though at times sobered by rebuffs — yet undaunted in the faith that God is working out His will through the church and those dedicated to that service.

There are those who feel the day of the missionary is rapidly passing. To me this seems a defeatist attitude, demonstrating weakness of vision and faith in the promises of Christ. People here are hungry for the real gospel (the living word) of Christ. If presented in the right way and spirit the gospel is just as attractive as ever before, and just as powerful to save from the sins of our age as of any age. The need is for lives so dedicated to the cause that no kind of hardship—physical, mental, or spiritual—will deter their efforts or dampen their spirits. "A great and effectual door is open to us and there are many adversaries," so said the apostle Paul. The same can be said in our day of India and many other parts of the world. To those who can adapt themselves to the conditions and needs of the day and who are thoroughly dedicated to Christ, there are endless opportunities.

• • •

Earl and Rachel Zigler returned to India last fall after a year's furlough in the States, where he served as candidate secretary in the foreign mission office.



An aboriginal woman bathes her baby in the early morning

Zigler

EDITORIAL

Why Don't We Grow Faster?

Guest Editorial by Moderator A. Stauffer Curry

ACCORDING to reliable population figures, released by a may-be-quoted Kiplinger letter, the population of the United States will be 220 million in 1975. It is now 164 million. This would be a 34% increase. Apply this 34% to our church membership and we should reach a membership of 271,154 by 1975. Our present membership is 202,354, according to the last Yearbook. Only about 12,000 of these live outside the United States. In other words, by holding our own offspring for the church we should gain 68,800 members in the next 20 years.

One way to grow is to "hold our own." We lost many thousands in years past by our own youth failing to become members of our church. To prevent a similar loss in the next few decades we should do a much improved job in home evangelism, Christian education, classes in church membership, church recreation, building a fellowship, and the many other things which help hold our youth.

Many have asked, "Why don't we grow faster?" Many reasons are given; one is noted above. Some also say that our traditional plain dress and restricted mode of living over the years have kept us from attracting people to the church. This conceivably might be true, but I would guess our lack of zeal for souls, and perhaps our failure to "make our goodness and simplicity interesting" are larger factors in our failure.

A thoughtful professor once said that our failure to keep up with the early frontiers, while the Methodists sent circuit riders through every forest and across every plain, accounts in part for the rapid growth of the Methodists in contrast to the Brethren. We are older than the Methodists, but one fiftieth as large. The implication is, Let us not fail to keep up with the population trends and shifts in the decades to come. Yet currently our people move to many places where the church is not on hand to greet them, and they are lost to her.

Some have said that our doctrine of nonresistance has kept many from our church. There may be some slight truth to this contention. But one would guess the failure to live consistently with all Christ's teachings kept many more from the church than simply a few so-called distinctive doctrines. In fact, I believe strict and enthusiastic adherance by all our people to all of our tenets and doctrines would bring about phenomenal growth such as we have never known. The world is attracted by integrity and enthusiasm. A complete and enthusiastic following of the total gospel of Jesus Christ will make for growth.

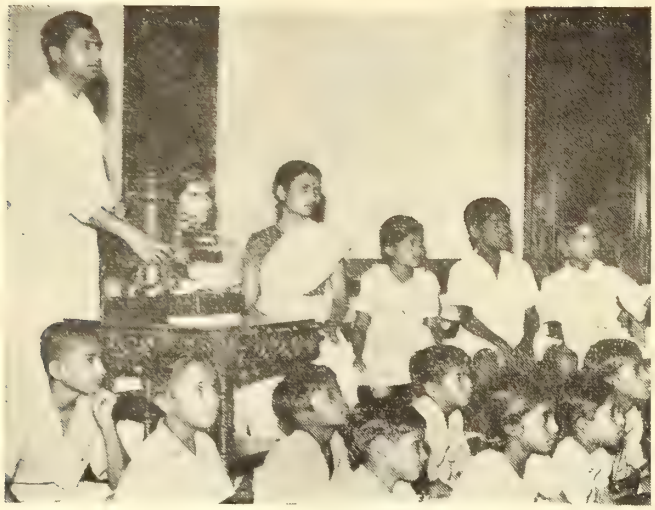
> Surely it cannot be pleasing to God himself if we hold in least esteem those things which are of the greatest moment, while we choose as of higher worth the manifest excesses and the utter anxiety of ignorance, stupidity, indifference.
>
> **Clement of Alexandria**

Others have said we lack an evangelical program. There is truth to this, but we have begun a new emphasis on evangelism. It has already borne fruits. But an evangelistic *program* must be accompanied by an evangelistic *spirit*. The program must be designed to create the spirit leading to evangelistic activity. A complete realization of Christ in our experience will lead us to tell others. A major reason for slow growth may be in the absence of an evangelistic spirit born of a genuine experience of Christ.

Some have said that the absence of full-time educated ministers through the years is responsible for slow growth. On the whole, full-time ministers should reach more people than those on a voluntary basis. (One is amazed at the vast work done by some "free" ministers, who serve only after work hours and on week ends). With more full-time men now than ever before, we should be launched in a period of new growth.

And others have observed that we do not grow as rapidly as we might because we do not appeal to people who want to see religion made practical. With the coming of a service and rehabilitation program, this objection should be overcome. The development of our service program has attracted many people to the church. It thrills them to see missions, evangelism and education supplemented with practical service.

Some point out that we would grow more rapidly if we would love *persons* more than we love *numbers*. Does love of human personalities come first, with the growth of the church a natural outgrowth? Or does concern about growing church organizations come first, with the contacting of people a necessary technique to achieve this growth? The more the leaders and members of the church can develop a primary love of souls, independent of organizational growth, the larger will be the influx of people into the fellowship of the church.



Religious News Service

The Changing

"New occasions teach new duties" and so with a new day in India the place of the missionary in the church there is changing.

James K. Mathews

IN THE words of Walter Rauschenbusch, the church is today "set amid the perplexities of a changing order, face to face with a new task." This is nowhere more true than in India. For the "Changeless East" is no longer a proper designation for Asia. It is changing very rapidly and it is in a hurry. Plainly the church must take this into account as it pursues its world-wide mission.

It would be erroneous to simplify the matter by attributing Asian unrest solely or mainly to the onward march of communism. That is only one factor among many others. To many observers it is not the principal nor the most urgent factor in India.

There are a number of other factors. To many Asians continued colonialism or memory of recent experience of it is highly important. Another is the struggle for economic development, a striving for a better life. Still another is a deep urge for equality—that Asians no longer should be regarded as second-class peoples.

Asia's people suffer from wounds inflicted only yesterday by the Western world. Our memories are shorter in this regard than are theirs, so Western man is baffled, because he is not today better received throughout the East which he now confronts with kindlier demeanor than did his predecessors. Americans cannot understand why many Asians do not want to be defended nor participate in defense plans. At a deeper level there is a spiritual struggle between East and West, between Christian ideas and non-Christian ideas, some of which are categorically opposed to each other.

Sometimes we speak of Asia being in revolution. This is true and the term need not carry a bad connotation. In a very real sense the fundamental driving force of Asian revolution is not communism but rather the positive urges for freedom for the better life and for equality which have already been suggested. Moreover, the churches which have helped to release these concepts in Asia bear a responsibility for awakening these basic and quite legitimate drives among people there. Of course, in some areas, as in China, the Communists have misled the people with their specious promises and have corrupted these ends.

India can today be portrayed as a land of change and revolution, engaged in the important activity of nation building. In such a setting the church finds its task. It undoubtedly has an important role to play but it is not always easy to see precisely what its details are. The missionary especially is often perplexed.

Having looked at the background, we may well look at the church itself. Here the tendency may be equally to under-estimate or over-idealize. Christians in India are a minority. Though they number about ten millions that is less than three percent of the population. Moreover they are on the whole desperately poor, so that entire local support of the pastoral ministry is extremely difficult. Most Indian Christians, say eighty per cent, are of lowly "untouchable" origin. Sometimes there is disappointing evidence that some Christians have not moved rapidly enough from their former manner of life. Not more than thirty per cent of them are literate though this is higher than the average for the whole population of India. Most of them live in rural areas, often in widely scattered villages, making adequate pastoral care difficult. Not every Christian is a zealous evangelist; sometimes there is much bickering within the church. Indeed the typical church in India may be more reminiscent of the

Executive Secretary, Division of World Missions of the Board of Missions of the Methodist Church

Role of the Missionary

church at Corinth than at Kokomo, Indiana. This should not be too surprising for in much of India the church is still in its first century.

Happily this is not the whole story. It does, however, suggest an unfinished task and the continued need for missionary fellow-workers.

There is another side to the picture. As is well-known, in South India there is a large church of ancient heritage, possibly dating from the Apostle Thomas. Many of the Christians show real maturity. Moreover in nearly every urban center throughout India there are Christian congregations which would compare favorably with an average congregation in the United States. Where pastoral care has been good, the same may be said of numerous village congregations. Some outstanding leaders have emerged; some "saints" have been produced. The church shows amazing vitality in spite of drawbacks. The so-called weakness outlined above may in fact be tokens of kinship with Jesus who was also poor, of lowly origin, at home among the common people. There leaps to mind the words of Paul concerning another church which had among its members "not many wise,—not many mighty, not many noble."

Besides, the Christians exercise an influence out of all proportion to their numbers. One need only refer to the schools, hospitals and other Christian institutions which dot the whole land. Thus an apparently limited, yet potentially influential church confronts a rapidly changing scene in India.

Time was when the missionary was a pioneer beating a path in a "wilderness." If there were Indian workers, they were under the direction of the missionary. This was necessary at the very beginning. Then came a time when the missionary and his Indian colleague worked side by side as "partners in obedience." Let us hope that that period will never be entirely out-grown. In fact, it is nowadays more and more common for the missionary to serve under the direction of the Indian. One missionary who had served in the country for forty years was asked about the most notable change during that period. He replied with approval: "When I first came to this country, at the annual meeting the missionaries did all the talking and Indians remained silent. Now they do all the talking and we remain silent."

Sometimes Americans ask if missionaries are still *needed* in India. There would be some disagreement among Indians on this question. The most sober-minded non-Christians and Christians too would probably reply in the affirmative. They would then qualify the answer by saying that missionaries of the "right kind" are needed. They would proceed to "spell out" what that meant, not failing to include the quality of Christ-likeness.

If one who has observed the church in India for a number of years may hazard a reply, I would say that well-qualified missionaries are needed for three reasons: (1) to aid in the great unfinished Christian task inside and outside the church; (2) to give spiritual "tone" to the church and to remind it of its evangelistic and missionary obligation; (3) to remind India that the church is not a national organization but that it has a universal character.

By the same token I would argue that *we* need Christian missionaries too, from India and



Religious News Service

Biblical messages are often sung to the accompaniment of musical instruments at Sunday-school classes for children in South India, where the church has an ancient heritage, probably from St. Thomas

other parts of the world. They come to us from time to time and do us much good. If the day is coming to an end when the missionary road can be conceived of as bearing only one-way traffic it is becoming more and more apparent that we need each other. The church universal will never outgrow the need of mutual interchange.

The question may also be asked as to whether or not missionaries are *wanted* in India. On that question, too, the answers would be divided. It is worth pointing out, however, that being *wanted* and *appreciated* are unsatisfactory missionary motives. St. Paul was often not wanted; so also was Jesus. If this were the criterion, then the world-wide Christian mission would today be non-existent, for at one time or another it has been evident that in nearly every area missionaries have not been wanted. Only an overwhelming sense that *God wants* us there is a legitimate foundation for the missionary undertaking.

Certain vocal and active elements in Indian life have made it clear that missionaries are not wanted. The present wave of anti-missionary feeling began in the summer of 1952. For a period of two months that autumn no new missionary visas were granted. Then the pressure eased up, only to be applied afresh in the spring of 1953. Early in April of that year Dr. K. N. Katju, the Home Minister, made a speech in the Upper House of Parliment in which he stated that though medical and educational missionaries were welcome, evangelistic missionaries were not. This touched off a debate that has continued intermittently ever since in Assembly and press.

There is no question but that the tempo of anti-missionary sentiment has increased during recent months. It receives particular stimulus from militant Hindu organizations. Among these are the *Arya Samaj,* organized during the last century with the aim of reviving Hinduism; the *R.S.S.,* a member of which group assassinated Gandhi; the *Hindu Mahasabha,* the political party of Orthodox Hindus. Two or three other groups have recently been organized expressly for anti-missionary purposes and to promote *shuddhi* (cleansing) or reconversion of Christians to Hinduism.

These bodies keep up incessant local agitation; make the most fantastic allegations about missionaries from platform and through newspapers; pose as super-patriots, though their deeds scarcely justify the claim. Much of the press is under control of ardent Hindus.

One naturally inquires as to the reason for all this. The principal reasons are:



Religious News Service

A girl in South India quietly reads her Bible

1. *Nationalism.* This essentially Western disease has proved highly contagious and it appears today in India in pronounced degree. This is understandable. The presence of foreigners—whether missionary or others—touches the feeling of national pride and self-sufficiency very deeply.

2. *Religious Nationalism.* In most of Asia nationalism takes a religious turn. These lands have received much from the West and there is a strong tendency to try to preserve the soul of their culture intact. Thus for extremists India is the "land of the Hindus." They are opposed strongly to their country being a secular state.

3. *Internal Political Factors.* Many Indians fear minorities, for did not the Muslim minority agitate for Pakistan? Each conversion to Christianity is one less Hindu vote.

4. *External Political Factors.*

American missionaries are especially suspect because of supposed unfriendly attitude of the United States toward India. This factor has been especially evident since the conclusion of the U.S.-Pakistan military agreement, universally condemned in India. Thus American missionaries have in a sense become "whipping boys."

It would be a mistake to picture India as being a-flame today with universal animosity toward Christian missionaries. On the contrary, there is undoubtedly the very deepest appreciation in many quarters for their past and present efforts. To "have a missionary attitude" has a very real and commendable meaning to the Indian mind. If a "Gallup Poll" were taken in India (although this particular form of civilization has not yet reached her shores) there would be registered at least eighty per cent of the opinion favorable to missionaries' presence. Furthermore, even in the midst of much agitation in the press, unfriendliness is seldom encountered on a person-to-person basis, for the average Indian is innately polite and courteous. At high levels of government there have been great efforts to keep the populace steady. Prime Minister Nehru himself has repeatedly showed his friendliness to missionaries and has again and again urged restraint on the part of extremists. He is the champion of the secular state.

On the whole, up to this time the provision in the Indian Constitution for religious freedom has been effective. That specific provision is expressed in the following words: "Subject to public order—all persons are equally entitled to—the right to profess, practice and propagate religion." The government insists that it has made no change of policy officially with regard to missionaries. In practice, undoubtedly the missionaries are being much more carefully screened.

This whole experience has not been entirely unhealthy for the church. Christians have repeatedly risen to defend their own rights and have spoken in behalf of their missionary colleagues. As nearly always is the case, a certain amount of pressure has a purifying effect upon the church. If anything, it has driven Christians to a more whole-hearted devotion to Christ. In a number of areas of India the church is growing today. These events are encouraging also a growth in self-reliance as well as reliance upon God.

In Madhya Pradesh (Central Provinces) the government is investigating conversions in the villages. Village Christians are saying such things as this: "See, we must be important people. They are coming to investigate us. They want to know what we believe. Maybe our Christian religion is important in India. Why else would the Hindu government officials come to us

Continued on page 14

The Family Counselor

Naomi Will H. K. Zeller, Jr. Jesse Ziegler

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

This is a matter of health. Do you believe that regular, annual health checkups are important, particularly to older people? We have come to feel so and my husband and I have gone to our regular doctor several times for such. He seems to have the feeling—as I am told many other doctors do—that unless there is actually a pain somewhere, it is better to let well enough alone. Should we insist, or find a doctor who is interested.

Dear Friends,

This is a real problem. We are reminded constantly through the educational processes of the Cancer Society, the Tuberculosis League and other groups interested in the people's health that we should have a complete annual physical checkup. We become convinced that it is wise to do this, as in the case of you and your husband, and we set out to do it.

When we get to the doctor's office, we find often many sick people waiting, some wearing bandages, some with feverish babies on their laps, and others in obvious distress. Here we are without an ache or pain and we begin to feel as though we should not be occupying one of the chairs, that we should not take the time of the already overworked doctor, which is needed for these who are now ill. We quietly get up and leave, all the while remembering that neither cancer nor tuberculosis, in the early stages, hurts nor shows very much. There just doesn't seem to be enough doctors. What shall we do?

Let us not give up too easily. This same busy doctor would probably tell us we are right about having a regular, physical check-up as we grow older. Years pass by so fast, perhaps one every two years would be sufficient, but at least at regular intervals. If we make our appointment far enough ahead, he will surely do his best to take care of our need. On the other hand he may recommend that we go for our check-up to a health clinic which is set up and equipped for such examinations and where they expect people to come for them. Here one need not feel he is out of place or that he is taking time or care that should go to someone of greater need. A good health clinic is a boon in a situation like this.

I should like to suggest too that we avail ourselves of the X-ray service made available by the Tuberculosis League, and the examinations to detect cancer sponsored by the Cancer Society in your community. Prevention *is* better than cure and early detection makes a cure possible.

I understand it has been a tradition in China for the doctor to be paid more on the basis of his ability to keep his patient well than for his skill in curing him when he becomes sick.

Naomi Will

Educational Outlook in Indian Church

Anna M. Warstler

THE MISSION program of the Church of the Brethren in India has laid much emphasis on education from its beginning in 1896. Village primary schools to meet the needs of a rural people were opened everywhere our early missionaries went to work. While no definite figures are available for the number of schools opened and closed from the beginning, yet it can be said that they have been numbered by the scores within a period of fifty-four years. This includes both the language areas of work in the mission. Many times the schools did not produce the expected fruit and so were closed and others opened. But the general trend was a heavy emphasis on primary education until five years ago when the Joint Council of the churches decided to open no more primary schools.

Over above the village primary schools which included the first four years of work, boarding schools for all grades were opened in central places, e.g. Bulsar, Jalalpor, Anklesvar, Vyara, Vali, Khergam, Ahwa, Vada and Dahanu Road. Some of these have been closed through the years as concentration of effort seems more advisable. Because of these boarding schools hundreds of children have been able to complete and graduate from the eighth grade during nearly fifty-eight years of work there.

The Church of the Brethren in India has not opened any high schools but she has encouraged worthy students to go into high school through liberal scholarships. Thus many young people have been able to attend government and other mission high schools. The mission has also provided hostel facilities for any who were worthy and really interested in going on with their education.

The Vocational Training College at Anklesvar has provided many of our young men with the opportunity to get second year teacher training and a three-year approved government course in carpentry. The girls of the mission have been provided scholarships to go to the teacher training colleges of other missions of government colleges, as they chose, with the approval of the educational committee of the mission and Joint Council.

The school of Practical Arts at the Anklesvar Girls' School has laid emphasis upon homemaking courses for girls who did not go into higher education or who wanted the practical help of this course before going on further. This School has also laid emphasis on teaching elementary English in order that girls who desired to do so could go into nurses' training.

The above described educational program has been going on steadily and efficiently in the church in India since its beginning. Thousands of boys and girls, young men and women have been touched by this program and many have completed the courses in very commendable ways and are now serving not only in the church but are in important government and private positions. Kantilal and Shantilal Bhagat, sons of Rev. P. G. Bhagat, whom many know,



The author addresses the district meeting at Jamoli, India, in 1954. Miss Warstler, now on furlough, has served in India since 1931

Flory



Flory

One of the schools established by the India church, which has now been closed or turned over to the government

are the product of the school program in India. Hamilton Satvedi, who is now in America, is another son of our work in India. There are scores of others just like them in India.

This educational program so long supported by the church has served its day and a new era in educational policies is coming to the front in this great land which has achieved independence. The educational authorities of India feel that primary education is the responsibility of the state, in many places they have taken over the primary schools and are increasingly planning to do so in the future. They too are looking forward to an increased high school and college level program. Since this is true, naturally the direct emphasis which the church has heretofore put upon secular education will be lessened and efforts of the church will be directed into other channels. The new emphasis, which the Joint Council in India is planning, will be centered around the church program directly. Funds and efforts will now be more centered in enriching the church program.

As one evaluates the past program something like the following comes to the foreground. 1. The percentage of literacy has risen among our Christians and their families. The schools have served all castes and creeds as they were willing to take part in the program. 2. Thousands of children in and outside the church have had the advantage of regular Christian instruction. 3. Christian young men and women as well as older people are scattered all over Gujarat and in other parts of India, not only in church positions but government posts. This means a great witness for the church. 4. The peoples of all castes and creeds are appreciative of the good work rendered to them through the school program. On the whole, mission schools have been recognized by the government and have received grant-in-aid. In many places they were the only schools in the village and in the surrounding areas. These are only a few of the values of the educational program heretofore maintained by the church. As we face the future we look in confidence and toward even a richer program full of spiritual values.

Naturally, one of the strongest emphases for the future will be on Christian education for all age-groups of the Christian church. More emphasis will be put on the already established Sunday school. Daily vacation Bible schools will receive increasing attention. Youth camps are becoming a more vital part of the work. Women's rallies are already a very popular gathering for the women of the church. Adult education will receive more attention.

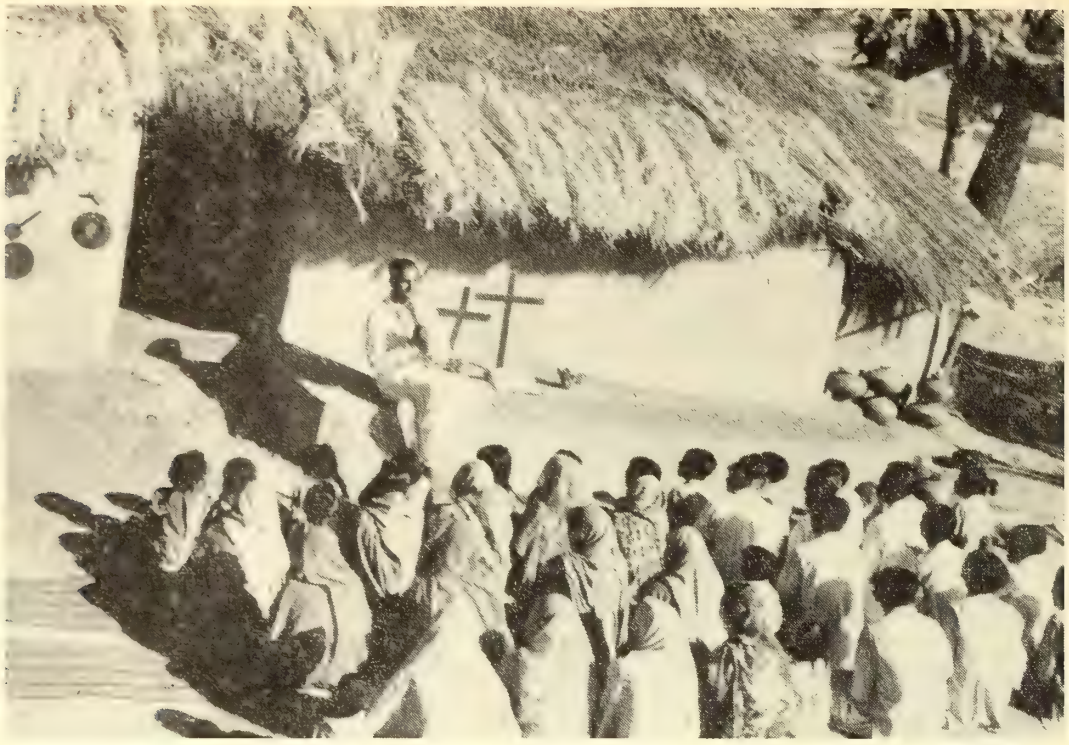
What else does a change of direction or emphasis mean in the church in India? It means that precious time and money heretofore spent in administration and executive work can now be utilized in the work of the church. Who knows better than the missionary the tremendous value of this change?

This is no time for weeping or discouragement in India. It is a day of great challenge—not only to the missionary but to the leaders of the church in India to take up the responsibilities of her increasing membership and the evangelistic program of our Lord. Pray for India—the Church in India, the Church of the Brethren in India—in this great and new day!

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Take up your cross, then, both daily and believingly. And all the time be sure to exercise your imagination on your cross. For one thing, imagine yourself in your offensive neighbor's place. Put yourself inside the mind and inside the heart and inside the history and inside all the circumstances of the man who is such a cross to you. For, depend on it, we are all as great crosses to other people as they are to us. He is a hopeless fool who goes on all his life thinking and saying and praying that he is the only injured man and the only insulted man and the only despised man and the only cross-bearing man in all the community.

The Treasury of Alexander Whyte
(Fleming H. Revell Company)



A worship service in an Indian village

Ernest Shull

The Joint Council Plans for

A MOST important political change took place in 1947, whereby our country became independent. We live now in a democracy; and we have to change some of our methods of work to adapt to the times. We are passing through a new age. This is a critical time for the church in India. We are not pessimistic at all; nonetheless much thinking and planning needs to be done to evaluate and re-arrange the whole program of the work in India so that it may proceed without loss.

The Christian work which was carried on by the Mission since 1894, was turned over to the Joint Council in 1946. The Joint Council consists of 21 members elected by both the District Meetings, Gujarati and Marathi. The Joint Council is aware of the changes and trends, and is trying its best to care for the work.

I wish to take this opportunity to explain our plans for the future.

Evangelistic work

Our primary schools have long been considered good agencies for evangelistic work. But since all our primary schools will sooner or later be closed, our attention should be diverted to some other agencies for evangelistic work. Hence it is planned that evangelistic work be carried on directly and entirely through the twenty-five organized churches, and twenty-seven evangelistic centers. A tentative plan has been made regarding the location of the centers. This includes some new "pioneer" areas which have been as yet untouched by the Gospel.

The following types of work may be carried on in the evangelistic centers: "Bible teaching, preaching and selling Christian literature; Sunday schools, worship band, adult education, libraries, kindergarten classes, village improvement, poultry raising, Bible institutes, leadership training classes, laymen's institutes, etc." One cannot prophesy what will be the outcome, but it is hoped that evangelistic interest may be kept and expanded through these centers. It seems to me that more emphasis needs to be put on these centers. We shall learn by experience. The work of the centers will later be reviewed in the light of a few years' experience. It is hoped that the staff at each center will be responsible for religious and social welfare in its vicinity.

Self-supporting Churches

Each organized church should be responsible for the evangelistic work in its area. It is also hoped that they become self-supporting. While the churches' affairs are in the hands of the district meetings, Joint Council has sent a request to the elders'

bodies of the district meetings suggesting that all churches should keep pastors. Elders' meetings are also asked to prepare and submit a plan to the district meetings whereby all churches become self-supporting. We sincerely hope and pray that this will be accomplished in the near future. That will enable us to extend evangelistic work in areas where there has been no Christian work, or where there is further need of Christian work.

Educational Work

The Joint Council policy regarding our primary education was adopted some years ago as follows: "To open no new schools in places where government is ready to provide schools; to gradually reduce the number of our village schools and put more emphasis on developing Christian leadership, evangelistic centers, boarding hostels, etc."

In accordance with the abovementioned policy, we closed out schools where the Government or local board authorities opened their own schools. We closed all our primary schools (thirty-five in number) in Surat District by June 1, 1954. It has been decided to close all the village schools in Broach District by June 1, 1955; and if suitable arrangements can be made, all the village schools in Marathi area will be closed or turned over to Government by June 1, 1955. Although our primary schools are closing, the educational activities will not be discontinued entirely. The Vocational Training College, industrial schools, hostels, etc., will be continued.

We have to continue to rethink our educational program and find other patterns of work that will help the church. The need for Christian leadership is no less. In view of that, we plan to keep our hostels for the current year, after which plans for the future will be considered in the light of our experience up to then.

These institutions, to my mind, are quite essential to promote Christian leadership to our village young people. It seems that considerable thinking and planning will be needed to make proper and beneficial use of these institutions. Activities such as regular Bible study, vocational guidance, social improvement, will be carried on regularly.

It is also necessary to provide facilities to assist intelligent, worthy and needy young people to secure higher education. A plan is in operation to award scholarships and to give loans. Our funds are not adequate to fulfill the great need that exists, however.

Increasing emphasis is being placed on Adult Literacy, and village extension services. It is our hope that more people will be able to take advantage of these.

Medical work

Christian Medical services, in the present circumstances, are considered valuable and acceptable to all, Christian as well as nonchristian. There is also a great opportunity for the Christian message through medical work. In view of these and some other factors, the following plan is being made for our medical work: That the Bulsar Hospital become a surgical center; the Dahanu Hospital be continued and a subsidy be given for at least three years; Village Public Health work be carried on through the Rural Service Center, Anklesvar. It is also decided to open two out-centers equipped with qualified Indian medical personnel.

We hold great hopes that the rural health unit will go on tour, throughout the outlying areas, holding meetings, clinics, etc, with a program to improve the whole life, in cooperation with the other phases of the Rural Service Center program.

the Future

P. G. Bhagat



Zigler

The Indian church has set a goal of each congregation self-supported

Christian Education

Now Bible teaching is not allowed in the schools—and most of our primary schools are closed—so suitable ways must be found by which Christian education may be provided to all our children and young people. It requires a careful study to find a proper method. We hope that more attention may be given to Sunday school work. At the same time, we feel the urgent necessity of daily vacation Bible schools. A study is being made as to how to put these plans into operation; still more thinking and planning need to be done on this line. One of the important matters in the field of Christian education is the matter of Bible school education. It is of a great value in these days. The time is such that we have to have more personnel equipped with sound religious knowledge and deep spiritual experience. Time has come that we have to re-think and replan the work of our Bible School. The matter is to be studied prayerfully and carefully.

As I mentioned before, we are passing through a critical time. The Council is aware of it and is very careful as to how to carry out the entire work successfully. We are glad that churches are taking more interest in evangelistic work. It is the desire of many that the church in India may some time in the future be able to carry on the whole work if possible. The church in India is not strong enough to do it, until she gets power from on high. Let us pray that she may be blessed abundantly.

The Changing Role

Continued from page 9

if they were not afraid of the power of our religion." Christians in an Indian non-Christian society have never been entirely free from a measure of persecution and pressure. Thus God has undoubtedly been preparing them for what may be more difficult days.

It is possible that there will be a gradual reduction of missionaries in India over a period of time. This is not contradictory with what was contemplated from the very beginning of the enterprise there. Fortunately, God has all along been raising up able Indian leaders to engage in the task. One has only admiration for the way in which missionaries have adjusted to these days of transition. As such a process may come about, there are other areas of urgent need to which they may go.

What then are we to do?—(1) We should not be panicky. One recalls that "the Church is an anvil on which many a hammer has been broken." (2) We should not complain bitterly about the Indian government nor seek the intervention of our own. (3) Protest should be registered where possible but this should be done in good spirit and by the churches in India and the National Christian Council there rather than from Boards of Missions far removed from the scene. This is being done. (4) Concerned Christians in India and elsewhere should seek earnestly for what God has to say in the midst of all this. We can rediscover in these events as in so much experience in recent years, that to be Christian is not to be comfortable, but may involve for us, as for our Master, deep suffering which in the end issues forth in resurrection and victory.

Renewal

FLORENCE M. BOLLINGER

"What is in thy hand?" one asked,
And pausing I looked to see.
There were some patches from garments cut,
Some bits of upholsterer's tapestry.
I made of them a blanket warm,
And covered a pillow for rest.

I looked again and saw
A tin of lacquer bright,
And thought
Pantry tins in red and gold, yellow, green and white,
Make a clean and bright sight.
I painted them so.

That blackened stove end, long in use,
Now idly standing in storeroom dim,
Became transformed—
See it gracing a corner, a stool for rest,
Or iron wrought table in silvered crest,
A base of shining lacquered blue.

What can I do with an old felt hat,
Unshapely, battered old felt hat?
I thought of my breakable spectacles,
Of fragile mirror and traveling clock;
And sure enough, in the old felt hat
I found a cover for this and for that.

And so I can think of many a thing,
Trivial, seemingly small,
That with a little thought and work and care,
Put to use
Now fill me with satisfaction rare.

And I believe that the Infinite God
Who maketh all things new,
In his own will can make of me
His instrument joyous and true.

FORTY YEARS IN INDIA

S. Olive Widdowson

THERE have been "high lights" in forty years, but it seems that I have had more to do with keeping the "lower lights burning." The Christian has a Chart; if he starts to deviate from that he gets into endless perplexities. All people have a sense of right and wrong, although their own lives may not conform to it. Where it is not a matter of right or wrong principle, it seems to me one should be slow to decide for others that this is the way or that is not the right way. The people of India were here first, and although they may be illiterate or untrained, they are not without the ability to think and decide for themselves. To show pity or to frown upon their way of doing things is not the way to mutual understanding.

I remember a morning trip with the Bible woman to the edge of the Anklesvar bazaar. We did not have the usual crowd of women and children. Instead of the Bhils—not outcasts, but a people not troubled much about caste—we had a crowd of quick-witted, arrogant Mohammedan boys. I said quietly to the Bible woman, "We had better not stop here now." But she, feeling that was showing the "white feather," started a song in which the name of Jesus occurred frequently. I heard mumblings, "Jesus is not the son of God." They started throwing stones, not at us but not far from us. I started on. The Bible Woman followed, but with a poor opinion of my bravery.

The next morning we had our usual Bhil crowd back. On the edge of the crowd was a fringe of the Mohammedan boys. The Bible woman had carefully selected her song and told the Joseph story. Enjoying both the song and the story, the fringe joined in too, even giving some facts they had learned from their Mohammedan teacher about Joseph. One boy walking beside me said, "I like *your* story," and I gave him a small book on the men of the Old Testament.

Getting into the lives of people is very necessary. Being able to understand them and having right attitudes toward them helps get the message to the heart. You are like a fish out of water if you cannot understand the conversation around you. But you get ideas across to people in other than spoken words. I was going to a low hill station. Ruth was with me. We took our seats in the Women's Compartment. Ruth, like any child five years old, kept fidgeting and getting a little closer to a high caste lady sitting on the same bench. I noticed the Hindu woman was carefully drawing her Sari around her so that Ruth would not touch it. At once I had Ruth sit at the other side of me, at the end of the seat. Another high caste lady who was evidently getting rid of that great hindrance to progress, caste, said, "Here is a foreign lady taking care of and loving one of our own children and you, a Hindu lady, will not even let your Sari touch her. How will India ever become a free and happy country if we treat our people that way?" But that was 1928. Caste has had some very deadly blows since that, and while it seems to be trying to lift its head again, I think there is too much opposition from India's literate people for it to succeed.

I think the floodlight of Christ's love as manifested in the Gospel is most effective. A heart hardened by the worship of helpless idols and numerous cruel spirits needs softening by the love that never fails and is never exhausted, making a way for the truth to enter. Here is one place where the written Word opens up the mind where the spoken word may close it. The speaker clouds the vision like some substance shuts out the sun. The Bible or a Gospel and a song book should be in every Christian home. Some like the English songs, and they should have them, but the Christian thought to Indian tunes is generally more helpful. There must be a strong, united effort to give Christian instruction to the child in the home if the Christian church in India is to increase in strength. The Bible class in the school is a thing of the past. There is regular Christian teaching in the hostels, but the natural place for the child first to realize that God is love, that he cares for us, and that he never fails is in the home.

The Christian church in India is answering today, "Christianity is not a foreign religion. Our Savior and Master was born in Asia, and we are following the Master who went about doing good. He enables us to be helpful to our country." India needs the spirit of the Lord to make her truly free.

I am thankful for the joy of a long service in India. Until the call comes, wherever I am and as He gives me opportunity, I shall continue that service.

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The sketch on the front cover may be interpreted thus: the ox-drawn plow shows the present stage of India's development; the pictures in the clouds are her dreams and in some areas the reality. The cross indicates that her central need is its message. The artist is an Indian.

KINGDOM GLEANINGS

Ninety per cent of Chinese in America are unreached by the Christian church, according to a recent report by I. George Nace of the Home Missions Division of the National Council of Churches.

Oklahoma District is eager to contact all Brethren living in the Tulsa area. If you have relatives or friends there, will you send their names and addresses to Braxton D. Reid, R. 1, Box 303, Tulsa, Okla.?

"**The sum** of $10.92 is what the children gave for Korean relief as their Christmas project in place of their usual candy treat," wrote the one who sent funds in from the Bethany church, Northern Indiana.

The Mardela Brethren are concerned about the need for beginning services in the vicinity of Salisbury, Md. Quite a number of members now live there. Information is wanted concerning others who live in Salisbury or in the area near it. Write: Grant Mahan, Rehobeth, Md.

President Eisenhower and other government leaders attended the annual service of prayer and communion at the National Presbyterian church prior to the opening of Congress. Secretary of State John Foster Dulles headed the group of distinguished Presbyterian elders who served communion to the worshipers. Nearly 200 members of the new House and Senate attended.

In a delayed Christmas message to the world, Pope Pius XII warned that peaceful coexistence among various peoples must be based on fear of God and not on "fear of each other and mutual disillusionment." The Pontiff added that true peace will be achieved when statesmen "before weighing the advantages and risks of their decisions, recognize that they are personally subject to eternal moral laws and will treat the problem of war as a question of conscience before God."

One of the television networks in co-operation with the Broadcasting and Film Commission has been running a series of discussion programs entitled Frontiers of Faith. Moving pictures of these TV programs are now available free of charge. One which is recommended to the churches and which could be used for a Sunday evening program is The Church and Industrial Relations, which appeared on TV on Sept. 19. Churches desiring to borrow a copy of this kinescope which runs for thirty minutes should write: Broadcasting and Film Commission, 220 Fifth Ave., New York 1, N. Y.

The advisory committee on international affairs, appointed by the Brethren Service Commission of the General Brotherhood Board, held its second meeting at Bethany Biblical Seminary, Chicago, Ill., on Dec. 28 and 29. Those in attendance were Harry K. Zeller, Jr., chairman, William M. Beahm, Kermit Eby, Gladdys Muir, Mark Schrock, W. Harold Row and Ralph E. Smeltzer. Kurtis Naylor and Gordon Shull also members of the committee were unable to attend. Serving the commission and its staff as adviser on present and future activities in international relations, the committee carries no policy or administrative functions and reports to the Brethren Service Commission through the staff.

An excellent article on the importance of the United Nations for maintaining world peace is one entitled Our Best Guarantee of National Security, by A. A. Berle, Jr., in the Reporter magazine for Dec. 2, 1954. Reprints of the article are available for 5c from the magazine, 136 E. 57th St., New York 22, N. Y.

Youth peace workshops are being planned for the week end, Feb. 19 and 20, in three areas of the First District of West Virginia. The places are: Shady Grove, Norman Harsh, leader; Petersburg, Galen Fike, leader; and Keyser, Ivan Fry, leader. The number in each workshop is limited to fifteen and the minimum age is fifteen years. Plans have been made for everyone to sleep and eat at the church.

Northeastern Ohio is in the process of launching a new home mission church at Painesville. One of the district's laymen, a builder is supervising the building of a parsonage and chapel and the men of the district have done much of the construction work on special work days. Arthur Hunn, now at Bethany Biblical Seminary, will begin pastoral work in this new and growing area in the spring.

The Continuation Committee of the Historic Peace Churches met in Chicago twice the latter part of December to plan for a meeting of younger churchmen of the Friends, Mennonites and Brethren to be held at Camp Mack over a week end in April. The purpose is to get together eight selected representatives from each group who will learn to know one another and to discuss informally common concerns in the area of peace.

A meeting of interdenominational temperance secretaries was held at the Chicago Temple building, Ill., on Jan. 7. The sixteen representatives of various denominations shared programs and plans and discussed how they could co-ordinate their programs, what they could do best co-operatively and what best as denominations. James Renz, temperance secretary for the Church of the Brethren, was instrumental in setting up this meeting.

The Brethren Service Commission of the General Brotherhood Board is preparing for an immediate campaign against conscription, in co-operation with the Friends Committee on National Legislation, the National Council Against Conscription and other religious bodies. John H. Eberly, director of the New Windsor Brethren Service center, will direct the Washington phase of the campaign. All Brethren should be alerted for action to prevent further militarization of America.

The Washington-New York adult seminar, sponsored by the Brethren Service Commission, is being held Feb. 28 to March 4, at the Church of the Brethren, Fourth Street and North Carolina Avenue, S. E., Washington, D.C. A program of special interest is being planned to acquaint adults with their government and to learn what Christians can and should do in the area of political action. Preregistration ($4.00 for both phases, $3.00 for Washington phase only) should be made with the Elgin office if possible. Churches should choose their representatives now and encourage lay men and women to attend. Write: Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Brotherhood Theme: Seek First His Kingdom

Wanted: Declamations for use in speech contests sponsored by the National Woman's Christian Temperance Union. The annual prize contest for original material suitable for declamation contests will close March 31 at 5:00 p.m. and all entries must be received before that time. The manuscripts, all to be written by adults, may be in one or all of three classes: those suitable to be used by adults and youth; those suitable for boys and girls from ten to thirteen years of age; and those suitable for children six to ten years old. First and second prizes are awarded in each class and honorable mention will be given to other manuscripts. For information on the rules and topics write: Landis Contest, National WCTU, Evanston, Ill.

In some communities and local churches there is criticism of the United Nations and at times an effort to undermine its work. The following publications will help to answer unfair criticism of the UN:

The Churches and the United Nations, by Walter Van Kirk. Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill. 15c.

The United Nations—Facts and Fallacies. Church Peace Union, 170 E. 64th St., New York 21, N. Y. Free.

The Assault on the UN, by Alexander Uhl. Public Affairs Institute, 312 Pennsylvania Ave., S.E., Washington 3, D. C. 25c.

Don't Be Fooled. National Labor Service, 386 Fourth Ave., New York 16, N. Y. 5c.

A United Nations Audit. U. S. Committee for UN Day, 816 Twenty-first St., N.W., Washington 6, D.C. Free.

Standing Committee Delegates

Mardela: Emerson Fike.

Western Maryland: Jesse Whitacre.

North and South Carolina: Holt Griffith.

Tennessee: G. W. Petcher.

Second Virginia: Rufus King, I. J. Garber, Ora DeLauter.

Southern Virginia: L. C. Carter, C. A. Flora, Eugene H. Kahle.

Licensed and Ordained to the Ministry

Charles Cadman, licensed in the Bella Vista church, Los Angeles, Calif.

Jack Brennecke, licensed in the Long Beach church, Calif.

John Hoffman, licensed in the Roann church, Ind.

Paul Hoffman, ordained in the Roann church, Ind.

Hunn, Arthur, ordained in the Bear Creek church, Ohio. Bro. Hunn is attending Bethany Biblical Seminary, Chicago.

Changes of Address

Walter Replogle has concluded his pastorate of the Okeechobee church, Fla., and should now be addressed at Fruitdale, Ala.

G. Wayne Glick, from Chicago, Ill., to 16 N. Pine St., Lancaster, Pa.

Goldie E. Swartz, from Vada, India, to 269 N. Sandusky St., Delaware, Ohio.

Dr. Roy Pfaltzgraff and family, from Ventnor, N. J., to Garkida, via Jos, Nigeria, W. Africa. The Pfaltzgraffs have returned to Africa for another term of service.

Gordon W. Bucher, pastor of the Springfield church, Ill., has been elected president of the Springfield Council of Churches.

The Church Calendar

January 30

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Man's Nature and Need. Gen. 1:26-31; 6:5-6; Matt. 6:9-10; Mark 7:21-23; Luke 6:35-36; Rom. 3:23; Heb. 2:6-18. Memory Selection:

What is man that thou art mindful of him,
and the son of man that thou dost care for him?
Yet thou hast made him little less than God
and dost crown him with glory and honor.
Psa. 8:4-5 (R.S.V.)

CBYF Topic: Foreign Missions (India)

Christian Education-Bethany Offering

Jan. 30—Feb. 4 Youth Seminar, Washington, D. C., and New York City

Jan. 30—Feb. 6 Youth Week

Jan. 31—Feb. 2 Indiana State Pastor's Conference, DePauw University

Feb. 8-10 Spiritual life institute, Bridgewater College, Va.

Feb. 13 Race Relations Sunday

Feb. 15-17 District leaders conference, Elgin, Ill.

Feb. 19-20 Youth peace workshops, Shady Grove, Petersburg and Keyser, W. Va.

Feb. 20-27 Brotherhood Week

Feb. 23 Ash Wednesday (beginning of Lent)

Feb. 25 World Day of Prayer

Feb. 27 Commitment Day for total abstinence

Feb. 28—March 4 Adult Seminar, Washington, D. C., and New York City

March 4-5 Central Region vacation church school conference, Manchester College, Ind.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. S. Clyde Weaver of Lancaster, Pa., in the Walnut Grove church, Johnstown, Pa., Feb. 14-27.

Gains for the Kingdom

Twelve baptized and three received by letter in the Evergreen church, Reisterstown, Md. **Five** baptized in the Bush Creek church, Md. **Two** baptized in the Bethany church, Greenmount congregation, Va. **Six** baptized in the Bethel church, Greenmount congregation, Va. **Five** baptized, three received by letter and one re-baptized in the Hollins Road church, Roanoke, Va.

Eleven baptized and one received by letter in the White Oak church, Pa. **Ten** baptized in the Montgomery church, Pa. **Twelve** baptized in the Leamersville church, Pa. **Sixteen** baptized and three received by letter in the Chiques church, Pa. **Two** baptized in the Florin church, Pa. **Two** baptized and one reclaimed in the Hatfield church, Pa. **Six** baptized in the Second church, York, Pa.

Four received by letter in the Four Mile church, Ind. **Six** baptized and one received on former baptism in the Rossville church, Ind. **Eleven** baptized, one received by letter and three awaiting baptism in the Eden church, Ohio. **Three** baptized and three received by letter in the Goshen City church, Ind. **Ten** baptized in the Eagle Creek church, Ohio. **One** baptized in the First church, South Bend, Ind. **Eleven** baptized in the Brick church, Nettle Creek congregation, Ind. **Fifteen** baptized and one received by letter in the Paradise church, Ohio. **Five** baptized in the Toledo church, Ohio. **Nine** baptized in the Pontiac church, Mich.

Six baptized and two received by letter in the Mt. Etna church, Iowa. **One** baptized and two received by letter in the Galesburg church, Kansas. **Four** received by letter in the Salem church, Kansas. **One** baptized in the Rocky Ford church, Colo.

Two baptized in the Covina church, Calif.

News and Comment From Around the World

Most Members Approve Interracial Churches

A study of some 13,597 churches of three major Protestant denominations over the past four years has shown that the average American church member is not opposed to racially inclusive congregations either in theory or in practice. The survey conducted by the National Council of Churches department of racial and cultural relations showed that in 405 churches having minority group members in their combined congregations of 237,000 persons, only twenty-six members left their church because the congregation was expanded to include a nonwhite person. And in every instance of appraisal after the departure of the objector, the minister reported "increased spiritual insight, greater warmth of fellowship or greater human assets to the life and work of the congregation."

Corporation Will Help Mennonite Communities

Ten businessmen in the United States and Canada have organized the Mennonite Economic Development Associates in order to strengthen Mennonite communities in Latin America through projects in industry and agriculture. The new group is an outgrowth of the visit of several businessmen to South America in 1951. Two projects set up in cooperation with Mennonites in Paraguay already have been approved. One is intended to improve the dairy industry in the Paraguayan Chaco through demonstration of better methods. The other is to process hides into finished leather.

Protest Visit of Soviet Churchmen to West Germany

The head of the Russian Orthodox church in Western Germany recently sent a telegram to Chancellor Adenauer warning against visits of Soviet Orthodox dignitaries to the West German Federal Republic. He claimed that the Orthodox church in the Soviet Union is being used as a political tool for the Communist world revolution. His warning followed an announcement by Pastor Martin Niemoeller, foreign secretary of the Evangelical Church in Germany, that leaders of several West German churches were considering inviting representatives of the Russian Orthodox church in the Soviet Union to visit West Germany. Dr. Niemoeller said that the World Council had called upon the churches of countries among which tensions prevail to promote peace and reconciliation by arranging exchange visits.



Religious News Service

Evangelist Billy Graham (right) is presented with the seventh annual citation of the Salvation Army Association of New York by Walter Hoving. Looking on is Commissioner Norman S. Marshall, Salvation Army territorial commander. The citation described Dr. Graham as a "minister, leader, evangelist who through his boundless spirit, unfailing faith and absolute dedication to Christ has led untold thousands into a new and deeper understanding of God"

New Hymnal Published for Japanese Christians

The Christmas season saw the publication of a new Japanese hymn book. Five years ago a Hymnal Commission was asked to make a study of the hymnal. In the new book 155 of the older hymns have been replaced by 117 new ones. The trend has been to include more Japanese Christian hymns. The most controversial aspect of the new publication which may stand in the way of its rapid adoption is that the Japanese words are printed across the page from left to right instead of the usual top to bottom system.

Youth Week Project Seeks Books for Africa and Asia

"Books instead of bombs" became a major project of hundreds of Christian youth councils throughout the nation during the observance of Youth Week January 30 to February 6. Recognizing the almost unbelievable shortage of books that exists in Asia and Africa the United Christian Youth Movement called on youth to unite in collecting books "to meet the cry of needy people of other lands for truth, knowledge and the Word of God." Bibles, Testaments, Biblical commentaries, Sunday-school reference books, church history books, young people's and children's books, good fiction, written from the Christian viewpoint were sought.

Hutterites Have "Fastest Growing Population"

Hutterites, descendants of a religious group of some 443 persons who migrated to this country from Russia in the 1870's, now number more than 8,500 and are the world's "fastest growing population," according to the Population Reference Bureau. The agency said the Hutterite rate of natural increase (difference between the birth and death rates) is 41.5 per 1,000 as compared to 13.9 for the whole United States.

A 1951 report by the U. S. Public Health Service's National Institute of Mental Health said that severe mental illness is rarer among Hutterites than virtually any other

group in the country. A study of the sect showed only one suicide, one divorce and two separations recorded since it came to this country eighty years ago, and there have been no known cases of parental abandonment of children, no sex crimes and no incidence of arson, personal violence or attempted homicide.

The Hutterite colonies are completely agricultural, with a smattering of trades and crafts vital to farm life. Life within the colonies is on a communal basis with all property held in common. Hutterites are known for their thrift, general prosperity, remarkable farming skill and their strict adherence to the most extreme simplicity of living, but the sect's beliefs have involved it in many difficulties with local governments in both the U. S. and Canada. These troubles arose over their refusal to take oaths, engage in military service of any kind or send their children to public schools.

Church Agencies Send Food Parcels to Yugoslavia

Some 200,000 food parcels shipped to Yugoslavia from the United States by church agencies were distributed to needy people throughout the country during the holiday season. One-half of the parcels were sent on behalf of the World Council of Churches by Church World Service, and the other by Lutheran World Relief through its American offices. Distribution of the parcels was supervised by the Yugoslav Red Cross under an agreement with Lutheran World Relief and the World Council's Department of Inter-Church Aid and Refugee Service.

Church Workers Report Religious Revival Among Kenya Natives

Victory in the battle to overcome the murderous Mau Mau secret society that has terrorized Kenya Colony since 1952 is sensed by church workers here who report an "overwhelming" religious revival among natives throughout the colony in recent months.

The spiritual resurgence is accompanied by an unprecedented demand for Bibles, hymnals, Testaments, tracts and church services. This is credited to a concerted drive begun late last year in which the Kenya Christian Council as well as other Protestant bodies not affiliated with it, the Roman Catholic Church and the Kenya government all are participating.

Religious workers who have been carrying the moral drive to detention camps, fortified jungle villages and the native sections of Nairobi itself, which is constantly teeming with a fluid population of around 90,000 Africans of many tribes, report surprising success among the 70,000 Kikuyu, Embu and Meru tribesmen confined behind barbed wire in camps and prisons.

Nairobi itself remains, perhaps, the toughest problem churchmen face in the battle against the Mau Mau appeal. The eastern edge of the city is a vast area teeming with natives living in everything from slums to neatly-planned modern housing projects.

To combat the problem, the Christian Council, the Nairboi City Council and the Kenya government have evolved several plans. Community centers are being opened in various parts of the native section at a cost of up to 12,000 pounds each. Each center has, or will have, a hall, class and recreation rooms, showers and a canteen, and each is aimed at the reconstruction of family life, seriously disrupted by the Mau Mau fear and superstition, and the development of a community spirit.

Eventually there will be seventeen such centers, two built by Roman Catholic organizations, six by Protestant and the rest by the city council. Three of the latter already are completed. (RNS)

News Briefs

Dr. Eugen Gerstenmaier, who was largely responsible for organizing Hilfswerk, the Evangelical Church's welfare agency in Germany, and was its chief executive for six years, has been elected president of the Bundestag, lower house of the West German Parliament. He has been chairman of the chamber's foreign affairs committee.

Geography lessons in Birmingham, England, now offer an unusual opportunity to school children. Three times a week seats on certain Birmingham-London flights are allocated to pupils accompanied by teachers. The children are provided with maps, and receive sheets from the pilots' log-books, helping them to identfy various landmarks.

Sixteen clergymen in Chapel Hill, N. C., have protested a decision of that city's board of aldermen to segregate the races in the city's new cemetery now under construction. In a letter to the board, the ministers requested that at least part of the cemetery be set aside for use on a nonsegregated basis.

Judge J. Waties Waring, the South Carolina jurist who held segregation unconstitutional in the Clarendon County school case and brought the question before the U.S. Supreme Court, was awarded a bronze commemorative plaque by the National Association for the Advancement of Colored People.



Three hundred gallons of apple butter were made by the men's and women's groups of the Everett church, Pennsylvania, Mrs. Freda Koontz, writes. One day's boiling involved six kettles, one hundred gallons of cider, ten bushels of apples and two hundred pounds of sugar. The profits of this work during October and November went into the building fund of the church

Social Action Report

Ora Huston, Director

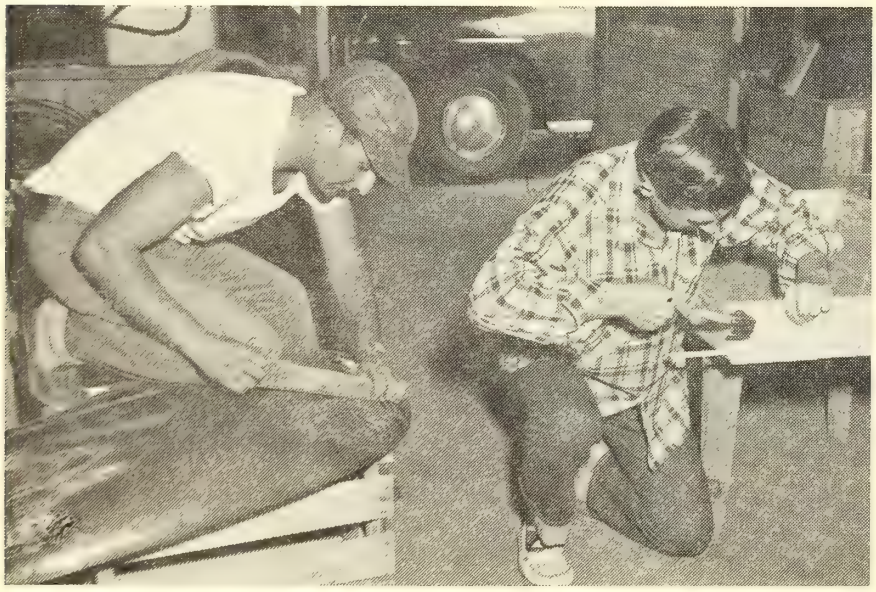
This report was prepared and presented to the General Brotherhood Board at its November meeting.

ALTERNATIVE SERVICE

This year, as last, the alternative service program has occupied the major portion of the Social Action Department. The number of men in alternative service has reached what is probably the peak of the peacetime conscription. Since conscientious objectors were not drafted between 1948 and 1952, there was somewhat of a backlog which has been cleared up by now. During the year, 1953-54, the Selective Service System has indicated that farm deferments are no longer essential since there is such a large surplus of agricultural commodities. We had thought that the number coming into Brethren volunteer service during the coming year would probably be less than previously, but because of the cancellation of many farm deferments, it now appears that we will have more coming into the program this year than during the last year.

At the present time there are 250 men in Brethren Service projects and we helped a large number to secure employment in non-Brethren projects. At the present time, 105 men have completed their service and have been discharged from the Brethren Service program. Others are being discharged all the time.

Several new projects during the past year for alternative service men have proved to be quite interesting and worthwhile. Time magazine for September 27, 1954 carried a rather lengthy article on the activities of the Public Health Service at Bethesda, Maryland. While it mentions Quakers as well as Brethren, all of the members of the project have been furnished by the Brethren Service Commission to date.



Two alternative service men, assigned to the Brethren Service project in Falfurrias, Texas, work in the shop. About 250 1-W's now serve in Brethren Service projects

During the summer, the department director had the opportunity of conducting the European work camp tour and visiting alternative service and Brethren volunteer service projects in most of the European areas. I found that they are doing a fine piece of work. They seem to be happy in their work, and from the best information I could secure from the surrounding communities, they are making a very fine witness for peace and the Christian way of life.

BRETHREN VOLUNTEER SERVICE

The Brethren volunteer service program has continued at a high level and some of the finest young people in our church are entering the program. There have been 626 volunteers who have served since the program began in 1948. There are eighty-one serving at the present time on current projects. A number of intermediates are applying well in advance of the time they will be old enough to go into the program. This seems to be a very fine trend and we hope the time will come when most of the young people of the Church of the Brethren can give a year or more in some service project, demonstrating Christian good will. The National Council of Churches has called on the volunteer service program to assist with the American Indian School, Brigham City, Utah.

SUMMER SERVICE

This program has not been as large as in previous years. When you consider the effect of the draft, the alternative service program and our regular Brethren volunteer service program calling for the services of our young people, it is not surprising that there are fewer going into the summer work camp program. This last year there was a total of ninty-five working in summer service projects in the United States.

GENERAL

Several bills have been introduced into Congress to enact *Universal Military Training.* They will probably be reintroduced at the beginning of the new session. The present Selective Service Act expires in June, 1955 and there will likely be

some new draft legislation. Now is a good time to work against all phases of conscription and plans are being made to oppose it in every possible way.

With increased tension and we hope progress in the field of *race relations,* we trust that the endeavors in this area have been helpful toward a Christian solution to this very great problem. Our work continues with the Negro-migrant community in Fresno, California, and the slum clearance in the Negro community in Baltimore, Maryland. Brethren volunteer service workers also work with the Chinese in Chicago, with the Mexicans in Falfurrias, Texas, and the American Indians in New Mexico and Utah. A number of Negroes took part in the summer service projects and we continue to have contacts with them in a number of areas.

It is the feeling of the Director of Social Action that we have not yet reached our possibilities in the field of interracial work and that we should look forward to increased activity in this area during the coming year.

Letter of Thanks

"I received the package with great joy (T B food package) and would like to express to you my heartfelt thanks for the nice gift which I can use very well. I am twelve years old and have no parents. I have two sisters, aged thirteen and eighteen years. For two years we have been without our parents. Our dear mother died two years ago from tuberculosis and our father did not return from the war. We would have been completely alone in the world if our good uncle would not have taken us to his home. Yes, life is indeed very hard, but despite hardships one can manage to live on; one only needs courage, a strong will and faith in the Lord.

"Our Lord helps everywhere and at any time in the greatest hardship. So we want to thank you once more for the nice gift of food which we enjoyed very much.

"May our heavenly father bless all those who work in your Mission and who care for us and are helping to relieve our needs. Many, many heartfelt thanks once more. I remain with a heart filled of happiness your good girl,

Kathi Winkler, Camp Haid."

This letter was received by the Brethren Service Commission in Austria.

At Home and Abroad

AUSTRIA

Frau Dr. Fuss, refugee nurse in the Linz clinic, reports the following happenings in the **Refugee Health Program** within the week ending November 27. Thirteen patients visited the eye-clinic to be fitted and receive eye-glasses. A mothers advisory class was held in Camp Steyr with twenty-six mothers attending. Food for twelve camp kindergartens was weighed out and packaged.

Three hundred twenty-one food packages were distributed to tubercular endangered refugee children for the month of December. This is the second package the children have received in what will be a six month joint Brethren-Mennonite project. A mother of six children, three of whom are receiving these packages told how helpful and nutritious the 16 lb. package was and said, "when the children asked from whom the package came it was difficult to convince them that there are people in this world who are willing to help others."

Church World Service has shipped to Brethren Service fifteen thousand pounds of butter and thirty-five thousand pounds of cheese, coming from **U. S. surplus goods.** The Brethren Service Commission askings for Austria for 1955 total sixty tons of butter, cheese, dried milk, shortening and cottonseed oil. In addition to this ten per cent of regular contributed goods sent from American churches to Austria through Church World Service and the World Council of Churches Service to refugees will be allocated to BSC.

CASTANER, PUERTO RICO

The Castaner Church of the Brethren was represented at the **Eighth Annual Protestant Youth Conference** of Puerto Rico, by five delegates. Delegates were invited from 300 churches, but the attendance was less than 200. As one delegate reported "although the meetings were held in Spanish, the Youth Conference was very similar to those held in the states. The Puerto Rican youth face many problems, and many of the delegates went home with new perspectives because of the Christian fellowship and enthusiasm which was expressed at this great meeting."

GERMANY

Recently **Brethren Haus was host to a group** of twenty-five from the Jakob Grimm's School for Girls. The girls were seventeen and eighteen year olds and members of an English class in the school. Upon their arrival, tea was served and an introduction was given about our church beginning, Brethren Service and our work here in Europe. Following this Max Snider and Doris Walbridge led the group through the house, explaining the different programs, and in conclusion showed them slides of the various phases of our work here in Germany.

HEIFER PROJECT

During the month of November, the Heifer Project Committee was able to make a **total of five shipments,** which is an unusual accomplishment. These shipments included a shipment of 25,000 baby chicks for Haiti.

REFUGEE RESETTLEMENT NOTES

Statistics as of December 1, 1954

Goal for Church of the Brethren	**1,000**
Assurances filed:	
Central Region	**56**
Eastern Region	**17**
Pacific Coast Region	**6**
Southeastern Region	**2**
Western Region	**1**
	82
Assurances yet to file	**918**

Who are these Refugees for whom assurances are being filed—and for whom more assurances are needed?

They are farmers, teachers, mechanics, doctors, aged parents, little children, couples—just people like yourself, from all walks of life. Some are large families, some are single or widowed, others haven't a living relative left. They are Christians, mostly Protestant and Orthodox, and a few of other faiths.

Guiding Inactive Members Into Service

John H. Good
West Alexandria, Ohio

IT IS an easier matter to win people into the church than it is to keep every one of them actively engaged in a truly spiritual growth and real Christian living" is a statement made by the author on several occasions when speaking of church membership. No doubt this statement calls for a defense or a withdrawal. The writer does not propose to do either, because there is a challenge in this statement which calls for some very definite and prayerful thinking.

Here are some of the short cut answers that are often given when we find individuals in our churches who seemingly do not grow in their Christian experience, and who, instead of going forward seem to be going in reverse: a lack of true conversion; the individual was not immediately given something to do in the church and thus lost interest; the church failed to draw the individual into its true fellowship; the individual grew cold and indifferent because he or she was attracted by too many other interests; etc. Then there is an excuse that the individual may use as his reason for not growing and becoming active in the program of the Christian life. He may say, "Christian profession did not do for me what I thought it would do. I have just as many troubles and temptations as I had before I made a profession."

We do not feel that such answers fully satisfy, for these statements may represent true facts, but they are not in themselves the whole truth. It is unlikely that any one of these statements could be the *one* single reason. However, it may be right to say that in each there is represented a factor which may play some part in the whole truth of the matter.

Concerning one of the above statements it should be said that no matter what the causes may be for retarded Christian growth the fault does not rest with the Author of Eternal Life, for it is essential that we remember the words of the Apostle Paul when he said, "Being confident of this very thing, that he who began a good work in you will perfect it until the day of Jesus Christ" (Phil. 1:6 ASV) A person making a Christian profession may have conceived some faulty ideas as to the power of our Lord to change life, unless the individual really wants life changed. Christianity is no peculiar magic that changes the world's conditions around us, but rather a power that changes the individuals within the world's environment. Temptations are with us to stay, but the individual and his Lord are a majority. Temptation cannot over-rule when "God and I walk through the fields together."



Minrod

A serious-minded church board carefully analyzes the problems confronting it and then carefully plans a course of action

Inactive members—problem members

Now going back to the original thesis, may we examine it in light of our general church experience. Where is the church that, within the framework of its structure, does not have some "dead timber?" Though possibly not a proper designation, these two words, "dead timber," have been quite often used to signify that there are enrolled within the church membership those who are not contributing factors to the ongoing program of the church and the kingdom of God. They are not growing in grace and the knowledge of truth as the Lord intended that we should grow. They, like members of the Sardis church in the Apostle John's day, have a name that they live but are dead. But do not these descriptive statements characterize all too many of us?

So, instead of visualizing individ-

uals as such, out on the fringes of our churches, may we instead try to visualize the whole spiritual status of our churches—looking upon them and their memberships as living organisms, as bodies, as buildings, as fellowship groups. Each and every member of the church is an integral part and all together they constitute the whole. Thus if any part thereof is ailing, or sick, weak, crippled, or dying, then the whole body is ailing, sick, weak, crippled or dying to that degree. Within our physical bodies we are quickly aware of any condition that produces nausea, a pain, or any other unhealthy condition.

"Dead timber" within the framework of the church's structure may indicate poor workmanship as well as a condition of the material. Any structural material lying on the heap is certainly out of its place, for there is a place for every piece within the framework. Two things could happen in a case like this. The piece could be perfectly happy to be unused or the workman could be very careless in his building. Neither of these two results are within the design of the Master Architect. Unused materials and careless workmanship always help to defeat the Master's plan.

Disinterest, indifference or waywardness within the church is church sickness. We should so consider it. And further, none of us should be satisfied with our own efforts in Christian living as long as such conditions exist, and none of us should ever absolve ourselves from the responsibility of doing something about it.

A local church meets the challenge

Facing these facts as they seem to present themselves to us, we have tried to think the whole matter through and have taken the following steps in an endeavor to remedy the condition as much as can be done through human eflort. Trusting to the guidance of the Holy Spirit and with the willingness to be led and directed by our Lord, our local church has inaugurated the following program of action.

Five class groups have been instituted into our present church program with a sixth being definately planned. The five classes have an enrollment and enlistment of fifty-two persons and go under the following designations: Spiritual Life class, enrolling the local ministers and deacons; Fellowship Cultivation class, enrolling nine carefully selected persons from the church, the chief usher and the remembrance committee; Christian Stewardship of Life class, enrolling the church treasurer, the treasurers of the adult classes, of Men's Work, Women's Work and the CBYF; Christian Education class, enrolling the general and primary superintendents, the Sunday-school secretary and the class teachers; Church Program class, enrollig the heads of departments, such as Men's Work, Women's Work and the CBYF, and directors of peace, temperance, missions, family life, etc. and the presidents of the adult and junior high Sunday-school classes.

These classes are all study, prayer, and promotional classes which meet on consecutive Sundays during the Sunday-school hour and are under the direction of the pastor and the supervision of the Sunday-school Board (Board of Christian Education). Thus it takes five Sundays for one round of the classes, with one class meeting each Sunday. In the meanwhile members of these classes continue their study and attempt to carry out some matter of promotion within the range of the specific study of the class of which each is a part.

The sixth class is a membership class which will meet at various set intervals during the year and the class work will be conducted weekly or twice a week for six or eight sessions, conditioned by the seasons and the prospects for such a class.

These are the steps which we are undertaking in our local church to remedy the matter of a constantly growing list of inactive members (added to over the years). We have launched this program with the belief that the list of inactive members can, by our prayerful efforts and by the help of the Lord, be dissolved to the very minimum. All souls are precious in the sight of God, and it is essential that we not only win people into the church, but must likewise keep all growing and active in the ongoing program of the Kingdom of God. Let us pray earnestly that none shall be lost.

We believe that such prayerful efforts will bear fruit. The first fruitage which we can expect is a growing sense of our individual responsibility and an increasing interest on the part of all in behalf of the spiritually ailing, the sick, the crippled, the dying within the ranks of the church. Never let it be said within or without the ranks of the church what was once said according to Biblical account, "No man careth for my soul." (Psa. 142:4. ASV)

WHAT ABOUT YOU?

In the November Brethren Bible Study Monthly C. Ernest Davis challenged the Sunday-school superintendents with the following message:

"Tag! You're it." And you were it. The responsibility of carrying on was on you. Yes, you remember how it worked in your childhood games. Do you realize that the church has tagged you for a very important job and that the responsibility rests squarely on your shoulders? That job is Sunday-school superintendent. You are it. You are the only one of your kind in your church and there will not be any other—at least not this year. What is done in that office, you will have to do. No one else can do it. You have been tagged for the job. You are it and there is none other. When one realizes the moral implications of every phase of life—government, business, education, industry, agriculture, etc.—and how the decisions made and the actions taken in all these areas affect the lives of millions of people, then he begins to realize how important it is that people be guided by sound moral principles and that there be an effective and unceasing program of moral and spiritual instruction. Giving that basic instruction is what a church school is for. Our social order cannot survive unless the work is well done. You are responsible for what happens in your school this year. You are the superintendent. No other occupies or can occupy your position while you hold it. So do your best.

Everyone else in the church school, then, is playing in the game. What obligations rest upon the participants? First of all, there must be *cooperation* if the ultimate goals are to be achieved. *Good sportsmanship* must be practiced, so no one shirks duties assigned to him. *Enthusiasm* and *eagerness* for the game and its benefits must be exerted if all enjoy the game to the fullest.

What about you? How do you play the game?



Though the patient had lost much blood the skill of the doctor and the prayers of the medical attendants saved him

An African Christian Spoke His Mind

Violet Pfaltzgraff

I SHALL never forget a busy Monday two years ago in October. Monday is market day in Lassa and people come from the neighboring villages to buy and sell.

We could hear the hum of the buying and selling in our dining room as we ate our rather hurried noon meal. After we finished eating the doctor made preparations to go to Bizinda, a leprosy settlement opened recently. And I gathered my books and notes together to go to the hospital to have a class on survey of the Bible with the medical attendants.

But this particular Monday the boys were not in the classroom waiting for me as usual. I saw them standing in various places in the compound talking together. I went to the classroom and copied an outline onto the blackboard. I thought the boys would be in soon.

However, I finished my outline and waited a while and the boys did not come in. So I went out to them. I approached Ali, who was perched on top of a high sand pile, and asked him what was going on. Ali was listening to the noises in the village. He turned reluctantly to answer my interruptions. There was a fight in the village. It was about a woman.

"I hope that no one gets seriously injured," I said, "For the doctor has gone to Bizinda."

From his post on top of the sand pile, Ali seemed to be able to know just what was going on. A little later he informed me that someone was killed.

"They are bringing him up to the hospital," Ali informed me at last.

"Who are they bringing to us?" I asked, for all I could hear was a babel of noises.

"They are bringing Malam Wadzani. He is dead."

Bible class was forgotten. The hospital workers who were standing at various places on the compound, began to congregate at the hospital entrance where the patient would be brought. When I saw the group from the village approaching in the distance, I got on my bike and went to meet them. Nggari, one of the medical attendants, followed on foot.

I shall never forget the shock I had when I met that group. I always thought, that all men were my brothers. That day I saw that what I said was a belief of mine only because that is what we were taught in Sunday school. Brotherhood now seemed to be quite different and not as easy. It was something that began in the heart—not in the head—something that called for sacrifice.

I went up to the patient who was supported on the shoulders of his kinsfolk. When I looked at the supposedly dead man, he, sensing that a stranger was there, opened his eyes and looked at me. As our eyes met I realized that he was no stranger but a brother—as much as any of my blood brothers.

I got off my bike and gave it to Nggari for him to go and call the doctor. I hoped that something might have prevented his leaving



Wadzani

for Bizinda, nine miles away.

There was a mob following the group with the patient, but I did not realize that until we had the patient in the operating room. For while Nggari went to call the doctor, the surgical staff got the patient ready and began to set up sterile tables and the apparatus for giving intravenous saline. We have no blood bank or plasma in Lassa.

Stephen, the head medical attendant, came into the surgery to see if there was anything he could do. After him followed the rest of the medical attendants. I saw that we had to give them something to do if we would keep our sterile field uncontaminated by the group.

I took Stephen aside and told him that I was afraid that Wadzani would die. He had lost much blood. I could get neither pulse nor blood pressure reading on him. Unless God worked a miracle, we would lose Wadzani. There was nothing for them to do but pray. My eyes filled when I looked out of the surgery window and saw the medical attendants filing down to the classroom. I saw a few teachers follow them. They were going there to pray.

Then we had trouble with the mob from the village. They had congregated on the veranda of the surgery. Now they opened the surgery doors and in a wave entered the surgery. Telling them that the doctor could not work if they fill the room so that he could not get in, we pushed them out again. But the mob was impatient and curious. Finally, we were relieved to hear the put-put of the doctor's motorcycle and we knew that he would soon be there.

After surgery, and a long stormy time of convalescing, our brother recovered and again was returned to the church and village. But when he was still recovering, in his illness, he would say things about my fellow missionaries and the African Christians which he would not have said had he been well.

As his sister, I knew that he spoke of things that lie in the African heart but which a well African would not disclose to a foreigner. I was made to see myself as the Margi sees me. And it did not make me feel proud or comfortable. For things that I thought no one noticed or knew about were important in the eyes of these young Christians. If ever I had a course in missionary orientation it was there by the bedside of my sick brother.

Meet Your Missionary



Irven Fike Stern

Don L. Stern
Oklahoma City, Okla.

Irven Stern was born March 8, 1928 at Fredericksburg, Iowa. He is the son of Elder Roy and Ethel (deceased) Stern. His father served for a number of years as a farmer-minister. Father and mother believed in foreign missions and followed with keen interest the activities of their missionary friends.

It appears that a number of things influenced Irven in his decision to become a missionary. No doubt the Christian influence of his parents is one of the most important factors. Many prayers in behalf of missionaries and their work came from the hearts of father and mother. It was not unusual to have guests in the home. Among those guests were visiting missionaries who had come to speak at the Fredericksburg church.

Once the late Frank Crumpacker came on the very day that the Sterns were threshing oats. Brother Crumpacker soon found a circle of men around him asking questions and eagerly listening as the told about conditions in China. The threshing could wait.

One day father brought Dan West home. Dan had recently returned from Spain. He told of the filth, hunger and disease in Spain. One of the crying needs was soap. Another need was dairy cattle to provide milk for hungry babies.

Sadie Miller gathered members of the family around the piano one evening and taught us to sing, "The Great Physician Now is Near," in the language of the people she had been serving on the mission field. These people made a lasting impression upon Irven's young mind.

Summer camp had its influence upon Irven's desire to become a missionary. One summer Harold and Gladys Royer were at Camp Pine Lake. They had recently returned from Africa. Irven was greatly impressed and deeply moved with "Red's" story of the crying need for young men and women who are willing to give their life in service among the black people of Africa.

Richard Burger was one of the young leaders at Camp Pine Lake during those formative years of Irven's life and Irven learned to know and love Dick. Although Dick was still a student at McPherson College he had already decided to go to Africa.

Irven graduated from high school in the spring of 1946 and enrolled at McPherson College the next fall. During his second year at McPherson College he met a lovely young girl named Pattie Bittinger. Her parents, Desmond and Irene Bittinger, had been missionaries to Africa. In fact Pattie was born in Africa. She was enthusiastic about missions and encouraged Irven in his ambitions to go to the mission field. It was not long until they began to make their plans together. In June of 1950 Irven married Pattie Bittinger and what once seemed to be a childhood dream looked more and more like reality. After finishing their work at McPherson College they enrolled at Bethany Biblical Seminary.

When asked how he came to choose the mission field as his life's work Irven replied, "Like my experience of becoming a Christian, my call to the mission field has been a gradual process, the Timothy type. During the past ten years it has seemed that the mission field was my destination. Everything has seemed to point in that direction.

"I really never thought much of going anywhere except to the Africa field. My early ambitions were to go to Africa. I have read much about Africa and missions there. I have learned to know quite a number of the Africa missionaries. I have heard Pattie's parents tell about Africa."

If everything goes as planned, Irven, Pattie and their daughter, Gayle, will find thmselves in Nigeria, West Africa early in 1955. Their dream of being foreign missionaries will have become a reality!

Edited by Alberta Yoder

Nicholas Garden Church

A Center of Christian Activity

IN THE summer of 1945 a dream was born in the hearts of a few courageous members of the Church of the Brethren that a new church should be established in the rapidly growing city of Springfield, Oregon. After prayerful consideration a decision was approved by the district board of administration to establish a church in the Nicholas Garden Community, then just east of the city of Springfield. By June 1946 the first unit of the present church building was dedicated. This was a small chapel which also provided limited church school facilities.

The little group outgrew this first unit almost by the time it was completed. Immediate steps were taken to plan and construct the remainder of the present building. Forrest Groff, at present building counselor for the Brotherhood, who lived in the community, did much to guide the planning and building of the Nicholas Garden church. At present there is an adequate sanctuary that has accommodated more than 250 worshipers, a church parlor, a fellowship hall, kitchen, youth chapel, pastor's study and twelve adequate church school rooms. Adjoining the church is a splendid three-bedroom parsonage. These facilities were made possible through the sacrifice and efforts of the members and friends of the church, plus the generous help of the General Brotherhood Board in the form of a grant of $15,000 and a loan of $7,500. The loan is being paid back on schedule by this thriving congregation. The sanctuary was first used on Sept. 7, 1947, and the educational wing was ready for use in 1948. Much of the work has been done by the members and friends of the church.

Forrest Groff was elected as the first pastor with James Parks serving as his assistant. In September 1947 Lee Nelson became the first full-time pastor and served the church until the fall of 1953.

During this time the church won its way into the life of the community and has had a very great influence in the individual and total life of the community. From its inception, the church has sincerely endeavored to be the center of Christian activity and influence in the Nicholas Garden area and not just another denomination, seeking to compete for church members with other denominations. From the beginning the church has sought to become the focal point around which the total life of the community moves. An honest effort has been made to meet the total mental, social and spiritual needs of every individual whether they attended the church, some other church or no church at all.

The church soon became the place where the community came to discuss and solve its common problems and desired improvements. While the church has been careful not to take sides in most issues considered, it has been instrumental in having both sides of every question fairly represented. After the facts had been presented, the citizens of the community made their decisions. Some of the common problems successfully solved in this manner have been the annexation of the Nicholas Garden community into the city of Springfield, the installing of sewers, the installing of a new water system, the covering of a dangerous open drainage ditch, the paving of the streets in the Nicholas Garden community, and other community improvements. Each year preceding election time, public forums are held in the church to discuss the important measures on the ballot. This influenced the percentage of the people who voted from the church precinct as well as sensitizing the conscience of the people as to the real meaning and importance of the measures on the ballot.

Other problems that were common in this new and expanding community were the lack of supervised play and activity for the large number of children, the lack of club and scouting activities, the need to free the mothers of small children for at least one afternoon a week from the constant responsibility of their young families and a means for the many new migrants to become acquainted with one another and to form a sense of community loyalty and to provide employment and housing for new folks moving into the area.

These were met as best they could be with limited resources and leaders of this small but vitally concerned group. Early the church sponsored both Boy Scout and Girl Scout troops and provided leadership and supervision for their activities.

A plan was worked out to conduct a supervised play and craft program on the church courtyard and in the fellowship hall. This began as a one-afternoon-a-week activity and grew until for the past four summers, it has been a five-day-a-week, adequately guided and supervised program which has accommodated as many as 100 children each day.

A community play school for preschool youngsters which originally met for one afternoon a week has grown into a community kindergarten which is taught by an approved and accredited teacher five days a week during the school year.

Contacts with various businesses in the community have enabled the church to help more than twenty-five men to find permanent employment. Similar contacts with people owning real estate have enabled the church to assist several families in finding homes. The church continues to render these and many other significant services in the life of the community.

Because of its Christian witness and impact upon the community, the businessmen and the city officials often come to the church for counsel in business and civic problems and proposals.

Actually the Nicholas Garden church is the only church in a ten-mile area that is seeking honestly and sincerely to be a community church and not a denomination. Already folks from throughout this area have become active in the work of the church. At present there is a real need for a second and even a third church school to be established in this area to serve the needs of the people that are not being served by those churches which are seeking only to advance and promote a particular denomination. If we have the resources and the wisdom to use wisely the opportunity which

God has given us we should have two or three churches of 500-700 members in this area within the next ten years.

Many have been concerned about the effect on our Brethren ideals and practices. They have feared that they would be lost in such a community approach. Let me reassure you the words of Jesus are true, "He who seeks to save his life will lose it; he who loses his life in something greater (the kingdom of God) will find it." The church is much stronger in its peace position, its stewardship witness, its evangelistic witness, its observing of the Lord's Supper and the practicing of Christian baptism than many of our older and larger churches. We have not stressed our Brethren heritage nor our Brethren peculiarities, rather we have talked of our Christian heritage and the uniqueness of the Christian message. We have looked to Christ for our authority in all things rather than to the traditions and practices of a group begun almost 1700 years after Christ proclaimed his message of abundant life.

The church began with three families and had a membership of less than twenty in September 1947. During the next six years more than 160 persons were received into the church, a large number of them by Christian baptism. The growth in the last few years has been between forty and fifty each year.

The church school averaged 100 in 1947; church, 24; giving was $37 a Sunday. In 1953 the church average was 140 a Sunday, the church school, 160, and the giving, $200 a Sunday. This growth has come from the community. These members now are the leaders in this growing, progressive and effective church, as well as the leaders in business, civic and school activities.

In ten years' time the church hopes to be entirely self-supporting —in these first eight years it has reduced its asking for support from more than $2,000 to $600, annually at present.

Under the present leadership of interim-pastor, Harlan Mummert, the church continues to serve the needs of the growing community and seeks for new and more effective ways to maintain its Christian witness in the community.

The opportunities are unlimited—the community is looking to the church for leadership and guidance. The church has helped to create a sensitive and Christian conscience on the part of people and business within the area. The church has developed a large responsibility list for families in the area that have indicated an interest and a need in their life for the mesage and ministry of the church. With proper counsel and supervision from the District, Region, and Brotherhood, and with adequate leadership, the Nicholas Garden Community Church shall become one of the truly great churches of the Pacific Northwest in the next ten years. There is every reason to believe that there can be three or four churches of five hundred members each within this time if we are only willing to cultivate this field which already has yielded so bountifully to our efforts.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

When Stones Hurt Your Feet. Karl H. A. Rest. Muhlenberg, 1954. 104 pages. $1.50.

These twenty-six short story sermons are supposed to be suitable for children but are actually more meaningful for youth and adults. Sound religious concepts are given in an interesting way but some are beyond the understanding and interest of children.

Ministers may wish to use this book with older juniors, junior highs and youth. It is not recommended for children's groups of varied ages. — *Dessie R. Miller.*

Exposition of Ecclesiastes. H. C. Leupold. Wartburg Press, 1952. 304 pages. $4.00.

The author has made a real contribution by underscoring and illuminating one of the books of the Old Testament frequently overlooked by the minister and on which usable helps are all too scarce. After a brief but helpful introduction the author presents the reader with a very readable and clear-cut interpretation of the contents of the Book of Ecclesiastes, finding in it a book suited to our own times with a message directly for our day. Scholarly work underlies the book, but the style throughout is simple and readable, unencumbered by footnotes and scholarly detail. The minister and Sunday-school teacher will find much good material in such a book. — *Chalmer E. Faw, Chicago, Ill.*

***Two or Three Together.** Freer and Hall. Harpers, 1954. 188 pages. $2.50.

A manual for prayer groups, this book is a striking continuation of inspiriation and practical help for prayer groups. We may often find books with devotional challenge or others with elaborate methods. Here, the two aspects are put together into a unique book. The "why," "what" and "how" of a prayer group enables any existing prayer group to evaluate itself. It opens up areas of spiritual dynamic which may not have been explored. It discusses the patterns of function which have been most helpful. This section will also help a new person or a group which has never participated in group prayer to know what to seek and toward what to grow.

The larger portion of the book is a series of meditations and helps which any group could follow in weekly meetings. By the end of these thirty weeks a group would be on its own creative adventure with the extensive bibliography to guide it. This book, used together with the Bible, is the best book we have seen including both the techniques and inspiriational material for prayer groups. — *Vernon F. Miller, Fresno, Calif.*

Weddings

Bushong-Coy—Jon S. Bushong of Syracuse, Ind., and Genevieve Coy of Milford, Ind., in the Bethel church, Milford, Ind., Nov. 28, 1954, by Bro. Noble Neff.—Miss Mae Vorhis, Milford, Ind.

Frantz-Staight—Aaron Donovan Frantz, Jr. and Nancy Staight, Nov. 27, 1954, in the Springfield church, by Bro. Otis Landis.—Mrs. Kenneth Barnhart, Springfield, Ohio.

Geyer-Sheller—Henry David Geyer and Audrey J. Sheller, both Newville, Pa., at the home of the undersigned, Sept. 4, 1954.—Otho J. Hassinger, Huntsdale, Pa.

Griffin-Graber — Ronald L. Griffin of Fostoria, Ohio, and Jo Ann Graber of Hartville, Ohio, in the Hartville church, Oct. 23, 1954, by the undersigned.—C. G. Hesse, Hartville, Ohio.

Hartman-Yarnell — Earl Eugene Hartman of South Connellsville, Pa., and Gloria Yarnell of Connellsville, Pa., Dec. 15, 1954, by and at the home of the undersigned.—Ross Speicher, Accident, Md.

Howell-Yoder—Wallace Howell of Hope, Kansas, and Mary Ellen Yoder of Conway, Kansas, in the Monitor church, Kansas, Nov. 20, 1954, by the undersigned.—James M. Berkebile, McPherson, Kansas.

Johnson-Johnson—Roy Morris Johnson of Copemish, Mich., and Altha Mabel

Johnson of Cadillac, Mich., at the Marilla parsonage, Dec. 9, 1954, by the undersigned.—R. J. McRoberts, Copemish, Mich.

Kugle-Sheller—John L. Kugle of York, Pa., and Vivan M. Sheller of Huntsdale, Pa., in the Huntsdale church, Sept. 5, 1954, by the undersigned, and Rev. Cline of York, Pa.—Otho J. Hassinger, Huntsdale, Pa.

Messeck-Garman—J. Richard Messeck and Mardell E. Garman, both of Manheim, Pa., Oct. 23, 1954, in the East Fairview church, by the undersigned.—H. A. Merkey, Manheim, Pa.

Nelson-Sheller—Richard A. Nelson and Goldie M. Sheller, both of Gardners, Pa., at the home of the undersigned, Nov. 25, 1954.—Otho J. Hassinger, Huntsdale, Pa.

Peterson-Grove—Henry Alden Peterson of Oroville, Wash., and Lee Ann Grove of Tonasket, Wash., in the Ellisforde church, Sept. 18, 1954, by the undersigned.—M. G. Blickenstaff, Tonasket, Wash.

Rhoades-Myers—Paul R. Rhoads of Carlisle, Pa., and Ruth Anna Myers of Huntsdale, Pa., in the Huntsdale church, Sept. 12, 1954, by the undersigned and his son, Glenn.—Otho J. Hassinger, Huntsdale, Pa.

Verbeck-Lewis—Richard Lynn Verbeck and Leane Lewis, both of Tonasket, Wash., in the Ellisforde church, Dec. 10, 1954, by the undersigned. — M. G. Blickenstaff, Tonasket, Wash.

Wright-Spindler—Frank Ralph Wright of Brandonville, W. Va., and Ethel Pearl Spindler of Clifton Mills, W. Va., Dec. 14, 1954, by the undersigned at his home.—Ross Speicher, Accident, Md.

Obituaries

Atkinson, Ralph, son of Mr. and Mrs. Lewis Atkinson, was born at Jonesboro, Ind., Nov. 4, 1910, and died Dec. 3, 1954. He was a life-long resident of Grant County, Ind. He was married to Bernice Bowman of Marion, Ind., and was a member of the Marion church. Surviving are his wife, one son, his parents, six brothers and one sister. Services were held at the Raven Chapel in Marion by the undersigned. Interment was in the Riverside cemetery, Gas City, Ind.—T. G. Weaver, Marion, Ind.

Beechy, Mrs. Bessie, daughter of Mr. and Mrs. William Illiff, was born March 20, 1885, in Peru, Ind., and died Sept. 26, 1954. Her husband, Cyrus Beechy, died in 1950. She united with the church at the age of five years. Surviving are two daughters, one son, sixteen grandchildren and twelve great-grandchildren. Funeral services were conducted in Middlebury, Ind., by Bro. Charles E. Stouder. Burial was in the Forest Grove cemetery.—Mrs. Herman Suter, South Bend, Ind.

Bowman, Margaret E., daughter of Marion and Laura Miller Stair, was born in September, 1888, in South Dakota, and died at the home of her daughter in Hardin, Mo., Nov. 29, 1954. On Jan. 3, 1910 she was married to Allen C. Bowman who preceded her in death. She was a member of the Wakenda church. Surviving are two sons, one daughter, four grandchildren, one brother and three sisters. Funeral services were held in the Wakenda church by Rev. Armstrong, pastor of the Hardin Christian church, and the undersigned. Interment was in the Wakenda cemetery. — Harold G. Correll, Hardin, Mo.

Bowman, Phyllis Kathryn, daughter of Forrest and Lorene DeMint Ballard, was born Jan. 3, 1932, at Hardin, Mo., and died Nov. 24, 1954, at Lexington, Mo. On May 27, 1952 she was married to Robert Bowman of the Rockingham church. Surviving are her husband, two children, her parents, one brother and three grandparents. Funeral services were held in the Hardin Methodist church by her pastor, Rev. Mittendorf, and the undersigned. Interment was in the Liberty cemetery.—Harold G. Correll, Hardin, Mo.

Browning, Vernard B., son of John and Emina Browning, was born in Ross County, Ohio, in 1879, and died in June 1954. **Harriett Browning** was born in Delaware County, Ind., in 1880, and died May 20, 1954. They had celebrated their fifty-fourth wedding anniversary on May 13, 1954. Bro. Browning united with the church at the age of sixteen and was elected to the ministry in 1910 and to the eldership in 1915. He was married to Harriett Hyatt of Eaton, Ind. To this union were born seven children. While he was farming he also served the Antioch, Muncie, White church, Bethel Center, New Hope, Sampson Hill, Ladoga, Union Grove churches, Ind., as pastor or elder. In 1914 Bro. Browning sponsored and taught the first organized class in the Union Grove Sunday school. Funeral service were conducted for Sister Browning in the Union Grove church by Bro. John Ebersole, assisted by Bro. William J. Tinkle. The funeral service for Bro. Browning was held in the Union Grove church by Bro. William J. Tinkle, assisted by Bro. Ira E. Weaver.—Lula R. Tinkle, Albany, Ind.

Dennison, Melvin, son of Mr. and Mrs. Newton Dennison, was born March 17, 1878, in Whitley County, Ind., and died Dec. 15, 1954. He was a retired railroad employee. He was a member of the Marion church. Surviving are his wife, two sons, three daughters and one brother. Services were conducted at the Marion church by the undersigned. Interment was in the I.O.O.F. cemetery, Marion, Ind. —T. G. Weaver, Marion, Ind.

Fike, Clara Virginia, daughter of John E. and Susan Beeghly Gnagey, was born April 1, 1871, in Accident, Md., and died Nov. 6, 1954. On June 3, 1894 she was united in marriage to John H. Fike of Milledgeville, Ill. To this union were born two children. She was baptized into the church by Jeremiah Beeghley near her home in Accident, Md., June 3, 1886. Surviving are two children, six grandchildren, one great-grandchild, one sister and four brothers. Funeral services were held in the Milledgeville church by the undersigned. Burial was in the adjoining cemetery.—Melvin Ritchey, Milledgeville, Ill.

Hurst, George, was born in Belle Center, Ohio, Feb. 9, 1880, and died at the home of his son near New Paris, Ind., Nov. 14, 1954. He had been a member of the church for many years. Surviving are two sons, five grandchildren and six great-grandchildren. Funeral services were conducted in Milford, Ind., by Leroy Fisher and in Belle Center. Burial was in the Belle Center cemetery.—Mrs. Leroy Fisher, Milford, Ind.

Kinsey, Mary, was born Aug. 25, 1868, and died Oct. 16, 1954. She was the oldest member of the Ligonier congregation. Surviving are one daughter, three sons, twenty-five grandchildren, thirty-one great-grandchildren and one great-great-grandchild. Services were held in the Waterford church with Bro. Glenn Heckman in charge. Interment was in the Green Mt. cemetery. — Deloris McConnaughey, Ligonier, Pa.

Landis, Emma K., daughter of David and Susanna Kauffman Yoder, was born in Coopersburg, Pa., and died Oct. 19, 1954, at the age of eighty-nine years. She was a member of the Springfield church and Sunday school. Survivors include nieces and nephews and grand-nieces and grand-nephews. Funeral services were held in the Springfield church by Bro. Conway Bennett and Bro. Martin Scholten. Interment was in the Saucon Mennonite cemetery, Coopersburg, Pa.—Minerva E. Strauss, Richlandtown, Pa.

Layser, William Ira, son of Joseph W. and Verda E. Gibbel Layser, was born April 17, 1950, in Richland, Pa., and died Oct. 23, 1954. Survivors are his parents, two brothers, his paternal grandparents, maternal grandparents, and step great-grandmother. The funeral services were held at the Meyer church with Brethren Mark Wampler, S. G. Meyer and Ammon B. Meyer officiating. Interment was in the Meyer cemetery.—Grace E. Meyer, Ono, Pa.

Long, Elizabeth Detwiler, daughter of Samuel and Catharine Detwiler, was born Oct. 30, 1869, and died at her home in Roaring Spring, Pa., Dec. 10, 1954. She was a faithful member of the church for many years. Her husband, Joseph P. Long, preceded her in death. She is survived by two sons, five daughters, eleven grandchildren, two great-grandchildren and one sister. Funeral services were held in the Roaring Spring church by her pastor, Carl E. Myers. Interment was in the Albright cemetery near Roaring Spring, Pa.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

Miller, Ira B., son of John and Rachael Miller, was born May 18, 1869, in Nappanee, Ind., and died Nov. 22, 1954, in South Bend, Ind. He was married to Martha Eshleman in 1891 who preceded him in death in 1941. Prior to his coming to South Bend twenty-five years ago, he taught in the public school for a fifteen-year period. He was a life-long member of the church. Surviving are one daughter, one son, seventeen grandchildren, twenty-seven great-grandchildren, two sisters and three brothers. Funeral services were conducted in the Second South Bend church by the pastor, Bro. Charles Stouder. Interment was in the St. Joseph Valley Memorial Park. — Mrs. Herman Suter, South Bend, Ind.

Miller, J. Sam, son of Solomon and Susie Bowman Miller, was born near Johnson City, Tenn., Feb. 17, 1874, and died in Athens, Tenn., Dec. 7, 1954. He was a non-resident member of the church. Surviving are his wife, Mamie Smith Miller, two daughters, three sons and six grandchildren. Funeral services were held in the Evans funeral home by M. A. Stevenson. Burial was in the Cedar Grove cemetery, Athens, Tenn. — Mrs. J. Sam Miller, Athens, Tenn.

Miller, Ulysses Grant, son of David and Mary Keltner Miller, was born Dec. 11, 1866, in St. Joseph County, Ind., and died Dec. 6, 1954. When a young man he united with the church and was later elected to the office of deacon. On Dec. 31, 1889 he was united in marriage with Ida Greenwood. To this union were born two sons and one daughter. Surviving are three children, nine grandchildren and ten great-grandchildren. The funeral services were held at the First church, South Bend, by his pastor, Bro. Harper S. Will.—Lucile V. Sanders, South Bend, Ind.

Myers, Mrs. Grace, daughter of William and Amanda Westfall, was born Dec. 6, 1879, and died Dec. 15, 1954, at her home in Potsdam, Ohio. In 1898 she was married to Webster Myers who died in 1927. In 1929 she married David Myers who died in February, 1953. She was a charter member and a long-time Sunday-school teacher of the Potsdam church. Surviving are two sons and one grandchild. Funeral services were conducted by the undersigned in the Potsdam church, assisted by Rev. Harley Brown of the E.U.B. church. —L. John Weaver, Potsdam, Ohio.

Ogden, Edward L., was born Feb. 20, 1883, in Pennsylvania, and died Nov. 16, 1954, near Westminster, Md. He was a member of the Maple Spring church. Surviving are one sister and three stepchildren. Funeral services were held at the Fairview church by Bro. Ross Speicher. Interment was in the Fairview cemetery. —Mrs. Homer Knotts, Gormania, W. Va.

Overfelt, Mrs. Cora Anderson, daughter of John and Josephine Saul Anderson, was born in Franklin County, Va., Feb. 22, 1889, and died Oct. 15, 1954. She was married on June 14, 1908, to George A. Overfelt. She was a life-long member and active worker in the church particularly in the Sunday school and women's auxiliary. For many years she served faithfully with her husband in the deacon's office. Surviving are her husband, five sons, one daughter, nineteen grandchildren, three great-grandchildren and her father. Funeral services were conducted in the First church, Roanoke, by her pastor, the undersigned. Interment was in the Sherwood burial park, Roanoke, Va.—S. Earl Mitchell, Roanoke, Va.

Church News

Nebraska

Enders—We met in council Dec. 5 with our elder, Bro. Dallas G. Wine, presiding. During the month of January we had a mission study on city missions. At the morning worship hour on Dec. 5 the McPherson quintet gave a concert with Bro. Glenn Swinger bringing the sermon. We were represented at district conference by four delegates. Bro. L. E. Lehman held a week of evangelistic meetings in our church. As a result of these meetings two were baptized and one awaits baptism into our church. The women's work council gave contributions to the children's memorial hospital, to the Nebraska Children's Home and to our service worker. We gave our mission stockings to the Navajo mission at Cuba, New Mexico. Instead of exchanging gifts at Christmas time, we gave to Brethren Service.—Mrs. Albert Applegarth, Wauneta, Nebr.

Oklahoma, Panhandle of Texas and New Mexico

Pleasant Plains—We had a two-week daily vacation Bible school with Bro. Lewis Thomas as director. A program was given by the children at the close of the school with the offering going to the Navajo Indian project. Several of our members attended the district conference. A surprise social was held for our retiring pastor, Bro. Lewis Thomas, and his family. At the September business meeting conducted by Bro. Virgil Weimer, officers were elected for the coming year. Our church has secured a student minister, Bro. Richard King of McPherson, Kansas, for the winter months. We observed home-coming services with Rev. Bill Smith of the Methodist church as guest speaker. Brother and Sister X. L. Coppock of McPherson, Kansas, held a two-week evangelistic meeting. One person was received into the church. At the close of these meetings we held our love feast with Bro. Coppock officiating.—Mrs. Lowell Prentice, Aline, Okla.

Middle Indiana

Bachelor Run — Church officers were elected at our September council. Charles Dumond, Sr., of Flora was elected as elder. One Sunday one of our adult Sunday-school classes visited the Carroll County Home and were in charge of a worship service. Bro. Russell V. Bollinger of Manchester College was guest speaker for our harvest and homecoming service. Our revival was conducted with Bro. W. C. Stinebaugh of the Wabash City church as evangelist. On the evening of Dec. 5 Brother and Sister Paul Halladay were our guests. Bro. Halladay directed a period of worship and singing, and Sister Halladay gave a report of their experiences in Europe. The men of the church planted and harvested a project of corn during the past summer. The ladies' aid meets regularly to quilt, sew for relief and work on the district project.—Lewis Deardorff, Bringhurst, Ind.

Upper Deer Creek — Bro. Edward E. Lyons of the Burnettsville church was with us for a week of meetings. As a result of these meetings and the visiting and personal work eleven persons were baptized into our church. Our centennial anniversary was celebrated on Oct. 4 with Elder Forest Hostetler bringing the morning message and Bro. Walter Stinebaugh delivering the afternoon message. The history of the church was written and read by Mrs. Dorothy Moore. At last council Bro. Ora Yoder was re-elected as Sunday-school superintendent with Samuel Smith as assistant. The aid meets each month to sew.—Grace Walker, Galveston, Ind.

Northern Indiana

Bethel—At our business meeting Bro. Lee Cory was re-elected as elder for the coming year. Our new pastor, Bro. W. Harlan Smith, and his family began their pastoral work with us the first of September. At a morning worship service our pastor was in charge of a consecration and installation service for the teachers and officers of the Sunday-school and church. Extensive repairs and improvements were made on the parsonage. Our fall communion was held on Sunday evening, Oct. 3. The ladies' aid has been quilting and sewing for relief. We have a Bible study and teachers training class which meets each Thursday evening. One Sunday evening, Bro. Lee Cory showed slides of his trip to the Holy Land. On Nov. 26 our church joined with the other churches of the town in a Thanksgiving service. Our revival meeting was held Nov. 28—Dec. 5 with Bro. I. D. Leatherman as evangelist. Sister Leatherman was in charge of the children's work during these meetings. As a result of these meetings two were baptized into the church fellowship. Four letters have been received during the past quarter.—Mrs. C. R. Shuder, Milford, Ind.

English Prairie—At our business meeting in October, the church voted to license Bro. Robert Kranning, Jr. to the ministry. Our communion was held Nov. 3 with Pastor H. H. Hendricks in charge. On Nov. 21 Mr. Joseph Ladd from the Indiana Temperance Union was with us for the morning service. Another Sunday morning speaker was a representative from the Gideon Bible Society. Our men's group harvested corn for Bro. Augustus Pierson who is attending Bethany Seminary. Our trustee board has presented plans for the improvement of the church basement. —Mrs. Lydia Walters, Howe, Ind.

Pleasant Chapel — The last week of October and the first week of November our pastor, Bro. Isarel Gorden, who is also serving as pastor in the Auburn church, conducted revival services in each of the churches. Elder Charles Light presided at our November council meeting. On Nov. 26 we held our communion service. The women's work group has been making bandages for our mission hospitals. Three persons were baptized into our church during the revival meetings.—Mrs. Ocie Hamman, Corunna, Ind.

Union Center—Our harvest meeting was held with Bro. J. E. Hartzler as morning and afternoon speaker. Communion service was observed Oct. 2 with Bro. Fike of the Goshen City church officiating. Breakfast was served at the church on the following Sunday morning. An evening service was presented by those who had attended summer camps and the National Youth Conference. In the absence of our pastor, Bro. LeRoy Fisher brought the message. Nov. 7 closed our services of revival with Bro. Edward K. Zeigler of Elgin, Ill., as evangelist. Sixteen were baptized and three received by letter into our church fellowship. In the absence of our pastor on Nov. 28, Bro. Ralph Schrock of Elkhart was in charge of our services. The women's work group sponsored a chili supper and bazaar at the township school. The Union Center building fund sale which was held at Wakarusa Sale Barn on December 4 was sponsored by the men's work group.—Mrs. Wilson Morningstar, Goshen, Ind.

Christian Education Helps

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Northeastern Ohio

Akron, First—The district Christian education conference was held in our church. The food offering was given to help the establishing of the new mission at Painsville in Northeastern Ohio. We sent our youth leaders, Jerry Fuller, and his wife to the National Youth Conference. They were accompanied by two of our young people. Fall meetings were conducted by Raymond Martin, brother of our pastor. Love feast service was held at the close of these meetings. Dr. Albert Denton of Akron was speaker at the banquet honoring the Sunday-school teachers and officers of the past year. The women of the church met one day to pack goods for World Community Day. The women's work group met again to prepare kits for children. During the church year eight were received by letter and eight by baptism into our church fellowship. Guest speakers have included Nettie Weybright, Curtis Dubble, A. H. Miller, Guy Beach, E. G. Diehm, Quentin Evans, Paul Beach and Irvin Stern and his wife. Under the leadership of our pastor, Ralph Martin, and the guidance of our elder, Elmer Brumbaugh, our church is progressing and we hope to contribute toward the maintenance of the mission at Painsville.—Rose Bennett, Copley, Ohio.

Owl Creek—During the first of October we held a one-week revival with ministers from the district in charge of the services. Those participating in these meetings were George Sheets of Ashland, Ohio, Blake Million of Mansfield, Ohio, Rev. Pyles of Ashland Dickey church, Robert Hoover of Danville, Ohio, and George Stausbaugh of Columbia, Ohio. The meetings closed with our love feast on Sunday evening. Nine persons were baptized into the church fellowship. During October the Homemakers' class sponsored the applebutter project. On Nov. 20 the church held its annual turkey supper and program with Bro. W. H. Miley of Ashland as guest speaker. Our Christmas program was held Dec. 23.—Mrs. Viola Lamb, Fredericktown, Ohio.

Southern Ohio

Greenville—Joan Bowman was our delegate to the National Youth Conference. Our CBYF had charge of the devotional period and was host to the district youth rally in October. The Pleasant Valley young people presented, The House on the Sand. Mrs. Raymond Peters spoke to the women's work group in October on seeking first the Kingdom through women's work. A hobby night was featured in November at which six specific activities were illustrated and explained by women who enjoyed them as hobbies and members' hobbies were on display. The church women have had two all-day meetings to sew for Bethany hospital. Our group was represented in the local World Community Day observance. Several from our Sunday school were enrolled in the county Christian leadership training school classes. Our church was represented at the local union Thanksgiving service. Our offering was approximately $300 for CROP. Bro. Leland Emrick of the Pleasant Hill church was our evangelist. During the past two months four have been received by baptism. Pulpit guests the past few months have been H. Jesse Baker, Russell Helstern, Glen Moyer and two Manchester College students. Omer Niswonger recently talked concerning the United Nations. A television set was loaned to the church by a local store the past quarter so that those who desired could watch the "Bless This House" telecast which is sponsored by the Church Federation of Greater Dayton,

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No. 46. Wanted: Someone to take over farm work for two years of young man who shall have to begin his alternative service in a few months. 150 acre grain farm; no livestock. Work would require some knowledge of the operation and maintenance of farm machinery. 7 room house including bath is available. Small community of 1400 near to Richmond, Indiana. For more information and terms write Kenneth Overman, Lynn, Indiana.

No. 49. Wanted: Cerro Gordo Church of the Brethren in So. Ill. is desirous of locating a Brethren physician in that town. Cerro Gordo recently lost one of its doctors and is in need of another. Cerro Gordo is about 12 miles from Decatur and there are 4 Brethren churches within a five mile radius. Possibility of some financial assistance. Write: Clarence Krall, Cerro Gordo, Illinois.

No. 50. For sale: Model AAA SVE Tri-Purpose Projector. Equipped with semi-automatic slide changer, takeup, slide box, extra bulb, all in leatherette carrying case. All is in excellent condition. $45.00. Write: Jonathan F. King, Collegeville, Pennsylvania.

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No. 53 Opportunity for lady desiring to live in a college town and wanting secretarial work as private secretary to a bank official. Age 25-40, bank experience desirable, secretarial experience necessary. Permanent position. Write: Dale Strickler, Box 239, North Manchester, Ind.

No. 54 For sale: 12-unit apartment houses, completely furnished. Block from circle and three blocks to Church of the Brethren. On two cornered lots zoned for business. Very good income. Write or contact personally: Bryan Leckron, Penn Flo Apartments, 109 S. Commerce, Sebring, Fla.

No. 55 Wanted: A motel to manage. Have just completed a course set up by International Motels, Inc., with a grade of Good. Location not too important. Write: General Brotherhood Board, Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 56 Woman wants to do cooking and light housework in a private home for an elderly lady or couple. No invalid and no laundry. Would consider caring for small child eighteen months or younger while mother works. Write: Mrs. Bessie Laws, Box 344, Quinter, Kansas.

No. 57 For sale: Cafe and drive-in, seating capacity of 60, completely equipped. Living quarters in same building. Located across street from Manchester College campus. Good business. Ideal for Brethren family. Write: Hippity-Hop Cafe, c/o Emerson Fike, R. 2, North Manchester, Ind.

No. 58 Man desires work in caring for others. Would accept a job in an old folk's or rest home. Reasonable price asked. Write: A. R. Rodeffer, Dandridge, Tenn.

and participate in a discussion following the program.—Mrs. E. Lowell Rife, Greenville, Ohio.

Springfield—The women's work group participated in the seeds for relief project. Bro. Harley Coppock showed pictures and told of our work among the Navajo Indians. The men's work group has remodeled the old coal bin for a Sunday-school room. Bishop Carl Ulery of the Brethren in Christ church showed colored pictures illustrating Christianity at work in various parts of the world. We had a marriage rededication service. Bro. Roscoe Inman showed pictures of Brethren Service work in Europe. As a project for our vacation Bible school, the children gave money for chicks for Egypt. Bro. Philip Lauver was with us for a series of evangelistic meetings. Our love feast followed at the close of these meetings. — Mrs. Kenneth E. Barnhart, Springfield, Ohio.

Eastern Pennsylvania

East Fairview—The male chorus of East Petersburg gave a program of music in our church. Speakers at a youth rally held in our church were Bishop Henry Ginder and Robert Faus. Our church was represented at the men's work district rally in Lancaster. Six of our members attended a community leadership training course. At the September meeting of the men's work, Bro. John K. Hershey showed pictures of his Brethren Service work in Europe. Bro. Robert Byerly and Bro. Ammon Meyer were guest ministers at our love feast services. A group of women from our church attended the district women's work meeting in Ephrata. Three of our women ironed and mended at the Neffsville orphanage. There were eight received by baptism and one reconsecrated as a result of the evangelistic services held by Bro. Wilfred Staufer of Greensburg, Pa. Six have been received by letter. Jacob Ruhl, Jerome Brubaker and Donald Ruhl were delegates to district meeting. The men's work group harvested the Lord's Acre of potatoes. The CBYF packed Thanksgiving boxes. On Dec. 5 the women's work organization sponsored a musical program. Brother and Sister Wilbur Lehman were elected to the ministry at our quarterly council meeting in December. Brother and Sister Donald Ruhl were installed into the ministry at the same meeting. Elder Howard Merkey and Bro. Norman Weaver have been chosen as 1955 Annual Conference delegates.—Mrs. Anna Graybill, Manheim, Pa.

Middle Pennsylvania

Huntingdon—In September Mr. Alfred Chamberlain of the Wells Organization arrived to conduct the campaign for funds for our new educational building. The one week drive began with a loyalty dinner and concluded with a victory dinner. During that time $92,000 was pledged by the members of our church. Work on the $135,000 building will begin soon after the first of the new year. Our young people collected shoes for overseas relief. They also joined with young people of all the area churches in visiting homes before Halloween with their SOS (Share Our Surplus) boxes, collecting money for this project. Our church welcomed the Juniata College students with a reception. During the month of November the women of the church sewed at the hospital each Wednesday afternoon. Our school of missions was held during January. Bro. Fred C. Hollingshead of Harrisburg will be guest leader for our spiritual emphasis week in February.—Mrs. C. Raymond Hetrick, Huntingdon, Pa.

Western Pennsylvania

Geiger—At the close of the Bible school, the children presented a Sunday morning program. At our annual church festival, a Negro quartet from Johnstown, Pa., gave a program. A number of our women attended the women's work camp at Camp Harmony. Ralph Poorbaugh of Somerset, Pa., showed slides of his world travels at our father and son banquet. Our men's work has been organied. We held a flower Sunday in our church. Evangelistic services were held with Bro. Elmer Ebersole of New Paris, Pa., as evangelist. Three new members were baptized into our fellowship.—Lewis C. Shaffer, Somerset, Pa.

Ligonier — Consecration services were held for three babies. Installation services were also conducted at this time for the new officers. We held our love feast and communion on World Communion Sunday. Our congregation participated in the Share Our Surplus project. The women's work group made apple sauce for the Old Folks' Home. The group is making comforters to send to New Windsor for relief. Our church sent a contribution to the Old Folks' Home at Thanksgiving time. Guest speakers have been Bro. I. C. Paul, superintendent of the home, and Milton Hershey, who talked concerning the Heifer Project. We received $245 for the Heifer Project. One of our families donated a

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heifer to this project. — Deloris McConnaughey, Ligonier, Pa.

Windber—The fiftieth annual convention of the Somerset County Sunday-school Association was held in our church. Daily vacation Bible school was held with sessions for two hours in the morning and two hours in the afternoon. The Solid Rock Bible class sponsored a program by the Wings Over Jordan Choir. During the summer months our church participated in the softball league. Twenty children from our church attended Camp Harmony. Don Snider gave an illustrative talk on his work in Germany and also discussed the functions of Brethren Service in Europe. We welcome into our fellowship Liesel Grupe an exchange student from Hamburg, Germany, who will be living in the home of our pastor for the coming year. Bro. Kissinger conducted installation services for the newly elected Sunday-school and church officers. Evangelistic services were conducted by Berkey E. Knavel, pastor of the Ambler church, Pa. Seven were enrolled in the prebaptismal classes conducted by Bro. Kissinger.—Florine Dell, Windber, Pa.

Tennessee

Liberty — Since our last report, Bro. Billy Dingus, a student minister, delivered our morning message. The youth of the Beulah Baptist church gave a program at one of our prayer meetings. Bro. E. J. Rowe was re-elected as elder and pastor. Bro. R. B. Pritchett conducted installation services for three new deacons and their wives. Our love feast was held Sept. 25 with several neighboring churches being represented. Our young people were represented at the youth week-end camp at Camp Placid in October. Two quartets have recently provided music for our services. On Nov. 2 the young people of the Lime Stone church met with our young people for a regular monthly meeting. During the week of Thanksgiving our young people were in charge of the services. Our church was represented at the district men's and women's meeting in the French Broad church. As a mission project our women prepared friendship packets. Plans are being made to organize a men's work group in our church.—Miss Berchie Isenberg, Fordtown, Tenn.

Northern Virginia

Mathias—Bro. Jacob Replogle of Baltimore, Md., held our revival services. These meetings were followed by love feast and communion service. During the past year eleven were added to the church by baptism and two by letter. Union Thanksgiving services were held at the E.U.B. church with Bro. Kinzie as speaker. A spiritual life institute was sponsored in our church by the men's organization. For our exchange pulpit Sunday Bro. Paris Haycock brought the message. Bro. James Renz gave a temperance message one Sunday evening. An all-day service was held for the dedication of the organ, carpet and other improvements with Bro. Jacob Huffman of Dayton, Va., giving the dedicatory sermon. A hymn sing was held in the afternoon. — Mrs. Sadie Hinegardner, Mathias, W. Va.

Southern Virginia

Bethlehem—Bro. H. A. Frantz spent a week in our community in behalf of the Bethany Hospital Nurses' home. He brought the morning message on Sunday. The intermediate class presented the play, What Gold Cannot Buy. The Franklin County high school choir presented a musical program in our church. A dedication service for parents and babies was held by our pastor. Bro. J. Donald Abshire was licensed to the ministry with Bro. Z. E. Mitchell in charge of the service. Vacation Bible school was held in our church with Catherine Sink as director. The offering was given to the Indian mission project. Bro. E. E. Bowman brought the message on pulpit exchange Sunday. Bro. Donald Abshire brought us a message one Sunday. Our pastor, Bro. Oscar R. Fike, and his wife terminated their services with us the last of August. Installation services were conducted for our new pastor and his wife, Brother and Sister Dewey D. Fleishman, with Brethren G. W. Bowman and Z. E. Mitchell in charge of the services. Bro. E. S. Bowman was elected elder-in-charge for the coming year.—Christine Peters, Boones Mill, Va.

Topeco—Our communion was held with our pastor, Bro. Maurice Strausbaugh, in charge. Church council was held with Bro. S. B. Alderman officiating. The Lord's Acre project has been carried out for the past year. The women's work has been re-organized and meet once each month. The group has given a program on missions and on temperance. Installation services were held for the officers of the church, Sunday school and women's work. Services were also held for two newly elected deacons and their wives. A special offering was received on Achievement Day. Our revival meeting was held with Bro. Abram Eshelman of Pennsylvania as evangelist. As a result of the meeting, thirteen were baptized into the church with four persons being baptized previous to these meetings. The film, Our Bible, has been shown in three different groups with a discussion following each showing of the film. The youth from our church attended the fall roundtable at Laurel Branch. On Dec. 4 Bro. M. R. Zigler gave a talk at our church.—Leeta H. Weddle, Floyd, Va.

Second West Virginia

Shiloh—Our harvest festival meeting was held the first Sunday in November. Brother and Sister Blackwell of Norfolk, Va., were with us for a series of meetings during the month of November. Ten persons have been baptized and one received by letter into our church fellowship. Avis Ann Poling dedicated her life to the church on Nov. 21. A fellowship meal was held in the church basement on Sunday, Nov. 21.—Eva M. Poling, Kasson, W. Va.

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Church of the Brethren
Gospel MESSENGER
FEBRUARY 5, 1955



Gendreau

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Gospel Messenger

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In This Number . . .

Editorial—
Highways for the Gospel 1
How Shall We Adore Him? 5

The General Forum—
Out of Our Abundance. Harley H. Stump 3
Protestants in Latin America.
Sante Uberte Barbieri 6
A Chain of Prayer Around the World.
Geraldine Sartain 9
Heritage of Faith and Freedom.
Donald F. Durnbaugh 10
Statue of Liberty. F. C. Neumann 12
Gateway to the Dawn (verse).
Ora W. Garber 13
You Can Build This Bridge!
Edward K. Ziegler 14
Reviews of Recent Books 15
The Family Counselor 25

News—
Kingdom Gleanings 16
Church News 29

Brethren Service—
Seeds of Hope. John Shonk 18
Adult Seminar 19
Just Eighty Cents. Dale Aukerman .. 19

The Local Church—
The Church Nominating Committee.
Moyne Landis 20
Church Membership Classes 21

Our Mission Work—
Progress at Kaurwatikari.
Leland S. Brubaker 22
Bush Preaching 22
I Went to the Women's Work Meeting.
Mrs. Leland Brubaker 23
Valley View Church. Lee G. Whipple 24

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Forget About Denominations?

This morning I read the article by Gladys Wood in Readers Write columns of Dec. 4 on the above subject.

From one viewpoint, I agree. From another viewpoint, I disagree. Many times as evangelists and pastors we try (unsuccessfully, perhaps) to explain about "denominations."

Jesus said, "Upon this Rock I will build my church"—not churches nor denominations. A little girl turned down an invitation to another Sunday school because she "belonged to another abomination." And if it is a case of denominationalism—with the emphasis on the "ism" she used the right word—abomination.

Early in our study of ancient history some of us learned that the Egyptians, Babylonians, Phoenicians, and certainly the Hebrews, each made a special contribution to civilization. And in the field of religion could not the same principle hold?

In the heart of God your family is as precious as mine—but not in my heart; for the simple reason that mine is my family.

Moreover your family may make a special contribution to society and my family another—a different type of contribution. One family "runs to doctors and nurses," another "runs to preachers." Let us thank God they are not all doctors or all preachers.

I glory in the Adventists who preach and practice tithing (with an emphasis) as my church does not—or I could wish. Likewise our Methodist friends, evangelism; the Presbyterians place more emphasis, perhaps, on the ten commandments and the sacredness of the Sabbath.

But now, my brethren, can we not realize that we of the historic peace churches can be justly proud of our steeples? or pipe organs? or beautiful liturgy? or divided chancels? No! There are some things of far more importance than those things as civilization seems to dangle "on the edge of a precipice."

A friend of mine, a Dr. Blank of First Methodist, said, "Bro. Sherfy, if you check on us Methodists, you will find that this winter (1946) in the matter of clothing for relief we are following the lead of the Brethren."

That leads my mind to a statement by the governor of Maryland when the first of 6,000 head of cattle were being shipped out (about 1945), to the effect that "friendships and cattle ships are worth far more towards peace than battleships."

Therefore could it be that we of the peace historic churches have come into the kingdom for such a time as this? If so, I would differ a bit from Mrs. Wood; for no other family nor any other church can mean as much to me as "mine."—E. F. Sherfy, Roanoke, Va.

Good Evangelism

The first Sunday we were in Florida we attended the Church of the Brethren in Sebring and enjoyed a good service. The second Sunday, however, we were returning home and decided to stop wherever it was convenient. When I found we were at a Southern Baptist church I decided to look for their evangelistic methods, since it is reported that this denomination has the best record of growth.

The people who parked their car next to ours spoke to us and asked pleasantly, "Won't you all go into the Sunday-school class with us?" In the classroom the names of all the visitors were written and later the class president read them and had the persons stand.

The church service which followed had no loud display of emotion or, on the other hand, any effort toward a smooth polish. A strong plea was made for money for the building in progress, for the building which they were using was too small for the audience. Prayer meeting was announced for Wednesday night, cottage prayer meetings for Saturday night and on Friday night workers met at the church and went out to invite people to the services. Judging from the way the pastor pleaded, it was not easy to get enough people to do this work.

The sermon was on an important text, "To die is gain." During the invitation a girl came forward who had decided for Christ at a cottage prayer meeting the night before, and the pastor reported that two others were awaiting baptism. A number of people spoke to us after the service.

I decided that good evangelism is simply love, manifesting itself in hard work, consistently administered.—William J. Tinkle, Albany, Ind.



Out of Our Abundance

We can

- feed the hungry
- bring hope to the dispossessed
- counteract Communist propaganda

Harley H. Stump

Pastor of the Empire church, California

Photos by Church World Service

WE ALL know the story of how one young man came to Jesus, seeking the keys to eternal life. It is evident that he had been near enough to Jesus to watch the Master as he ministered to the needs of the people. Now the strategic moment had arrived; consequently, he approached Jesus, asking, "Good Master, what must I do to inherit eternal life?"

Jesus surprised him as he answered, "Why do you call me good? No one is good but God alone." Then he hastened on, "You know the commandments: 'Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother.' "

Then the young man seemed to take new hope and with a ring of pride in his voice answered, "Teacher, all these I have observed from my youth." At this point Jesus looked upon him with love and compassion, for he seemed to be a conscientious young man. "You lack one thing; go, sell what you have, and give to the poor, and you will have treasures in heaven; and come, follow me." Here, the young man was caught in the struggle of decision, standing so near to the kingdom of God, yet just a step from the gates of hell. Finally, his countenance fell, and he turned and went away sorrowful, for he had great possessions.

Several years ago, when I was a child living on the North Plains in the Panhandle of Texas, one of the annual experiences of the family was to travel the twenty-five miles to the South Canadian River. There the family would spend the day. We ate our lunch in the shade of the cottonwood trees and watched the murky, muddy, meandering river as it drifted lazily toward the east. During the afternon our parents gathered wild grapes or plums while we three children played in the great sprawling bed of the river. To the major portion of the American people the South Canadian River is unknown, but to the people who reside in that territory it is recognized as being one of the most treacherous of all the rivers in America. For the entire floor of the river is a great mass of quicksand. In those days when I played there as a child there were many, many times when I felt the bottom of the river slipping, sliding, gliding away from beneath my feet. Soon the river bed seemed to be reaching up with interlaced tentacles, attempting to pull me down with tenacious grasps. Then my brother and sister would come running and rescue me. This is the habit of quicksand.



There are times when I feel that I am once again treading upon a bed of quicksand. For in the river of the world we are standing in a precarious position.

The pages of history tell us that when great masses of hungry people become congregated together, revolution has always developed. If we will take pencils and draw circles about the feverish areas in the world during the last century, we will discover that we have drawn circles around millions of hungry people. For wherever great masses have become desperately hungry, revolution has resulted.

Such was the case in the French Revolution. There is a legend that this terrible revolution was incited in France in 1789 over a broken wine cask. The story tells us that the peasants were starving; their emaciated bodies roamed up and down the streets and through the alleys, searching for a morsel of food. But the nobility drank and feasted and laughed the days and the nights away. One day, as a lowly peasant was delivering a cartload of wine to the home of a nobleman, one of the casks fell from the cart, bursting as it struck the cobblestone pavement. Immediately hungry peasants seemed to come from everywhere. They rushed up, sank on their knees to the gutter and filled their shrunken bodies with the gurgling wine. The nobility merely stood by and laughed at them in their bungling efforts. Soon a chain of reactions was set off which caused blood to flow in France for many decades. Let us pray God that in our little community of the world today, we in America are not listed as those who merely stand on the side and laugh and gloat as miserable wretches around the world jostle for a crust of bread.

By the grace of God it does not need to be so. There is another way. There is another door that no one has had the courage to open, save Jesus. There is another road that we have not dared to travel. It is the way traveled by Jesus Christ of Nazareth. We are his disciples; we claim to follow him; we acknowledge him as our teacher. In this world of cold and hard facts we can dare to dream dreams; we can envision visions; the words of the Lord can be frequently heard by us.

The brutish, practical world will not understand the messages of Jesus. For the preaching of the gospel is foolishness to a society that looks upon life as being only crass materialism. It is not practical to share what we have with the poor. In a world which believes that to the victor belong the spoils it is foolish to talk about feeding the hungry, clothing the naked, visiting the sick and ministering to those in prison. It just does not make practical sense but it is the truth of the gospel of Jesus Christ.

Today, the Christian way to dream is to share out of our abundance. For we are a nation of abundance. Our surplus foods have reached a staggering proportion. We have been prosperous. We have torn down our barns and built larger barns. In my home territory ten large wheat elevators have been constructed during the past decade and half, each having a storage capacity of about three hundred thousand bushels. Each of these elevators is kept filled with wheat. That makes a total of about three million bushels of wheat stored in that one small locality. We are paying tremendous sums; in order to stabilize our national economy. Today, we are paying over seven hundred thousand dollars daily for storage costs on all of our stored foods. If all of these surplus commodities could be loaded into freight cars, each containing fifty tons, a train could be made long enough to have the caboose in London, running west through New York, then on through San Francisco, then on through Tokyo, with the locomotive some five-hundred miles west of Tokyo. Let us pray that the hungry peoples of the world are not looking upon us with envy.

One of the brightest rays of light in the darkness has come to us in the form of the recent government action which gives the church the opportunity to distribute these surplus foods to hungry people around the world. For the small expenditure of five cents we can now distribute one dollar's worth of food through our existing agencies. Surely such a small sum has never heretofore purchased so much!

Continued on page 9



Out of storage go the drums of dried milk to feed the hungry

EDITORIAL

Prospects for 1955

BY WAITING one month before discussing the outlook for 1955 we have had the advantage of learning what business, government, labor and church leaders expect for the new year. In general, they are optimistic. Some note the absence of any major war; others point to increased production and more sales; the stock market reaches for new records, but no one is forecasting another crash. Instead the expectation is that 1955 will be a year of expansion with more customers, more sales, more profits, more jobs and perhaps more taxes.

Many of our churches share in the spirit of expansion. New buildings are rising, new members are joining, budgets will be larger and pastors will be busier than ever. The first crop of war babies born around 1943, will swell membership classes this spring, and many a church will have its biggest "ingathering" and perhaps its most satisfactory budget during the coming year.

These observations should probably make us grateful. In some respects they do. But they also disturb us. The church has its best opportunity to be successful, but success—as most people reckon it—is not the measure of a church. As we grow in numbers we may sacrifice depth of spiritual understanding. As we acquire more resources—buildings, budgets, equipment, trained leaders—we may forget where our dependence lies. Our wealth always increases faster than our stewardship. As we grow in good favor with our neighbors we will find it more difficult not to conform to community standards.

When we are likely to be successful it is a good time to remember that we are not called to succeed but to witness. The church must speak the message of Christ whether anyone listens or not. It must serve where there is need whether it gets credit or not. It must continually pray whether God answers as it desires or not. It must constantly teach whether it stems the tide of unbelief or not.

The prophet Ezekiel was told to speak the word of the Lord so that "whether they hear or refuse to hear . . . they will know that there has been a prophet among them." We pray for a church that will so witness to the gospel of Christ that, whether the world listens or turns away, people will know a prophet has been among them.

We pray for pastors and church leaders who in 1955 will be more bold to stand up for such unpopular convictions as Christian pacifism, total abstinence, disciplined living and sacrificial giving. They may lose a few contributing families but at least their churches will know that "a prophet has been there."

A growing church is good. A witnessing church is much better. The challenge of our time is to grow not merely in size but in courage and power, not merely in favor with men but also in favor with God.—K.M.

How Shall We Adore Him?

"O COME, let us adore him," sang the choir. The preacher told us that the lesson of the shepherds of Bethlehem was that of adoration—adoration of Christ the King.

But how shall we adore him? Some adore the King with the forms of devotion. Their pew is occupied on every Sunday morning; they sing hymns with enthusiasm. Reading a chapter in the Bible is a daily practice. Furthermore, before every meal they say a grace. Yet, somehow, their religion makes little change in their workaday lives; they adore the Christ only with their lips.

Others show their adoration in gifts of money. Asked to do some service to others, they write a check, for, like Sir Launfal, they do not want to take the time to share themselves. Sometimes the gift is a sop to their consciences for the way in which they have made the money. These persons have forgotten that it is not the gifts of silver or gold that bring the richest blessings, but the daily deeds of kindness and helpfulness.

Service to their fellow men is an expression of adoration on the part of some. Their days are spent in clearing out the slums of the world, in seeing that the laboring man gets his just share of the goods he produces, in building bridges between nations, in ridding mankind of all the social evils he suffers and they forget to renew their faith and love and strength at the Source and Inspiration of humanitarian acts. They follow the Christ in going about doing good, but forget that he often spent the night in prayer. And so their service becomes cold and mere duty, not acts of service done joyfully unto the Lord.

How then shall we adore the Christ? True adoration must be a compound of all these—worship, sharing and service. When our worship results in changed lives in the office, the factory, the schoolroom, the store and the kitchen, when sharing means giving of ourselves as well as our money, when service is infused with a joy and a warmth that touches all whom we meet, then we truly adore Christ the King.—E.W.



Protestants in Latin America

Sante Uberte Barbieri
Photos by Religious News Service

FOR more than three centuries the Roman Catholic Church was the only and undisputed religious force with tremendous economic and political power in Latin America. She could never accept the liberal spirit of the Latin American constitutions, which were written mainly under the inspiration of the thinkers who were responsible for the French Revolution and the influence of the North American Constitution. The liberal spirit of those constitutions has been a thorn in her flesh and the effort to eliminate it has been unceasing and untiring, with the result that she has succeeded in many countries in modifying it, so as to regain at least some of the privileges she enjoyed in colonial times. The most recent victories have been in Columbia and Paraguay, as we shall see later.

If the Roman Catholic Church could have as tolerant a spirit as that shown to her by the Protestant majorities in traditionally Protestant countries, then I am quite sure that many of the religious disturbances and persecutions we have had in Latin America would not have existed nor would exist. Because, if we search deep and intelligently, at the bottom of every curtailment of religious liberties, we shall find the direct or indirect influence of the Catholic Church. She is the instigator, the inspirer and the prompter of much of the religious unrest and prejudice which crop up here and there. She is always seeking a favorable moment to cause discomfort and difficulties; and, in doing so, she does not hesitate to use the baneful principle that "the end justifies the means."

Some of the most common accusations brought against the Protestants are as follows: "The Protestants are enemies of the national heritage, because the national heritage is Roman Catholic since the beginning of the conquest." "The Protestants are traitors, because they are sold out to foreign domination; they are a force of disintegration, because they are so disunited; they are a dangerous crowd, because they are spreading adulterated Bibles"; and so on. Another fallacious assumption is that almost the total population of Latin America is Catholic. One clergyman, for instance, in December, 1953, wrote in an Argentine newspaper: "The Argentine is Roman Catholic and she wants to stay Catholic."

Every sensible citizen knows that even though it may be true that the Roman Catholic Church is the strongest church traditionally and numerically and that it maintains a strong economic and political domination, she can by no means count with even the majority of the population. We know, through data given us from a reliable official source, that at least five million, out of a population of eighteen millions in Argentina, are affiliated with other religious associations. In this figure are not in-

Methodist bishop, Buenos Aires, Argentina; a president of the World Council of Churches

cluded those who do not belong to any religious group, either because they are antireligious or irreligious. The religious situation in The Argentine is illustrative of what happens in almost all of the Latin American countries. But, though they are not the quasi totality of the population, they constitute even so the largest religious group and, consequently, they are in many instances the determining factor in national or regional elections. Generally, the political parties need their support in order to get into power or to stay there, after they have assumed it. The result is that in recompense, sometimes, they have to bestow on Roman Catholicism certain privileges, such as making obligatory Catholic religious teaching in public schools, or curtailing religious liberty to other Christian bodies. If we can understand this attitude of the Roman Catholic Church in Latin America, we shall understand more easily the reason for some of the things which are happening there. Of course, this does not mean that this is the only anti-Protestant force. There are others, but they would not be so significant and strong, if it were not for the weight thrown into the scales by Roman Catholicism.

We would not be surprised some day to find other groups discrediting Protestantism on the ground that it has been the spearhead of Occidental imperialism in Latin America. That has been said by the Roman Catholic Church, as stated before, but now some liberal minds, who are also severely critical of this religious congregation, are asking themselves if Protestants are not really in Latin America as agents of imperialism.

There is no doubt that the attack on Protestantism by the Roman Catholic Church is following the lead of the Spanish hierarchy. In 1952, Cardinal Pedro Segura y Saenz, Archbishop of Sevilla, stated in a pastoral letter (according to a dispatch of the United Press received in New York, Sept. 18, 1952): "In our times the worst kind of liberty is presented as the success of our times, because liberty of thought, of teaching or the press . . . in reality are liberties for perdition, whose origin is a poisoned fountain from which the worst evils of the world flow. . . ." He also stressed that "the liberty of worship is reckoned as a privilege or prerogative of the modern world," but he reminded that the Roman Catholic Church "condemns this liberty in a decisive and energetic way." In line with this philosophy, we have seen lately religious liberties restricted in a way unknown since colonial times in a country like Columbia. Similar efforts are being carried out in Paraguay, under the lead of the Archbishop Asuncion Monsgr. Anibal Mena Porta, who started the campaign with a pastoral letter of sixteen pages, on June 29, 1952. We mention these countries, because they are those where critical situations have arisen or are arising in a more acute form than in any other parts of Latin America. We are already familiar with the struggle in Columbia and the acts of cruel vandalism to which our Protestant brethren have been subjected.

In synthesis we can say that the general religious situation



A young native Protestant evangelist speaks at a youth service in Colombia, South America (top)

A young missionary reads Bible stories to a group of interested children in an interior village of Colombia. Sometimes neglected and undernourished children are given medical care as well



in Latin America is as follows:

Complete liberty of action for all religious bodies: in Chile, Uruguay, Bolivia, Brazil, Central America and the Caribbean republics. In all of them the Roman Catholic Church has some special privileges, which, though not written in the laws, she obtains by means already set forth.

Restrictions with a tendency to remain as they are or to increase: Peru, Ecuador, Venezuela and Paraguay.

Restrictions with tendency to decrease. Argentina and Mexico. About Argentina we can say that, at present, the Protestant churches, after five years during which they could not broadcast by radio, have gone back on the air. There are restrictions in military zones, where only the Roman Catholic clergy are permitted to perform religious ceremonies. The committee appointed to investigate if there were foreign cultural and political implications in the missions in certain zones of the country, especially among the Indian tribes, has not reported, though the report was due a long time ago. We can say that for other things generally there are no restrictions. Propaganda can be made everywhere, in streets, plazas, public places, and all kinds of Evangelical literature is published and distributed. The present speaker during the first half of this year has gone with a traveling church all over Argentina and has spoken in the open air without difficulty; authorities have been courteous and in some cases helpful. When, on the first of May, the National Congress inaugurated the sessions of the present year, and the president made the opening speech, outstanding religious authorities of all cults were invited to attend, with especially designated seats. A similar invitation was sent a few days later, when the newly elected vice-president was put into office.



This tiny Presbyterian church stands in a jungle clearing deep in the Amazon River valley, an oasis for spiritual devotion in the heart of the wilderness. Parishioners are mostly families of workers who roam the jungle tapping trees for rubber sap

About Mexico, we transcribe some paragraphs written in a letter by Dr. G. Baez-Camargo: (1) At present, a great deal of legislation about religious matters is a dead letter, or it is observed in a very general and nominal way. The Roman Catholic church at present enjoys practically all of the liberties, even to the point of maintaining openly schools against the law. In a certain way we also (i.e., the Protestants) have been subjected to a less strict enforcement of the law, except in such things as the opening of new churches for public worship. . . . (2) The opposition on the part of the Roman Catholic Church still continues, though, it seems, that lately there have been less open attempts of a criminal nature. (3) The work of evangelism with the exception of some local acts of hostility, in faraway regions, is carried on with a fair amount of liberty. Our educational work, on the other hand, is very limited. We can say that, in general terms, there are as yet many openings left, geographically and socially, which will give us larger opportunities of service than we have been able to offer up to the present." (Written on April 9, 1954, from Mexico City.)

We regret to have to say these things in an hour when we would like to have a brotherly approach with every Christian in the world. But there is no hope of a common Christian front in the world, until the day when the Roman Catholic Church retraces her steps and extends to us the right hand of fellowship as brothers on equal terms, brothers who are trying, with human limitations, but with a sincere desire to obey the Lord of us all, to proclaim the eternal gospel of the cross and of the resurrection. Till then, we shall pray that God may give us strength and brotherly love, so that we may go on with our work and never act with our Catholic brothers as they act with us, when they take advan-

tage of their numerical strength to play with political powers to their own advantage. Our only strength is in God, the Father, and our only victory will be in our Lord Jesus Christ.

Out of Our Abundance

Continued from page 4

Surely the mite has never had a more golden opportunity. For now we can say that our Christianity is more than empty idealism, expressed in shallow platitudes. In the name of him who fed the multitudes we can now do as he commisioned us to do: We can feed those who are hungry.

Among the writings of Alfred, Lord Tennyson there is a poem entitled Northern Farmer, New Style. It is written in a difficult dialect but once the dialect has been mastered the poem certainly merits our consideration. For in the verse an old farmer sits astride his horse, lecturing his son who is just coming into maturity. For some unknown reason the son has been courting the parson's daughter and this action worries the old man considerably. For, to him, parsons were always poor and without means. Now, he reasons with the young man, it is possible to direct one's amorous pursuits to the extent that one can marry wealth just as easy as one can marry extreme poverty. He merely asks his son to be reasonable. Then, as the old man prepares to ride away, he states, paraphrased:

"Don't you hear my horse's legs as they canter (along and) away?
Proputty, proputty, proputty, that's what *I* hear them say."

There are a lot of people in the world today who can hear no sound, who can see no vision, who can feel no compassion, except, it be garbed in the cloak of property, property, property, for their possessions are great.

Let us remember that God loved the world enough to give his Son for its salvation. Can we give to others as God has given to us? Let us express our gratitude to God for the love and abundance that he has showered upon us by giving of our abundance to our fellow man. Let us, in this hour of our great challenge, take our abundance and distribute it among the poor. Then, when the hour comes when we shall stand and meet our Savior face to face, we will not turn and pass down the long and lonely corridors of eternity in sorrow, for our possessions will not be heavy; rather, we will hear the voice of our Lord when he says, "Come, O blessed of my Father, inherit the kingdom. . ." for our treasures in heaven will be great.

A Chain of Prayer Around the World

Geraldine Sartain

A BUILDING rises, brick by newly baked brick, in the heart of the Belgian Congo, where young girls, now tending the kilns, will soon learn how to fight disease in their homeland. This is the new women's center at the Protestant Medical Institute in Kimpese. . . .

Women and their menfolk, who have just learned to read, eagerly pore over pamphlets on the rearing of children, on sanitation and health, on how to increase their crops. They read in Mayan, Arabic, Amharic, Persian and Otetela— in the languages used in the follow-up booklets for new literates. . . .

The Harvester rolls up and children tumble out of shacks, running toward it to clutch a doll, to splash water in the homemade sink atop an orange crate, to play and sing and listen to stories told by the chaplain-community worker. Twenty-two of these churches and play schools on wheels seek out the camps of America's wandering fruit and vegetable pickers, as only one part of the churches' migrant ministry to nearly 300,000 homeless. . . .

In India, Pakistan, Tokyo, Korea, the Cameroons and many other spots on the globe, young men and women study in interdenominational Christian colleges so they can give leadership to their own people in education, medicine, welfare. . . .

All of this and much more is happening around the world because of the prayers and gifts offered in the United States and 128 other countries on the World Day of Prayer.

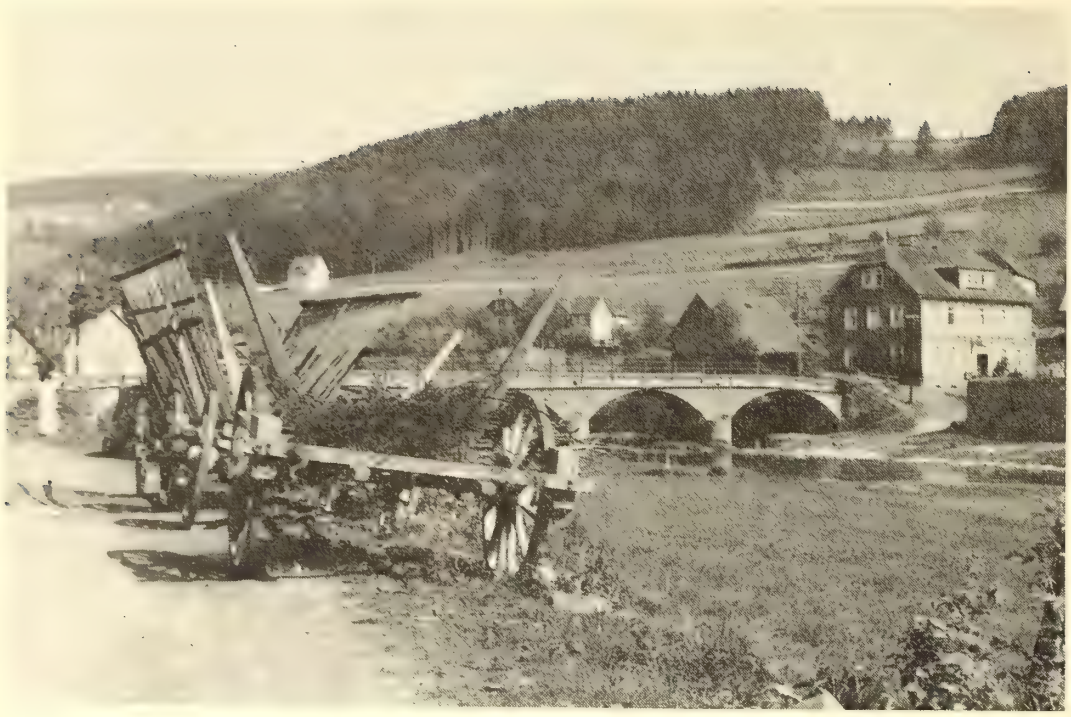
As dawn breaks over the Tonga Islands on the other side of the international date line on February 25, 1955, stately Queen Salote will lead her subjects in the first service. And as the sun passes through the heavens, waking other lands to the new day, their Christian people will pour forth praise of their Maker in more than 1,000 languages and dialects. All day long, until night closes on St. Lawrence Island in the frozen Arctic, this bond of universal prayer will encircle the globe. Just this year Czechoslovakia, Timor, Gibraltar, Nauru, New Britain and Togoland have been added to the golden prayer chain.

Under roofs thatched with palms, in African kraals and in vast Gothic cathedrals, supplications will rise. In the United States 20,000 communities will observe the day, 1,900 of them called to prayer by local councils of church women. Factory workers will bow their heads in daylight services, men and women in offices, schools, hospitals and colleges will hold special services, together with communtiy groups. United Church Women, a general department of the National Council of the Churches, representing 10 million women, sponsors the American observance.

This has been a natural outgrowth, for women have prayed for a better world through the centuries. In 1887 it was a Presbyterian woman in Boston who established the nationwide day of prayer for foreign missions. A few years later a day chosen by Baptist women for prayer for home missions; in 1919 the two days were united and the first Friday of Lent selected as the Day of Prayer for missions. Travelers and missionaries spread the movement and eight years later, in 1927, it became the World Day of Prayer.

The year 1955 will mark the sixty-ninth observance. The theme will be "Abide in Me" (John 15:4).

As the observance has spread, so has its purpose deepened. From praying for home and foreign missions, participants have come to the realization that, together, they form the world Christian community. Today they also pray for the expansion of their faith around the world and for the safety and peace of all mankind.



The bridge across the River Eder at Schwarzenau; it is thought that the baptism of the first Brethren took place near the bridge shown on the right of the picture

Heritage of Faith and Freedom

Donald F. Durnbaugh

IT HAS been said that the Brethren take a perverse pride in possessing no theology. The same might be said of the heritage and tradition of the Church of the Brethren. Little stress is laid on the adventure in faith which was the beginning of our fellowship of believers. The expansion in the Germanies, the difficult emigration to the New World and the development within the land of religious liberty are all closed books for many of us. We sing Faith of our Fathers with vigor, but neglect to learn what that faith was.

Our friends in the trinity of historic peace churches, the Society of Friends and the Mennonite denominations, are different. The Quakers are known over the globe, despite their small numbers, largely through their articulate presentation of their faith, their leaders and their way of life. The diary of George Fox, Barclay's Apologies, and John Woolman's journal are literary classics; the writings of the late Rufus Jones are widely known and respected.

The Menonites have taken an extensive interest in documenting the origin and history of their predecessors. Some of the materials for Brethren history can be found among the careful researches of the Mennonites. Their research efforts are now being culminated by the production of Mennonite encyclopedias in both English and German.

Among the early Brethren, the value of the written word was recognized. Among their number were some of the most prolific writers and poets on religious topics among the German sectarians. Five years after the founding of the fellowship in Schwarzenau on the Eder, two basic documents were published in the small German town. These have become known as Rites and Ordinances of the House of God, by Alexander Mack, in dialogue form between a father and son; and Ground-Searching Questions (or better Basic Questions), written by a "sincere member" of the church, probably Mack. The former is a concise statement of the principles and tenets of the Neo Baptists as they were called; the latter is a series of thirty-nine questions proposed by Eberhard Gruber, a leader of the Inspirationalists, a rival Separatist group, and answers to them.

It is said that Mack and other Brethren contributed to the publication of the famous Berleburg Bible, published in 1726 near Schwarzenau. The eight-volume work is marked by the detailed interpretations and explanations of each verse.

Director of Brethren Service work in Austria

The culmination of early Brethren efforts in this field was, of course, the Sower press in Germantown, Pennsylvania. Christopher Sower, Sr., of Laasphe, near Schwarzenau, was most probably a member of the Church of the Brethren and at any rate very close to them. He became one of the leading men in Pennsylvania through the great influence of his press. He established the first German language newspaper using German type, one of the first magazines in 1764, innumerable religious works and hymnals and, most important, an issue of the Holy Bible in 1743. This was the first Bible in an European language published in the colonies, and has won for Sower an undying place in the history of American literature and religion.

In 1774 Christopher Sower, Jr., an illustrious son of his famous father reprinted Mack's Rites and Ordinances with a historical preface by Alexander Mack, Jr. This was based on papers left by Mack and Peter Becker and oral statements by the deceased leaders and other Brethren. It is the best account of the origin of the church and was written for the express purpose of informing "their dear youth that they may have a plain and simple exposition of the truth. . . ."

We will quote key sentences from Mack's preface, as translated by the great Brethren historian, M. G. Brumbaugh which illumine the facets of our heritage, illustrating them with incidents from the history of the Brethren in Europe.

Heritage of Discipleship

"Under these circumstances, some felt themselves drawn powerfully to seek the footsteps of the primitive Christians, and desired earnestly to receive in faith the ordained testimonies of Jesus Christ according to their true value."

Here is an expression of one of the unique and central characteristics of the early Brethren—a conscious, dedicated effort to pattern their lives and religious actions after primitive Christianity as revealed in the New Testament. Dr. Floyd Mallott emphasizes in his recent studies in Brethren History that *Brethrenism is imitative primitive Christianism,"*

This literalism was a reaction from the coldness, legalism, pomp and formality of the three established churches in the Germanies of the early eighteenth century, from which background the Brethren came. The Pietist movement which influenced the group, as developed by Spener and Francke, sought to recover the individual piety and personal religion so lacking in the ecclesiastical structure. Ernest Christoph Hochmann von Hochenau, the noble Separatist whom Mack followed, gave up his career and aristocratic privileges to follow Christ and show others the way.

The treasured ordinances of the Brethren—trine immersion, feet washing, love feast and communion, anointment, believer's baptism—stem from this heritage of discipleship.

Heritage of Freedom

"These eight persons covenanted and united together as brethren and sisters into the covenant of the cross of Jesus Christ to form a church of Christian believers."

The key words are: *covenanted* and *united together* in this quotation. The emphasis is upon voluntary action and free will. We learn that their decision was made only after long and prayerful study and visitation of many groups in Germany.



Another scene from Schwarzenau, probably near Alexander Mack's mill

"No exercise of force in religion" was a tenet of faith upon which the Brethren were staking their happiness and lives of their own volition.

Brumbaugh shows how this principle permeated their belief. Holding this belief that force must not interfere with matters of the spirit, they rejected infant baptism, often carried out with the coercion of the military; holding this, they rejected oaths, the established churches, state-appointed and state-supported clergy and, certainly, they had to reject participation in war as the epitome of force and violence. Under the provisions of Augsburg in 1555, the principle of *Cuius regio eius religio* temporarily ended conflict between Catholic and Protestant. Under this agreement, each ruler of the hundreds of petty principalities could decide the religion for that area. Those subjects holding the opposite view had to leave their homes and find an area of their faith. "*Glaube oder Heimat,*" "Faith or Home," was the choice given. Those finding no spiritual salvation in either camp were vigorously oppressed by both groups. The Brethren anticipated the now accepted principle of religious freedom for all and challenged this practice.

"And when they had found, in authentic histories, that the primitive Christians. . . (baptized by trine immersion) . . . they examined diligently the New Testament, and finding all perfectly harmonizing therewith . . . . (they were eager to follow the example of Christ)."

The Brethren were students. They searched church histories, they "examined diligently," they compared and analyzed and sought for the truth where it could be found. Mallott points out that the Brethren were much influenced by the writings of the mystic professor Gottfried Arnold, who developed the historical method of research in the field of church history, and showed how the witness of the early Christian church had been twisted and distorted by the prejudiced church writers.

It has been said that Mack knew the entire Bible. Whether this is literally true or not, a quick reading of early Brethren writings reveals thoroughgoing mastery of the Scriptures. The texts are laden with Biblical quotations and allusions.

The Sower press was a pioneer in this field too. They published numerous grammar, language and edifying books; one of the first books on pedagogy by Christopher Dock was issued. The printed Sunday-school cards used by the Brethren several years before Robert Raikes began his Sunday-school work came from the Sower printing plant.

The Brethren were great hymn writers. Mack, Peter Becker, Johannes Naas—almost all of the early leaders—were active in glorifying God through writing. Alexander Mack, Jr., in America was one of the most polished and prolific authors and deserves great recognition. The fact that the writing was in German has prevented more appreciation of Brethren literary efforts.

Statue of Liberty

F. C. Neumann

WITH a boatload of immigrants, I arrived at the shores of this free country one April night. I was fascinated by the sight of the Statue of Liberty. Another immigrant's little daughter, Mary, asked, "Mr. Neuman, what does this Statue of Liberty mean?" I answered, "Mary, this Statue of Liberty was a gift to the United States from France. The little lamp in her right lifted hand, has for many years meant liberty to all those who have been coming to our country from behind the Iron Curtain, from concentration camps, slave labor and uranium mines."

I told Mary that the Statue of Liberty meant hope for me, for her and for all who were in the ship. I said, "Mary, the secret police and the gas chambers are over, forever. We are going to live in a free country now." Mary's eyes beamed with happiness. But after a little pause she said, "Mr. Neumann, must this lady hold the big lamp night after night, always by herself? I am afraid she will get tired and drop the lamp. Shouldn't we help Miss Liberty to hold the lamp in the darkness?"

After embarcation I said goodby to Mary and my other friends and went to a hotel. Throughout the whole night I thought of this girl's words, "Shouldn't we help Miss Liberty to hold up her lamp in the darkness?"

And there was darkness, pitch-black darkness not only in my hotel room. There was darkness all over Europe, from which I had just come. Light after light had gone out in Russia, Poland, Hungary, Czechoslovakia, Portugal, Spain. In the Western Hemisphere the lights had gone out in Argentina, Peru, Bolivia. The lights of freedom go out wherever dictators rule. Even in our country, the land of the free, the lights are turning desperately dim. There is a growing worship of the state here, the concept that the state is the

Professor at Elizabethtown College, Pennsylvania



Religious News Service

master and not the servant of the people.

I realized how right Mary was, in asking, "Shouldn't we help Miss Liberty keep that light burning in the darkness?" If her lifted arm sinks, the lighted lamp will splash into the water, and darkness will reign over the world.

How are we going to help Miss Liberty to keep the lamp burning? The first thing we can do is to keep our own lights burning. The Bible gives us the secret of freedom. Man, created in the image of God, is free. That implies that our freedom is not dependent on weapons of war, upon our government, upon the color of our skin, our bank account or position. Everybody under the sun is free, in being God's child.

Why were all the dictators, from Nebuchadnezzar to Stalin, always so anxious to suppress the Bible? Because across the ages the Bible has been the most powerful messenger of man's freedom. Moses led the Israelites to freedom, out of Egyptian slavery. Joshua, Isaiah and Nehemiah preached freedom from inner enslavement, from sin.

The world into which Jesus came, was abominably dark. Like Miss Liberty Jesus was the only light shining in the darkness. There were two kinds of people in the Roman Empire at his time: the masters and the slaves, the oppressors and the oppressed. Freedom of speech, worship and assembly were forbidden. Rome preferred timid "Yes"-men and smug conservatives for whom "everything is just perfect." Rome wanted intellectual slaves who glorified the empire, and Rome wanted manual slaves for the construction of their blood-stained arenas. Every Roman housewife had twenty living slaves. Every American housewife has twenty mechanical slaves. What is the difference?

Jesus saw this Rome with the eyes of a Christian. He saw the Roman Empire sinking more and more into mud, into sin, day after day, year after year. He wanted to save her because he loved man. He preached the gospel of love and mercy and prophesied a new world of freedom, by seeking the truth.

But his political bosses did not like his revolutionary ideas of freedom. They said, "Jesus talks too much. Let's stop his talking." And they crucified him, but not his ideas. They spread through the world with the speed of light, creating man's hope and faith everywhere.

If our country is still strong and free, it's because Americans believe in freedom as a divine and inalienable right of man. Freedom is precious, tender and beautiful like a flower. Both you have to nourish with light and with your strength and care, so that they may blossom.

Where does freedom start to bloom? In our homes, where we read the Bible with father and mother; in our homes, where the spirit of God's holy word fills our hearts. In our homes, where Johnny and Jane learn how to respect each other as free individuals. Freedom is wherever people meet in the fear of the Lord.

And as long as America is a God-fearing nation, our little friend Mary does not need to be afraid that Miss Liberty will drop the lamp. For our fear of the Lord will keep Miss Liberty's arm strong. Our love for freedom will keep her face shining and our faith in Christ will keep her lamp burning.

GATEWAY TO THE DAWN

ORA W. GARBER

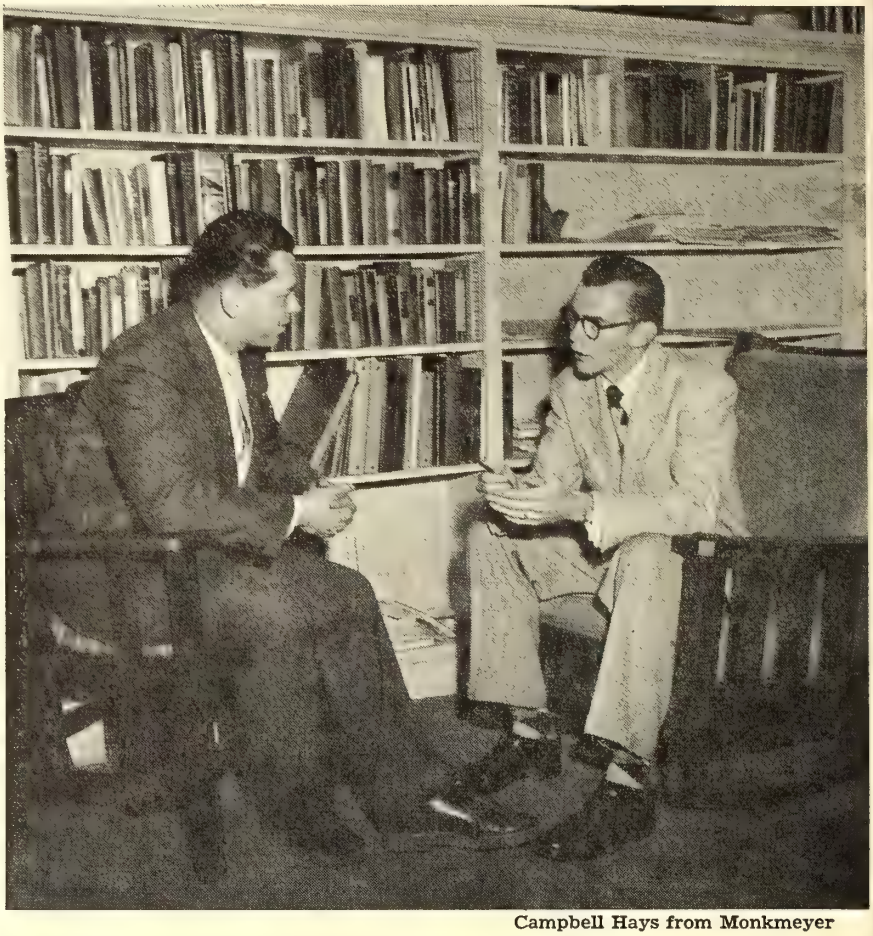
This truth each one of us must clearly know:
Life's sun remains but briefly at high noon,
And, having passed its zenith, all too soon
Behind that western curtain it will go.

The universe is God's. Of His design
Are both this present life and that to be.
As shadows lengthen we by faith can see
A brighter path beyond our day's decline.

When to that future life our thoughts are drawn
We sense new joys beyond the twilight rim.
To those who have committed all to Him
The sunset's but a gateway to THE DAWN.

You Can Build This Bridge!

An open letter to a Brethren Layman



People are hungry to talk about Christ and the Christian faith; a quiet friendly talk with a trusted neighbor may win him

Campbell Hays from Monkmeyer

DEAR HENRY:

You were quite right in the concern you expressed in our conversation last week. The church seems to awaken all too slowly to the great possibilities for reaching all the people around us and winning them to Christ and good churchmanship. Your church, like so many others, is disturbed because so many new people have moved into the community and built their homes, yet have not become a real part of the community life and do not come to church.

And I can see why the present emphasis on evangelism in our church has disquieted you, after the things you revealed in your talk with me.

First, let me assure you, Henry, that evangelism is a far bigger, better, more Christian thing than the forms of it against which you understandably rebel. In our time we have found that there are better ways than the noisy and often disgusting forms of revival techniques about which we spoke. And to witness does not mean to go around buttonholing strangers to ask, "Brother, are you saved?"

Let me tell you, too, that good evangelism must not be confused with the frantic huckstering of the radio "hot gospel" racketeers, of which there are so many. Most of them are not church-sponsored, and they buy time to shout their pleas for more money at all who will listen. On many stations, nine-tenths of the so-called religious programs are not worthy of our listening, to say nothing of support.

And another thing, my brother! When we talked about this matter of winning the new people in the neighborhood, you thought that your pastor, who is deeply interested, and Brother Bucher, who will hold an evangelistic meeting for you next spring, could do all that anyone can do to win them. Their deep consecration and experienced skill in winning people will be a great asset. They will present the gospel ably and persuasively to those who come to church. Do you think they can reach the many who will *not* attend the meetings?

Henry, it is *you* who must do it! Indeed, you and Ivan and Floyd and your wives are the key to the whole situation. No doubt you have looked up in your Testament the passages I suggested about witnessing. Just as a reminder, let me put them down here — Matt. 28:19-20;

Luke 9:1-2; Acts 1:8. As I told you, there are many others, but these are sufficient to show that in the plan of Jesus, all of us really are to be witnesses, not only the preachers.

In our time, we have found, too, that people will take a minister's visit to be his duty and will respond much more freely to a layman's call. I think you will find that people are far more hungry to talk about Christ and faith, more eager to have their children grow up Christian than ever in our lifetime before. It does not require a vast knowledge of theology to win your neighbors. Too much theological talk would scare them away! But the quiet friendly talk with a trusted neighbor who says, "I find that Christ helps me thus and thus in my daily living; won't you come along with us to him?" really wins people.

Our church is setting itself to win enough new people to Christ and to help them to become good members of the church, so that we will have 250,000 members in the Church of the Brethren by 1958. Won't that be an excellent way to celebrate our 250th anniversary? Actually that means that the average church will have a net increase of only 5% in membership each year. And your church, with 240 members now, and with all those new people around you, should easily reach 300 or more in four years, don't you think?

I have talked with your minister, Henry, and I know how much confidence he has in you. He will be able to give you and the other laymen and the deacons some practical help in a few training sessions when you start. And the easiest way to learn how is to start out and win some one. Frankly, I do not know any activity in the Christian life more rewarding than this business of going out two by two, or one by one, to share Christ with others.

It gives you a wonderful feeling that you are really doing what Christ wants you to do; it is the best kind of sharing with our neighbors, it builds up the church, and it does something for us personally that is fine and enriching.

So, Brother Henry, I am sure you will find that the best way to meet that situation, and to put something really good in place of the less worthy forms of evangelism, is to go out with your good wife, Lois, or with one of the other men of the church, and start winning those neighbors yourself!

You are the one who can build a bridge of faith across which they will gladly walk—to Christ and his church!

God bless you as you go!

Your brother in sharing Christ,
Edward K. Ziegler

Director of Evangelism, Church of the Brethren

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Winter Thunder. Mari Sandoz. Westminster 1954. 64 pages. $1.50.

This slim volume is an extended short story reprinted from the Saturday Evening Post. It is the exciting narrative of a school bus marooned in a blizzard and the heroism of the young teacher in keeping her charges alive for eight days under the most desperate conditions imaginable. Winter Thunder is as exciting and adventure-packed as a story can be. It would make very entertaining reading for older youth and adults. — *Vernard Eller.*

You Can Be Healed. Clifton E. Kew and Clinton J. Kew. Prentice Hall, 1953. 186 pages. $2.95.

Clifton E. and Clinton J. Kew are identical twins who have written a book which says "You Can Be Healed." In their book they emphasize the simplest and oldest type of healing method, the "group therapy." Dr. Norman Vincent Peale says in the introduction that no longer do people shy away from the psychologist. The Kew brothers have substantial evidence of that. As the medical doctor works with the healing of the physical life, so the Kew brothers are healing the minds and personalities of men.

A new and wonderful life awaits the person who will take this book and sincerely take to heart the help offered in it. Fear, hostility, grief, loneliness, guilt, etc., are given treatment in the actual case-studies which are presented in such unique and delightful ways. The person reading these chapters finds himself one of the group where the problem is considered. As each chapter closes the reader feels a definite satisfaction in the help offered. This book is not merely offered to the ill, but the layman and leader alike will find it most delightful. Its pages are full of ideas of how psychology and religion work together in bringing about the salvaging of the whole of the personality.

Dr. Clifton E. Kew is an Episcopal minister and his twin brother, Clinton J. Kew is a practicing clinical psychologist. — *Charles E. Zunkel.*

***Roadblocks to Faith.** James A. Pike and John McG. Krumm. Morehouse Gorham, 1954. 144 pages. $2.25.

A most penetrating and clarifying discussion of many of the modern and age-old problems of doubt. It was first a Sunday evening series of dialogue sermons in Cathedral of St. John the Divine, carried on by Dean Pike of the Cathedral and Chaplain Krumm of Columbia University and covered and broadcast by ABC in a nation-wide network.

They are unique in the fact that the Skeptic raises his doubts and the Believer answers them. In such give-and-take the uncertainties and doubts are thoroughly aired. They cover (1) Faith and Reason, (2) Isn't Religion Unscientific? (3) Which is the True Religion? (4) Isn't Ethics Enough? (5) Doesn't Evil Disprove God? (6) I Have My Own Religion and (7) The Way of Faith.

A splendid book for the honest doubter, young or old, who is fairly intellectual.—*Charles E. Zunkel.*

KINGDOM GLEANINGS

Roy E. Clark was re-elected elder of the Johnson City church, Tenn., instead of Roy White, as was stated in the Jan. 15 issue. We are sorry for this error.

J. E. Keller, for many years treasurer and business manager of Bethany Biblical Seminary before his retirement, died Jan. 18, at his home in Oak Park.

Through Home Missions of the Brotherhood Fund fifteen full supports are provided for home missionaries, twenty-four half supports and seventy-one partial supports ranging up to $900 each.

Some 317,000 food parcels shipped to Greece from the United States by Church World Service were taken over at the port by church officials. The Orthodox Church in Greece will distribute most of the parcels, and the Greek Evangelical church will handle the balance.

Space is still available in the Holy Land tour being conducted by L. W. Shultz from March 24 to May 23. Time will be spent in several European countries, as well as in Palestine. Those who are interested should contact L. W. Shultz, Milford, Ind., immediately for further information.

The All-India Conference of Indian Christians protested to the government that attacks on foreign missionaries had "degenerated into an attack on the Christian religion and culture." The conference is made up largely of Protestants. The conference resolution asked the government to institute an impartial inquiry into charges made against foreign missionaries.

Methodist colleges and universities received a record total of more than $28,000,000 in special gifts during 1954, according to an announcement by the Methodist Board of Education. In spite of the upward trend in giving, Dr. John O. Gross, executive secretary of the board's division of education institutions, warned that many church related schools will continue to face financial difficulties.

The Federal Reserve Bank of Philadelphia has recently exhibited a collection of coins in circulation in Biblical times—denarii and drachma, shekels, mites, gold pieces and bronzes. The coins epitomize the Bible story from the days of Abraham and the development of Christianity to the reign of the Emperor Constantine. The display will be made available later to the Federal Reserve's 600 member banks in the Philadelphia district.

They Also Serve, a new filmstrip on the alternative service program in the Church of the Brethren, is now available. This filmstrip shows the many areas in which young men now work as they serve for peace, as well as giving information regarding the present alternative service program. In black and white, this filmstrip runs approximately twenty minutes. Narration on 78 rpm records. Rental, $1.00; purchase price, $5.00. Order today from the Audio Visual Department, General Brotherhood Board, 22 S. State St., Elgin, Ill., for showing in your church.

It is Arthur Hess, who will begin the work in the Painesville area of Northeastern Ohio, not Arthur Hunn as was erroneously given in the Jan. 29 issue of the Gospel Messenger. Bro. Hess has been a pastor in Ohio and has resigned his pastorate to take up this work in a new field.

A new record for contributions in 1954 was set by the Southern Baptists, who gave $16,895,373 to the denomination's various causes, according to the report by the secretary-treasurer of the Convention's executive committee. This total is ten per cent greater than the 1953 amount. The foreign mission board received nearly nine and one-half millions and the home mission board nearly three millions.

Dr. E. Stanley Jones, noted Methodist evangelist and missionary in India, has predicted that India probably will reduce the number of American missionaries to about half the present total. He says that he does not believe that India is antimissionary, but the fact that the number of missionaries in India has risen sharply since the end of World War II from about 3,000 to almost double that number has worried some Indians who are sensitive about their national indeperdence.

Robert Richards, pastor of the Long Beach church in California, was the unsuspecting featured guest on the This Is Your Life television program on Jan. 12. Merlin Garber, who had been pastor at Champaign, Ill., when Bob became a member there, and other friends appeared on the program. Since the gifts presented at the time of his appearance were intended to aid his ministerial work, the Southern Pacific Association of the Amateur Athletic Union ruled that his amateur status as an athlete was not jeopardized.

Clyde E. Weaver, formerly chaplain at Bethany Hospital in Chicago and a teacher at Bethany Biblical Seminary, has recently been appointed chaplain at the Chicago Parental School. The school, under care of the Chicago Board of Education, has been set up to care for boys who have a record of truancy at their neighborhood schools. The Protestant chaplaincy is maintained by the Council of Church Women of Greater Chicago. Bro. Weaver conducts two services each Sunday, one for the older group and one for the younger. Helping him are six to eight students from Bethany, who teach in the Sunday school, lead the music or prayers or take turns preaching.

Applications are still being accepted for international work camps in Germany, Austria and Greece, sponsored by the Brethren Service Comission of the General Brotherhood Board. Several camps will have construction work in needy areas as their main project; one camp will conduct a recreational and social program for children in a refugee center; another one will be in the form of a peace seminar. Camps will last for five weeks with an opportunity for campers to include also a three-week tour of several European countries. Approximate dates: June 8 through Aug. 31. Cost: approximately $700, including the tour. If you are eighteen years or over and want to spend a worth-while summer, write immediately to Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Brotherhood Theme: Seek First His Kingdom

A. C. Baugher was re-elected chairman of the Eastern Region board at its meeting on Jan. 17. Other officers are Carl Myers, vice-chairman, M. Guy West, secretary, Ray L. Fyock, treasurer, who was also re-elected.

John D. Rockefeller, Jr. has given $20,000,000 in securities to strengthen and develop Protestant theological education in the United States. The gift is believed to be the largest single grant ever made for religious training purposes.

Kansas leads all other states in the Christian Rural Overseas Program drive for 1954. Although in past years Texas has been the top-ranking state with Kansas second, the Kansas total had been achieved despite widespread drought in the state during the summer.

American churches spent more than $588,000,000 on new buildings in 1954, according to estimates by the Departments of Commerce and Labor. Government economists predicted that more than $600,000,000 worth of construction would be undertaken by churches this year.

The top hymn among five selected by the Hymn Society of America in a hymn-writing project co-sponsored by the United Christian Youth Movement was O Master, Who in Days of Youth. The author is a young North Carolina Methodist minister, Rev. H. Glen Lanier, who has already written 300 poems. The hymn-writing project was part of the celebration of the 1955 Youth Week.

Paul W. Kinsel, pastor of the Trotwood church, Ohio, was elected a member-at-large of the board of directors of Heifer Project, Inc., at the annual board meeting on Jan. 12, at New Windsor, Md. The board also set goals of 1,200 cattle, 500 goats, 400 pigs, 100,000 chicks and 400 packages of honey bees for overseas shipment during the coming year. Thurl Metzger, executive, reported that during 1954 twenty-eight shipments were made to fourteen different countries.

The presidents of the colleges and the seminary, A. C. Baugher, Warren D. Bowman, Desmond W. Bittinger, Calvert N. Ellis, Harold D. Fasnacht, V. F. Schwalm, Paul Robinson, and Dr. Glenn L. Clayton, president of Ashland College, all attended the meeting of our Committee on Higher Education in Washington, D. C., Jan. 10 and 11. Paul H. Bowman, chairman of the Christian Education Commission of the General Brotherhood Board, and C. Ernest Davis, executive secretary, were also present. A. G. Breidenstine, dean of Franklin and Marshall college, addressed the group on Our Brethren Colleges and the Liberal Arts. Moderator A. Stauffer Curry read a paper, A Look at Our Brethren Program of Higher Education, which he has promised to provide for the Gospel Messenger. Dean Morley Mays of Juniata and Dean John W. Boitnott of Bridgewater also attended some of the sessions. The college men all stayed for the meeting of the Association of American Colleges, the program of which had an exceptionally high spiritual tone. President Eisenhower extended greetings in person and significant addresses were given by the Rev. Edward L. R. Elson, Mrs. Peter Marshall and Sir Roger Makins, the British ambassador.

A total of more than $18,000,000 was appropriated for foreign and home missions by the Methodist Board of Missions at a recent meeting. It exceeds the last year's figure by more than $500,000.

There are now more than 70 interdenominational Union Protestant churches serving an estimated 25,000 Americans and other English-speaking non-nationals in 35 countries around the world.

Ordained to the Eldership

Ervin F. Block, in the Mt. Vernon church, Va.

Standing Committee Delegates

Southern Ohio: Foster Bittinger, C. G. Erbaugh, Homer Royer; alternates, James Boitnott, E. S. Hollinger, Murray Wagner.

The Church Calendar

February 6

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: The Grace of God. Luke 15:11-24; Eph. 2:1-10; Titus 2:11-14; 1 John 4:10. Memory Selection: In this is love, not that we loved God but that he loved us and sent his Son to be the expiation of our sins. 1 John 4:10 (R.S.V.)

CBYF Topic: Let's Be Brothers

Feb. 8-10 Spiritual life institute, Bridgewater College, Va.
Feb. 13 Race Relations Sunday
Feb. 15-17 District leaders conference, Elgin, Ill.
Feb. 19-20 Youth peace workshops, Shady Grove, Petersburg and Keyser, W. Va.
Feb. 20-27 Brotherhood Week
Feb. 23 Ash Wednesday (beginning of Lent)
Feb. 25 World Day of Prayer
Feb. 27 Commitment Day for total abstinence
Feb. 28—March 4 Adult Seminar, Washington, D. C., and New York City
March 4-5 Central Region vacation church school conference, Manchester College, Ind.
March 8-10 The Christian Farmer and His Government seminar, Washington, D. C.
March 15-18 Churchmen's Washington seminar

Gains for the Kingdom

Seven received by letter in the Mt. Vernon church, Va. **Six** baptized and four received by letter in the Sunnyside church, W. Va. **Eight** baptized in the Barren Ridge church, Va.

Four baptized and four received by letter in the Roxbury church, Johnstown, Pa. **Thirteen** baptized and two received by letter in the Upper Conewago church, Pa. **Three** baptized and one received on former baptism in the Quakertown church, Pa. **Seven** baptized and four received by letter in the First church, Altoona, Pa. **Nine** baptized and one received by letter in the Ambler church, Pa. **Two** baptized in the Indian Creek church, Pa.

Four baptized in the Auburn church, Ind. **Five** baptized in the Monticello church, Ind. **Four** received by letter in the Akron church, Ind. **One** baptized and five received by letter in the First church, Canton, Ohio. **Thirteen** baptized and one received by letter in the Olivet church, Ohio. **Twelve** received by letter in the Manchester church, Ind. **Two** baptized, two awaiting baptism and eleven received on former baptism and confession of faith in the Trinity church, Detroit, Mich.

Two baptized and seven received by letter in the First church, Denver, Colo. **One** baptized in the Osceola church, Mo. **Two** baptized and four received by letter in the McClave church, Colo.

Twenty-two baptized and six received by letter in the Twin Falls church, Idaho. **Two** received by letter in the San Fernando Valley Community church, Calif.



A Greek refugee tends beans which have grown from seeds supplied through the Seeds of Hope project

National Council of Churches

SEEDS OF HOPE

John Shonk
Lafayette, Indiana

SEEDS OF HOPE has been an emphasis that has "caught fire" in many of the churches of Southern Indiana and has challenged many of our congregations to greater achievements in sharing. Seeds of Hope is a project that appeals to all age groups. Even small children know something of the miracle of seeds. The churches make this a most meaningful sharing experience for everyone by having the seeds on hand. Thus even a small child comes to realize that his small contribution buys a packet or two of seeds which may bring hope and joy as well as food to some unfortunate person.

There are still millions upon millions of refugee peoples scattered from Korea to Western Europe. Many of them are in camps or on small plots of reclaimed lands. They suffer through no fault of their own, only because they are victims of circumstance. Through these seeds, these underprivileged people will sense a message of hope because it comes from Christian friends in America. Since these seeds also enable these people to help themselves, we have regenerated their faith in themselves. Sending seeds is probably one of the most efficient means of helping meet the needs of these peoples. A few dollars' worth of seeds plus the miracle of God brings forth an abundant increase.

Each church sponsors the project in a way adapted to its particular organization. It is logical that in many churches the local Brethren service director promotes and interprets the project. In others, Sunday-school classes, women's work, men's work or some other interested group promotes it. Whoever sponsors the project should have the approval of the church board, pastor's cabinet or council meeting, depending on the local situation, in order that it may be carried out as an experience of the entire church with the support of as many people as possible.

Securing the seeds locally in January and February is generally difficult. Many churches responded enthusiastically for the first time once this problem was solved. Some churches solved it by having a committee secure the seeds that in turn are purchased by the individuals participating.

Most of our churches responded after the problem was solved on the district level. A seedsman was found who was willing to quote a special price of $1.40 on the family-size collection of packets, which had a catalogue value of $5.00. An order blank was planned with the seedsman and each church was mailed copies to use in ordering their seeds directly.

The fact that this seedsman was willing to sell these seeds at approximately his cost and was willing to have his business used to help get some of the Lord's work done made a special appeal to the people. Each church or district could likely find a seedsman near them who would give a substantial discount.

The climax of this sharing experience should come in worship. Through a well-planned dedication service, what might have been just another worthy cause becomes an act of Christian sharing with spiritual significance.

John Shonk is the peace and Brethren service director for Southern Indiana.

For information and folders describing the Seeds of Hope project write W. Ray Kyle, Brethren Service Center, New Windsor, Md.

ADULT SEMINAR

THE 1955 Washington-New York **Adult Political Action Seminar** has been scheduled for Feb. 28 through March 5. Headquarters for the seminar is the Church of the Brethren, 4th and North Carolina Ave., S.E., Washington 3, D. C. The first three days of the conference will be held in Washington and a day and a half will be spent in New York.

Highlights of the Washington phase will be visits to Congress, committee hearings, visits to embasies, discussions and sessions with congressmen or senators. The New York phase will center around the United Nations — its activities and its organization. The purpose of the seminar is to acquaint Christian citizens with their government and how it operates. Some vital issues will come up in Congress this year including the extension of the present draft law.

Cost: Registration fee and travel insurance — $4.00 for both phases of the seminar (Washington and New York) or $3.00 for the Washington phase only. Lodging, $2.00 per night; food, approximately $3.00 per day, small amount for transportation in Washington and New York—taxis, bus, etc.

Room assignment begins Sunday evening, Feb. 27 at 6:00 p.m. or Monday morning, Feb. 28 at 8:00 a.m.

For more information or to register, write: Brethren Service Commission, General Brotherhood Board, 22 S. State Street, Elgin, Ill.

Just Eighty Cents

Dale Aukerman

WHAT is a mere eighty cents anyway? Enough for a movie perhaps, or a modest meal in an inexpensive restaurant, three gallons of gas, or one four-millionth of the price of a bomber. But for a certain refugee it meant a layer of leather between his socks and the snow.

It was a chilling, slushy day in March. A young Yugoslav refugee entered our office. Large and bony in build, blond-haired, he had a well-formed but haggard and discouraged face. He could speak only fragmentary German, and it was a little while before we understood his situation. He pointed to his feet. He was wearing no shoes, only a pair of probably borrowed rubber sandals fitting snugly over several pairs of socks. "Cobbler . . . . 20 schillings (80c) . . . . no shoes." The gestures and the words began to fit together. His one and only pair of shoes had begun to fall apart. A cobbler had repaired them for him, but now refused to give them back except for the twenty schilling payment.

There are sly fellows among refugees but he did not seem like one. I offered him a loan saying that he could, in any case, pay it back after he had emigrated. He became hesitant and confused. What if he did not get to emigrate, he asked. After further assurances he took the money and hurried away.

The next Sunday at the close of the service in a little refugee Methodist church I was amazed to turn around and see behind me my Yugoslavian friend. He was astounded also. We bravely tried to communicate a few ideas. He showed me a picture of his Methodist church in Yugoslavia. In the aisle he pointed to his oldish, wrinkled, black shoes with shy happiness. Then we were silent. What did it matter that we could hardly speak to each other? We were brothers in Christ.

Two Sundays later I saw him in church again. A young woman was seated near the front of the church beside him. The minister announced that all in attendance were invited to stay for the wedding following the service. At the proper time the two of them went forward.

What a remarkable wedding it was! The first remarkable detail was the apparel of the couple. Both wore overcoats as did everyone else in the cold church. The bride wore a grey overcoat and a red scarf. Both the bride and groom had recently fled from Yugoslavia and could understand little German. The pastor, a Volksdeutsch refugee, could not speak Yugoslavian. However, he did speak Ruthenian; and this obscure Slavic language, the general tenor of which the couple could follow, was the language of the service.

Everything was so tragically cosmopolitan: place, Austria; pastor, German refugee from Russia; bride and groom, Yugoslavian; language, Ruthenian; congregation present, refugees from half a dozen Eastern European countries. The two stood during the service and then kneeled for prayer. I looked admiringly at the shabby soles of the bridegroom's shoes. What faith in the future! Two weeks earlier he had not had eighty cents and he probably had not become richer since. Helpless exiles in an unfriendly land, these two Christians were uniting to face the darkness of the present and follow the fleeting radiance of the future.

Midsummer came. One day the Yugoslav walked into the office and laid a 20 schilling bill on the desk. He looked thinner, wearier, more haggard. His German had improved somewhat. How were things going? Well, it was not even any use looking for work. And as for emigration (how they had counted on it!) the commission said to wait until next year and they might have a chance. Stomach ulcers were weakening him. "In the camp we are given what we have to have," he smiled with sad resignation, "room, meals from the common kitchen, occasional cans of soap powder, yes and 15 schillings a month spending money." He soon fled in apologetic haste.

I fingered the bill and put it into my billfold. A diffuse indictment streamed through me; I felt almost like a robber. That trifling eighty cents was more than one month's income for him. He and his wife must have saved it schilling by schilling during those four months. He would never need that money worse. Yet with it he bought not bread, but his honor!



The Church Nominating Committee

Moyne Landis
Executive Secretary
Southern District of Ohio

IT HAS come to be taken for granted that good church administration demands the assignment of responsibilities with the result that we have an organization of sufficient proportions to direct the activities which result in good Kingdom building.

In this total structure, no one is assigned a duty that can be more productive of good results than the nominating committee, for these are the persons who present the names from which the leadership of the church will be chosen. Since the results of their work is so far-reaching, it is important that this committee be formed with the greatest of care. It is generally agreed that the principle of democracy should be observed in good church administration. The formation of this committee should be no exception. It would seem that at least three of these members should be selected by a vote of the church with terms expiring at different dates. In order that all interests of the church be represented, a number of persons should serves ex officio, e.g., pastor, directors of men's work, women's work, youth work and children's work.

The work to be done by this committee would seem to involve the following phases:

I. To survey the membership of the church for talent to lead in the various fields of work.
2. To evaluate the qualifications of potential talent.
3. To find and nominate willing and qualified persons.
4. To prepare and present the ballot to the church for voting.
5. To collect the ballots and act as tellers.

In the attempt to locate available talent, each member of the nominating committee should be provided with:

1. A complete church membership list—preferably classified as to age.
2. A manual of church officers with their duties.
3. A complete list of present church offices and officers.
4. A list of members who are ineligible—by tenure rule or otherwise—for the various offices.
5. A copy of the ballot used at the last church election.

This task could also be facilitated by the use of interest finders, asking the members to suggest their special interests and their willingness to serve. It is quite possible that further help could be secured by asking the church for suggestions of talent.

In the matter of evaluating the available talent, it will require kindness and frankness, also courage and vision. A professional attitude must be maintained so that this discussion is kept on a high level and all judgments expressed held in confidence. After the committee has located its talent, it would seem to be only fair to consult these persons, presenting to them the opportunity for service and securing their consent for their names to be placed on the ballot for election.

Preparation of Ballot

In the matter of preparing the ballot, care should be used to make it attractive. Overcrowding and careless duplicating should be avoided. In many cases an expenditure for printing would be fully justified. Adequate instruction for the voter should appear on the ballot. The names for the offices might be placed in alphabetical order one year and be reversed the next year in order to reduce the bad results of "blind voting" to a minimum. If all the names placed on the ballot are numbered consecutively, telling will be simplified by reporting numbers rather than names.

The presentation of the church ballot should not be a "surprise



The work of the church is a shared task. The nominating committee discovers leaders who help guide the church families into enriching lives of real Christian growth and service

H. Armstrong Roberts

attack" for either the nominee or the voter. Therefore, I lean strongly toward the position of presenting the ballot ahead of the time for voting so that prayerful study can be made. Family groups could make good use of such an opportunity for family prayer and consideration. Our belief in the principle of democracy demands that there should be opportunity for further nominations to be made from the floor or space provided under each office for the insertion of another name for whom the voter desires to cast a ballot. The time for casting the ballot also becomes a matter of great importance. Since the percentage of the membership attending the business meeting is so low, some churches are presenting the ballot at the Sunday morning service in order that a greater number of members participates in the election. There are advantages and disadvantages to either plan. The decision will need to be made in favor of the plan offering the greatest number of advantages in a given situation.

Since the nominating committee has spent much time in the selection of nominees and in the preparing of the ballots, they should be equipped with additional skill for the collection and counting of the ballots. This is a time-consuming task and should not be required at the time when the ballots are cast. The problem of the breaking of possible tie votes could be solved by entrusting this task to the committee and presenting the entire results of the ballot in printed or mimeographed form at the following Sunday service.

It is obvious that the work of this committee cannot be done in a single evening. This means that the nominating committee members must be prepared to spend enough time to do their complete task well.

Congregation Shares in Task

Since the results of the work of the church depend so largely upon the leadership selected from the ballot prepared by the nominating committee, every effort should be made to have the entire church assume some responsibility for sharing this task. This may be achieved by announcing the times of meeting for the committee requesting the church to pray with the members for divine guidance in their task. No work of the church can ever be totally assigned. It is always a shared task. And how true this must be in the task of presenting a ballot for the church election!

Church Membership Classes

The following two stories relate actual enriching experiences in two local churches during the Lenten period of 1954.

For Children and Their Parents

For many years I have conducted classes on church membership for juniors and junior high youth. These classes were held weekly for approximately three months prior to Easter. In making plans for a class at the beginning of 1954, the idea of having the parents attend with the children seemed to be worth considering.

This called for the consent and co-operation of the parents. For a trial school, it was decided to contact the parents of the third-year juniors. A call was made in each home to present the idea. The plan received the approval of the parents; so classes were arranged for each Wednesday evening at 7:30 during the months of February and March (nine weeks.)

The course was called The Christian Way of Life. The fundamentals of the Christian faith were studied. Each one was asked to hand in written questions without names attached. Each question was handled in connection with the place it fit into the course of study. This means of searching for the answer to questions created interest in the class.

As truths were discussed, there was an attempt to put them into life's situations and since parents and their children were studying together, a special note was made of how the discoveries fit into the life of the home.

The discussion of the lesson around the table at home brought parent and child together in conversation on new issues in the building of life. God, Christ, the Holy Spirit, the meaning of salvation, the Christian witness and many other topics were of common interest.

It is my conviction that this approach will accomplish much more than classes for juniors without the parents. In a session with some of the parents and their children after the course, a number of benefits were listed:

1. The parents had a clearer understanding of the meaning of the Christian way.
2. The children found it easier to speak to their parents or raise questions on spiritual topics.
3. In some homes, a new approach to family worship was discovered.—Clarence B. Fike, pastor, Goshen City church, Ind.

For Adults and Youth

For several years the writer has been conducting preparation-for-membership classes for those coming into the church, either by baptism or from churches other than the Church of the Brethren. Such classes had been including the adults with the children. Educationally, this may not be considered good practice even though the family where all ages are mixed is considered a fairly good educational institution. However, this past year the two classes were separated.

Those who state their intention of coming into the church membership by baptism or by letter and who feel that they would like to know about the history, beliefs and practices of the Church of the Brethren are invited to enroll in the class. Several of the deacons who are in the visitation program also came into the class for the instruction and to give a fellowship basis which proved to be quite valuable. Laymen in such a class also can give valuable insights and slants on practices and beliefs.

The class for adults and young people met on Sunday mornings during the church school period with the pastor teaching. The study manual entitled The Way, the Truth and the Life was used for this past year's course. Sessions were held each Sunday from January through Palm Sunday. The children's class met on Saturdays.

Baptism was on Palm Sunday evening, with a reception for new members following. Each new member had a "sponsor," in most cases deacons or visitors in the evangelism program, who introduced the new member, or members, if they were in the same family, to the congregation, telling where he lives, his jobs, his hobbies, his special talents, etc. Light refreshments were served while people had opportunity to visit with the new members. The sponsoring families have kept their interest in the new members and helped them through the year to get acquainted and assimilated into the church fellowship. This has been a good experience in our church and we expect to repeat it.—W. Glenn McFadden, pastor of Elgin Church, Ill.



Progress at Kaurwatikari

Leland S. Brubaker

Photo by the author

SATURDAY morning, Dec. 18, we left Lassa for Chibuk, traveling with Stover Kulp in his jeep station wagon the thirty-three miles on what we folks in America would call bush paths. Ten miles from Chibuk we stopped at the little village of Kaurwatikari. I was eager to visit in that village because I distinctly remembered when we were there seven years ago. At that time we met in the little religious instruction building. That morning seven years ago it was so crowded that it became stifling hot inside the church in a short time.

The old building is still in use. But there is also a good school building there now in addition to this old one. They have rather a small number of pupils—twenty-five in the first and second primary grades. It is a regular school recognized by the Nigerian government.

The thing that thrilled me the most, however, was the fact that there is now an organized church in the village. Seven years ago there was only a class for religious instruction, which had begun in 1943 with forty-six people enrolled. Ira Petre reports that of the original number fifteen stayed by, continued to be interested and were later baptized into the church.

Now there is in this village of one thousand people a church with a membership of forty-seven. Twenty-two more people have taken the covenant and will, after a period of religious training, be received into the church through the rites of baptism. The "church committee" spearheads the work of the church in the village. It is composed of five members and really acts as the executive committee of the congregation. All matters of importance are decided by them together with their missionary-pastor.

As we greeted the crowd that filled the school-church building, I congratulated them on the advance they had made in the past few years. Seven years ago there was not even a parent church at Chibuk—only a group of people interested in the church. Since then the Chibuk church has been established, with the result that their missionary outreach has established the church at Kaurwatikari. Surely this is a place where the seed has fallen on good ground.

Bush Preaching

SUNDAY afternoon, Dec. 19, we went with Ira Petre from Chibuk to a little village for an afternoon service. We bumped over bush paths in Ira's jeep for about three miles and then we parked the jeep under the shade of a tree and took to walking. At the first compound (cluster of houses belonging to one man) we inquired for the best and shortest path to the village of Hirpaya. One of the young men

of the compound immediately volunteered to lead us there and he promptly offered to carry my camera bag and away we went.

We walked alonk the winding bush paths. In places we went through their little farms. Other times we walked along paths where the grass was higher than our heads. Finally after about a mile, which really seemed much further to me, we came into an opening in the bush and here we began to see the first compounds of the village itself. But we went to the chief's compound where they have been having Sunday afternoon preaching services for quite some time.

Close by his compound there was a blacksmith at work. A little girl was using goat skins for the bellows and with them produced a very hot charcoal fire. Women were hulling peanuts. Village life went right on until the service was ready to begin and then they all stopped their work and sat around in the yard listening. Jacob, one of the primary school teachers at Chibuk, led the service. He had two other Nigerian young men with him. They sang a song, led in prayer and then Jacob gave the people a very fine talk.

About seventy-five people sat in the chief's compound and listened. They gave very close attention to the service of worship. They were most appreciative of the fact that visitors had come to their village to greet them.

The walk back to the jeep and the bumpy ride to Chibuk did not seem so far after this service. This is sowing the "good seed" and in faith we cannot help but believe that some day there will be a church there with a goodly group of believers. It was really a thrilling afternoon! Such visits produce mutual understanding and friendship and give an opportunity to get at what we would say are the "grass roots" of village life here in Nigeria. From them come the churches of the future.—*Leland S. Brubaker.*

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Christian World Facts is a very informative 64-page booklet on foreign missions published annually by the Division of Foreign Missions of the National Council of Churches. Several of our Brethren missionaries have contributed to its pages. Pastors have already received copies of the 1955 issue of **Christian World Facts.** A limited number of copies remain for those who request them. Order your copy from the Foreign Mission office of the General Brotherhood Board, Elgin, Illinois.

I Went to the Women's Work Meeting

Mrs. Leland Brubaker

Photos by Leland S. Brubaker

THE district meeting of the Church of the Brethren in Nigeria began on Dec. 2, 1954, and continued through the next Tuesday. More than six hundred people attended including many women. The Garkida church, the leper colony church, and one of the nearby village churches were responsible for providing for the people who came from afar. The women were busy for many days collecting firewood, cooking pots, grain and grass mats for shelters for those who came. They helped clean the church, replastering much of it. They redecorated the pulpit area and redid the mud cross on the wall back of the pulpit in a beautiful way. One was certainly reminded of our women's groups at home as they worked with a will that the meeting should be a real success.

In the afternoons of Friday, Saturday and Sunday the women had their meetings. They gave reports and transacted other business. Sister Clara Harper presided. Many of the women reporting had a baby on the back and were timid about appearing before the group. However, they had a story to tell and they told it. Some of the reports were given in Bura and some in Margi. An interperter was at work so that all could understand and one of the missionaries whispered the English to me. Most of the women reported that their groups had meetings twice a month. Nearly every group had a women's school



Mrs. Brubaker holds a future member of the Nigerian church



Many of the women attended district meeting with their babies on their backs

in which they studied arithmetic, hygiene, reading (using the Bible) and sewing. Many of the groups reported that they go out into the near-by villages on Sunday afternoons and hold services for the women. The president of one of their groups is very ill with cancer; so her co-workers harvested her grain and brought in her vegetables. Whenever there are sick among the members they go to help. They also try to have some one at the dispensaries to tell the people who come of the Great Physician.

Some of them raised their money by having a church farm and others decided to set aside a certain per cent of the produce of their individual farms. It was interesting to hear of the ways in which they put their money to work. Some contributed to building funds for their new churches. Others help to pay the eighty teachers who staff the literacy centers which are located in the outlying villages. Some are saving money to help build a school that their children may have a place to go. One group pays school fees for children who would otherwise be unable to go to school. This group also bought a bicycle for their pastor and gave a generous amount to help a woman whose home was destroyed by fire. Several groups reported that they set a sum aside each month to help the sick among them.

Continued on page 25

Valley View Church
A Community Church

Lee G. Whipple

IN MANY sections of the United States the residential areas around many cities and towns are growing so rapidly that neither churches, schools or business can build adequately to take care of the vast areas of new homes.

The vicinity of Whittier in Southern California, about twenty miles east of Los Angeles, is one such community. There are more homes outside of the city limits than there are inside—a population of 50,000 outside the city limits. Many of these have been built within the last three years. Churches have just now begun to move out into the new residential sections.

The reason for starting the Valley View Community church near Whittier was not to keep up with the Brethren moving to the city or from one part of the city to another. The Church of the Brethren in the district of Southern California and Arizona realized the need for more churches and was encouraged and persuaded to assume some of the responsibilities by the Southern California Council of Churches.

The Valley View church was started by the combined administrative and financial efforts of the district and General Brotherhood Board. The district committee determined the location in co-operation with the Southern California Council of Protestant Churches.

This committee also purchased the property, determined policy procedures and personnel. A house-to-house community survey was made and the community was kept in touch, by mail and doorstep flyer, with all developments in the project from the purchase of the property to the developing of building plans and the starting of the program.

The community people were invited to serve on the building committee and to participate early in all and any activities of the church. They were welcome irrespective of their church background or devotion.

The community has responded well to this free and open invitation and it appears, to date, that this freedom has been appreciated and is one of the contributing factors in our success and, to our knowledge, has not yet caused any known problems in our church fellowship.

Our open confidence in the sincerity of people has been rewarding. We have assumed that people have a feeling and a basic conviction that all Christians should be one and that there is not the difference in denominations that there was once. It is my personal observation that people do not have the prejudice towards denominations that our fathers had.

Another basic assumption has been that everyone interested in church was interested in Christ and, therefore, we kept him central.

We have also assumed that we all want a place in which to work and worship and no one talks about where they came from or how they did it over there.

We also assume that no one denomination or person is perfect or has all the answers or a corner on truth. We humbly admit that we are all seekers of a way and the truth and are students together.

The Brethren are willing to share their basic philosophy, convictions and truth, believing that if we really have it others will know it and want to accept it.

Historically the Church of the Brethren was not afraid of freedom, of the mind, the open Book and the guidance of the Holy Spirit and of Truth.

The first nine months in the history of the Valley View Community church has been one of real joy and satisfaction. It has also been filled with problems and difficulties, but has been a very worth-while and rewarding enterprise.

The first public services were held the first of April 1953. We were officially organized in October. The church is oganized on the commission plan with seven commissions. The seven commissioners are elected by the church and assume the chairmanship and responsibility for the seven commissions. Every member of the church is asked to volunteer his service on one of the seven commissions.

We have ten Sunday-school classes with about sixteen Sunday-school teachers, with the average Sunday-school attendance for the last quarter of 1953 being 130. Our official church membership is seventy. We have two church services each Sunday morning. The first service is designed for the entire family and is an abbreviated service to help give a church-training experience for the children. It is one of the most popular and well-attended services of our entire program, with the average attendance for the last quarter being 109. The eleven o'clock church hour is more of the traditional and formal type, and the attendance for the past quarter has been seventy.

We are very happy with the financial policy that has been pursued in the establishment of the Valley View church. I feel that the response and general interest in finances both indicate that our policy has been wise. Very little or nothing was said concerning finances until after the church was formally organized, and even since then it has been only a normal routine matter in both our organization and in our promotion. The Sunday offerings for the past quarter have averaged $95. Ninety-eight per cent of our giving is made in the weekly offering envelopes. Three fourths of the membership have signed pledge cards, ten families are tithing and a number of other families have pledged a half of a tithe.

The church is instrumental in transforming the lives and habits of our people, perhaps not in any great and dramatic fashion, but it is changing the habits of families from nonchurch attendance to church attendance, from little thought for religion to that of considerable time and energy and financial contribution to the church and to things of the kingdom. You can see by the fact of our organization and need for teachers and other leadership

that we have had to have considerable commitment and devotion, and it has been largely by the people right in the community who have assumed these responsibilities, many of them never before having been active in such endeavors.

We now have three choirs—an adult choir, a junior choir and a children's (cherub) choir. The first two perform regularly each Sunday with the children serving occasionally in either of the Sunday morning services.

I Went to a Women's Meeting

Continued from page 23

You will be especially interested in the women's group from the leper colony church. They had a co-operative farm from which they realized about $18. They use part of their money to help the patients who are too ill to work. They visit in the different sections of the colony. They have a school and study the same subjects as the other women. They too meet twice a month. They are a real influence for good among the people who come from more than forty tribes and speak about that many dialects.

The women's meeting closed with a tea. The fellowship was wonderful. Praise God for these who are serving the Master devotedly and so well in Nigeria. Our prayer is that he will abundantly bless them and all of the women of the church that even greater work may be done.

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Troubled,

It has not been possible to print your question because of space. The intensity of your problem has caused me some hesitation in giving specific counsel. However, I suggest the following for your thoughtful consideration.

I find it difficult to accept your analysis that the real problem you are confronted with is a choice between your duties to the church and your loyalty to your husband ("before the day is over I must make a choice between them"). Admittedly, the present point of disagreement centers upon your public work in the program of the church, but this is merely a leverage to get at the bigger problem which exists between the two of you. More precisely, the competition and even antagonism is the result of your awareness that your husband has not been all that you believed he was (against advice to the contrary) at the time of your marriage. In the intervening years physical disease and personal unhappiness have tragically revealed the truth which you find difficult to accept. You first lost rapport, then respect and now love. Your personal relationships have disintregated into spatting and feuding which is now simplified in your thinking as being a mere choice between working at the church and satisfying the whim of your husband that you stay home.

Your letter gives evidence that you are a woman of tremendous energy and perhaps you are superior to your husband in the ability to work with people and get things done. You have cared for the responsibilities of a sizable family by modern standards. Also you have carried your share and perhaps more at the church. In this effort to compensate for these achievements, coupled with his strong sense of guilt in having deceived you, he fights back with temper tantrums, threats to drink, the intimation of infidelity and the sham of suicide. He is using what tools he has in the struggle for which he is obviously out-manned.

It is not to be denied that you have suffered much across these years. Many aspects of your letter trouble me concerning your own moods and motives, as well as your recital of the bad temper of your husband. There are overtones of bitterness evidenced in an inability to understand his problems and some revelation of an unwillingness to try. It is true that the church needs more evangelism, but it is likewise true that such evangelism begins at home with ourselves and those whom we love. I have some concern also that you seem to have an aversion to your home and are driven by a compulsion to believe that you can do the will of God better at some other place than in your own home. The instinct to provide for her family is strongly associated with marriage and motherhood and you alert me to your own shortcomings by your almost desperate attempt to escape these responsibilities by embracing the duties of the church as an alternative.

A review of your long letter reveals that you have many assets for a happier life and many compensations for the distresses which you face. Apparently, in spite of his premarital freedoms, your husband has been faithful to you since your marriage vows. Also, you have four splendid children in whom both of you have a certain pride and satisfaction. Likewise, you have a comfortable home in which all the material needs of life are supplied. In addition to this, your husband gives nominal support to your interest in the work of the church and accompanies you himself on many occasions.

No human situation is perfect. When two persons promise to love each other for better or for worse they do so in the awareness that certain compromises with the ideal must be undertaken. The quarter of a century which you and your husband have shared together ought to provide many areas of common interest and concern. If in the future you find it advisable to curtail some activities in order to achieve a more amiable relationship with your husband you may discover that it will pay satisfactory dividends. May God bless you as you continue to work out your problems with courage and love.

Harry K. Zeller, Jr.

Anniversaries and Weddings

Anniversaries

Mr. and Mrs. W. B. DeVilbiss of Ottawa, Kansas, celebrated their sixtieth wedding anniversary on Nov. 8, 1954. A special program was held at the church for them, followed with open house at their home. They have three daughters, nine grandchildren and six great-grandchildren.—Mrs. Gerald Mease, Ottawa, Kansas.

Mr. and Mrs. Aaron B. Diller of Wynnewood, Okla., celebrated their sixtieth wedding anniversary with open house held at their old homestead near Nash, Okla., on Sept. 5, 1954.—Mrs. A. B. Diller, Wyneewood, Okla.

Brother and Sister Jacob Steiger of Passer, Pa., celebrated their sixtieth wedding anniversary on Sunday, Nov. 28, 1954. —Minerva E. Strauss, Richlandtown, Pa.

Weddings

Alger-Rittenhouse—Morris Eugene Alger of Michigan City, Ind., and Betty Rittenhouse of Mt. Morris, Ill., Aug. 7, 1954, in the Mt. Morris church, by the undersigned.—Dean L. Frantz, Mt. Morris, Ill.

Baker-Greene — Harold Baker and Uldine Greene, both of Mt. Morris, Ill., Aug. 14, 1954, in the Mt. Morris church, by the undersigned.—Dean L. Frantz, Mt. Morris, Ill.

Barbour-Towler — Morris Barbour and Mary Ellen Towler, both of Chatham, Va., in the home of the pastor, Dec. 18, 1954,

by the undersigned.—I. D. Hoy, Boones Mill, Va.

Beitzel-Killius—Kenneth Merle Beitzel and Nonna Jean Killius, both of Grantsville, Md., in the Maple Grove church parsonage, Md., Dec. 29, 1954, by the undersigned.—Jesse W. Whitacre, Grantsville, Md.

Brumbaugh-Byrd—Lawrence L. Brumbaugh and Shirley A. Byrd, both of Canton, Ohio, Nov. 27, 1954, in the Eden church, Ohio, by the undersigned.—C. C. Louder, Canton, Ohio.

Burger-Simmons—Marvin J. Burger of Catonsville, Md., and Martha A. Simmons of Martinsburg, W. Va., in the First church, Baltimore, Md., Oct. 8, 1954, by the undersigned.—Jacob F. Replogle, Baltimore, Md.

Campbell-Siters—Dean Howard Campbell and Alberta Siters, in the Bellwood church, Pa., Dec. 26, 1954, by the undersigned.—Arthur L. Croyle, Bellwood, Pa.

Castle-Anderson—Norman L. Castle of Marshall, Minn., and Justina Lorraine Anderson of Keyser, W. Va., Dec. 29, 1954, in the Keyser church, by Bro. Fred M. Bowman.—Tempest Gardner, Keyser, W. Va.

Corey-Rose—Cecil M. Corey of Richland, Mich., and Sarah E. Rose of Vestaburg, Mich., June 26, 1954, in the home of and by the undersigned.—John L. Van Meter, Ozark, Mich.

Courtney-Corn—Dean Courtney of Coffeyville, Kansas, and Peggy Corn of Independence, Kansas, in the Independence church, Dec. 19, 1954, by the undersigned.—Kenneth F. Wampler, Independence, Kansas.

Cutlip-Midcap—Paul E. Cutlip and Jean Midcap, both of Canton, Ohio, in the Eden church, Ohio, by the undersigned. —C. C. Louder, Canton, Ohio.

Dickerhoof-Doerschuk—Howard Dickerhoof and Ruth Ann Doerschuk, both of Canton, Ohio, Dec. 4, 1954, in the Maple Avenue church, Canton, Ohio, by the undersigned, and Dennis Foreman.—John Meyers, Canton, Ohio.

Ditmars-Garner — Sherman Ditmars of Washington, Kansas, and Gladys Garner of Westminster, Md., in the home of the bride, Dec. 26, 1954, by the undersigned. —A. Joseph Caricofe, Westminster, Md.

Fritz-Walker—Roland Fritz of Westminster, Md., and Dorothy Walker of Woodbine, Md., by the undersigned, in the Meadow Branch church, Md., Nov. 5, 1954. —A. Joseph Caricofe, Westminster, Md.

Fuhrman-Buckles — Kenneth Fuhrman and Erma Buckles of Mound City, Mo., in the parsonage of the Independence church, Kansas, Dec. 16, 1954, by the undersigned.—Kenneth F. Wampler, Independence, Kansas.

Grape-Easley — Richard L. Grape of Severn, Md., and Shirley A. Easley of Baltimore, Md., in the First church, Baltimore, Md., Nov. 27, 1954, by the undersigned.—Jacob F. Replogle, Baltimore, Md.

Hartsema-Wilkenson—Ronald Dale Hartsema and Mary Lynne Wilkenson, both of Muskegon, Mich., in the Plymouth Brethren church, Dec. 9, 1954, by Bro. Hartsema, uncle of the groom.—Mrs. Ralph Wagoner, Muskegon, Mich.

Heffner-Worthing—Fredrick Glenn Heffner and Hazel Irene Worthing, both of Saxton, Pa., in the Raven Run church, Pa., Dec. 19, 1954, by the undersigned.—Percy R. Kegarise, Saxton, Pa.

Hylton-Bross—Clyde Hylton and Mona Vivian Bross in the Bassett church, Va., June 12, 1954, by the undersigned.—James L. Houff, Naperville, Ill.

Jones-Bice—Ronald E. Jones and Delores Jean Bice, both of Canton, Ohio, in the Eden church, Ohio, Nov. 20, 1954, by the undersigned.—C. C. Louder, Canton, Ohio.

Lupher-Blake — Don Lupher of Utica, Ohio, and Jeannine Blake of Glenford, Ohio, in the Utica Presbyterian church, Ohio, Nov. 21, 1954, by the Presbyterian pastor. — Kenneth W. Hollinger, Thornville, Ohio.

Mason-Hunnicutt—Donald L. Mason of North Platte, Nebr., and Margaret O. Hunnicutt of Glenvil, Nebr., in the Glenvil Baptist church, Oct. 3, 1954, by the undersigned.—J. J. Tawzer, Hastings, Nebr.

McGee-Porter—Paul Donald McGee of Westminster, Md., and Alora Lorraine Porter of New Windsor, Md., Nov. 25, 1945, at the home of and by the undersigned.

Continued on page 28

Fiscal Year in Focus

An interpretation of contributions of money and materials to Brotherhood programs

Harl Russell
Secretary, Brotherhood Fund

THE sharing of members during the fiscal year which ended Sept. 30, 1954, is a chapter of significant achievement in Brethren history. To look discerningly at the record on the opposite page is to experience a warm glow of appreciation for what has been offered willingly and, in many instances, sacrificially.

The five per cent increase in Brotherhood Fund giving last year over the previous year reflects a resurging sense of responsibility for the world task of the church. The increase is the third annual gain in Brotherhood Fund sharing. These gains are all the more notable having occurred while numerous congregations were drawing heavily on their resources to make major additions to their plant facilities.

Four Regions Ahead

All regions but one contributed more funds last year than in the former twelve-month period. The largest gain, eight per cent, occurred in the Southeastern Region. The increase in other regions registering gains was: Eastern, one per cent; Central, six per cent; and Western, three per cent. Congregations throughout the Brotherhood experienced a new sense of achievement from having contributed more money for the world task.

Thirty-three Districts Gain

In some districts gains were realized where economic conditions were not conducive to larger giving. More vigorous stewardship teaching and wider use of effective techniques for systematic sharing were primary factors in lifting the level of support for Brotherhood work in the majority of our churches. Larger district Brotherhood Fund goals and more earnest activity toward the attainment of self-allocated objectives were predominant incentives in most of the thirty-three districts whose contributed totals were above the previous year. Eleven of them were in the Southeastern region. Other districts registering gains were two in the Eastern region; eight in the Central region; nine in the Western region; three in the Pacific Coast region.

Organizational Advances

The youth of the church enlarged their Brotherhood Fund giving almost fourfold in response to a spirited challenge of the National Youth Cabinet. Never before were young people so captured with an awareness of their responsibility for the support of *all* causes and services within the framework of the Brotherhood Fund. Their enthusiasm served as a stimulus to other age groups for Brotherhood Fund giving.

Again the women of the church voluntarily set their Brotherhood Fund objective and surpassed it in their total response. From them $65,451.18 came to apply on commitments the General Brotherhood Board had made in administering work authorized by Annual Conference.

Material Aid Augmented

Materials were also offered in greater quantity. The 567,457 total was an increase of 15,715 pounds. Without the materials with which to minister to those devastated by war, our works of love along today's Jericho roads would have been much less effective.

Support of the program of Heifer Project, Inc., continued at the high level of previous years. Besides the thousands of dollars Brethren contributed for this agency's work, they gave only two less animals for shipment in the year ended Sept. 30, 1954.

A Spiritual Adventure

Our church is well along in the first of two years wherein the theme *Seek First His Kingdom* will impel us to reappraise our stewardship. Among the fruits of practical action that should arise out of the theme is that of more generous offering of treasure to the Lord of life. As we inventory our resources of material blessings it appears the challenge of a Brotherhood Fund goal, only $25,000 above last year's, is a modest claim upon the giving potential of 1,040 congregations. We are called to a great adventure. New achievements are ahead, if we earnestly desire them.

BROTHERHOOD FUND

DISTRICTS	MEMBER-SHIP	10-1-52 to 9-30-53	10-1-53 to 9-30-54	PER MEMBER AVERAGE 1953	PER MEMBER AVERAGE 1954	WOMEN'S WORK	SPECIAL (Extra-budgetary)	HEIFERS	CLOTHING	FOOD	MISCEL-LANEOUS	TOTAL
Florida & Georgia	981	$ 5,379.99	$ 6,019.60	$ 5.87	$ 6.14	$ 395.00	$ 112.66	1	110		10	120
Mardela	828	11,080.79	9,477.47	13.92	11.45	1,200.00	32.00	2	4,102	236	342	4,680
Eastern Maryland	5,804	29,849.27	34,442.99	5.11	5.93	1,217.00	244.00	1	14,693	253	2,267	17,213
Middle Maryland	4,880	20,688.24	20,979.46	4.18	4.30	857.29	179.55	7	7,132	531	1,310	8,973
Western Maryland	1,357	2,304.18	2,815.15	1.70	2.07	137.60	13.00	1	198	65	420	683
North & South Carolina	1,524	1,486.06	1,928.87	.99	1.27	20.27	27.00		189		35	224
Tennessee	2,208	2,439.87	3,173.74	1.08	1.44	280.88	19.00	6	1,370		257	1,627
Eastern Virginia	3,489	7,972.24	10,072.46	2.32	2.89	2,199.92			1,206	127	108	1,441
First Virginia	7,239	16,095.23	15,675.59	2.27	2.17	1,388.85	98.00	15	10,794	270	151	11,215
Northern Virginia	9,133	25,916.75	29,730.06	2.86	3.26	1,309.42	92.74	9	11,610	965	2,200	14,775
Second Virginia	7,093	26,287.86	25,339.45	3.76	3.57	2,352.01	108.71	6	11,231		1,028	12,259
Southern Virginia	6,914	11,396.35	14,882.20	1.70	2.15	1,553.29		2	7,007	420	96	7,523
First West Virginia	4,021	7,911.88	7,961.14	2.02	1.98	412.41	51.91	2	4,778	13	238	5,029
Second West Virginia	705	757.14	886.36	1.14	1.26	23.49			60		255	315
TOTALS-SOUTHEASTERN REGION	56,176	$ 169,565.85	$ 183,384.54	$ 3.06	$ 3.26	$13,347.43	$ 978.57	52	74,480	2,880	8,717	86,077
Eastern Pennsylvania	13,428	$ 178,466.74	$ 182,969.36	$13.62	$13.63	$ 6,462.21	$1,030.76	43	65,271	2,836	13,241	81,348
Middle Pennsylvania	11,927	67,226.16	62,495.26	7.72	5.24	4,038.81	215.55		23,272	763	3,119	27,154
North Atlantic	3,397	23,937.18	25,621.05	7.09	7.54	374.00	29.75		11,023	483	1,623	13,129
Southern Pennsylvania	8,796	61,589.76	60,885.85	7.02	6.92	2,730.82	349.00	5	37,276	2,050	3,130	42,456
Western Pennsylvania	14,361	62,002.70	61,579.27	4.37	4.29	3,738.09	1,358.71	1	45,853	1,142	1,951	48,946
TOTALS-EASTERN REGION	51,909	$ 393,222.54	$ 393,550.79	$ 7.68	$ 7.58	$17,343.93	$2,983.77	49	182,695	7,274	23,064	213,033
Northern Illinois & Wisconsin	4,846	$ 40,034.11	$ 41,681.43	$ 8.46	$ 8.60	$ 1,869.36	$1,156.00	1	22,814	515	6,817	30,146
Southern Illinois	3,265	20,539.25	18,330.22	6.75	5.61	1,169.03	105.00	6	6,813	358	2,493	9,664
Middle Indiana	6,555	55,535.75	58,869.68	8.44	8.98	3,086.49	58.65	19	15,508	146	4,617	20,271
Northern Indiana	8,395	85,150.76	94,392.53	10.26	11.24	4,403.03	521.12	26	27,872	886	8,387	37,145
Southern Indiana	3,385	18,555.24	22,364.30	5.38	6.61	1,547.87	45.07		6,412	12	3,988	10,412
Michigan	3,121	12,759.82	13,382.23	4.21	4.29	876.85	64.87	2	13,238		5,677	18,915
Northeastern Ohio	6,219	35,893.43	37,402.52	5.91	6.01	2,028.54	460.24	17	14,692	3,960	5,202	23,854
Northwestern Ohio	3,596	18,702.12	21,297.47	5.28	5.92	1,087.80		4	10,636	122	4,586	15,344
Southern Ohio	11,976	98,064.80	102,017.40	8.15	8.52	5,186.27	1,430.00	60	18,733	1,296	14,640	34,669
TOTALS-CENTRAL REGION	51,358	$ 385,235.28	$ 409,737.78	$ 7.59	$ 7.98	$21,255.24	$3,840.95	135	136,718	7,295	56,404	200,417
Colorado	1,579	6,332.87	$ 6,780.62	$ 4.17	$ 4.29	$ 606.90			1,028			1,028
Middle Iowa	2,004	17,445.82	20,752.75	8.70	10.36	743.97		2	3,528		1,384	4,912
Northern Iowa	2,303	16,421.14	18,925.61	6.94	8.22	1,115.94	9.64		4,111	804	881	5,796
Southern Iowa	1,278	3,962.24	3,809.70	3.04	2.98	367.92	15.00		704		29	733
Northeastern Kansas	1,983	9,600.63	7,792.93	5.24	3.93	451.82	10.00		7,307		3,814	11,121
Northwestern Kansas	646	7,484.41	5,879.48	9.38	9.10	503.72			686		28	714
Southeastern Kansas	639	2,338.40	2,188.62	3.28	3.43	242.56	34.00		2,562		626	3,188
Southwestern Kansas	2,259	14,652.35	13,961.09	6.63	6.18	1,279.25	50.00	6	22,133		7,601	29,734
Middle Missouri	682	2,350.93	2,931.48	3.44	4.30	287.75			114		13	127
Northern Missouri	885	3,302.84	3,977.85	3.27	4.49	151.70			180			180
Southern Missouri	599	1,432.49	1,624.17	2.43	2.71				974		783	1,757
Nebraska	805	4,574.97	4,582.25	5.90	5.69	286.55			6,270		503	6,773
North Dakota & Eastern Montana	396	2,831.45	4,021.02	7.43	10.15	198.15	36.00		328		79	407
Oklahoma	1,424	6,110.70	4,669.22	4.38	3.28	254.08	5.00		440		10	450
Texas & Louisiana	426	3,262.74	3,654.79	7.66	8.58	55.00	100.00		176			176
TOTALS-WESTERN REGION	17,908	$ 102,103.98	$ 105,551.58	$ 5.67	$ 5.89	$ 6,695.31	$ 259.64	8	50,541	804	15,751	67,096
Northern California	3,467	$ 25,760.54	$ 23,786.72	$ 7.42	$ 6.87	$ 1,829.77	$ 73.53		219		72	291
Southern California	4,734	25,603.76	23,937.78	5.66	5.06	2,661.98	106.44	6	190		88	278
Canada	268	1,921.13	1,951.02	6.91	7.28	50.00	47.54					
Idaho & Western Montana	1,412	8,655.14	8,142.65	5.72	5.77	746.55			30			30
Oregon	769	2,852.71	2,853.30	4.24	3.71	208.12	120.00		108		17	125
Washington	2,530	8,919.88	10,166.35	3.53	4.02	620.00	57.70				110	110
TOTAL-PACIFIC COAST REGION	13,180	$ 73,713.16	$ 70,837.82	$ 5.68	$ 5.37	$ 6,116.42	$ 405.21	6	547		287	834
Brotherhood-at-Large		$ 23,901.38	$ 40,700.26			$ 692.85						
GRAND TOTAL	190,531	$1,147,742.19	$1,203,762.77	$ 6.09	$ 6.32	$65,451.18	$8,468.14	250	444,981	18,253	104,223	567,457

—George A. Early, Westminster, Md.

Miller-Adams — William B. Miller of Glenn's Ferry, Idaho, and Marcia Adams of Cerro Gordo, Ill., Dec. 24, 1954, in the Cerro Gordo church, by the undersigned. —Dale Hylton, Cerro Gordo, Ill.

Miller-Batdorf—Paul Miller and Annie M. Batdorf, both of Lebanon, Pa., Dec. 11, 1955, by and in the home of the undersigned.—Carl W. Zeigler, Lebanon, Pa.

Miller-Greene—Curtis Miller and Muriel Greene, both of Mt. Morris, Ill., June 26, 1954, at the Mt. Morris church, by the undersigned.—Dean L. Frantz, Mt. Morris, Ill.

Nelson-Stouffer — Norman Nelson of Freeport, Ill., and Virginia Stouffer of Mt. Morris, Ill., July 17, 1954, in the Mt. Morris church, by the undersigned.—Dean L. Frantz, Mt. Morris, Ill.

Poff-Thompson—Richard Keith Poff of Bent Mountain, Va., and June Christine Thompson of Copper Hill, Va., Nov. 24, 1954, by the undersigned, in his home. —O. D. Eller, Salem, Va.

Reed-Van Tieghen—Wayne Reed of Mt. Morris, Ill., and Junella Van Tieghen of Parsons, Kansas, in the Mt. Morris church, May 30, 1954, by the undersigned.—Dean L. Frantz, Mt. Morris, Ill.

Richards-Smith — Ned Richards and Carol Smith, both of Canton, Ohio, Nov. 27, 1954, by the undersigned.—C. C. Louder, Canton, Ohio.

Roberts-Wenger—Don E. Roberts and Wilma Wenger, in the Salem church, Ohio, Dec. 26, 1954, by the undersigned. —Foster M. Bittinger, Union, Ohio.

Robertson-Stanley — William Clyde Robertson and Alta Marie Stanley, both of Roanoke, Va., in the Cloverdale church, Va., Dec. 24, 1954, by the undersigned. —Paul Fike, Cloverdale, Va.

Rupel-Widegren—Dennis Franklin Rupel of Riverside, Calif., and LaVon Louise Widegren of Grand Junction, Colo., Dec. 20, 1954, by the undersigned, in the First Grand Valley church, Colo. — Lewis Naylor, Grand Junction, Colo.

Russmann-Paris—Gerald Russmann and Betty Paris, both of Grand Junction, Colo., in the First Grand Valley church, Colo., by the undersigned. — Lewis Naylor, Grand Junction, Colo.

Shank-Agee — Joseph Rader Shank of Blue Ridge, Va., and Lois Eunice Agee of Roanoke, Va., Dec. 11, 1954, by the undersigned, at the home of the bride. —O. D. Eller, Salem, Va.

Shenk-Brandt—J. Robert Shenk of Manheim, Pa., and Betsy Ann Brandt of Hershey, Pa., Nov. 20, 1954, in the East Fairview church, Pa., by the undersigned, brother of the bride.—Luke H. Brandt, Quakertown, Pa.

Shull-Whitmer — Harley Ray Shull of Mount Solon, Va., and Doris Eloise Whitmer of Churchville, Va., in the home of the groom, near Mount Solon, Va., Dec. 26, 1954, by the undersigned.—O. S. Miller, Bridgewater, Va.

Smith-Freed — James Smith and Kay Freed, both of Silver Lake, Ind., in the Eel River church, Ind., Nov. 28, 1954, by the undersigned.—Mervin Cripe, Claypool, Ind.

Smith-Snyder—Lewis D. Smith and Kay Frances Snyder, both of Canton, Ohio, Dec. 11, 1954, in the Eden church, Ohio by the undersigned. — C. C. Louder, Canton, Ohio.

Steele-Swihart — Darrell Steele of Middlebury, Ind., and Janette Swihart of Goshen, Ind., in the Goshen City church, Nov. 28, 1954, by Bro. Clarence B. Fike of Goshen and Bro. Dan Flory of Middlebury.—Mrs. Lewis Dixon, Goshen, Ind.

Taylor-Wallizer — James Daniel Taylor and Margaret Virginia Wallizer, Dec. 6, 1954, by and at the home of their pastor, the undersigned, in Flintstone, Md.—John H. Buffenmyer, Flintstone, Md.

Turek-Kight — Stanley E. Turek and Elma B. Kight, both of Baltimore, Md., by the undersigned, Dec. 19, 1954.—Albert C. Schue, Baltimore, Md.

Ullery-Shupp—Richard Dean Ullery of Elkhart, Ind., and Betty Jean Shupp of Goshen, Ind., in the Goshen City church, Dec. 18, 1954, by Bro. T. E. George, Goshen, Ind.—Mrs. Lewis Dixon, Goshen, Ind.

Werkheiser-Cowling—Sterling E. Werkheiser and Alethea M. Cowling, both of Easton, Pa., in the First church, Baltimore, Md., Dec. 15, 1954, by the undersigned. —Jacob F. Replogle, Baltimore, Md.

Westover-Van Westreinen—Linn Westover and Doloris Van Westreinen, both of Big Rapids, Mich., in the Baptist church in Big Rapids, Nov. 20, 1954, by the undersigned.—John L. Van Meter, Ozark, Mich.

Whitmer-Shaffer—Clayton Whitmer of Hagerstown, Md., and Beverly Shaffer of Howard County, Md., in the Central Methodist church, Oct. 3, 1954.—Jacob F. Replogle, Baltimore, Md.

Witt-Walters — Edward Lewis Witt of Roanoke, Va., and Margaret Lorraine Walters of Copper Hill, Va., Nov. 24, 1954, by the undersigned at his home.—O. D. Eller, Salem, Va.

Obituaries

Bittinger, Grant Ulyses, son of Emanuel and Elmira Shepp Bittinger, was born in Swanton, Md., May 18, 1871, and died in Grantsville, Md., Dec. 27, 1954. He was a faithful member of the Maple Grove church for many years. Besides his wife, Mintie Bittinger, he is survived by one son, five daughters, nine grandchildren, a number of great-grandchildren and one sister. Funeral services were conducted in the Maple Grove church by his pastor, the undersigned. Burial was in the Grantsville cemetery.—Jesse W. Whitacre, Grantsville, Md.

Blocker, Mrs. Grace, wife of Lester Blocker, was born Dec. 15, 1889, in Franklin Grove, Ill., and died Dec. 13, 1954. As a young girl she moved to California with her parents, David and Etta Gnagy. Soon after moving to California, she united with the church. For the past ten years she has been a zealous worker in the ladies' group of the community church. Surviving are her husband, one son, daughters and four grandchildren. Funeral services were held in the Glendora church. Interment was in the Oak Dale cemetery, Glendora, Calif.—Lester Blocker, Yermo, Calif.

Bruckhart, Susan L. Graybill, widow of Abram Bruckhart, died Dec. 19, 1954, at the age of eighty-six years. For about sixty years she was a member of the White Oak church. Surviving are three sons, two daughters and a number of grandchildren and great-grandchildren. Services were held in the Graybill house by the home ministers. Interment was in the adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Clark, May Cassidy, daughter of Richard and Manada Cassidy, was born Feb. 6, 1882, and died Dec. 15, 1954. She was a long-time member of the Montgomery church. She is survived by one son and one grandchild. Services were conducted by her pastor, Bro. J. I. Thomas, assisted by Bro. Homer Weaver. Interment was in the Montgomery cemetery.—Mrs. Florence Donahey, Marion Centery, Pa.

Probst, Maude, daughter of Cyrus and Sarah Stratton, was born Jan. 11, 1881, at Junction City, Kansas, and died Nov. 5, 1954, in Paradise, Calif. In 1903 she was married to Mont Probst. Surviving are one daughter, two grandchildren and one great-grandchild. Funeral services were conducted by her pastor, Glen R. Montz. Burial was in the Valhalla cemetery, Burbank, Calif. — Margaret Schmorleitz, Paradise, Calif.

Speicher, Lydia Sweitzer, daughter of David and Barbara Sweitzer, was born June 6, 1860, in Somerset County, Pa., and died Dec. 8, 1954, at the Brethren's Old Folks Home at Marshalltown, Iowa. She was married to William Speicher at Waterloo, Iowa, in 1885. She was a long-time member of the church. Surviving are two daughters, five grandchildren and seven great-grandchildren. Funeral services were held at the Locke funeral home, Waterloo, Iowa, by the undersigned. Interment was in the Orange Township cemetery. — J. Perry Prather, Waterloo, Iowa.

Tumer, Cora, was born Nov. 4, 1873, near Mt. Salon, Va., and died Oct. 20, 1954, at her home near Sangersville, Va. She was a member of the St. Paul Lutheran church. Surviving are two daughters, four sons, twenty-two grandchildren, eleven great-grandchildren, one sister and two brothers. Funeral services were conducted in the Sangersville church with I. J. Garber and C. A. Click officiating. Burial was in the Sangersville cemetery. —Mrs. Victor M. Click, Bridgewater, Va.

Ullery, Mary Jane Baker, was born Nov. 19, 1884, at West Newton, Ohio, and died at her home in Kremlin, Mont., Dec. 2, 1954. On Nov. 28, 1906, she was united in marriage to Clem Ullery. She was a faithful and loyal worker in the church. Besides her husband, she is survived by four children, eleven grandchildren, two sisters and four brothers. Funeral services were conducted from the Holland and Bonine funeral home by the undersigned. Interment was in the Highland cemetery, Havre, Mont. — Mark Emswiler, Froid, Mont.

Walters, Mattie, daughter of Nels and Elizabeth Nicholes, was born Sept. 7, 1897, and died Nov. 20, 1954, near Shickley, Nebr. On Feb. 22, 1922 she was united in marriage to Harold Walters. To this union was born one son. She was a member of the church. Surviving are her husband, one son and one sister. Funeral services were held in the Bethel church near Carleton, Nebr., by the undersigned. Interment was in the Bethel cemetery.—William P. Albright, Carleton, Nebr.

Watson, James Calvin, son of James and Nancy Watson, was born July 1, 1894, in Lind, Wash., and died Nov. 21, 1954, in Paradise, Calif. On June 15, 1916 he was married to Bertha McKenzie. Besides his wife, he is survived by two sons, one grandchild, three brothers and two sisters. Funeral services were held in the Paradise church by Pastor Glen R. Montz, assisted by Lenn Smith. Interment was in the Paradise cemetery. — Margaret Schmorleitz, Paradise, Calif.

Reiff, Linnie Heestand, daughter of Brother and Sister Aaron I. Heestand, was born June 19, 1892, and died Nov. 21, 1954. In 1914 she graduated from Manchester College and was united in marriage to Galen Reiff in 1917. To this union were born five children. Confessing her faith in the Church of the Brethren at an early age, she has been a member of the First Christian church of Santa Monica since 1945. Besides her husband, she is survived by five children, five grandchildren, one brother and one sister. —Miriam Young, Pasadena, Calif.

Riley, Linnie Olbert, daughter of George and Mary Miller Olbert, was born in Martinsburg, Pa., Dec. 23, 1875, and died at the home of her son in Duncansville, Pa. She was married to Daniel Riley who died several years ago. She was a member of the Clover Creek church. Surviving are one son, seven grandchildren, twenty-seven grandchildren, two step daughters, and one half sister. Funeral services were held in the Miller funeral home, Martinsburg, Pa., by Lloyd Stauffer.—Mrs. Mabel K. Gahagan, Martinsburg, Pa.

Stambaugh, Mrs. Harve, daughter of Ezra and Kathryn Sweigard Bowman, was born Nov. 11, 1883, and died at the age of seventy-one years. On Aug. 22, 1909 she was united in marriage to Harve Stambaugh. She was a member of the Astoria church. Besides her husband she is survived by five children, nine grandchildren and four great-grandchildren. Funeral services were held at the Horton funeral home by her pastor, Paul C. Lantis. Burial was in the White Chapel Memorial Garden cemetery, Canton, Ill. —Mrs. Lizzie Riebling, Astoria, Ill.

Zellers, Archie, son of Charles and Lulu Zellers, was born at Mt. Morris, Ill., Jan. 8, 1918, and died at his home in Mt.

Morris, Ill., Nov. 11, 1954. He was baptized into the Mt. Morris church and was a faithful member. On June 29, 1946 he was united in marriage with Ruth Gunderson at Leland, Ill. To this union were born three children. Besides his wife, he is survived by two daughters, one son, his mother, one brother and two sisters. His pastor, Bro. Dean Frantz, officiated at the funeral service. Burial was in the Silver Creek cemetery, Mt. Morris.—Mrs. Robert Fridley, Mt. Morris, Ill.

Church News

Northern California

Empire—A farewell dinner was given in honor of Brother Paul K. Brandt, who had completed five years as our pastor, and his wife. The men of our church helped with the building of their new home in Paradise, Calif. The first of September Brother and Sister Harley Stump and their two sons moved into the parsonage. Brethren I. V. Funderberg, regional secretary, and Floyd Yearout, district ministerial director, were with us to conduct installation services for Brother and Sister Stump. In the evening, Bro. Leland Nelson, pastor of the Modesto church, preached. Following the worship service a get-acquainted reception was held. The month of January was used for the study of our missions in India. On the evening of Jan. 23 Sister Ella Ebbert, retired missionary, talked with us about her work on the India mission field. Three of our young people attended the National Youth Conference. Our church joined the Modesto congregation on the evening of Dec. 12 to hear Sister Sara Shisler tell of her work on the Africa mission field. — Anna Kathryn Heisel, Empire, Calif.

Southern California and Arizona

Phoenix—Two of our young people, Billie Kay Wyatt and James Miller, attended National Youth Conference at Anderson, Ind. Our love feast was held Oct. 31. Our pastor, Bro. Harold Wagner, and Sister Mildred DuVall attended district conference as delegates. Our men's work group is erecting church signs along highways and will help with landscaping of the new Lynnhaven parsonage yard. Our women's fellowship is helping in relief work and sponsored the January school of missions. Bro. Harry Fields showed slides and talked of his work in Puerto Rico. One Sunday evening Bro. Ernest J. Cline of La Verne, Calif., showed pictures and lectured on the Holy Land. Brother and Sister Heckman from Nigeria, Africa, were with us on Dec. 12. Our Christmas program was presented on Dec. 19. Our deacon board has an evangelistic visitation committee organizing a fishermans club which works through the Sunday school. On Sunday evening, Jan. 9, Hansi Goebl, a high school exchange student from Germany who is living with Brother and Sister Coffman at Glendale, was guest speaker in our church and showed pictures of his native land. Our next membership class is planned to begin the first of February. — Flora Schmitt, Phoenix, Ariz.

Washington

Seattle, Lakewood—Guest speakers in our church have been H. O. Jacobson, Dr. Clayton S. Rice and Rev. Olaf A. Stoeve. Twenty-five workers attended our annual retreat at the Covington church. Attention was called to the youth program which will be under the leadership of the Christian education commission, the Christian guild and the parents. Registration Sunday was observed in our Sunday school where the children and their parents were given an opportunity to meet their new teacher and were served a breakfast. A second session of Sunday-school is being held at eleven o'clock to accommodate parents with small children wishing to attend church services. Our choir is under the direction of Mrs. Victor Bendsen. An effort is being made to complete work on the parsonage in October. — Mrs. J. W. Ralston, Seattle, Wash.

Colorado

Haxtun—At the morning service on Oct. 10, our pastor conducted a consecration service for all the newly elected church and Sunday-school officers and teachers. On Oct. 17 Bro. James Renz of Elgin met with us. The offering from our annual birthday dinner was sent to the Navajo Indian mission. For the ladies' aid Christmas party, each member brought kits for the Navajo children. The offering was also designated for the mission. On the evening of Oct. 31 we were host church for a singspiration service which was followed by a period of fellowship. Church membership classes are now in progress for both adults and children under the direction of our pastor. Annual union Thanksgiving services were held in the Assembly of God church with our pastor, Bro. Ralph Anderson, as speaker. A number from our church attended the district youth rally at Rocky Ford. The home mission offering of Nov. 21 will be credited to the support of our missionaries, Brother and Sister Harold Royer. The McPherson College quintet was with us on Dec. 5. Bro. Glenn Swinger from the college brought the evening message. An offering was received Dec. 12 for the American Bible Society. On Dec. 12 our church was invited to the Methodist church to hear a recorded address by Bro. M. R. Zigler, Brethren Service representative in Europe, before the National Convocation of Town and Country, held at Salina, Kansas. This program was followed by a fellowship hour.—Mrs. August Bjorklun, Haxtun, Colo.

Wiley—During the past year we have received thirty new members into our church. A Negro minister was in charge of our revival meetings. We believe that the entire Brotherhood has appreciated this interracial venture in Christian brotherhood since congratulations have been received from so many sources. During the year we have completely redecorated and remodeled the interior of the church and improved all our property. A year ago our church adopted the envelope system of giving; even the Sunday-school children have their envelopes. This fall we adopted a new plan of organization in which the responsibility of running the church is divided among small boards and committees. At our annual home-coming day observance Dr. Raymond Flory of McPherson College was guest speaker. The freshman male quartet from the college sang several times during the day. Our love feast was held on Sunday evening, Nov. 7.—Nora E. Crumpacker, Lamar, Colo.

Northern Iowa, Minnesota and South Dakota

Root River—Our aid is sending new and used materials to New Windsor for relief. With the adult choir project and individual gifts we purchased new hymnals. A special gift was also sent to the Bethany Hospital nurses' home. We sent a box of new sewing materials and school supplies to the Lybrook Indian mission. The men's work group erected road signs on highways leading to our church. Bro. Ray Zook was in charge of the ordaining of our pastor, Bro. Warren W. Hoover, into the eldership. Our aid contributes each month to our church library. We were host church to the district conference. Our pastor shows films at the aid meetings of the missions, their work and problems which helps to make our work more meaningful. The aid is placing the Gospel Messenger in two local hospitals. The string sextet of McPherson College gave a concert on Dec. 6. —Mrs. Clyde Gill, Harmony, Minn.

Worthington — Our church was host church to the district youth rally. Our week of vacation Bible school was directed by Miss Elsie Finckh. Consecration services were held for several children. A two-week revival meeting was held by Bro. I. D. Leatherman. Four persons were baptized into our church at this time. The McPherson ladies' quartet was with us for a Sunday morning service. We held our harvest festival service in October followed by a basket dinner at the noon hour. The women have been collecting clothing for relief. A number of our women attended the sectional women's work rally at Kingsley. —Mrs. Beull Adolph, Worthington, Minn.

Northeastern Kansas

Richland Center—Our church met in regular council meeting on Dec. 5 with Elder Earl Jarboe in charge. Bro. Jarboe was re-elected as elder for the coming year. Our church was host to the district conference. The ladies' aid group meets every two weeks the year around. Bro. Jarboe is to be our pastor for a three-year term. The men's organization sponsored the Lord's Acre project this year. Charlie Williams was chosen Sunday-school superintendent for the new church year. The ladies' aid prepared Christmas boxes for the older people and the shut-ins. It was decided to have our open communion on Easter Sunday morning and our regular love feast in the evening.—Mrs. Charlie Williams, Summerfield, Kansas.

Southeastern Kansas

Mont Ida—The CBYF group presented the play, Home Sweet Home, in our church and later presented it in the Scott Valley church. A fellowship supper was held in the church basement to welcome our summer pastor, Bro. David Webster, and his family. Our vacation Bible school daily offerings were sent to the Navajo Indian project. Bro. R. E. Loshbaugh was re-elected elder for the new year. Bro. Loshbaugh and Norma Jean Watkins attended the National Youth Conference. Brother and Sister Donald Wiley were delegates to district conference. A new intermediate class was organized on Promotion Day. Our neighboring Methodist church extended and we accepted an invitation to attend their church on Temperance Sunday.—Mrs. Carl Wiley, Garnett, Kansas.

Parsons—Our church met in regular council with Elder Shenefelt presiding. Officers were elected with Bro. Francis Shenefelt as elder for the coming year. Our pastor and his wife, Brother and Sister Robert Teegarden, attended the regional conference at McPherson. On Nov. 21 dedication services were held for the new Sunday-school rooms and the recreation room. Bro. G. A. Zook, state executive secretary, brought the afternoon dedicatory address. In the evening of the same day, the film, In His Name, was shown. Bro. Zook also brought the messages on Monday and Tuesday evenings.—Mrs. Julia Jones, Parsons, Kansas.

Northern Illinois and Wisconsin

Mt. Morris—In the absence of our pastor, Dean Frantz, the Methodist pastor, Rev. Hopkins, spoke at a morning worship service. Several from our congregation attended regional conference. Bro. Alvin Brightbill conducted a music institute in our church. The pastor is teaching a class entitled Know Your Bible. We were host church to the district adult and junior high rallies. On the evening of Nov. 17, the women's fellowship was host to the entire church at a potluck supper. At this time Brother and Sister Robert Blough of Polo showed pictures of their European trip. We participated in the Council of Churches' Thanksgiving program, which was held in the Christian church. One Sunday evening, Julian Gromer showed his film, Along the Pacific Coast. Open house was held at the parsonage on Dec. 5. At a special council meeting in December, it was decided to employ the Wells' organization to assist in our campaign for funds for our building

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BRETHREN PUBLISHING HOUSE . . Elgin, Illinois

program. The research group is studying the book, Discipline and Discovery, by Day. Seven have been received into our church by letter since our last report. —Mrs. Robert Fridley, Mt. Morris, Ill.

Polo—Six of our young people attended the conference at Anderson, Ind. Our pastor attended the regional conference at North Manchester, Ind. Clarence and Lucille Heckman have returned to the States from the mission field. They have brought us inspiring messages. Our love feast service and father and son banquet were not held because of the disrupted conditions made by construction of the new church. On Sunday, Nov. 21, special services were held for the laying of the cornerstone. Brother and Sister David Wieand talked and showed pictures of their trip to Palestine. The children held Sunday school in their new department for the first time and presented a program for Christmas.—Mrs. Maynard Wisner, Polo, Ill.

Rice Lake — Installation services were conducted for our new pastor and his wife, Brother and Sister Thomas E. Shoemaker, by our elder, George Hunn, with Bro. Frank Allen of Menomonie bringing the message. Our fall evangelistic meetings were held with Bro. Homer Kiracofe as speaker. Two persons were received into our fellowship by baptism. The ladies' aid completed the furnishing of the parsonage. Recently the temperance film, Any Boy, U.S.A., was shown to the children in the Sunday school. The young people had a hymn sing on the life of Christ. The proceeds from the young people's white elephant sale was used to send a representative to the rec lab at Manchester College. Two Christmas projects of the young people were the building of a nativity scene in front of the church and the giving of food and toys to a family.—Carol Walker, Rice Lake, Wis.

Yellow Creek—On World Communion Sunday we observed our love feast service. Brother and Sister Boyd Wingert and Brother and Sister R. Earl Farringer were installed into the deacon's office. Deeter Thram, an exchange student, is making his home with the Harold Mantzkes. The women of our church sponsored a supper with the proceeds going to the church remodeling fund. The men's work group has taken the project of remodeling our church.—Mrs. R. Earl Farringer, Lena, Ill.

Southern Illinois

Astoria — Our regular council meeting was held with Bro. Dewey Cave as moderator. Installation services were held for workers of the church and Sunday-school for the coming year. Brethren Charles Harshberger and Merle Stutsmen of Peoria brought messages on evangelism. Clara B. Myer, former missionary to Africa, was guest speaker for the all-day union harvest meeting at the Astoria church. Union Thanksgiving services were held at the Nazarene church with Dale Ferris as speaker. As a result of the evangelistic meetings held in our church by Bro. David Schechter of Detroit, two persons were baptized into our church fellowship. One Sunday Bro. Paul Weaver, junior high and camping director for the Brotherhood, was guest speaker in our church. Rev. Stanley E. Jones was speaker at our church on Oct. 29. Our pastor and his wife attended the regional conference at Manchester College. The women's work group sent food packets to our boys who are in service. —Mrs. Lizzie Riebling, Astoria, Ill.

Panther Creek — Bro. Amos Yardy opened our council meeting on Dec. 4. Installation services were held during a morning worship service for the newly elected Sunday-school and church officers.

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made no responsibility can be assumed.

Important Notice. When writing to the Brethren Service Commission in regard to an ad, it is necessary that the number of the ad be given.

No. 50. For sale: Model AAA SVE Tri-Purpose Projector. Equipped with semi-automatic slide changer, takeup, slide box, extra bulb, all in leatherette carrying case. All is in excellent condition. $45.00. Write: Jonathan F. King, Collegeville, Pennsylvania.

No. 51. For sale: 50 x 70 foot tile garage located in small town with high school. 2½ miles from church. Splendid opportunity for man who likes to do shop work and service cars. Write: Placement Committee, Church of the Brethren, % J. W. Tarrence, Udell, Iowa.

No. 52. For sale: Large residential building site overlooking the city of Phoenix, Ariz., from the northeast. Located at the intersection of Glendale Avenue and 18th Street, extended. Write: Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 53. Opportunity for lady desiring to live in a college town and wanting secretarial work as private secretary to a bank official. Age 25-40, bank experience desirable, secretarial experience necessary. Permanent position. Write: Dale Strickler, Box 239, North Manchester, Ind.

No. 54. For sale: 12-unit apartment houses, completely furnished. Block from circle and three blocks to Church of the Brethren. On two cornered lots zoned for business. Very good income. Write or contact personally: Bryan Leckron, Penn Flo Apartments, 109 S. Commerce, Sebring, Fla.

No. 55. Wanted: A motel to manage. Have just completed a course set up by International Motels, Inc., with a grade of Good. Location not too important. Write: General Brotherhood Board, Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 56. Woman wants to do cooking and light housework in a private home for an elderly lady or couple. No invalid and no laundry. Would consider caring for small child eighteen months or younger while mother works. Write: Mrs. Bessie Laws, Box 344, Quinter, Kansas.

No. 57. For sale: Cafe and drive-in, seating capacity of 60, completely equipped. Living quarters in same building. Located across street from Manchester College campus. Good business. Ideal for Brethren family. Write: Hippity-Hop Cafe, % Emerson Fike, R. 2, North Manchester, Ind.

No. 58. Man desires work in caring for others. Would accept a job in an old folk's or rest home. Reasonable wages asked. Write: A. R. Rodeffer, Dandridge, Tenn.

No. 59. Wanted: A high school teacher for a Christian school. For more details on qualifications write: G. E. Drushal, Lost Creek, Ky.

No. 60. Wanted: Someone to manage kitchen at a Christian school. Contact G. E. Drushal, Lost Creek, Ky., for further information.

No. 61. For sale: Dairy with a good business and reputation is being offered for sale. Up-to-date buildings and equipment with six milk routes regularly and seven in summer reaching into near-by towns. Adjoining is twelve-room house; small barn (no livestock); double garage which may or may not be included in transaction. Business has operated successfully for over 35 years and would be good opportunity for Brethren family. Close to Manchester College and located in a town with many varied activities. For more information about the dairy and terms write: Ralph R. Haney, Prop., Winona Dairy, Winona Lake, Ind.

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BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Our evangelistic meetings were conducted by W. T. Heckman. Four of our young people attended the National Youth Conference. We held harvest meeting services with Bro. John Blough as guest speaker for the day. Sister Jessie Yardy was leader for our Sunday evening mission study. Two of our young men are attending Manchester College. Our aid has been making comforters for relief work.—Mrs. J. E. Small, Roanoke, Ill.

Northern Indiana

Blissville — Eight members have been added to our church by baptism since our last report. From the time Bro. Robert Swank left his work as part-time pastor in our church until the time our new pastor, Sister Opel Pence, began her work, our services were conducted by home and neighboring ministers. Bro. B. D. Hirt of Monticello, Ind., conducted our fall revival meeting. We reorganized our church with Bro. Homer Kiracofe of Plymouth as elder. Sister Ruby Hayse was delegate to district meeting. Our Sunday school was represented at the different camps at Camp Mack during the summer months. The men's work group held a public sale with the proceeds being used to finish the ceiling in the church basement. This group also decided to erect church signboards throughout the neighborhood. The Thanksgiving service was in co-operation with the other churches in the community.—Ethel Haag, Walkerton, Ind.

New Salem—Our young people presented the Christmas play, A Child Shall Lead Them. The chorus gave a cantata on Dec. 19 entitled The Story of Christmas. At an evening service, Mrs. Braxton, woman bass singer from Kentucky, and her Negro quartet gave a program in our church. Our ladies' aid has been working on several relief projects. Bro. T. Wayne Rieman of Manchester College conducted our Bible study and discussion the last week of November. Owing to the growth of our young married people's class, the board of Christian education recommended that we make a new class for our younger married people.—Edna Tom, Milford, Ind.

Middle Pennsylvania

Martinsburg — Bro. Harrison Frantz talked on behalf of the nurses' training school for Bethany Hospital. At the Juniata College league meeting, which was held in our church, Miss Emma Snyder talked and showed slides of mission work in Africa. A new constitution was adopted at our October council meeting. Bro. Rufus McDannel was guest speaker at our harvest home services. Food contributions were given to the Morrison Cove Home. In the absence of our pastor, Brethren Daniel Brumbaugh and Arthur Croyle were with us. A program was presented in our church by the Door of Hope of Altoona, Pa. The women's community mission study group held a meeting in our church at which time the book, God, Man and the City, was presented. Evangelistic meetings began Nov. 4 with local ministers preaching until Nov. 8, when Bro. Guy West of York, Pa., conducted the services until the close of the meetings on Nov. 14. Sixteen persons were received into the church by baptism. The union Thanksgiving service was held in our church. One Sunday, Dr. Charles Weaver of Manheim, a representative of the Pennsylvania Temperance League, spoke on the problem of alcohol. A district leadership training school was held in our church for a period of six weeks with our pastor, Bro. Forney, as dean of the school. There are two groups of young people meeting this year—the CBYF and the junior high fellowship. A cantata, The Child Jesus, was presented by the mixed choir. The CBYF was in charge of the candlelight service.—Mrs. C. O. Beery, Martinsburg, Pa.

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Florida and Georgia

Ft. Myers—We held our council meeting in November with Elder J. L. Miller presiding. Our love feast will be held on Feb. 5. Pennsylvania Day will be observed on Feb. 13 and Florida Day on Feb. 27. On these special days visitors of those states (or any other state) meet with us for services and a basket dinner. Recently Bro. Fred Hollenberg of Sebring brought our morning message. Sisters Maggie Miller and Dora Jean Wynn were delegates to district conference. Our ladies' aid is making quilts and plans are being made to help with the feed bag project and baby clothes for Puerto Rico. —Mrs. Dora Jean Wynn, Ft. Myers, Fla.

Eastern Virginia

Western Mt. Carmel—Since our last report five persons have been received by baptism and two by letter into our church fellowship. Communion was observed at the Evergreen church on World Communion Sunday, and at the Shiloh church on Nov. 7. Brother and Sister I. S. Long, former missionaries to India, were recent guest speakers in the Evergreen church. Dr. Jacob Huffman of Dayton, Va., was guest speaker in the Evergreen church one Sunday. During the winter months, Brother and Sister Albert Saul, students at Bridgewater College, are assisting in the work at Shiloh two Sundays each month. A union Thanksgiving service was held at the Evergreen church in cooperation with the Congregational Christian and the Episcopal churches. Rev. Douglas Pitt was the speaker for this special service. The picture, Holy Night, was shown on family night at the Evergreen church. It was also shown at the Mountain Grove and Shiloh churches. Recently the fourth picture of the St. Paul series, Ambassadors for Christ, was shown at all three churches. A number of our young people attended the youth rally at the Midland church. The young people of the Evergreen church and the Mountain Grove group are working jointly this winter.—Nelie Wampler, Geer, Va.

First Virginia

Green Hill—The first of September we welcomed our new pastor, Bro. Fenton Platter, and his family from Front Royal, Va. We have remodeled and added some additional rooms to our parsonage. A number of our members attended the district superintendents' banquet at the Hollins Road church. Our men's work group sponsored a waffle supper with the proceeds being used for a lighted church bulletin board for the church lawn. Our revival was held in November with Bro. Merlin Garber, pastor of the Central church in Roanoke, conducting the services. Eight were baptized and eleven received by letter into our fellowship. Our church participated in a community Thanksgiving service at the Fort Lewis Christian church.—Charlotte Ann Coon, Salem, Va.

Roanoke, First—For our evening service on Nov. 7, Bro. D. P. Hylton was our guest minister. One Sunday the young people had charge of the morning worship. The youth choir sang and the guest speaker was Bro. Jay Bower, a member of our church who is a ministerial student at Bridgewater College. In the evening of the same day, Bro. Ernest F. Sherfy was speaker. Our men's work organization purchased and sent a heifer overseas for relief. Several young people assisted the pastor in the Thanksgiving service. The offering was used for the building fund. Breakfast was served by the youth department following the services. On Dec. 5 seven new members were received by baptism and six by letter into our church. In the evening the Monroe junior high school choir directed by Frank Beahm, Jr. gave a music concert in our church. A children dedication service was held during the morning worship on Dec. 12. In the evening the children presented their annual Christmas program. On Dec. 14 the women's auxiliary had a covered dish luncheon honoring the older members of the church. The annual white gift service was a part of the morning services on Dec. 19. That evening the choir gave the Christmas cantata, The Christ Child. On the evening of Dec. 26 the young people's department gave the play, The Littlest Shepherd.—Betty Jordan, Roanoke, Va.

Second Virginia

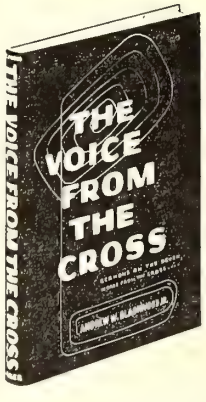
Forest Chapel—We had a dedication service for our new parsonage with the morning sermon by Bro. Rufus King of Bridgewater. At the afternoon service, Bro. Nelson T. Huffman, accompanied by Ruth Weybright, brought a musical program. The women's work group sponsored open house at the parsonage following the afternoon service. Our regular council meeting was held Dec. 1 with Bro. Ernest Wampler in charge. The women's work group sponsored Mrs. Rufus Bowman as guest speaker one Sunday. During our pastor's vacation in the fall, Jimmy Ross, a student at Bridgewater College, was in charge of our morning services. Two of our CBYF members attended the youth conference at Anderson. Our CBYF sponsored a musical program by the Springdale Mennonite chorus of Waynesboro. — Mrs. B. J. Blessing, Crimora, Va.

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BRETHREN PUBLISHING HOUSE . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
FEBRUARY 12, 1955



Religious News Service

A Study in Light and Dark

A PHOTOGRAPHER pays close attention to lights and shadows. He knows that no matter how interesting a face or an object may be in itself, it needs the benefit of contrasting colors to highlight it. Here is a picture in light and dark. The white girl wears a dark coat, the dark girl wears a light coat. They provide the contrast but they also suggest the unity that is just as essential for a picture. More than that, they represent the kind of unity amid contrast that ought to mark our Christian fellowship. God made no mistakes when he made us of different skin, light and dark, pink and brown, but we have been slow to admit his artistry. He has provided both light and dark keys on his keyboard in the interests of harmony, but we have sometimes refused to accept his music. We have stained glass windows of many hues in our churches. Why do we insist that the membership be white? We ought to rejoice rather in the beauty and the significance of a church in which all races and colors worship and work together.

Gospel Messenger

"Thy Kingdom Come"

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Volume 104 **Number 7**

In This Number . . .

Editorial—
A Study in Light and Dark 1
Is Your Religion Only Skin-deep? 5
The General Forum—
The Race Problem As Seen From Overseas. Roland E. Wolseley 3
The Furious and the Godly. Kermit Eby and June Greenlief 6
When Brothers Dwell Together in Unity 7
His Kingdom Is Power. Roy Johnson . 10
Courage in Action. Kirby Page 11
A Heritage of Witness and Sacrifice. Donald F. Durnbaugh 12
The Lord Being Merciful (verse). Lucile Long Strayer 13
The Family Counselor 14
Reviews of Recent Books 15
To My Valentine (verse). Martha Neiderhiser Parker 15
News—
Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 29
Brethren Service—
General Brotherhood Board Adopts Statement on Integration. Ralph E. Smeltzer 20
At Home and Abroad 21
The Local Church—
Church at Home Program. Evan Kinsley 22
Easter Materials 23
Our Mission Work—
The Brethren Discontinue Schools in India. Everett M. Fasnacht 24
Pattie Bittinger Stern. Stanley Bittinger 25
A Miracle at York Center 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Never Interfere

I am eighty years old and have read the Gospel Messenger as long as I can remember. I think it is getting more interesting every year. Enjoy reading it and get much inspiration from it. I am a widow. Have four sons and six daughters, twenty-four grandchildren and eighteen great-grandchildren. When in 1938 we celebrated our fiftieth wedding anniversary all our children and grandchildren over ten years of age had been baptized into the Church of the Brethren, but time has changed things. Some have passed on but our group has grown and now there are Catholics, Presbyterians, Methodists, Baptists, but more Brethren. But when we all get together at our family reunions there is unity, peace and harmony and we have a wonderful time. So I would just like to say to the Brethren grandmother, if you want to be happy, never interfere with your children's religious or domestic affairs and to the Lutheran mother, be patient with grandmother. Remember she is old and perhaps like most old people set in her ways and you too may be old some day and perhaps just as firm in your convictions.—Reader.

Losses or Leaven?

As a Quaker subscriber and reader of your Gospel Messenger I have been interested in the reasons which Merlin Clark (1-8-55) gave for city-ward migration losses. Since the unprogrammed meetings with which I have contact "speak to the condition of city folks" in contrast to the pastoral churches in the rural areas of Indiana, North Carolina and other states affiliated with the Five Years Meeting, I have some observations which may prove relevant.

In our college town the head of the chemistry department is now active in the Congregational church. I learned from a Presbyterian, now head of the forestry department at the Wooster Experiment Station of Ohio, that the chemist was brought up in a rural parsonage of a historic peace church to which the forester belonged.

I am wondering why there should be a concern about "losing" these two men? I regard them as "leaven" in the Christian loaf. Their influence is wider because they are active in the peace work and work of reconciliation in their new church affiliation. Should we be concerned about preserving our sect or advancing God's kingdom? What about the seed that gave up its identity and produced fifty, one hundred or one thousand fold?

John Woolman expressed this idea thus: "There is a principle which is pure, placed in the human mind, which in different places and ages hath different names. It is, however, pure and proceeds from God. It is deep and inward, confined to no forms of religion nor excluded from any, where the heart stands in perfect sincerity. In whomsoever this takes root and grows, of what nation soever, they become brethren, in the best sense of the expression." — Imre Domonkos, Oberlin, Ohio.

Practice Patience

Your recent editorial, "The Courage to Be Patient," gave such rich information and pertinent suggestions that I wish it could be published in every magazine in the country. The art of patience could be practiced by our troubled world and the Christian church to a much greater extent with profit. Many problems, much misunderstanding and difficulties in the home, the church and the world would be averted if the art of patience was understood and practiced.

I am glad you called our attention to recent happenings which we might have overlooked and which might have led to conflict had not our President exercised the art of patience. We should be thankful he displayed such wisdom and patience in seeking peaceful relations among the nations of the world—William E. Thompson, Dixon, Ill.

A Message for Our Day

If more of our ministers, to say nothing of our members, would spend an hour reading the Messenger each week we would have stronger sermons and a better church program across our Brotherhood. The work of evangelism, missions, service and stewardship would all move forward more rapidly. We do have a message for our day and we need to give it more effectively and convincingly as well as more enthusiastically—Guy E. Wampler, Bassett, Va.

Have we not all one Father?
Has not one God created us?
Mal. 2: 10 R.S.V.



Monkmeyer

The Race Problem As Seen From Overseas

Roland E. Wolseley

The author here gives the Indian view of racial tensions and Negro-white relationships in the United States

NO MATTER what speciality they may represent, no matter how remote they may be from the race problem, Americans in India, Pakistan, Ceylon, Burma and other countries in Asia always are asked questions about the relations of the Negro and the white in the United States.

My main assignment while in India for fourteen months was to teach and practice journalism, not sociology or anthropology. My public speeches were about the press of India or of the United States or about the American educational system. I could be sure, however, that after I had concluded my presentation of a lecture one of the first questions would be one of these:

"You Americans talk a lot about democracy, but when are you going to treat the Negro people of your country democratically?"

"Are the Negroes of America any better off than they used to be?"

"What are you doing about the race problem in the United States?"

"Is it true that you lynch hundreds of Negroes in a year in America?"

Sometimes the questioner puts sarcasm into his voice. Sometimes he (it was just as likely to be a she) was clearly belligerent and asked the question, not in search of an answer, but just to embarrass me. On a few occasions the questioner asked about other matters and the line

Professor of journalism at Syracuse University and author of Face to Face With India, the interdenominational adult study book for 1954-55. As a Fulbright lecturer he recently spent fourteen months in India.

became clear enough. These were not always friendly inquirers. Those who were not were hardly friends of the United States. They were not simply Indians aroused in behalf of the people of color because India is a nation of such people. They were Indians who followed a line which members of the Communist parties of the world have been told to pursue. A few times my hosts later were able to identify certain of these questioners as ardent members of India's small but noisy Communist group.

More often than not, however, the subject of racial tension in the U.S.A. was raised by persons who were hoping to hear that we are making headway in solving the problem. They wanted facts from a person who was fresh from a country about which they had only second-hand information. Whoever the questioners and whatever their motives, I noticed that anti-Semitism was rarely mentioned, probably because it is not an issue to which India has been related. Indians also realize, as many Americans do not yet realize, that anti-Semitism is not actually a matter of race. Nor can I recollect a single question about discrimination against the Chinese, Japanese, Koreans and other Oriental peoples against whom we certainly have discriminated. The focus all is on the Negro.

Whatever the motive of the question, whatever its source, it was always embarrassing to deal with. Honesty required admission that despite our principles and our constant and easy worship of the theory of democracy, we had not brought an end to the discrimination and the attitude of domination by the white people. Indian Christians who asked about race in America were more difficult to answer than were Hindus or Moslems because Indian Christians expect so much more in the way of Christian behavior and attitudes.

After a few question-and-answer periods I decided that more good could be done by admitting our faults of the past, describing our efforts to improve racial relations and asking for patience and understanding by drawing a comparison with India's own difficulties in eradicating the caste system; more good, that is, than by trying to argue that we were completely in the right.

"You in India who are trying to do away with caste distinctions know what a slow process that is," I said. "So you will know why we in the United States are moving so slowly in getting rid of racial discrimination."

Calling attention to India's own painful problem of caste and untouchability, however, appeared to me, when I and others used it, as being a stratagem that merely shifted the spotlight. It was, to be sure, successful at times in gaining greater understanding of us and explained our slowness in getting results. It engendered patience where patience might not have existed before.

But it did not free Americans of responsibility. Persistent and acute questioners reminded us of that. Two wrongs do not make a right, as one of them reminded me, and he asked, "Do you think what you are doing in America is enough?" Of course, it wasn't enough then—or now. The Americans thus put on the spot usually admitted that and said they were hoping for more progress.

We got it in the spring of 1954, when the Supreme Court handed down its decision about segregation in public schools. In India this was a far more convincing piece of evidence about our intentions and hopes than any number of State Department or Fulbright speakers, Negro or white. The Voice of America quickly took full advantage of it and informed at least that part of the world that can or may listen. This great news was widely disseminated in India. What was the result in that country?

The people who are friendly to the U.S.A. or disinterested, which is the more common position, rejoiced. The enemies of the U.S.A. were disconcerted and sought to describe the decision as mere window dressing. When people later heard reports of violence resulting from the decision, of the defiance of it, of the antics of the fantastic organization, the National Association

Continued on page 14



The Supreme Court decision on segregation and the resulting integration in many places are more convincing evidence of America's intention concerning the race question than any number of speakers

Religious News Service

EDITORIAL

Is Your Religion Only Skin-deep?

SEVERAL months ago one of our pastors listened to discussions pro and con about segregated churches. He came from a part of the country where segregation was practiced, but he was thinking about the whole matter from the standpoint of his Christian convictions. Most of the arguments for separating Christians, even at worship, by the color of their skin left him unconvinced. He jotted down his conclusion on a postcard and sent it to the editor. Here are his words: "People who discriminate on the basis of the color of a man's skin have a religion that is only skin-deep."

Most of our readers will say Amen. Obviously a Christian, if his religion is to be taken seriously, must be color blind. Of course he recognizes the infinite variety of God's creation—even in people. He knows that psychological and cultural differences are never taken lightly, but he knows also that such distinctions as are made by the pigmentation of skin are really on the surface. He has the confirmation of physiologists for his understanding that God made of one blood all nations, all races, all colors. He knows that Christian doctrine makes no distinction between men on the basis of their racial or national origin—all are sinners; all need the grace of Christ; God so loved the world and sent his only Son that whosoever would believe could have eternal life; and in Christ there is neither Jew nor Greek, slave nor free— "you are all one." The Jesus of Nazareth who disregarded the prejudices of Jews and Samaritans in his day surely gave no support to segregating worshipers on the basis of their skin color.

These things have been said before; they must be emphasized again. So much progress has been made in recent years that there is just cause for thanksgiving. A number of church organizations, especially at the national, regional or community level, have taken forward steps in helping their members accept integration in the schools as required by the Supreme Court decision. Many ministerial associations have set an example for local churches to follow in making their fellowship interracial.

But the critical area where religion is still only skin-deep for some Christians is the local church. It is here that we are least like our Lord. It is here that we need a religion of greater depth. And it is here also where most of us live. If Christian brotherhood ever is to become a reality and not merely an ideal, the transformation must take place in the fellowship of a local church.

We believe most Christians want a religion more than skin-deep, a faith that gets below the surface of prejudice and finds fellowship where God wants it—on the basis of brotherhood. If we settle for something less, we deny our Lord and miss some of the richest experiences he would give us.—K.M.

New Support for a Communist "Line"

IF TWO recent news releases can be considered typical, the propaganda aspects of the cold war must be mighty confusing to nations that do not claim to belong in either camp.

The Voice of America recently broadcast President Eisenhower's inaugural prayer. It was carried in his own voice over the English-language service and translated in thirty-seven other languages. It must have impressed listeners with his sincere faith and his concern for spiritual leadership.

About the same time a news report from Cairo, Egypt, revealed that the Communists were supplying newsstands there with copies of American "girly" magazines, whose lurid covers and illustrations would suggest to Arabs that Americans are immoral. According to the news item, it is part of the Communist line that Americans are indecent and vulgar.

In most other cases when Americans are discovered to be aiding "the Communist line" their activities are regarded as perhaps subversive—or at least questionable. It has been only a short time since ministers and church leaders were under suspicion if they spoke for peace—a Communist objective—or for peaceful coexistence—a term originated by the Communists.

Does this mean that the publishers of indecent and sensational books and magazines, having supplied the Communists with an effective weapon in the cold war, will be publicly censured? Or will this threat to decency, to morals and good taste, be overlooked in its effect abroad as it is ignored at home?

Perhaps it sounds old-fashioned to say so but surely a righteous nation, concerned about standards of decency, concerned about its moral values, concerned about guiding its youth away from filth and toward clean living—surely such a nation is its own best propaganda. Along with the President's prayer, let's export our best literature and our cleanest, finest young people as ambassadors of goodwill. And if we can clean up our newsstands here, the literature we export won't look so bad in Cairo.—K.M.



Courtesy of Salem Lutheran church

The church membership class of the Salem Lutheran church of Park Manor, Chicago, is an example of the interracial character of its membership

The Furious and the Godly

That integration of Negroes in a church and a community can take place when there is a leader with courage and conviction is demonstrated by the Salem Lutheran church in the Park Manor community of Chicago.

Kermit Eby and June Greenlief

A STORY needs a hero—or a heroine. This story has both. Our hero and heroine are both charming, hard-working, good-looking people. They have a home and two delightful children who get into the normal amount of mischief—even though Father does happen to be a preacher.

If Father had not been a preacher, maybe this story would not have happened. Or maybe it would have. The important thing is that Father is the kind of man he is.

A story should also have a villain. This one has a collective villain—the fury in the hearts of men, the fury which is translated into things like mob violence and race prejudice, into petty hates and grandiose fears, into the twisted face of cruelty.

Here, then, is our *dramatis personae:* Rev. and Mrs. Philip Johnson of Chicago's Salem Lutheran church. And here is the scene: Park Manor, running from 67th to 79th Streets, and from State through to Cottage Grove. And our villain, I am sure, is well-known to all of us: the cunning stupidity, the animal fury buried deep in the heart of Everyman.

The Rev. and Mrs. Phil Johnson came to Salem Lutheran church in September of 1949. They had experienced their first lessons in racial violence before their move to Chicago, when they were located in a Riverside, California parish, during the period of Japanese "relocation." They had taken a young Japanese girl to live with them, in order that she might have a chance to finish her education rather than live in the camps. From their Japanese protege they learned a little of what it feels like to be the victim of unreasoning fury.

Several weeks after Johnson accepted the pastorate at Salem Lutheran church, the first Negro family moved into the hitherto lily-white Park Manor community. (The previous minister had reported that it was likely that "it would be at least ten years before the community would be concerned with an interracial condition." The statement went the way of *peace in our time* and *after me the deluge.* For it was

in August of 1949 that violence broke out in the Park Manor area when a Negro family moved into the 7100 block on St. Lawrence Avenue.)

Violence caught the community with its guard down. Park Manor was poverty-stricken organization-wise; there were no respected groups either capable of or willing to deal with racial tension. In this vacuum, the new minister of Salem promptly took leadership. He distributed mimeographed letters to residents in the area "reminding them that their duty as Americans and Christians required them to demonstrate friendliness and a sense of fair play." Johnson lost no time in making contact with other churches in the community; letters were sent to the ministers urging their co-operation in preventing violence. Meetings were held, and in these meetings the real social forces at work were discussed: housing, depreciation of land values, community disorganization and ways and means of integrating Negroes into the churches.

The letters Pastor Johnson received in return reflected sheer panic. The ministers described an "undercurrent wave of readiness to sell homes quickly and soon: that panicked inclination to run away from impending inevitability and let somebody take the hindmost." One pastor wrote in despair, "How far we are from the kingdom of God!"

At some of the first ministerial and community meetings organized by Pastor Johnson, representatives were intimidated by roving gangs of White Circle Leaguers. Other churches in the Park Manor area chose either to "stick it out" and remain lily-white or to merge with other congregations in faraway areas and "let the Negroes have their church." A Salem Lutheran church report describes how it came about that almost all the "white" churches have disintegrated, are approaching death or are potential customers for real estate brokers.

Pastor Johnson's full achievement can be gauged only in context. While he was quietly and stubbornly integrating his church, four other ministers (and one priest) collapsed: heart attacks, illness, nervous breakdowns. One breakdown case is still in the hospital; several are dead. Says Mrs. Johnson of these men: "They knew the Lord's word, but they were not strong enough to live by it and to bring their congregations to live by it."

When Brothers Dwell Together in Unity

A Message for Race Relations Sunday, February 13, 1955, from the National Council of the Churches of Christ in the United States of America



ALL LIFE is one, created and sustained by the power and the love of God. There is a kinship among all living things that is prior to all separateness. This unity is at the heart of life because life is the creation of God. Man, in addition to being a child of nature, a child of life, is also, and precisely, a child of God. "And God saw everything that he had made, and behold, it was very good." The acceptance of this fundamental belief that man is a child of God by creation carries with it a deep and abiding responsibility for all men of whatever faith or religious insight, to dwell together as brothers in unity.

The Evanston Assembly of the World Council of Churches stated: "It is Jesus Christ, who revealed God as Father, and who died for all men, reconciling them to God and to each other by his cross. From every race and nation a new people of God is created, in which the power of the Spirit overcomes racial pride and fear." This new people of God has laid upon them an even greater moral imperative to dwell with all men as brothers.

As a child of God, a man is a member of one family, the human family. Whatever increases the sense of kinship one with another, brings man closer to his Father; whatever destroys this feeling of oneness, drives man away from his Father. Any and all attitudes, moods, concepts, feelings, customs, practices, laws, personal and collective arts, that arbitrarily separate men are against the human family. If they are against the family, they are opposed to the will of the Father. If they are against God, then, whatever may be the bases for them—ignorance, fear, prejudice or aught else—they are sin.

Racial prejudice in any and all forms is contrary to the will and the design of God. Racial prejudice, with the long series of unhappy incidents that flow from it, is not merely bad, unfortunate, unrighteous—it is sin. Let this teaching be proclaimed. He who wrongs his brother, sins against God.

Many individuals and groups are struggling to overcome the sin of racial prejudice in our society. The barriers erected by prejudice are being breached in many areas of life. The unanimous decision of the United States Supreme Court declaring racial segregation in public schools unconstitutional, marks the promise of a fuller life for all people in the nation. This is cause for rejoicing.

"Behold, how good and pleasant it is when brothers dwell in unity!" This, many churches have yet to discover. There are signs that they are on the way, but time is running out. God grants the churches grace to become a dwelling place for brothers.

The race was not for the weak. While these things were going on, Pastor Johnson was going directly to his congregation. He wrote editorials in The Messenger (Salem church newspaper) emphasizing the importance of decent race relations. He preached sermons on tolerance. ("In those days of tension," Johnson recalls, "a Biblical text on brotherhood would hit out across the assembled congregation like a whiplash.") There were frequent meetings of the congregation in which everyone was encouraged to air his real fears. In one of his circulars, Procedures for a Church in an Area of Racial Change, Pastor Johnson listed his almost irrefutable arguments for church integration, arguments drawn from the Christian faith (the moral order of the universe, the doctrine of creation, doctrine of redemption, doctrine of the church, justification by faith) and from the American heritage (Declaration of Independence, the Constitution, historical necessity).

But the pastor did not stop here. He knew that neither great words, principles nor documents could insure racial amity among frightened people. He went into the homes of his flock to discover the pressing half-expressed anxieties which lay beneath their resentment to Negro move-ins.

"It was strange," says Johnson. "Some of the members I interviewed said to me, 'I agree with you, Pastor. I know that you are acting according to God's Word. But I can't go along with you. I am not that strong. I will have to move out of the community.' "

Johnson found out that the real fear was intermarriage. One of the members with whom Johnson talked reported that the church women especially "feel that their daughters must be protected from Negro boys." Although she (the member) personally does not think intermarriage a good thing, she stated that this is no valid excuse for not having Negroes in the Salem congregation.

Another woman said that most of the women are fearful that if they admit Negroes into their Women's Federation, then to the circles and finally into their homes, the contact would be so close that intermarriage would result. She stated that if you accept, you accept all the way. Therefore, if Negroes are accepted into membership of the church, they should have an opportunity to join the Women's Federation and the circles. This has, of course, occurred, and Negroes are now active in all church groups.

Pastor Johnson opposed these traditional obstacles with facts. Facts were presented at meetings and mimeographed in open letters to the congregations: facts concerning the Supreme Court decision on restrictive covenants; facts relating to the concentration of Negroes in Chicago (at that time Negroes lived in 38 of the city's 50 wards, and in 230 out of 275 suburban census tracts); facts pertaining to the rise of the Negro in America, socially, economically, politically ("Negroes being placed in better paying jobs. Employment of women in skilled and professional capacity. Able to purchase homes in better and better neighborhoods"); and, above all, the fact that the issue could not be avoided: *These people must have homes.*

In the end, the pastor won his fight for church integration and he had his effect in stabilizing the Park Manor community. Though tension was prevalent in the area for months, it was never



The minister of St. Augustine's church, Galveston, Texas, blesses a child member of his church. In 1953 the Rev. Fred W. Sutton, Jr., became the vicar of this inactive church, which was established seventy years ago by Negro seamen from the West Indies. Since then he has built it up to the point where it now has one hundred eighty members. When Mr. Sutton was ordained shortly before last Christmas, the ceremony was witnessed by a large unsegregated congregation of both races

Religious News Service

as explosive as the racists had hoped it would be. "Salem," says the official church report, "played no small part in this accomplishment." And in an article appearing in the Chicago SUN-TIMES for January 8, 1950, Pastor Johnson's role in quelling disorder was contrasted with the unchecked violence of the Peoria Street riots occurring at the same time. In the end, many of his congregation have remained in the Park Manor area, a fact due, in the words of the church report, "in no small measure to the intelligent approach of Pastor Johnson. . . . Instead of inflicting his will upon them . . . Pastor Johnson chose the more difficult method of tact, sincerity, and intelligence. The result was a peaceful acceptance of Negroes into the Salem congregation."

The community itself remains interracial. Originally composed of Irish, Germans, Swedes and a smattering of other ethnic groups, it is now, roughly, seventy-five per cent Negro. But it has not turned into a slum—nor is it likely that it will. It is richer in community projects than before the Negroes moved in. During the time of trouble, Pastor Johnson and his wife helped to develop interracial groups such as the Park Manor Neighbors. Such efforts at community awareness have had effect. Out of previous chaos and indifference has come some attempt at order and neighborhood solidarity.

When I visited Mr. and Mrs. Johnson in the fall of 1954, they told me that other Lutheran churches on the South Side are presently engaged in church integration programs, with results as yet unknown. Francis McPeak, of the Mayor's Commission on Human Relations, has estimated that there are some twenty to thirty churches all over Chicago which have some degree of interracial integration.

That *some degree* is important because it can mean all things to all men. People like the Johnsons know that if you accept God's Word at all, you accept it completely; there is no *some degree* about it. And to get the full effect of what a really integrated program means, you have to visit Salem Lutheran church of a Sunday, now that the trouble is over and life has become comparatively smooth again. It is most of all the lack of tension in the congregation which hits you—the complete naturalness of the interracial worship. You feel as you walk out, "But how could it be otherwise? Is there any other way?"

Negro members of Salem Lutheran view the church as a heartwarming phenomenon; white members view it as a phenomenon and their pastor as an extraordinary man. There are nothing but words of praise for his calmness, his courage, his tact.

But neither Johnson nor his wife see it quite this way. What all his admirers seem not to understand is his matter-of-fact viewpoint. What makes him extraordinary is that few men with a position to maintain and heads of their own to safeguard —whether churchmen or otherwise—have dared stand against the fury in its American, anti-Negro form. The fact that Pastor Johnson not only dared to stand —but was successful in gaining his objectives—gives cause for amazement. Most of the people who are amazed know, intellectually at least, that the only way to fight the devil is to look him straight in the eye and to give no sign of fear. But Pastor Johnson knows this fact not only intellectually, but emotionally.

• • •

"Fear is an instructor of great sagacity. . . . One thing he teaches, that there is rottenness where he appears. He is a carrion crow, and though you see not what he hovers for, there is death somewhere. . . . He indicates great wrongs which must be revised."

—Ralph Waldo Emerson.

SOME JEWISH CHRISTIANS insisted that, in order to benefit by the gospel of Christ, one had to be born a Jew or become a Jew by accepting the rite of circumcision and being adopted into the Jewish people; but they were not arguing against Gentiles on the basis of race. Any foreigner who accepted circumcision and who was so adopted was readily accepted. Here we must draw a sharp distinction between Jewish segregation and ours. The kind of segregation or exclusiveness practiced by the Jews generally and by the Jewish Christians differed widely from modern segregation based on caste, color and race. A non-Jew could become a member of the local Jewish group. He could qualify by meeting the conditions. But in our time where segregation is based on race or color there is nothing one can do to qualify. He cannot qualify even when he accepts the same creed, practices the same ritual, prays to the same God and partakes of the same culture. Segregation based on color or race makes it impossible for the Christian of color to qualify, for one cannot change his color and he cannot change his race. And this restriction is tantamount to penalizing one for being what God made him and tantamount to saying to God, "You made a mistake, God, when you made peoples of different races and colors. . . ."

If the church can find no support in science for ethnic and racial tension, none in the Bible for segregation based on race or color, none in the practices of the ancient and medieval church, and no basis for it in Christian theologies, the questions naturally arise: How can segregation and discrimination in the church be justified? What can the churches do to put themselves in line with the gospel, the practices of the ancient and medieval church, and in line with the findings of modern science? If the churches cannot practice full Christian fellowship in worship and membership, how can they preach the prophetic word to secular organizations that discriminate on grounds of race, color and caste? To answer this question is our task at Evanston. . . .

Benjamin Mays

His Kingdom Is Power

Roy Johnson



A fellowship in which all share with one another their joys and sorrows, their problems and victories marks a church with power

OURS is a power-conscious age. Daily we hear of everything from power brakes and power steering to atomic power. Sometimes we have too much power—more than we can handle safely. Strangely enough, however, in this power-flooded age, there is one quarter where great claims of power are not being made. The church today has boasted proudly of its statistics of giving and membership, but yet no one has claimed any great power. Indeed, the church appears oftentimes quite powerless in the face of the many secular and evil forces which play upon it today.

When Paul wrote to the church in Corinth, he wrote to a church which was like ours today in many ways. The Corinthians had grown and prospered and they were proud of their many successes. But the apostle knew the rest of the story also. The Corinthians were becoming too smart for their teacher and their pride had even caused divisions among themselves. In a burst of arrogance they proclaimed that Paul was in error and that they knew the truth better than he.

Consequently, he wrote them a letter. Among many sharp admonitions, he said he would come to see for himself what fruits of the Spirit were being displayed. "For the kingdom of God does not consist in talk but in power" (1 Cor. 4:20 R.S.V.).

Paul could come to us in the same way. He could look at us and say, "You claim to be a New Testament church, where is your power?"

It is time then that we ask ourselves about this power we ought to have, this power of the kingdom. For the Brotherhood theme, "Seek First His Kingdom," could easily result in a good deal of talk but not in power.

The early part of Acts tells of the church while it was still under the powerful and moving spell of Pentecost. Especially in the last part of Chapter 3 do we find what the real "power church" was like. First of all, we find the members devoting themselves to the apostles' teaching. They *devoted* themselves; they looked upon learning as a sacred duty, not to be taken lightly. Strangely, no mention is made of quarterlies. Would it be dangerous to suggest that quarterlies are a substitute for power?

Fellowship is the second of the fruits of a "power church." This too was something to which they devoted themselves. We Brethren know what this is and we ought to rejoice that we have a strong emphasis at this point. But if I read correctly, the term is the "apostles' fellowship." This is a special kind. It is not a flippant class party. It is fellowship with Peter and James and John and the other apostles. Would their presence within our fellowship make us uneasy?

In the third place, those who had been baptized and received the Spirit of power devoted themselves to breaking bread and prayers. This they did daily according to the Scriptures. It is amazing that the Holy Spirit could get Christians together not just once a week but every day for love feasts and prayers. This sounds like too much of a good thing. But the power of the Holy Spirit is amazing! Apparently it was so strong it overcame P.T.A., basketball, bowling,

Pastor of the Sterling church, Illinois

club meetings and whatever the first century equivalent of TV was. Of course, we could say there were no such things then. But historians tell us that ancient Rome had its distractions and pleasures just as our day does. The church does not really compete with these things. The Holy Spirit overcomes them; the church, when it is the "power church," has no trouble.

But this very concise description of the pentecostal church continues. In the fourth place, the church distributed goods and possessions to the needy. Does this mean that the Brethren Service program is a good barometer of the power of the kingdom? Yes, it does, certainly. But we ought to notice that the distribution to the needy meant a real sacrifice on the part of those who had enough. As one reads the passage it seems as though the people rose up joyfully and with no self-consciousness about whether they had more or less and gave their possessions. They had glad and generous hearts. With little doubt, we can say that it is yet true that it is the glad heart that is generous. The church that knows the kingdom of power is a glad and joyous church, so glad that its joy must spill over and feed others who have less.

How could such a joyous gathering of people not win the favor of the populace? To be sure they did. As far as we can tell they made no distinction between laborer and manager; between white or black. Later there was trouble between Gentile and Jew, it is true. But the difficulty was treated forthrightly and not glossed over. It is also true that the Christians soon were persecuted. But this was because the power of the kingdom began to threaten the powers that be, the authorities of the status quo. The people still were in favor of the Christians who displayed love and kindness and humble, joyous living wherever they went.

It is not a surprise then that the last evidence of the power of the kingdom was that "the Lord added to their number day by day." There is no mention of an evangelistic campaign, no organization whatsoever. It does not even say that they went out after converts. Does it mean that everything about these "power Christians" spoke of our Lord? Does it mean that it was no more possible to keep a Christian from winning people than it is to keep the light of day from spreading over the earth at sunrise? Would one dare entertain the thought that all our fuss over evangelistic campaigns is another indication that we do not know the power of the kingdom? Or have we had to develop them because they are better than our mere emptiness without his power?

Yes, his kingdom is power, power that we are without, power that we need. Will we dare pray that we might seek his kingdom and find its power for the church and our lives?



The church distributes to the needy but is it with the same joyous generous spirit that was shown by the first century church?

Courage in Action

Kirby Page

GEORGE FOX the Quaker discovered for himself that God is within and that the inner light can be trusted for guidance in all man's doings. Whereas the Catholic Church placed authority in the church, and the Protestants looked upon the Bible as the seat of authority, the Quakers trusted the still small voice of God within their own souls.

George Fox was born in 1624 in Leicestershire in England and died in 1691; thus he lived in the days of Cromwell and the Civil Wars, the Restoration, the plague and the great fire of London. The itinerant preaching which he began at twenty-three was continued until his death, forty-four years later. He was not married until the age of forty-five. In 1671-73 he visited America, and some years later preached in Holland and Germany. The Toleration Act did not come until just two years before his death, and so rigid was orthodoxy that throughout his lifetime he was subjected to bitter opposition and ruthless persecution. Eight times he was imprisoned in unspeakably vile cells and dungeons, with the result that his health was broken and the latter years of his itinerant preaching were possible only because of intensity of religious conviction and power of will.

If you want to see sheer courage in action, take a good look at George Fox. To an almost unequaled degree he was driven forward by a sense of duty. When a conviction was reached through the prompting of the inner light, he went about doing what he believed to be right in the sight of God. He was not afraid of any man, not even Oliver Cromwell. The flame of religious zeal which burned within him was passed on to the Religious Society of Friends.



From mural by Medford Neher

A Heritage of Witness and Sacrifice

Donald F. Durnbaugh

AFTER this [baptism] the eight persons were more and more strengthened in their obedience to the faith they had adopted, and were enabled to testify publicly in their meetings to the truth; and the Lord granted them his special grace, so that still more became obedient to the faith. . . ."

Once again a key sentence from Alexander Mack's preface to his papers points up an aspect of our Brethren heritage.

The pentecostal experience of baptism brought strength to witness for their faith to the founders of the church. They were on fire with the good news of the Lord and their enthusiasm and conviction found ready response among the searchers who were dissatisfied with the pallid offerings of the organized churches. With a zeal for evangelism which should shame us, the Brethren crisscrossed central Europe despite hardship and physical danger to spread these tidings. They pressed into Switzerland, northern Germany, Holland. One is amazed at their energy and the space covered in that day of poor transportation and intolerance.

Johannes Naas, one of the most eloquent and active among the early leaders, was on a mission in northern Germany, accompanied by Jacob Priess in 1715, as Brumbaugh relates. Seized in Krefeld by recruiting agents for the King of Prussia, then controlling Krefeld, Naas refused to become a member of the sovereign's personal guard. He had attracted the attention of the agents by his stalwart stature, which was a prerequisite for the honored position in the bodyguard. Even severe torture did not shake his conviction and he was finally brought before the Prussian ruler. When asked why he did not accept enlistment, Naas replied that he had already enlisted in the best army and could not be a traitor to his King.

"And who is your captain?" inquired the king of Naas.

"My captain is the great Prince Emmanuel, our Lord Jesus Christ. I have espoused his cause, and cannot and will not forsake him," was the resolute answer. And the king, impressed, rewarded him and set him free—the heritage of witness.

Heritage of Sacrifice

"But as they found favor with God and men . . . there were also enemies of the truth, and there arose here and there persecutions for the Word's sake. . ."

The calm statement reflects imprisonments and fines, beatings and scorn, hearings and expulsions which only strengthened faith and caused rejoicing that they could suffer for Christ. Christian Libe, a vigorous leader, was chained for two years as a galley slave for preaching in Switzerland; the Ephrata Chronicle relates that Mack spent his large inheritance in paying fines for members and was left with nothing for himself; it is recorded that a Dutch brother, the

nobleman Adrian Pfau, gave 100,000 guilders annually to assist Brethren.

The Juelich imprisonment of the six Solingen Brethren is perhaps the most inspiring demonstration of the Brethren spirit of sacrifice. Devout members of the Reformed or Presbyterian church in Solingen, the six, Johannes Lobach, Wilhelm Grahe, Jakob Grahe, Luther Stetius, Johann Friedrich Henkels and Wilhelm Kneppers, were "awakened" by Hochmann von Hochenau and baptized in the river Wupper in 1714 by Brethren from Marienborn or Wittgenstein. The pressure of the clergy resulted in their arrest on February 1, 1717, and transport to Duesseldorf for trial. Jesuit priests and Lutheran and Reformed clergy used every means to induce or force them to repent of their stand but to no avail. They were forced to listen to the agonized screams of persons tortured on the rack and threatened with the rack and scourging but they remained firm.

They were sentenced to lifelong imprisonment at hard labor in Juelich in the mines and began their term on December 4, 1717. They had to work forty feet below ground, moving earth. As prisoners they were greatly trusted and often some of them worked outside of the city walls without being guarded as it was well known that no one would desert the others.

In 1719 the constant temperature change between the hot sun and ice cold dungeons caused the illness of all six. Much to the amazement of the townspeople, a constant stream of visitors brought comfort and encouragement to the prisoners in their hard lot. Alexander Mack, Peter Becker, Johannes Naas, Michael Eckerlin and other Brethren came, as well as many Mennonites from Krefeld. Wilhelm Grahe, who wrote the detailed account of their imprisonment, reported that the Juelich citizens said that such concern never occurred among them. The Brethren must have a special bond of love. Two visitors even offered to change places with two of the Solingen group.

When two Dutch friends visited Juelich, they left money and intervened with the Dutch Estates General, who exerted such diplomatic pressure that the German authorities were forced to release the Brethren after nearly four years imprisonment. The happy men divided their mean possessions among their fellow inmates, who were joyous with them for the good fortune. The chronicle relates that even the prison officers and the town clergy shook their hands and wished them Godspeed. Hiring a wagon, as some were too weak to walk, they journeyed to Krefeld where they found shelter.

Such is the heritage of sacrifice among the early Brethren who faced dungeons with steadfastness and won the hearts of their captors.

Discipleship, freedom, study, witness and sacrifice—these are perhaps the most important parts of the legacy which is ours from the early Brethren. Because of their beliefs, the history of the Brethren is a chronicle of migration for conscience's sake. They chose *Glaube* rather than *Heimat*. Because of this they had to leave the Palatinate beginning in 1706 and found refuge in Wittgenstein and Marienborn. They had to leave Marienborn in 1715 for Krefeld only to emigrate to the land of freedom in 1719. The Wittgenstein group, forty families "of whom no one had heard anything bad" left Schwarzenau in 1720 and sailed for Pennsylvania in 1729.

Johannes Naas left for America in 1733 and has given us (in a letter to his son) a detailed account of the hardships involved. Nineteen weeks of storm alternated with dead calm in a packed sailing vessel, with rotten food and crawling water, is a far cry from the luxury of modern transatlantic travel. Naas reports nine deaths which is much lower than on many ships of the time. Without exception the passengers regretted leaving the Germanies, no matter how miserable their previous condition.

Mack closed his preface with these words: "This simple testimony of truth we commend to the good and wise God for protection, and as an offering, we lay it at his feet of mercy. . . .

THE LORD BEING MERCIFUL

LUCILE LONG STRAYER

Stern was the word that came to them: "Depart!"
They looked at one another all aghast,
Thinking of home, of friends. With trembling heart
Each clung to what he knew the best—the past.
But there was scant time to think, to re-adjust.
An angel urged them out into the sweet
Light of the morning, and with emphatic thrust
Turned toward the mountains their unwilling feet.
"Do not look back!" The warning comes today
Merciful still. Each golden memory
We cherish, cling to, a triumphant faith
May transmute into strength for the long way
The pilgrim soul must walk alone. But he
Who cannot leave the past finds certain death.

Blessed is the man who does not oppose him, for he will bring all things to his remembrance whatsoever Jesus, the eternal truth himself has said and thought.

"Now to that innocent Lamb of God, which taketh away the sin of the world, be glory, honor, and adoration in the congregation of the First born in heaven and on earth, in the communion of the Father and the Holy Spirit. Amen."

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

In the denomination in which I was raised, I was led to believe they were the only people who were right. My father was a good man but very strict with us. He never let us go to Sunday school if he could help it. When we were away from home we would go. Later I did put my name on a Sunday-school roll and didn't take it off even though my father requested me to do so.

Due to my background, I made a promise never to join a church without first receiving a vision or dream. So I never went to any church until after my parents were dead. But I came to the place where I knew I had to go if I was to live with myself. I've been a member of the Church of the Brethren for more than a year now, and I've been happier than ever before in my life.

The only thing I have to worry about is my husband. He is real good at times. He likes the Brethren. But he drinks a lot and won't go to church with me often. When he's drinking he says things that hurt me.

Sometimes I think I should not have joined the church. But I still think if I hadn't, I'd have gone crazy. I just try to be kind to my husband and not answer him when he's that way. I love my husband and want him to change. I still pray that he will change. But I'm so confused at times. Am I doing right or not?

Confused

Dear Friend,

Through the conflicts in your life you have come to a meaningful relationship to the church. From what you have said, you have found your relationship to the Church of the Brethren to be a happy and satisfying one. It has helped you face and meet your problems. We may remember that God does not promise us that being a Christian will free us from all problems; however, it does open sources to receive help and He promises us strength with which to meet our problems.

I have been studying the problem of your relationship to your husband. We note that he is a good husband, at least when he is not under the influence of alcohol. That is most often a true situation since alcohol takes away the highest part of the brain first and leaves man to operate largely on the animal level. In short, the first thing to go is man's relationship to God, to the highest and finest things which he knows and has. You have taken a very fine viewpoint by recognizing that you must be good and kind to him. You have stated that he likes the Brethren and apparently has some relationship to the church—that is very commendable. The recognition of his inability to think clearly and act kindly and his reaction of being ashamed of his actions after sobering up, give us understanding that may lead to a solution of the problem.

Therefore, I would make the following suggestions that may help strengthen and deepen your relationships to one another and to the church. (1) I believe you ought to seek to help your husband become more closely related to the church fellowship. Family visits, picnics and other activities may help do this. (2) You will no doubt want to deepen your relationship and your faith with your church also. (3) Each of you will no doubt want to evaluate your lives individually and find ways to help each other find the correct answers to your problems. (4) You may choose a pastor, a member of Alcoholics Anonymous or some other person you can trust, and talk to that person about your problem. He may be able to help in finding the answer. (5) You may find assistance from many sources. Your Brotherhood temperance office, your medical doctor, Alcoholics Anonymous and other groups have excellent materials that you may secure to guide you. Write and ask for them.

It is not the fact that we have problems that create our tensions. It is the answers that we give that matter. You have found happiness and strength in your church. To continue and deepen that relationship will help. Study of your problems and relationships will reveal opportunities to apply the Christian principles you find in your church. Continue your search and I feel certain you will find rich rewards.

James Renz

The Race Problem

Continued from page 4

for the Advancement of White People, much of the good of the Supreme Court's action was lost and the Communists, particularly had new evidence in support of their point that the white people of the U.S.A. have really not changed in their basic attitudes toward people of color.

Despite the losses from the die-hards, whether North or South, there has been a gain for Americans in Asia and elsewhere, for we never pretended that the Supreme Court's decision would receive instant, complete acceptance. The numerous private citizens, civic groups and government officials who are now co-operating to support the Court decision constitute another powerful argument for Americans, who will continue to face hostile questions abroad.

The people of India, like all peoples whose skin color is not white, are deeply concerned about the welfare of American Negroes. There is a ready-made, automatic sympathy with them and a strong desire to see them more justly treated. It does not take Communist prodding to produce such sympathy; it has existed among educated Indians for years. Racially, Indians are Dravidian and Ar-

yan, not Negro in origin. Many, however, have suffered mistreatment from white people not unlike that experienced by Negroes. Sometimes this came from their own former British rulers, sometimes in Africa and sometimes in the United States, when they have come here on tours to study. One of our Syracuse University graduate students, an important educator in India, while on a trip to Florida last fall, was taken into the Negro Y.W.C.A. by a taxi driver and into the segregated railway station dining room until her *sari* made a waitress wonder just where she did belong.

Mohandas Gandhi, who determined so many of the social attitudes of the modern Indians, helped set their minds about the race issue. It must be noted, however, that relatively few Indians think about it. About 85% of the 360 millions in India are illiterate; most Indians are too absorbed by the struggle for survival to ponder the race problem at home or abroad. Gandhi's own sharp feelings came from his experience in South Africa, where he encountered race discrimination in 1893; he was nearly lynched during his 18-year struggle in Africa in behalf of the 100,000 Indians.

Jawarhalal Nehru, Vinoba Bhave and other Indian leaders have continued the fight for abolition of discrimination within India. With such leaders and traditions it is no wonder that the people of India who are race conscious are just about as concerned over the white-colored problem as they are about the horrors to be expected from scientific warfare, which trouble them greatly.

They look naturally to the Christian missionaries among them for enlightenment and assurance. Usually they get them, but sometimes not. A few American missionaries in India and elsewhere are not necessarily free of race prejudice. Missionaries, like other people, sometimes acquire unChristian habits and attitudes.

Another source of misunderstanding of the American racial situation is the content of the newspapers, magazines, books and films, received from the United States.

The picture of race relations in the United States that is in the mind of a citizen of India exposed to these impressions is, as can be imagined, hardly flattering to us. That picture will persist so long as our racial scene stays as it is, for our periodicals and our movies reflect the dominant group's views. But because the over-sensitive Indian and other people of Asia are being goaded by an element of anti-Americans in their country, they get a worse rather than a true picture about race in America, which is bad.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Love, Power, and Justice. Paul Tillich. Oxford University Press, 1954. 128 pages. $2.50.

This is the most stimulating book on love and its relation to Power and Justice that I have seen. It is very readable for a book by Paul Tillich, one of our most profound and exacting theologians. This book represents the author's lectures at Union Seminary in Richwood, Va., and Nottingham University in England. They are concise and fresh.

The merit of this book is that it gives ontological (basic essence or being) interpretations of love, power and justice. Its fault, if any, lies in conveniently making its case for the relationship of the three to community and international relationships.

This is a basic book for our pastors for it helps to understand current conversations between pacifists and non pacifists on love's relation to power and justice. — *W. Harold Row.*

Christology of the Later Fathers. Editor: Edward R. Hardy. Westminister, 1954. 400 pages. $5.00

Since the church is always in danger of neglecting her historic treasure there is a continuing need for making available an adequate translation of the prize gems of her incomparable past. Christology of the Later Fathers, the third volume in The Library of Christian Classics, is dedicated to this purpose. The first 325 pages present select Christology writings of the great fourth century fathers, Athanasius, Gregory of Nazianzus and Gregory of Nyssia. The concluding fifty-seven pages present "Documents Illustrating the Christology of the Ecumenical Councils." The latter include the famous creeds of Nicea, of Constantinople and of Chalcedon.

Though the first Christians were content to confess Jesus as Lord, from the second century on, the church felt compelled to define more closely the relation of the human and divine in the person of Christ. The controversies and results are set forth in this volume. — *David J. Wieand, Lombard, Ill.*

Worship Resources for the Christian Year. Charles L. Wallis. Harpers, 1954. 483 pages. $4.95

This is a monumental anthology of worship material, carefully arranged according to the Christian year. For every season, there are calls to worship, invocations, prayers, litanies, poems and "sermon-starters." The book is well provided with indexes.

In such a large collection it is inevitable that the material should be uneven in quality, and no collector meets the taste and need of every user. The theme and sermon topic material is of less value than some other parts of the book. This book could be a crutch and a barrel for a lazy minister, a fine sourcebook for those who keep their minds free and can use it wisely.

It is highly recommended for the preacher's reference shelf—but not to supplement his serious creative study. — *Edward K. Ziegler.*

To My Valentine

MARTHA NEIDERHISER PARKER

May we on this day every year
Give that which each will hold most dear:
An understanding heart, to shine
In perfect trust and love divine.

KINGDOM GLEANINGS

The Brethren Service Commission of the General Brotherhood Board is giving guidance to the Church of the Brethren campaign to oppose the extension and enlargement of peacetime conscription. The commission and the Friends Committee on National Legislation have jointly opened a temporary anticonscription campaign office at 135B C St., N.E., Washington 2, D.C., telephone LIncoln 7-4343. John H. Eberly, director of the New Windsor service center, is directing the Washington phase of the campaign. He is prepared to assist all Brethren who visit Washington to oppose this legislation. Ralph E. Smeltzer, Director Social Education, 22 S. State St., Elgin, Ill., is in charge of providing information and action suggestions for local congregations and districts.

Larned church, Kansas, will celebrate its fiftieth anniversary April 18-24. Please note that this is a change from the date previously given. Former pastors will be in charge of a week of meetings, April 18-22; the 24th will be the anniversary observance Sunday.

A bill to provide that United States mail be stamped "Pray for Peace" has been introduced in the House by Rep. Rabaut of Michigan. He said that the slogan would remind Americans of their spiritual heritage and at the same time carry an important message to the world on all overseas mail.

In the regular packet to pastors and superintendents the Brethren Service Commission of the General Brotherhood Board provides the very latest information and suggestions for action on the conscription issue. If you would like this information check with your pastor and superintendent.

Seeds of Hope are now being collected to send to European refugee farmers so that they may plant their gardens soon. Groups who have already collected seeds should send them to New Windsor. Others should write to W. Ray Kyle, Brethren Service Center, New Windsor, Md., for a list of the appropriate seeds.

John D. Metzler, Jr., of Nappanee, Ind., has been named an associate director of the Christian Rural Overseas Program and will head the organization's general administration. Bro. Metzler, who spent several years in Puerto Rico teaching in the academy at Castañer, has been with CROP's headquarters staff at Nappanee.

Two church buildings in the Central Region were recently destroyed by fire. The *Thornapple church* was partly burned on Jan. 22. Fortunately the congregation is in process of erecting a new house of worship with the New Hope congregation and will use the basement of the new structure while completing it. *Salem church,* Ohio, burned on Jan. 26.

Earl M. Zigler was elected chairman of the India mission conference, held at Bulsar, India, Jan. 6-10. Other officers are Chalmer G. Shull, vice-chairman; Kenneth E. McDowell, secretary-treasurer; Paul Hoover, assistant secretary. Bro. Zigler, C. G. Shull, Ernest M. Shull, Kathryn Kiracofe and Paul Hoover make up the executive committee.

James M. Moore, pastor of the Poplar Grove church, Ohio, died Jan. 28. Bro. Moore, son of J. H. Moore, was with the Brethren Publishing House in its early years in Elgin. Since 1918 he has been in pastoral work, having served the Lanark and Chicago churches, Ill., and the Waynesboro and Lititz churches, Pa., before going to the Poplar Grove church. Funeral services were held at the latter church on Feb. 1.

A new children's work audio-visual kit has been produced for training children's workers. The six filmstrips are in black and white with the script on records. Titles are: Goals for the Church for Children, The Church Plans for Children, The Nursery Child and the Church, The Kindergarten Child and the Church, The Primary Child and the Church, The Junior Child and the Church. Cost for the kit is $49.50 and rental is $2.00 for each filmstrip. Order from the Brethren Publishing House or rent from the Audio-Visual Library, 22 S. State St., Elgin, Ill., or from regional libraries.

With fifty-nine registrations already completed out of our original quota of sixty-nine delegates to the twenty-third International Sunday School Convention to be held at Cleveland, Ohio, July 27-31, it is suggested that others who have asked for a place on the reserved list should complete their registrations very soon. We have been granted an increase in our delegation up to one hundred, but it is difficult to know how many places are available until those districts and individuals that asked for reservations actually complete their registrations. Send your card and fee to C. Ernest Davis, 22 S. State St., Elgin, Ill.

Changes of Address

Earl M. Bowman, from Lititz, Pa., to 3732 W. Hillcrest Ave., Dayton 6, Ohio. Bro. Bowman assumed his duties as pastor of the Mack Memorial church on Feb. 1.

James O. McAvoy, from Fayetteville, W. Va., to Box 547, Okeechobee, Fla. Bro. McAvoy is now pastor of the Okeechobee church, succeeding Walter Replogle.

Refugee Resettlement

Who can be a sponsor of a refugee family? A sponsor is an American citizen who gives an assurance for a refugee. He may sign as an individual or on behalf of a church group. He has a moral obligation to assist the refugee in any way he can. A refugee can apply for a visa to enter the United States only when he has a sponsor who has filed an assurance for him.

What is an assurance? It is the name of the form the sponsor fills out. This form can be obtained from the resettlement office in New Windsor. That office can also give you information regarding specific refugee families who want to immigrate. The assurance describes the job and housing available to the refugee. The assurance is the refugee's chance for a new life.

Brotherhood Theme: Seek First His Kingdom

Standing Committee Delegates

Northeastern Ohio: Arthur H. Hess, Bernard N. King, Harold Steiner; alternates, Curtis Dubble, Harlan C. Grubb, C. G. Hess.

Licensed and Ordained to the Ministry

Leroy Preston, licensed in the Highland Community church, Fla.

Jay Gibble, ordained in the Little Swatara church, Pa.

Bethany Biblical Seminary

The winter term showed a slight increase in the total enrollment of both the Seminary and the Training School with the total number of students being 216. Students come from twenty-seven states, Canada, Puerto Rico, Holland and India.

A new annual lectureship in evangelism has been made possible by a generous gift from friends of the Seminary who prefer to remain anonymous. These lectures will be named in honor of the late Albert Cassel Wieand, co-founder and long-time president of Bethany. The first of the Wieand lectures in evangelism will be given by Dr. Jesse M. Bader, March 21 to 25. Dr. Bader was for many years secretary of the Commission on Evangelism of the National Council of Churches. He retired last year from this position to become general secretary of the World Convention of the Churches of Christ (Disciples). The lectures which will be given each evening, Monday through Thursday, at 7:30 and each morning at 8:45, Tuesday through Friday, will center in the following subjects: Compulsions to Evangelism, The Evangelistic Message, The Evangelistic Messenger, Spiritual Resources for Evangelism, The Evangelistic Church, The Evangelism of Childhood and Youth, The Shepherd Heart of the Church and The Churches Evangelizing Together.

A new course, The Church's Public Relations, has been added to the curriculum this year to give much needed guidance to ministers in this field. The course is taught by Prof. Alton M. Motter, visiting lecturer in Christian education during the absence of Dr. Jesse H. Ziegler, who is a visiting professor at Yale Divinity School this year. Prof. Motter is the executive director of the Chicago Sunday Evening Club and former editor of The Pulpit. He was also public relations director for the Evanston Assembly of the World Council of Churches.

Prof. Clyde Weaver, who has been an instructor in the field of counseling and psychology, has accepted a position as chaplain of the Chicago Parental School, a retention home for delinquent children which is supported by the Chicago Church Federation. He will continue his courses at the Seminary through the current year.

J. E. Keller, who was for many years treasurer and business manager of Bethany Biblical Seminary, passed away at his home in Oak Park on Jan. 18 after a long illness. Bro. Keller's ministry to Bethany extended over a period of forty-seven years.

Two rooms for the use of visiting lecturers at Bethany have been given in memory of Ernest G. Hoff, for many years a member of the Bethany Board of Directors, and of Jacob H. Hollinger, a minister and elder of the Washington City church. These are much needed additions to campus facilities.

The annual midwinter meeting of the board of directors of the Seminary was held on the campus Jan. 14-15. The directors are planning suitable celebrations for the fiftieth anniversary of the Seminary at the spring commencement and at the fall convocation next year. President Paul M. Robinson announced that the indebtedness on the chapel had been reduced thus far this year from $8,500 to less than $1,500. It is hoped that other contributions to the chapel fund will be made during the years so that this debt may be liquidated.

Bethany will again participate in The Seminarian of the Year contest sponsored jointly by the Chicago Sunday Evening Club and The Pulpit magazine. Bethany seniors who have entered the contest are Walter Longenecker, Richard Miller, Clifford Ruff, Donovan Speaker and Stanley Sutphin.

The Church Calendar

February 13

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: New Life in Christ. John 3:1-21; 10:7-16; Acts 16:19-34; 2 Cor. 5:17. Memory Selection: I came that they may have life, and have it abundantly. John 10:10 (R.S.V.)

CBYF Topic: Let's Be Brothers

Race Relations Sunday

Feb. 15-17 District leaders conference, Elgin, Ill.
Feb. 19-20 Youth peace workshops, Shady Grove, Petersburg and Keyser, W. Va.
Feb. 20-27 Brotherhood Week
Feb. 23 Ash Wednesday (beginning of Lent)
Feb. 25 World Day of Prayer
Feb. 27 Commitment Day for total abstinence
Feb. 28—March 4 Adult Seminar, Washington, D. C., and New York City
March 4-5 Central Region vacation church school conference, Manchester College, Ind.
March 8-10 The Christian Farmer and His Government seminar, Washington, D. C.
March 15-18 Churchmen's Washington seminar
March 20 One Great Hour of Sharing
March 26 Seventy-fifth anniversary, Bridgewater College

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Myrl E. Weyant of Imler, Pa., in the Huntsdale church, Pa., March 6-20.

Bro. S. Clyde Weaver of Lancaster, Pa., in the Walnut Grove church, Johnstown, Pa., Feb. 14-27.

Bro. C. H. Petry of Akron, Ohio, in the Sunnyland church, Fla., Feb. 13-27.

Gains for the Kingdom

Two received by letter in the Highland Community church, Orlando, Fla. **Four** received by letter in the Bakers Cross Road church, Tenn. **Eight** baptized and eleven received by letter in the Cook's Creek church, Va.

Two baptized in the Little Swatara church, Pa. **Five** baptized in the Westmont church, Pa. **Three** baptized and three received by letter in the Roaring Spring church, Pa. **Five** baptized in the Huntsdale church, Pa. **One** baptized and two received by letter in the Rummel church, Pa. **Four** baptized in the Smithfield church, Pa.

Three baptized and one received by letter in the Prices Creek church, Ohio.

Two baptized and two received by letter in the First church, Wichita, Kansas. **Nine** received by letter in the Iowa River church, Iowa. **Five** baptized in the Sabetha church, Kansas.

News and Comment From Around the World

Johannesburg Interracial Conference

Samuel McCrea Cavert

THE interracial conference of church leaders held at Johannesburg, South Africa, broke new ground in both race relations and church co-operation for the first time since racial and national tensions became acute in South Africa.

All churches except the Roman Catholic, including the English-speaking and Afrikaans-speaking native African and colored, came together for three days to face common problems. Of the 200 delegates 60 represented Bantu or native Africans.

The conference was convened and planned by the Dutch Reformed Church, the largest denomination in South Africa which embraces about half of all Christians of European background. Co-chairmen were Doctor C. B. Brink, moderator of the Dutch Reformed Church of the Transvaal, and Anglican Archbishop Geoffrey H. Clayton of Capetown.

Holding of the conference was in itself a remarkable achievement. Up to the present there has been no organ of consultation or co-operation among all these churches. The churches of different European origins—British and Dutch—have been sharply divided both in language and in policies and have had little contact. They also have been largely isolated from the churches of native Africans and of colored or mixed population. In view of these cultural separations this unhurried consultation is regarded in South Africa as almost a miracle.

A marked characteristic of the conference was the frankness with which all the delegates spoke. The English-speaking and Afrikaans-speaking representatives did not hesitate to express opposing views on the controversial political issue of apartheid.

Native African pastors were completely candid in calling on white churches to help them secure justice in such matters as employment and land tenure. Notwithstanding this great freedom of utterance there was little or no tendency to recrimination. The Biblical injunction to speak the truth in love was practiced to a gratifying degree.

The theme of the conference was the extension of the kingdom of God in multi-racial South Africa. The most unifying element in the discussion was the common concern for more effective missionary work among non-Christian Bantus. About half of the Bantu people is still pagan.

A grave missionary problem which both white and native churches face is the rapid spread among natives of new and bizarre separatist sects often of merely nominal Christian character. No fewer than 1,237 such sects are known and others are being formed almost every month. Most of them are very small, sometimes embracing only a hundred members, but they constitute a serious obstacle to the growth of the historic churches.

The main constructive result of the conference was the unanimous decision to create a continuation committee as a permanent agency of consultation and co-operation in such matters as the participating churches may agree upon. The committee was instructed to arrange a similar conference at least once in every three years. It is expected that at the next conference a more formal organization with a constitution to be ratified by the churches and with provision for a permanent headquarters will be proposed.

Meanwhile, the continuation committee is given authority to convene consultations on specific matters, to explore the development of interchurch study groups, to study the advisability of interdenominational pastoral training for Bantus and to seek friendly discussion with separatist groups.

Among other proposals approved by the conference were the holding of an annual evangelistic campaign simultaneously by the churches and a request to the government to provide an additional ten million pounds annually for the social, educational, economic and industrial development of Bantu and colored communities.

On the question of the new Bantu Education Act, which is currently much debated in the churches and on which they hold divergent views, no action was taken except to record the judgment that the transfer of Bantu education to the state places great responsibility on churches to be more effective in their own work among children and youth.

The spirit of the conference was summed up in a resolution which called on all Christian persons to "regard and treat every human being with the honor and respect to which we are committed as Christians and to use every available opportunity to come into real Christian fellowship with one another."

The conference received a surprising measure of public interest. It was opened with an address of welcome by Governor General E. G. Jansen of the Union of South Africa. Two overseas guests attended: Dr. Norman Goodall of London, representing the International Missionary Council, and the writer, representing the World Council of Churches. Both addressed the conference on ecumenical aspects of the discussion.



Religious News Service

Dr. Han Kyung Chik, pastor of the Yong Nak Presbyterian church in Seoul, Korea, broadcasts over station HLKY, "The radio voice of Christian Korea." The nation's first privately owned radio station, it will beam religious programs to Communist-held North Korea as well as to South Korea

American secretary, World Council of Churches

Church Building Continues Among Hungarian Protestants

The Renovation of Churches is the title of a report included in a special illustrated issue of the Hungarian Church Press. The report states that 579 church buildings of the Hungarian Protestant churches were

badly damaged or destroyed in World War II,—about one-fourth of the existing Protestant church buildings. Repairs of the greatest part of the damaged churches were completed by 1952. The work of reconstruction did not stop but has been extended to cover damages by causes other than war. Since the end of the war new churches have been built in nineteen parishes of the Reformed Church, three new parishes have been organized in Budapest. Smaller chapels were set up in other new parishes. The Lutherans erected twenty new church buildings.

Southern Baptists Plan New Program for the Aged

The Christian Life Commision of the Southern Baptist Convention has been asked by leaders in that body to plan a comprehensive program for ministering to the aged. A statistician for the Baptist Sunday School Board reported that there are nearly 13,000,000 persons in the United States aged sixty-five years and older and that this number is increasing by 40,000 annually. Some 10,000,000 of these live in households with relatives. Eight of the ten states in which this age group is increasing most rapidly are in Southern Baptist Convention territory.

Lutherans Seek Ways to Reach Mobile Population

One out of every five Americans makes at least one move during the course of a year. This fact was reported to a Lutheran conference studying the impact of population mobility on church life. An official of the U. S. Census Bureau said that during recent years an average of thirty million Americans moved every year. Twenty million went to new places within the same counties, but ten million migrated across county boundaries and of the latter group one-half settled in other states.

Dr. Paul C. Empie, executive director of the National Lutheran Council, told delegates from the eight church bodies cooperating in the conference that the church must gear its programs to a mobile society. He said that often mobility is a result of inner frustrations and the lack of roots in local communities which aggravate spiritual difficulties. A layman in the Augustana Lutheran Church who is an industrial relations expert, urged that laymen be educated to understand their daily work in the light of their Christian vocation. He said that with proper understanding "mobility can be turned into mobilization" for the church. Dr. Philip S. Dybrig, executive director of the board of home missions of the Evangelical Lutheran church, also maintained that mobility is a good thing for the church. He said it forced churches to shift the emphasis back to where it always belonged—to the winning of people for Christ.



Brubaker

Conversing on Brethren missions in Nigeria, West Africa, are Clara Harper (left), Norman Baugher, general secretary of the General Brotherhood Board (center), and H. Stover Kulp, pioneer missionary to Nigeria for the Church of the Brethren and executive secretary of our mission there. Bro. Baugher together with Leland S. Brubaker, secretary of the Foreign Mission Commission of the General Brotherhood Board, visited the Africa field during November and December

Newsbriefs on Religion in Europe

An *Austrian* journalist who has lived a long time in *Russia* declared recently: "The clergy in the Soviet Union are now relatively well off. They are no longer victims of discrimination, and the occupation of priest and minister is classed among the intellectual professions, favored by government regulations. In many villages the priest is also the bookkeeper or secretary of the collective farm. Almost all the Protestant ministers work as full-time government clerks." He adds the law prohibits religious instruction to those under sixteen years of age, but that out-and-out antireligious propaganda has become a mere routine affair.

* * *

Although the Roman Catholic Church sent no official observers to the Second Assembly of the World Council of Churches at Evanston, an outstanding *French Catholic* journalist, himself a monk, was present and followed every part of the vast series of meetings with lively zest. In the news bulletin he edits, Toward Christian Unity, Father Dumont presents his First Impressions of the Evanston Conference in a careful report of more than 6,000 words, with the official permission of his Superior. Characterized by the most fraternal spirit throughout, his general report concludes by saying that at Evanston church representatives came closer than ever before to taking a "new look" at those positions which their denominations have always felt absolutely beyond question required by God's Word. He rejoices that, for the churches, "repentance . . . has come down out of the realm of generalities and is now being applied to its proper object." Concerning church unity he feels that the work accomplished at Evanston "furnishes a very rich soil upon which it will be possible for us Catholic theologians to follow with keen interest the ecumenical dialogue." (WP)

General Brotherhood Board Adopts

Statement on Racial Integration

Ralph E. Smeltzer

AT ITS meeting on Nov. 10, 1954, the General Brotherhood Board adopted the following statement as its policy on racial integration. The statement came to the Board from the Brethren Service Commission:

It is the belief of the General Brotherhood Board that discrimination due to color is out of keeping both with the teachings of the New Testament and with the stated position of the Church of the Brethren. We note with appreciation all recent steps made in the direction of elimination of segregation, including the decision of the Supreme Court interpreting the Constitution as opposing segregation in the public schools. We appeal to our Brethren to lead out in effecting these social changes in every area of our life.

1. We urge congregations to strengthen their educational program by revealing the New Testament teaching.

2. We recognize that the satisfactory solution to the problem of racial integration will only be found as races work together, and therefore we encourage a co-operative effort in solving the problem.

3. We pledge our support to those Brethren, especially those on public school boards, who are giving courageous leadership toward integrating the races in public schools wherever segregation has been practiced.

4. We appeal to our Brethren to help mold a public opinion favorable to integration by the effective use of the media of mass communication in their communities.

5. We appeal to our Brethren to consider appearing at local and state hearings on the issue of integrating the public schools and to give testimony in support of the Supreme Court decision.

6. We appear to our Brethren to discuss the subject of racial integration in their homes with their families, to teach—or in many cases, to learn from—their children, Christian attitudes toward people of other races, and to entertain children and adults of other races in their homes.

7. We expect our Brethren everywhere to include people of other races in their evangelistic programs and to invite people of other races into the full fellowship and membership of the church, and we urge an increased effort in this direction in all our congregations.

8. We appeal to our Brethren colleges and other Brethren institutions to consider what further steps they might take toward extending the pattern of community racial integration.

9. We suggest to Annual Conference Locating Committee and other conference locating committees to seek to locate conferences in cities which follow the practice of nonsegregation in hotels, restaurants and other public places.

10. We commend all Brethren, especially those in the South, who have been giving Christian leadership in their churches and communities in allaying prejudice and passion on the public school integration issue and in implementing the Supreme Court's decision in their schools and communities.

Our goal must be no less than an integrated public school and church in an integrated community. We appeal to all our Brethren to give courageous leadership toward this goal with calmness, sympathy and seasoned judgment, realzing that He who made of "one blood all nations of men for to dwell on all the face of the earth" shows no partiality among the races of the world.

Most of the discussion in the board meeting on this statement revolved around points seven and nine resulting in a strengthening of point seven and a weakening of point nine. As it came from the B. S. C. point seven read, "We pledge our support to those of our Brethren who include people of other races in their evangelistic programs . . ." Several board members asked for a stronger statement and for a more detailed method of implementing number seven — "something with teeth in it." The statement was reworded to read, "We expect our Brethren everywhere to include people of other races in their evangelistic programs . . ."

Refugee Resettlement Notes

Statistics as of Jan. 1, 1955:

	Goal	Assurances Filed	Arrivals
Central Region	350	62	
Eastern Region	300	21	
Pacific Coast Region	50	7	
Southeastern Region	150	3	1
Western Region	150	5	
Total	1,000	98	1

The Brethren Service Commission accepted the Board's suggestion that it set forth a more detailed method of implementing this action and subsequently prepared the following recommendations. Since it was not possible to refer the recommendations back to the board during its November session, the recommendations were sent to the Ministry and Home Missions Commission for its consideration.

"In order to help stimulate and implement an extension of this policy, we would make the following recommendations to the Ministry and Home Mission Commission:

"A. That it give a high priority to the granting of funds to those congregations which, though planning to move to a new location, are willing, also, to help maintain or develop an interracial congregation at the old location.

"B. That it provide leadership from other races for such interracial congregations in interracial communities, such as an associate pastor of another race for larger congregations.

"C. That it make grants and loans to congregations in new communities only when those congregations explicity pledge themselves to the policy of attempting to develop an integrated congregation."

Point nine read as follows when it came to the Board from the Brethren Service Commission, "We ask the Annual Conference Locating Committee and other national conference locating committees to refrain from locating conferences in any city which follows the general practice of segregation in hotels, restaurants, and other public places." Some board members expressed concern lest this action make it difficult or impossible to hold the Annual Conference in some areas. Other board members felt that if this should be the outcome, such a sacrifice and testimony would fully justify the action. Finally, however, the statement was revised on a close vote as follows: "We suggest to Annual Conference Locating Committee and other conference locating committees to seek to locate conferences in cities which follow the practice of non-segregation in hotels, restaurants and other public places."

Answers for Action — Schools in the South. This pamphlet, prepared by the Southern Regional Council, answers many questions of interest to churches, organizations and individuals. Very helpful in area of race relations. 20c. Write: Brethren Service, 22 S. State St., Elgin, Ill.



Bill Smith

Children in the nursery which is located in the Osceola migrant camp, Florida, are taught how to make things. Besides learning to make useful articles for their homes, these children, whose parents must both work, are learning about living and working together

At Home and Abroad

AUSTRIA

Don Durnbaugh, director of Brethren Service in Austria, visited Camp Scherdenberg, where over a hundred refugees are existing in decrepit barracks. Cracks in the wall are large enough to see through, rain comes through everywhere and children must wear mittens in the rooms during the winter because of the cold. The conditions were reported to the UN High Commissioner for Refugees office in Austria, and Brethren Service hopes to contribute to a solution of this problem.

Much time has past since the flood of July, but the effects are still visable. Farmers especially are in a critical condition, since they have little or no crops until the next harvest. With **canned food specifically designated to flood victims,** 105 cartons were prepared. Each carton contained varying amounts of meat, fruit, vegetable soup and condensed milk. Along with each carton the family received a five pound sack of flour, some oatmeal and dried beans. The people were very grateful.

FLORIDA MIGRANT CAMPS

Four hundred thirty-two **gifts were prepared for children** as Osceola. The people enjoyed visiting around the Christmas tree as they waited for their gifts. We were glad to note that many of the people did not come for gifts, thus indicating they did not feel the need of gifts. This made more gifts available to the very needy migrants. As two thirds of the camp population settled down to residency here with the benefits which ensue, we are happy to note that their feeling of need for the gifts is decreasing.

Three hundred eighty cup cakes were baked by the Presbyterian women and were delivered to lonely people at Christmas—widows, bachelors, old couples whose families were far away. Several migrant women enjoyed helping to deliver the cakes, and the people who received the cakes were surprised, happy and appreciative of this expression of interest in them. Fifteen families were touched in this way.

GERMANY

Four volunteers left Kassel the first week of January to take on **new assignments.** Ruth Snider has joined Peggy Sargent at the Neuenkirchen hospital near Bremen, Germany, where she will work for six to eight weeks before going to her project. Marvin Blickenstaff and Ken Gross left for Austria, where Marvin will work in the refugee resettlement program in Linz, succeeding Dale Aukerman, and Ken will join the team of 1-W's at Vienna rebuilding a Protestant school there. He is replacing Howard Ogburn. Harold Brubaker will spend eight weeks at the Hessisch-Lichtenau orthopedics hospital outside Kassel with David Greer.

PUERTO RICO

Dwayne Schweppe, director of material aid, reported that during the past month he visited fifty-three homes and found that out of this number thirty-nine families were in dire need. They were given clothing. Also twenty-five sacks of shoes were sold to men, women and children. During November, seventy-three bags of shoes and sixty-four bags of clothing were received from New Windsor.

Church at Home Program

Evan Kinsley
Mt. Morris, Illinois

OUR Church at Home program was conceived and developed to help our church meet some of the needs which are common to many churches today and some that we felt were distinctly our particular problems.

In our planning meetings last fall we devoted one session to the job of evaluating our church program, defining and analyzing our problems. Each department of the church was encouraged then to set up an outline of its yearly program, being aware of this evaluation and encouraged to try to find some answers in those areas of greatest need or weakness.

The church at home program was developed by our department of ministry and evangelism and as a result of the awareness of the following needs in our church:

1. A need for a closer fellowship among our church families.
2. A need to make our people, especially adults, aware of our local church problems. This is very important for us now, as we are embarking on a church-remodeling and building program.
3. To make our members aware also of our district and Brotherhood programs and to find ways to implement effectively our Brotherhood and district theme, Seek First His Kingdom.

Adult study programs have seemed to become less popular. We felt a concern at this point and wished to try to reach some of our people who do not attend church school classes and who may be irregular in attendance at our worship services.

In brief our program follows this line. We scheduled one of these meetings each month on a Sunday evening, beginning at 5:30 and ending about 8:00. About four or five families are assigned to host homes. Both the host homes and families are rotated each month. From 5:30 to 6:15 recreation and get-acquainted activities are planned followed by a light lunch from 6:15 to 7:00. Both of these are planned and directed by the host family.

A leader is assigned to each group. He is provided with a discussion and a worship outline one week in advance. He takes over the program following the lunch and tries to get every person, young and old alike, to make a contribution to the discussion in the study for the evening. The program closes with a brief worship service and group singing.

To initiate our program, as we made our yearly stewardship visitation program in late September in addition to materials such as offering envelopes, financial commitment cards and a talent finder for the commitment of time and talents to the church, our visiting groups also took the following questionnaire:

This year, our church would like to have "Church at Home" about one Sunday evening each month. A number of families would meet in a host home for fellowship, worship, discussion and wholesome recreation. On this Sunday evening, the church program would be taken simultaneously into a number of homes in our parish. You can help us develop this plan by answering the following questions:

Would you like to try this idea? Yes_____ No_____

Would you be willing to offer your home as one of the meeting places? Yes_____ No_____

Would you serve as leader of one of these group meetings? Yes_____ No_____

Name _____

The visitors explained the program and asked each family to sign the questionnaire and return it with the talent finders and financial commitment cards on commitment Sunday.

The department of ministry and evangelism then set up an outline of the year's program and initiated the program in October. The general theme around which our programs are scheduled is the same as the district and Brotherhood theme, Seek First His Kingdom. We outlined six areas around which to build our discussion programs. These are:

1. In home and family life
2. Through stewardship of material things, time and talents
3. Through keeping life Christ-centered
4. Through home missions—with a special emphasis on our district's church building program
5. Through understanding and support of Brethren service



From filmstrip, Frontiers Near Home

Families can strengthen their fellowship through study and prayer

The discussion guides and worship outlines for the various programs were worked out largely by our pastor. Each leader is free to conduct the service in his own manner, however. The November guide appears with this report.

The first Church at Home meetings have been extremely successful. It is our belief that if our church is to have a dynamic Christian program, our people must be helped to study, to pray and to be good Christian stewards. A church at home program can help in realizing these worthy objectives.

Church at Home Study Guide

Leader's suggestive discussion guide and worship service for the Nov. 21 service. Use as much or as little as you want. Be as creative as you can. For this time, you may wish to begin your discussion by asking people to comment on the picture, All for Him. These questions may stimulate further discussion. Attached literature may also be distributed to those present.

Theme: Seek First His Kingdom through Stewardship of Material Resources

A. Basic concepts of stewardship
1. Have we overworked the term stewardship? Would trustee serve our purposes better?
2. What does it mean to say that "the earth is the Lord's"?
3. What happens to us when we fail in our stewardship?
4. What are the benefits of being good stewards?

B. On tithing
1. What are the greatest benefits of tithing?
2. Is the tithe the limit of what we ought to give?
3. Should tithing be dropped when times get rough?
4. What per cent of our members should be tithing within five years?
5. How can we encourage every family to tithe?
6. Does tithing bring material rewards?

C. Other questions
1. What kind of a will should a Christian make?
2. Does a family budget have anything to do with religion?
3. Is thrift a virtue?
4. What is the Christian concept of property?
5. Is our giving of our resources a test of our loyalty to the kingdom?

Worship Service

Scripture Reading: Lev. 27: 30-32, 34; Mal. 3: 6-10

Hymn No. 348, Take My Life

Poem (poem on stewardship printed)



Easter Materials

As Easter Dawns, by Mary B. Harrison. 5 men, 4 women, choir. 45 min. May be given in any pulpit. Shows how a church is reborn and the community awakened to the truth—Christ is risen. The keynote is faith. 50c.

Beneath the Cross of Jesus, by Carl and Doreen Myers. A service of scripture, readings and music, which gives the account of the betrayal, arrest, trial, crucifixion and resurrection of Jesus. This is a dramatic and impressive service which requires very little staging or corporate rehearsals. 10c.

Blessed Are They, by Walter E. Butts. 1 act. 3 men, 4 women. Interior. Easter eve finds the Rand family facing fear, hatred, despair and death. The Easter dawn brings faith, love and life. An excellent interpretation of the real meaning of Easter. 40c.

He Is Risen, by Virginia Mae Wood, is a sunrise service of worship consisting of familiar hymns, scriptures and meditations. 35c.

I Made Christ's Cross, by Esther C. Averill. 3 men, 2 women, 1 narrator. This is the story of the man who fashioned the cross on which the Savior suffered death. The play shows that the making of a cross can become the basis for better living if one has true repentance in his heart for his misdoings, together with a sincere belief in Jesus as the Savior of mankind, and the will to do his part to bring his kingdom into the world. 50c.

Lilies for the King, by Lucy Hamilton Howard. 4 men, 2 women, 30 min. A one-act Easter play with a stewardship emphasis. Mrs. Winthrop is offered a large sum of money for the best lilies she has grown for the church's centennial anniversary and other members of the family have difficult decisions to make. Her devotion to the King helped her children to be willing to sacrifice their personal pleasure for the service of the church. As the play ends, the lilies for the King take on a new meaning, emphasizing the stewardship of all of life. 50c.

The Living Savior, an Easter missionary service for the church school. It includes scriptures, songs and drama. It is so designed that any size school can use it. A few name changes in places of missions will be necessary to adapt it for Brethren use. 10c.

The Magdalene, by Ruth L. Kocher. 4 men, 3 women, 3 extra men. The story centers around Mary Magdalene and concerns the arrest, trial and crucifixion of our Lord, culminating in the resurrection. While written in modern language, it retains the Biblical appeal. 50c.

Palm Sunday to Easter, by Edward K. Ziegler. A group of suggestions to those in charge of planning the church program for the week preceding Easter. 10c.

The Resurrection, by Rosamund Kimball. A series of tableaus, with the story of the resurrection told in words of the Bible and interludes and background of instrumental Bach passion music. Easy-to-follow directions on costuming are included, as well as the musical themes. A minimum cast of 7 men and 7 women is required. 30 min. 50c.

The Terrible Meek, by Charles Rann Kennedy. 1 act. 2 men, 1 woman. 50 min. To be played in darkness. Tells of the conversion of the centurion at the time of the crucifixion. A striking play with a peace message. 50c.

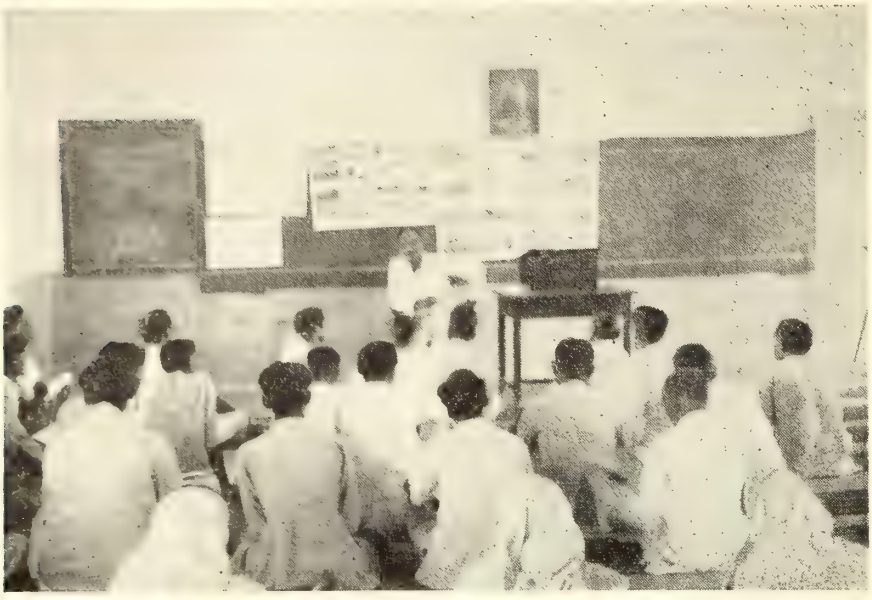
The Third Day, by Karin Asbrand. 5 men, 4 women, 20 children. 1 hour. An Easter pageant for adults and children. The story of a mother without faith in God, who when her little boy is injured, is filled with fear because of her lack of it. She falls asleep and has three visions and awakens with new courage and faith which is reflected in the recovery of her child. 50c.

For plays for children, write to the General Brotherhood Board, Attention: Children's Department, 22 S. State St., Elgin, Ill., requesting the listing of Children's Materials for Special Days.

For additional materials, write to the General Brotherhood Board, Attention: Christian Education Commission, 22 S. State St., Elgin, Ill., for the listing, For Lent and Easter.

The Church Abroad

Edited by J. Henry Long



The church's program of education has prepared Christian teachers, medical staff and social workers who are contributing a significant service to India

Everett M. Fasnacht

Brethren Discontinue Schools in India

AFTER operating village schools in India for fifty years, the Church of the Brethren has adopted a policy of discontinuing the schools. Many have already been closed and the remaining ones will be in the near future. Let us note the circumstances which have brought about this major change in our work.

Since the years that most of the Christian schools were opened, times and conditions have changed. India now recognizes that education is the responsibility of the state and is moving rapidly to care for society's educational needs. She is leaving no vacuum—certainly none that foreign agencies can fill. The declared government policy is that private educational work is to be taken over by the state. Any reluctance on the part of a church to close its schools or to turn them over to state agencies is likely to confirm non-Christian suspicion that the schools were really evangelistic agencies cloaked in educational garb.

The freedom and independence so long enjoyed by private societies working in the educational field is fast being withdrawn. Observance of holidays, choice of textbooks, use of buildings, the giving of religious instruction on school premises, all are under scrutiny. Selection of teaching and supervisory staff will almost certainly have to be altered to include more non-Christian representation. Reports, forms, statistics and overhead requirements already make school management a maze of red tape. A natural question is, Should the church be tangled up in it any longer? Cannot the personnel and money be better used in other work?

Any discussion of mission educational work cannot ignore its connection with foreign personnel and funds and India's growing nationalism. Even though it draws support from abroad, the church is rooted in India. Christian schools, with some exceptions, operate principally on foreign subsidy and government grants-in-aid. They are suspect to nationalists for their connection with foreign nations and unsatisfactory for Christian work because they must operate under restrictions.

The mechanics of a system can kill the Christian spirit. The operation of educational programs such as we have had requires money—and the temptation is to assume the money does the work. The witness of the Holy Spirit, the service motive, self-denial for Christ's sake—these are unfortunately over-shadowed by elections to office, getting employment, operating within the budget.

This ought not to be. Yet it is understandable when the most vocal fraction of the churches' membership depends for its living on the church itself for employment, and foreign funds underwrite the expenditure. In ceasing to operate village schools, the church can eliminate its resemblance to an employment agency. The church should then be better able to place its major emphasis where it belongs—on spiritual ministry.

As we note the close of an era in which primary schools held a major place in our total program, let us examine both the exceedingly favorable arrangements we have enjoyed for the church's educational work and the fruit which the educational work has borne.

Freedom

Christian institutions have been able to exercise independent control of all major aspects of their educational program down through the years. Thus choice of staff and supervisors and choice of the communities and students to be served have rested with Christian bodies.

It might be said the Indian society did not give the freedom; India's need was the missions' opportunity. As the Sargent Report of 1944 says, India had not planned for meeting the educational needs of her citizens. Christian agencies were permitted, insofar as they could, to fill this social vaccum. That their efforts have fallen far short of the need is beside the point. While demonstrating Christian concern for meeting the social needs, Christians in the educational field taught and lived the gospel as well. This was not an abuse of freedom enjoyed with respect to educational activities; it was simply the church meeting the needs of people at both the mental and spiritual levels.

Such freedom as we have enjoyed in India seems extraordinary indeed when we note the lack of toleration or absence of freedom in respect to Protestant-sponsored projects in some other countries of the world. Is there any other major country in which a small minority group, partly foreign-supported and foreign-directed, would be free to carry on such basic programs as education with such little control from the majority group as in India? Although the future seems to present a changed prospect, let us be grateful for such opportunities and privileges which India has given us in the past decades.

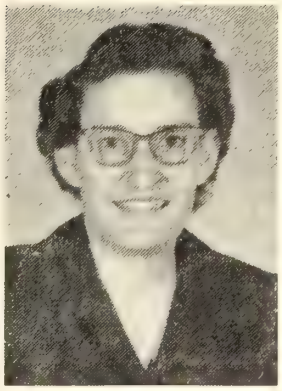
Grants-In-Aid

The government of India is becoming more alert to the needs of general education. As a result, the local governments have opened thousands of schools under direct government sponsorship. Eligible private schools have been registered and subsidized by the state. Christian educational institutions have qualified for and received grants-in-aid. In many cases, the subsidy is as much as two-thirds the total expenditure of the school.

Having accepted subsidies, the private school agencies become dependent on the state and thus lose a measure of independence because they cannot continue without the grants. If Christian schools have been pauperized it is by their own

Continued on page 27

Meet Your Missionary



Pattie Bittinger Stern

Stanley Bittinger

PATTIE was the first Christmas present that Desmond and Irene Frantz Bittinger received in Africa. The temperature was over 100° on Christmas Day 1930 when Pattie was born.

Pattie grew up in African surroundings, journeyed with her parents on evangelistic trips, was taken piggy back by her mother when she went visiting or rode in the basket of the bicycle for somewhat longer trips. Because her parents were busy church workers with numerous responsibilities she spent many of her infant hours in the care of a loyal African named Katsali. One time he risked his life for her by killing a snake with his bare feet.

Pattie was an intelligent child and a serious one. She learned to talk early and was always keenly interested in reading. As a child she could express herself equally well in both English and the Bura language of Africa.

Travel in many countries and states is one of the characteristics of Pattie's life. Because her father was an amateur historian and could surround old buildings and historical landmarks with absorbing anecdotes and observations, travel broadened her understanding of many peoples and their backgrounds. In 1938 the Bittinger family traveled through thirty-eight states telling about Africa missions and showing one of the first films to be used in the church—In the Land of the Monkey Bread Tree.

Then she lived with her parents in Elizabethtown and Philadelphia, Pa., while her father studied in the university. Then followed four delightful years at McPherson, Kansas, where her father was a professor in the college. When in junior high school the Bittingers moved to Elgin, Ill. Here Pattie graduated from high school with a fine record after which she returned to McPherson, for her college work. While there she met Irven Stern and together they made plans to serve the Lord as husband and wife. They were married in June 1950.

After graduating from McPherson College Pattie and Irven went to Bethany Biblical Seminary, where Irven continued his studies and Pattie worked. Gayle was born in November 1952, after which Pattie became a full-time mother and homemaker.

Because her home was always shifting and friends were frequently left behind, a strong family spirit developed among the members of the family so that they depended more upon one another for companionship and recreation than upon those outside the family. Mountain climbing and camping were some of the activities in which the whole family participated.

Pattie always desired to make her own way and refused to let others do for her what she could do herself, even as a child. She helped with house work, although sometimes reading did come first! After she learned typing in high school she worked in the Foreign Mission offices of the General Brotherhood Board. In spite of the fact that she sought to pay her own way, she always made a habit of remembering her church and of using some of her money to buy presents for members of the family and her friends.

Pattie grew up in the church, both literally and figuratively. When her parents spoke in Brethren churches throughout Pennsylvania, Indiana, Ohio, Illinois and Kansas, Pattie and the other children would go along. She attended many church camps and at one of these, Camp Galilee in West Virginia, in 1939 she was baptized into the church by her father. She has always taken an active part in the church, serving in many different capacities from primary teacher's assistant to pastor's wife. She is thus prepared through intimate knowledge of the workings of the church to labor with her husband in the church of Nigeria. Her wide reading, her acquaintance with church leaders and her own Bible study have all contributed to make into Pattie a person who serves her Master faithfully.

Edited by Alberta Yoder

A Miracle at York Center



The junior high Sunday-school class has been meeting in an abandoned house because of the lack of room in the church

A MIRACLE is happening before our eyes," wrote John C. Eller, the building fund director in the church newsletter. A miracle? Yes, a miracle wrought by the people of God. How were they doing it? The director continues, "Schedules are being pushed aside, telephones are ringing, typewriters are sounding in the wee hours of the nights, some are missing school and work, a whispering campaign is spreading like a prairie fire. Have you heard? Have you heard? We are going to raise the money needed for our new church." He concludes, "The contagious enthusiasm spreading among our people is evident everywhere. The way folks have set aside schedules in order to devote full attention to this great opportunity is humbling."

The completion of a successful fund drive at the York Center church did not just happen. It was truly the result of faith, prayer and sacrifice: faith that it could be done, prayer for God to show the way and sacrifice of time, ability, energy, enthusiasm and money of rededicated people to God and his kingdom.

York Center is a church located in a growing suburban community. Families are building or buying houses by the hundreds, mostly with mortgage money. The church building now in use became woefully inadequate almost before it was dedicated in 1948. As the membership grew in five years from 69 to 128, the average Sunday-school attendance jumped from 47 to 108. At the time of the election of the building finance committee on March 14 three Sunday-school classes were meeting in homes and two morning worship services were necessary.

When the committee began its work, the magnitude of the task was almost overwhelming. There were no wealthy families to ask for big gifts. Approximately 90% of the 45 families had mortgaged their lives to buy or build a home. And besides, the congregation was still in debt for the first building and the parsonage.

Investigations of the committee included the visiting of other churches that had had their own fund drives, some who had used professional fund raisers; counseling with the stewardship staff at the Elgin offices and meeting with a professional fund-raising company. After prayerful consideration the committee decided to recommend to church council the putting on of a locally directed campaign following the general over-all pattern of the professional fund raisers. This was accepted without dissenting vote.

The activities of the committee now began to move quickly. The 2,500 man hours spent by the committee in session occurred mostly in a period of about three weeks. The council and advice of Harl Russell, secretary of the Brotherhood Fund, proved invaluable.

Basically the philosophy permeating the campaign was the dedication of life. The committee came to realize all too clearly that to organize simply to raise money was to invite disaster. As an indication that money became secondary, no goal was ever announced. Instead of talk about how much the church needs, the soul-searching question was how much do I need to give to receive the greatest spiritual blessing?

The organization of the campaign was aimed at two purposes. First, to set up such organization as was needed to accomplish the purpose, and second, the involvement of a lot of people. Committees and workers, more than twenty-five per cent of



The living room of a home is the classroom for this junior group

the total membership, were organized into eight basic committees, plus twenty-two canvassers.

To help the organization move smoothly, detailed responsibilities and procedures were worked out for each person. Instruction was given on how to perform difficult tasks, such as phoning a person who had indicated he could not attend the loyalty dinner. Canvassers were given detailed instructions as to whom they were to visit and how.

The climax came when the church met for rededication and prayer at the loyalty dinner. Eighty people attended the dinner. No funds were raised at the meeting; however, there was an announcement as to what some had already committed to the fund. This meeting came closer to being a pentecostal outpouring of the Holy Spirit than any the writer has ever attended. Those who attended went away changed people.

From here on out the problem was simply a matter of the canvassers calling on the members and friends of the church to learn how much they had decided to commit to the Lord. Radiant canvassers reported again and again how warmly they were received into the homes.

At the close of the canvass the congregation was called together for a period of thanksgiving and rejoicing. Somehow, everyone seemed to sense it had happened. There had been a rededication of life. Of course, everybody was curious to know how much had been committed, but few were surprised when the announcement was made. As the chairman of the building fund committee handed over to the chairman of the building committee a commitment card which represented a total of $450 per week for a period of 150 weeks, hearts were warmed because they knew that this represented fifteen to twenty per cent of the income of many of the families.

The Brethren Discontinue Schools

Continued from page 25

choice, for the state does not give financial aid without it having been requested.

On the other hand, acceptance of government grants-in-aid have enabled Christian agencies to maintain more and better educational facilities than could have been supported otherwise. We are thankful that, by receiving government aid, more individuals in more communities have been touched with Christian influence.

Christian Leadership

A natural outgrowth of Christianity's emphasis on literacy and education should be noted. The percentage of literacy in the Christian population is above the national average. Also when we consider positions of community leadership and influence, the proportion of such positions held by Christians is higher than their proportion in the total population.

Thus the churches' program of education has paid off in preparing Christian teachers, medical staff and social workers. The church has contributed a significant service to India in preparing qualified, loyal public servants. Let us not overlook this wealth of human resources and their value for the church, for it is on such people that the church must increasingly rely for her sustenance and leadership.

Educational Work has Built Churches

Another of the fruits of the churches' educational program has been the establishment of congregations. While recognizing that education is desirable for its own sake, the church-sponsored school has frequently been instrumental in developing a school-related church. That this should happen is nothing to be ashamed of, particularly when we remember that the schools' founders and supporters held that very hope in establishing them. On the contrary, the crying need is that *all* Christian educational work should blossom into churches, or at least contribute actively to church growth and development.

So we see Christian educational work has been favored in India, both in having freedom and support from the non-Christian majority and in terms of its results as measured in individual and congregational units.

Anniversaries and Weddings

Anniversaries

Brother and Sister John Breidenbaugh celebrated their golden wedding anniversary on Jan. 9, 1955, beginning with a special service at the morning service in the Long Green Valley church. Their four children, twelve grandchildren and three great-grandchildren were present for the celebration.—Mrs. Dennis Reed, Hydes. Md.

Brother and Sister Dan Cripe and **Brother and Sister Sam Stong** of Osceola, Mo., each celebrated their fifty-fifth wedding anniversary in January—the Cripes on Jan. 19, 1955, and the Stongs on Jan. 1, 1955. A special anniversary recognition service was held for them at the Osceola church on Jan. 9, followed by a surprise basket dinner at the home of the Stongs. —Mrs. Warren Shoemaker, Osceola, Mo.

Mr. and Mrs. Osee C. Frantz celebrated their golden wedding anniversary with a family reunion and open house on the evening of Dec. 28, 1954.—Mrs. O. C. Frantz, Rocky Ford, Colo.

Mr. and Mrs. Carl McCombs celebrated their golden wedding anniversary on Dec. 31, 1954. They have two children, three grandchildren and two great-grandchildren.—Mrs. Ray Ulery, Wabash, Ind.

Mr. and Mrs. Elmer Sheets celebrated their golden wedding anniversary with open house at their home in La Junta, Colo., on Jan. 2, 1955. They were married Jan. 4, 1905.—Mrs. O. C. Frantz, Rocky Ford, Colo.

Weddings

Baker-Tuma—Richard Baker of Weyers Cave, Va., and Christine Tuma of Mt. Sidney, Va., in the Pleasant Valley church, Va., Dec. 3, 1954, by the undersigned. —Samuel H. Flora, Jr., Weyers Cave, Va.

Bowman-Fry—Berkley O. Bowman of Union Bridge, Md., and Edith V. Fry of Naperville, Ill., in the Naperville church, Ill., Dec. 28, 1954, by the undersigned. —James L. Houff, Naperville, Ill.

Brooks-Jenkins — Richard Brooks and Joretta Jenkins, both of Peoria, Ill., in the Oak Grove church, Ill., Dec. 18, 1954, by the undersigned.—M. A. Whisler, Lowpoint, Ill.

Burroughs-Snyder — Russell Burroughs of Argos, Ind., and Janice Snyder of Plymouth, Ind., in the Plymouth church, by the undersigned. — Homer Kiracofe, Plymouth, Ind.

Darling-Thomas — Derrel Darling of Paris, Ill., and Patricia Thomas of Clinton, Ill., in the First Methodist church of Clinton, Ill., by the undersigned.—Wayne L. Miller, Phoenix, Ariz.

Fitzwater-Grube — Harold L. Fitzwater and Alma Carol Grube, in the Cincinnati church, Ohio, Dec. 19, 1954, by the undersigned. — Dan Blickenstaff, Cincinnati, Ohio.

Fleming-Best — Kenneth Fleming of Weatherford, Okla., and Helen Best of Cordell, Okla., Dec. 18, 1954, by the undersigned.—L. M. Baldwin, Cordell, Okla.

Garloff-Moyer—Richard H. Garloff and Betty Moyer, both of Lebanon, Pa., at the church parsonage, Jan. 4, 1955, by the undersigned.—Carl W. Zeigler, Lebanon, Pa.

Hayes-Grasmick — Robert Hayes and Carol Jean Grasmick, both of Rocky Ford, Colo., in the Rocky Ford church, Dec. 27, 1954, by Bro. Frank E. Nies.—Mrs. O. C. Frantz, Rocky Ford, Colo.

Huber-Lauver—Harlan E. Huber and Dorothy A. Lauver, both of McPherson, Kansas, in the McPherson church, Jan. 9, 1955, by the undersigned.—Burton Metzler, McPherson, Kansas.

Johns-Mullen—Richard Allen Johns of Philadelphia, Pa., and Dorothy Mullen of Roanoke, Va., in the Hollins Road church, Roanoke, Va., Dec. 22, 1954, by J. Weldon Myers.—Betty J. Metz, Roanoke, Va.

Kehr-Anglemyer — Curtis L. Kehr of Goshen, Ind., and Doris Anglemyer of Wakarusa, Ind., in the Elkhart Valley church, Ind., Sept. 25, 1954, by the pastor, John A. McCormick.—Viola McCormick, Elkhart, Ind.

Lecrone-Leach — William Lecrone and Patricia Leach, both of Bremen, Ohio, in the Olivet church, Ohio, Jan. 2, 1955, by the undersigned.—Kenneth W. Hollinger, Thornville, Ohio.

McIntyre-Bailey — James Gaylord McIntyre and Paula Carol Bailey, both of Kokomo, Ind., in the Burlington church, Ind., Dec. 22, 1954, by the undersigned. —C. O. Brubaker, Lima, Ohio.

Musselman-Eppley—Maurice Musselman of Roann, Ind., and Miriam Eppley of Wabash, Ind., in the Central E.U.B. church in Wabash, by the brother of the bride.

Paul Eppley.—Mrs. Herman Musselman, Macy, Ind.

Ocheltree-Early—Frank Ocheltree of Mt. Sidney, Va., and Essie Early of Weyers Cave, Va., at the Pleasant Valley parsonage, Va., Nov. 26, 1954, by the undersigned.—Samuel H. Flora, Jr., Weyers Cave, Va.

Rodabaugh-Moe — Max Rodabaugh of Bluffton, Ohio, and Judith Ann Moe of Jenera, Ohio, in the Eagle Creek church, Ohio, Dec. 26, 1954, by the undersigned. —Harold W. Miller, Williamstown, Ohio.

Sandy-Stumbaugh — Donald Sandy of Elida, Ohio, and Beverely Stumbaugh of Lima, Ohio, in the Sugar Creek parsonage, Ohio, Jan. 2, 1955, by the undersigned. —C. O. Brubaker, Lima, Ohio.

Shough-Lawson—Ray Noel Shough and Alice Fannie Lawson, both of Stuart, Va., Nov. 17, 1954, in the parsonage, by the undersigned.—S. H. Flora, Stuart, Va.

Steir-Miller — Jack Steir and Gaylene Miller, both of Rocky Ford, Colo., in the Rocky Ford church, Dec. 19, 1954, by Roy E. Miller of Phoenix, Ariz., grandfather of the bride.—Mrs. O. C. Frantz, Rocky Ford, Colo.

Tawzer-Vance—J. J. Tawzer and Anna C. Vance, both of Hastings, Nebr., in the parsonage of the First Baptist church in Hastings, Nebr., by the pastor, Harry Cowless, Jan. 1, 1955.—Mrs. Ruth Davis, Hastings, Nebr.

Wininger-Gillman — Ronald Dean Wininger and Nancy Louise Gillman, both of Altoona, Pa., in the First church, Altoona, Jan. 2, 1955, by the undersigned. —S. G. Margush, Altoona, Pa.

Obituaries

Bradley, Mrs. Rose Ellen, was born Aug. 22, 1872, in North Manchester, Ind., and died Nov. 3, 1954. She attended Mt. Morris College and was a teacher in the public schools for several years. At twelve years of age, she united with the church. On Dec. 28, 1898, she was married to Henry E. Bradley. She had served the church as a Sunday-school teacher and superintendent of one of the departments and was active in the W.C.T.U. and the Gideon's auxiliary. Surviving are her husband, two daughters, one son, two grandchildren, four great-grandchildren and one sister. Services were held in the Nampa church by the pastor, the undersigned.—Galen K. Walker, Nampa, Idaho.

Connell, Rosella Gertrude, daughter of George and Tamar Keysor, was born Aug. 17, 1868, in Brooklyn, Iowa, and died Dec. 21, 1954. She was united in marriage on Dec. 20, 1888, to Lloyd Connell, who preceded her in death in 1935. To this union were born four children. She was a long-time member of the church. Surviving are one son, two daughters, seven grandchildren, ten great-grandchildren and one sister. Funeral services were conducted by her pastor, the undersigned. Interment was in the near-by cemtery. — Earl F. Deardorff, Brooklyn, Iowa.

Davis, Ruth C., wife of Paul Davis, was born in Massillon, Ohio, and died Dec. 10, 1954, at her home in Canton, Ohio. She was an active worker in the Eden church. Besides her husband she is survived by three sons, two daughters, her parents, Mr. and Mrs. Ernest Jacobs, eight sisters and six brothers. Funeral services were conducted in the Eden church by her pastor, the undersigned. Interment was in the Eden cemetery.—C. C. Louder, Canton, Ohio.

Dittman, John L., died at his home near Lititz, Pa., Nov. 12, 1954, at the age of seventy-five years. He was a member of the church for many years. Surviving are his wife, two daughters, a number of grandchildren, seven sisters and one brother. Services were in the Manheim house by the home ministers. Interment was in the Longenecker cemetery.—Susan M. Cassel, Manheim, Pa.

Feather, John M., son of Henry and Katharine Claar Feather, was born in Freedom Township, Pa., and died Dec. 19, 1954. He was married to Elenor Buttler, who preceded him in death. He was a member of the Leamersville church. Surviving are one son and one brother. Funeral services were conducted at the Hites funeral home by Bro. Carl Myers, assisted by Bro. G. Q. Showalter. Burial was in the Albright cemetery. — Rachel Claar, East Freedom, Pa.

Fraker, Dora Alice, daughter of Jacob and Etta Showalter, was born near Brooklyn, Iowa, March 1, 1892, and died Nov. 30, 1954. She united with the church at an early age. On Feb. 10, 1915, she was married to Joseph Fraker. To this union were born four sons. Besides her husband she is survived by four sons, nine grandchildren, one brother and two sisters. Funeral services were conducted by her pastor, the undersigned. Interment was in the near-by cemetery.—Earl F. Deardorff, Brooklyn, Iowa.

Grisso, Emerson Z., son of Allan and Mary Grisso, was born Aug. 24, 1882, in Clark County, Ohio, and died Nov. 12, 1954. He was married to Martha Botkin in 1903. He was a member of the church for a number of years. Surviving are four sons, two daughters, thirteen grandchildren, one sister and one brother. Funeral services were held in the New Carlisle church by the undersigned. Interment was in the New Carlisle cemetery.—Chester I. Harley, New Carlisle, Ohio.

Harrold, Blanche Remington, died Dec. 29, 1954, in Greensburg, Pa. She was married to Joseph E. Harrold. To this union were born eight children. For many years she was a member of the church and was active in the ladies' aid society. Surviving are her husband, five daughters, three sons, twenty grandchildren, twenty-five great-grandchildren, two brothers and one sister. Funeral services were conducted in the Greensburg church by her pastor, Wilfred N. Staufer. Interment was in the Hillview cemetery. — Mrs. Galen Bittner, Greensburg, Pa.

Kreps, Joseph Alfred, son of Alfred and Daisy Bell Kreps, was born May 15, 1893, at Waddams Grove, Ill., and died Nov. 18, 1954, at Jamestown, N. Dak. On June 21, 1922, he was married to Fern Glessner. To this union was born one son. At the time of his death he was serving the Carrington church as a deacon, a church trustee, president of the local men's work group, and a member of the district board of trustees. Besides his wife, he is survived by one son, one grandchild, his mother and one sister. Interment was in the Carrington cemetery, N. Dak.—Mrs. Lois Hjelseth, Carrington, N. Dak.

Lapp, John Allen, son of Abraham and Mary Lapp, was born Sept. 8, 1862, at Garden City, Mo. On Dec. 8, 1885, he was united in marriage to Lovina Neuschwanger, who preceded him in death in 1939. His second marriage was to Mrs. Ellen Conrad of Osborne, Kansas. In 1911 he and his family moved from Kansas to the First Grand Valley church community. He was a member of the church for sixty-four years. Besides his wife, he is survived by one son, one daughter, six grandchildren, fourteen great-grandchildren and one sister. The funeral services were conducted by his pastor, the undersigned, assisted by Bro. E. F. Weaver of Fruita, Colo. Burial was in the Crown Point cemetery, near Appleton, Colo.—Lewis Naylor, Grand Junction, Colo.

Malick, Naomi Ora, daughter of Jacob W. and Margaret Robertson Wolford, was born Oct. 21, 1887, near Augusta, W. Va., and died Nov. 10, 1954, in Romney, W. Va. For many years she was a member of the Tear Coat church. Surviving are her husband, four children, seven grandchildren, two brothers and two sisters. Funeral services were conducted in the Tear Coat church by the undersigned, assisted by Bro. Harley Myers. Interment was in the cemetery near the church. —O. F. Bowman, Harrisonburg, Va.

Miller, Sarah Graybill, widow of Milton Miller, died at the home of her daughter in Lititz, Pa., at the age of ninety-one years. She was a member of the White Oak congregation for many years. Surviving are one son, one daughter, seven grandchildren and a number of great-grandchildren. Services were held in the Graybill house by the undersigned. Interment was in the adjoining cemetery. — Susan M. Cassel, Manheim, Pa.

Mitchell, William Frank, died Nov. 3, 1954, in Lancaster, Pa., at the age of eighty years. Several years ago he united with the White Oak congregation. He is survived by one daughter. Services were held at the Beck funeral home in Lititz, Pa., by Brethren Jere Cassel and C. W. Gibbel. Interment was in the Methodist cemetery, Georgetown, Pa.—Susan M. Cassel, Manheim, Pa.

Oestermyer, Evelyn Irene, was born near La Porte, Ind., and died Dec. 21, 1954, at Clovis, New Mex., at the age of forty-six years. She was the mother of three children. Funeral services were conducted in the Clovis church by the undersigned, assisted by Rev. Purifoy of Portales, N. Mex. Interment was in the Clovis Memorial Garden of Memories.—X. L. Coppock, McPherson, Kansas.

Rogers, Fleta P., daughter of Harvey and Alice Barghner and widow of Charles A. Rogers, was born in McGaneyville, Va., and died Dec. 21, 1954, at her home. She was a member of the Pottstown church, Pa. Surviving are five daughters, three sons, twenty-five grandchildren and eight great-grandchildren. Funeral services were conducted by her pastor, Bro. Ralph Frey, assisted by Bro. Ralph Moyer in the Schumacher funeral home. Interment was in the Mt. Zion cemetery.—Anna Frey, Pottstown, Pa.

Roland, Frank S., a retired farmer of Flintstone, Md., died Dec. 20, 1954, at the age of ninety-five years. He is survived by five children, ten grandchildren and several great-grandchildren. Memorial services were held in the Hafer funeral home, Cumberland, Md. Burial was in the I.O.O.F. cemetery near Flintstone, Md. —John H. Buffenmyer, Flintstone, Md.

Rowe, Frances May, died at the age of seventy-four years in the Fahrney-Keedy Memorial Home near Boonsboro, Md. She was a faithful member of the church for more than fifty years. Surviving are three sisters and one brother. Services were conducted in the Minnich funeral home in Smithsburg by Bro. John E. Rowland. Interment was in the Welty church cemetery.—Esther V. McCormick, Highfield, Md.

Royer, Fannie K., widow of Charles E. Royer and daughter of Ezra M. and Ruth Bish, was born Jan. 10, 1872, in Hanover, Pa., and died Nov. 28, 1954, in Westminster, Md. At the age of twelve years she was baptized into the Meadow Branch church and was a long-time member. She helped to organize the Meadow Branch aid society and was a charter member of the Westminster church aid society. Her husband preceded her in death in 1935 and their only son died in 1918. Surviving are one brother and one sister. Funeral services were held in the Westminster church by the pastor, Harold Z. Bomberger, assisted by A. Joseph Caricofe, pastor of the Meadow Branch church. Interment was in the Meadow Branch cemetery. — Ruth H. Royer, Westminster, Md.

Royer, Maude, daughter of Isaac N. and Mary Warner Royer, was born Sept. 14, 1887, in Darke County, Ohio, and died in Dayton, Ohio, Dec. 20, 1954. She was a member of the Greenville church. Surviving are one sister. — Philip H. Lauver, Greenville, Ohio.

Rupp, Walter, son of Benjamin and Elizabeth Rupp, was born Jan. 10, 1881, in Larned, Kansas, and died Dec. 29, 1954. On Sept. 2, 1906, he was married to Anna Hornish at Defiance, Ohio. He was a member of the Beaverton church. Besides his wife, he is survived by three daughters, three sons, five grandchildren, two sisters and three brothers. Funeral services were held at the Beaverton church by the pastor, Ernest Jehnsen, and Arthur

Whisler. Interment was in the Dale cemetery.—Elma Rau, Beaverton, Mich.

Shock, Bertha, daughter of Lafayette and Sarah Wogoman, was born in Montgomery County, Ohio, Jan. 27, 1883, and died Nov. 25, 1954. She lived near Dayton, Ohio, her entire life and was a member of the Bear Creek church. In 1908 she was married to James Harvey Shock. Besides her husband, she is survived by two sons. Funeral services were conducted by the undersigned in the Bear Creek church. Burial was in the Eversole cemetery.—George W. Phillips, Dayton, Ohio.

Shock, Greely W., son of Samuel and Margaret Bookwalter Shock, was born Oct. 11, 1870, near Liberty, Ohio, and died Nov. 2, 1954, at his home near New Lebanon, Ohio. On Dec. 24, 1905, he was united in marriage to Lizzie Stoneroads. To this union were born three sons. He was a member of the Eversole church, where he served as Sunday-school teacher for many years. He was active in civic organizations and was clerk of the Johnsville-New Lebanon school board for sixteen years. Surviving are his wife, two sons, two grandchildren and one great-grandchild. Funeral services were held at the Eversole church with Bro. J. Oliver Dearing officiating. Burial was in the Trissel cemetery.—Kenneth I. Hartman, New Lebanon, Ohio.

Stuver, Mrs. Clara, daughter of David and Elizabeth Rager Constable, was born Feb. 28, 1876, in Johnstown, Pa., and died Dec., 18, 1954. Her husband, William H. Stuver, preceded her in death. She was a member of the Walnut Grove church for many years. Surviving are four sons, one daughter, eight grandchildren and six great-grandchildren. Funeral services were conducted at the John Henderson funeral home by Bro. Clyde L. Carter. Burial was in the Grandview cemetery. —Emelia Gran Strayer, Johnstown, Pa.

Teeter, Mrs. Emily, died Dec. 15, 1954, at the age of seventy-nine years. She was the widow of B. Y. S. Teeter, who had served the church in the free ministry. Surviving are five children, thirteen grandchildren and thirty-three great-grandchildren. Memorial services were held in the Glendale church, Flintstone, Md. Burial was in the Glendale cemetery. —John H. Buffenmyer, Flintstone, Md.

Thomas, Edwin A., was born June 9, 1869, in Mt. Etna, Iowa, and died Dec. 15, 1954, in Spokane, Wash. On Dec. 31, 1896, he was united in marriage to Elizabeth Rehm. To this union were born twelve children. At an early age in life, he united with the church. Besides his wife he is survived by nine children, twenty-seven grandchildren, twenty-seven great-grandchildren and two brothers. Funeral services were held in the Whitestone church by the undersigned, assisted by H. M. Rothrock. Burial was in the Loomis cemetery.—C. E. Holmes, Tonasket, Wash.

Church News

Southern California and Arizona

Covina—Our pastor participated in the ground-breaking service for the new Lynnhaven church in Phoenix, Ariz. The usual monthly fellowship dinner was held the last Sunday of December. At the November homebuilders' meeting, a report was given by a person who had spent the past eighteen months in Europe. Some of our people participated in the union Thanksgiving service. Since our last report consecration services have been conducted for several babies. At the December homebuilders' meeting, Sister Shisler, missionary on furlough from Africa, was our guest speaker. On Dec. 19 a Christmas program was presented at the morning service by the children. In the evening the adults gave a cantata. Since our last report two have been baptized into our church fellowship.—Mrs. S. W. Funk, Covina, Calif.

Glendora—Professor Ralph Travis of La Verne College gave an organ recital as part of the dedicatory service for the new organ. Our church was host to district conference with Bro. W. Harold Row as guest speaker. Our Sunday evening programs are in charge of a special program committee and feature guest speakers, films and local ministers. The women of our church participated in the World Community Day service, which was held in the Nazarene church. Mrs. Walter Meyers was guest speaker for our family night program. Two babies and their parents were dedicated at a special service in November. The union Thanksgiving service was held in our church. The young people have purchased a movie projector and are paying for it by the offerings received following the showing of films. On family night, Dec. 5, the filmstrip, Unto These My Brethren, was shown. On Dec. 12 Bro. Harrison Frantz was guest speaker in our church. The junior and adult choirs, under the direction of Elias Brightbill, presented Christmas music. The children's annual Christmas program was presented in the evening of Dec. 18, with a white gift offering as part of the program.—Mrs. George L. Ford, San Dimas, Calif.

Long Beach — Following the morning service on Oct. 10, a reception was held in the fellowship hall for our new associate pastor, Frank Howell, and his family. For six consecutive Sunday evenings, our pastor, Bob Richards, showed pictures taken on his goodwill tour for the State Department. Cottage prayer meetings continue each week. Our church was host to the union Thanksgiving service in our community. The women's work and the men's brotherhood gave an all-church family Christmas party. On Sunday evening the Long Beach City College choir gave a concert of sacred music. Recent guest speakers have been Dan Long of LaVerne at a morning worship service; George Cain of the Western Airlines presenting color film at the men's brotherhood meeting; and at the women's meetings Mrs. Frances Park speaking on Braille; Alice Brubaker and Lucile Heckman. The sanctuary choir gave an evening of Christmas songs and corols with the narration of the Scriptures by Bro. Howell, and pageantry by the high school department. The men's chorus also assisted in the program. During the church year there were received into our fellowship twenty-seven by baptism and twenty-two by letter. Jack Brennecke, a student minister at La Verne College, was ordained to the ministry recently and he preached his first sermon that evening. The following deacons have been installed: Kenny and Esther Cool, Park and Coral Freeman and Victor and Jane Payne. On Jan. 9 our worship service was televised on Great Churches of the Golden West. A school of missions was held during January and February with Lynn Blickenstaff, Clarence and Lucile Heckman, Elsie Ferris and our pastor, Robert Richards, as speakers.—Mrs. Homer E. Fike, Long Beach, Calif.

Colorado

Rocky Ford—We have received one new member into our church by baptism. On Dec. 2 the McPherson College male quintet gave a musical program. Sister Sara Shisler was with us on Dec. 3 and Brother and Sister Clarence Heckman were with us on Dec. 8. They are home on furlough from the Africa mission field and gave reports of their work. The Heckmans also showed pictures of the mission and displayed articles from Africa. Our Sunday-school children and the adult choir presented Christmas programs. We participated in the union New Year's service which was held in the Church of God.—Mrs. O. C. Frantz, Rocky Ford, Colo.

Middle Iowa

Cedar Rapids—Robert Eppel, a teacher in one of our local schools, was guest speaker for our father and son banquet in November. Fourteen of our women attended the sectional women's work meeting at the Cedar church. We have enjoyed two family night potluck suppers recently. On Nov. 21 and again on Nov. 28 Brother and Sister Burriss held open house at the church parsonage. At the December meeting of our women's work group, the guest speaker was a young lady from Palestine who attends Coe College. We have used the films, All For Him and Rim of the Wheel. A consecration service was held Dec. 19 for eight babies. Some of the Sunday-school classes went caroling and took fruit and cookies to the shutins. We have collected clothing and grease for relief.—Mrs. Violet M. Snyder, Cedar Rapids, Iowa.

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BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Northern Iowa, Minnesota and South Dakota

Union Ridge—The first of September Bro. James Parks and his family began joint pastoral work in our church and the Greene church. We have Bible study every two weeks on Sunday evening and once each month we have a community night program and fellowship. The men of the church and community harvested the corn and beans from the farm. Our Christmas program was given by the children's department and young people and was followed by a fellowship hour. The McPherson College string quartet presented a program at the school in December. — Mrs. John Burn, Hampton, Iowa.

Southern Iowa

Mt. Etna—Since our last report six have been added to our membership by baptism and two by letter. Bro. William Gahm began his pastoral duties in our church the beginning of September. The Gahms recently held open house at the parsonage. Brother and Sister L. A. Walker retired to their farm near Adel, Iowa, last April, but Bro. Walker continued to be in charge of our services until Bro. Gahm began his work. Instead of a gift exchange at Christmas time, money was given for the seeds-of-hope project. We were represented at the district conference by Stanley Evans and Mrs. Anda Johnston. Revival services were conducted by Bro. Harley Yates. The meeting was closed with a basket dinner on Dec. 5 and a love feast service on Dec. 6. The McPherson freshman male quartet assisted with the services on Dec. 4 and 5.

The children presented a Christmas program on Dec. 22.—Miss Doris Gossard, Mt. Etna, Iowa.

Northwestern Kansas

North Solomon—Our congregation celebrated the seventy-fifth anniversary of the organization of the church with a homecoming and with Bro. Lewis Naylor, former pastor, as guest speaker. Our church participated in the North Solomon Valley Association annual revival meeting and vacation Bible school. We were host church for the district meeting. Bro. D. W. Bittinger and the ladies' quartet from McPherson College were with us the week end of Dec. 4. On Dec. 29 we had a potluck supper and a program at the church. Brother and Sister Hubert Hahn presented the church with a pulpit in memory of Brother and Sister A. S. Merkey. The children of the Sunday school gave a Christmas program.—Mrs. Macy Moyer, Portis, Kansas.

Southeastern Kansas

Galesburg — The ladies' aid group mended clothing for relief and completed a quilt. During the summer the young people held a Bible contest on Sunday nights. At council meeting Bro. Quincy Reed was elected elder. Bro. Snyder was our district meeting delegate. Slides have been shown on Japan and Korea. One person has been baptized and two received by letter into our church. Our church has exchanged programs with the Parsons church. Our Christmas program was presented on Dec. 12. The offering and money from cards sold by the young people was sent to the Navajo Indian mission. We are planning to have a 75% Messenger Club. — Mrs. Henry Snyder, Parsons, Kansas.

Southwestern Kansas

Salem—Bro. H. C. Lehman was elected elder at our fall business meeting. Fred Beck and Bro. Lehman were district meeting delegates. Dick Burger of Udell, Iowa, conducted our revival meeting. Four have recently been received into our church by letter. The children in the primary department prepared washcloth packets for children in Germany. They also gave their Christmas program on Dec. 19. The white gift offering was given to the Broadacres, the county home, and a worship service was held there. The women have been making bandages, dressings and gowns. They were also represented at the regional conference at McPherson.—Mrs. J. M. Carney, Nickerson, Kansas.

Northern Illinois and Wisconsin

Lena—Our Sisters of Service sponsored a family night supper with Brother and Sister Don Snider and their family as guests for the evening. Bro. Snider talked on their work with Brethren Service in Europe. Our church co-operated

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No. 59. Wanted: A high school teacher for a Christian school. For more details on qualifications write: G. E. Drushal, Lost Creek, Ky.

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in the men and missions program. The men of the five churches purchased a lathe for George Mason, an agricultural missionary in India. The women of our church contributed to the Bethany Hospital sale. Our church participated in the World Community Day program. On Nov. 14 we observed our harvest and home-coming service. Brethren David Ockerman, John Heckman and W. Harold Row were guest speakers for the day. New Brethren Hymnals and new choir robes were dedicated at the morning service. Some of our group attended the district children's workers conference at Sterling. On Dec. 1 we had our regular council with Elder Paul Haworth in charge. The young adults class sponsored the play, The Fragrance of Myrrh, on the evening of Dec. 19. The children's Christmas program was given on Thursday evening, Dec. 23 and was followed by a fellowship hour. We have a 75% Messenger Club.—Clara Sandrock, Lena, Ill.

Southern Illinois

La Motte Prairie—We met in council on Dec. 1 with our elder, Farrel Culler, in charge. Work has begun on the addition to our church parsonage. We participated in the union Thanksgiving services. Since our last report Sisters Turner and Beery from La Place and Brother and Sister Hendricks have been with us. Sister Clara Myers, missionary to Africa, gave a talk one evening. We are in the 100% Messenger Club this year. Our aid sends the Messenger to a few families. The aid group made and sent a comforter to the home in Girard. Our church contributed to the March of Dimes.—Florence Seymour, Palestine, Ill.

Middle Indiana

Roann — Home-coming was observed with Bro. Joel Thompson as guest speaker for the morning service. A former pastor of our church, Bro. William Eberly, delivered the afternoon message. The church met in quarterly council on Dec. 9, with Elder E. Paul Weaver in charge. The church voted to have Brother Joel Thompson to be with us as full-time pastor beginning the first of June. Bro. Thompson is now serving as part-time pastor while attending Manchester College. Bro. Samuel Harley and Bro. Arthur Morris were in charge of ordaining Bro. Paul Hoffman to the ministry and licensing Bro. John Hoffman. The aid is making sheets, pillowcases and gowns for the district project. We met at the church on New Year's Eve for fellowship, praise and a worship service.—Mrs. Myrtie Swihart Mishler, Roann, Ind.

Northern Indiana

Goshen City—Two junior clubs, one for girls and one for boys, were organized last fall. The clubs meet on Wednesday evening while the parents are in choir practice or a prayer group. Bro. Homer Kiracofe, pastor at Plymouth, Ind., held a week of evangelistic meetings in our church. During the past year forty-one new members were added to our church—thirty by baptism and eleven by letter. Beginning in November one each available Sunday evening our pastor, Bro. Clarence Fike, leads us in a study of the life of Christ as outlined by Bro. A. C. Wieand. The children presented their Christmas program Sunday evening, Dec. 19. Sunday evenings during January were devoted to a study of mission work in India. Miss Anna Warstler, who recently returned from India, was with us for the first evening.—Mrs. Lewis Dixon, Goshen, Ind.

South Bend, First—On the evening of Nov. 14 we had as our guest, Miss Marion Wylie, an exchange teacher from Vancouver, British Columbia. She showed colored slides of her travels across the United States. On Saturday, Nov. 20, the district ministers and their wives met at our church for a morning and afternoon

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session. Several babies were dedicated at the morning service on Nov. 21 and Dec. 19. Our white gift Christmas offering was sent to help with the work at the Castañer, Puerto Rico, project. Since our last report one has been received into the church by baptism. On the first of January our pastor and his wife, Brother and Sister Harper S. Will, left for Florida and Puerto Rico on a three-month leave-of-absence. During their absence David J. Wieand of Lombard, Ill., William M. Beahm of Villa Park, Ill., and Floyd E. Mallott of Chicago, Ill., are bringing us the Sunday morning messages.—Lucile V. Sanders, South Bend, Ind.

Southern Indiana

Four Mile—Bro. A. Wayne Carr conducted a finance workshop in our church for the churches in our area. Some of our young people attended the youth conference at Anderson, Ind. Our church held a reception for our new pastor, Bro. John E. Smeltzer, and his wife. Bro. J. Calvin Bright conducted installation service for Brother and Sister Smeltzer. Four new members were received by letter into our church fellowship. Several persons from our congregation attended the area children's workers' conference at Anderson. Our women's work group is working on the district project which consists of making layettes for babies in Austria. Recently Bro. Dan Miller brought the morning message and in the evening the young people showed the film, The Greatest Gift.—Alice Brower, Liberty, Ind.

Lafayette—We had a farewell party for our former pastor, Bro. Keneth Hartman, and his family. An installation service and reception was held for our new pastor, Bro. Emory C. Smith, and his wife. Bro. A. Wayne Carr officiated at the installation service and the young people were in charge of the reception. Our communion service was held on Nov. 7. We are having family night one Sunday evening each month. Part of the women's work project has been to prepare clothing for relief. Several large boxes of clothing and some grease was contributed to the Lafayette relief drive which was sponsored by the County Council of Church Women. The church also participated in the friendship packet project. An area meeting was held in our church with Dessie Miller and Edward Ziegler as guest speakers. On Dec. 19 we had a candlelight and Christmas carol service with the adult choir and the children participating. — Ruth V. Stong, Lafayette, Ind.

Pyrmont—At our annual Thanksgiving service Bro. Emory C. Smith of Lafayette was guest speaker. The men's work group furnished the turkey for the dinner at the noon hour. The primary department gave a Christmas program during the Sunday-school hour. Several members have been received into our church. At our council meeting it was voted to support a full-time pastor instead of one jointly with the Rossville congregation as we have done in the past. On Sunday evening, Dec. 26, preceding the farewell sermon by Bro. A. Wayne Carr, a fellowship meal was held in the church basement. The annual union watch night service was held in our church. At the present time Bro. Ben D. Hirt of Monticello, Ind., is preaching for us. — Ruth Houmard, Lafayette, Ind.

Rossville—During the absence of our pastor, Bro. A. Wayne Carr, services were conducted by Bro. Dale Gibbony of the Fairview church and by Bro. John Root of Lafayette. Several of our women made friendship packets which were sent to New Windsor for overseas relief. Our group was represented at the area meeting on Nov. 23 in the Lafayette church. Guest speakers for this meeting were Bro. Edward K. Ziegler and Dessie Miller. One Sunday evening six persons were received into our church by baptism and one by former baptism. Family night was held at the church on Nov. 30 with a basket supper honoring our oldest member, Bro. Isaac Gochenour, who had just passed his ninety-third birthday. At our quarterly council on Dec. 10, we decided to have a full-time pastor beginning the first of September 1955. In the evening of Dec. 19, the church community choir, composed of singers from six congregations, presented the Christmas cantata, The Music of Bethlehem, at the school gymnasium. Our children gave a program at the morning service on Dec. 19 at which the white gift offering was received and dedicated. Our school of missions was held on Sunday nights during the month of January with classes for all age groups. —Mrs. Harry Gochenour, Mulberry, Ind.

Northeastern Ohio

Paradise—Bro. Million was in charge of council meeting. Church and Sunday-school officers were elected for the new year. Bro. Million will continue as our elder. Revival services were held with Bro. C. E. Davis of Elgin, Ill., as evangelist. Fifteen were received by baptism and one by letter into our church fellowship. Our communion was held on Nov. 14, with Bro. Arthur Hess in charge. The ladies' aid canned peaches for relief. The women have made children's garments for relief and bed covers for a family that lost its home through fire. They are now making children's gowns for Africa missions and also comforters and quilts. The subdistrict father and son banquet was held in our church.—Mrs. C. William King, Wooster, Ohio.

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Church of the Brethren
Gospel MESSENGER
FEBRUARY 19, 1955

Man of Peace



Gendreau

MASSASOIT, whose statue appears in Plymouth, Massachusetts, was the chief of the Wampanoag Indians. In 1621 he signed a treaty of peace with the white men, a treaty that was unbroken for fifty-four years. It is appropriate that this memorial to an original American who was a man of peace should stand near the site of the landing of the Mayflower. If more colonists had shared the ideals of Roger Williams, John Eliot and William Penn, perhaps many more Indian leaders would have been as devoted to peace as was Massasoit; and some chapters of American history would have made more inspiring reading than they do now. The Indian who holds a peace pipe appears to have much more human dignity than the one who brandishes a tomahawk. Which symbol is appropriate for our leaders today? Which one marks the man of peace?

Gospel Messenger

"Thy Kingdom Come"

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Volume 104 **Number 8**

In This Number . . .

Editorial—
Man of Peace 1
A Place for Negatives 5
Preaching, Teaching and Reaching ... 5
The General Forum—
Foreign Missions Today. V. F. Schwalm 3
Summons at Midnight. D. T. Niles 6
In Remembrance (verse).
Mary E. Brougher 7
A Pearl of Great Price. Kirby Page .. 9
Keep America Free From Military Regimentation. E. Paul Weaver 10
A Room Apart (verse). Ida Watts Burns 11
The Family Counselor 12
"Science Has Proved . . ."
William J. Tinkle 13
"That Old-time Religion."
J. Willard Agee 14
Reviews of Recent Books 15
News—
Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 28
Brethren Service—
Your Service Outreach . . . Through Sharing. Ora Huston 20
At Home and Abroad 21
Refugee Resettlement Notes 21
The Local Church—
Tools for Temperance. James Renz 22
Experiences With Color.
D. Eugene Lichty 23
Our Mission Work—
Agriculture Extension. Rolland Flory . 24
Toward the Free Ministry.
Benton Rhoades 24
With the Shivelys in India 25
Home Mission Briefs 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Supreme Authority

In appreciation of J. H. Clawson's tribute to Pietistic faith as a mighty force, in the Messenger for Jan. 22, may I add that for thousands of our people the New Testament expressions which he names have become the channel through which we affirm and reaffirm, declare and redeclare, commit and recommit our loyalty to the supreme authority of Jesus Christ in all things spiritual, because "God hath spoken unto us by his Son" (Heb. 1:1-2). The suffering that follows where deviations from these New Testament expressions are proposed bears evidence that the genius of Brethren faith buries all its roots in the statement that God has spoken to mankind in this generation by his Son.

Alexander Mack and his Bible students accepted this truth by their agreement to let "all things whatsoever Jesus commanded" form the pattern for a strictly New Testament church.

The messages of Billy Graham vibrate with convictions that agree with this Hebrews statement and the response of the multitudes shows the welcome in hearts today for a divine directive in their lives. Kirby Page devoted several sessions at Anderson last summer to remind us that "God is as good as Jesus," an effort plainly directed toward the truth that "God hath spoken unto us by his Son."

Our relief work has lifted the name of the Church of the Brethren to the attention of a world that is waiting to hear us state the genius of our faith, which is that God hath spoken to this generation by his Son who said: "My doctrine is not mine but his that sent me" (John 7:16). "The words that I speak are not mine but the Father's that dwelleth in me" (John 14:10). "The words that I speak they are spirit and they are life" (John 6:63). "The words that I speak shall judge him in the last day" (John 12:48). In John 17:6 he commended his eleven to his father with these words: "They have kept thy word."

Our effort to divide these words of the Father, spoken by Christ, into essential or nonessential, relevant or irrelevant, is really a disciples' mutiny against our Master for he said, "Why call ye me master and Lord and do not the things that I say?" Bro. C. C. Ellis said, "Every human life needs a master and a savior." In truth he is not our Master if we divide his words to suit our convenience or our Savior if we delete his commands to agree with our personal preference. "For the end of the commandment is love out of a pure heart, a good conscience and faith unfeigned" (1 Tim. 1:5). The New Testament disciplines through which these graces are achieved are authenticated in the words through which "God hath spoken unto us by his Son."

Is your relationship to the Lord described in John 12:44-50—Jesus' farewell words to the Jewish nation—or in 1 Tim. 1:5? This question is serious because "God hath spoken to us by his Son."—Galen Barkdoll, Copemish, Mich.

A Laymen's Movement

I liked what Bro. John H. Clawson, Robinson, Pa., says about the Brethren movement in Messenger for Jan. 22. The Pietistic movement was essentially a laymen's movement and I am quite committed to the idea of the "priesthood of the believers" as opposed to ecclesiastic direction of faith.

The letter in the same Messenger, "Will They Be Free to Speak?" has more than passing merit. This problem is being discussed by men of rank in government as well as the church. Truly God's people must be "wise as serpents and harmless as doves."—R. F. Porte, Warsaw, Ind.

Give God Credit for Healing

I want to commend you for publishing an article on divine healing. It is time we were giving God and not men the credit for healing.

It is time we were preaching all of the great commission of Christ mentioned in Luke 16: 18. I hope the day comes when we make the laying on of hands part of our church services.

Isn't this also witnessing to others to see someone made whole in body? God can do what man cannot. If he is the same today as he was in Bible times then why shouldn't he have the same desire and compassion to heal our bodies and minds now?

Some do not recover as soon as they would like because there may be unbelief in their hearts or perhaps God wants them to become more humble, more dependent on him, more willing to serve him. He can give us strength and increase our faith if we but lean on him.—Mrs. Snyder, Parsons, Kansas.



Fujihira from Monkmeyer

A rising nationalism, a desire to share in the good things of the earth, pride in ancient native culture and revival of old religions — all these have helped to create a climate not too favorable to mission work by foreigners

V. F. Schwalm

FOREIGN MISSIONS TODAY

THROUGHOUT the long history of the Christian church there have been several great waves of missionary interest: the apostolic period, the period of the missionary monks, the period following the Methodist revival movement. The last of these flowered into what has come to be known as the modern missionary movement. Beginning about 1795, this movement produced some of our great missionary heroes such as Wiliam Carey, Robert Moffat, Adoniram Judson, David Livingstone and others, and it carried the gospel to India, to China, to Burma, to the East Indies, to New Zealand and to much of Africa.

This movement did not strike the Church of the Brethren until about a hundred years later when Wilbur Stover awakened the church by his enthusiasm and persistent insistence that missions was the great first work of the church. Bro. Stover and his wife and Sister Bertha Ryan went out in 1894 and opened the India field. The Frank Crumpackers and others opened the China field in 1908. H. Stover Kulp and Albert Helser pioneered in Africa in 1922, and Ecuador has been opened within the last decade by the Benton Rhoadeses and others. During the half century following Wilbur Stover, missions were a top priority in the church. With what bated breath and wide-open eyes we listened to the stories of such early missionaries as Wilbur Stover, S. N. McCann, the Adam Ebeys, the Frank Crumpackers, Ida Shumaker and others!

It is interesting to contemplate what motives led these venturesome souls in those earlier days to brave the uncertainties of strange lands, to live their whole lives away from their friends. The answer is not far to seek. They believed that men were lost without Christ and that it was the duty of Christians to carry the gospel of salvation and hope to those who knew him not. Any failure on our part to do that would be chalked up against us. With Spurgeon, they felt that, whether the heathen

President, Manchester College, and chairman of Foreign Mission Commission, General Brotherhood Board

peoples were lost without Christ or not, we might be if we did not do our duty toward them.

Early missionaries may have thought of their task as a simple telling of the gospel story to primitive peoples. But soon it was evident that the task was complex. Soon we were in educational work, in medical work, in agricultural work and various other lines which seemed to contribute to the success of the missionary enterprise. In fact, at times there has been criticism lest missionaries forget their major purpose of evangelism as they engage in these functions which seemed to some as more or less secular activities. In fact, at times it seemed to some home peoples and the peoples of foreign lands that we were more interested in transmitting our culture and material civilization to backward peoples than we were in carrying the gospel to them.

While there was some resistance to the earliest modern missionaries in some Oriental lands, they were later welcomed in many places for the service they rendered the people by way of famine relief, educational opportunity, nursing and medical service, agricultural and mechanical help. The sacrificial service of missionaries like Schweitzer and hundreds of others is well known around the world.

But the climate of the world has changed. We have had two colossal world Wars, in which the so-called Christian nations of the West were active participants if not leaders. It is not difficult to see that the East would say that if this is what happens in Christian nations we want none of it.

Then these self-same wars have awakened a keen sense of nationalism among the peoples of the East. Each nation wants to be free and independent of foreign control. They no longer want to be peoples subject to Western imperialism. So they have arisen in India, in Iran, in Egypt, in North Africa, in Indonesia, in Tunisia against their imperial masters—seeking independence.

Closely related to all this is the desire of backward peoples to share in some of the good things of the earth for their people. Frank Lauback's famous picture of upreaching hands everywhere around the world—hands that want food, clothing, homes, education is familiar. This world-wide revolution among all the backward peoples of the world threatens the complete breakdown of all Western imperialism and makes foreign mission work difficult almost everywhere and impossible in some areas.

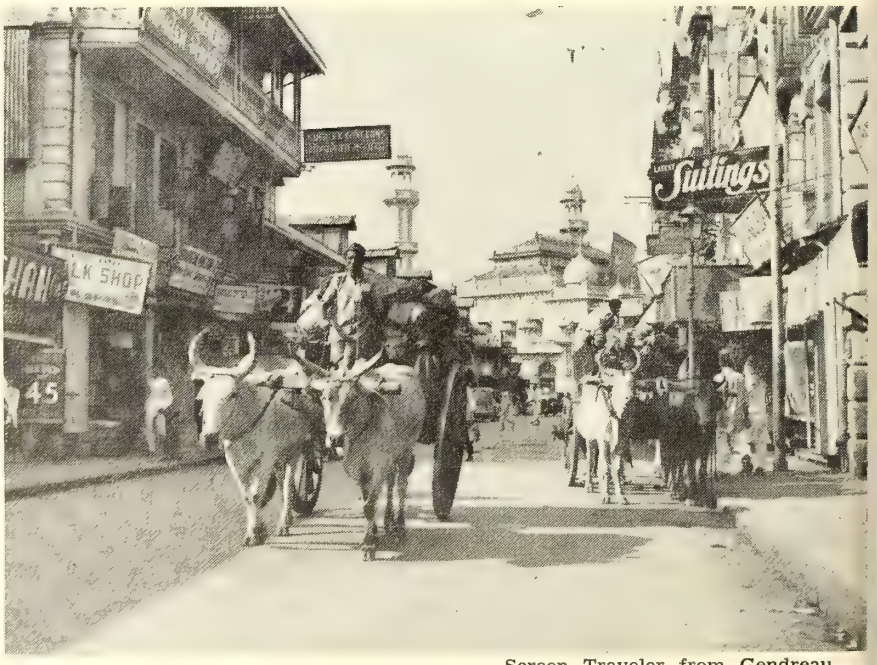
The collapse of China into the hands of Communists has put an end to foreign missions in that country, though there is direct evidence that the Christian program is going forward through native Christians.

In India, the oldest existing Brethren mission field, our missionaries have done heroic work in education, medical work and agriculture, in famine relief and, of course, in evangelism. For many years our missionaries were most welcome in India, and were highly respected by Indian leaders.

Since India has won her independence from Great Britain a strong spirit of nationalism has developed there also. They seem to take great pride in their ancient culture and there is a revival of some of their ancient religions. Moreover, there has been a sharp clash on foreign policy between the Indian government and the United States in relation to Pakistan and China. The military alliance between the U. S. and Pakistan has awakened fear and great resentment in India. There seems to be not a universal, but a rather widespread antiforeign feeling and especially an anti-American feeling.

Earlier in India there were sections where there were no primary schools. Brethren missions established many such schools and operated many of

Continued on page 14



Screen Traveler from Gendreau

Bullock carts transport produce through a native-quarter street in downtown Bombay; in the background can be seen the Blue Mosque, a principal Mohammedan place of worship in the city

EDITORIAL

A Place for Negatives

IT IS fortunate for editors that readers do not remember editorials—at least for more than a few weeks. Otherwise, we might be called to account more often for our inconsistencies.

Some time ago we made a plea "for a positive gospel." We urged Christians to strike the affirmative note. We held to the need for accentuating the positive and we believed the good news about a good God to be affirmative. He has not abdicated his rule nor abandoned his world.

But for the same reasons that our faith is positive, we Christians ought to be best equipped to face up to negatives. Preaching a positive gospel never means that we underestimate the power of evil. There are plenty of negatives to reckon with, whether you look at the human animal or at the world around you.

Too often the positive-thinking person seeks out some air-conditioned bomb shelter from which he can raise his periscope and survey the world out-side. But an affirmative Christian dare not seek only his own salvation while ignoring the harsh realities of greed and injustice, the incessant struggles for power, and the anxieties burning within wars cold and hot. He cannot close his eyes to the cruelties imposed by our prejudices, the falsities of our pretences, the shallow shams of virtue that make even the best men hypocrites.

You cannot escape the big negatives of the world by digging into your own special burrow. The negatives are within us and we take them wherever we go. This fact used to be recognized under the term of "original sin" but our evasive generation dislikes so deadly a designation. Whatever you call it, evil is evil and the Christian faith has always been ready to face it.

Many of the Old Testament prophets accentuated the negative—through sharp and picturesque figures of speech and through acid comments on their contemporary scene. But you do not need to be a prophet or the son of one to look squarely and honestly at yourself and to admit that the imposing thing of pride and selfishness that you see in the mirror is anything but lovely to look at. Hold a mirror up to the world and the same disagreeable images are multiplied a thousandfold.

Yet the gospel of Christ is positive because there is another image in the mirror, an image of God himself. The same ancient accounts that pay their respects to original sin also remind us that we are made in the image of God. We have a capacity to change, we have an alternative for our wills to choose, we have a potential that can be cultivated, coaxed and converted into something that might faintly resemble a child of God. If you can face up to original sin for what it is, there is hope that you can see the grace of God for what it is—a hand extended from the cross of Christ and reaching down to the lowest depths where it can take hold and lift. Thank God for a gospel that never ignores the worst negatives but confronts them in order to overcome them.

This is our confidence, not that our pictures of human depravity can somehow be glossed over, but that the loving grace of Jesus Christ has already been at work renewing men and remaking society. His cross is a fact of our times as well as his own. His victory can overcome our defeats.—K.M.

Preaching, Teaching, and Reaching

MANY of our churches plan regular preaching missions. These provide an excellent opportunity to proclaim the good news of the Christian gospel, but sometimes we think that those who benefit most are the guest preachers and the faithful among the already loyal church members.

A better plan, if carried through consistently, is to have a teaching mission. It is better because it enlists church school teachers and many other lay leaders along with guest speakers. It recognizes the fundamental importance of teaching—something that begins long before a scheduled mission and should last long after.

But now the Evangelical Lutheran Church has launched an evangelism plan of "preaching-teaching-reaching" missions. The reachers are volunteer lay workers who invite neighbors to the nightly worship services in their church. According to early reports from the campaign "each one reached one" in the 1954 effort. More than 18,000 lay workers were able to reach a few more than 18,000 other persons and bring them into a new relationship to the church. Around 8,500 became new members, 2,500 enrolled in membership classes; the rest were children who were added to Sunday-school classes.

This looks like the kind of evangelism that could transform every one of our churches. The important thing is the army of lay workers, the "reachers" who witness by ringing doorbells and talking to their neighbors.

You need not wait for such a campaign to be organized in your church, however, to become a "reacher" for Christ. Why not begin this week? —K.M.

Summons at Midnight

The Christian's task is not only going out to seek those who are lost; it is being ready to give "bread" to those who come knocking at the door of the church.

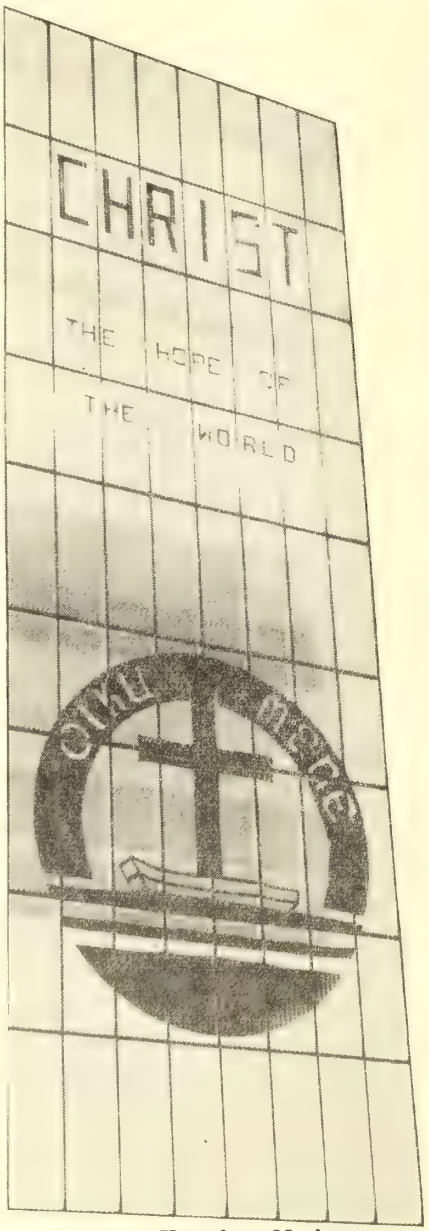
D. T. Niles

IT IS midnight in the parable. It is also midnight in the world today. The night is so deep that everything has become just an object to be avoided, an obstacle in the dark against which men must take care not to bump. Certainly there are those who are blaring out guidance; but the guidance offered is so confusing that wisdom seems to lie in not accepting any of it. The hour of midnight is the hour when all cows are black, and he is a good prophet who simply tells men what not to do.

Besides, at midnight every color loses its distinctiveness and becomes merely a dirty shade of gray. There is today so much disappointment and disillusion, so much frustration and bewilderment, that cynicism and despair have taken possession of many men's souls. Nothing seems to matter, not in the dark. Honesty, chastity, sobriety, courtesy—these deal with distinctions in human behavior which tend to become irrelevant when it is a long midnight. Men at midnight listen easily only to those who speak about the tragedy of life.

Also, at midnight, nobody expects anything to happen. It is the hour when no-happening is good news. How anxiously, in whatever part of the world we live, we read our newspapers and as we put them down heave a sigh of relief. Nothing has happened! Everywhere the unresolved problems continue to stand on end and nowhere have they toppled over into violent activity or event. So midnight drags on with our ears strained in the hope that they will hear no sound.

But as in the parable, so in our day the tense silence of midnight is disturbed by the sound of a knock. It is the door of the church on which somebody is knocking. That is still the one familiar landmark to which the traveler at midnight comes. How bitterly men and women speak about their disappointment with the church. They may be right or wrong, but at least in this their attitude is significant, that they feel that the church should not have disappointed them. It is the one house which stands where it has always stood, the house to which the man traveling at midnight either comes or refuses to come. Many decide not to come. Some, however, come and knock. And those who decide not to come are still preoccupied with the church which they have rejected.



Hays from Monkmeyer

But is it only individuals who knock at the door of the church? We do not sufficiently realize that the evangelistic situation is again and again that of being surrounded and sought after and questioned. There are those who are knocking at the door of the church—and they are not merely the hungry, the homeless, the refugee, the displaced person, the outcast. There are at the church's door also every type of community — nations, races, classes, political groupings — knocking for different reasons. Some ask for bread. Others simply ask what kind of people live in this house in which a light shines at midnight. Still

Superintendent of the Methodist Church in Ceylon

others come just to shake their fists in the faces of those who keep a light burning but have no bread.

For it is true that so often there is no bread in the house. The church is expecting no callers and has laid in no supplies. With what bread it had it has just managed to feed its own children. It has sufficient obedience not to put out the light in the window, but it does not have sufficient expectancy to believe that anybody will come.

Unfortunately, however, there is also the other fact—that so many members of the church get worried when the church tries to prepare to welcome all callers. A year ago the Ceylon government lifted its subsidy on rice, and the political parties of the left declared a day's *hartal* in protest, a day's general stoppage of work. Some hooliganism broke out and the government used force to quell the disturbances. It was the kind of situation in which most people were concerned with what was policy and expediency, and where the common mass of people felt helpless to think or speak in terms of what was right or wrong. Their silence and helplessness knocked at the door of the church. The Methodist Church in Ceylon heard the knock, woke up and spoke to the situation in the name of Jesus Christ. Immediately the question was raised, "Should not the church have kept quiet? After all, it is midnight, and nothing that the church says or does will make any difference!"

More Than Personal

It is true, isn't it? That there are those who bear the name of Jesus Christ who want the church not to answer any call but the call of private personal need or the call for salvation after death. "God so loved the world that he gave his Son." So the task of the church is to proclaim God's Son as the hope of the world. This means that Jesus is the hope of men in all the complexities of their relationships to one another, and that Jesus is the hope also of the church precisely when the church is engaged in setting forth Jesus as the hope of the world.

Evangelism means that the Christian community, by all that it does and says and is, brings to bear the truths of the gospel on the torments of the world. it means that thus the pressure of the gospel upon the world is maintained, so that the solution to every human problem—whether it be the problem of war-torn Korea or the problem of a widowed mother who does not have the wherewithal to feed her children—may be worked out under that pressure by those whose responsibility it is to work it out. It is a question wrongly put when it is asked, "What is the Christian solution which the church can offer to this or that problem?" For the task of the church is not to offer Christian solutions to specific problems, but to incarnate the Word in every human situation. The result of such evangelism may be that the Word is crucified, but Jesus "must go to Jerusalem and suffer many things and be killed and on the third day be raised." Pilate had no power to prevent the resurrection. The hope of the world is Jesus whom the world has the power to crucify.

When the church ceases to be concerned with the world, then it ceases to hear God speak to it; for God's conversation with the church is a conversation about the world, and the church must be willing to converse about the world if it is to converse with God. It is the world which is the direct object of God's action. He made it. He loved it. He saved it. He will judge it through Jesus Christ. Indeed, a church that is disobedient to

IN REMEMBRANCE

MARY E. BROUGHER

The Lord God bows his head in grief.
"Is this the world that I have made?
Are these the men for whom I sent
My only Son, their sins to trade?

So many weary years I've watched
My erring children go their way—
Their selfish way of hate and greed.
Is there no hope for man this day?"

Then, faint as from a distance far,
A sound is heard, so pure and true,
An earthly hymn of peace and joy,
A song of souls revived anew.

The Lord God lifts his drooping head;
His glowing eyes pierce through the gloom.
He sees below a small white church,
An open door, a lighted room.

Within the room the pews are full
Of worshipers whose heads are bent
O'er hands which hold the broken bread,
As humble hearts of sin repent.

A reverent voice is heard to speak:
"My brethren, heed thy Master's call.
This is his body and his blood,
Which he so freely shed for all."

The Lord God wipes away a tear.
"These things they do in love for me.
Where two or three come in my name,
There, close to them, I'll ever be.

I'll still have hope for all mankind
When, in a world of strife and sin,
There are yet those who, at my knock,
Throw wide the door, and let me in."

The above poem is dedicated to the Tire Hill Church of the Brethren



Ewing Galloway

It is the world which is the direct object of God's action, and the church that is disobedient to its commission to go to the world becomes a menace to the world itself

its commission to go to the world becomes a menace to the world itself. Disobedient Jonah was the cause of the storm that overtook that ship on its normal trading voyage and those sailors had no alternative but to throw him into the sea. Even this is part of God's providence when the world casts the church overboard and leaves it at God's mercy. The church may not escape its commission to be the friend.

The Position of True Evangelism

"A friend of mine has arrived on a journey." So speaks the man in the parable, and in so speaking he defines the position and attitude of true evangelism.

Whoever comes and whenever he comes, he comes as a friend and he comes because we have turned ourselves into friends. Have we not found that when we Christians begin really to desire to share with others our friendship with Jesus Christ, when we give ourselves to expectant prayer asking God to help us find new friends for Jesus, when we take seriously the need of keeping watch over ourselves lest they who come to us find no evidence of our friendship either with Jesus Christ or with them—that then the experience of evangelism becomes not so much the experience of going out to find as of being ready to welcome those who come?

The ashram in Jaffna, the town in Ceylon from which I come, last year opened an evangelistic mission among the Veddahs, the aboriginal tribe of Ceylon. There it is a contest between the power of the gospel in the whole life of man and primitive belief in the power of demons. There was in the place a Hindu devotee who was the center of no-response to the Christian work that was being done. How were his co-operation and sympathy to be won? One day his son, going out into the woods to gather honey, got stung by forest wasps. It was known to be fatal to be stung like that. The boy, running away in headlong flight, came to the ashram settlement. A crowd gathered. The mother of the boy was sent for. But there was nothing anybody could do. There were no medicines, no doctors in a place so far away from anywhere. The body of the boy began to swell. The Christian evangelist in charge of the place had a cup of hot coffee made, gave it to the boy, knelt down and began to pray. As the prayer went on, the boy quieted down. Soon he was breathing without panting, and in two hours' time he went home with his mother, perfectly whole. The next morning the father arrived, full of apologies and bursting with thanks. A friend had been won to the cause of Christ. Christ had brought him to the door of a friend.

Causes of Failure

There are many causes for the lack of results in evangelistic work, but the primary cause always is failure in expectant love. Often we do not care sufficiently about people as people. We are concerned about evangelism, but this concern is largely the consequence of a desire to fulfill our evangelistic duty as Christians. But evangelism, to be true evangelism, must cease to be a duty. It must become an inevitability. The shepherd looking for his lost sheep is not fulfilling a duty. A mother praying for her erring child is not meeting an obligation. A church declaring God's judgments to the people is not just obeying a call. A friend sharing his friendship with Jesus is not simply discharging a responsibility. "The love of Christ controls us," says St. Paul.

Listen to the cry of him who is the Evangelist, as it comes to us echoing down the pages of the Bible: "Adam, where art thou?" "How shall I give thee up, Ephraim?" "How shall I deliver thee, Israel?" "O Jerusalem, how I would and ye would not!"

It is so easy to engage oneself in what are known as evangelistic activities, to have even a true theology of evangelism, and yet be and remain the kind of person to whose hands the Great Shepherd cannot entrust his sheep. Let me put the question in this way: Can you mention the names of the people —two or three perhaps—who are to you a cause of real sorrow because they are not Christians? They are good people, they are your friends, but always when you think of them there is a pain in your soul because they do not serve Jesus Christ. Are there such people in your life? If not, you are not an evangelist, however much the evangelistic work which you may be doing.

Love the Essential

This emphasis on the impulse of evangelism is also of significance where the so-called foreign missionary enterprise is concerned. There is a world of difference between the missionary who comes to proclaim the truth of the gospel and the missionary who comes to care for a people with the care of Jesus Christ. The heart of the experience for every evangelist lies just here: It is when we are really concerned with people as people that we discover our own poverty too. We have speeches, arguments, techniques; schools, hospitals, orphanages; books, pamphlets, posters—but of love and real care we do not have what is necessary to meet the need. As in the parable, so we are driven to say: "A friend has arrived and I have nothing to set before him." We cannot feed them on scraps. We love too truly to do that.

But there is another Friend to whom we may go, one who has promised to provide us with bread whenever we ask. "Ask," he said, "and it will be given you; seek and you will find; knock, and it will be opened to you. For if you who are evil know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him?"

The answer to the prayer for the Holy Spirit is always Yes! There is always bread with him who is the Bread of Life. And he gives it to those who ask. Our problem is that we forget that we cannot feed our friends who come to us out of our own sufficiency or that we do not know the way to our other Friend's home sufficiently well in order to run to him in a hurry. The evangelist must be a man of prayer or he will never find the bread with which to feed the hungry. But it is just here that we must reckon with another truth, a truth which any evangelist who has gone to Jesus asking for bread knows. Again and again the answer of Jesus to the request for bread is this: "Friend, a large supper is ready; therefore go and bring your friend, and not only him but many others also."

Bread for those whom Jesus will bring to our door, and bread for those whom Jesus bids us go and find and bring to his door —both are indivisible parts of one task. We have no bread, but he gives the Holy Spirit to them that ask him. A supper is going to waste, a supper which God gave his Son to die on the cross to prepare. Therefore, "go out to the highways and hedges and compel people to come in."

Some who are hungry will come asking for bread, but many who are equally hungry must have the bread taken to them. "Do you believe in Jesus?" we ask someone whom we would win for the kingdom. We get no answer, for the question in his heart is, "Does Jesus believe in me?" The evangelist must know how to say, and say convincingly, "Yes, my friend. Jesus does believe in you and he is waiting for you. Come!"

A Pearl of Great Price

Kirby Page

Peace of mind is a pearl of
Great price, its worth is
Beyond measurement. It can
Never be found by seeking,
It comes as a consequence.
When the heart is sound,
When attitude is right,
When relationship is proper,
Peace of soul is found.
It is not dependent on
Health and vigor,
Comfort and safety,
Possession and station.
It may be won in
Sickness and pain,
Privation and bereavement,
Frustration and defeat.
Peace of mind flows from
Appreciation of beauty,
Dawn, sunset, midnight,
Stream, lake, ocean,
Forest and mountain,
Painting and sculpture.
It surges from
Piano and violin,
Symphony and oratorio.
It is discovered in
Library and study, in
Poetry and prose.
It is created by the
Reading of biography and
Sharing intimately the
Experiences of others.
Peace of mind springs from
Friendship and comradeship.
It wells up from a
Ministry of mercy and the
Religion of loving kindness.
It runs like a living stream
From the Bible, from
Psalm and gospel.
Its breath is prayer,
Adoration and thanksgiving,
Confession and commitment.
It is incarnated in the
Meekness and boldness of
Our Lord Jesus Christ.
Peace of soul is a gift
From the grace of God.
It is calmness of spirit,
Serenity of being,
Unification of self.
In the New Testament it is
Called the peace of God
Which passes understanding.
For peace of soul a
Person does well to
Sell everything and buy it.

Keep America Free

from military regimentation

E. Paul Weaver

FOR A century and a half America got along nicely without military regimentation. With the passage of the Selective Service Act of 1948 and its continuence as a form of compulsory universal military service and training, a generation is growing up that cannot remember when America was free from military regimentation. Now is the time for all who believe in freedom to speak out against this growing cancer of military regimentation.

The history of Europe and of Japan testifies to the fact that huge conscript armies do not prevent war. France, with many years of military regimentation, proved that peacetime conscription does not make a nation strong. In modern war other factors are more important than mass pools of manpower—"stock-piled bodies." In this day training boys to win past wars can be fatal to national security.

Most of the pressure for military regimentation comes from those whose ideas were fixed prior to the atomic age. Preparation for defense against hydrogen bombs is to be far, far, away. With weapons of extermination, most old concepts are antiquated.

Study carefully the article by Brigadier General Bonner Fellers in the magazine Air Force for February 1953 or in the Jan. 11, 1954 Congressional Record. This proposed regimentation cannot help the air force. They need men with many years of highly technical training. Investing billions in regimented masses of manpower actually cripples the air force.

The navy needs men for several years before they become most useful. A two-year program of military regimentation will not develop a strong peacetime navy. Like the air force, the navy wants career men who will take the time to develop the technical skills required by modern weapons.

Danger to Labor and Business

Organized labor knows what happens to labor unions in states enslaved by military regimentation. When military regimentation reaches its ultimate, conscription of labor follows.

If we permit regimentation of life, we cannot hold back when the military demands regimentation of labor and regimentation of capital. Those who plan military regimentation of young men have not forgotten regi-

Chairman, Commission on National Legislation, Indiana Council of Churches; pastor of Mexico church, Indiana



Military regimentation of a people and training a nation's young men in the ways of fighting do not prepare for peace

mentation of industry and capital. In the name of defending ourselves from Communist regimentation it would be the rankest folly to set up the same system here.

We dare not waste billions of dollars preparing for "past wars." There is a limit to how many billions the United States government can waste. A bankrupt nation is ripe for communism.

Good farmers know that the boy should be learning farming at the very time that military regimentation would take him from his home. Breaking up a father-son partnership and putting a boy in an army camp, where soldiering becomes a verb, does not produce farmers. Farmers recognize the evils of military regimentation.

Careful observers know what happens to morals under military regimentation. High school boys say, "What's the use? The army will get you anyway." Moral fiber snaps. Note the alarming rate of delinquency among high school age boys and girls—the drunkeness, the venereal disease, the upset personalities. All the world knows that military life is not generally conducive to good morals.

The Danger to Freedom

Americans should read these lines: "Therefore we stand for compulsory military service for every man. If a state is not worth that, then away with it!

"The army educates men only to be reliable, decent members of the community, men who in the hour of need and danger feel themselves in loyalty with the nation; and should fate confront them with the sternest ordeal, will defend the freedom of their people with bravery and honor."—Adolph Hitler in *Mein Kampf*.

The real strength of America is in its citizens who have been trained to think for themselves. Military regimentation is just the opposite of what our American schools have been trying to do in training youth to think independently and for themselves. Our inventions, our industrial genius, our moral fiber —these were not forged in a slave state. They were the product of a people who have been free—free from military regimentation.

The Nov. 8, 1952, issue of Colliers Magazine carried the article, "Why Half Our Combat Soldiers Fail to Shoot. The writer points out that during World War II only twelve to twenty-five per cent of all combat soldiers who were armed and in a position to fire their weapons at the enemy were able to pull the trigger!

By intensive effort in Korea the average was not raised above fifty per cent. If from four to seven out of eight men sent into combat to shoot even when their own lives depend upon it, think of the folly of sending them to the front for that expressed purpose. Remember that in supply lines or behind desks there are nine soldiers for each soldier who goes to the front.

History records the fact that large professional armies take away the liberties of the countries they profess to defend. "Vast armies decay imperceptibly while sapping the strength of the nations supporting them," said a recent chief of staff, General Dwight D. Eisenhower. General Marshall warned that a large professional army "has no place among the institutions of a modern democratic state based upon the conception of government by the people."

Justice of the Supreme Court Douglas has pointed out that our nation already has become the victim of the military mind. Many other careful analysts have noted this evil. With the rise of militarism freedom decays.

Woodrow Wilson called peacetime conscription, "the root-evil of Prussianism." On September 6, 1919, in Kansas City, he warned against the growth of militarism. He said:

"So soon as you have a military class, it does not make any difference what your form of government is; if you are determined to be armed to the teeth, you must obey the orders and directions of the only men who can control the great machinery of war. Elections are of minor importance because they determine the political policy, and back of the political policy is the constant pressure of the men trained to arms, enormous bodies of disciplined men, wondering if they are never going to be allowed to use their education and their skill and ravage some great people with force of arms. That is the meaning of armaments. It is not merely the cost of it, though that is overwhelming, but it is the spirit of it, and America has never and I hope, in the Providence of God, never will have that spirit."

In 1814 Daniel Webster pronounced a conscription act unconstitutional. In 1819 Henry

A Room Apart

IDA WATTS BURNS

To meet life's call from day to day,
To do the tasks along the way,
To soothe your hurts with healing balm,
To find a confidence and calm
In time of need,
Keep in your soul a room apart;
Fill it with treasures of the heart—
Rare pictured scenes of sacred hours,
Rich tapestries of heaven-born powers—
Illume with Faith. On entering there
Give to the winds all needless care,
And kneeling wait on heaven to give
New strength, that you may truly live—
May live, indeed.

Clay denounced Andrew Jackson's invasion of Florida. He warned that if our American form of government "is to be preserved we must hold to a strict accountability the military branch of the public force."

One wonders what the fathers of our conutry might say if they could see how the military now attempt to dominate the life of our government and the American people.

Some say, "If you want peace, prepare for war." In the cool light of history that is a lie. Armament races have led to war. France and Germany demstrate the truth of the real axiom, "To be prepared for war is to be predisposed to war." If we want peace we must prepare for peace. Military regimentation of a people is not preparation for peace.

America faces the danger that the present international tensions will be used to enact permanent military regimentation under the name of universal military training, universal military service and training, national service training or Selective Service.

A Positive Alternative

1. Repudiate as abhorrent to freedom-loving Americans any form of military regimentation.

2. Through the United Nations attempt to have all nations agree to discontinue all forms of military regimentation.

3. Support the President of the United States in his plea for world-wide universal disarmament with adequate inspection.

4. Support the President in his desire to use atomic energy to bless rather than destroy mankind.

5. Share our abundance with the world's needy.

6. Encourage the peaceful development of freedom in every land.

7. Inform all mankind that in a war with modern weapons of devastation, there is no defense. There will be no victors—only victims.

This article may be secured in leaflet form from the author at Mexico, Indiana.

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

My husband and I have been members of the Church of the Brethren since our early teens. For the past five years we've been nonresident members, living in a town where there isn't a Brethren church.

We've met several people who were Brethren until they came here. One from Pennsylvania is now a member of the Church of Christ. One is superintendent of the junior department in the Southern Baptist Church, which we've attended for the past two years. One said she joined her husband's church and had been happy working with that church.

What would be your advice? We have five children. The twelve and nine-year-olds have been converted and baptized into the Baptist church. The rest of us attend regularly.

A Reader.

Dear Friend,

The problem of church membership in the situation you describe is a difficult one which is shared by many others as the people of our country have become increasingly addicted to moving. This has been brought about by our going into all kinds of jobs which take us to all parts of the country and the world. In most cases this is not to be lamented but faces us with the problem of church membership. I shall speak in the terms in which I understand the nature of the church and the needs of people.

First, the church of Jesus Christ is one church. I believe we are first Christians, then Brethren. As Christians we possess many things in common with all our brethren in Christ. As Brethren we hold a few things which are distinct from most of our brethren in Christ.

Second, the church is a fellowship of people committed to Christ and having close and intimate contacts with one another. From this standpoint there is almost a contradiction in the idea of "nonresident member." (This is not meant to ignore the reality of the church universal which includes people of all lands and all times.)

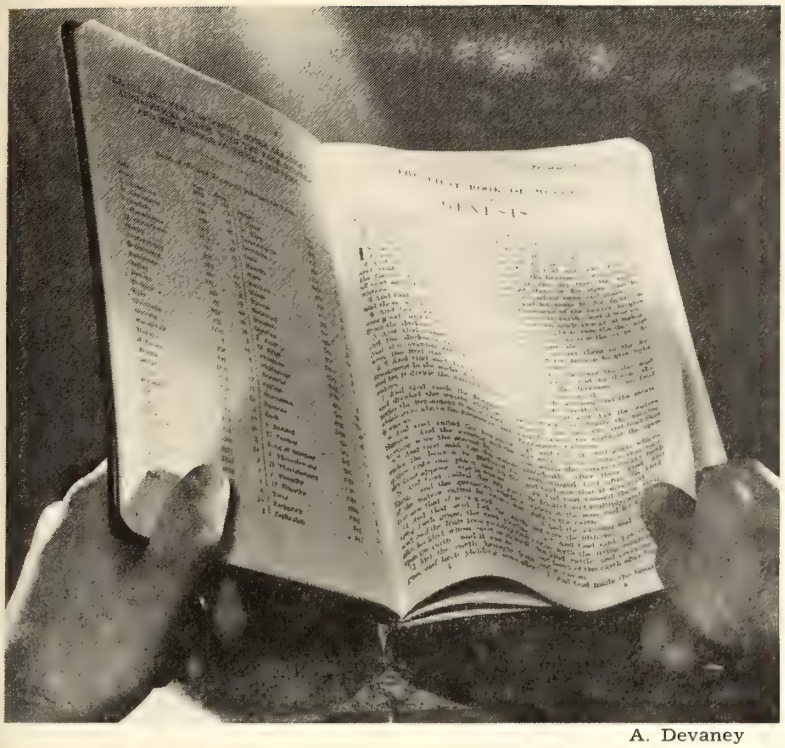
Third, people need to be associated with and committed to the program of a group of people with whom they live and have intimate contacts. This is especially true of growing children but almost as true of their parents. A family needs a "church home."

Where this comes out for many committed Christians today is about like this: If they move into a community where they expect to stay for any considerable length of time as residents (a year or more), they would attempt to find a church which is conveniently located for their children and which seems to share as as much as possible of their peculiar understanding of the Christian way, and then move their membership to such church. This should involve attendance, financial support and participation in the work of the congregation of which the family becomes members.

In some communities, if a family expects to stay only a short time or wishes to retain their denominational membership, they may become associate members of the local congregation, retaining their denominational membership. This plan is not without its difficulties but may best meet the needs of some people and of some churches.

This writer must express his own conviction that it will be a happier time for the church of Jesus Christ and all its members when a member of any part of it can go anywhere in this country or the world and be immediately and fully accepted as a member of any local church he may choose to attend. Until such time comes it seems important for us to find warm strong ties to the Christian people nearest the Christian way, as we understand it, in the community in which we live.

Jesse H. Ziegler.



A. Devaney

"Science Has Proved . . ."

William J. Tinkle

RATHER frequently we hear someone say, that science has proved some idea or other. If the statement voices careful and exact truth, of course it amounts to a great deal, for the standards of scientific research are high ideals. Observations are supposed to be made with exactness and without prejudice by the investigator; following this an estimate or hypothesis is made to account for the observed facts; then the truth of the hypothesis is tested by experiments. Should this process render a verdict against the hypothesis, our searcher after truth is not supposed to let any fondness for his brain child sway his judgment, but should consign it to the graveyard of ideas.

But let us suppose that an experiment or two give results which agree with the estimated explanation. Then the investigator may call his idea a theory instead of an hypothesis, but it is not a scientific principle or law until other scientists make the same tests and record the same results; for personal bias must be ruled out.

While it is necessary for one to have training in order to put the scientific method into practice, any one can see that it is a high standard, so high indeed that it often is not attained. "Science has proved" may introduce a weighty truth or a fond desire. Scientists are only human (as the author knows from his own experience) and like other persons, they do not always attain their ideals. Results may be published too soon, before other scientists have tested them; or it may be that the men who do repeat the work have the same bias as the original worker. It is simply a fact that not all of the claims made in the name of science have passed the criteria mentioned above and very often are not accepted by all scientists.

The Christian should not hasten, therfore, to modify his philosophy in order to agree with claims made in the name of science.

As an example, what would you say if you heard the statement, "Science has proved that man is nothing more than a machine"? One person replied that, if this be true, he still believed in God; because a machine has to be built by a mechanic and God was that mechanic. This rejoinder was much better than giving up belief in God, but it is not necessary to give any credence at all to such a statement. Science has not proved the mechanistic nature of man, for the idea is an outgrowth of the philosophy of some scientists rather than a proved principle. While it helps in teaching human physiology to compare the body with a machine, it would be hard indeed to prove that man never does more than a machine, that he never transcends the limits of responding to changes outside himself. Since man was made in the likeness of God, as the Bible states, he can initiate action of his own; furthermore, he is responsible for his actions.

The idea of the mechanistic nature of man was not established by the method outlined at the beginning of this article but is the result of a mental bias, which accepts data of one sort and rejects all other data. The aspirations, impressions, and experiences which indicate that man is a spiritual being are ruled out by the men who say that he is but a machine.

In this article, however, materialism is used only as an example. My aim is to recommend the habit of being careful in deciding what one must believe. The New Testament gives us this counsel in 1 Thess. 5:21: "Prove all things: hold fast that which is good." The Revised Standard Version tells us to *test* all things, which is the real meaning of the King James Version.

Because science is popular in our day, it is easy for an unauthorized spokesman to make startling statements in the name of that great benefactor. It must be admitted also that scientists do not all believe alike; some deny the faith which others in the same ranks hold dear. Do not modify your religious philosophy until there is no doubt as to what has been proved.

Foreign Missions Today

Continued from page 4

them. These provided excellent opportunity for making contacts in various comunities. Now the government has taken over most of these schools and will probably soon take and operate all of them.

In some cases recently it has been impossible for purely evangelistic missionaries to secure visas to enter India. While we Brethren have had this happen only once, some mission boards have been denied visas to a number of their applicants. As far as clear policy has evolved, people who want to go to India to help in the educational program or with the health program as doctors or nurses or with agricultural work will be welcome. Increasingly, evangelistic missionaries are unwelcome and the only way they can likely operate is by indirect methods.

The Church of the Brethren is increasingly turning the direction of the native churches in India into the hands of native Christians, of whom there are now many faithful and capable ones. The mission is doing what it can to make the Indian church increasingly self-supporting. Property not needed for the program of missions will be disposed of wherever possible.

While mission work is more difficult it is not impossible. India is clearly in a state of transition. Her long-time policy regarding missions has not yet been clarified. In the meantime our missionaries are attempting to work as effectively as possible. In some cases their status does not seem greatly changed. In others it is much more difficult.

That the program of the modern missionary movement so popular in the church since the days of William Carey has come to a turn in the road calling for some clear thinking and courageous action is evident. That it has come to an end we cannot believe. That it can go forward as before is equally unbelievable.

It seems now that foreign missions will have to do its evangelistic work incidentally while serving people in ways acceptable to them. God forbid, however, that our cowardice, our unbelief or our selfishness should be the cause of retrenchment in our program. Much early missionary work was done against the determined opposition of the people among whom they worked. Like Paul, we should be "all things to all people, that we might save some," but like Paul, also, we should brave opposition and endure hardship to preach the gospel in season and out of season.

Certainly a movement of such historic significance that comes so near to being the central purpose of the Christian church cannot be dismissed as passé because it has come upon grey days. An evangelical church will find a way of continuing her program and will have young people who offer their lives for such service.

"That Old-time Religion"

J. Willard Agee

THE writer of the letter to the Hebrews was in favor of "the old-time religion." Not spasmotic religious fervor like that sometimes known during the spring and fall revivals of a generation ago, but the old-fashioned religion of the Bible.

Biblical "old-time religion" gives people vision as it did Abram, who was sent questing for a city "which has foundations, whose builder and maker is God." It was old-fashioned faith that led Abram out of the comfort and security of his homeland into a land where he was unknown. Lacking this sort of faith we cling to the security of the known and reluctantly leave it for the potential dangers of the unknown. With the old-fashioned faith of the Scriptures, however, the modern Christian can journey into the unknown with conviction that it holds rewards and victory, as well as potential loss and defeat. I am in favor of religion which gives people vision of a "city who's builder and maker is God," and sends them out questing it.

Biblical "old-time religion" causes people to venture into the unknown realm of identification with people. Moses "refused to be called the son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin." Religion which causes people to venture in the area of social justice is needed in every generation. People who will run the risk of losing prestige, security and the blessing of contemporary society in order to lift the socially rejected are always needed. I am in favor of religion which causes people to stand by

Chaplain, Eastern North Carolina Sanatorium, Wilson, North Carolina

the needy regardless of color of skin, slant of eyes or job security.

Biblical "old-time religion" guarantees victory. The host of people whom the writer of Hebrews discusses have gained victory through their faith. Now they surround us like a great host of witnesses. The achieved watch the achieving. The successful coach the succeeding. The victorious encourage the competing.

Central in the crowd of witnesses is Jesus Christ, who pioneered and perfected our faith. He visualized a "Father's house with many rooms," where he could go and prepare a place for his friends. He had a vision of the "kingdom of God." This vision of life prompted him to make the supreme venture in human relationships. It caused him who was equal with God to consider Godlikeness, not something to be grasped and gloried in, but something to share. Accordingly, he surrendered his divine glory and took on the form of man.

The highest virtue of man is not being a comfortable citizen but is the sharing of life with life. Therefore, Jesus identified himself with mankind, including the laboring and serving people. He ventured in human relations and taught, "He who is greatest among you, let him be your servant," and demonstrated this principle by bathing his disciples' feet. He who was equal with God was crucified with theives.

Ultimately he gained the victory. The writer of the eleventh chapter of Hebrews includes him in the catalog of those who had "the old-time religion." He is included as "the pioneer and perfecter of our faith" so that we might run patiently our race. Because of his vision, venture and victory we can run with confidence. I'm in favor of religion like his. Lord, "give me that old-time religion!"

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Youth Looking to Jesus. Margaret Hoyt, Eleanor Hoyt Dabney. John Knox, 1954. 186 pages. $2.75.

This book offers worship services for youth that become alive. Each service is well organized with outstanding meditations and poetry. These services have been shared with youth in Idaho, Texas, Oklahoma, Iowa, Missouri, and Kansas, where they were received with much interest. Every CBYF would do well to invest in this book.—*Glenn S. Swinger, McPherson, Kansas.*

Introduction to Theology. John Christian Wenger. Herald Press, 1954. 418 pages. $4.00.

Finding no systematic theology presenting the Anabaptist point of view, the Mennonite Publication Board requested Professor Wenger of Goshen College to write one. This volume is just that, a Mennonite theology. The author, being a staunch conservative, stands firmly on Mennonite teachings such as nonconformity (he himself wears the plain garb), nonresistance, "strict standards of church discipline," and "the literal observance of every New Testament commandment."

To comprehend Dr. Wenger's views of the Bible as "the infallible Word of God," "the very Word of God," one must understand these terms in a literalistic and verbalistic sense. Accordingly he takes his stand much nearer to the Fundamentalists than to the Barthians and neo-orthodox. On the one hand he calls the latter "semi-modernists" and on the other he criticizes the Fundamentalists for "narrowness of spirit" and for manifesting "a rather dull conscience on social issues."

For those who desire a simple, staunchly conservative, exposition of theology from the Old Mennonite point of view this is the book. As such it merits the title, "the first Mennonite systematic theology."—*David J. Wieand, Lombard, Ill.*

The Funeral and the Mourners. Paul E. Irion. Abingdon 1954. 186 pages. $2.75.

Here is one of those books pastors have been looking for. It is not a manual; rather, it is a treatise to help in service of the pastor and church to the bereaved. Before one can really be of service and before the church can perform its intended help, the bereaved must be understood. Mr. Irion has very basically organized his book, beginning with where man is in one of the greatest crisis in life and presenting from several sources insights which are gleaned from the studies made. Working through the emotional and psychological understandings as they are discovered, Mr. Irion offers a helpful section on reasons and causes for and effects upon persons suffering from extreme bereavement.

Having offered an understanding basis for helping the bereaved, the author proceeds with the function and purpose of the funeral, offering theological, cultural and psychological helps. The criteria for judging the helpfulness of the funeral as applied to the choice of music (instrumental and vocal), the sermon, the committal, poetry and the whole relationship of the bereaved to the church is presented in a concise and helpful manner.

The chapter on funeral practices in the giving of flowers, the choice of the casket and vault, etc., will prove most helpful to young and old ministers alike. The exploitation of the bereaved by floral and casket companies has aroused the author to study the needs at this point.

Many pastors have asked about the calls at the time of, before and after the funeral. Mr. Irion offers some very helpful ideas in a clear-cut and concise way.

This book is less than 200 pages long, is inexpensive and is most pleasingly written. Most pastors will benefit greatly from it. As the author states in the Preface, the purpose of the book is "an attempt to show the way for the improvement of the means by which the funeral meets human needs, without in any sense detracting from the objective validity of the worship of God." — *Milton C. Early, Morrill, Kansas.*

Teach Me to Spell. Mary K. Winters. Hart. 1954. 160 pages. $2.00.

Whether the boy or girl who uses this book likes spelling or not, he is sure to enjoy the games based on words that rhyme, and he will be learning many basic, common words.—*Hazel Kennedy.*

KINGDOM GLEANINGS

Brethren youth caravan teams of two consecrated youth each will be available this summer for churches desiring their services. They will be given a period of intensive training, then will spend eight weeks in youth evangelism, home visitation, vacation church school work, etc. The department of evangelism is in charge of training and placement. Applications from churches for their services must be in to the department by April 15.

B. D. Hirt of Monticello, Ind., became pastor of the Pyrmont church, Ind., on Jan. 1. Bro. Hirt's address will remain the same.

United Church Women of the National Council of Churches has moved its office to the Flatiron Building, 175 Fifth Ave., New York 10, N. Y.

Brotherhood Fund contributions were $346,203 to Jan. 31. This represents an increase of $22,676 (7%) over last fiscal year's receipts to Jan. 31.

Franklin Wallick, who has been connected with the CIO in the Midwest area, is now a research director in the Washington office of Congressman Henry Reuss. Mrs. Wallick is the congressman's secretary.

Men's work of Northeastern Ohio has a standing commitment to serve any church of the district. The organization will fill a pulpit vacancy at any time or conduct a special service either on Sunday evening or a weekday night.

During February the churches of Southern Ohio are centering attention on all aspects of the Brotherhood Fund program. By action taken in district conference, the membership assumed the total cost of Brotherhood work for the entire month of February, the sum of $108,333.33.

Mr. and Mrs. Roland Sanger of Cordova, Md., are asking for prayers for their son who was seriously injured in a motorcycle accident in January. Because of the number of compound fractures of the right leg he may not have the use of it; he will have to spend months in the hospital. If any would care to send Alvin a message his address is Memorial Hospital, Room 27, Easton, Md.

The members of the December Brethren Volunteer Service unit were assigned to projects during the first week of February, having completed their two months of training at the New Windsor center. Six were assigned to Europe, ten will remain at New Windsor to assist in the center activities, and the remainder will serve in home mission, Brethren Service and other approved projects throughout the United States. Nineteen of the men in this unit of thirty-six are beginning their term of alternative service.

The second five-year reunion of the "horse wranglers" who sailed on the Morgantown Victory to Poland in December 1945 will be held Sept. 3-5, at Tipp City, Ohio, at the residence of Emmert Studebaker. Please contact Bro. Studebaker.

The National Temperance and Prohibition Council, a federation of nearly fifty denominational and regional temperance groups, formally requested the State Department to stop serving alcoholic beverages at social functions in countries where there are strong religious scruples against liquor. They had in mind particularly India, the Arab countries and other lands with a large Mohammedan population which frowns upon strong drink.

Dr. Eugene Carson Blake, new president of the National Council of Churches, who recently returned from a 22,000-mile tour of American military and naval bases, warned that "the typical American religious tradition and the free church in a free society" may fade from importance unless there is "a revitalization of our Protestant heritage." He said also "the National Council is not an organization to increase Christian unity, but rather to express the true unity that now exists."

S. M. Dell, dean of men at McPherson College, will begin his sabbatical leave by tending a shipment of heifers to Western Germany. Scheduled to leave the States on March 29, Bro. Dell will represent the contributors of the cattle at the distribution ceremony. After he has completed his duties with the heifer shipment, he plans to spend most of his time with the various Brethren Service units, assisting in the industrial arts area. Mrs. Dell will join her husband in Europe in May.

Dedication

Pleasant View church, Md., will dedicate its new memorial windows and beautified sanctuary on Sunday, March 27, beginning at 2 p.m. Ralph White of Frederick, Md., and Tobias F. Henry of Huntingdon, Pa., will be the speakers.

Changes of Address

The Charles Bieber family, to Garkida, via Jos, Nigeria, W. Africa. The Biebers are returning to their work after a regular furlough in the States.

Irven and Patty Stern, to Garkida, via Jos, Nigeria, W. Africa. The Sterns, consecrated at the Ocean Grove Conference, are beginning their work in Africa.

Velva Jane Dick, from Waka Training School, Nigeria, to Garkida, via Jos, Nigeria, W. Africa. Miss Dick, a nurse, will be at the leprosarium at Garkida.

Howard Ogburn, from Austria, to 4000 Fifty-third St., Blandensburg, Md. Howard, a I-W, has served in Vienna with *Evangelische Hilfswerk,* an Austrian relief agency through which many Brethren Service supplies have been distributed. Churches should contact him directly regarding speaking engagements.

Wanda Will, from Germany, to 1523 Miami St., South Bend, Ind. A volunteer, Wanda served for two years in the student exchange program. Churches should contact her directly regarding speaking engagements.

Brotherhood Theme: Seek First His Kingdom

W. Warren Shoemaker, who has served as pastor of the Deepwater and Osceola churches, Mo., will begin work on June 1 with a new Brethren fellowship in Springfield, Mo. If anyone knows of Brethren living in or near that city or of any contemplating moving there, please inform either W. Warren Shoemaker, R. 1, Osceola, Mo., or Vance Harris, 1615 S. Weaver, Springfield, Mo.

Bridgewater College

The "kick-off" dinner, for the new $350,000 health and physical education building staged at the college on Jan. 19 with alumnus pole-vaulting star, Bob Richards, as speaker, was considered a significant success. Some $75,000 in gifts was announced on that date. Faculty and students had pledged one-third of this amount. Dr. Galen G. Craun, prominent physician and active layman of Harrisonburg, is chairman of the campaign. This campaign will be a feature of the seventy-fifth anniversary observance.

An address by Bro. Harold Row of the Brethren Service Commission on Feb. 8 officially opened the fifty-ninth spiritual life institute which convened Feb. 8-10 at the college. Various regional commissions and committees, including the regional board with Bro. Guy M. Wampler, chairman, were in session for two days preceding the institute.

Coinciding with the seventy-fifth anniversary year, the Virginia State Library co-operated with the college by approving an official Virginia historical marker for the college. This has been erected on U. S. highway 11 in the corporate limits of Mt. Crawford, where state highway 257 leads to Bridgewater, three miles southwest.

Dean William Beahm of Bethany Biblical Seminary visited the campus on Feb. 11, spoke in chapel and conferred with preseminary students and others going into full-time church service.

The Barter Theatre of Virginia presented Macbeth on Jan. 18 to a capacity audience in Cole Hall.

The glee club under the direction of Nelson T. Huffman will present Iolanthe, Gilbert and Sullivan operetta, Feb. 25 and 26, in Cole Hall.

A special Founders Day diamond jubilee celebration at the college is scheduled for March 26-27 on the theme, The Truth Shall Make You Free. Speakers include Samuel M. Brownell, U. S. Commissioner of Education; Henry H. Hill, president of Peabody College, Nashville; Theodore A. Distler, secretary, American Association of Colleges; Calvert N. Ellis, president of Juniata College; Vernon F. Schwalm, president of Manchester College; and Warren D. Bowman, president of Bridgewater. Also, a public forum of prominent Bridgewater alumni will convene on the afternoon of March 26 to discuss Bridgewater Looks to the Future. Appearing will be Dr. A. C. Flora of Columbia, S. C., former president of the National Education Association; Dr. Raymond R. Peters, executive secretary of the Council of Churches of Greater Dayton, Ohio; Dr. Walter S. Flory, president-elect of the Virginia Academy of Science; Dr. Ruth Cline, professor of English at Eastern Illinois State Teachers College; and President Wm. T. Sanger of the Medical College of Virginia. The widest possible audience is solicited for this anniversary event.

Carl Holty, fine arts lecturer, will make a series of appearances on the campus March 7-8 as a lyceum feature under the auspices of the Association of American Colleges.

Ann Haynes, a sophomore student from Bassett, represented the college Student Christian Movement at the fifth quadrennial National Student Assembly of the Y.W.C.A. and Y.M.C.A., which was held at the University of Kansas Dec. 27—Jan. 2.

Recent student elections resulted in the selection of Helen Wild of Wyoming, Del., and Jack Heintzleman of Arlington, to be editor and business manager, respectively, of the B. C. Bee, student newspaper, for 1955. At the same time, Benny Gunter of Bassett, and Harold Lehman of Johnstown, Pa., were chosen editor and business manager, respectively, of Ripples, college yearbook.

The Church Calendar

February 20

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: The Church and Its Sacraments (Ordinances). Matt. 3:13-17; 26:26-28; 28:19-20; Acts 2:38-41; 10:34-48; 1 Cor. 11:23-29. Memory Selection: Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age. Matt. 28:19-20 (R.S.V.)

CBYF Topic: Let's Be Brothers

Feb. 20-27 Brotherhood Week
Feb. 23 Ash Wednesday (beginning of Lent)
Feb. 25 World Day of Prayer
Feb. 27 Commitment Day for total abstinence
Feb. 28 — March 4 Adult Seminar, Washington, D. C., and New York City
March 4-5 Central Region vacation church school conference, Manchester College, Ind.
March 8-10 The Christian Farmer and His Government seminar, Washington, D. C.
March 15-18 Churchmen's Washington seminar
March 20 One Great Hour of Sharing
March 26 Seventy-fifth anniversary, Bridgewater College

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. David H. Markey of Bunkertown, Pa., in the Second church, South Bend, Ind., March 7-20.

Bro. W. Hartman Bice of Greencastle, Pa., in the West Conestoga church, Pa., Feb. 27—March 13.

Bro. A. N. Eshelman of Mt. Joy, Pa., in the Petersburg church, W. Va., March 8-20.

Rev. Milton Oehrle in the Washington Creek church, Kansas, Feb. 20—March 6.

Gains for the Kingdom

Nine baptized in the Friendship church, Baltimore, Md. **Three** baptized and one received by letter in the Peters Creek church, Va. **Three** baptized in the Midland church, Va.

Two baptized and thirty received by letter in the Monroeville church, Pa. **Seven** baptized in the Springfield church, Pa. **Two** baptized in the West Conestoga church, Pa. **Eight** baptized in the Welty church, Pa. **Ten** baptized in the Long Run church, Pa.

Six baptized and two received by letter in the Lick Creek church, Ohio. **One** baptized and two received by letter in the Lower Miami church, Ohio.

Two baptized, four received by letter and one on reaffirmation of faith in the Prince of Peace church, Denver, Colo.

News and Comment From Around the World

Many Germans Fearful of Militarization

Henry Holm

AS GERMAN REARMAMENT apparently nears, there are numerous signs of alarm lest the country once more be led into the path of militarism. A movement is gathering strength to press for the Swiss system, rather than anything like the old German system and deep concern is even being manifested about the nature of the uniforms to be worn by German soldiers. The most outright opposition, however, comes from youth.

Although relatively few young Germans are affiliated with any peace or pacifist group, at least a considerable section of the younger generation is utterly opposed to any kind of military service. Several youth associations have openly indicated their intention to resist conscription. One of these is the *Naturfreunde* (Friends of Nature). Another is the *Falken* (Falcons), young people connected with the Social Democratic Party. Even the Congress of the Trade Unions' youth, with some 5,000,000 members, has adopted a resolution to this effect, which found its way into the headlines.

Whenever the government has tried to probe into the real attitude of youth, it has found that enthusiasm for becoming soldiers is low. On one occasion, a government official from the so-called Blank Ministry, that is, the organization which will become the Ministry of Defense, went to Dortmund, together with the well-known pacifist, Dr. F. Siegmund-Schultze, to debate the question before some 400 young people. To the official's surprise, twenty out of twenty-two youth speakers opposed rearmament and a resolution against it was supported by ninety per cent of those present.

Last Nov. 3, as on every Wednesday, there was an open discussion at the Cologne station, this time on the question: "Do the twenty-year-olds want to become soldiers?" The hall was packed with young students and workers, and the two members of the Defense Ministry had no easy time. Excitement ran high; the general clamor was, "We need no uniforms!" When Count Baudissin pointed out that the Soviets would consider conscientious objection a sign of weakness in the West, one boy retorted: "That is what Goebbels used to say!" Those present were not to any extent members of pacifist organizations, but were fairly representative of the generation of twenty, that will some day be called to the colors.

This correspondent once heard a German Jew say that under Hitler the persecution of pacifists was worse than that of the Jews. In any case, once the Hitler nightmare was over, pacifism came back strongly into public life. In the first period after the surrender, to be a pacifist was the best recommendation a man in Germany could have. Disappointment over what total war had done to the country was general. It was only when a certain measure of comfort had been re-established that a reduction of pacifism occurred. Under the pressure for rearmament, originating in the United States and pushed by the Adenauer government, pacifists began once more to feel uneasy and if not persecuted, at least suspect. Peace societies are not powerful.

The world outside Germany must face up to one thing that many a German never forgets. Germany is divided into two halves, belonging to two different power blocs. There are few families that do not have some of their relatives on the other side. To prepare for even a theoretical war means for nearly all Germans to prepare for fighting their cousins. Would the inhabitants of New York be entirely happy to carry arms for possible use against the people of Boston or Pittsburgh? (WP)

Heifer Project Sets 1955 Program

Heifer Project has set itself the task of shipping 1,200 cattle, 500 goats, 400 pigs, 100,000 chicks and 400 packages of honey bees to war-devastated or agriculturally underdeveloped overseas areas in 1955. The goals were established by the project's board of directors at its annual meeting at New Windsor. The board recommended that most of the livestock and poultry be sent to Austria, Germany, Greece, the Middle East, Turkey, Central America and the Caribbean countries. At the annual meeting, a new executive committee was elected. It consists of Carl Klein of St. Louis, Mo., Dan West of Goshen, Ind., Corl Leach of Columbia, Mo., Virgil Deeter of Greenville, Ohio, and J. N. Byler of Akron, Pa.

Study Communist Influence in Religion

A Methodist minister and a history instructor at Columbia University are engaged in research on "an objective historical investigation of the penetration of Communist influence in American religion." The study being carried on by Ralph Roy and Dr. Paul A. Carter is one of ten covering Communist infiltration in as many aspects of American life. It is being financed by a grant from the Fund for the Republic. The results of the study by Mr. Roy and Dr. Carter will be published in book form at a later time.

Antireligious Broadcasts Shock British

Newspapers in London were practically unanimous in condemning the British Broadcasting Corporation for airing a series of weekly talks on Morals Without Religion. The talks were given by Mrs. Margaret Knight, part-time psychology lecturer and wife of a professor of psychology at Aberdeen. Stressing her own disbelief in God, Mrs. Knight argued that the New Testament should be presented to children not as a series of factual reports, but as legends like Greek myths. She said she spoke as a scientific humanist.

Quakers Extend Program of Conferences for Diplomats

A Quaker-sponsored program of conferences for young diplomats will be extended to Asia this year. The conferences are aimed at providing "an atmosphere in which diplomats can share problems frankly as individuals rather than national representatives." Conferences have already been held in Geneva, Switzerland, that have drawn participants from thirty-two countries.

Exiled Theologians Revise Bible in Latvian

A group of exiled Lutheran theologians is preparing a revised edition of the Bible in Latvian, which the British and Foreign Bible Society has agreed to publish. There are some 150,000 Latvian-speaking

people, including 100,000 postwar refugees from communism, known to be living outside of Latvia. The new Bible edition will be primarily for these people since there is little hope that it can reach Latvians in their homeland.

Seeks to Have "In God We Trust" on Currency

A bill to require that the motto, "In God We Trust," be imprinted on all United States currency was introduced in the House by Rep. Bennett of Florida. The motto has appeared on most U. S. coins since 1864 and last year was placed on the three-cent and eight-cent postage stamps of the new regular issue. It has never been imprinted on the nation's paper currency, however.

Protestant Leaders Get Unity Plan

A detailed blueprint for unification of American Protestant churches has been submitted to denominational leaders for their consideration. The plans were worked out by the Joint Conference on Church Union, an interdenominational group formed in 1949. The conference has produced several draft plans since its formation, but the newest is the most complete. The plan is not to be submitted formally to denominations or made available to the public until it has been thoroughly studied by church leaders.

World Council Outlines Minimum Relief Needs

A minimum of 1,702 tons of food, 5,152 tons of clothing and extra quantities of medicines will be needed this year for distribution to needy persons in various parts of Europe, according to an estimate by the World Council of Churches. These materials are needed not only for refugees who continue to arrive from behind the Iron Curtain, but also to support the welfare work of European church groups.

Christians of Israel Celebrate Christmas at Holy Places

More than 3,000 Christian citizens of Israel celebrated Christmas at the holy places in the Old City of Jerusalem and in Bethlehem, according to an agreement arrived at with the Jordan authorities. On Christmas Eve, Dr. Carl Lund-Quist, executive secretary of the Lutheran World Federation, preached the sermon in the traditional service of worship held in the open field near Bethlehem.

Methodist Women Oppose UMT

Opposition to universal military training in any form was reaffirmed by the Methodist Woman's Division of Christian Service at its annual meeting in Cincinnati. The women said, "UMT by any other name is still UMT. There are grave questions in the minds of many Americans when they face a plan which would bring virtually every seventeen-year-old male under the control of the military for six to ten of his most formative years."



Religious News Service

Rev. Robert Tillman, World Council administrative secretary at Geneva, Switzerland (left), Dr. Reginald Helfferich, special World Council-Church World Service representative in charge of contributed goods in Asia, and Rev. John Metzler, representative of contributed goods in Europe, discuss plans for the distribution of food, clothing and medicine to needy persons throughout the free world

Norfolk Has First Unsegregated Preaching Missions

Twenty nationally known speakers participated in the first Norfolk, Virginia, united preaching mission to be held on a nonsegregated basis. The Norfolk Ministerial Association, which threw its own membership open to all Negro clergymen of the area last April, canceled the 1953 and 1954 preaching missions when it was unable to obtain the City Arena for the meetings without signing a "segregation clause." Two of the speakers who participated in this year's mission were Negroes—Dr. Gardner C. Taylor of Brooklyn, N. Y., and Dr. Howard Thurman of Boston University.

Lutherans Protest Negative Publicity on Youth

Leaders of Lutheran youth have protested against "the present negative publicity concerning American youth." The leaders council said "that our youth on whom our future rests under God should be judged by the worst element among them seems a blunder of a segment of irresponsible journalism. We commend and encourage those magazines and newspapers which endeavor to emphasize the positive elements among American youth. We further assert that the problem is not juvenile delinquency but youth redemption, as well as the redemption of us all, under the Lordship of Christ."

Texas Council Decries Evasion of Supreme Court Decision

The Texas Council of Churches in a message to the churches of the state has spoken out against attempted evasion of the U. S. Supreme Court's decision outlawing segregation in public schools. According to the Texas Church Council, the Supreme Court decision challenges Americans with a new interpretation and pattern of brotherhood. Church leaders said, "We recognize the role of the church to apply Christian foresight, patience and forebearing understanding as these new adjustments are made. It is hoped that the churches will also use their best methods and channels through which this understanding can be brought about."

Your Service Outreach . . . THROUGH SHARING

Ora Huston
Director, Social Action

This is the first in a series of five interpretive articles in preparation for One Great Hour of Sharing



Church World Service

This Kalmuk mother and children were resettled several years ago by the Brethren Service Commission. Do we continue to share with all displaced persons we have resettled?

AMERICA needs to share with the needy in her own borders. It is easy for us who are well-fed, housed and clothed to forget that in this land of opportunity there are many who are in need.

The American Indian, for example, is a victim of war. Wars that were fought 50, 100, 150 years ago. His lands and sources of livelihood were taken away from him generally without any compensation. He was placed on reservations, usually the poorest land on the continent. He has been deprived of the rights which most people in our country enjoy. Few victims of war have suffered more than the American Indian, and he still continues to suffer.

Indian reservation land is generally arid and unproductive. On one Indian reservation the rainfall was one tenth of one inch for a full year. In attempting to eke out an existence, the Indian has overgrazed the reservations and they are eroding. Hunger is very common with the American Indian.

Only a portion of the Indian children of school age who want to go to school have one to go to. It is difficult to get teachers—qualified teachers to work in the Indian schools; so there are few teachers. The boarding schools are overflowing and many Indian children are turned away. Roads are poor and distances are great. Many children deprived of school remain in their homes.

Medical care is distant and hard to obtain for most of our Indians. Disease is common and death rates are high. With inadequate food, it is difficult to resist disease and to recover from illness. America needs to share with the American Indian.

America needs to share with the agricultural migrant. There are one and one-half million of these agricultural migrants that do not have a place they can call home. They move from place to place, working in the harvests. They produce our lettuce, celery, radishes, corn, beans and tomatoes. Thus we have our fresh salads and vegetables the year around. But they are without home ties, educational or spiritual foundations.

Some of the children have as many as nine different schools in the course of a single year. They are generally retarded in their grades because of the frequent moving. Because of their speech, their habits and their economic status it is difficult or impossible for the children to build friendshisp in the schools they attend. Before long they move on without having achieved a feeling of commmunity which is so important in our educational process.

They are generally not welcomed or wanted in the churches of the community where they work. Without friends, without faith, without foundation they move from place to place. They need our help as we need theirs.

A foreigner in our midst needs our help. Thousands of Chinese women have arrived in America since World War II. They are the brides of the Chinese men who served in the armed forces. They have come to this strange land, not knowing our language, our customs, our habits, our viewpoints. Many of them are farther away from the knowledge and concerns of the American people than they were when they lived in China.

The same is true of many refugees and displaced persons that we have brought in from various parts of our world. To locate them in the land of opportunity is not enough. We need to share with them our backgrounds, our understanding, our friendships and our hopes.

America needs to share with the victims of discrimination. Sixteen million people of darker skin who live in our own land do not have the advantages that you and I have,

because of the color of their skin. Their work is more difficult; their wage is less. The schools are poorer; job opportunities fewer. The doors to many vocations are closed and hospitals are not available to many who are sick. Even our churches do not extend fellowship to those who follow our Lord, if their skins be dark. They have enriched our country and helped to make it great, but they also need our help to become free and equal.

With all of these groups Brethren Service is working.

At Home and Abroad

AUSTRIA

Re-evaluation of Brethren Service material aid work and policy for the coming year was made by the Linz staff. More emphasis will be made on definite programs—such as the food package and kindergarten projects—and less on mass distribution.

At Ried, Pfarrer Herwig Karzel showed **Don Durnbaugh,** director of Brethren Service in Austria, the nearly completed Protestant youth home and parish house begun by a Brethren Service work camp in 1953. Recently dedicated, the structure is sponsoring a domestic science boarding school for refugee girls unable to find positions or apprenticeships. Three Brethren Service sewing machines are in use there.

Elisabeth Fuss, Johnny Mischitz, John Hershey and **Don Durnbaugh** attended the Christmas party at Thalham tubercular sanitorium. Individual gifts of toilet articles, washclothes, towels and soap were given to all patients. The nurses and staff were also surprised with similar gifts. This institution, which has grown from a very small hospital, is recognized today throughout Austria. Material aid has been supplied by Brethren Service for a number of years.

GERMANY

A sewing machine was sent recently to the Neuenkirchen hospital near Bremen, where **Peggy Sargent,** now joined by **Ruth Snider,** works. The two girls will use the machine to make clothing for the children and to do patching, darning, etc.

The **mobile craft unit** that was sent by Brethren Service to the Sanbostel refugee camp enabled the boys to make gifts for parents and friends in the East Zone. For many boys it was their only opportunity to make a gift for their loved ones. This project gives an excellent background for the type of indirect counseling which is so vital.

Refugee Resettlement Notes

100th Assurance Filed

"At our council meeting last night we decided to sponsor a refugee family from Europe. Our men's work will go ahead with plans, calling upon the different groups in the church to help. The decision to take the family into our fellowship went over unamimously and with enthusiasm. We are very happy about it. Please send us a dossier [case history] on a farm family."

This letter was received from the Summit church, Bridgewater, Va. It so happened that the Josef Habenschuss family, the farm family referred to the Summit church group, have some relatives who also want to emigrate—Mrs. Habenschuss' parents and her brother and family. Before the Summit folks were finished, they had filed assurances for three families instead of one.

The assurance from the Summit church group for Josef Habenschuss and family was the one-hundredth Brethren assurance filed. The first milestone has been passed in reaching the goal of helping 1,000 refugee families find homes in America, and more church congregations ought to have the joy of filing an assurance and helping a refugee family.

Helps Available for ONE GREAT HOUR OF SHARING

The items listed below are on hand to be used by churches in their One Great Hour of Sharing emphasis. Samples were mailed to pastors and superintendents during the first week of February. If you have not already ordered these items, do so today from the General Brotherhood Board, 22 S. State St., Elgin, Ill.

Poster—red and black coloring with photograph—free

Offering Envelope—free

Folder — attractive handout piece — red and black with photographs—free

Coin box — Good for individual, family or Sunday-school use. Order immediately for use several weeks before the offering on March 20, 1955.

Unto These, My Brethren, a new Brethren Service filmstrip, is available free of charge. Plan to use this filmstrip if it has not already been shown in your local church. Black and white, sound, 30 minutes, narration available on either 78 or 33⅓ rpm records.

They Also Serve, another new Brethren Service filmstrip, tells the story of Alternative Service within the Church of the Brethren. Seventy-two frames (20 minutes), this black and white, sound filmstrip rents for $1.00. Purchase price $5.00. Narration available on 78 rpm record. Order both filmstrips from Visual Education Department, 22 S. State St., Elgin, Ill.

Order these helps today!





TOOLS FOR TEMPERANCE

James Renz
Temperance Secretary

TONS and tons of new materials reach the market every year in temperance education and action as in other areas of work. Much of the literature is of worth to our program. Some of it would have little usefulness with our church groups.

We evaluate the literature as it comes out and recommend for use those materials which will advance temperance work in the Church of the Brethren. We have kept in mind several principles in the choice of items for use in our program: first, we feel each piece of literature must be scientifically correct; second, it must be educationally sound; third, principles and belief should be advanced through its use; fourth, it should be usable by or adaptable to the churches in our denomination.

Therefore, we present the following listing of new materials that have been added in the past year or so. There are many other materials which are also available. We constantly eliminate those items which become outdated or have served their usefulness. Order all materials from the General Brotherhood Board, Attention: Temperance Department, Christian Education Commission, 22 S. State St.,Elgin, Ill.

GENERAL MATERIALS

Temperance Director's Manual, 50c. This manual has been sent to all district and local temperance directors. It contains program suggestions, guidance materials, a suggested calendar and resources for planning and integrating the temperance program into the local church program.

Youth Temperance Packet, $1. Included in this packet are the best items for assisting the junior high and/or the youth fellowship to study such problems as cheating, gambling, smoking, commercial entertainment, alcoholic beverages, etc. Each youth fellowship ought to have this as resource material.

A Doctor Speaks on Alcohol, by Dr. Charles Weaver, 35c. A Brethren medical doctor speaks out of a background of scientific study and personal experience from dealing with cases affected by alcohol. This is a fine piece of resource material for individual and group consumption.

Men of Distinction, Free. This is a concise statement of the church's responsibility and program. Its special value is in its use with planning committees and temperance directors and in mailings to church families or for distribution in your community.

Parties With Punch, 50c. Based on the idea that parties can be fun without alcoholic drinks, the Methodist Board of Temperance has produced this booklet which contains party suggestions and recipes for punch or fruit drinks.

Books

I'll Cry Tomorrow, by Lillian Roth, $3.95. Lillian Roth, whose life has been done on the television program, This Is Your Life, three times, captivates the reader with her life story. From a movie star who made millions to an alcoholic skid row existence and return by way of faith in God and Alcoholics Anonymous is the story embodied in this book. This book is recommended for the church library and especially for youth and young adults.

Smoking and Cancer, by Dr. Alton Ochsner, $2. The author, one of the most eminent cancer specialists in the world, uses the evidence of science plus reports of investigations to evaluate smoking and its relationship to cancer. This is required reading for anyone desiring to know the best and latest on this problem.

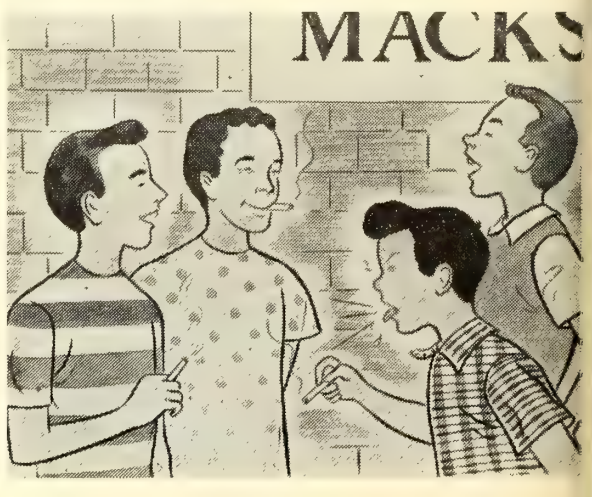
Twelve Steps and Twelve Traditions, by Alcoholics Anonymous, $2.75. This is a fine study guide for the individual Christian or for a group on the spiritual foundations and principles of Alcoholics Anonymous. Read it and you will know more about the spiritual force of an organization doing excellent work.

How to Help an Alcoholic, by Clifford Earle, $1.50. Written for minister and layman, this excellent work contains many practical suggestions for any person who attempts to deal with an alcoholic. Another excellent resource for the church library.

STUDY UNITS

Decisions We Make, by William and Lena Willoughby, 15c. A college professor and his wife have prepared this four-meeting unit for junior high and youth fellowships. Topics include cheating, smoking, drinking, gambling and commercial entertainment.

Alcohol and Christian Responsibility, by Clifford Earle, 65c. This is a recommended study unit for adults. Subjects include: Alcohol and People, The Truth About Ethyl, Helping Alcoholics, Social Conse-



Through study materials church leaders can help their children meet problems such as this

From Bill's Decision

Experiences With Color

D. Eugene Lichty
Mountain Grove, Missouri

IT ALL began for us on a Sunday late last May. We were returning from our first preaching point of the morning enroute to the second. As we passed the city park, we noticed a curious van labeled The Cotton Blossom Singers of the Piney Woods School in Mississippi. We knew they were scheduled to sing in another church in town that night and had made plans for our people to attend. We assumed that they had another appointment for the morning service.

We went to the cab of the van and introduced ourselves. Finding a warm welcome we asked if they would care to come out to our church on the edge of Mountain Grove to present a short program. Even though the girls were resting Miss Crofton, the sponsor, was happy for the invitation.

Twenty minutes later, six Negro students from Piney Woods were in our church ready to share their voices in an unexpected program. They won the hearts of our people, not only through the spirituals which constituted the bulk of the program, but also with Brethren hymns that they sang equally as well. With this sample of music ability, our people were determined to attend the full program that night.

The real contribution of this delegation came after their singing, for following the benediction they mingled freely with the congregation. Children were shaking the hands of their colored brethren for the first time, but with the enthusiasm of old friends. Babies found themselves in the arms of southern hospitality while mothers looked on in surprise because the babies seemed so color blind! In a few minutes these fine Christian girls and their sponsor had done more to remove the color line than the minister could have accomplished in many sermons.

The next question arose, Where will they eat dinner? None of our folks had ever entertained a Negro at the dinner table. Would we have to send them to a cafe? Would any restaurant in a town which prides itself on having no resident Negroes serves them? (This was before we discovered their own cooking facilities in the van.) Could the minister and his wife feed them all? We were determined to do so if necessary, but our worries were useless because our people came across as they usually do. Three families invited them into their homes. Not only were they guests at the family tables, but the hosts also took the girls for rides to see the Ozark countryside. Truly it was an experience in interracial fellowship.

That night three churches dismissed services and filled the largest church in town to hear the girls in a full-hour-and-fifteen-minute program. The Brethren turned out en masse. Afterwards, since the host church invited them only for the program, the singers returned to the hospitality of the Brethren. In the parsonage they sang informally between refreshments. As night fell we felt as though it was the end of "a perfect day."

From here they continued their tour which was to take them as far as Los Angeles and into many Brethren communities. We parted with an invitation for them to drop in whenever they might be passing through.

Little did we think that this standing invitation would be accepted in a few months. In early September a representative of the Piney Woods School informed us that the singers were on their way home with one open date—the last one of their four months' tour. Would we like to have them again? The following Sunday we received the consent of the Greenwood church.



Early plans were made, so that on the evening of the program people gathered at the supper hour with baskets well-filled to entertain their guests. The girls, their sponsor and Mr. Ford, their faithful driver, mingled freely with their hosts. Our people are still talking about their delightful conversations with these colored friends. It was concrete evidence that all of us are God's children.

We have related these experiences with color for several reasons. One is out of gratitude for the good work of Dr. Jones and the Piney Wood Country Life School. We know that many Brethren churches might extend an invitation to them by writing to Dr. Jones at Piney Woods, Miss. It will help them, but it will help your church even more in overcoming prejudice.

Another reason is that we want to commend our people for opening their doors to a minority race. The Piney Woods school is a nonsectarian school for underprivileged Negro children. Even so they have learned that they can usually find hospitality among the Brethren. The sponsor following our meeting on that May Sunday later confided, "I was never so glad to see a Brethren minister. I was afraid it was someone about to tell us to 'move on'." It is still not easy for a Negro delegation to travel across these United States despite a favorable Supreme Court decision. But Brethren have and can set examples of what it means to be "given to hospitality."

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quences, Toward a Solution and Our Christian Responsibility. Why not try it with your adults?

PLAY

The Eternal Hills, by Elliott Fields, 40c. Set in a college atmosphere, this play raises the question of relationship of the church in the community to those engaged in drinking and gambling, to those who foster such practices, and closes by giving a good answer to the question. Excellent for production by youth groups.

FILM

Bill's Decision. Although less than a year old, this Brethren-produced 35 mm sound filmstrip has had a fine reception. Although produced primarily for junior age children, it also has application for all other ages. It is recommended as a discussion film; therefore, it has discussion guides with it. Each church ought to own a copy of it to make it available throughout the year. Records available in 33 1/3 and 78 rpm. Cost is $12.59 per copy. Rental is $3 per showing.

Choose the materials that will serve the needs of your church. Place some of the best resource materials in your church library. Provide classes and fellowship groups with guidance for planning and program of action.

Edited by J. Henry Long



Ecuador Reports

Rolland Flory and small Ecuadorian examine a leaf of Swiss chard, which means more vitamins for growing children

Trying out a new disk harrow



Agricultural Extension

Rolland Flory

THE extension phase of our mission agricultural program is the most important. It is good for the mission farm to have purebred livestock and to practice improved methods of farming, but the aim of our entire program is to help the Indian farmer own his own good stock and produce the best crops possible on his own land. Slowly the farmers are gaining confidence and the prospects for extension work seems to be improving.

One of the services that the Indians are accepting is the vaccination of chickens against cholera and typhoid. There has been a very serious loss of chickens in this whole section of Ecuador and, therefore, the people are eager to have their chickens vaccinated.

Our Indian neighbors like potatoes and each year they plant a small plot of potatoes even though sometimes at harvest they receive little more than the seed sown. Through the help of government representatives in the Point 4 program, we held a demonstration in our community on the spraying of potatoes to protect them against blight. Realizing the destructiveness of blight, quite a few of our neighbors have asked that their potatoes be sprayed by the missionary. If this year's spraying brings good results we will have a much bigger demand for this service next year.

This year the government is also helping in our 4F Club (an organization like the 4H Club in the United States). We have nineteen boys enrolled in the club and a Point 4 representative has promised to help secure imported baby chicks soon in order to begin a chicken project for each boy. The 4F Club is one of the surest hopes for extension work in the future here in Ecuador. We appreciate the help of the Point 4 program and in turn the Point 4 representatives are happy to co-operate with us in promoting one of the best clubs in the entire country.

Toward the Free Ministry

Benton Rhoades

THE Ecuadorian Church of the Brethren is now beginning its third year of life. The development of national lay leaders seems to us now the task calling for priority. A year of pastoral support and accompanying problems have led us to the belief that the free ministry as practiced by the Brethren in earlier years is the system for the rural church in Ecuador at present and possibly for some years to come.

In the first place, there seems to be some danger of people transferring to the professional pastor some of the role formerly filled by the Catholic priest in their lives, thus by-passig the important Protestant Christian concept of the priesthood of every believer. This priestly role in the Ecuadorian community, as we have learned by painful experience, also carries with it great temptations for the national pastor himself as regards his own personal morals. In addition, the financial support of the pastoral program is a very heavy burden on a church where the family income of the members seldom passes $20 per month and where the church is made up of relatively few families. All in all, at this juncture, it seems wise to depend on a free ministry within the national church now.

In accordance with this conviction, a training class for lay preachers was organized two months ago with all the literate Indian men of the church as the students. Those of you who have attended seminary or who have taught just try to imagine a class in homiletics for those whose average educational career has not been beyond the third grade. That is the job being attempted in classes two nights a week. If it were not for the record of the great unlettered men of God in the New Testament, one might despair of the task. But already there is evidence that through those who follow the plow and lay bricks all day there may come a message from God.



With the Shivelys in India

Dr. and Mrs. L. S. Shively are on a round-the-world trip. Among the many places they are visiting is India, where they are taking considerable time to visit among the Brethren. The following excerpts from their diary tell of their experiences there.

Saturday, Nov. 20

Tonight, for the first time, we had the thrill of setting foot on the soil of India after a three-hour flight from Rangoon, Burma. As we drove to the hotel from the Calcutta airport we saw many people sleeping on the sidewalks and in little parks. Cows were wandering about on the streets; oxcarts were hauling their loads; and men were going down the street with their rickshas. (The Shivelys flew from Calcutta to Bombay and the territory of our India mission.)

Thursday, Nov. 25

After breakfast, Leonard and Betty Blickenstaff took us to the various buildings on the mission compound here at Dahanu Road. We saw homes of some of the people, the dispensary, the hospital and its equipment. The mission has a good deep well with electric pump, so we are sure the water is safe for use.

Saturday, Nov. 27

This morning at the Dahanu church was held the annual Thanksgiving service. In addition to a money offering, some brought other gifts—large cucumbers, rice, handmade goods, etc. These were auctioned after the service. In the evening there was a service preparatory to the love feast tomorrow. It was also the close of the home and family series which has been going for a week. Edna (Mrs. Shively) and I both spoke through interpreters.

Saturday, Dec. 4

We left Dahanu Road on a train which went at 10:30 and arrived at Anklesvar at 2:45 (a distance of about 200 miles). On the way we went through Bulsar. Of course, we had to think of the Wilbur Stovers, who began our mission work at this place in 1895. On the latter part of the trip we saw much farming land. Much of it is in cotton.

Monday, Dec. 6

After breakfast we went to a new building in progress. We also visited the Anklesvar training school, saw the carpenter shop and the work which the students do there and visited other rooms and departments. William Bhagat, the principal, tells us that inspectors from the government give this school the highest rating of any of the thirty-five schools like it in Bombay State. He then took us to his home for a short call. They have a nice new house. He is thirty-five years old. He wants very much to go to America for further education. At noon we went to the home of Premchand Bhagat and had an Indian meal. We were in his study where he writes Sunday-school lesson materials and does translating.

Wednesday, Dec. 8

We next went to a village out from Anklesvar, where Kathryn Kiracofe is working at present. She lives in a tent and from it is doing evangelistic work. She will stay there till about Dec. 22. There was a women's meeting under a large tree, but only a few women were there as it is the busy season for work in the fields and they were working in the peanuts. The school was dismissed and the children from it and some men were also in attendance. With the help of a flannelgraph, a woman told the story of the birth of Christ. After the story, Miss Kiracofe had an exercise in which they worked at learning the Ten Commandments. After this she gave out Bible picture cards. With her we walked through the village, stopping at homes and visiting with people. Some homes are quite nice and others are miserably poor. In some cases it looks like mere existence with a few dirty rags for clothes and the simplest kind of food. At one place where we stopped the mud wall of the house was being rebuilt. The man, Ramalo Kisson, said he had been baptized by D. J. Lichty and also that Brother Lichty once helped him build the wall to his house. He said: "Whenever I repair the wall of my house, I think of him."

Sunday, Dec. 12

After breakfast we loaded the truck and went to Undi, a village near Anklesvar, where we had Sunday school and church. Men and women met in separate groups for their classes. After Sunday school

Continued on page 27

A STUDY BOOKLET ABOUT INDIA

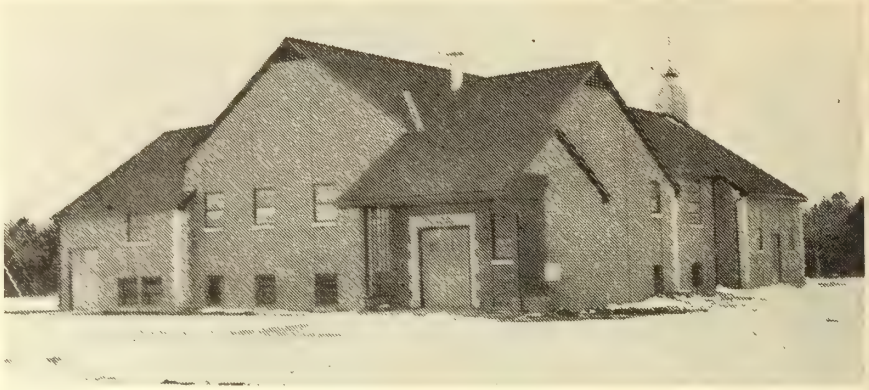


Sunday-school classes, CBYF's, missionary societies and individuals will find the study of BRETHREN MISSIONS IN INDIA very much worth while. Wendell Flory, missionary to India and author of the thirty-two page booklet, examines five aspects of missions in India. They are (1) The Country, (2) Religious and Political Life in India, (3) The Brethren in India, (4) Problems of Youth in India, and (5) What Does the Missionary Do?

Single copies of BRETHREN MISSIONS IN INDIA are available free. For quantity orders it is necessary to charge 20c per copy. Order yours from the Foreign Mission Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Edited by Alberta Yoder

Home Mission Briefs



Lincoln church, Nebraska

Lansing, Michigan

Last fall Bro. Jack Kline, the pastor, wrote, "We are simply thrilled with the fine Christian response to our every-member canvass. Committees are working hard and overtime. Almost everyone in the church is busy at a job and several volunteer for further work such as typing and visitation in the community. We have contacted twenty-five students and professors at the Michigan State College who are Brethren. Some are coming. Two have brought their memberships (professors). Others perhaps will soon. Our giving is increasing. A fine spirit of Christian love and co-operation exists. We ask to be remembered in prayer as we also remember the Brotherhood."

Chinese Mission Work
First Church Chicago

The December "Chinesegrams" carried these encouraging words: "One of the hopes and prayers of the workers in the Chinese Sunday school and church has come to fruition in the organization of a young people's group. For a long time two of the young people, Joan Kwan and Au Mon Lum, have been wishing that more could be done for our Chinese young people at First church. Early in October Au Mon and others called together our few young people then attending Sunday school and organized for work, worship and fellowship. In these few weeks the group has more than doubled in size. Young people who had not been coming recently have returned, and new people have come into the fellowship. Au Mon is their president; Chuck Moy, vice president; Miss Reinette Lee, secretary; and Miss Joan Kwan, treasurer. Au Mon, son of Au Bow, is a recent college graduate in electrical engineering and is currently working in the city and is a member of the Chicago First Church of the Brethren. Joan Kwan was baptized into the fellowship of First church last Easter.

"Our adult group, too, is finding added strength. Mr. Louie Lee, presently working in a laundry in the city, and a Bible School graduate, has recently entered our fellowship. Miss Leona Rosa, a returned Baptist missionary from South China, has been working with us for several years. Recently Miss Ethel Groce, another former missionary from South China, has been with us several Sundays and preached for us on Dec. 5."

Lakewood Community Church,
Seattle, Washington

"Leadership education: Last Sunday Fred Wilson, chairman of our Christian education commission made the announcements and cared for the preliminary portions of our worship service and gave public recognition to the six individuals who completed this year's standard Leadership training course, as well as mentioned those who had completed the courses in previous years.

"The building program: We are gradually closing in upon the tasks of completing the church. The sanctuary needs its permanent altar and the organ louvres, which the chairman of the building commission, Ted Schmide, has as his project. This will be accomplished soon in the new year.

"A bit of humor. While we were practicing in choir one night there was a lot of noise in the basement. Hammers were busy and it became pretty difficult; so someone asked what it was all about. The answer: the Walls are down there putting up the ceiling. Chuck Wall and his two sons with Mr. Owly and his sons had taken that as their project.

This summer, we spent $1,200 on finishing the parsonage. The former church had been converted to a dwelling for us but never completed. We still lack several hundred dollars' worth of work, but are delighted with it as it has progressed. In two-and-one-half more years the loan taken to convert will be paid and the church will own a building worth perhaps eight or nine thousand dollars."

Covington Community Church,
Washington

The following are excerpts from a report for the year just closed: "The Covington Community Church of the Brethren has ended one of its most fruitful years of work. Statistics reveal a membership with ninety-three active, nineteen resident-inactive, nineteen nonresident and eight unknown. During the year twenty were added by baptism, eight by letter and two on former baptism. The average attendance at services was 128 for morning church services, 107 for Sunday school, and thirty-four for evening services. During the year a number of children were dedicated. Total disbursements for the year amounted to $5,102.45.

"The women of the church have been active. And so have the men. The men are unorganized but available for work. During the year less actual work on the church was done but enough to bring the structure to the place where it could be dedicated on Palm Sunday. This was a great event in the life of the church. Bro. Charles Zunkel gave the address for the occasion.

"At about the close of the year

a Pentecost in miniature seemed to break in the church. The same spirit has been in evidence since. This bodes well for the future, only it cannot be measured in terms of figures. The Spirit is working. Needed adjustments are being made and new approaches are being thrust upon the church."

Omaha, Nebraska.

In September the church set attendance goals of an average increase of six per month for Sunday school and worship. Then efforts began to achieve the goal. The record looks as follows:

	Sunday school	Worship
September	22	29.5
October	31.8	35
November	38.75	43
December	40.5	49

That is an unusually excellent record of achievement.

People said there were no children available for Sunday school. On December 19 nineteen children were present, sixteen participating in a Christmas program. Nineteen more were taken Christmas treats. There has been no young people's Sunday-school class for the past seven or eight years. Now there is one that is growing. The home-builders' class was almost invisible; now it is a substantial group.

Choirs, both adult and junior, have been started. Stewardship money is increasing. In three months eleven were taken into the church membership. It is amazing what God can do with dedicated people and leadership!

Grants Pass, Oregon.

Recently the church dedicated a new and much needed addition to the church school plant. It is a part of the over-all church building which is planned. It was needed to house the growing Sunday school.

The church is adding souls to the kingdom. On Christmas Sunday five adults came with confession of faith, three to be baptized, and two by letter. On Jan. 9 two teen-aged young people came for baptism and prospects were for more of the same age group. Plans are being laid for a community-wide evangelistic visitation effort.

Lincoln, Nebraska.

Goals were made in November to reach an average attendance of one hundred in church school and one hundred twenty-five in morning worship by Christmas and an average of one hundred twenty-five in church school and one hundred fifty average in morning worship by Easter. Reports are that the Christmas attendance goals were reached. It is important to set goals and then to reach them. God's work needs to move forward, and it can!

Denver, Colorado

Sunday-school attendance at the Prince of Peace church, Athmar Park, is running between 250 and 324. A total of 543 persons were in worship on Christmas Sunday. Forty youth are in the intermediate department. Already the newly dedicated church building is too small to meet the needs. God can accomplish mighty things if dedicated people set themselves to his tasks.

With the Shivelys

Continued from page 25

there was a dedication service for babies, conducted by Everett Fasnacht. Then I spoke on the theme of thanksgiving for the harvest, translated by Everett. This was followed by their thank offering, which was in the form of oral pledges. Examples of pledges made are: forty pounds of peanuts; forty pounds of peanuts and twenty pounds of rice; eighty pounds of peanuts; Rs. 2 and Rs. 5. Then a money offering was taken.

From Anklesvar we went to Bulsar. We visited the hospital and met some of the staff and saw their places of work. Among these were the two Indian doctors, Peter and James. Dr. Paul Hoover sees any patients who are referred to him by them or by other doctors in the city, or any who request him.

Anniversaries and Weddings

Anniversaries

Mr. and Mrs. Harry C. Greenleaf of Martinsburg, Pa., celebrated their golden wedding anniversary on Dec. 24, 1954, with a family dinner and open house. They have six children, fifteen grandchildren and two great-grandchildren.—Mrs. C. O. Beery, Martinsburg, Pa.

Brother and Sister Charles S. Knavel celebrated their golden wedding anniversary Sept. 26, 1954, with a family dinner and open house at their home. They have one son, three foster children and two grandchildren. — Mrs. Warren Hoover, Windber, Pa.

Mr. and Mrs. Herbert H. Vaniman celebrated their golden wedding anniversary on Sunday afternoon, Dec. 26, 1954, with a reception in the social hall of the Long Beach church, Calif. They were married on Dec. 28, 1904, at the home of the bride in Girard, Ill.—Mrs. Homer E. Fike, Long Beach, Calif.

Brother and Sister David C. Wineland of near Roaring Spring, Pa., celebrated their golden wedding anniversary with open house on Nov. 14, 1954. They have five children, nineteen grandchildren and nine great-grandchildren. — Mrs. C. O. Beery, Martinsburg, Pa.

Weddings

Allison-Kelly—William F. Allison and Eleanor M. Kelly, in the Roxbury church, Johnstown, Pa., Dec. 1, 1954, by the undersigned.—D. Alfred Replogle, Johnstown, Pa.

Baker-Shipp—William C. Baker of Mt. Jackson, Va., and Bertha M. Shipp of Washington, D. C., Jan. 5, 1955, in the Coffman Apartments, Mt. Jackson, Va., by the undersigned.—N. J. Miller, Mt. Jackson, Va.

Blosser-Davis—Eugene Blosser and Mary Sue Davis, by the undersigned, at his home, March 27, 1954.—M. J. Craun, Harrisonburg, Va.

Brechbill-Krepps — Glenn Brechbill of Canton, Ohio, and Elma Krepps of Mount Pleasant, Pa., in the Mount Joy church, Pa., Nov. 21, 1954, by the undersigned. —John M. Geary, Mount Pleasant, Pa.

Broadwater-Resh — Ellis Porter Broadwater of Grantsville, Md., and Erma Jean Resh of Accident, Md., Dec. 25, 1954, by the undersigned, at his home. — J. C. Beahm, Grantsville, Md.

Crosson-Williams—Raymond S. Crosson of McVeytown, Pa., and Louise M. Williams of Lewistown, Pa., in the Spring Run church parsonage, Pa., Dec. 20, 1954, by the undersigned.—D. Luke Bowser, McVeytown, Pa.

Curtis-Sager — George E. Curtis of Franklin, N. C., and Glenna Lee Sager of Mt. Jackson, Va., Nov. 20, 1954, in the church parsonage, Mt. Jackson, Va., by the undersigned.—N. J. Miller, Mt. Jackson, Va.

Durr-Bonitz — David Durr and Mary Carolyn Bonitz, both of Albany, Oregon, in the Sunrise Community church, Oregon, Oct. 28, 1954, by Glenn M. Harmon.—Lorrene Freerksen, Albany, Oregon.

Grimes-Beegle — John S. Grimes and Fay L. Beegle, both of Everett, Pa., in the Snake Spring church, Pa., Aug. 6, 1954, by the undersigned. — Isaac Wareham, Everett, Pa.

Jeffrey-Jeffrey — James A. Jeffrey and Helen E. Jeffrey, both of Pontiac, Mich., Sept. 26, 1954, in the parsonage, by the undersigned.—LeRoy W. Shafer, Pontiac, Mich.

King-Agee—James A. King and Shelby Agee, both of Roanoke, Va., in the First church, Roanoke, Dec. 31, 1954, by the undersigned.—S. Earl Mitchell, Roanoke, Va.

Lam-Wampler — Howard O. Lam and Effie Wampler, by the undersigned, in the Greenmount church, Va., June 12, 1954.—M. J. Craun, Harrisonburg, Va.

Lee-Aldridge—Robert Lee of Newcastle, Va., and Wanda Aldridge of Roanoke, Va., in the First church, Roanoke, Oct. 2, 1954, by the undersigned. — S. Earl Mitchell, Roanoke, Va.

McBride-Staggs—Calvin J. McBride and V. Jean Staggs, both of Romney, W. Va., in the Beaver Run church, W. Va., June 26, 1954, by Bro. Slone Staggs, father of the bride.—Mrs. Slone Staggs, Romney, W. Va.

Melton-McDermott—Henry J. Melton of Madison, Wis., and Doris J. McDermott of Pontiac, Mich., Jan. 1, 1955, in the Pontiac church, by the undersigned.—LeRoy W. Shafer, Pontiac, Mich.

Puett-McCulloch—Herman B. Puett and Ruby L. McCulloch, both of Pontiac, Mich., Oct. 23, 1954, in the parsonage, by the undersigned.—LeRoy W. Shafer, Pontiac, Mich.

Reichert-Knoepfle—Edward W. Reichert and Olive Margaret Knoepfle, in the Cincinnati church, Ohio, by the undersigned. — Dan Blickenstaff, Cincinnati, Ohio.

Shawley-Schlosnagle—Bernard Shawley of Jerome, Pa., and Beryl Schlosnagle of Somerset, Pa., in the Mt. Joy church parsonage, Pa., Dec. 24, 1954, by the undersigned. — John M. Geary, Mount Pleasant, Pa.

Sheldon-Kenney—Everett Dean Sheldon of Clarence, Iowa, and Pauline Louise Kenney of Stanwood, Iowa, in the Cedar

church, Iowa, Oct. 3, 1954, by the under signed.—Paul E. Wingerd, Clarence, Iowa.

Shipp-Southerly — Ward Hinegardner Shipp and Rosalee Southerly, Sept. 5, 1954, by the undersigned, at his home.—M. J. Craun, Harrisonburg, Va.

Slater-Plumlee — William Slater and Carolyn Plumlee, both of Albany, Oregon, in the Sunrise Community church, Oregon, Nov. 19, 1954, by Glenn M. Harmon.—Lorrene Freerksen, Albany, Oregon.

Summers-Hensley — Don Summers and Bettie Hensley, Sept. 26, 1954, by the undersigned, at his home.—M. J. Craun, Harrisonburg, Va.

Thomas-Kator—George L. Thomas and Kitty A. Kator, both of Pontiac, Mich., Nov. 27, 1954, in the parsonage, by the undersigned.—LeRoy W. Shafer, Pontiac, Mich.

Wolgemuth-Groff — Robert M. Wolgemuth of Mt. Joy, Pa., and Ardeth G. Groff of Ephrata, Pa., in the Florin church, Pa., Jan. 8, 1955, by the undersigned.—Howard Bernhard, Mt. Joy, Pa.

Church News

Michigan

Sunfield—One Sunday Bro. Glenn Fruth preached for us and participated in the ordination of Bro. Royal Frantz to the eldership. We held our all-day harvest meeting in October. The three-day Bible institute of the six Brethren congregations in our area was held in our church with Bro. Floyd Mallott and Sister Anna Mow as guest speakers. The following week different guest speakers brought evangelistic messages each evening. One evening in November Bro. Charles Bieber showed pictures and an exhibit of his work on the mission field. The young people's sectional group met in our church on Nov. 28. Our church joined in the union Thanksgiving service. Two heifers have been sent from our church for overseas relief. Our ladies' aid sent an offering to the Piney Woods school at Christmas time. The group also sent washcloth packets for children overseas. The children helped in the Christmas program. — Mrs. Virginia Snavely, Vermontville, Mich.

Northeastern Ohio

Center—Bro. Glenn Bowlby of Pittsburgh, Pa., held revival meetings in our church. Our fall communion service was conducted by our pastor. Bill Bosler, a student minister who was home from Manchester College, led our early morning Thanksgiving service. The nursery and primary groups presented a program on Sunday morning, Dec. 19. In the evening of the same day, our junior church and junior high group presented the pageant, Kings' Christmas Tree. The CBYF gave the play, The Contrite Spirit, at the evening service on Dec. 23. — Mrs. Janet Domer, Louisville, Ohio.

Eden—Our fall revival meetings were held by Richard and Loraine Schlupp of Duluth, Minn. Eleven were baptized, three await baptism and one was received by letter into our church. At our business meeting we adopted the envelope system for giving. Two of our deacons, Emerson Shrider and Ben Brumbaugh, recently were in charge of our services. Our Christmas program was given on Dec. 19 with Mrs. Sally Wolf, primary superintendent, in charge. The women's work group revealed their heart sister at a Christmas gift exchange.—Maud Dayton, Canton, Ohio.

Northwestern Ohio

Eagle Creek — At a Sunday morning service, Mr. Armstrong of Wooster, Ohio, gave a talk concerning the Gideon Bible Society. In the absence of our pastor, Bro. J. J. Anglemyer preached for us. Our pastor and his wife were delegates to district meeting. Several of our men attended the annual men's work banquet in November at the Defiance church. A number from our CBYF attended the Thanksgiving rally in the Sugar Creek church. On Nov. 24 our church joined with two other churches in the community for a Thanksgiving service. Our pastor was speaker for this meeting. A membership class was conducted by our pastor for the ten new members who were baptized into our church fellowship following our evangelistic services by Bro. Otis Landis. The women sent Christmas boxes to our servicemen and to the Brethren Home in Fostoria. On Dec. 19 the junior department gave a Christmas program at the morning service. In the evening the CBYF presented the play, There's a Star in the Sky.—Mrs. Lois Rodabaugh, Williamstown, Ohio.

Eastern Pennsylvania

Chiques—Bishop Henry Ginder talked and showed slides of his visit to Japan. A group of our women sewed at the osteopathic and general hospitals in Lancaster. A nonconformity and purity meeting was held one Sunday morning with Bro. William Longenecker as guest speaker. Recently three persons were received into our fellowship by letter. The ladies' aid collected relief goods and sent it to New Windsor. One Sunday evening the Belleville Mennonite male chorus presented a musical program in our church. The young people collected toys for children in refugee camps. Elder B. G. Stauffer was re-elected elder-in-charge for a three-year period. Visiting ministers at our love feast were Brethren Henry King, Samuel Wenger and Christ Gibble. Evangelistic meetings were held by Bro. R. W. Schlosser. As a result of these services, sixteen young people were received into our church fellowship by baptism. Brother and Sister R. O. Hess and Bro. Elma Zug served as district meeting delegates. Christmas baskets were presented to the shut-ins and the aged people. — Mrs. John K. Stauffer, Lawn, Pa.

Florin—When we became a separate congregation instead of a part of the West Greentree congregation, Bro. Howard Bernhard was elected elder-in-charge. We are now fully organized with a membership of 218. Bro. Phares Forney officiated at our first communion service. As the result of a one-week revival conducted by Bro. Conway Bennett, two young people were baptized into the church. Our delegates to district meeting were Brethren Howard Bernhard and Henry T. Becker. On Sunday morning, Nov. 14, special recognition was given to Mr. and Mrs. William Longenecker, Sr., who were celebrating their golden wedding anniversary. Their son, Samuel, preached the morning sermon. Our Thanksgiving offering went to the Neffsville orphange. On Dec. 12 the young people of the church sponsored the film, Bible on the Table. They also presented special Christmas music.—Mrs. Elmer S. Randler, Manheim, Pa.

Hatfield—Bro. E. Myrl Weyant of Imler, Pa., conducted our fall revival meeting. During these meetings two were received by baptism and one reclaimed into our fellowship. Seventeen from our church attended the annual district women's work meeting in the Ephrata church. Our district meeting delegates were Joseph R. Fretz and Mrs. William G. Nyce. Our men's work group sponsored the showing of the film, More For Peace. Bro. Linford Rotenberger of Quakertown, Pa., officiated at our fall love feast on Nov. 13. A Bible institute was held Nov. 20-21 by Bro. Robert A. Byerly of Elizabethtown. A Christmas program was presented by our Sunday school including a pageant, As With Gladness Men of Old, followed by a white gift service for Brethren Service. —Mrs. William G. Nyce, Lansdale, Pa.

Neffsville Brethren Home — The Lititz church held services with Earl Bowman bringing the message. The Gospel Four rendered a program in song. A group from the White Oak church conducted a prayer meeting for us. A quartet from the Ephrata church presented a program in song. The East Fairview congregation were in charge of services with Donald Ruhl as speaker. Charles Bieber from the Africa mission field talked and showed pictures. Wilfred Staufer recently gave a talk. The brethren from the White Oak congregation were in charge of our love feast service with Bro. Graybill Hershey officiating. Churches in charge of our services have been the Lancaster church with William Glasmire as speaker; East Petersburg with S. G. Meyer as guest speaker; the Springville congregation with John L. Meyer bringing the message; the Middle Creek church with A. B. Markley as speaker; and the Mountville group. Our steward, Harper Snavely, gave a message on Thanksgiving. When the White Oak church had charge of the services, Bro. Ollie C. Hevener preached. During the Christmas season a number of caroling groups were with us. —Sallie E. Schaffner, Neffsville, Pa.

White Oak—Our harvest meeting and Bible conference was held at the Manheim house with Elders A. A. Price and Norman Patrick as guest speakers. Bro. Clarence Showalter of the Back Creek congregation preached a missionary sermon for us. Our love feast was held at the Manheim house with Bro. Arthur Rice and Bro. Harold Jones as guest ministers. Bro. Samuel Lehigh of the Pleasant Hill congregation had charge of a morning service at the Graybill house. Delegates to the district meeting were Brethren Milton Hershey, Ollie Hevener, Jere Cassel and Kenneth Hershey. Bro. Abram Eshelman held a two-week evangelistic meeting at the Graybill house. As a result of these meetings eleven were baptized. We also received one member by church letter and one was reinstated into the church fellowship. Our Thanksgiving and Christmas services were held at the Manheim house with our home ministers officiating. Since the last report offerings have been received for district home missions, Children's Aid Society, foreign missions, Share Our Surplus and Elizabethtown College. Our ministers had charge of a Sunday afternoon service at the Brethren Home. A group from the Sunday school visited the County Home. At Christmas time the Willing Workers' Sunday-school class distributed fruit baskets, and the Loyal Workers' class entertained the children of the Neffsville Children's Aid Society. The sisters of our church cut and sewed layettes which were sent to Kassel, Germany, for distribution.—Mrs. Mabel Diffenderfer, Manheim, Pa.

Middle Pennsylvania

Leamersville—The women's work group re-elected Sister Freda Showalter as president for the new year. Prior to our love feast, a week of special meetings was conducted in our church. As a result of these services twelve persons were baptized into our fellowship. During the vacation of our pastor, Bro. Roscoe Wareham was in charge of our services. A Christmas program was held at our church.—Rachel Claar, East Freedom, Pa.

Southern Pennsylvania

Chambersburg—At the beginning of the new church year, installation services were held for the church and Sunday-school officers. A deputation team from Elizabethtown College was in charge of an evening service with Jay Gibble bringing the message. Marie Tritt, R. N., of Carlisle, Pa., showed slides and talked of the Brethren Service work in Europe. As a result of the revival meetings conducted by Bro. Stewart B. Kauffman, six were baptized and six received by letter into our church. Bro. Samuel Lindsay of Greencastle brought the message at our Thanksgiving service. Foodstuffs were given to the children's and old folks' homes of the district. The young people presented the play, As We Forgive, three times, once at the district youth Christmas fellowship meeting at Carlisle. Both the

Sunday-school children and the church choir gave programs at Christmas time. The pastor is conducting a church membership class. Bro. R. W. Schlosser conducted a Bible institute. The men's work group sponsored a Sunday evening service on stewardship. — Rebecca Foutz, Chambersburg, Pa.

Waynesboro—Rally day was observed in our church with love feast and communion service in the evening. Our young people attended the district youth rally in the Codorus church. At the fall council meeting election was held for seven new deacons, church officers for the new year and delegates to district meeting. One Sunday evening Miss Velva Jane Dick showed slides and told of her work in Nigeria. The women's work organization sponsored a review of the home mission study book, Man and God in the City. The men's work organization had charge of the Sunday evening service on Nov. 7 at which time Bibles were presented to the third-year juniors. Our church participated in the following union services: observance of Reformation Sunday; World Community Day, featuring Parcels for Peace; and community Thanksgiving service with our pastor, George L. Detweiler, as speaker. Our congregational Thanksgiving service was held on Thanksgiving morning with Bro. Glenn E. Norris, pastor of the Hanover church, as speaker. The offering was given to home and foreign missions. The young people sponsored a party for the Negro children of the town. On Sunday morning, Dec. 19, the program was readings and Christmas music by the pastor and the church choir. In the evening music was presented by the two youth choirs and the young people gave a play. The offerings were presented for world-wide missions. On the last Sunday evening in December, a service of consecration for the newly elected deacons was conducted, followed by the film, City Story, recent picture by the National Council of Churches. A school of missions which was sponsored by the women's work organization was held on four consecutive Sunday evenings. On the last evening of the school, the film, Valley of the Sun, was shown to the entire school. — Mrs. J. Harold Engle, Waynesboro, Pa.

Western Pennsylvania

Farmington-Bethel — One Sunday Bro. T. F. Henry, representing Juniata College, was guest speaker. During the week end of Nov. 7 Sister Emma K. Zeigler, missionary on furlough from India, brought several messages. The old folks' home festival was held Nov. 7. The food was dedicated and taken to the home at Windber. Our pastor was guest speaker for the Circuit 6 youth rally in the Uniontown church in November. Our young people had charge of the recreation at the December rally in Connellsville. An offering was received in November for the Erie church. Our pastor was guest speaker at the community Christmas service which was held in the Lutheran church. Our church council has approved a building program which will provide additional Sunday-school rooms and sanctuary space. In October Bro. Grim and his family began their fifth year of service with us.—Lorraine M. Grim, Farmington, Pa.

Greensburg—Bro. Paul R. Yoder was guest speaker on Juniata College day. One Sunday morning Bro. Dorsey Seese preached for us in the absence of our pastor. The ushers' association held a covered dish dinner in November. Universal Bible Sunday was observed in our church on Dec. 12. Our children's department presented a Christmas program on Sunday evening, Dec. 19, concluding with the dime-laden Christmas stockings which were given to missions. The missionary society sponsored a candlelight service on Christmas Eve. Representatives from the women's work, men's work, missionary society and CBYF sponsored our watch night service. The missions committee planned our annual school of missions which were held on Sunday evenings beginning with Jan. 16 and concluding on Feb. 20. The theme of the school was India, Pakistan and Ceylon. —Mrs. Galen Bittner, Greensburg, Pa.

Maple Spring—Our summer pastor, Bro. Stanley Earhart, has returned to school in Chicago, and our new pastor, Bro. Daniel Haldeman, and his family have begun their pastoral duties. We had two weeks of evangelistic meetings with Bro. Hartman Rice as speaker. The week end of Dec. 3 Bro. Nevin Fisher directed our music institute. The children's department presented a Christmas program and the young people's department contributed to the seasonal programs with a cantata. The young people co-operated this year with the entire local district in baking, packaging and delivering cookies to the older folks. The missionary committee planned our school of missions which was held five consecutive Sunday evenings in January.—Mrs. Frank Weaver, Hollsopple, Pa.

Middle Creek—We joined with Rockwood for our annual Bible school. Our pastor was in charge of our fall council. He was also in charge of our love feast services. Since our last report we have redecorated the interior of the church. Oct. 31 was our harvest home service. A delegation took the offering to the Scalp Level Old Folks' Home on Nov. 7. Rally day was observed on Nov. 14. On Nov. 21 we received a special offering for the Erie church.—Mrs. Lillian Bruner, Rockwood, Pa.

Montgomery—We had our rededication service on Sunday, Oct. 24, with Bro. John Clawson as guest speaker for the afternoon service and Bro. I. C. Fetterman as speaker for the evening meeting. As the results of an evangelistic meeting, ten persons were baptized into our church fellowship. At our council meeting, Bro. J. I. Thomas was elected as elder and Bro. J. H. Wimmer is presiding as pastor. —Florence Donahey, Marion Center, Pa.

Florida and Georgia

Orlando, Highland Community — New officers were elected and installed. The boards were reorganized and enlarged for our expansion program. Attendance has shown an increase both in Sunday-school and church services. On Thanksgiving morning we had a breakfast at the church. During the absence of our pastor, Rev. Lacy Hall, a Youth for Christ director, and Bro. George Johnson were in charge of the services. On Sunday, Dec. 12, our pastor exchanged pulpits with the Reeves Methodist church. We have organized a women's fellowship group. Several of our families attended district conference. Our Christmas program was given by the junior department and the CBYF. In January Bro. Ralph White conducted our meetings. A building committee has been appointed to make plans for a new parsonage. Our pastor's resignation becomes effective June 1. —Mrs. Viola Preston, Orlando, Fla.

Eastern Maryland

Baltimore, Friendship—The first of September our church started a full-time pastoral program with Bro. Edward G. Wenger as pastor. Bro. David K. Hanawalt conducted an installation service for our pastor and his wife. We have purchased a parsonage. Our elder, Bro. W. Newton Long, presided at our fall council meeting. During a morning service installation services were held for four deacons and their wives with Bro. Harold Smith officiating. Our trustee and finance boards were authorized to make a solicitation of our church membership for the building fund. A church building site has been purchased in the midst of a new building development known as Hillside Acres. Bro. Charles E. Zunkel, Ora DeLauter and David Hanawalt met at the parsonage with our official board to consider our future building program. A women's work evening group has been organized. Our ladies are quilting and collecting clothing for relief as a project. On the evening of Dec. 19 we presented the Christmas play, The Innkeeper's Sons. —Mrs. Calvin F. Holmes, Baltimore, Md.

Baltimore, Woodberry — On Dec. 18 there was a Christmas party for the primary folks. In the evening of the same day the women's work group sponsored the annual Christmas party. At the evening service on Dec. 19, there was a special Christmas program by the children of the church. Recently a new movie projector was purchased by the people of the church. On Sunday evening, Dec. 26, the film, Holy Night, was shown and a short dedication service was held.—Albert C. Schue, Baltimore, Md.

Buck Creek—Ordination services were held for Bro. J. Ira Metzker. During the past year five persons were baptized into our church fellowship. Evening vacation church school was held for a two-week period. The district CBYF roundtable was held at our church. The young adult Bible class from the York church was in charge of a Sunday morning worship program in our church. Our church received a letter from Pvt. Richard Carpenter asking for clothing for the children in Korea. The ladies packed and sent two boxes of clothing to him for the children. The union Thanksgiving service was held at our church. Some of our young people attended the district CBYF roundtable in the First church, Baltimore, on Nov. 28. A family night Christmas party was held Dec. 9. On Dec. 19 the church school Christmas program was held with the play, No Room in the Hotel. On Friday evening, Dec. 24, the CBYF delivered food baskets and sang carols.—Bertie Brubaker, Ijamsville, Md.

Reisterstown, Evergreen — At a family night program Bro. Charles Zunkel and Bro. DeLauter were with us. The first Sunday night of each month we have a family night at the church with a basket lunch followed by worship and sometimes guest speakers. During the first two weeks of November, Bro. Ira Metzger of Monrovia, Md., held evangelistic services. As a result of these meetings, two were baptized and two received by letter into our church. At a combined women's and men's work meeting, Rev. Young, a Negro from the Reisterstown African church and Rev. Foxwell from a church for the deaf were guest speakers. Bro. Harold Bomberger gave a report of the World Council of Churches Assembly. The men have purchased road signs for pointing out the location of the church. Improvements are being made on the church grounds. We celebrated our second anniversary with an all-day service featuring Harold Bomberger, Frank Williar, Newton Long, David Hanawalt, Jacob Replogle and Joseph Caricofe as guest speakers. Bro. Lau is conducting a Bible study class every Monday evening at his home. Thursday evenings we held cottage prayer meetings. Sisters Olpha Shipe, Nora Bollinger and Ethel McDaniel and Bro. Lau attended district meeting as delegates. A large number of our CBYF group attended the district meeting. The young people's Sunday-school class is holding extra meetings on Wednesday evenings because they do not feel the hour in class is enough time to complete the lesson. Frances Clemens directed an arts and craft class for two weeks at our church. —Miss Janette Wagner, Pikesville, Md.

Middle Maryland

Stone Bridge—The offering from our vacation Bible school will be used to improve our church basement. Our church recently purchased an organ. Bro. Harl Russell of Elgin gave a talk on the work of the church. At our regular council, Sunday-school and church officers were elected for the coming year. Bro. Glen Winters and Sister Bernice Miller were elected delegates to district conference. Our harvest home-coming was held with Bro. DeWitt Miller of Hagerstown as guest speaker. On Dec.

CHURCH LIBRARY

SUGGESTIONS

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BRETHREN PUBLISHING HOUSE

Elgin, Illinois

21 our young people presented a program entitled Christmas Eve And All Is Well. —Mrs. David Mills, Hagerstown, Md.

Western Maryland

Western Port—At one of our evening services, Bro. Ed Crill was with us. On Nov. 21 the young people were in charge of the evening services. On Dec. 5 a film on Brethren Service was shown at the ever ng meeting. New Brethren Hymnals were presented to the church by Bro. Franklin Walker in memory of his aunt and uncle, Mr. and Mrs. Lory Dove. A dedication service was conducted for the hymnals at the morning worship hour on Dec. 12. The home life committee had charge of the evening hour and presented the play, The Lost Church. On Dec. 17 Bro. James Renz of Elgin, Ill., gave a talk on temperance. The Sunday school presented a Christmas program consisting of worship, recitations, solos, dialogues and a playlet, Trimming the Tree of Life. At an evening service the young people gave tl play, The Christmas Voice. A candle-lighting service was held at the morning service on Dec. 26. Plans are progressing for the erection of our new church. A plot of land has been acquired and we are now awaiting a visit from the church's architect. — Leona Smallwood, Westernport, Md.

Eastern Virginia

Newport News—While our pastor was on vacation, Bro. C. E. Anderson and Bro. Yoder were in charge of our services. The filmstrip, Unto These My Brethren, has been used in our church. The district meeting was attended by seven persons from our church. Mrs. Kay May and Mrs. Mary Rusmiselle served as delegates to district meeting. A revival meeting was conducted by Bro. A. R. Showalter. Union Thanksgiving services were held in our church on Nov. 25. The young people and the young adult classes sponsored a Christmas play and caroling. On Jan. 9 Bro. Floyd Weaver delivered a message concerning missions in India. This was the beginning of our four weeks of study on missions.—Mrs. H. H. Roberts, Newport News, Va.

First Virginia

Blue Ridge—Our church met in council with Elder J. S. Crumpacker presiding. Revival meetings were held Nov. 5-14 by Bro. S. Earl Mitchell of the First church, Roanoke. One was received by baptism. Our pastor, Bro. Earl D. Rowland, was ordained to the eldership at the morning service on Nov. 28, with Bro. Price Hylton and Bro. J. S. Crumpacker in charge. Thanksgiving services were held on Thanksgiving morning by our pastor. A Christmas program was given on Sunday evening, Dec. 19. The young people prepared and sent baskets to the shut-ins of the community. They also went caroling on Christmas Eve.—Hallie M. Foster, Blue Ridge, Va.

Roanoke, Hollins Road—Our evangelistic meetings resulted in five persons being added to our church by baptism, one by rebaptism and three by letter. Russell Showalter of Salisbury, Pa., was the evangelist. We observed our love feast and communion on Nov. 28. In the absence of our pastor, Bro. J. S. Showalter was guest speaker. Our new elder, O. S. Garber, was morning speaker on Nov. 21 in the absence of our pastor. The men have sent a heifer to Western Germany. The Boy Scout troop which is sponsored by our church had a banquet and re-chartering service on Dec. 10. The young people's class presented the play, Grandpa Hangs the Holly, on Dec. 19. Journey to Jerusalem was given by the children's department. A junior choir presented a Christmas program on Dec. 26. The choir also helps with the music on Sunday evenings.—Mrs. Betty J. Metz, Roanoke, Va.

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made no responsibility can be assumed.

Important Notice. When writing to the Brethren Service Commission in regard to an ad, it is necessary that the number of the ad be given.

No. 57. For sale: Cafe and drive-in, seating capacity of 60, completely equipped. Living quarters in same building. Located across street from Manchester College campus. Good business. Ideal for Brethren family. Write: Hippity-Hop Cafe, % Emerson Fike, R. 2, North Manchester, Ind.

No. 58. Man desires work in caring for others. Would accept a job in an old folk's or rest home. Reasonable wages asked. Write: A. R. Rodeffer, Dandridge, Tenn.

No. 59. Wanted: A high school teacher for a Christian school. For more details on qualifications write: G. E. Drushal, Lost Creek, Ky.

No. 60. Wanted: Someone to manage kitchen at a Christian school. Contact G. E. Drushal, Lost Creek, Ky., for further information.

No. 61. For sale: Dairy with a good business and reputation is being offered for sale. Up-to-date buildings and equipment with six milk routes regularly and seven in summer reaching into near-by towns. Adjoining is twelve-room house; small barn (no livestock); double garage which may or may not be included in transaction. Business has operated successfully for over 35 years and would be good opportunity for Brethren family. Close to Manchester College and located in a town with many varied activities. For more information about the dairy and terms write: Ralph R. Haney, Prop., Winona Dairy, Winona Lake, Ind.

No. 62. Man forty-nine years old desires job caring for an older man. Prefers year-round job and opportunity to make a home for himself. Write: David W. Long, Box 344, Quinter, Kansas.

No. 63. Wanted: Journeyman auto mechanic—must have at least four years' experience and know hydramatic transmission. Send qualifications and references to: Otto K. Eikenberry, Chairman, Location & Placement Committee, R. 2, Box 2235, Wenatchee, Wash.

No. 64. Bethany Hospital needs a woman to assist in the dietary department. Contact: Olga Bendsen, 3420 W. Van Buren St., Chicago 24, Ill.

No. 65. Wanted: A medical doctor to do general practice in a fast growing community near Dover air base. Though the population of the Wyoming-Camden vicinity is increasing rapidly, no new doctors have located here. Write: J. M. Bennett, Wyoming, Del.

No. 66. A good moral, congenial middle-aged man or couple to serve as caretaker of small resort. Cottage by small lake will be furnished and other remuneration in form of salary or commission will be paid. For details write: J. M. Bennett, Wyoming, Del.

No. 67. A large home in the center of Wyoming, Del. Was used as a rooming house for years and is ideal for such in a fast-growing community where rooms are in much demand. Price $10,000. Write: J. M. Bennett, Wyoming, Del.

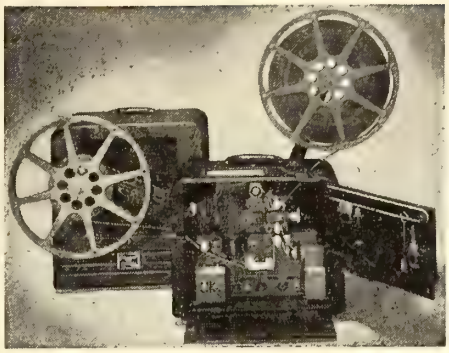
No. 68. Thornville, Ohio, community is in need of a good medical doctor. Opportunities are almost unlimited for general practitioner. Equipment likely available. Near Brethren church. Write: Kenneth W. Hollinger, R. 1, Thornville, Ohio.

No. 69. For sale: A novelty stem corsage is an easy, clean, attractive, and colorful project for camp, club, or Bible school. Completed corsage material for two with instructions, $1.00. Write: D. E. Barnhart, R. 1, Rossville, Ind.



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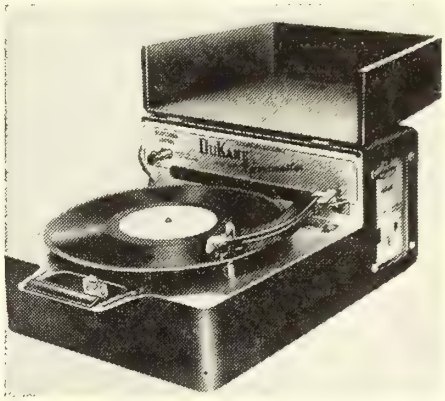
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Northern Virginia

Greenmount—Bro. Fred Wampler served the congregation as summer pastor. The play, We Reach for the Stars, was given in our church by the district. A temperance course was used in all the classes of the Bible school. The Greenmount church temperance committee sponsored a week-end temperance institute under the leadership of James Renz. The CBYF gave a Thanksgiving service of worship and a candlelighting service at Christmas. Patricia Shifflet and Peggy Davis attended the National Youth Conference. The Fellowship of Reconciliation at Bridgewater gave a program in our church. There was a joint meeting of the women's work groups with the Fairview group in charge. Mrs. M. J. Craun was speaker. The women have given comforters, seeds, friendship packages and some used clothing for overseas relief. Bro. Frank Coffman was speaker at a men's work meeting. The W.C.T.U. met with the men in a joint meeting. The men's group purchased a heifer and the joint women's groups also purchased a heifer for overseas relief.—Mrs. Glen Armentrout, Linville, Va.

Greenmount, Bethel — Bro. Grumbling held revival meetings in our church which resulted in six baptisms for the church. Thanksgiving and Christmas programs were held in our church. We are looking towards the remodeling of our church and the building of Sunday-school rooms. —Mrs. Glenn Armentrout, Linville, Va.

Greenmount, Bethany — Evangelistic services were held with Bro. Fred Wampler as evangelist. Two were baptized into our church fellowship. Our Sunday-school attendance and offerings are increasing. Four girls from our church attended Camp Bethel and six young people attended the week-end youth rally at Bridgewater. Special Thanksgiving and Christmas programs were held in our church.—Mrs. Glenn Armentrout, Linville, Va.

Greenmount, Fairview — The Student Christian Movement of Bridgewater College gave a program in our church. A Thanksgiving service was held. The play, The Little Stranger, was a part of our Christmas program. On Jan. 2, Bro. Fred Wampler was ordained to the ministry and Bro. Howard O. Lam to the eldership. Bro. Paul Bowman was guest speaker. At Christmas time the women's group sent fruit baskets to the sick and shut-ins. Marion and Galen Lee Wampler attended the Youth Conference at Anderson, Ind. —Mrs. Glenn Armentrout, Linville, Va.

Greenmount, Melrose—As a result of the revival services conducted by Bro. Fisher in our church, five new members were received into our membership. A furnace has been installed in our church building. A special program was given at Christmas time.—Mrs. Glenn Armentrout, Linville, Va.

Greenmount, Mt. Zion — Evangelistic services will be held in June with Bro. Isaac Bennett in charge. The district women's work rally was held in our church. Our women's group contributed to the seed project, as well as comforters and used clothing for overseas relief. A Thanksgiving service was conducted by the CBYF. This group also presented the play, Christmas Will Last Forever. The children participated in the Christmas program and the intermediates gave the play, The Best Gift. Mildred Scott and Janet Carr attended the Virginia Council of Churches youth conference. The Mt. Zion W.C.T.U. held a temperance rally in our church with a covered dish meal and the showing of the filmstrip, The Choice Is Yours. — Mrs. Glenn Armentrout, Linville, Va.

Greenmount, Pine Grove—Bro. J. W. Harpine will hold evangelistic services April 21—May 1 concluding with communion services in the Mt. Zion church. A family fellowship meeting is held once each month. A committee is receiving funds for the remodeling of our church building. Both Thanksgiving and Christmas programs were held in our church. —Mrs. Glenn Armentrout, Linville, Va.

Linville Creek—On Nov. 7 the Linville Creek church building was completely destroyed by fire. Plans are under way for a new church house. The rubbish has been cleared away and the building committee has been appointed. We are grateful to the Rockingham County school board for the use of the new consolidated Broadway high school while our church is being built. Rufus King of Bridgewater was guest speaker on Nov. 14 in the absence of our pastor. A group of Sunday-school workers from our congregation attended the Plains District leadership training school. A school of Christian training has just been closed at the Cedar Run church with Cecil Hartman as dean. Two adult classes were led by Brother and Sister William G. Willoughby, the youth group was directed by Lauree Hersch, and Miss Etta Bowman and Mrs. Effie Lam were in charge of the children's group. The CBYF plan to buy new hymnals. During the past year, the women's Bible class supported a little Korean orphan girl. Delegates to district meeting were Brother and Sister Carson Holsinger, Cecil Hartman and Carroll Wampler. The ladies' aid group will meet in the homes during the time the church is being built. The children's department is sending pencils to Syria where they are needed. A school of missions was held during the month of January. Bro. M. R. Zigler brought our morning message on Dec. 12.—Mrs. Roy Kline, Broadway, Va.

Southern Virginia

Boones Mill—A number of our young people attended the district youth roundtable at the Laurel Branch church. We recently had Bro. D. Price Hylton of Roanoke as guest speaker. On Nov. 24 we had a Thanksgiving fellowship supper, followed by the film, The Bible on the Table. Our ladies' aid group contributed twenty-five dollars to the Thanksgiving offering and the same amount to the Christmas mission offering. A number of our men attended the district men's meeting in the Bassett church. On Dec. 19 a Christmas program was given by the children and the play, A Stranger in Bethlehem, was presented by the young people. Our women's Bible class gave Christmas baskets to shut-ins. On Christmas Eve the young people went caroling. On Jan. 2 we held our council meeting with Bro. G. W. Bowman as moderator. The men's work group was appointed to be in charge of the Messenger subscriptions. — Mrs. Owen Ikenberry, Rocky Mount, Va.

Minister's Book of the Month Club

Selection for March

A Reader's Notebook

by Gerald Kennedy

An anthology of illustrations for preachers and other public speakers, drawn from a wide variety of sources, both classic and contemporary. In contrast to other collections, this book is outstanding for the new, fresh and unhackneyed material it contains. Subject and author indexes. 360 pages. Cloth.

Regular price, $3.95; to club members, $2.77 plus postage and handling.

Copies will be mailed to members of the Book of the Month Club on or about March 10

BRETHREN PUBLISHING HOUSE . . . . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
FEBRUARY 26, 1955



Screen Traveler from Gendreau

For Fishermen and Fishers of Men

THERE is nothing imposing about the sailboats used by these fishermen in Ceylon. Their crafts, though built to lean into the wind, look hardly adequate for more than two or three fishermen, their nets and their slender haul of fish. No more imposing, likely, were the boats on Galilee. Yet when Peter, James and John launched out into the deep and put down their nets at their Master's direction, they filled them so full of the catch that their boats were in danger of sinking.

There is nothing imposing about the resources we bring to the kingdom of God. Often we feel like the Galileans who "toiled all night and took nothing." But that was before they heeded their Master. He who calls us to be fishers of men does not expect us to launch forth in a battleship or freighter but he does call on us to set out, however limited our craft, into the deep waters where our sails can billow with the winds of his Spirit and where our nets can capture an astonishing treasure. Like the young Galileans we need only the faith not to be afraid and the willingness to leave "everything" in order to follow him.

Gospel Messenger

"Thy Kingdom Come"

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Volume 104 **Number 9**

In This Number . . .

Editorial—
For Fishermen and Fishers of Men ... 1
"Whither America?" 5
The Symphony Without a Conductor . 5
The General Forum—
"In Search of a City."
John C. Middlekauff 3
Whither America? J. Maurice Henry .. 6
The Family Counselor 7
Are We Winning Men to Christ?
Edward K. Ziegler 8
The World's Undernourished People.
Norris E. Dodd 10
How Can I Be Good? Byron Miller 12
If Rivers Could Talk. R. E. Mohler 14
Reviews of Recent Books 15
News—
Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 29
Brethren Service—
Your Service Outreach Through Visitation. Ora Huston 20
Second Chance for Marie.
Dale Aukerman and Ruth Early ... 21
The Local Church—
The Value of the Deacons' Visit.
L. John Weaver 22
Pre-enrollment for Vacation Church School. Clarence B. Fike 23
Our Mission Work—
Rural Churches in India and Pakistan.
D. J. Lichty 24
Home for Christmas. Florence Bollinger 25
After Fifty Years at Founders Grove.
Mrs. E. G. Wade 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Danger Signal

"Through the Eye Gate," the article by Max M. Shank in the Jan. 15 issue should have been printed in red ink in order to attract the attention of all your readers. Then, too, it would be a danger signal of what is happening not only in the homes of non-Christians but in the homes of many Brethren people themselves.

It has not been so many years ago that it was unlawful from the church's standpoint to attend a theater or a show of any kind, or to allow children to attend. But now how is it? Even the worst that the world has to offer is enthroned in the very living rooms of many Brethren folk and the debauchery of the world is often forced upon their young. With juvenile delinquency at its peak, what can we expect when television shows how to indulge in all manner of wickedness? I heard one mother say, "It's the biggest curse that ever struck our home."

In this Jan. 22 issue of The Saturday Evening Post is the story of Wm. McGuffy and his "Readers." The authors state that more than 100,000,000 copies of these readers were sold and used in 37 states. They went on to say that they probably did more to mold American thinking than any other single influence except the Bible.

What can our youthful generation look back upon and say did the most to mold their thinking and attitude toward life? What of the little six-year-old boy who was watching a Western holdup? When the shooting began he grew tense, a hardness came into his eyes; he braced himself before the scene and entered into the fray with his own gun. How does that compare with McGuffy's gentle stories of honesty, kindness and thrift?

I know a fourteen-year-old-boy who is at the head of his class of ninety students. He says it's not so hard to keep on top as most of the other kids have TV at home. —C. D. Emrick, Eldorado, Ohio.

"A Man's Work and a Man's Soul"

The article under the above title which appeared in the November 6 issue of the Messenger seems to me to be a subject worthy of some rather clear thinking.

From a careful reading and rereading of this article I fail to find a statement which in any way indicates the author's idea of what a man's work is or should be.

However, the most surprising development of this article is that the "man's soul" passed away in the title, as it is never mentioned again. This omission leaves nothing on which to establish the relationship suggested by the title.

To me a man's work is what ever activity the individual is engaged in. If such activity contributes to the advancement of the civilization of which he is one member, that work is worthy of any man, whether he is a farmer, laborer, plant manager or editor.

On the other hand, if his activity tends to retard or restrict such advancement of civilization or any of its components, he is a detriment to that civilization, himself included. Among such activities may be mentioned the makers and distributors of intoxicating liquors, the publishing and distributing of many of the so-called comic books or the preventing of any fellow from engaging in any worthy activity of which he is capable in which he may wish to contribute his fair share to the civilization of his day and age.

It really made little difference with the outcome that in their earthly activities Jesus was a carpenter, Peter a fisherman, Nicodemus a ruler of the Jews or Paul a tentmaker and a prisoner. The important thing is that each used his particular activity as a means of advancing the civilization of his age and time until such time as he was called into greater activity in the advancement of the kingdom of God among his fellow men. From these statements it is evident that a "man's work," his activity, should be such that it will contribute a fair share of advancement to the people of his day and age. In doing so he also makes possible the growth of his own soul—that thinking, willing, deathless part of himself.

From over fifty years of experience ranging from tote boy to manager and stockholder in shops and factories small and large, I can assure any one that civilization as a whole will contribute a fair share of this world's goods for such activity, plus the satisfaction of a life well lived. The ideal of a fair day's pay for a fair day's work still holds true in a vast majority of cases.—E. O. Slater, Brentwood, Mo.



Heilman

Many are building their lives on wealth, land, houses, pleasure—a flimsy foundation that will not last

"In Search of a City"

John C. Middlekauff

A FEW years ago Mr. Harry Donohue, who lives near Ossining, New York, had a very unnerving experience. The house in which he lives is 250 years old and is located on the bank of the Hudson River. While his children were spending a week end with friends on Long Island, Mr. Donohue was alone in his old house on a Sunday afternoon. About four o'clock, he heard an odd noise in a cellar room right off the kitchen—an ancient, rock-walled chamber with a brick floor, which he had made into a storeroom. He thought that perhaps an animal had gotten into the cellar and knocked over a cabinet in which he kept canned goods. Grabbing a rifle and a flashlight, he went to the cellar to investigate. The cabinet had tipped over—and as he was wondering what kind of an animal had done that, he noticed that part of the floor had disappeared—and the cabinet was wedged in a hole about four feet in diameter. When he flashed his light into the hole, he could not see the bottom.

In the days of the American Revolution, they mined copper and silver in this area of New York state—and part of Mr. Donohue's cellar had fallen into a mine shaft. Before having the shaft filled with fifteen large truckloads of dirt and stones, one of the workmen was lowered sixty feet on a rope—and when he did not touch bottom, he lost his enthusiasm and was hauled back to the surface.

The reporter who interviewed Mr. Donohue said, "Donohue's children are the envy of their schoolmates for having lived in such unusual and precarious circumstances, but their father is less enthusiastic about the whole affair. 'When something opens up like that it makes you stop and wonder if there's anything substantial in the world,' he said."

When I read this story, and the comment which Mr. Donohue made—"it makes you stop and wonder if there's anything

Pastor of the Stone church, Huntingdon, Pennsylvania; contributing editor of the Gospel Messenger

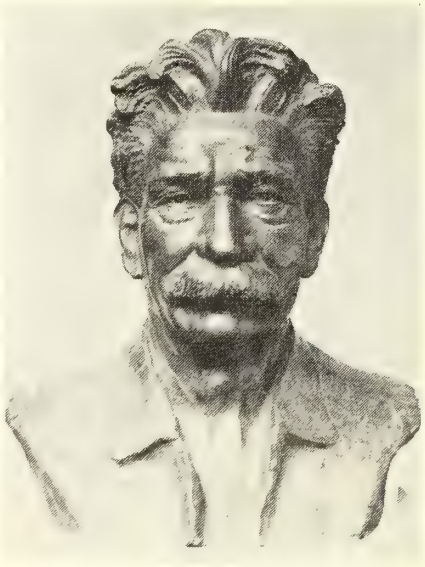
substantial in the world"—it started me thinking about life. What is substantial; upon what can you depend; in the final analysis, what is enduring? It is important that we find an answer to this problem, for just as no sensible man would knowingly build his home over a mine shaft, so no wise man will build his life on foundations that are unsubstantial and which will not endure. It is this quest for a "city with solid foundations" that has characterized all the great spirits from the days of Abraham to this present moment.

First, let us look at some of the foundations which we know will not endure and then at those which do have the promise of eternity.

The Word of God and men of science agree that our physical universe will not last forever. Scientists do not agree on the amount of time it will take, but they are agreed upon the fact that our sun is burning out. Several million years from now, the sun will burn so low that life will no longer exist on our earth and this world of ours will be as dead and as lifeless as the moon. The Bible, using highly figurative language, talks about the destruction of this world and the creation of "new heavens and a new earth in which righteousness dwells" (2 Peter 3:13).

If the world of the physical and the material is not going to last, then how foolish it is to build our lives on things—wealth, land, houses, clothing, sensual happiness. Yet the great majority of men are building their lives on just such a flimsy foundation. We glibly speak of America as a "Christian nation." And yet is there any nation in the world where materialism is quite so blatant as here in America? If you polled the boys and girls in our high schools and colleges, asking them, "What is your goal in life?" from seventy-five to ninety per cent would answer: "Success." You would discover that they define "success" in materialistic terms: a good job with a good salary, opportunities for promotion and economic security; a comfortable home with all modern conveniences; a new car; a packed wardrobe; prestige and social status; belonging to the right crowd.

Substantiation for this viewpoint may be found in the choices of a life's work which our youth make—medicine, law, engineering, business for the boys; nursing and teaching for the girls. And all of them carry material advantages that are above average. But it is exceedingly difficult to get the finest of our young men to prepare for the Christian ministry. When you talk to them about the problem, with disarming candor they will point out the fact that the minister is the poorest paid professional man in the country. Last year the average minister received $900 a year less than the average salary paid all wage earners in America. Now I know that it is not right to look at the ministry solely in terms of its economic disadvantages, but the indisputable fact is that young people do so and thereby reveal a deepseated materialism.



Religious News Service

The persons who have contributed to human welfare and happiness, like Albert Schweitzer, and the fruits of whose labors we still enjoy have been those who sought God and his kingdom

When we are tempted to build life on material values, we ought to remember this one truth that is echoed on every page of God's Word: "All that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father but is of the world. And the world passes away, and the lust of it; but he who does the will of God abides forever" (1 John 2:16, 17, R.S.V.).

There is an old Latvian folk song that our young people sing in camp; in one of the stanzas there occur these words: "This earth will pass and with it common trifles, but God and I shall go on endlessly."

Not only will this material world and its common trifles pass away but also our political systems. The kingdoms of this world seem so solid and secure—but if history teaches us anything, it ought to teach us how fragile our earthly kingdoms are. When Arthur Henry Hallam, the close friend and companion of Lord Tennyson, died, Tennyson wrote a poem in his memory. And in this poem, he expressed his conviction of the impermanence of the kingdoms of this world:

Our little systems have their day;
They have their day and cease to be.
They are but broken lights of thee,
And thou, O Lord, art more than they.

If the world does not endure; if our political systems (including America and the USSR) will fall; if our friends and loved ones prove untrue and are taken from us by death, what is there in life that has a "solid foundation" and upon which we can build our lives for time and eternity? Jesus faced this question and gave an answer to it

Continued on page 14

EDITORIAL

"Whither America?"

IN THE month that we honor national leaders like Washington and Lincoln the question of America's future, raised by Dr. J. M. Henry in this issue, is appropriate. Out of his thorough study of American history the writer traces the development of our nation from a small group of eastern colonies to a world power whose massive strength is both welcomed and feared around the world. In what constructive ways can that nation's knowledge and power be applied to the world's problems? This seems to be implied in his question, "Whither America?"

Too often the answer is computed in terms of so many planes assigned here, so many bases built there, so many millions spent here, so many weapons stockpiled there. Too frequently the future of America is outlined only in lines of defense, in areas of command and in balances of power.

But another article in this issue ought to challenge Americans to look in another direction. Norris Dodd, who knows a lot about the world's food problems, discusses a basic human need and our apparent inability to meet it adequately. What greater challenge is there to American ingenuity, American organization, American humanitarianism, than to tackle a problem upon which so much depends? Instead of conscripting to defend a few islands off the coast of China, would it not be far better—and more Christian—to enlist volunters in a "war of amazing kindness?"

True patriotism, it seems to us, would be better served by such moral equivalents of war than by planting American flags around the world. What does it profit a nation to become the greatest of world powers if it risks the losing of its soul? —K.M.

The Symphony Without a Conductor

WHEN the N.B.C. Symphony Orchestra was disbanded a short time ago, its members reorganized themselves as a symphony without a conductor. They desired to continue to play as a team even though their most prominent director, Arturo Toscanini, had retired and the broadcasting company which sponsored them would no longer support them. They gave public concerts at which no maestro stood on the podium, yet which were marked by the interpretations they had learned from the famous Toscanini. These concerts were offered as a tribute to his leadership.

Yet this talented organization—one of the finest in the world—will not continue long without a conductor. For a while the influence of Toscanini will be evident in their playing, but sooner or later they will need a leader, someone to set the tempo, to indicate the dynamics of the music, to balance one section against another, to give that touch of inspiration that distinguishes a living experience of music from a mediocre rendition of sounds. The memory of even the greatest conductor is not enough.

There must have been many days in the early Christian community when the church seemed like a symphony without a conductor. For a while the vivid memories of Jesus, especially the experiences of those who knew him as a risen Lord, were sufficient to unite a fellowship in prayer and action. But these memories would be lost in another generation. In God's wise providence the church was given a conductor—the Holy Spirit whose presence at Pentecost made such a profound impression on the early church. Under his leadership the church grew and its communion services became not only a memorial to a Christ whose ministry was over but a witness to the gospel that was living and active in changing the hearts of men.

The church today, gifted and talented and rich in resources, can still not function properly unless it seeks the leadership of the Holy Spirit. We have far too many soloists with their own private interpretations who wish to mold the church according to their own desires. We have too many self-appointed leaders who are adept at blowing their own horns and attracting attention. We have too many members who want a chair in the orchestra but they disdain any suggestion that they ought to practice their religion. If some queer sounds come from the ensembles of which we are a part, it may be that we are trying to be a symphony without a conductor, a church without the Holy Spirit.—K.M.

> There are but few (and blessed be those few!) who can be reconcilers "by making contacts at high levels." They will be called personally to that service, carrying out their concern, and not the instructions of a society. The work for most of us others is behind the scenes, not in dramatic COUPS, but in the slow accumulation of "little things." The true reconciler is, therefore, modest, unobtrusive, abhorring the limelight. He does not expect to find the world is "waiting for his message."
>
> —*Horace B. Pointing*



Gendreau

Whither America?

J. Maurice Henry

"WHITHER America?" is a question of vital concern to the people of the United States and, in fact, to the rest of the world. The United States of America has developed through three stages of power and has entered a precarious fourth stage. The first period lasted over a span of 109 years. Evidences were appearing as early as 1787 that our colonial leaders were dreaming of a continental power to be set up in this Western Hemisphere. Two facts of history will be sufficient to prove the thesis. In 1787 Nathan Dane introduced a resolution in the Continental Congress to set up the Northwest Territory and the ordinance was passed on July 13 of that year. The second fact loomed large as Thomas Jefferson propounded the theory of natural boundaries after the infant republic was made a Federal Union in 1789.

The natural boundary idea was not new, for Louis XIV of France had advanced the same theory and fought four major wars to attain it, but failed. Jefferson did add, however, a new concept: to expand by peaceful means. His plan was argued so eloquently in the councils of our new democracy that it set the pattern of expansion for the next half century. The Louisiana Territory was purchased in 1803; the Floridas were obtained by treaty in 1819; the republic of Texas was admitted as a state in 1845; the Oregon question was settled by treaty with Great Britain in 1846; then the half century was coming to a close when the Mexican War finished out the natural boundaries of the United States.

The second stage of the development of power of the United States was swift and dramatic, lasting from the annexation of Hawaii and the Spanish-American War, 1898, to April 6, 1917, during which time this nation became a world power by adding Hawaii, Guam, Puerto Rico and the Philippines, and placing the Platt Amendment on Cuba. Three things were taking place as the U. S. assumed the role of a world power. Our leaders argued that overseas possessions required a big navy and larger standing army to protect these new territories. Economic imperialism soon replaced natural expansion and our diplomats talked in terms of world power instead of the continental United States.

The third stage covered the period of the first world war and the tragic years of the next quarter century. At the close of the war the United States stood before the world like a colossal economic and military giant but was hesitant, uncertain and bewildered. She lost her leadership by failure to assume her responsibility in a sick and wounded world. America had led forth a crusade to make the world safe for democracy but failed to promote the lofty ideals of democracy for the rest of the world and then shut herself up in a shell of misguided isolation while the rest of the democracies were left to wither, grow weak and fall prey to totalitarianism. The results are sad facts of recent history. The Biblical injunction thundered down the corridors of time: "Ye cannot serve two masters." In other words, the United States could not serve herself by a master idea of isolation, and at the same time serve a master duty of helping to save democracy and freedom for other peoples.

The next period of development has begun and a startling query stares us in the face—"Whither America?" This fourth stage is easy to point out but impossible to predict. What

Former professor of history, Bridgewater College

shall we label this fourth stage of power? Many leaders would like to have us believe it is the United States—as a supreme world power.

The writers of cultural history tell us that for five hundred years or more Europe was the center of creative culture in music, art, architecture, literature and religion but secular historians say that Europe was also the soil of balances of political power, diplomatic subterfuge, economic rivalries, revolutions and destructive wars. Unfortunately, the latter seem to dominate the thinking in many areas of the world today.

Analytical writers and diplomatic historians are trying to fix our attention on what they call major problems facing the United States of America. These facts can be summarized under five general terms: that the insecurity and restlessness of Western Europe is an American problem; that Western Europe today is between two millstones —American military power to keep the peace of the world and Russian determination to prevent the unity of nations necessary to assure peace and freedom; that Western Europe is suffering from a creeping paralysis of fear and must have new injections of military serums to survive; that Western Europe wants rest, peace, security and a chance to live but does not know how to have these blessings of life without American aid; that the world should be told about the weakness and blunders of Russia as well as her giant military might.

Three important things have happened in Western Europe in the last decade. First was the Schuman Plan to unite all the nations of the area in an economic union. The second was the North Atlantic Alliance to guarantee security. The third was added in 1953 when a United States of Western European States with a constitution and a bicameral system of government was proposed. The United States of America was to play the fiddler's tune of unity and then foot the bills.

Let us examine one more vital fact in this growth of power of the United States. In 1939 she had only six diplomatic agents in China. Today there are thousands scattered over all Asia except China. In 1952 the American embassy in Paris was responsible for two thousand five hundred persons in government service and with their wives and children it made an American community of more than seven thousand of our citizens in one city. Furthermore, the United States is a large real estate owner in Paris with seven large offices, seven magnificent private residences for dignitaries in addition to the American embassy buildings. In the suburbs of Paris the United States has warehouses with fifteen million dollars' worth of goods stockpiled such as stationery, desks, chairs, typewriters, teletype machines, filing cabinets, adding machines, trucks, radio equipment and what not. "Whither America" in this standing army of agents and officials spread across the face of the earth?

Let us face the facts. In our world there are two mighty powers struggling for control. Both Russia and the United States are passing through transition periods with revolutionary elements at the center of national life. The contrasts in expansion of power are not alike. The Russians sell their ideas by infiltration, sometimes by revolution, and then the logical state. Having penetrated with their ideas they follow up to consolidate with other techniques

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

Our family is just at the age where jokes, riddles and puns are part of breakfast, dinner, supper. Father and mother are constantly made aware of their inferior knowledge! We do appreciate the fun—it's better than quarrels. However, we think—my husband and I—that there's a good opportunity to be establishing some standards as to what constitutes a good joke, what is a cruel joke or uncouth one. Where do you draw the lines in helping children and older people to use good taste and Christian kindness?

Appreciative Parents.

Dear Friends,

Yours is indeed a fortunate family if every member enjoys the table conversation. When the children are heard as well as seen, much of the conversation will have an easy banter which would not have been appreciated by "The Autocrat at the Breakfast Table." And yet, there are many advantages when children feel themselves to be "on par" members with their parents in the mealtime conversation. It establishes delightful rapport. It provides that wonderful sense of "belonging" which is a choice heritage in any child's life.

"A joke is the shortest distance between two points of view." The success of a joke is the response it receives. Father and mother can help establish the standards of the jokes which are the regular mealtime fare by the responses they make. Silence is sudden death. Cruel jokes, uncouth stories and even corn soon die the death of silence.

Humor is a deceptively tricky and difficult art. Very few of the humorists America has produced have been able to be consistently funny with being at times unkind or repulsive. The notable exception, of course, is Will Rogers, of whom it was said that none of his jokes ever involved crudity, obscenity, or the degradation of personalities. A wit who "never saw a man I didn't like" can share his humor without offense.

Your response to the jokes your children tell is their cue—and they will quickly take it.

Harry K. Zeller, Jr.

which may be cold, brutal and bloody. On the other hand the United States brings her techniques first and then leaves them to grow in a soil of optimistic idealism of freedom and liberty. The supreme question is which system of ideas will win.

The world stares forward not into clear sunlight but into the shadows. Let us pray that we shall come into the full light of day ere long; let us hope for the free air of freedom and liberty without bloodshed; let us cherish hopes which rightfully belong to us; let us devote ourselves to great tasks which befit our heritage; let us make our generation one of the strongest links in that golden chain of goodwill which binds the sons of God into a Christian brotherhood of man.

Are We Winning Men to Christ?

Edward K. Ziegler

THE Church of the Brethren has resolutely entered upon a program of evangelism which may well bring about the greatest and most wholesome growth we have ever had in our history. The Abundant Life in Christ Movement continues to gain momentum. As we work through the meaning of our current church theme, "Seek First His Kingdom," we must intensify and broaden our program of evangelism, for to seek the kingdom of God means seeking to extend his gracious reign into the hearts and lives and society of all men everywhere.



The hour is late; so we must begin immediately if we have not already done so to make plans to achieve a goal of 250,000 in 1958

Don Knight

How are we getting on with winning men to Christ? The Abundant Life in Christ Movement has now been our evangelistic program for three years. Let us look at the figures for the year ending September 30, 1954.

During this year, there were 6,978 baptisms, a net gain in membership of 3,340. This is a gain of 1.75%. Nine new churches were oganized. It took twenty-seven Brethren a full year to win each person baptized into our church! This, however, was the largest number of baptisms in one year since 1940, and the largest gain in membership since 1939.

The ten districts having the highest percentage of gain in membership are as follows:

Mardela	18%
Texas and Louisiana	14.9%
Colorado	12.5%
First West Virginia	6.66%
Oregon	6.62%
Washington	5.61%
Idaho & Western Montana	5.52%

Southeastern Kansas	5.47%
Southern Missouri & Arkansas	5.3%
First Virginia	4.8%

However, the districts having the highest ratio of baptisms are a different list. According to this criterion, the highest ranking districts are:

Texas and Louisiana	1-12
Idaho and Western Montana	1-14
Oregon	1-15
Southern Iowa	1-16
Southeastern Kansas	1-16
Washington	1-16
Western Maryland	1-18
Florida and Puerto Rico	1-19
Southern Illinois	1-19
Northwestern Ohio	1-20

Eleven districts show losses of membership for the year. Three of these districts, Eastern and Western Maryland, and North and South Carolina, are in the Southeastern Region. Three, Middle and Southern Indiana and Michigan, are in the Central Region. And five, Northeastern and Northwestern Kansas, Northern Missouri, North Dakota and Western Montana and Oklahoma, are in the Western Region. In a few cases entire districts show membership losses because one or two churches have made large cuts in membership roll reporting.

It cannot be too strongly urged that in all honesty and fairness to other churches, every church should report its total membership—active and inactive, resident and nonresident, for publication in the Yearbook. A few churches have reported only active members, in order to decrease district financial apportionments. Of course, in as much as most churches do report accurately, such a course of action causes a church to accept less than its share of district responsibility. When all churches follow the same procedure, there can be no serious inequity in apportionments.

BAPTISMS AND MEMBERSHIP GAINS

Year ending September 30, 1954

District	No. Baptisms	Ratio of Baptisms to Membership	Net Gain in Membership	% Gain in Membership	No. New Churches
Eastern Region					
Eastern Penna	392	1-34	141	1.1	1
Middle Penna.	440	1-27	22	.2	
North Atlantic	162	1-21	123	3.5	
Southern Penna.	331	1-27	201	2.3	
Western Penna.	542	1-26	420	3	
Totals	1867	1-28	907	1.75	1
Southeastern Region					
Florida & Puerto Rico	53	1-19	17	1.8	
Mardela	35	1-23	146	18	
Eastern Maryland	168	1-35	-19	-.33	
Middle Maryland	127	1-38	82	1.6	
Western Maryland	74	1-18	-169	-14	
North & South Carolina	54	1-30	-68	-4.1	1
Tennessee	64	1-34	47	2.2	
Eastern Virginia	140	1-25	75	2.2	
First Virginia	265	1-27	341	4.8	2
Northern Virginia	231	1-39	225	2.5	2
Second Virginia	206	1-34	155	2.2	1
Southern Virginia	278	1-25	72	1.1	
First West Virginia	171	1-23	268	6.66	
Second West Virginia	19	1-36	2	.3	
Totals	1885	1-30	1174	2.09	6
Central Region					
Northern Illinois & Wis.	185	1-26	38	.75	
Southern Illinois	174	1-19	142	4.4	
Middle Indiana	165	1-40	-5	-.1	
Northern Indiana	312	1-27	55	.7	
Southern Indiana	137	1-25	-79	-2.2	
Michigan	74	1-42	-33	-1	
Northeastern Ohio	290	1-21	102	1.7	
Northwestern Ohio	180	1-20	53	1.5	
Southern Ohio	467	1-26	146	1.3	
Totals	1984	1-26	419	.82	
Western Region					
Colorado	64	1-25	197	12.5	1
Middle Iowa	50	1-40	25	1.25	
Northern Iowa & Minnesota	62	1-37	36	1.6	
Southern Iowa	79	1-16	28	2.2	
Northeastern Kansas	72	1-27	-12	-.6	
Northwestern Kansas	19	1-34	-11	-1.8	
Southeastern Kansas	40	1-16	35	5.4	
Southwestern Kansas	64	1-35	11	.5	
Middle Missouri	19	1-36	11	1.5	
Northern Missouri	20	1-44	-4	-.5	
Southern Missouri & Ark.	17	1-35	32	5.3	
Nebraska	25	1-32	14	1.7	
North Dakota & Eastern Mont.	13	1-30	-4	-1	
Oklahoma & Panhandle Texas	42	1-34	-116	-8.6	
Texas and Louisiana	35	1-12	63	14.87	
Totals	621	1-28	305	1.7	1
Pacific Region					
Northern California	118	1-29	106	3	
Southern California	191	1-25	153	3.2	
Western Canada	7	1-38	5	1.8	
Idaho and Western Montana	102	1-14	78	5.5	
Oregon	51	1-15	51	6.62	
Washington	152	1-16	142	5.61	
Totals	621	1-21	535	4.06	
Grand Totals	6978	1-27	3340	1.75	8

Our 1958 Goal

Shall we achieve the goal of a quarter million Brethren by 1958? Our present membership in America is 193,871. Membership in the churches abroad totals 12,197, a grand total of 206,068. To reach a goal of 250,000, we shall need to have a gain of 44,000, or eleven thousand per year. This we can easily do.

There is no question about the spiritual resources available for reaching such a goal. Nor is there any dearth of evangelistic opportunity, here or abroad. Few among us today have any doubt of the very great urgency and relevance of our message. To achieve this goal, therefore is a challenge to a new consecration of our lives, fortunes and sacred honor, to sharing Christ in every persuasive and tactful way with our neighbors and families, until his kingdom comes in the hearts of all.

• • •

"As therefore you received Christ Jesus the Lord, so live in him, rooted and built up in him and established in the faith . . . abounding in thanksgiving." (Col. 2: 6)

The World's Undernourished People

In many countries human beings have a desperate struggle to exist from the time they are born — because of
disease
lack of food
lack of education
low earning power

Norris E. Dodd

MORE people will go to bed hungry in the world tonight than will go to bed well-fed. This fact has been arrived at by careful statistical research. It is not a new situation or one that can be easily or quickly corrected. It is a situation that very certainly has been growing steadily as the world's population has increased. Unfortunately, very little thought has been given to this problem and very little has been done about correcting it.

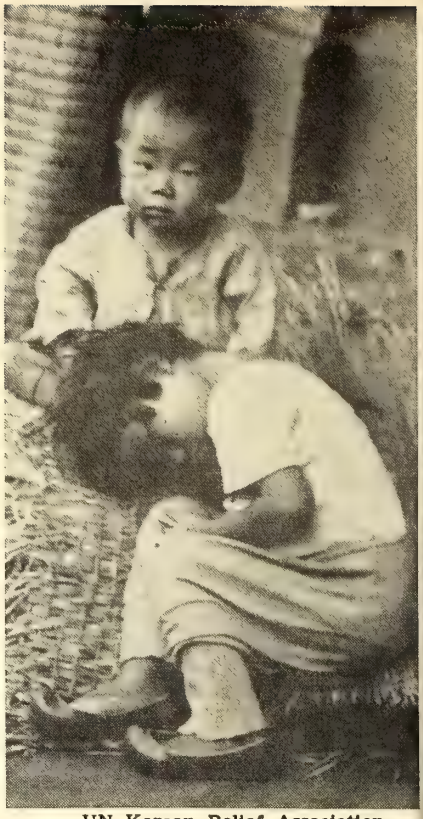
In total, very little more food was produced in the world in 1954 than in 1938, but there are some 200 million more people to be fed. The pattern of population growth is not evenly distributed over the world, and neither is the pattern of food production. The areas where food production has increased the most since World War II are the areas where people were, as a rule, already well-fed before the war. The result is that more food per capita is available in those areas, and people are eating better than they did before.

But in the vast areas of the world where the population is the greatest, less food is being produced than before the war, and the population has increased so rapidly that there is less food per capita than there was fifteen years ago.

I have had the good fortune to travel in most of the populated sections of the globe. In many countries I visited human beings have a desperate struggle to exist from the time they are born—because of disease, for lack of education and because their earning power is so pitifully low. Finally, they lack the "know how" and the ability to finance their operations. Even the families who live on the land are never sure they will produce enough food to carry them through to the next harvest.

About forty per cent of the people in the world never in their lives have had enough to eat and never have had access to the kinds of food that make strong bodies and strong minds and that give resistance to disease.

In many areas of the Far East the daily ration is equivalent to about nine ounces of rice or other cereal, per day. If it were possible to supplement this diet



UN Korean Relief Association

with some proteins or fats, there is no question that these people would enjoy longer lives, that their bodies would be more resistant to disease, and that their productive capacity would increase. A weak, undernourished human being cannot be expected to do a full day's work. Neither will a child grow to maturity if his diet is inadequate.

Dietary deficiency diseases are widespread over many parts of the world. Often there is little food available that a child's body can assimilate from the time he leaves his mother's breast until he is ten or twelve years of age. The death rate of children is appalling. In many places the average length of life is under thirty years. It is not a very long time to live, but it is a very long time to go hungry.

In Africa I have seen native women prepare a school lunch for children consisting of boiled corn meal, the only food available. Corn meal is nourishing if it can be supplemented by other high quality food, but children on diets consisting solely of cereals, rice or roots do not

Former director of the United Nations Food and Agriculture Organization

obtain the necessary minerals, vitamins and proteins for proper growth of their bodies.

The result is that most of them are afflicted with one or more of the deficiency diseases such as *kuashiorkor* which—if they survive at all—generally leaves them with crippled minds or crippled bodies or both. We have found that the simple addition of skimmed milk to the diet of *kwashiorkor* victims greatly improves their health.

Simply to make food available is not the whole answer to the problem. It is necessary also to teach people how to prepare properly and make use of foods. And of course education is necessary to help them increase their earning power.

It seems to me, therefore, that this problem must be approached through the children. Give them better food and more education, and they will grow up with a chance for a better life.

In most of the areas about which I speak there is no organization that reaches down to the necessary level of the population. In many parts of the world local groups, overseas church missions and national or international organizations have made a small beginning. They have established schools, small food-experiment stations and clinics for expectant and nursing mothers, and they have organized local school-lunch and hospital-feeding programs. It gives one a warm feeling to visit these places and see the gratitude expressed on the faces of the people who are being helped.

But the surface has hardly been scratched. Even though food can be made available, it will be necessary to enlist a great number of trained workers willing to go into these areas, to make the sacrifices that would undoubtedly be demanded. For it would mean living with these underprivileged people, teaching them and helping them to help themselves.

Giving them food is not enough. It takes understanding and enthusiasm on the part of a trained worker who is willing to spend years under primitive conditions in order to give his fellow man a better break.

People who are always hungry are not good citizens. A man who lives in a mud hut with no chance of education for himself or his family, who has no clothes but the clothes he wears, who sleeps in the same room with his animals (if he is lucky enough to have animals) is easy prey for the promises and teachings of communism and other false ideologies.

God has endowed our country with a great wealth of natural resources. We have a democratic form of government, under which our people have made great forward strides. But I should think it would be rather difficult for Christian families to sit down to their overflowing tables unless they felt they were at least making an effort to help their less fortunate brothers and were willing to divide with them the foods we have in such great abundance in North America.



Church World Service

Refugees from East Pakistan camped near Habra, east of Calcutta

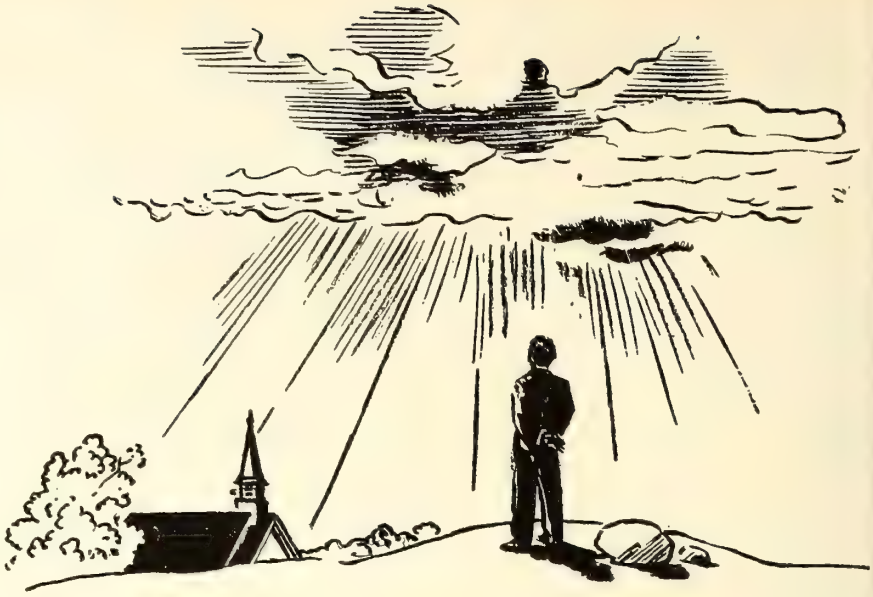


U.S. Department of Agriculture

Oil from America's oversupply of cotton seed can provide essential fats needed by the hungry and undernourished in areas of famine

How Can I Be Good?

Byron Miller



A GOOD life is contagious and winsome. It attracts, wins and holds others. Goodness cannot be pent up and sealed. It does not thrive in a vacuum. Goodness will out. It will be seen in the soft look of the eye, the peaceful countenance, the untiring spirit of helpfulness. Even death cannot destroy the influence of a good life. There is no substitute for a good life. It is one of our precious Brethren doctrines.

Basically, most people want to and intend to be good. But like Paul, we admit: "I can will what is right, but I cannot do it" (Rom. 7:18). We cannot seem to get started or make appreciable gains. There are two Me's in each of us—the Actual Me and the Possible Me. The farther apart we allow these two Me's to become, the greater is our frustration. We are not satisfied with the Actual Me, and yet many times the Possible Me eludes us. How can we be good and reach our potential self? This problem demands an answer. Does not Paul give us the answer in his Book of Romans?

Broadly speaking, the book falls into three main divisions: (1) Chapters 1—3:23—Sin is Universal; All need righteousness. (2) Chapters 3:24—8—Righteousness by Faith. (3) Chapters 12ff—Practical exhortations and religious duties. (Chapters 9-11 are a parenthetical discourse on the state of the Jews)

Paul suggests that the first step to being good is to confess to God that we have spoiled our lives by yielding to our lower natures (1—3:23).

Paul spends most of three chapters getting the Gentiles and Jews to see that they were sinners. In the case of the Gentile, this was easy. He claimed nothing for himself. His immorality was evident. Paul had only to point to the facts. He catalogues the sins of the Gentiles in 1:20-31. They had sufficient light, but refused it. But Paul had no easy job to convince the Jew of his sinfulness, for he had a divinely given system of religion. As a son of Abraham, he considered himself righteous by the law. But Paul says in Rom. 2:1-16 that God judges according to truth (v. 2), according to man's deeds (v. 6), without partiality (v. 11), and according to the Gospel of Christ (v. 16). Circumcision or a covenant people did not ensure God's favor. Paul says the Jew, too, has been immoral, idolatrous, a dishonor to God and, as such, sinful. His conclusion is this: "All have sinned and come short of the glory of God" (Rom. 3:23).

Does not God have a difficult time getting us to see our sins! There is Pharisaism in each of us. The publican's prayer, "God be merciful to me a sinner," is indeed rare. I see little godly sorrow for sins these days. Seldom do people come to their pastor or church and ask, "what must I do to be saved?" Yet we will never be good until we feel our need of being made good. Any attempt to dismiss our sins as if they did not exist is to invite further defeat, frustration and futility.

Paul then suggests the second step toward being good: A good life is insured when Jesus Christ is fully appropriated (3:24—8)

Paul calls this act, righteousness by faith, and his favorite term to describe this act of being made righteous or good is *grace.* In short, to be good we must be made good by One who is perfect Goodness—Christ. Theologians have discussed to no end the nature of man. Is man inherently good? If left alone, will man just naturally pursue the good? Paul says in Rom. 7: "I'm a wretched man. I don't understand my own actions. The good

Pastor of the Painter Creek church, Ohio

I want to do, I don't do." Sounds strangely human, does it not? But the spirit of Rom. 8 is different: "There is no condemnation to those who are in Christ Jesus." "To be carnally minded is death, but to be spiritually minded is life and peace." "We are more than conquerors through him who loved us." "Nothing shall separate us from the love of Christ." Paul had gotten hold of something or, more truly, something had got hold of him. The indwelling Christ was now asserting himself. There are some who feel that they can be good by sheer pluck and human effort. They point with pride at the "good works" they do. This is Old Testament Judaism — goodness by way of achievement. But the New Testament declares with stark reality that man, unaided by a power outside himself, cannot attain his potential goodness. We are like a watch whose mainspring is broken. We have all the parts, but they do not work. As the watchmaker puts the watch together again in running order, so God, by Divine Energy (in response to our faith) makes us whole and good. This is the wonder of the gospel. This is the power of the gospel. No life is too far gone in evil but what it can be won to the good by Christ. Why some resent coming by the way of the cross—the blood—the grace of Christ, is disconcerting. Does this explain why many ministers, teachers, church workers have such little joy, power, influence? They have never had an inner change. They are still under the influence of the natural man. When your child holds its hands upward toward you and says, "Up, up," the only way for it to be raised up to your level is for you to stoop and lift it up. The only way we can be lifted to the good life is for God to stoop and lift us up by his grace. He will do it through Christ, when he sees our sincerity of trust.

Paul then concludes his discourse on How to Be Good with practical exhortations (Rom. 12ff). He says, in short, the way to be good is to do good.

Musicians know they must practice to attain perfection. Have you ever watched a great orchestra play? The timing, coordination and rhythm is as if only one were playing. That takes years of practice. Fritz Kreisler, famed violinist said: "If I don't practice for a day, I know it; if I don't practice for two days, my family knows it; if I don't practice for a week, the world knows it."

It is no different in the spiritual life. A farmer knows that when a plow is left to rest in the field, it soon rusts. So the goodness in our lives is not a passive something. It must be active, practical, applied, if we are to keep from "rusting" as Christians. Spiritual growth does not come easily. It is worth too much for that. It must be worked at, long and hard. I do not believe we so much drive evil out of our lives and out of the world, as we crowd it out with the good. Then evil has no room. Then evil will starve from lack of nutrition and attention. The reason we so often "go down" in bad behavior is because "we let up" in good behavior. Paul realized this, and so he gives us a long list of virtues that we should continually endorse, choose and emulate: Consecrate yourself wholly to God (Rom. 12:1); keep your mind renewed (12:2); practice humility (12:3, 16c); be faithful in the use of talents (12:6-8); let love and kindness be genuine (12: 9-10); be a joyous, enthusiastic Christian (12:11); be happy in your hope, patient in trials, constant in prayer (12:12); be liberal in giving; practice hospitality (12:13); bless your persecutors (12:14); be in harmony with others (12:16); minister to the needs of enemies (12:17-20).

Throughout the remainder of the Book of Romans Paul continues the list. After all, is not this which the world is waiting for and so much needs—not merely to eulogize Jesus, but emulate him. What reason is there for us to wait longer to begin? We can all start today, if we will but: Confess to God that we have spoiled our lives by yielding to our lower natures; by faith, appropriate the redemptive Christ; and with Christ's help practice those qualities that belong to the Christian Way. If we will do these, we shall be good and we shall be happy. But more, our lives will be glowingly contagious.





If we are to continue our spiritual growth we must practice those things which aid growth: renewing of our minds through Bible reading, attendance at church service, constant prayer

"In Search of a City"

Continued from page 4

that has stood the test of time and experience. He said it was to be found in the eternal God and his kingdom of love and righteousness. This was the city for which Abraham was searching—"the city with solid foundations of which God himself is both Architect and Builder."

Call the roll of the great men and women of history, the people who have contributed to human welfare and happiness, the people who have made this a better place to live—Abraham, Isaac, Jacob, David, Isaiah, Jeremiah, Amos, Hosea, Paul, John Hus, Luther, Wyclif, Florence Nightingale, Jane Addams, John and Charles Wesley, Livingstone, Carey, Schweitzer, Kagawa, George Washington Carver —and supremely, Jesus Christ. And all these men and women named—and the whole host of those unnamed—have been men and women who have sought first God and his kingdom and, even though they have been dead for centuries, we call them blessed and continue to enjoy the fruits of their labors. Then call the roll of those who have builded their lives on power, wealth and material advantage —and you will find the names of those who have blighted life: the Caesars, Napoleon, Hitler, Mussolini and Stalin.

In the kind of a world in which we live, a world in which most of the values that have formed the basis of our democratic way of life are being undermined by traitors within and attacked by enemies from without, it is an encouraging thing to know that the kingdom of God and its values will endure all the assaults made upon it and, in the end, will emerge victorious.

Now, we must never make the mistake of equating the church and the kingdom and yet, when it is true to its highest and best, the church is the earthly revelation of the kingdom of God. True, the church has its defects and shortcomings but, by and large, it is the finest, most Godlike institution on the face of the earth. It has hardly known a day in all its long history when in some part of the world it has not been persecuted. But even in the midst of persecution, it has found strength in the promise of Jesus: "I will build my church, and the powers of death shall not prevail against it" (Matt. 16: 18).

Rome tried to wipe out Christianity and, in a series of savage persecutions covering a period of over 200 years, it put to death several million Christians. Rome is remembered as an ancient power but the Christian church continues to move forward in victory.

Why will the kingdom of God outlast all its enemies and stand firm when every other foundation in the world has crumbled into dust? For one single reason: it is founded on the real nature of God which is love. Rabbi Goldflamm in John Hershey's The Wall (that terribly moving story of the persecution of the Jews in Warsaw by the Nazis) as he discusses the fact that they may be killed any day says, "What faith was ever wiped out by torture or gags or faggots? Dolek, I am calm because I know that any system that is based on love and respect will outlive any system that is based upon hatred and contempt."

Even though we know that God is essentially love, and even though we agree with Paul—"So faith, hope, love abide, these three; but the greatest of these is love"—yet so frequently we Christians sell love short. We say it won't work in our kind of a world. The command of Jesus to love everyone, even our enemies and those who persecute us, is idealistic and in 1955 we must be realistic. What we forget is this: in the long run force, violence and power destroy themselves but love endures because it is Godlike.

How do we lay hold on this enduring foundation on which we can build for all eternity? Our text gives us two suggestions: (1) Faith and trust in God. "It was by faith that Abraham obeyed . . . it was faith that kept him journeying . . ." (2) Blind obedience. ". . . he set out in complete ignorance of his destination."

When the earth opens up at your feet and you begin to wonder if there is anything substantial in the world, remember that there is a "city with solid foundations of which God himself is both Architect and Builder."

If Rivers Could Think

R. E. Mohler

I AM sure that rivers do not think, but just in case they could, and had the power to choose, just what would they do? It would be interesting to observe the choices that they would make. I am sure that they would not be destructive as is so often the case when a river becomes too large for its valley. Just what would a river do if it had complete control of itself?

The Columbia is a powerful river. It is the second largest river in North America, immense in size. If this river were a personality with ability to think it would certainly be made happy with what is happening to it as man builds great dams to be used for power and irrigation. The Grand Coulee, Chief Joseph, Bonneville, Rock Island and other great projects are really changing the Columbia. The Columbia is coming to itself so far as usefulness is concerned. It will soon be giving man the cheapest power that he has ever known and, in addition, enlarging by not less

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

The New Minister. Louis L. Miller. Pageant Press, 1952. 227 pages. $3.00.

Louis Miller, the author, out of his wealth of experience as a pastor, temperance worker and executive secretary of a county social action committee has written here a hard-hitting story of a young minister's fight to clean up moral and political corruption in his town and in his church—Old Calvary. It is a story such as could happen in any town, yours or mine, calling for a courage in us as laymen or ministers to stand up and be counted for right.—*Charles Zunkel.*

***What Are You Worth?** G. Curtis Jones. The Bethany Press, 1954. 159 pages. $1.25.

To those who desire a book of stewardship illustrations from personal and corporate life, What Are You Worth? is the answer. If anyone thinks the topic of stewardship is threadbare he will be pleasantly surprised when he reads this volume.

Written in smooth-flowing language that is understandable to lay and clerical readers alike, this book is a valuable aid in developing the stewardship concept. It does not stop with this personal aspect of the Christian's life, however, but goes on to offer practical guidance in the development of a program of stewardship education and enlistment in the local church. In these respects What Are You Worth? is, in the words of the author, "a symposium of sharing." Although he has chosen numerous and unique experiences from others he also provides a fresh assortment of illustrations and insights from his own pastoral ministry.

Self-examination and new resolves will grow out of a reading of this publication. The motivation to higher levels of administration and financial support in the church is also an important reason for its purchase and distribution among key workers of any congregation. —*Harl Russell.*

He-Manners. Robert H. Loeb, Jr. Association Press, 1954. 183 pages. $2.95.

Not every word of this book will apply to every Brethren boy or young man, and other sections ought to be superflous—such as tips on the etiquette of smoking and dancing. But *He-Manners* could prove a real blessing to male readers. (1) Many Brethren youth show evidences of needing a little basic education in the art of social courtesy. (2) Mr. Loeb has produced a book which gives good, solid, common-sense advice on matters with which the *average* fellow is concerned. He does not address himself to the top of the upper crust as Emily Post tends to do. (3) Mr. Loeb writes in a light, humorous style — and the illustrator has drawn upon an imaginative cartoon style—that makes the reading of the book fun rather than labor.

In order to make sure that you are in the know on such things as conversation, letter-writing, dating, eating and dressing read *He-Manners.*—*Vernard Eller.*

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than two million acres the fields that it irrigates. Nature with the aid of man is making the Columbia the most useful river in all the world. Certainly if this river could think it would be happy.

The Platte river of Nebraska is an interesting stream. If one were to judge from the area it drains he could easily visualize it as the largest tributary to the Missouri. To be the largest tributary to the Missouri would be a feat that would make most any river feel like boasting. On second thought, just to be big is not necessarily the thing that is most to be desired. If you have only crossed the Platte river you have not really seen it. During most of the summer months this river is a broad sandbar with no water in sight. If one really wants to see the Platte river he must travel through most of the state of Nebraska. Here he will see the world's largest irrigation project. He will see fields of corn, soy beans, alfalfa, sugar beets and numerous other crops growing in abundance.

If one could imagine that the Platte river had the ability to think and had chosen to be used as it now is used he would certainly expect to find a river completely thrilled. To have been the greatest tributary to the Missouri would have been a spectacular thing, but had the Platte chosen that it would soon have found itself engulfed in the larger stream and forgotten as an individual river. It would later find its waters a part of the Gulf of Mexico, and finally a part of the Atlantic Ocean. As a part of the ocean it would become contaminated with salt and its usefulness for irrigation, power and human consumption completely lost. Its thrill as a great tributary would soon be completely forgotten.

Rivers and men have similarities and differences. Some folks with only one talent refuse to use it. The Platte has only one talent, and that talent is water for irrigation. You never hear of the Platte as a source of water power or as a stream for boating, fishing and recreation. The Platte has one talent and it uses it; as a result it produces never-to-be-forgotten crops that furnish food for hundreds of thousands. It would be nice, at least spectacular, to be the greatest tributary to the Missouri, but how foolish a choice that would be. To crave to be "the richest man in the cemetery" may likewise have its challenge, but such folks are not generally the world's greatest benefactors. The Platte lost itself for others and will never be forgotten.

What would rivers do if they could think? I guess it is a foolish question and certainly one that no one can answer, but were they able to think and chose their own destiny, what a challenge the Platte would be.

KINGDOM GLEANINGS

Harold Z. Bomberger, pastor of the Westminster church, Md., will serve as president of the Westminster Ministerium for the coming year.

Mrs. J. E. Keller of Oak Park, Ill., appreciates greatly the many expressions of sympathy which the family has received since the death of Bro. J. E. Keller.

George L. Detweiler, pastor of the Waynesboro church, Pa., was elected secretary of the Pennsylvania Council of Churches at the recent annual assembly.

Methodist women of the southeastern United States unanimously adopted a "charter of racial policies" which calls for the integration of all groups into the life and work of the church and the community.

Hazel Kennedy, children's editor for the Church of the Brethren, will serve as a resource person for the primary department leaders' interest group at the International Sunday School Convention to be held at Cleveland, Ohio, July 27-31.

Eugene Kuszmaul writes that he is no longer pastor of the Center church, Northern Indiana, and the Yearbook is in error. His address remains the same, Beatty Memorial Hospital, Westville, Ind.; Bro. Kuszmaul is doing occupational therapy work in the hospital.

P. G. Bhagat, a leader of the church in India, has become editor of a Gujarati edition of the devotional booklet, The Upper Room, published by the Gujarat Tract and Book Society. Bro. Bhagat is carrying this new responsibility along with his duties as secretary of the Joint Council, Church of the Brethren. The Upper Room is published in four language editions in India — Hindi, Telugu, English and Gujarati. It is also published in Urdu, the chief language of Pakistan.

The following literature has recently been sent to pastors and superintendents: Action Sheet for Opposing Universal Military Conscription, On Visiting a Congressman, Eight Ways to Be a More Effective Citizen, Suggestions When You Write Your Congressman. Anti-conscription memos are also being sent to pastors and superintendents on the latest developments on the draft extension and the UMT bill which is being considered. This information and these action suggestions should be used by church leaders and laymen during this campaign.

The Day Before Easter, a forty-five minute motion picture just completed by Family Films, Inc., for the Broadcasting and Film Commission of the National Council of Churches, vividly dramatizes the ecstasy of Easter. The commission plans to show it on several hundred TV stations, April 8 and 9. It is the story of a veteran clergyman who finds himself pressed for time for the briefing of his Easter sermon because of several acute personal problems confronting the members of his congregation. As he reviews these matters, he suddenly realizes that these human problems are in fact his Easter sermon. Check your local newspaper TV program guide for the time and station in your area.

Handel's The Messiah is being given by two districts in the Central Region. *Southern Ohio chorus* presents the oratorio in the West Milton High School auditorium on the afternoon of April 24. Perry Huffaker will direct it for the fifth year. A two hundred fifty voice choir of *Northern Indiana* will give The Messiah on April 3. This year an orchestra will support the chorus in its performance.

Pleasant Hill congregation of Southern Ohio in the past five years has transmitted $9,775 to the General Brotherhood Board. The source of the money is income from a farm received by bequest of the late John Miller, who drew his will in 1882. The congregation, believing the generosity of a deceased brother should not remove challenge from living members, transmits the money over and beyond the regular giving of the congregation to Brotherhood or some work beyond the borders of the local congregation.

The theme of the annual meeting of the Division of Christian Education of the National Council of Churches, held in Cincinnati, Ohio, Feb. 4-11, was Communicating the Christian Gospel. A joint committee and section meetings were held. The Colgate Distinguished Service Award was presented to Mrs. Herald Demaree, a farmer's wife of Franklin, Ind. A notable address, The Gospel We Communicate, was delivered by Dr. Elton Trueblood. The address was made especially significant by the fact that his wife had just died, but Dr. Trueblood kept the date because he felt she would have wanted him to do so. The meeting was well attended by members of the Christian Education Commission staff and by Earl H. Kurtz, manager of the Brethren Publishing House, who served as chairman of the Publisher's Section.

Changes of Address

Dorsey E. Rotruck, from Tire Hill, Pa., to 585 N.W. Ninety-fifth St., Miami 38, Fla.

L. M. Baldwin, from Cordell Okla., to 713 W. Fourth St., Clovis, N. Mex.

Florence Miller, from Garkida, Nigeria, W. Africa, to R. 1, Grantville, Pa. Sister Miller, who has been nurse at the leper colony, has returned to the States on regular furlough.

Juniata College

Completion of Juniata College's new $425,000 residence hall for men brought "moving days" for 130 men students at the end of the fall semester. Approximately eighty men moved into the new dorm from a temporary barrackslike structure known as "The Lodge," which has been used since 1946. Fifty others have been shifted from private homes. However, according to Dr. James F. Penney, dean of men, about fifty men still will have to be housed in private homes near the campus. The dormitory is the first objective in the ten-year "Build Juniata" program which has a goal of $2,500,000. Other proposed buildings in the long-range plan include a library, home economics building and women's residence hall.

The Juniata College choir and string-wind ensemble left campus on Jan. 29, for a nine-day tour of Western Pennsylvania. Under the direction of Prof. Donald S. Johnson, the choir's schedule included appearances in

churches and high schools in Rockwood, Meyersdale, Somerset, Uniontown, Washington, Pittsburgh, Ambridge, Sharon, Freeport, Irwin, Indiana, Shelocta, Windber and Johnstown. Now in its twenty-third season, the choir has a vocal section of twenty-six voices, in addition to a seven-member string-wind instrumental ensemble which accompanies some of the choir's selections.

Contributions to Juniata for the first six months of its current fiscal year which ends next June 15 are nearly eleven per cent ahead of last year's figures according to a report issued by Harold B. Brumbaugh, assistant to the president. The end-of-year report showed gifts totaled $93,475 compared to last year's total of $83,390 — an increase of 10.8 per cent. Most significant in the increase was the rise in giving from foundations and industry, including $25,000 donated by a memorial foundation. Church giving to Juniata, encouraged through the college's expanded program in church relations, has more than doubled. The report also showed that 660 alumni and friends have contributed $39,670 so far to the alumni fund which has a goal of $60,000 this year.

Dr. Raymon M. Kistler, president of Beaver College and well-known churchman, author, lecturer and educator, spoke at Juniata College's winter convocation in Oller Hall on Jan. 31. The convocation closed the fall term with midyear graduation exercises and opened the spring term. Nine students were candidates for degrees.

Registration for Juniata College's fourth annual program of noncredit courses in its community educational services now totals fifty-seven in four classes. Oil painting has attracted eighteen to again enroll the largest number. Fifteen are registered for a class in sewing; thirteen in world politics, and eleven in income tax problems.

A Juniata College senior in chemistry, Richard M. Ikeda of Seabrook, N. J., has been honored with a student award by the Central Pennsylvania section, American Chemical Society. The awards are made on the basis of scholarship and professional promise to promote interest among students in chemistry and allied fields.

Kermit Eby, professor of social sciences at the University of Chicago, was guest speaker at a special chapel service on Dec. 8, in Oller Hall. A former delegate to the White House Conference on Rural Education, he has also visited Japan as a member of the U.S. Commission for the Reorganization of Education in Japan, and has been in Europe in the interests of the National Commission of UNESCO. Brought to the Juniata campus through the College Public Events Committee, Prof. Eby addressed the student body using the topic, Forgive Us Our Temptations.

A new scholarship fund — known as the Mary Kirk Spence Scholarship—has been established at the college this year. Mrs. Spence, whose influence is being extended through this fund, was devoted to young people and their educational progress. For more than twenty-five years, Mrs. Spence, who was graduated from Juniata in 1919 with a B.A., was associated with Friends Select School, where her responsibilities for admission and guidance gave her the opportunity to be of inestimable assistance. She also taught for many years at the Standard Evening High School. The new scholarship will provide aid primarily for children of missionaries or of ministers of the Church of the Brethren.

The Church Calendar

February 27

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: The Church Proclaims the Gospel. Mark 16: 15; Acts 2: 14-41; Rom. 10: 8-15; 1 Cor. 1: 18-25; 2: 1-5; Col. 1: 24-29. Memory Selection: I am not ashamed of the gospel: it is the power of God for salvation to every one who has faith, to the Jew first and also to the Greek. Rom. 1: 16 (R.S.V.)

CBYF Topic: Let's Be Brothers

Commitment Day for total abstinence

Feb. 28 — March 4 Adult Seminar, Washington, D. C., and New York City

March 4-5 Central Region vacation church school conference, Manchester College, Ind.

March 8-10 The Christian Farmer and His Government seminar, Washington, D. C.

March 15-18 Churchmen's Washington seminar

March 20 One Great Hour of Sharing

March 26 Seventy-fifth anniversary, Bridgewater College

April 3 Palm Sunday

April 8 Good Friday

April 10 Easter

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Harvey S. Kline of Uniontown, Pa., in the Greencastle church, Pa., March 13-20.

Bro. Lester Fike of Hagerstown, Ind., in the Bear Creek church, Ohio, Feb. 20-27.

Bro. D. I. Pepple of Woodbury, Pa., in the Holsinger church, Woodbury congregation, Pa., March 7-20.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Pleasant View church, Tenn., March 8-20.

Bro. David Markey of Bunkertown, Pa., in the Second church, South Bend, Ind., March 7-20.

Bro. James Beahm of Chicago, Ill., in the Nappanee church, Ind., March 13-20.

Bro. Earl M. Bowman of Dayton, Ohio, in the Salem church, Ohio, March 14-20.

Gains for the Kingdom

Two baptized and two received by letter in the Cherry Grove church, Md. **Four** baptized and one consecrated in the Beaver Dam church, Md.

Four baptized in the Madison Avenue church, York, Pa. **Twelve** baptized in the Sipesville church, Pa. **Twenty-six** baptized and our received by letter in the Albright church, Pa. **One** baptized in the Bethany church, Philadelphia, Pa. **Three** baptized in the Greentree church, Pa. **Nine** received by letter in the Ephrata church, Pa.

Eighteen baptized and five received by letter in the Eaton church, Ohio. **Thirteen** baptized in the Bradford church, Ohio. **Six** baptized and five awaiting baptism in the Marion church, Ohio. **Five** baptized in the Donnels Creek church, Ohio. **Two** baptized in the Woodworth church, Ohio. **Two** baptized and four received by letter in the Eastwood church, Akron, Ohio. **Three** received by letter in the Nappanee church, Ind. **Three** baptized, one received by letter and one reclaimed in the Second church, South Bend, Ind. **One** baptized in the Mt. Pleasant church, Ind.

Six baptized in the Muscatine church, Iowa. **Six** baptized and three received by letter in the Victor church, Kansas. **Three** baptized and ten received by letter in the Prince of Peace church, Denver, Colo.

Six baptized, three received by letter and sixteen reconsecrated in the Payette Valley church, Idaho. **One** baptized in the Bow Valley church, Alberta, Canada. **Eight** baptized and three received by letter in the Twin Falls church, Idaho. **Eight** baptized and seven received by letter in the Paradise church, Calif.

News and Comment From Around the World

New Program to Help Puerto Rican Migrants

A post card identification system which will notify U. S. Protestant churches of the expected arrival in their community of a newcomer from Puerto Rico is the newest plan in the program to help the thousands who come to the States from the little island each year. The post card gives pertinent information about the Puerto Rican and his family and the mainland community where they plan to live. Post cards will be directed to the church nearest their expected destination point.

McConnell Named to Head RIAL Committee

Joseph H. McConnell, president of the Colgate-Palmolive Company, was named chairman of the Laymen's Committee of the Religion in American Life movement. He told a dinner session of the meeting that the RIAL program makes possible "one of the most remarkable advertising campaigns in history." RIAL is supported by twenty-four national religious bodies with American business co-operating through the Advertising Council. Its purpose is to promote the religious life of American Protestants, Roman Catholics and Jews. Highlight of the program every year is a national advertising campaign throughout November in all major media. Americans are encouraged in the ads to attend the church or synagogue of their choice. Dr. Earle B. Pleasant, national director, told the meeting that local programs "show impressive gains in attendance increases at worship services of all faiths."

Harvard Divinity School to Admit Women

Qualified women will be admitted as regular students in the Harvard Divinity School beginning in the fall of 1955. They will pursue the same three-year graduate course of study offered for men. In most other seminaries, women have been admitted only for special shorter courses. In announcing the school's new policy, Acting Dean George H. Williams said: "The Christian community is finding increasing scope for the service of women, especially in religious education, and the faculty of Harvard Divinity School welcomes the opportunity to assist in their training."



Religious News Service

Dr. Eugene Carson Blake, president of the National Council of Churches, points to some of the areas that the representatives of the council's United Church Women will visit on their two-month tour of the world "to create greater unity in fellowship and prayer among Christian women." Three of the women making the trip are, left to right, Mrs. David D. Baker, editor of The Church Woman; Miss Felicia Dunderlal of Dehra Dun, India; and Mrs. James Wyker, president of United Church Women. At right is Mrs. W. Murdock MacLeod, general director, U.C.W. The women plan to visit Hawaii, Australia, India, Indonesia, Pakistan, Egypt, Israel, Lebanon and Germany

American Baptist Convention to Streamline Structure

A streamlining of the American Baptist Convention's organization was voted at a meeting of the denomination's General Council. The reorganization will affect the denomination's boards, councils, committees, co-operating organizations and associated and affiliated organizations. The Convention's four mission societies have already under way plans to eliminate duplication. They call for integrating the two home missions groups and two foreign missions societies. New plans will be presented to the Convention's annual meeting in May.

Japanese Women Oppose Constitutional Change

Japanese women are opposing a return to the old family system now proposed by powerful political factions which would eliminate the present legal status of sex equality, restrict freedom of marriage and divorce and impose on children the sole burden of supporting their aged parents. An article in the present constitution now reads: "Marriage shall be based only on the mutual consent of both sexes and it shall be maintained through mutual co-operation with the equal rights of husband and wife as a basis."

New Congress Gets Bill for Peace Department

The new Congress has again received a bill to create a Department of Peace. Rep. Harley O. Staggers of West Virginia reintroduced his bill which he says has received a great deal of support from religious groups in the past. Under his plan the department would be headed by a secretary of peace with these duties: "Formulating and publicizing educational programs for promoting better understanding of the other peoples of the world; encouraging the interchange of ideas and persons between colleges, churches, and other institutions and organizations in the United States, on one hand and similar institutions in other countries; assisting educational in-

stitutions and religious organizations in the United States to formulate educational programs dealing with international relations, international relations, international cooperation and the problems of peace."

Mennonites Report on Relief and Service Work

Members of the Mennonite and Brethren in Christ churches in the United States and Canada gave $1,890,000 in cash and material aid to the relief and service program of the Mennonite Central Committee in 1954. With this, they aided some 200,000 needy persons in 24 countries through its staff of 475, many of whom serve without pay, in various parts of the world. During the year the committee initiated a relief and rehabilitation service in Viet Nam, established a farm for delinquent boys in Ontario, and opened a third psychiatric treatment center, Prairie View hospital, near Newton, Kansas.

Southern Presbyteries Defeat Merger Plan

A plan to unite the three major Presbyterian bodies in this country has been defeated by Southern Presbyterians. More than the necessary twenty-two presbyteries of the Presbyterian Church in the U. S. voted against the merger. The two other denominations involved are the Presbyterian Church in the U. S. A. and the United Presbyterian Church. Three fourths of the eighty-six presbyteries in the Southern Church had to approve the union proposal to put the denomination officially on record as endorsing it. Returns from the first thirty-seven presbyteries to vote showed twenty-five against the merger and twelve for it. The first sixty-five presbyteries in the U. S. A. Church to vote on the plan approved it. Voting by United Presbyterian presbyteries did not get under way until late in January.

Congressmen Push Measure Against Obscene Literature

Efforts have again been launched in Congress to strengthen the hand of the Postmaster General in dealing with obscene material sent through the mails. Senator Frank Carlson of Kansas introduced a bill in the Senate for this purpose. Rep. Edward H. Rees of Kansas is sponsoring a similar measure in the House. Last year the Rees bill was passed by the House but failed in the Senate. Both bills would give the Postmaster General authority to impound mail whenever he has reason to believe the statutes against indecent literature were being violated. Religious groups strongly supported the Rees bill last year, but it was vigorously opposed by the American Bar Association which contends that it puts the burden of proof on the defendant instead of the prosecution and creates a dangerous precedent. The Carlson bill attempts to meet such objections.

Private School Enrollment Growing Rapidly

Enrollment in the nation's private and parochial schools is increasing twice as rapidly as in the public schools, according to the United States Census Bureau. Enrollment in private and parochial schools below the college level is 4,000,000 and in the public schools 30,000,000. The Roman Catholic parochial school system is estimated to account for ninety per cent of the nonpublic elementary school enrollment and eighty per cent of the private high school enrollment, although no exact figures are available.

Congregationalists, E and R Church Map Joint Activities

Representatives of the Congregational Christian churches and the Evangelical and Reformed Church have mapped a program of joint activities by the two denominations prior to their projected union in 1957. Leaders called for 100 regional evangelistic meetings to be held in the fall of 1955. These will be followed by 3,000 dinner meetings in local churches. Evangelical and Reformed speakers will address Congregational Christian meetings and vice versa. Executive bodies of the two churches gave final approval to the merger last October and a convening general synod has been scheduled for 1957. The new denomination will be called the United Church of Christ.

Southern Baptists Plan Evangelism Crusade

A simultaneous evangelistic crusade will be held in some 30,000 Southern Baptist churches this spring. Dr. C. E. Matthews, secretary of the Baptist home mission board's department of evangelism, said, "We expect to baptize close to half a million people as a result of the 1955 meetings." He said the campaign also was aimed at reaching those who have moved into new communities but who have left their church membership behind.

German Churches Discuss Rearmament

A discussion conference on the question of rearmament was recently convened by leaders of the Protestant church of Württemberg in Germany and was attended by pastors and laymen. Members of the conference represented various points of view, particularly with regard to conscientious objection and acceptance of military service. Reference was made to a declaration published by the German Committee on Conscientious Objection and sent to government officials. This declaration states that "the right to refuse to undertake military service for reasons of conscience is not adequately protected." The German committee said, "Young people must be free to decide whether they will undertake military service, alternative service or voluntary service for peace."



Religious News Service

Mrs. Doris Clore Demaree, a farm wife of Franklin, Ind., has been named 1955 winner of the Russell Colgate distinguished service citation given annually by the National Council of Churches for outstanding achievement in Christian education. Mrs. Demaree, who began teaching a Sunday-school class in 1919, has been for the past fifteen years state chairman of children's work for the Disciples of Christ and the Indiana Council of Churches. Since 1940 she has taught, supervised, set up or directed twenty-six laboratory schools for the training of church workers. She is also a member of the National Council's committee on children's work



Religious News Service

Lay persons conduct services every Sunday morning for inmates in this prison. Each service, conducted by a different lay group, usually consists of a sermon, hymns, Scripture reading

Your Service Outreach

. . . through visitation

Ora Huston

This is the second in a series of five interpretive articles in preparation for One Great Hour of Sharing

BOTH the righteous and the wicked are in prison. Both need our help. People are sent to prison who do not go along with the accepted standards of society. If you live above or below these standards you are in danger of being sent to prison. Most of the people in prison are quite like those who are outside, except they have gotten caught. In prison you will find those who have damaged both life and property or public convention. Saints and sinners of every age have been thrown into prison and very frequently forgotten by those outside. Little wonder it is that Jesus mentions the visitation of those who are in prison in his judgment scene. "I was in prison and ye visited me" or did not visit me. For most of us it would be not visiting.

Those in prison need our help. If they have violated the commandments of God they need our help to find a new way in which to walk—someone who has faith and interest in them and who loves them in spite of their sin. The greatest redemptive force for the man in prison is confidence and love. It will accomplish what hours in force and confinement can never do.

New sinners are susceptible to a new way of life but generally they do not find the help they need and before long they become hardened and schooled in crime. They are lost to themselves, to society and God.

Another prisoner who needs our help is the man who has lived above the demands of society and has answered the call of God and conscience. To call their names would almost be roll call of the great benefactors of other days—Socrates, John the Bapsist, Peter, Paul, Bunyan, John Naas, Kagawa, Gandhi and a host of others, ancient and modern, whose names have been forgotten. These need our encouragement. When a conscientious objector follows the teachings of the Church of the Brethren and the New Testament and the dictates of his conscience and refuses to serve in the military forces and commits sin he is sent to prison. It is not so much the stone walls, the iron bars, the lack of freedom; as it is the questions which arise in the mind—is it really worth while? How will my friends respond to my being in prison? Will there be a place for me after I get out? What can I do for God in the midst of the injustice of this prison? And here is the need to protect, to encourage in our fellowship those who must suffer for conscience' sake in prison and also after they return.

Through Brethren Service, you can share with those who are in prison—both the wicked and the righteous, strangers from a foreign land and members of our own church fellowship, those who would drag society down and those who would lift it up, those like you and me who have been caught and sent to prison when we haven't.

Second Chance for Marie

Dale Aukerman, Linz, Austria
Ruth Early, New Windsor, Maryland

First Refugee Arrives on Brethren Assurance Under Refugee Relief Act



Congressman L. Mendel Rivers and his family of Charleston, South Carolina are on hand to meet Maria (third from left) when she arrives

IT WAS only last August that Congressman L. Mendel Rivers of South Carolina whisked through Austria visiting his hometown friend, a vice consul in Salzburg. He came into the World Council offices in Salzburg revealing that he wanted to sponsor a refugee girl to come to his home in Charleston. After looking through several folders he decided that Fraulein Maria Benesch, an applicant of Brethren Service, was the one it had to be. He did not have time to visit her since he was leaving the next day for Spain, but he made the selection definite.

Soon after Congressman Rivers returned to the U. S., he filed an assurance for Maria through the Brethren Service resettlement office in New Windsor. But since every assurance needs to make the usual circuit of clearances and checks, this one did not get to Europe until the middle of November. When the assurance arrived, the consular machinery raced ahead at near jet speed. The congressman and his family wanted Maria in South Carolina by Christmas.

Maria was called to the consulate the first week in December and she was asked if she would be willing to fly from Munich, Germany, the next Tuesday. She indicated that she would prefer a little more time with her family. The date was then tentatively set for Dec. 21. Then this was changed: she was to sail from Le Havre on Wednesday, Dec. 15, which meant she needed to leave Austria within seventy-two hours. The vice consul had been working frantically to get the thing through. A special trip was made to pick up the necessary German and French transit visas. They got them.

Monday morning I drove to Ried to pick up Miss Benesch and take her to the Wels train station. Relatives were streaming through the two barrack rooms of the Benesch family. Everyone was saying goodby. The old grandmother was weeping softly. This was almost certainly final parting for them. The grief of splitting the family was eased somewhat by the fact that Katharina (her sister), the younger twins and the war-widowed mother could look forward to joining Maria in the United States. Maria seemed least sad of them all. She hated, of course, to leave; but a new life was opening and determined expectancy ruled her face. The mother came along to see her off from Wels: a final meal, time for the train, "Orient Express Nach Paris," Auf Widersehn.

* * *

It was Dec. 21 when I met Maria at the pier in New York. The Ille de France docked at 6:00 p.m. and it must have been the coldest evening of that month. A Church World Service worker had arranged for a photographer to be on hand and he snapped a picture as I greeted Maria at the end of the gangplank. We were able to converse since she speaks English quite well; the CWS worker was also ready to interpret German when necessary.

After waiting what seemed hours for a customs official to inspect the baggage (and Maria was a sensible traveler with only one large suitcase and a satchel), the three of us proceeded to the Pennsylvania station to wait for the train. There was time for us to have dinner together before Maria left at 10:40 on the train for Charleston.

"Do you think it will be possible for me to attend night school in Charleston, if I have the time?" was one of several questions she asked. She is eager to improve her English. Maria impresses one as having a simple, genuine goodness of character that would endear her to any family with whom she lives and works. With a part of the remuneration she will receive for her work in the household of Congressman Rivers, she expects to assist in supporting her widowed mother and fifteen-year-old twin brother and sister in Austria. (Maria had been working for $3 per week in Austria.) Her sister, Katharina, has an assurance to come to the States and will be arriving sometime soon. Her mother wants to remain in Austria for the present until the twins finish the apprenticeships they have started. They all feel that the emigration of the two daughters will better their lot, and they hope that their little family can be together in America some day.

The Atlantic Coast line "Havana Special" pulled into Charleston, S. C., in the afternoon of Dec. 22—in time for Christmas. Maria was there greeted by the whole family—Congressman Rivers, Mrs. Rivers, Marian, L. Mendel, Jr., and Peggie Rivers. We have every reason to believe that the "resettlement" of Maria will be a happy one for her and for her sponsor.

Refugee Films

Lamp Unto My Feet. 25 min., black and white, $4.00. A new film describing present plight of refugees in Europe, congressional act permitting refugees to come to the U. S. and the procedure for resettling such a family.

Two Kingdoms, The. 60 min., sound, $16.00 rental. Dramatic story of an American relief worker's experience in Germany. Should be seen in every church because it shows clearly our Christian responsibility to refugees. For juniors and above. Good for family night.

Home Is Nowhere. 30 min., sound, black and white, $5.00 Simple presentation of the plight of millions of refugees. Juniors or older.

Daybreak. 20 min., sound, black and white, $4.00 rental. Story of a young refugee who escapes to Austria after being released from a prisoner-of-war camp.

Order: Audio-Visual Department, 22 S. State St., Elgin, Ill.

The Value of the Deacons' Visit

L. John Weaver
Potsdam, Ohio



From Frontiers Near Home

Deacons' visits can strengthen the spiritual life of the church

WHEN I came to my present pastorate in September 1950, I had my first experience with the "annual visit." Since then I have thought a lot about this practice which was once nearly universal in our Brotherhood but is practiced so seldom today. What values does it have to offer? What are its disadvantages? Could a modified form prove effective in many more of our churches?

What is the Annual Visit?

Many long-time members of the Church of the Brethren are totally unfamiliar with the annual visit. The annual visit or deacons' visit, as it is frequently called, is a formal visit made annually in each home of the congregation with the intention to inquire of the members their present spiritual condition and relationship to the church and also to receive their comments concerning the church.

In our local church the time-honored pattern is somewhat like this: A month or more prior to the fall council meeting and communion, the deacon board meets to make the assignments for the visit. The congregational territory is divided geographically and each section assigned to a pair of deacons. There have been times when a deacon's wife or another layman is used to complete a team. In all cases each home is visited by a team. Before the planning session is over, each of the deacons receives the visit from the chairman of the deacon board, thereby renewing his own covenant of loyalty before he asks others to do likewise.

The deacons are now ready to begin their calls in the homes of their territory. An attempt is made to call in each home when every member of the family is at home. (No small task in our time!) Often it is necessary to set a time and return when all members of the family are present for the visit. Even when the deacons have done their best there are some who are missed. These folks are given an opportuntiy at the opening of the fall council meeting to receive the visit.

The deacons begin the visit in a home with a friendly, personal visit. Of the value of this I have no misgivings, for this builds wholesome Christian fellowship—a "must" in any church. The deacons (sooner or later depending on who does the calling) state that they are making the annual visit and ask the questions usually phrased somewhat in this fashion:

1. Are you still in the same faith you had as you came into the church?
2. Are you willing to give or receive counsel as necessary?
3. As for as you know, are you at peace with all members?
4. Do you have suggestions for the good of the church?

Each member of the church who is present is asked the questions individually. In our church it is also the custom to ask the family if they care to make a contribution for communion expenses. One of the visitors then leads in prayer of blessing on the home and family and the visitors leave.

Why has the Annual Visit Died Out?

I have wondered why a practice in our church once so common is now so seldom heard of. Could these be the reasons?

It is no small task to get busy men to take the time to make fifteen to twenty-five visits in one to three weeks' time.

It is becoming increasingly difficult to find entire families at home to make the visit.

It has sometimes been a *cause* rather than a *healer* of discord.

Some have answered "yes" to the questions year after year but still are absent from every communion, council and worship service of the church. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7: 21)

Sometimes the visit is merely a form to those who receive it.

Sometimes the deacons have not appreciated sufficiently the importance of the questions or of visiting every member.

Some churches feel that the pastoral system has replaced the deacons' visit.

Evaluation and Suggestions

What shall we say then? Shall we drop the visit? Or can we make it worth the effort it costs? I believe that properly used it will prove a rich spiritual blessing to any church. If an annual inventory is essential to those who deal in nuts and bolts and bottlecaps, is it not even more significant to those who work with the redeemed of God?

There is no pastor who can do all the calling that should be done in a church community. Neither is the calling a good deacon can do on the annual visit all the calling he ought to do for the church. Any group of deacons alert in calling on the sick and inactive throughout the year will have better results with the annual visit. With the pastoral system and the coming and going of pastors, it is more important than ever that there be a strong nucleus of deacons and other laymen who are permanent residents of the community feeling responsible for calling on newcomers, the sick, the unsaved and the inactive. In the visit made by the deacons there may be helpful criticisms and suggestions concerning the work of the pastor or church officers which would likely not be made to the pastor in his calling. All of the suggestions and criticisms given on the visit should be presented to the official board and discussed. A number of these will not be taken on to the council, but the answer of the official board would be passed on to the group who could be helped and the action reported to the member who asked the question.

In so far as it is humanly possible, every member should be visited. Nonresident members should have the equivalent of a visit through the mail. More time spent in preparation for the visit by the deacons as a group and more calls during the year on the inactive would make members more free to give honest answers to the questions.

Perhaps the first question on the visit, "Are you in the same faith?" is too vague. It mught be better to ask again the baptismal vows: Do you believe that Jesus Christ is the Son of God and do you accept him and trust him as your Savior? Will you turn away from all sin and will you endeavor by God's grace to live according to the example and teachings of Jesus? Will you be loyal to the church—upholding her in your prayers and your presence, your substance and your service?

"The church from the very beginning of its history has sought out those who could lead the church in her ministries to the poor, the sick and the delinquent, and at the same time contribute to the spiritual warmth and fervor of the congregation. This work calls for men and women who are consecrated, alert to spiritual needs and opportunities, in the church and beyond the church, and who are living examples of what it means to be a mature person in the Lord Jesus Christ" (from Consecration Service for Deacons, p. 139, Manual of Worship and Polity).

It seems to me that it would be unfortunate if in our time of transition to the pastoral system we would lose any of our emphasis on the importance of the work that deacons and other laymen do. The rest of Christendom is now discovering the importance of lay participation and leadership. We must not lose it as they find it. I have come to feel that through the annual visit our deacons can make a real contribution to the spiritual life of our churches.

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Children's Sermons by Wells contains brief sermons which are truly on the level of children's interests. Ministers and teachers will wish to order this $2.00 book from the Brethren Publishing House. (Infant baptism mentioned in several stories should be omitted.)

Pre-enrollment for Vacation Church School

THE idea of pre-enrollment for the vacation church school was mentioned at the 1954 Central Region vacation church school conference at North Manchester, Ind.

The Goshen City church wished to reach beyond its regular church school enrollment and bring into the vacation church school the children in the homes on the prospective list.

The plan of pre-enrollment promised the solution of two problems. First, there is always the problem of knowing how many leaders will be necessary to care successfully for the school. Second, there is the question of quantity in ordering textbooks and other supplies. The solution of both of these problems depends upon knowing the number enrolled.

The young people of the church were asked if they would take the task of securing the pre-enrollment as a youth project. They accepted the task and became very enthusiastic about it.

A list of all homes on the church's responsibility list, members or prospectives, in which there were children of vacation church school age was handed to the teacher of the youth group. He arranged the homes according to sections and called a meeting of the youth. The young people were divided into teams and each team was given a section. Teams were to choose the time which would be most convenient for them to call during the week, and the final report was to be given in one week. Enrollment cards were furnished the teams and these were filled out in the homes at the time of the calls.

As soon as the cards were turned in, the enrollments were classified as to department and class in the school. Then, in light of these records, supplies were ordered and a check was made on the leadership in relationship to need. With a good estimate of the size of the school a month or more before the opening date, the school began with adequate leadership and materials.

As part of the evangelism program in reaching the unchurched, careful records were kept of the individual attendance and special effort has been made to assimilate the children from the prospective homes into the life of the church school.

There seems to be no doubt about the advantage of this pre-enrollment effort, for it brought into the life of the school and church those who would not have come on a general invitation.—Clarence B. Fike.



Before a rural church can become self-supporting the economic condition of the landless farmer needs to be improved; one way is to help him increase production and raise better crops

Rural Churches in India and Pakistan

D. J. Lichty

WITHIN the bounds of India and Pakistan there are more than 700,000 villages. Out of the total population, 90 out of every 100 people live in these villages and 72 depend on agriculture for their living. About half of the latter are landless. They comprise the bulk of 50,000,000 so-called depressed classes and 20,000,000 aborigine peasants and laborers. Among these less prosperous sections of society the good seed of the kingdom has found its most fertile soil, and the preaching of the gospel to the poor has been justified.

Thus the churches of India and Pakistan are essentially rural, deriving more than two thirds of their membership from village sources. Though few in number there have been notable accessions from the more privileged orders of society. These, directly or indirectly, have played an important part in building up the rural churches.

Christian Witness

The most encouraging aspect of these churches is the manner and the rapidity of their growth. It is not primarily through the efforts of the missionary, pastor or any paid agent but by the simple witness of ordinary village Christians that the gospel spreads from family to family, village to village and community to community. Sometimes a whole village seeks to enter into the fold of Christ. Within their immediate areas, these churches are really self-propagating.

Financing the Church Program

To build self-supporting and self-governing churches with the above-mentioned material is, however, a goal most difficult of attainment. Their economic condition is deplorable. The average annual family income amounts to about $75. Most of the villagers are landless. Comparatively few own as much as three to ten acres of land, most of which is mortgaged to the greedy money lender.

Thus the village Christian has to give out of his poverty if not from his very living. Plenty of copper coins, some silver and occasional bills are dropped into the offering plate or into the gift box at the church door. If cash is not available, grain kept back from the daily family ration is offered or perhaps eggs or vegetables.

There are offerings of thanksgiving for recovery from sickness, birthday offerings and offerings of the first fruits of their fields and gardens. Occasionally, you will find a small plot of church-owned land contributing to financing the church program. Some of these people tithe their income. But the total amount

of their offerings is pitiably inadequate for the support of their pastors and for providing suitable houses of worship.

Education Is Needed

Illiteracy constitutes another disability in these rural churches. More than seventy-five per cent of village Christians are illiterate, subjects for exploitation, provincial in their thinking and unable to enjoy the blessing of Bible reading.

With the exception of pastors, preachers and teachers, only a few Christian boys and girls return to the villages after securing an education for themselves. They are not to blame. They have no land of their own and since they no longer are as docile and submissive as their illiterate brothers, the landlords do not employ them. So they seek and find employment in the government or railway service, and a number prosper as lawyers, doctors, nurses and teachers. Others engage in private business. No doubt, they are an asset to the city churches but a distinct loss to the rural churches.

Missionaries Are Restricted

There is the additional problem of financing young men in their preparation for the ministry. The families from which young ministers come are too poor to undertake it and so are the churches. There are those who think that missions should invest more in this service than they have done thus far.

The religious freedom clause in the constitution of India is being interpreted by the government as applicable to nationals only. So, in the future, missionaries will be more and more restricted to other fields of service than the church. It is all important, therefore, to see to it that these rural churches are adequately supplied with trained national leaders.

The Rural Parish

The rural pastor or overseer, assisted by volunteer lay workers, is responsible for from three to ten villages. The roads and footpaths connecting these villages do not lend themselves to rapid or comfortable travel. During the rainy season, many of them become next to impassable. Being employed by the landlord, many of the parishioners, in certain seasons, are limited to night attendance at public worship.

Shepherding such churches is a night and day job. The pastoral message to the rural churches emphasizes the pre-eminence of Christ as the Savior from sin and the remover of their many disabilities if they will but follow his teaching and guidance. It urges unity in Christ and goodwill towards all men. It warns against reverting to heathenish or animistic practices. It challenges them to live the Christian life and thereby deserves the social recognition and economic well-being they desire. It comforts in time of sorrow and fortifies against persecutions. It encourages giving, and sharing the gospel with others.

Worship

Village church houses are, at the

Continued on page 27



The gospel in the rural areas spreads largely through the witness of village Christians from family to family, community to community

Home for Christmas

Florence Bollinger
Anklesvar, India

"THERE is a song in the air, there is a star in the sky." We have bright December sunshine, masses of flowers, music and laughter and an all-pervading air of excitement for our children are home for Christmas.

The family began to arrive in October, when our daughter, Virginia, and her husband, Joseph Schechter, came to India with their two little boys for their first term of missionary service.

Two days before Christmas our son, Richard, and his wife, Ana Mae, arrived from Woodstock School on an early morning train. While the morning stars were still shining we were all sitting around the table drinking coffee, chattering away and thinking that it was too good to be true.

But this was not a dream and the days which followed were very real in joys and activities. Everywhere there were signs of Christmas—small Tibetan bells gaily beribboned tinkled in breezy doorways, the arborvitae tree by the veranda was bright with tinsel and glittering balls, with lights and a star shining in the night. On Christmas Eve our missionary family, together with James and June Sheaffer and Leon Neher, gathered in our home. The evening was lovely with carol singing as we stood under the stars by the lighted tree. There were refreshments of hot cocoa, Christmas cakes and sugared dates and there was the big red candle by the nativity creche.

Christmas morning found us all in church. When the Christmas Day mail brought a good letter from our absent son, Lowell, and his family, telling of their newly acquired home with space and a welcome for us on the coming furlough, we felt that even though divided by the space of half a world our family was one in spirit on this blessed day.

To few missionary parents is given the joy and deep satisfaction of having two of their own adult children celebrating Christmas with them in their adopted country. And when that is enriched by the addition of a new daughter, a new son and grandsons, there is triple joy and blessing. Our happiness becomes a prayer of gratitude and thanksgiving when "the children are home for Christmas!"

Edited by Alberta Yoder

After Fifty Years at Saunders Grove



Mrs. E. G. Wade

SAUNDERS GROVE is a small rural church located about twenty miles east of Roanoke, Va., in Bedford County. Bro. H. C. Spangler has been presiding elder and Bro. H. N. Whitten has been part-time pastor since the fall of 1941.

The small wooden structure, built about 1894, was unpainted and dilapidated and we had for some years been pressing to have our church plant improved in some way. When we began to investigate, builders informed us that the old building was beyond repair and unsafe for public use.

However, there were some who insisted that we attempt to repair. So, at our regular quarterly council meeting on the first Sunday evening of July 1949, the matter was presented to the church. In the face of a large vote for a new building there were some who opposed the move on such grounds as, "It will cost too much"; "The people don't have money enough"; "It will place an indebtedness on the grandchildren of the community"; "The deed isn't sound"; "It is a union church"; "The people will not pull together"; etc.

After carefully considering all these angles a large committee was appointed to study the whole problem. This group consulted with the district mission board and had them meet with us in council. We also studied the deed and consulted our local commonwealth attorney as to any legal procedure. During this time we were collecting all funds possible for our building. Our goal was $5,000 before we began to build, but it seemed that $3,000 was all we could collect. Several methods of raising money were used such as coin cards, harvest sale, etc., but most of our funds came by volunteer contributions. At our annual home-comings we took offerings for our building fund. On one of these occasions we raised over $500.

We had offered to us three other building sites than the one on which the church stood. In a special called council, Oct. 30, 1952, a large majority vote was cast for the present location.

From that date the committee began in earnest to make plans to build. Bro. Johnnie Stevens, one of our deacons, clerk of the church and a member of the trustee board, was appointed building foreman. Vernie Stevens, Elwood Williams, and Sherrard Stevens were appointed to assist him. Mrs. O. R. Thomas and Ezra Stevens were asked to handle the finance. The lot was properly surveyed and the building site staked by a local surveyor. On June 10, 1953, Mr. V. V. McMannaway, a local road contractor, pushed out the foundation and our project was begun.

On Nov. 15, 1953, we met for the cornerstone laying with our district executive secretary, Bro Ora Delauter, in charge of the service. Donations of money and labor were rapidly coming in. The work was being done largely by donated labor in the form of Saturday workings when the whole community turned out to help build the church. The women prepared dinner and supper on the grounds while the men worked early and late. The ladies also quilted between the times of preparing and serving the meals. In this way in less than fifteen months, on Aug. 22, 1954, the building was completed and it was dedicated on our regular home-coming day.

This day was a high light in the history of this church. Bro. John Crumpacker gave the morning address to a packed crowd. Following a picnic lunch our elder, Bro. H. C. Spangler, conducted a stirring recognition service for all who had so wonderfully helped to make our work a success.

Since we did not have our new furniture or our heating unit at this time, we lifted an offering both morning and afternoon and raised $1,198 in cash, which was far beyond our fondest dreams. Before this offering was taken our treasurer reported all bills paid and $125 in the bank. We ordered our new pews, hoping to have them by the first of December. The Norfolk and Western railroad through the courtesy of Mr. Bernard Cook, general superintendent of their east end Roanoke shops where two of our men are employed, donated a beautiful bell for the church.

At the request of our district mission board to the district council of boards a donation of $250 was made to help buy the furnace for the new church. We did not make any kind of door-to-door, every-member can-

vass for funds; all donations of labor or money were freewill offerings. Building experts say we have a building worth $40,000, while our cash outlay was less than $6,000. The church building has a full basement.

We are overjoyed with the success of our project, without loan or grant so far. Plans were made for our first communion in the new church and our first revival in October with Bro. Dewey Fleishman of Boones Mill, Va., conducting the meeting assisted by our pastor and elder.

Rural Churches

Continued from page 25

best, very modest places of worship. Many have earthen floors for seats instead of benches. Only city churches have electric lights. The organ and choir are conspicuous for their absence.

The villager loves rhythm and much repetition. The ability to sing is a boon to the illiterate Christian. Through song he stores his memory with Bible lore, and by the same agency he recites the outstanding incidents of Christ's life and death. Singing is hearty and inspiring.

Neighborhood Relationships

There may be advantages in living house-to-house, wall-to-wall—in a village rather than on a private lot. Such a mode of living, however, is not best suited to maintaining friendly relations with the neighbors. Privacy is at a premium. Goats, dogs, chickens and children often complicate neighborhood relationships. It is to the credit of the village Christians that under such conditions most of them maintain a poise and composure that is enviable. There is ample opportunity, however, for the pastor to exercise his peace-making talents.

India is on the road to industrialization. More and more, village Christians will migrate to the industrial centers and make their contribution to the city churches. It is encouraging to note that on the part of the more favorably circumstanced Christians of the cities, there is a growing sense of responsibility to help the backward village churches. Rural uplift and reconstruction have also become priority activities in the program of missions and of other voluntary agencies.

Rural Missions and Human Needs is the title of a thirty-two-page pamphlet which carries a summary of addresses and discussions of a conference on Rural Missions and Human Needs sponsored by Agricultural Missions, Inc. and the Division of Foreign Missions of the National Council of Churches. It is excellent reading for those interested in a vital aspect of modern missions. A limited number of copies is available from the Foreign Mission Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Weddings

Blatt-Lentz — Kenneth W. Blatt and Hilda M. Lentz, in the Walmer church, Indiantown Gap, Pa., Dec. 31, 1954, by the pastor, Charles E. Strasbaugh.—Grace E. Meyer, Ono, Pa.

Childs-Harsh — Forest Ray Childs of Crownsville, Md., and Erma Jean Harsh of Horse Shoe Run, W. Va., in the Glade View church, Md., Dec. 23, 1954, by the undersigned.—Daniel B. Spaid, Eglon, W. Va.

Cooper-Smith — Reginald Cooper and Jaqulin Smith, both of Dry Fork, W. Va., at the home of the groom, Aug. 22, 1954, by the undersigned. — Daniel B. Spaid, Eglon, W. Va.

Crabtree-Brown — David Lee Crabtree and Linda Ruth Brown, both of Greens Fork, Ind., in the Nettle Creek (Brick) church, Ind., Jan. 14, 1955, by the undersigned.—Lester E. Fike, Hagerstown, Ind.

Dunfee-Knepper—Earl D. Dunfee and Bernice Knepper, in the Meyersdale church, Pa., Oct. 8, 1954, by the undersigned.—Earle Fike, Jr., Meyersdale, Pa.

Edwards-Edwards—Russell Edwards and Charna Edwards, Dec. 12, 1954, by the undersigned.—C. V. Coppock, Fortville, Ind.

Holston-Lindsey — Modest Holston and Connie Kay Lindsey, both of South Bend, Ind., in the Second church, South Bend, Jan. 15, 1955, by Charles E. Stouder.—Mrs. Herman Suter, South Bend, Ind.

Howsore-Miller — Paul E. Howsore and Phyllis Ann Miller, in the Meyersdale church, Pa., Dec. 4, 1954, by the undersigned.—Earle Fike, Jr., Meyersdale, Pa.

Huskey-Kinnison—Robert Lynn Huskey of Caldwell, Idaho, and Velma Ruth Kinnison of Boise, Idaho, at the Weiser church, Idaho, by the undersigned.—E. J. Glover, Weiser, Idaho.

Lamborn-Keagy — Elmer Lamborn of Bakers Summit, Pa., and Mary Alice Keagy of Waterside, Pa., in the Woodbury church parsonage, Pa., Dec. 22, 1954, by the undersigned.—Earl K. Ziegler, Woodbury, Pa.

May-Sharp—Elmer May and Betty Carol Sharp, both of Baltimore, Md., in the Woodberry church parsonage, Jan. 18, 1955, by the undersigned. — Albert C. Schue, Baltimore, Md.

Melton-Caudill—Dennis A. Melton and Eva Caudill, both of Twin Falls, Idaho, in the church parsonage, Dec. 19, 1954, by the undersigned.—Robert E. Keim, Twin Falls, Idaho.

Mendenhall-Weathers — Jerry Mendenhall and Sybil JoAnn Weathers, both of Weiser, Idaho, Nov. 27, 1954, at the home of the pastor, by the undersigned.—E. J. Glover, Weiser, Idaho.

Minnix-Mullins — Wingfield Minnix and Mae Mullins, both of Roanoke, Va., in the First church, Roanoke, Jan. 20, 1955, by the undersigned. — S. Earl Mitchell, Roanoke, Va.

Moschgat-Warshel—James Moschgat and Mildred Warshel, in the Scalp Level church, Pa., Dec. 24, 1954, by the undersigned.—Raymond R. Boose, Windber, Pa.

Norton-Baker — Ronald C. Norton of Nampa, Idaho, and Shirley Baker of Ontario, Oregon, at the Weiser church, Idaho, by the undersigned.—E. J. Glover, Weiser, Idaho.

Pease-Neis — Ronald Pease and Carol Neis, both of Savanna, Ill., in the York Community church at Thomson, Ill., Nov. 7, 1954, by the undersigned. — W. E. Kendall, Milledgeville, Ill.

Plum-Christiansen — Robert Plum of Masontown, W. Va., and Virginia Christiansen of Onekama, Mich., Jan. 20, 1955, by and at the home of the undersigned. —J. Edson Ulery, Onekama, Mich.

Sandridge-Shifflett—Dennis Sandridge of Mt. Crawford, Va., and Odessa Shifflet of Harrisonburg, Va., at the Mill Creek church parsonage, Va., by the undersigned. — Cecil O. Showalter, Port Republic, Va.

Scott-Calhoun—Herchel Scott and Donna Calhoun, both of Baker, Oregon, in the home of and by the undersigned.—E. J. Glover, Weiser, Idaho.

Shifflett-Alexander—Samuel Shifflett of McGaheysville, Va., and Shirley Alexander of Harrisonburg, Va., in the Mill Creek church, Va., Jan. 16, 1955, by the undersigned. — Cecil O. Showalter, Port Republic, Va.

Snyder-Shreve—Everett Richard Snyder of Horse Shoe Run, W. Va., and Barbara Ellen Shreve of near Table Rock, Md., at the home of Sam Slabaugh, Dec. 25, 1954, by the undersigned. — Daniel B. Spaid, Eglon, W. Va.

Wagner-Enos—Edward Wagner and Lucy Enos, in the Scalp Level parsonage, Pa., Dec. 23, 1954, by the undersigned.—Raymond R. Boose, Windber, Pa.

Wenger-Mumma — Harold Wenger and Lois Mumma, in the Harrisburg church, Pa., Dec. 24, 1954, by the undersigned. —Frederick C. Hollingshead, Harrisburg, Pa.

Wilson-Shoemaker — Robert B. Wilson and Pauline F. Shoemaker, both of Dayton, Ohio, in Hagerstown, Ind., Dec. 5, 1954, by the undersigned.—Lester E. Fike, Hagerstown, Ind.

Obituaries

Albright, Mary C., daughter of Joseph and Christiana Allen, was born Jan. 20, 1872, and died Nov. 27, 1954. She was married to William Albright on May 4, 1893. To this union were born six children. Surviving are four sons and two daughters. Services were conducted at the Ivester church by Bro. Charles Albin. Burial was in the Sheller cemetery.—Mrs. Howard Sheller, Eldora, Iowa.

Andrews, Oscar Martin, son of Addison and Lucretia Hamilton Andrews, was born in Troy, Mo., Jan. 13, 1872, and died in La Junta, Colo., Jan. 4, 1955. On Jan. 5, 1900, he was united in marriage to Jessie Nash. To this union were born two daughters and three sons. Before moving to Rocky Ford, the family lived for a number of years near Haxtun, Colo. He was a devout and ardent worker in the Rocky Ford church. Surviving are three sons and one daughter. Funeral services were conducted in the Rocky Ford church by Bro. Frank E. Nies. Burial was in the Hill Crest cemetery, Rocky Ford.—Mrs. O. C. Frantz, Rocky Ford, Colo.

Baker, Samuel H., son of Daniel S. and Sarah Wolf Baker, was born March 17, 1857, and died June 8, 1954, at his home near Abbottstown, Pa. He had been a faithful member of the Upper Conewago congregation and had served as a deacon of the congregation since 1906. He is survived by his wife, Julia Ann Kitzmiller Baker, one daughter, four grandchildren and two great-grandchildren. Funeral services were held at the Mummert meetinghouse with Brethren George W. Hull and Arthur Hess officiating. Burial was made in the adjoining cemetery, near East Berlin, Pa.—Frances E. Shaffer, East Berlin, Pa.

Beaver, Alice Jessie, daughter of Charles and Metilda Miller, was born Aug. 23, 1890, in Douglas County, Mo., and died Dec. 24, 1954, in Stafford, Kansas. She came to St. John, Kansas, in 1911. On

Oct. 26, 1915, she was married to Shirley P. Beaver. In 1916 she was baptized into the Eden Valley church, where she served faithfully. Surviving are one daughter, two sisters, one brother, three half sisters and one half brother. Funeral services were conducted by H. D. Michael in the Eden Valley church. Burial was in the Fairview Park cemetery, St. John, Kansas. — Russell E. Jarboe, St. John, Kansas.

Bowman, Mrs. Elizabeth Davidson, of Keyser, W. Va., was born Oct. 31, 1877. Funeral services were held Aug. 16, 1954, at the Rock Oak church by the undersigned. Interment was in the Rock Oak cemetery.—Fred M. Bowman, Keyser, W. Va.

Bungard, William, was born Oct. 9, 1904, and died Nov. 25, 1954, at his home. He was a member of the Mt. Joy church. Funeral services were conducted at the home by his pastor, the undersigned. Burial was in the Mt. Joy church cemetery. — John M. Geary, Mount Pleasant, Pa.

Caldwell, Coy Lee, son of Mrs. Thelma Caldwell, was born Nov. 26, 1932, and died Dec. 24, 1954. He is survived by his mother, one brother and two sisters. Funeral services were conducted at the Hollins Road church, Roanoke, Va., by J. Weldon Myers. Interment was in the Sarver cemetery, Craig County. — Mrs. Betty J. Metz, Roanoke, Va.

Chittum, Gernie M., son of William and Martha Chittum, was born May 23, 1889, in Rockbridge County, Va., and was killed in an accident in Roanoke, Va., Dec. 31, 1954. He became a member of the church in early youth. As a young man he was elected to the office of deacon and served in that capacity for forty-three years. He was married on June 4, 1916, to Effie Burch. Surviving are his wife, two sons, one daughter and one brother. Funeral services were conducted in the First church, Roanoke, by his pastor, the undersigned, with Bro. Merlin E. Garber assisting. Interment was in the Sherwood burial park, Salem, Va.—S. Earl Mitchell, Roanoke, Va.

Driver, Jacob Thomas, son of Samuel and Anna Myers Driver, was born Sept. 17, 1869, near Swoope, Va., and died in Staunton, Va., Dec. 23, 1954. He had made his home near New Hope for many years. He was first married to Ida Cox, who preceded him in death in 1895. On Oct. 19, 1898, he was married to Katie L. Cline, who died in 1947. He had been a deacon of the Middle River church for many years. Surviving are one son, four daughters, five grandchildren, one great-grandchild, two sisters and one brother. Funeral services were conducted by Bro. John Gosnell, assisted by Homer Miller and F. Y. Garber at the Barren Ridge church. Interment was in the adjoining cemetery. — Mrs. Raymond Moore, Fort Defiance, Va.

Fackler, Aaron Edward, was born July 20, 1885, and died at his home, Dec. 18, 1954. He was a member of the church for over thirty years. Surviving are his wife, Edna, and four children. Memorial services were held in the Conewago church with Brethren Kettering, Eshelman and Aldinger and the undersigned officiating. Interment was in the Hanoverdale cemetery.—Robert S. Young, Hershey, Pa.

Garber, Hugh E., son of John Daniel and Virginia Phillips Garber, was born March 15, 1886, in New Hope, Va., and died Dec. 1, 1954. He is survived by his wife, two daughters and one sister. Funeral services were held at the Middle River church by John Gosnell and F. Y. Garber. Interment was in the adjoining cemetery. — Mrs. Raymond Moore, Fort Defiance, Va.

Masters, Garver Andrew, son of George and Amanda Lutz Masters, was born in Waddams Grove, Ill., Dec. 27, 1889, and died Dec. 30, 1954. On Aug. 26, 1913, he was united in marriage to Blanche Richard. To this union was born one son. At an early age he joined the church and served in many capacities in the church. Besides his wife, he is survived by his son, one brother and three sisters. Funeral services were held in the Lena church by the undersigned. Interment was in the Chapel Hill cemetery, Freeport, Ill.—David Ockerman, Lena, Ill.

Gorsuch, Richard A., son of Richard and Martha Minerd Gorsuch, was born June 17, 1894, and died Dec. 11, 1954, in Somerset, Pa. He is survived by his wife, Mrs. Blanche Swarner Gorsuch, one son, his mother, two brothers and three sisters. Funeral services were conducted in the Hauger funeral home with Galen R. Blough and W. F. Berkebile officiating. Interment was in the Somerset County Memorial park.—Mrs. Samuel J. Cupp, Somerset, Pa.

Hauger, Jonathan E., son of Simon and Elizabeth Berkley Hauger, was born June 22, 1869, and died at the home of his daughter at Rockwood, Pa. He was preceded in death by his wife, Ellen Younkin Hauger, in 1938. He was a long-time member of the church and a charter member, trustee and deacon of the Rockwood congregation. Surviving are three children, two grandchildren and one great-grandchild. Services were conducted in the home of his daughter by Walter F. Berkebile. Interment was in the Rockwood I.O.O.F. cemetery.—Mrs. Walter F. Berkebile, Rockwood, Pa.

Heebner, Catherine N., daughter of Jonas M. and Catherine Nyce Cassel, and widow of Daniel G. Heebner, was born Oct. 30, 1873, and died Dec. 28, 1954, in Lansdale, Pa. She was a member of the Hatfield congregation and a lifelong resident of Montgomery County. Surviving are one daughter, one son, three stepsons, four grandchildren, four great-grandchildren, six sisters and three brothers. Funeral services were conducted in the Hatfield church by her pastor, Ralph H. Jones, assisted by Norman S. Frederick. Interment was in the Plain Mennonite cemetery, Lansdale.—Mrs. William G. Nyce, Lansdale, Pa.

Helser, Murray, son of Noah and Amanda Leckrone Helser, was born Oct. 26, 1876, in Perry County, Ohio, and died Jan. 8, 1955. Most of his boyhood days were spent in and around the Olivet church community. On Nov. 2, 1899 he was united in marriage to Della Helser. To this union were born three children. In 1897 he was baptized into the church fellowship. Besides his wife, he is survived by one son, two daughters, six grandchildren and six great-grandchildren. Funeral services were held at the Olivet church by the undersigned, assisted by Bro. Quincy Leckrone. Burial was in the Olivet cemetery.—Kenneth W. Hollinger, Thornville, Ohio.

Hillsamer, George, was born April 25, 1892, at Marion, Ind., and died Nov. 12, 1954. In 1906 he moved with his parents to Brethren, Mich. He united with the church and served faithfully for a period of thirty years. Survivors include his wife, Muriel, one daughter, seven brothers and one sister. Funeral services were held by the undersigned. Interment was at Brethren, Mich.—Galen Barkdoll, Copemish, Mich.

Hock, Elmer David, son of David S. and Amanda Kissler Hock, was born Feb. 19, 1889, in Shippensburg, Pa., and died Jan. 8, 1955, at his home in Chambersburg, Pa. He was an active member of the church for forty-four years and served as a deacon for thirty years. Surviving are his wife, Emma Picking Hock, six sons, two daughters, twenty grandchildren, two brothers and two sisters. Funeral services were held at the Sellers funeral home by Bro. Joseph M. Long. Burial was in the Norland cemetery.—Rebecca Foutz, Chambersburg, Pa.

Hoover, Cora, widow of George Hoover, died Jan. 2, 1955, at the age of seventy-eight years. She is survived by one daughter, the undersigned. Services were held in the local church with Eugene Gnagy officiating.—Bernice Hoover Cook, Plattsburg, Mo.

Johnston, Frank, was born Feb. 8, 1895, and died Nov. 25, 1954. He was a member of the Mt. Joy church. Surviving are his wife and four children. Funeral services were conducted in the Mt. Joy church by his pastor, the undersigned. Interment was in the Mt. Joy cemetery.—John M. Geary, Mount Pleasant, Pa.

Killian, Stella Elnora, daughter of Jess and Mary Dell Roose, was born Feb. 14, 1876, in Elkhart County, Ind., and died Jan. 8, 1955, in Plymouth, Ind. On April 3, 1901, she was married to William Killian. She lived fifty-two years in the Blissville congregation. Besides her husband, she is survived by an adopted son and daughter, four grandchildren, one great-grandchild, three brothers and two sisters. Funeral services were conducted at the Blissville church by her pastor, Opal Eileen Pence, assisted by Goldie Killian of Wabash. Burial was in the Prairie Avenue cemetery, Elkhart.—Ethel Haag, Walkerton, Ind.

King, Alice May, daughter of John and Sarah Reed Miller, died Dec. 29, 1954, in Keyser, W. Va., at the age of twenty-eight years. She was a member of the church. Surviving are her husband, three sisters and three brothers. Funeral services were conducted at the home by Fred M. Bowman, pastor of the Keyser church. Interment was in the Queens Point cemetery.—Tempest Gardner, Keyser, W. Va.

Leaman, Magdalena Shaum, daughter of Amos and Mary Eicher Shaum, was born in Chester Township, Ohio, August 6, 1868, and died Oct. 29, 1954, in Wooster, Ohio. On Dec. 3, 1893, she was married to James P. Leaman. To this union were born five children. Since 1904 she had been a member of the Paradise church, Ohio. Surviving are her husband, two sons and two daughters. Funeral services were conducted by C. H. Deardorff.—Mrs. C. William King, Wooster, Ohio.

Leeper, Almira, daughter of Mr. and Mrs. David Shaffer, was born Feb. 19, 1871, and died Nov. 13, 1954. She was united in marriage to John G. Leeper on July 7, 1892. Ten children were born to this union. She was a devoted member of the Mt. Joy church. Funeral services were conducted by her pastor, the undersigned. Burial was in the Mt. Joy cemetery.—John M. Geary, Mount Pleasant, Pa.

Meashey, Alda, daughter of Mr. and Mrs. Phares Ginder, was born Oct. 15, 1910, and died Dec. 18, 1954, at Hershey, Pa. On March 2, 1935, she was married to N. Emerson Meashey. She was a faithful and active member of the Spring Creek church. Surviving are her husband, one daughter and three sons. Funeral services were held at the Spring Creek church by David Gibble and the undersigned. Interment was in the Spring Creek cemetery.—J. Herbert Miller, Hershey, Pa.

Meyers, Stanley S., son of Michael and Ann Meyers, was born March 27, 1873, and died April 11, 1954. He was married to Byrd M. Miller on Dec. 27, 1899. To this union one daughter was born.. Surviving are one daughter and one grandchild. Funeral services were conducted by Bro. Charles Albin. Burial was in the Sheller cemetery.—Mrs. Howard Sheller, Eldora, Iowa.

Miller, Emma, daughter of Simon and Lydia Fike Miller, was born Feb. 28, 1873, and died at her home Nov. 30, 1954. On Jan. 3, 1895, she was married to U. C. Miller, who preceded her in death. She was a long-time faithful member of the South Waterloo church and with her husband served on the official board in the office of a deacon. Surviving are two daughters, five grandchildren, five great-grandchildren, four brothers and one sister. Funeral services were held in the South Waterloo church by her pastor, the undersigned. Interment was in the Orange cemetery.—Clarence D. Sink, Waterloo, Iowa.

Mock, John R., son of James and Nancy Replogle Mock, was born May 30, 1889, at Curryville, Pa., and died Dec. 10, 1954, at Roaring Spring, Pa. He was married to Elsie B. Beach on May 28, 1911. To this union were born eight children. He was a member of the Curryville church. Surviving are four daughters, two sons, nine

grandchildren, one brother and two sisters. Funeral services were held in the Curryville church by his pastor, Earl Ziegler, and I. K. Metzler. Interment was in the Fairview cemetery.—Mrs. Vernon Stayer, Curryville, Pa.

Munzinger, Frank W., son of John and Rosalinda Munzinger, was born Jan. 18, 1867, and died Dec. 19, 1954. He was a member of the Hatfield congregation, serving as deacon for many years and church treasurer for thirty-four years. Surviving are two daughters, four sons, six grandchildren, nine great-grandchildren and one sister. Funeral services were conducted in the Hatfield church by his pastor, Ralph H. Jones, assisted by Norman S. Frederick. Interment was in the adjoining cemetery.—Mrs. William G. Nyce, Lansdale, Pa.

Church News

Southern California and Arizona

San Fernando Valley Community—The play, Servant in the House, was presented by a group from La Verne College. Hank and Phyllis Sheller were called to the office of deacon. Bro. I. V. Funderburgh, regional secretary, led in the consecration service. A family potluck supper was held in the form of a reception for all members who had been received into our fellowship since the first of January 1953. Union Thanksgiving services were held in the United Presbyterian church with the offering being used to help prepare the Rodger Jessup park site for Easter sunrise services. A Christmas manger scene was displayed in front of our church. Our men's work was in complete charge of the morning service on Laymen's Sunday. The young people sponsored a watch night party. Two have been received by letter into our fellowship.—Mrs. Marie J. Brubaker, Van Nuys, Calif.

Washington

Wenatchee Valley—Our annual harvest meeting, home-coming and a rededication ceremony on Dec. 5 climaxed our twenty-fifth anniversary year. Bro. Paul M. Robinson, president of Bethany Seminary, was speaker for the week. This week was followed by a spiritual life preaching mission, sponsored by the Wenatchee Council of Churches, at which Dr. Roy L. Smith was guest speaker. We are again enjoying the Sunday evening supper and fellowship hour with study and worship classes following. Our Christmas season was highlighted with our annual Sunday-school hour white gift service and a program by the junior department and a cantata by the choir in the evening. The junior high group again arranged an outdoor nativity scene with life-sized figures. Redecorating and other improvements in the church building are planned prior to Easter. Thursday night of each week has been set aside for a new class in Bible study which is led by our pastor, Bro. S. Loren Bowman. Seven new members have been added to our group by baptism and letter.—Icel Keim, Wenatchee, Wash.

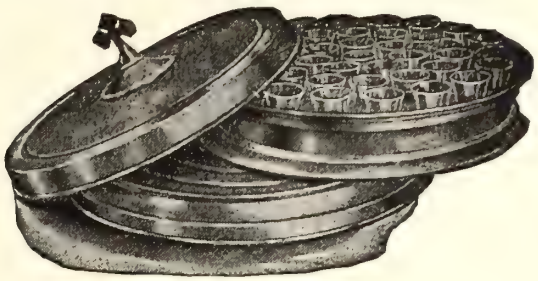
Colorado

McClave—Our new pastor, Bro. Lyman I. Snyder, assumed his pastoral duties the beginning of June. At the quarterly council meeting church and Sunday-school officers were elected. Bro. Russell West of Wiley was installed as elder for another year. Our homecoming was observed with Bro. Merlin Frantz of McPherson College as guest speaker for the morning and afternoon services. A basket dinner was held at the noon hour in the fellowship hall which has been remodeled. A Billy Graham film, London Crusade, was shown in the McClave school gymnasium. A family social featuring a turkey dinner and a food shower for the Snyders was held on Dec. 15. The Sunday school gave a Christmas program on Sunday, Dec. 19. Since our last report two have been baptized and four received by letter into our church fellowship.—Mrs. Lee W. Graves, McClave, Colo.

Northern Iowa, Minnesota and South Dakota

Ivester—Our communion was held in the form of a candlelight service. A number of our women attended the women's sectional meeting at the South Waterloo church. An all-church night was sponsored by the W.C.T.U., which showed the picture, The Power of Decision. Our pastor and his wife attended regional conference. On harvest home Sunday, the Farm Bureau, 4-H clubs and our pastor were in charge of a special service which was followed by a basket dinner. Thanksgiving services were held on Thanksgiving morning. On Dec. 12 there was a song-fest at which Leonard Klinefelter was guest organist. On Dec. 19 the children presented a program and on Dec. 26, the older group gave a pageant, A King Is Born. Our white gift service was held the Sunday preceding Christmas. At

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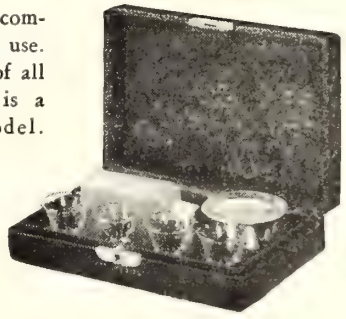


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Pocket-size, four-glass communion set for bedside use. Popular with pastors of all church groups. This is a newly improved model. SB125. $7.50



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BRETHREN PUBLISHING HOUSE . Elgin, Illinois

our Sunday morning services on Dec. 26, Bro. Merlin Frantz of McPherson, Kansas, was guest speaker. Prayer meetings were held regularly during the past quarter.—Mrs. Howard Sheller, Eldora, Iowa.

Middle Missouri

Osceola—We had a special Christmas worship service on Dec. 24 and our first watch night service which consisted of a fellowship period, refreshments, the film, Again Pioneers, and a worship period. In a special service on Jan. 9 we honored two of our couples who were celebrating their fifty-fifth wedding anniversaries: Mr. and Mrs. Dan Cripe and Mr. and Mrs. Sam Stong. The occasion was unique in that Mr. Stong and Mrs. Cripe are brother and sister and Mrs. Stong and Mr. Cripe are brother and sister. Our pastor, Bro. Warren Shoemaker, led them in the renewing of their marriage vows. On Jan. 16 our pastor baptized one person into our church.—Mrs. Warren Shoemaker, Osceola, Mo.

Oklahoma, Panhandle of Texas and New Mexico

Antelope Valley—One Sunday night reports were given by those persons who had attended regional conference at McPherson. Brother and sister Earl Frantz of McPherson College were with us one Sunday morning. A number of our people entered a float on the theme, Put Christ Back Into Christmas, at the Christmas parade at Perry. Our Christmas program was given on Sunday night, Dec. 19, featuring the film, The Greatest Star. Bro. Harl Russell was with us for a meeting during November. Communion services were observed on Sunday evening, Dec. 12. The district youth rally met in our church. Brother and Sister Ernest Ikenberry gave reports of their work with the Indians in New Mexico. Shirley Crozier from our church is now serving in B.V.S. Miss Sarah Shisler, missionary on furlough from Africa, gave a talk concerning her work in Nigeria on Sunday morning, Jan. 9. On Jan. 12 our men's group met at the church to make some repairs and clean-up.—Maggie Cook, Garber, Okla.

Northern Illinois and Wisconsin

York Center—A number from our church attended regional conference. This year our children in the community collected pennies for relief in place of the traditional trick-or-treat of past Hallowe'ens. Interchurch Reformation Day services were held at the Lombard junior high school. Several of our group attended the adult and intermediate rallies at Mt. Morris. The CBYF sponsored a community Thanksgiving breakfast at the church. Following this the Lombard Community Interchurch group held a Thanksgiving service at the junior high school in which our church paticipated. The fall orchestra concert was given under the direction of Dale Johnson. The church again sent friendship packets to relief. There was special interest in this project after hearing Mary Elizabeth Wieand tell of seeing such packets being distributed in Kassel, Germany. The more recent development of our advanced program for expansion is the purchase of the entire block just east of our present church property for the erection of our new church. We hope to begin construction in the early spring. Our deacon and evangelism commission planned a program of evangelism in which visitation in the community by teams is the major part.—Josephine Landes, Lombard, Ill.

Middle Indiana

Akron Co-operative—Brother and Sister John Smeltzer have resigned their pastoral duties with our church. Our quarterly business meeting was held on Jan. 10. We have received four new members by letter into our church. We are making arrangements for a full-time pastor. However, at the present time, Bro. Ralph Hoffman of Roann is preaching for us in the mornings and Bro. William Shewman in the evenings.—Mrs. Fred Walgamuth, Akron, Ind.

Manchester—A leadership training school was held for a five-week period. Recently twelve members were received into our church by letter. At the November fellowship meeting of the women's work, Mrs. R. H. Miller gave an illustrated lecture of their recent travels in the Holy Land. Instead of our usual supper, canned food and staples were brought for the people in refugee camps. Our Thanksgiving offering was given to home missions. The Sunday-school children had a Christmas party, at which gifts of clothing were given for children of Kassel, Germany. On Dec. 19 a Christmas program was presented, featuring the adult and junior choirs, readers and a speaking choir. The golden wedding anniversary of our pastor and his wife, Brother and Sister H. F. Richards, was observed Dec. 19 with a reception at the church. We have a 100% Messenger Club. Mr. and Mrs. Virgil Finnell celebrated their golden wedding anniversary Dec. 29, and Mr. and Mrs. David Neher celebrated their sixty-ninth wedding anniversary. Bro. L. W. Shultz showed pictures of his European travels at the watch night program. Our school of missions began Jan. 9 and was held for four Sunday evenings.—E. M. Younker, North Manchester, Ind.

Monticello—At our quarterly council meeting, we voted to advance our pastor, Bro. F. Wayne Lawson, to the eldership. Members of the district ministerial board conducted the ordination service for Bro. Lawson. Several of our workers attended a meeting at the Lower Deer Creek church concerning the district's program of stewardship. Bro. Richard D. Speicher of Kokomo conducted a week of evangelistic services which were climaxed with a communion service. As a result of this meeting, five were baptized into our church fellowship. We participated in the observance of World Community Day at one of our neighboring churches. A number of children's garments and blankets were given at this time for relief. Our church joined in the union Thanksgiving service on Sunday, Nov. 21. On Thanksgiving evening we held our annual Thanksgiving service. The annual harvest supper was held in the Guernsey house when a dedication service was held for the proceeds from the Lord's Acre project. Both churches joined in the special Christmas program at which time the annual foreign missions offering was received.—Mrs. Sadie Dilling, Monticello, Ind.

Northern Indiana

Auburn—Since our last report Bro. Israel Gorden has taken over the church work here. We have a joint program with the Pleasant Chapel church. As a result of the meetings conducted in our church by Bro. Gorden, four were baptized. On Sunday morning, Dec. 19, the children's department gave a program. On the following Wednesday evening the young people presented the play, The Christmasing of Jasper. Our ladies' group is making bandages for the leper mission at Garkida, as well as participating in other relief projects. Recently we sent several hundred pounds of used clothing for relief.—Vesta Graham, Auburn, Ind.

English Prairie—Our church met in quarterly business meeting on Dec. 6, with our elder, Bro. Charles Stouder, in charge. It was decided to have a week of revival services the week before Easter with communion services on Thursday evening, April 7. We are also beginning a remodeling program in our basement. At a special service on Sunday, Dec. 26, Bro. Robert Lee Kraning was ordained to the ministry. Our church program is progressing under the leadership of our pastor, Bro. H. H. Hendricks.—Mrs. Lydia Walters, Howe, Ind.

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made no responsibility can be assumed.

Important Notice. When writing to the Brethren Service Commission in regard to an ad, it is necessary that the number of the ad be given.

No. 58. Man desires work in caring for others. Would accept a job in an old folk's or rest home. Reasonable wages asked. Write: A. R. Rodeffer, Dandridge, Tenn.

No. 59. Wanted: A high school teacher for a Christian school. For more details on qualifications write: G. E. Drushal, Lost Creek, Ky.

No. 60. Wanted: Someone to manage kitchen at a Christian school. Contact G. E. Drushal, Lost Creek, Ky., for further information.

No. 61. For sale: Dairy with a good business and reputation is being offered for sale. Up-to-date buildings and equipment with six milk routes regularly and seven in sumer reaching into near-by towns. Adjoining is twelve-room house; small barn (no livestock); double garage which may or may not be included in transaction. Business has operated successfully for over 35 years and would be good opportunity for Brethren family. Close to Manchester College and located in a town with many varied activities. For more information about the dairy and terms write: Ralph R. Haney, Prop., Winona Dairy, Winona Lake, Ind.

No. 62. Man forty-nine years old desires job caring for an older man. Prefers year-round job and opportunity to make a home for himself. Write: David W. Long, Box 344, Quinter, Kansas.

No. 63. Wanted: Journeyman auto mechanic—must have at least four years' experience and know hydramatic transmission. Send qualifications and references to: Otto K. Eikenberry, Chairman, Location & Placement Committee, R. 2, Box 2235, Wenatchee, Wash.

No. 64. Bethany Hospital needs a woman to assist in the dietary department. Contact: Olga Bendsen, 3420 W. Van Buren St., Chicago 24, Ill.

No. 65. Wanted: A medical doctor to do general practice in a fast growing community near Dover air base. Though the population of the Wyoming-Camden vicinity is increasing rapidly, no new doctors have located here. Write: J. M. Bennett, Wyoming, Del.

No. 66. A good moral, congenial middle-aged man or couple to serve as caretaker of small resort. Cottage by small lake will be furnished and other remuneration in form of salary or commission will be paid. For details write: J. M. Bennett, Wyoming, Del.

No. 67. A large home in the center of Wyoming, Del. Was used as a rooming house for years and is ideal for such in a fast-growing community where rooms are in much demand. Price $10,000. Write: J. M. Bennett, Wyoming, Del.

No. 68. Thornville, Ohio, community is in need of a good medical doctor. Opportunities are almost unlimited for general practitioner. Equipment likely available. Near Brethren church. Write: Kenneth W. Hollinger, R. 1, Thornville, Ohio.

No. 69. For sale: A novelty stem corsage is an easy, clean, attractive, and colorful project for camp, club, or Bible school. Completed corsage material for two with instructions, $1.00. Write: D. E. Barnhart, R. 1, Rossville, Ind.

No. 70. Middle-aged Brethren couple, with two sons 11 and 12 years of age, would like to locate on a farm with full-time farm work, living quarters and utilities with salary. Would prefer any of the following states: Ohio, Illinois or Indiana. Write: Earle Sluss, R. 1 Box 107, Clintwood, Va.

Southern Indiana

New Hope — One Saturday Bro. Durward Hays and a group from our church visited Manchester College. On Nov. 21 Dessie Miller was guest speaker at the morning service. A Thanksgiving program was held on Nov. 25. On Dec. 19 a Christmas program was presented at the evening service. Instead of exchanging gifts, the three children's classes bought mittens for overseas relief. A dedication service was held for the mittens on Dec. 26. — Mrs. Hazel Hildebrand, Seymour, Ind.

Northeastern Ohio

Canton, First — We held evangelistic services with Bro. Mervin Cripe, pastor of the Eel River church, Ind., as our guest evangelist. The women's work group sponsored the sending of friendship packets. Our church participated in the community Thanksgiving service which was held in the Christ Community Methodist church. The play, Why the Chimes Rang, and the white gift offering were presented on the evening of Dec. 19. During the past quarter we have received five by letter and one by baptism into our church. We also had a dedication service for three babies. Our school of missions was held on Sunday evening throughout January with the theme, India, Pakistan and Ceylon. — Mrs. R. J. Brumbaugh, North Canton, Ohio.

Olivet — Our harvest home meeting was observed on Nov. 21 with all-day services. Bro. Paul Getz, who just returned from Australia, gave the morning message and in the afternon he showed pictures of his trip. At Christmas time we prepared bowel and friendship packages. Thirteen persons were baptized and one was received by letter during the past year. On Sunday night, Dec. 12, the junior high group was in charge of the evening program. During the coming year different classes will be responsible for the evening services. The evening Christmas program was in the form of a candlelight service entitled The Everlasting Light. A clinic to discuss family problems was held Dec. 28-30 with our pastor, Bro. Hollinger, as leader.—Mrs. Gertrude Danson, Glenford, Ohio.

Northwestern Ohio

Walnut Grove — Since our church and the Hickory Grove church have been without a pastor since the first of September, the ministerial boards have been co-operating in an exchange home-talent program. We have also had several guest speakers. We plan to have a summer pastor from Bethany Seminary. A community revival was held in our church in co-operation with the six churches in our township. Rev. Gordon Timmerman, pastor of the Mennonite church at Wauseon, was evangelist. Two of our young people attended camp at Mountain Lake. A number of our people attended district conference, with John Kintner and Dale Moyer serving as delegates. We had a mission study on India on Sunday evenings during January. On Jan. 23, Bro. H. P. Garner and his wife, one-time missionaries to India, and former pastor, brought messages of their India experiences. — Mrs. Joe Marks, Fayette, Ohio.

North Atlantic

Ambler — We had rally day on Oct. 3 and in the evening we observed our love feast and communion service. The district men's and women's work meeting was held in our church. The district Sunday-school children's workers met in our church. In observance of Christmas, a fellowship dinner was held in the church basement on Dec. 19. On Sunday, Dec. 19, the Christmas program was a combined Sunday-school and church service in the morning and in the evening a white gift candlelight service. Since the last report, nine have been received by baptism and one by letter into our church.—Mrs. J. Wesley Kauffman, Lansdale, Pa.

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Quakertown — Monthly CBYF services have included the filmstrip, Frontiers Near Home, a report of the National Youth Conference, and an old-fashioned hymn sing directed by Harley Hunsicker of Perkasie. Since our last report three have been baptized and one received on confession of faith and former baptism into our church. Some of our young people attended the district CBYF fellowship meeting at the Coventry church. A junior prayer service is being held at the same time as the adult prayer meeting. In the absence of our pastor, Bro. Linford Rotenberger was with us. Our Thanksgiving service was held in co-operation with the Grace M.B.C. church. The CBYF group were in charge of a service at the Frazier mission in Philadelphia, with Bro. Brandt bringing the message. Bro. Edward Fulweiler of the Pennsylvania Temperance League recently spoke concerning this work. Bro. Bieber, missionary on furlough from Africa, recently showed slides and talked about the work in Africa. The Sunday school made material available to the

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congregation on the thought, Christmas for Christ. Our Sunday-school Christmas program, held on Dec. 19, included the pageant, Reliving Anew the Story Old. The CBYF and the junior chorus went Christmas caroling. The penny-a-meal program is being continued with the proceeds being used for missions. Eight comforters have been knotted and baby kits have been sent to New Windsor for relief. Our women's group contributes to the building fund monthly, as do other groups of the Sunday school and church. A watch night service was held in the Springfield church with Bro. Linford Rotenberger as speaker. We again have a 75% Messenger Club. — Mrs. Blondell Ludwick, Perkasie, Pa.

Middle Pennsylvania

Altoona, First — Recent guest speakers have included John Harris of Cresson, Pa., Byron Reihart of the New Tribes Mission, Grover Peoples from the Gideon Bible Society, William Longenecker of Mt. Joy, Pa., and The Chapel Four, a male quartet from Palmyra, Pa. During our rally day service officers were installed and awards were presented to forty-two Sunday-school students for perfect attendance during the past year. A junior high basketball team has been formed under the leadership of William Weaver. Our revival services were conducted by Bro. William Longenecker of Mt. Joy. Following these meetings seven were baptized and four received by letter into our fellowship. On Nov. 28 we observed our anniversary and home-coming with Bro. Roy S. Forney as guest speaker at both the morning and evening services. The afternoon services was devoted to greetings and remarks from our neighboring Brethren churches and a historical sketch of the church. On Dec. 12 a group from our church visited the Morrison Cove Home. On Dec. 19 our senior choir gave the cantata, A Star in the Sky. In the evening the beginner and primary departments presented a program. The primary, junior and junior high groups presented a dramatization, Little Star of Bethlehem. On Dec. 24 members of our youth department went caroling. — Mrs. Hazel B. Maloy, Altoona, Pa.

Southern Pennsylvania

York, Second — Sister Goldie Swartz, missionary on furlough from India, brought the message one evening. Bro. Robert Hess conducted a two-week evangelistic meeting in our church. Other guest speakers have been Sister Bessie Crim, returned missionary to China; Donald Ream of Quarkertown; and Maurice Strausbaugh of Floyd, Va. The eighth annual school of Christian education for the Brethren churches in the York area was held in our church, meeting six consecutive Monday evenings. Bro. Harry Dohner of Akron, Pa., officiated at our fall love feast. The Sunday-school teachers held a fellowship meal with Rufus Eby as guest speaker. The children presented a Christmas program on Sunday morning, Dec. 19. A group of young people went caroling on Christmas Eve, and they gave the play, The Songs of Christmas, on Dec. 26. At the watch night service the film, A Boy and His Bible, was shown followed by refreshments and a candlelight service. The women filled stockings at Christmas time for each child at the children's home at Carlisle. A junior choir was recently started under the direction of Mrs. Earl Masimore. — Mrs. Walter Bachman, Jr., York, Pa.

Western Pennsylvania

Somerset — The Rev. Richard Shellenberger from our local Evangelical and Reformed church brought the message for our harvest home service. The donations were given to the children's aid society. District meeting was held in our church. During this past quarter guest speakers have included Bro. H. Spenser Minnich, Bro. Ronald Rowland and Bro. Clarence Rosenberger. Two members have been received by letter into our fellowship. Dedication services were conducted for the altar Bible, which was a gift from Mrs. Mata Felton Hoover in memory of her son, Major Kenneth Felton. The children hung sixty-two pairs of mittens and gloves on the tree at the Christmas party. These were later sent to the New Windsor relief center. The Christmas pageant, The Light of the World, was presented on Dec. 19.—Mrs. Samuel J. Cupp, Somerset, Pa.

Eastern Maryland

Union Bridge — A number of persons from our church attended the men's banquet at the University Park church. Our pastor and several of our members attended the dedication services for the new building at the Fahrney-Keedy Memorial Home. A group of our young people participated in the district CBYF round table at the First church, Baltimore. On Dec. 12 a Christmas program was given at our church. The picture, The Littlest Camel Knelt, was shown at the children's Christmas party on Dec. 18. On Sunday evening, Dec. 26, a reception was held in the fellowship hall for our moderator, Bro. Berkley Bowman, and his bride. — Mrs. Jesse Pfoutz, Union Bridge, Md.

First West Virginia

Sunnyside — Our revival was held by Bro. David Markey of Carlisle, Pa. During the past year six persons have been baptized and four received by letter into our church. Our new pastor and his wife are Brother and Sister Owen Stultz. Bro. Norman Harsh was elected as fieldman for the First and Second districts of Virginia and for Western Maryland. The district youth round table was held on Jan. 9. The women of our church have shared in several of the district all-day meetings. — Mrs. Elmer Likens, Antioch, W. Va.

Coming March 9th

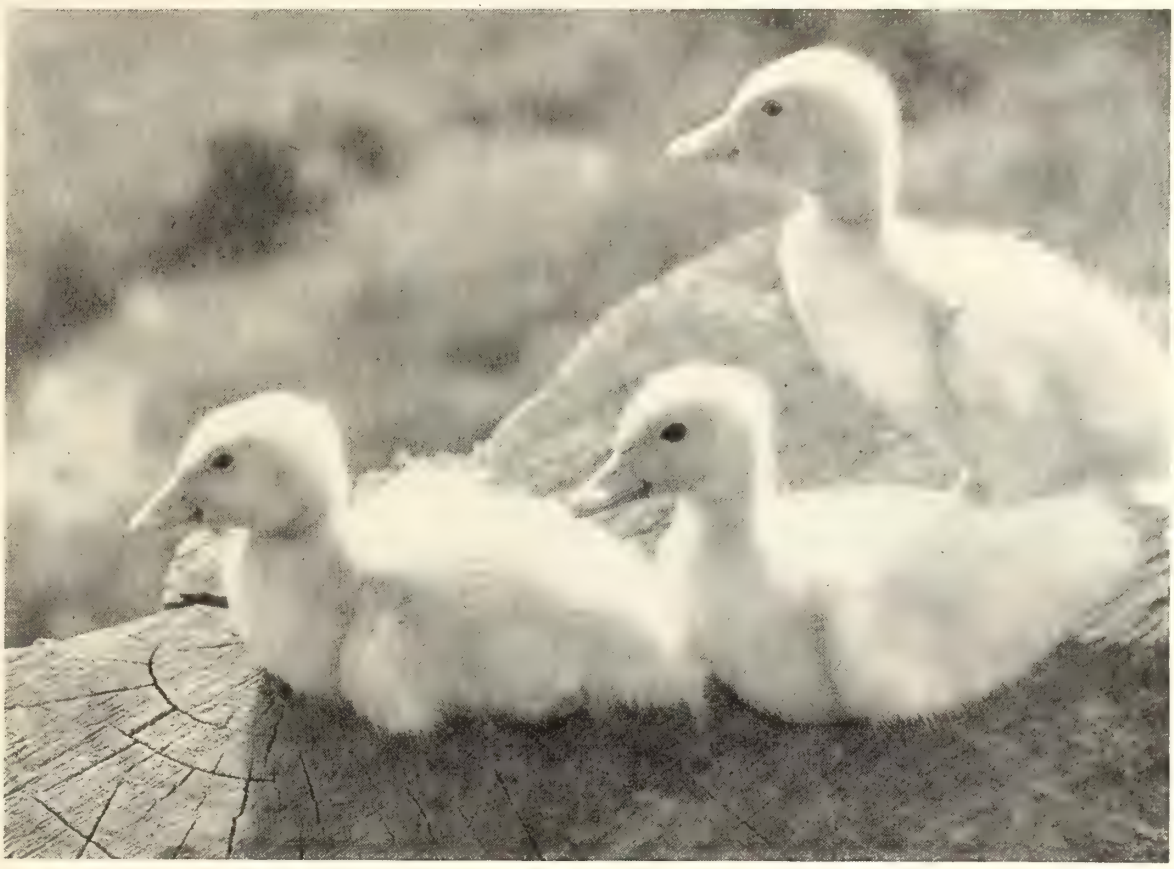
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Church of the Brethren
Gospel MESSENGER
MARCH 5, 1955



Luoma

A Place for Young and Old

SO YOUNG their downy feathers look like fleece, and yet so poised—as if they had known for years that they could sit in sunlit peace upon a stump and watch the wonders of God's world unfold before them. Already they feel at home in the warm light of a new day. Their days of splashing in sunlight are numbered for their brief lifetimes will be marked by only a few rings on the timetable of the ancient tree that now holds them. Why should not the stump of a tree that lives into centuries support the fleeting but happy days of three little ducklings, though their time is short? And why should not all that is crowned with age and experience, with tradition and honor, continue to support the new lives with which God blesses us? Both young and old, both child and man, both the new initiate and the revered elder belong in the fellowship of the Christian church. There should be room for babies to play, for youth to dream, for the tired to rest and for the aged to reflect—a place for all in the family of God.

Gospel Messenger

"Thy Kingdom Come"

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Volume 104 **Number 10**

In This Number . . .

Editorial—
A Place for Young and Old 1
Meaningful and Gracious 5
The General Forum—
Seek First His Kingdom.
Harold Z. Bomberger 3
God's Promises (verse).
Mary E. Brougher 4
Ghosts. Wayne Zunkel 6
Stumbling Blocks Can Turn to Stepping-stones. F. C. Neuman 9
Arid (verse). Ernestine Hoff Emrick .. 9
The Ebbing of the Tithes 10
Sane Healing. J. W. Fyock 11
Conference Business 12
The Hymnbooks of Henry Kurtz.
William R. Eberly 13
The Family Counselor 14
Reviews of Recent Books 15
News—
Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 29
Brethren Service—
Your Service Outreach Through Education. Ralph E. Smeltzer 20
At Home and Abroad 21
Little Opportunities. Janet Eller 21
The Local Church—
So You're the Junior High Leader.
Anna M. Kepner 22
Evening Vacation Church School.
Mrs. Fred Hollingshead 23
Our Mission Work—
Interviewing the Foreign Mission Secretary 24
Chinese Work in Chicago.
Mr. and Mrs. Elgin Moyer 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

The Best Way, Not the Easy Way

I read with a tinge of sadness in last week's Messenger about the practice of a church in Detroit having several communion services a year with only the bread and the cup. This is becoming more widespread with the years. I greatly fear that our heritage will be lost as far as ordinances are concerned.

When two ways of doing things are allowable it is human nature to do it the easy way not the best way. This can be seen in the history of baptism. Sprinkling supplanted trine immersion in baptism in some places because of illness. Two ways were practiced and gradually the easy way was used exclusively. That will happen with our love feasts—is happening.

I know that churches are doing what they think best in receiving members on former baptism (not immersion) and simplifying the communion, doing away with the prayer veil, etc. But I sincerely believe that this is a serious error. I believe that one of two things will happen if this trend continues. Either we will completely do away with our ordinances or a split will come about in the church. We all know the tragedy of the last named. There are too many splits now but there are many people and churches that hold these ordinances too precious to lightly give them up.

It will also be a tragedy in my mind if the first occurs. Unless we hold to these things that set us apart from others we might as well belong to others and save the expense of just another denomination. The most important belief of our church, so many believe, is our peace stand. But this is not the easy way out and people used to taking the easy way out will not change their pattern on just one or two things. I think the history of our peace activity proves this.

Let us keep sacred all the heritage of our church—Ellis G. Guthrie, Eaton, Ohio.

Too Many Parasites

God demands that we bear fruit, win others to Christ or we die spiritually just as the fig tree died when it bore no fruit.

None are too old, too young or too infirm to use the mouth or the pen to get the gospel to others.

There are far too many parasites in the church. Every convert should be taught his mission as a Christian is to bear fruit—win others to Christ and to begin at once. Become fishers of men, every one of you, in the name of the Lord Jesus Christ for without him you can do nothing.

So many people say that through pensions and Social Security the government supplies all their needs, pays all their bills; they don't have to work. So why bother with God?

Are you saved? Are you a soul winner? Are you bearing fruit? Are you a fisher of men or are you at ease in Zion trusting in your government to take care of you? When death calls you will travel the road alone. Are you ready to face Him?—K. M. Brewer, Bradford, Ohio.

A Statement on Formosan Situation

The following statement, prepared and signed by Bronson P. Clark, Charles Woodbury, Dan and Dorothy G. Kinsey, John C. and Miriam P. Kennedy and Imre Domonkos, resident Quakers of the Oberlin (Ohio) Meeting has been released for publication.

"As Americans and Quakers we feel called upon to comment on the current action with respect to Formosa. Does the theory that a show of force or as the President put it 'to demonstrate a willingness to fight' strengthen the chances of peace? We respectfully submit that this theory upon examination is poor psychology and worse religion.

"Can we put ourselves in the position of the Chinese for a moment? What would be our reaction as Americans to a similar situation, if Catalina Island off the coast of California were our Formosa? Would a show of force change our hearts, or would we bide our time until a more propitious moment arose to retake our territory?

"We submit, that this current diplomacy leads inexorably to war, that it is a sterile policy devoid of creative ideas on how to deal with the real course of the growth of communism. Our policy in the Far East might well take its leading from the great statesman, Jawaharlal Nehru, who has consistently made suggestions on a step-by-step program for the reduction of tensions. As long as we disregard the right of Asiatics to have the same kind of security that we vigorously seek, we violate the basic teachings of Christianity."—Imre Domonkos, Oberlin, Ohio.

"'Do not lay up for yourselves treasures on earth, where moth and rust consume and thieves break in and steal, . . . No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. . . . Therefore I tell you, do not be anxious about your life,what you shall eat or what you shall drink, nor about your body, what you shall put on. . . . But seek first his kingdom and his righteousness, and all these things shall be yours as well.'"

Matt. 6: 19-33, R.S.V.



Three Lions

Harold Z. Bomberger

SEEK FIRST HIS KINGDOM

Giving material possessions, food, drink and clothing first place will not bring security and peace; only a singlehearted allegiance to God will give radiance, joy, purpose, victory

IT WAS a thrilling moment last June at Annual Conference at Ocean Grove when the new Brotherhood theme was introduced to the Church of the Brethren. "Seek first his kingdom." It was a priest's call to confession that we have been busy with peripheral and secondary things and a prophet's call to give priority to the things to which true priority belong.

"Seek first his kingdom." This is significant not because the General Brotherhood Board concocted it as a catchy theme or because Harry K. Zeller, Jr., so eloquently wrote and read the challenge. It is significant because it is the call of the Lord. It represents the finest insights into spiritual truth, the most profound religious advice and the most mature instruction for real living ever uttered. When we get our priorities right other things, like tumblers in a lock, fall into place.

The setting for our theme is the Sermon on the Mount—that passage in the Book of Matthew which in a sense is a New Testament within our New Testament. Its more immediate setting, however, is a smaller passage of sixteen verses in the sixth chapter. It is a passage calling for singlehearted allegiance to God; to give this a priority above all other things including such tremendously important necessities as material possessions, food and drink, clothing and length of life.

Jesus was nobody's fool when it came to understanding people and their needs. "But Jesus,"

Pastor of the Westminster church, Maryland

says St. John, "...knew them all. He did not need anyone to tell him what people were like: He understood human nature" (John 2:24-25, Phillips). Of course he did! He understood people—their dreams, their sorrows, frustrations, problems, poverty, labors, failures and sins. Yet this was not all Jesus knew. He knew also that man cannot live as it was intended for him to live—radiantly, successfully, joyfully, purposefully, victoriously, magnificently—when he makes material possessions, food and drink, clothing and length of life the center of his attention.

Jesus struck at what humans tend so easily to overemphasize. Possessions are important. If Jesus grew up in a carpenter's shop he knew that. But he also knew there were no security and abiding peace there. Thieves can steal and nature by rust or some other erosion ultimately destroys material things. True treasure must be sought elsewhere.

Eat and drink—food—are important too. Jesus knew this. If the tradition is true that Mary was widowed when the boys and girls in the family were still quite young, the family probably knew poverty. Jesus was always sympathetic to widows and other poor folks. He probably had earnestly prayed many times—long before he taught the disciples—"Give us this day our daily bread." But he also discovered that life is more than food and that man does not live by bread alone.

Clothing is likewise important. Not only for modesty's sake but for the protection from the elements: the sun, cold, rain and wind. Mary as a widow probably had a tough time always clothing her children the way they deserved. But the body and, certainly, the life in the body are more important than its raiment.

Furthermore, length of life is important. Most people in Jesus' day did not live very long. Jesus' earthly father probably died a relatively young man, before the age of thirty-five or forty. More babies died than lived and mothers in childbirth died in incredible proportions in contrast to today. Disease, poverty, exposure, lack of medical science killed them. But why be overly worried about that? Worry does not help. By it no one can add one cubit—a year, a month, or even a day—to his span of life. Modern medical science is telling us worry actually shortens life. It is much better to live life to the full and mike it count and not worry so much about its length. The Master himself lived only thirty-three years.

All these things—possessions, food and drink, clothing, and length of days—are important. But, emphasized Jesus, do not worry about them, give them top priority or live for them alone! That is what the gentiles, the heathen, the pagan, the godless people do. But don't you do it! God knows you need them. In that sense you are like the birds in the bushes and the flowers and the grass of the meadows and the hillsides. God provides for basic necessities. You are going to get these things; you won't neglect them; God will not fail you. So do not worry about them.

Instead, "seek first his kingdom." Do this and you will have a "plus," an "extra" to life. You will have not mere quantity of "things" but a quality, a dimension, a reality, a life worthy of the destiny for which you were made, which the gentiles and worldlings know nothing about! Either you give his kingdom priority and live life or you give the trimmings of life priority and lose life. You must choose for "no man can serve two masters" (Matt. 6:24)

How is this done? In two ways. First, by giving ourselves

Continued on page 8

GOD'S PROMISES

MARY E. BROUGHER

God's promises are given
For us to freely take;
He asks for nothing in return
But love for his dear sake.
"Come unto me, ye weary,
And I will give you rest."
From out the past, he speaks these words,
And all our lives are blest.

Ask, and he will give it;
Seek, and ye shall find;
Knock, he'll open up the door;
We'll leave our cares behind.
No burden is too heavy,
No task is e'er too long,
For Jesus gives us strength to win;
Our sadness turns to song.

God gave his Son to save us,
From sin to set us free.
He lived on earth as man should live
And died on Calvary.
His life on earth is ended;
His promises remain:
"I go to make a place for you,
But I will come again."

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EDITORIAL

Meaningful and Gracious

A LETTER on page two this week calls attention to what the writer regards as a dangerous trend in the church. He fears that we may lose the distinctive ways we observe some of our ordinances or that differences about them may cause divisions in the church. We share his feelings that either alternative would be unfortunate, if not disastrous.

Although in our own experience this "trend" is not so evident as this correspondent and some others feel, we think it is time to consider whether we cannot begin a more constructive "trend." First, should we not recognize, as our brother suggests in his letter, that churches are doing what they regard as best for all concerned, even though their practices vary? We ought to be slow to pass judgment upon them, if their practices differ from ours, until we know more about the situations they face and the nature of their ministry.

Second, instead of deploring a trend away from what we regard as the best way, should we not work harder to make these ordinances, especially the love feast and baptism, meaningful to all our members? This cannot be done by simply laying down the law in council meeting as to who may or may not participate. It requires constant interpretation by pastors and teachers. Many of our young people will testify that love feast and communion services at camp and conferences have suddenly become significant for their lives. But should not the same discoveries take place in their home churches?

It seems to us that two attitudes are responsible for our failures to make these ordinances meaningful. One is the *apologetic* attitude taken by members who secretly regard them as undignified or out of date. Naturally their apologetic attitude does not encourage respect for the ordinance or give any understanding of its meaning. The other attitude, which can be just as fatal, is a *dogmatic* attitude. We do not commend our ordinances by being narrow-minded or legalistic about them. We commend them by the prayerful and brotherly way in which we observe them.

But we need not be either apologetic or dogmatic about such experiences as baptism or the love feast. Other Christians may have other ways of encouraging sacrifical service and brotherhood, but most of them will agree that to follow Jesus' example in John 13 is a splendid way to symbolize and teach what all should practice. We do not deprive them of any blessing, we merely enrich their concept of "holy communion" when we add the service of feet washing and a common supper.

When Christians come to us from other groups, wishing to join our fellowship, we can say indifferently, "It really doesn't matter how you were baptized"; or we can insist dogmatically, "You must do it our way or we won't take you." But how much better and more Christlike if we can say, "We respect your conversion experience and the meaning of the symbols you have known. Ours are different. We welcome you into our full fellowship as a brother in Christ, believing that in time our practices will commend themselves to you."

Our ordinances have been recognized as means of grace. We ought to observe them—and share them—in ways that are both meaningful and gracious.—K.M.

Preaching Weight

THE NEW president of the National Council of Churches is Eugene Carson Blake. In digging up personal data about Dr. Blake the New York Times noted that he played guard on the Princeton football team in 1926 and 1927. His playing weight in 1927 was 195. His "preaching weight," says the Times, is now 215.

Protestant audiences may have many opportunities during the next three years to see just how effectively Dr. Blake, who is also stated clerk of the Presbyterian Church in the U.S.A., can apply his preaching weight. We can almost predict that the vigorous six-footer will not be shoved around and that his weight will be pushing toward the goal of aggressive Protestant action.

We often hear comments to the effect that preachers should "stick to their knitting," meaning that the pulpit is no place for criticism of governmental affairs or economic policies. But a modern preacher, like many of the Old Testament prophets, finds that sticking to his knitting, which for him is proclaiming the Christian gospel, must inevitably bring him in conflict with vested interests. Just as Amos was critical of the business, labor and legal practices of his day, just as Micah stood up for poor farmers who were losing their land to absentee landlords, just as Isaiah and Jeremiah ran counter to the "war parties" in national politics, so the minister cannot escape treading on others' toes if he is faithful to his calling.

Thank God for ministers who, along with the "knitting" that is necessary in parish work, are willing to put their preaching weight where it counts most for righteousness.—K.M.

GHOSTS

Wayne Zunkel



Fear of atomic warfare leads us to create more deadly weapons instead of reducing the tensions that may explode into war

A GROUP of boys who walked to school each day along a lonely country road passed the long hours by teasing the youngest member of their group, Tommy. On their way was a deserted cemetery and they discovered that Tommy was afraid of ghosts.

When the setting sun cast its long shadows among the trees the boys spoke of the dangers the ghosts presented and commanded their young friend to do all sorts of things in order that the wrath of the ghosts might not be aroused.

This was great fun for them—until one day Tommy found out that there were no ghosts. His mother explained to him quite convincingly that they just did not exist and that it was foolish to be afraid.

The days for teasing Tommy were over. Try as they might, he would not so much as blink an eye. For now that he knew the truth about ghosts, his fear was a thing of the past.

Jesus had a phrase to describe what took place here. One day while talking with his disciples he said to them, "Ye shall know the truth and the truth shall make you free." What did he mean? We too have fears which plague us. How like Tommy we are! And in these dark days we are especially beset with "ghosts."

There is an old adage which says: "He who knows all, forgives all." This is to say that if we really understand a person we shall be slow to criticize. Modern sociologists recognize this point of view as valid. So that now, instead of saying about a person involved in a crime, "This man is a criminal and must be hanged," they say, "This man is a criminal. Why is he a criminal?" And then they proceed to look into the man's background—his family and surroundings—to try to discover what helped to make him that way. They try to understand him in the hope that they might then understand his actions.

The Indians had a similar saying. They insisted that before you criticize a man you should walk for a mile in his moccasins. Travel the road he has to travel; walk in his shoes. They believed that if we really understood how life looks to this other person—the confusion and conflicts he faces—our judgments would be much kinder.

"Ye shall know the truth," Jesus said, "and the truth shall make you free." Did he mean perhaps that if we really knew the truth we could be free from finding faults and criticising? Free to accept people as they are? Free to love them without reservation?

If we really knew the truth about the peoples of other nations could we be free from the hatreds and fears which surround us concerning them too?

A young member of the Methodist Church, Bob Kraft, flew a bomber over Germany during World War II. But it bothered him to see homes go up in flames as a result of his work. So after the war he returned to Germany to visit the people whom he had helped to destroy.

To his surprise he found that these folks were just like himself. They cried when they were hurt. They laughed when they experienced joy. They loved and sacrificed for their friends and family just as we love and sacrifice for those dear to us.

Out of his experiences of learn-

Student, Bethany Biblical Seminary, Chicago, Illinois

ing to know those who had been his enemies, of seeing at first hand the misery which he had helped to create, he found that he could never again accept the misunderstandings and superstitions which are necessary for war. Out of what he had experienced he became a pacifist and returned to study for the ministry in his church.

Bob Kraft learned the truth about the people against whom just a few short weeks before he had been directing the energies of his youth in an effort to wipe them out. And having learned the truth, he was free—free from fears and hatreds, free to trust and love, free to destroy his enemies—in a new way—by making them his friends.

And if we knew the truth about our present enemies might not things be different today? If we had really known what was going on down in Guatemala, for example, might we not have had different attitudes?

One reporter, Carleton Beals*, who has spent his life in Latin America points out that 70% of the people of Guatemala cannot afford to buy a pair of shoes—not even sandals. And it has not been many years since they were recruited for work like cattle. Large ropes were tied around their necks and they were herded off by soldiers to work in coffee, sugar and banana plantations.

If we had known of their plight and understood their poverty might we more easily have understood their actions? We might even have come to the place where we no longer feared these shoeless children of God.

It has been pointed out that in their recent government there were but four Communists in their parliament of fifty-four. To be sure, any Communists in such a poor country is concern because communism spreads where poverty is great. But four Communists in a group of fifty-four hardly justifies the charges of "Red domination" which we have heard so often.

If we had known the truth, might we have been free? Free from fear and misunderstanding? Free perhaps from needless poverty and unnecessary bloodshed?

But we did not know. A tight censorship was imposed on the news we might receive. And so we sat by with fear in our hearts, as slaves to misunderstanding and anxiety. Slaves to "ghosts," really, which might have disappeared if we had but known.

Dan West has suggested that just as we have brought German and Austrian young people into our homes so now we ought to invite high school students from Russia. Why wait until after we have spent ourselves in an effort to kill each other off? Why not learn to know them now?

But there are those in our country who fear having us learn to know Communists—Communists who are not armed with guns or dynamite or intent on blowing up homes and factories but who are armed only with bad ideas. They fear contact with those whose thought patterns are different from our own.

Kermit Eby has chided us for irrational fear of Communists. Why, he asks, do we always think that if a Brethren talks to a Marxist he will end up being a Marxist? If we are really grounded in our faith it should end in the Marxist asking for trine immersion. And how are we ever to change them if we will not let ourselves talk to them?

The American Library Association recently said essentially the same thing. They deplored

*"Guatemala's Land Reform," *Christian Century*, June 23, 1954

Learning to know those of different nationalities will help us to understand them and remove our fears and hatred of them. Jeanne Schrock learned to know the German people when she spent a year with a German family and attended a German school (left). Eva Bussewitz learned to know Americans at first hand when she spent a year with a Nebraska family and attended high school





the attempts which are being made to censor the material which Americans may read and the attempts of some to outlaw books with which they disagree. Surely, they said, the American people are wise enough to read material and arrive at intelligent decisions for themselves. Else what is a democracy for!

"Ye shall know the truth and the truth shall make you free." With all of our fear of free discussion one begins to wonder if we fear freedom. Do we fear give and take? In our struggle have we come to fear the very thing we say we are fighting for?

Last spring in a program to honor newsmen and editors who have been especially outspoken in their defense of a free press, one of those being honored, Edward R. Murrow, a commentator for CBS, in his acceptance speech had one very disturbing statement. He quoted Hitler who had one time said, "The great strength of a totalitarian state is that those who fear it come to imitate it." That is worth thinking about in days like ours.

In these troubled times we are confronted with the fear of an atomic attack. And so across our land cities are organizing themselves for civil defense against this danger. But it appears that in many instances at least we have allowed our fears to get out of hand. In New York City, for example, they estimate that it would take three days to evacuate the eight million people of that city as planned in case of an attack. Yet the earliest warning which could possibly be given would be one hour before the bombs would begin to fall.

The town council of the little village of Coventry, England, decided that in a hydrogen bomb age all efforts at civil defense are obsolete. In such an age the only safe answer—so they say—is peace. And so they have dissolved their civil defense regimentation, believing that if they are to be wiped from the map in one mighty blast, then they will be wiped from the earth in one mighty blast—civil defense or not. And in the meantime they have decided to devote their creative energies to more constructive things than practicing how to fall on their faces in case of attack, since they know it would not do them any good anyway. In an ultimate age they have devoted their energies to an ultimate answer: a world without war.

As our fears and misunderstandings push us nearer and nearer to war and destruction it is easy to feel that their decision makes sense. A former President was right when he suggested that perhaps the greatest thing we have to fear is fear itself. For it is fear that is irrational—as irrational as cowering before a belief in ghosts.

Let us as followers of the Christ dedicate ourselves to a more fervent search to know the truth—the truth which wipes out false fears, false hatreds and misunderstandings—that in knowing and following the truth we might indeed be free.

Seek First His Kingdom

Continued from page 4

to the King. We sometimes would have the kingdom without the King. But we cannot have it that way. Christ alone is King. He is the one of whom the Scripture sings: "God has highly exalted him and bestowed on him the name that is above every name, that at the name of Jesus every knee should bow...and every tongue confess that Jesus Christ is Lord to the glory of God the Father" (Phil. 2:9-11, R.S.V.). It is to such a King that we must give our lives and, without reservation, be able to assert: "For me to live is Christ" (Phil. 1:21).

Secondly, to make the kingdom first all we do is realize how accessible it is and then make it first! The kingdom is offered to us to receive. "Don't be afraid, you tiny flock," said Jesus to his disciples one day, "your Father plans to give you the kingdom" (Luke 12:32, Phillips). "For behold," said Jesus at another time, "the kingdom of God is within you" (Luke 17:21); or "in you midst" as the new revision puts it; or as Henry Cadbury says it should be translated, "It's within your grasp;" or as a beloved teacher of mine recently put it: "It's here, it's available; you can have it if you want it."

A youth became a Christian. He refused to go into military service and kill his fellow men. When brought before the judge who tried his case, he told the judge of the kingdom of God whose law was love and whose citizens overcome evil with good and refused the law of force and violence.

"Yes," said the judge, "I understand. But you much be realistic. These laws you are talking about may be the laws of the kingdom of God, but that kingdom has not come yet."

The youth straightened up and said, "Sir, that kingdom might not have come yet for you, for my country or for the world. But the kingdom of God has come for me and, sir, I cannot live as if it had not come."

The conclusion of the whole matter is precisely that simple: The kingdom has come. We can have it if we want it. And once we have received it we cannot live as though it had not come.

"Seek first his kingdom." Let us all do it. If you and I do it the time shall be so much nearer when "the kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever."

Stumbling Blocks Can Turn to Steppingstones

F. C. Neumann

IN VIENNA, once the capital of the great Austrian Empire, there lived Fritz, a blond-haired, thin and pale sixth grader. The teachers did not like him very much because he was slow, shy and spoke so poorly that one hardly could understand him.

In Vienna twelve different languages were spoken. Fritz was fascinated by the beautiful sounds of these tongues and said to himself, "It must be wonderful to study foreign languages; it helps so much to understand and to love foreign nations and the whole world." One day, on his way to school, he saw, with his mind's eye, the Lord, who told him in a gentle voice, "Fritz, learn languages. It will create peace on earth and goodwill among men."

Fritz felt divinely encouraged and studied at twelve Latin, at thirteen Greek and at fifteen French. Dedicating all his time to the study of languages, he had none left for math, and he flunked math in the ninth grade.

Losing his scholarship, he faced the alternatives of paying a one-hundred-dollar tuition fee or abondoning his academic career. His father, a hard laboring tailor, said, "Fritz, I wish I could help you, but I can't. You'd better work with me in my tailor shop." But Fritz hated tailoring and remembered that the Lord wanted him to study languages. Unlike Americans, Austrian students could not work and make money after school because their long assignments forced them to study day and night.

Fritz felt most miserable. He lost his appetite, turned pale and hardly spoke a word. At night he wept into the pillow, suppressing his sobs, because he did not want to wake his parents who slept in the same little room they used as a kitchen and a dining room.

Fritz's mother, being unable to see him suffer, began to labor in a near-by shirt factory and paid the one-hundred-dollar tuition fee within a month. Fritz breathed freely again and started a new language, Esperanto. Besides, he studied math so hard that soon he proved to be the best mathematician in the class. At the university he added Spanish to his Esperanto, French, Greek and Latin. The Lord blessed him with perseverance and a thirst for the knowledge of languages. On the day of his graduation with a doctor's degree his parents gave him a beautiful Swiss watch, mother wept with joy, and on father's cheek Fritz saw a tiny tear rolling down, an event that never had happened before, for his father was a most unsentimental character.

Fritz started teaching languages at the Viennese City College. But he could not attract his students because of his poor voice. The college president said to him, "Dear friend, you'll have to improve your voice or. . ." Again Fritz felt desperate. He had studied languages so long and so hard and now he was not able to teach them.

Again the Lord appeared, this time in his study, and said, "Take heart, Fritz, and strengthen your voice." The next morning Fritz leaped out of his bed at 5 a. m. With the first streetcar he rushed to the Viennese woods, stopping at a waterfall that roared most violently. There he trained his voice, morning after morning, until it matched the roaring of the waterfall. Having acquired a clear and vigorous voice, he taught more and more language students, thus fulfilling the word of the Lord.

Soon Fritz was a well-established college professor, gave lectures in comparative lan-



ARID

Ernestine Hoff Emrick

Deliver me from deserts of the mind
Where naught but weeds of cynicism grow,
Where parching winds of doubt and boredom blow,
And searing thirst and hunger drive me, blind,
Through shifting sands. I stumble down the hill
To faith's fresh water, there to drink my fill.

guages and wrote essays for language journals. He felt happier than ever before.

However, one day Hitler with his murderous gang invaded Austria. Fritz fled to London. Curiously enough, he had never cared for the English language. But now, living in England, he had to adjust himself to speaking English—or to perish. Thus at forty-five, Fritz started like a first grader, learning how to spell and to read English. To improve his English, he read classic prose writers like Swift, Macauley and Robert Louis Stevenson, listened to London's best preachers at St. Paul's Cathedral and attended first-rate conversational plays.

Three months after his arrival in London Fritz knew enough English to open a little language school. His students were businessmen, university students, clerks and scholars. Fritz made his living all right and felt settled in England for good.

However new trouble arose. England declared war on Hitler's Germany. Fritz left for America. At New York Harbor, a tidy, elderly lady of the Episcopal committee for immigrants, gave Fritz five dollars for a hotel room the first night. Soon new friends helped him to obtain a position in a Brooklyn kindergarten. He enjoyed reading fairy tales to them and playing with them. All of a sudden, a seventh grader, with a freckled face and carrot-red hair, yelled hysterically, "Fritz is a Hitler spy." Then all twenty boys were afraid, repeating in a panic, "Fritz, you are a Hitler spy." They refused to co-operate, thus forcing him to quit the very next day.

Then there followed a period of four agonizing years when Fritz, unfamiliar with American high school boys, changed places pretty frequently. These boys could not understand Fritz and Fritz could not understand the boys. At the same time he wrote applications to two hundred colleges and universities. One sunny spring day, when Fritz had returned from his noisy Latin class he found in his mail an invitation to an interview from a college in Pennsylvania. They needed a language professor.

Fritz accepted the position and has been teaching there ever since. His language graduates or ministerial students go as workers or missionaries to Germany, French Africa or Spanish America. They speak Spanish, French and German, while trying to help the poor and needy in foreign lands to start a new life. At times aging Fritz receives thank-you letters from these pioneers of a new world brotherhood. Then Fritz's heart leaps with joy. For his language students fulfill the words that the Lord had spoken to Fritz when he was a sixth grader, "Languages help to create peace on earth and goodwill among men."

The Ebbing of the Tithes

An editorial by J. F. Saunders, reprinted, with permission, from the March 29, 1954, issue of the Cleveland Plain Dealer

ONE of the paradoxes of our prosperous times is the shadow of poverty which always seems to be encroaching upon a great majority of our religious institutions, especially the churches. You can tour around the city on a Sunday morning and wherever you see a modest steeple you will find muzzling into its base a covey of expensive cars reflecting the glory of the sun while the owners are in listening to the pastor beg for an extra buck to pay the gas bill, or make needed repairs or reduce the mortgage.

It is hardly to our credit that we require the men who devote their lives to the spiritual tending of their well-to-do brothers to spend nearly as much time soliciting the wherewithal to keep the temple in business as they do in trying to save our souls.

And yet most people are generous by nature and usually are willing to help if the approach is gentle and dignified and they are convinced that the cause is good. How strange it is then that we are so miserly in our support of the shepherds who work tirelessly trying to point the way to our eternal destinies!

Our pondering of the riddle has been sharpened by the appointment of the countess, who presides over our voting address, to be chairman of a church benefit smorgasboard, a project that is requiring the full-time labors of some twenty dedicated women. They are in their cars or on the phone all day long plotting the details and accumulating staggering quantities of baked ham, spaghetti and meat balls, coffee, pickle chips and desserts which they will dispense at $1.50 per plate in the church hall on the first Sunday in April.

When it is over, the gals will ease their aching bones down amid the chaos of garbage, leftovers and unwashed dishes to count up the loot. After subtracting the cost of the chow and the incidentals from the total revenue they probably will find that they have just enough profit to provide a corrugated rubber cover for the right pedal on the organ.

This will be their reward for weeks of badgering merchants, coaxing shy housewives into becoming deputies in charge of keeping the potato salad moist, allotting cooking chores, sweating over hot ovens and cleaning up the mess.

How much simpler it would be if all the faithful who will go to savor the smorgasbord could be cajoled into throwing the buck and a half into the col-

lection basket and eating their supper at home. Then the profit would be clear and the gals would be saved all that drudgery of planning, amassing and serving the dinner!

How is it, you ask yourself, that a churchgoer who painfully parts with a dime for the collection will eagerly and even gladly pay $1.50 for what could be a mediocre supper or buy $10 worth of raffle tickets or spend $15 at a rummage sale to help reduce the church debt? Some clergymen attribute this inconsistency to a human nature that makes us want to see something solid put into our hands whenever we part with some of our dough.

This seems to be a highly questionable bargaining point for supporting the earthly work of the Lord when you consider just a few of the admonitions on the subject of charity that lace the inspired writings.

In the 18th chapter of St. Luke, when the rich man asks the Lord how to get to heaven, the answer is, "Sell all that thou hast, and come, follow me."

And St. Paul warned the Corinthians: "And if I distribute all my goods to feed the poor and if I deliver my body to be burned, yet do not have charity it profits me nothing."

And in another chapter he says: "Mark this: he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. Let each one give accordingly as he has determined in his heart, not grudgingly or from compulsion, for 'God loves a cheerful giver.'"

Not one word, you will notice, about any tie-in with a vat of baked beans or a slab of coleslaw.

Editor's Note — Mr. Saunders might well have added, from the 6th chapter of Matthew: "Where thy treasure is, there will thy heart be also."

SANE HEALING

J. W. Fyock

DURING recent years we have witnessed a great and growing interest in divine healing. Some of our independent and radio preachers have built up large and enthusiastic followings from among those afflicted, especially those with low incomes who feel unable to pay the sometimes exorbitant fees asked by many medical doctors and surgeons. And yet it is not uncommon to see the more well-to-do in the crowds seeking relief from disease and wrecked bodies. This writer has attended a number of such meetings and watched with great interest how earnestly and sincerely these people are seeking for health and, sad to say, in some of these meetings their procedure came nearly to bordering on hysteria.

The average minister in an established church finds himself in a dilemma. While he knows that Christ taught and healed people and that the first apostles both taught and healed, yet the knowledge of psychology, physiology and chemistry, along with the success of the profession of



Jesus taught and healed the sick and the disciples also carried on a ministry of healing

William A. Hole
Gramstorff
Brothers, Inc.

Minister, Alliance Ohio

medicine and surgery, has largely eased the minister out of the realm of the ministry of healing. In more recent years many ministers have come to realize how much mind and body influence each other, and that minister and physician can co-operate in an important task which is both physical and spiritual. Today, many physicians, after diagnosing the case, recognize the root of their patient's trouble to be more of a disturbed mind and troubled spiritual condition, and they direct them to call on their minister.

The trend of the crowds who find their way into the tents of the professional faith healers (and I recently attended one where ten thousand were said to be present) should cause our ministers to awaken to the opportunity. For all of two hundred years we have said to the world that the Church of the Brethren stood for peace and against war. But we did little else but "stand for peace." Then in World War II we began working for peace through our Brethren Service, and today we are known as a church that not only stands for peace but works for peace. In like manner, I think, we have told the world that we believe in divine healing and the anointing service; occasionally we engage in that service when called for by the sick. I firmly believe that if all of the ministers in the Church of the Brethren who believe in divine healing were to preach frequently on this subject and conduct public services for healing that much good would be accomplished and that our churches would grow. I am not advocating the radical type of sermon or practice that leads to lopsidedness and hysteria, but such as one described in an article by Harry M. Savacool in the May 1952 issue of Christian Century Pulpit, where in a write-up entitled They Shall Lay Their Hands Upon The Sick he describes the healing ministry of the Rev. Alfred W. Price, rector of a downtown Philadelphia Episcopal church. If people respond by the thousands to the professional faith healer what will they not do to a program of sane Christian healing.

The church, we believe, has been too conservative in the matter of Christian healing, and as a result "cults" and new denominations are springing up all over the world, dealing with healing matters. Maybe President Woodrow Wilson was right when he said: "If the show in the main tent had been all that it ought to have been, there would not have been so many side shows." This writer feels that it is time that the ministry and the Church give themselves more to the great facts of Bible healing, to the divine aid of the Holy Spirit through prayer and faith and the laying on of hands for the sick. There are within the Christian resources that are not human. God dwells within by his Spirit, and it is not impossible for him to produce toxins which can cure both the mental and physical sickness. It cannot be too much of a stretch of the mind of a Christian to believe that God with his exhaustless store is equal to the bodily needs of his children as well as their spiritual needs.

"Call upon me, and I will answer" is a ringing challenge to us today. Can we again hear him as he says," "According to your faith, so be it unto you." The writer of the Book of Hebrews says, "Jesus Christ, the same yesterday, today and forever." That should settle it for us who believe in him. While he was here on earth he went about doing good and healing all manner of diseases. Before going back to the Father he said, "Greater works than these shall ye do." We do not recommend discarding the doctor entirely as some do, but we do plead for God's help first and for Christian physicians who will put religion with science and see the higher calling of their profession. We call to the ministers of our beloved church to awaken to the higher needs of their ministry. And at the same time we would issue a warning to our people not to leave their church and go after these "cults" that just emphasize healing.

I am writing as one who has benefited greatly from the anointing service and healing through faith in Christ, and as one who has witnessed marvelous results through sane Christian healing.

Conference Business

Queries

Selection of Standing Committee Members

Reference: Page 15 of "Conference Booklet June 15 to 20, 1954," and Page 9 of "Brotherhood Organization" pamphlet.

"E. Selection of Members to Standing Committee.

"1. In the selection of members due consideration shall be given to the choice of persons of the highest ability in the district and continuity of service on the Standing Committee."

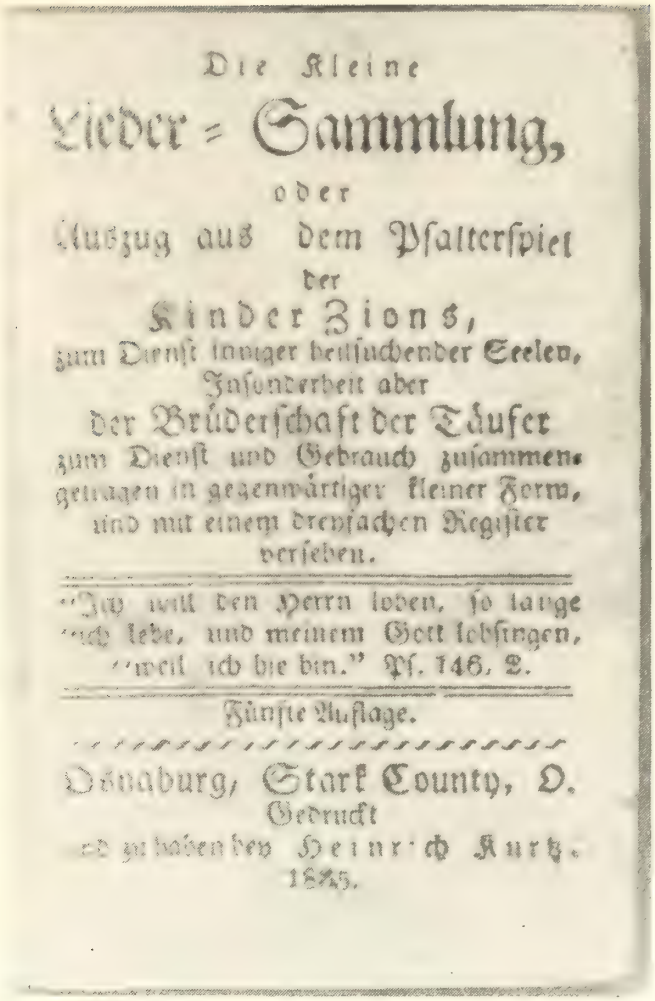
Continuity is defined as "being continuous; an uninterrupted connection or succession." The word as used in the text seems either doubtful as to meaning, or as anticipating the effect of confinement or restriction to a class who have already served on the Standing Committee. Otherwise, how may licensed ministers or laity be elected to Standing Committee if the meaning of this term is strictly enforced? Licensees and lay members who have no membership record on Standing Committee would seem to be automatically disqualified within the meaning of "continuity." Therefore

RESOLVED: That the First Church of the Brethren of Philadelphia in regular council assembled Sept. 8, 1954, petitions Annual Conference through the District of Southeastern Pennsylvania, New Jersey, Eastern New York and Northern Delaware, to clarify of record the language under "E."—"Selection of Members to Standing

Continued on page 15

The Hymnbooks of Henry Kurtz

William R. Eberly


Die Kleine
Lieder = Sammlung,
oder
Auszug aus dem Psalterspiel
der
Kinder Zions,
zum Dienst inniger heilsuchender Seelen,
insonderheit aber
der Brüderschaft der Täufer
zum Dienst und Gebrauch zusammengetragen in gegenwärtiger kleiner Form,
und mit einem dreyfachen Register
versehen.
"Ich will den Herrn loben, so lange
"ich lebe, und meinem Gott lobsingen,
"weil ich bin." Ps. 146, 2.
Fünfte Auflage.
Osnaburg, Stark County, O.
Gedruckt
und zu haben bey Heinrich Kurtz.
1835.

HENRY KURTZ must have been a great lover of church hymns. At least a survey of some of his publications would lead one to think that. During his lifetime he compiled and printed many editions of both a German and an English hymnbook, and in his later years compiled a second collection of German hymns which was published by James Quinter.

Otho Winger said of Kurtz: "He possessed much musical ability, both vocal and instrumental. He was one of only a very few Brethren who possessed an organ in those days."

Born in Germany, Henry Kurtz came to america in 1817 and became a Lutheran minister in Pennsylvania. While serving as pastor in the Lutheran church at Pittsburgh, he became interested in journalism. There he edited a small parish paper in 1825. It was also at Pittsburgh that he broke with the Lutherans and moved westward into Ohio, settling near Canton. He soon became affiliated with the Brethren of Starke County, Ohio. Popular account gives the date of this moving as 1827, but there is a record of him issuing his parish paper (under a new title at Canton in 1825. Apparently, then, the date of the moving was sometime in the middle of the year 1825. At Canton he also took up printing and publishing activities as well as editorial work.

At Osnaburg in 1826 we have the first record of Kurtz publishing a hymnbook. It was a small collection of German hymns entitled *Die Kliene Lieder-Sammlung der Kinder Gottes* (The Little Collection of Songs of the Children of God). It contained 140 of the favorite German hymns and was prepared "principally for Dunkers."

One edition of this hymnbook has not been discovered yet, so it is not known whether the 1826 book is the first or second edition. The third edition was printed at Canton in 1829, a fourth edition at Osnaburg in the winter of 1832-33, and a fifth edition, also at Osnaburg, in January 1835. Kurtz's publishing interests were largely centered at Osnaburg until 1842, when he moved to Poland, Ohio. Osnaburg is now incorporated as East Canton, Ohio.

At Poland he reprinted the hymnbook again in 1844, 1848 and 1850, (the last one being a stereotyped edition). By 1835 the collection had grown to 169 numbers and in the last edition, 1850, there were 175 songs, including an appendix of 35 songs. This book was issued separately, but was often, especially in the later editions, bound together with the English hymn collection mentioned next.

The second hymnbook of Henry Kurtz was an English collection entitled *A Choice Selection of HYMNS from Various Authors Recommended for the WORSHIP OF GOD.* The earliest copy known to the writer is a rare 1835 edition bound in the same cover with the fifth edition of *Die Kleine Lieder-Sammluing.* It was customary then to bind an English hymn book with a German hymn book to better serve Brethren who used both languages. (The last bilingual hymnbook was printed in 1895 at the Mount Morris publishing house.)

It is stated on the title page that this is the third edition. So the origin of this hymnbook is likewise yet undiscovered. This third edition has 256 pages measuring 2 9/16 inches by 3 15/16 inches. There are 223 hymns, an alphabetical index and a classified index, but no introduction. Hymns familiar to us today include "Alas, and Did My Savior Bleed, Christ the Lord Is Ris'n Today, and Guide Me, O Thou Great Jehovah.

This book was reprinted by Kurtz at Poland, Ohio, in 1848 and 1852.

Student, Indiana University, Bloomington, Indiana

The latter edition was the most popular and widely used. The copy in the writer's collection is bound with the 1850 edition of *Die Kleine Lieder-Sammlung,* but it was also issued separately. It is a stereotyped edition.

In this last edition of *A Choice Selection of Hymns* there are 320 pages measuring 2 3/4 inches by 4 5/16 inches. It consists of 293 hymns including an appendix of 70 new hymns added to the 223 of the previous editions. The appendix includes such hymns as A Charge to Keep Have I, Am I a Soldier of the Cross, and Jesus, Lover of My Soul. There is an alphabetical index, a shortened classified index and still no introduction.

These two hymnbooks, in their various editions, were probably intended to serve the "Western Brethren"—Dunkers who had settled west of the Appalachian Mountains and were somewhat out of touch with their eastern Brethren in Pennsylvania and Virginia. The title page of the fifth edition of *Die Kleine Lieder-Sammlung* states "especially for the brotherhood of the Taufers" (Dunkers). This was the first hymnbook to state in its title that it is a "Brethren" hymnbook. It is possible that they were used by other groups besides the Brethren. At any rate, they were both significant contributions to the development of the Brethren hymn tradition. The German book was used from at least 1826 until 1870, while the English book was in use from before 1835 until 1867.

Henry Kurtz's third hymnbook was printed in 1870 by James Quinter at Covington, Ohio. Quinter had earlier (1867) published *The Brethren's Hymn Book,* a very important collection of "Psalms, Hymns and Spiritual Songs." Feeling the need of a new collection of songs for the German-speaking element of the church, Annual Conference selected a committee headed by Kurtz to prepare such a book. Its title was *Neue Sammlung von Psalmen, Lobgesängen und Geistlichen Liedern* (New collection of Psalms, Hymns and Spiritual Songs). It was issued both separately and bound with Quinter's book under the title: *The Brethren's Hymn Book. Eng. and Ger.* The separate edition was printed at least once (1870) and the combined edition several times, the last in 1895.

This last of all Brethren hymnbooks in the German language was made up of 303 hymns, including seven inserted at the end as genuine Brethren songs. They were composed by Alexander Mack, Sr., Alexander Mack, Jr., Peter Becker, Johann Nass (2), H. Donner and W. Preisz. One of the songs by Johann Nass appears in the new Brethren Hymnal as Saviour of My Soul (no. 361).

Henry Kurtz has never been accorded the recognition due him for his contributions to Brethren hymnody. After the Revolutionary War and the resulting westward movement, music almost became a lost art with the Brethren. Old Annual Conference Minutes tell how the Brethren were not permitted to own musical instruments of any kind,

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

Can you tell me why it is that those we love most and live nearest to so often "jar on our nerves"? We are a young married couple trying to weed out the small vices that seem occasionally to throw one or the other of us off balance, to the point of losing tempers. Some words from you may help us to look at ourselves a little more objectively.

Twenty-six-Year-Olds.

Dear Friends,

Your little note is so interesting because it suggests so much living and the possibilities of so many common misapprehensions. I am tempted to try to fill in some details that I think I see between the lines. You have been married about three years. Before you married you were each sure that the other was the ideal mate. You even said to each other that you would never say a cross word to each other. And since you are married you know you love each other dearly. And yet—you do get irritated by certain habits of your beloved and sometimes tempers flare up. Let's look at it.

It is the very fact that husband and wife live intimately that provides many occasions for getting on each other's nerves. Nobody else's wife could irritate you by not quite getting ready on time, by leaving long hair in the lavatory by sitting and reading at the table while the dirty dishes wait to be washed, by interrupting you in your stories, by eating breakfast in her pajamas—they couldn't because you don't live close enough to anyone else's wife to know what her annoying faults are. And no one else's husband could irritate you by leaving his dirty socks and slippers on the floor, by forgetting to wash out the bath tub, by bringing someone in to show them the house when you have had a bad day and things are in a mess, by boasting a little, by making slurring remarks about your family—they couldn't because you don't live close enough to any other husband to know how badly he behaves in the little things.

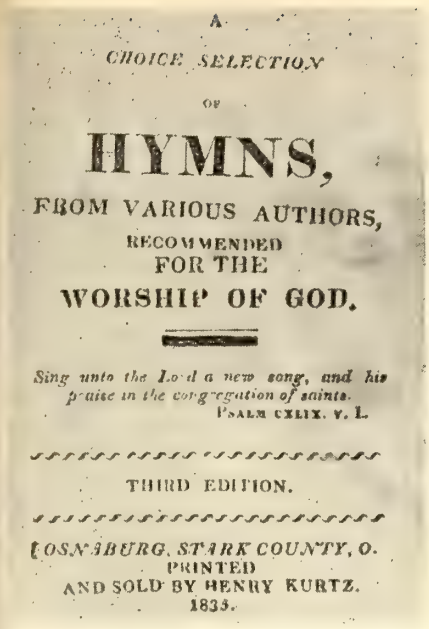
It's not only the fact that you live so close but the fact that you love each other so much and have built up such a high ideal of what your beloved is. Actually no husband or wife could possibly be all that you build into your romanticised ideal. When the real McCoy misses the ideal it "gets on your nerves."

A husband and wife can help each other to eliminate some of the annoying habits by telling each other. But with that it is also important to tell each other the things you love and appreciate about each other. A beloved person will try hard to remember to eliminate some annoyances if he or she knows the other understands and deeply loves—and is not reluctant to express such love.

One other thing—your letter seems to imply that the fact that you get off balanee to the extent of losing temper disturbs you. Losing temper is not very pleasant but on the whole it is much more pleasant and healthier for everybody concerned than sulking and just freezing up. Disagreements and frustrations are sure to arise between a couple no matter how much they are in love. If they can just have the grace to talk things through it will be better for each of them and for their marriage.

I have suggested that the closeness and intimacy of marriage pave the way for possible irritation and annoyance. But, more important, it is that same intimacy which is fundamental to the deepest and most enriching love and fidelity. And this writer holds that the positive values much outweigh the negative.

Jesse H. Ziegler.


A
CHOICE SELECTION
OF
HYMNS,
FROM VARIOUS AUTHORS,
RECOMMENDED
FOR THE
WORSHIP OF GOD.
Sing unto the Lord a new song, and his praise in the congregation of saints.
PSALM CXLIX. V. 1.
THIRD EDITION.
LOSNABURG, STARK COUNTY, O.
PRINTED
AND SOLD BY HENRY KURTZ.
1835.

to give their children music lessons, to play any instrument on Sunday and, most of all, to have or use any instrument in church. It was probably primarily through the efforts of Henry Kurtz that good hymns were kept before the church at a time when music could have died out altogether.

It was Henry Kurtz whose printing activities bridged the gap between the Sower presses of Pennsylvania and James Quinter whose printing activities led directly into an official Brethren publishing concern. The last "Brethren" hymnbook published by a Brethren publisher in the East was in 1825. Beginning in 1825 there came from Kurtz's press in Ohio a steady stream of hymnbooks, children's books, a German New Testament, a book of household first-aid and medicinal remedies, and many other items relating to the life of the church, including the Gospel Visitor, the forerunner of our Gospel Messenger.

It was Kurtz who started James Quinter in the printing and editorial business. It was Quinter in 1867 who gave the Brethren what is considered by some to have been the finest of all Brethren hymnbooks up to our present new hymnal. It was Quinter with H. B. Brumbaugh who produced the first official hymnbook with notes in 1879. By this time the music revival was well on its way.

For three quarters of a century Kurtz's influence was felt directly in the continued use of his own hymnbooks. Indirectly his influence through James Quinter would be hard to measure. We owe much to Henry Kurtz for pioneering in the publication of a church periodical. But we are also indebted to him for keeping alive the tradition of good hymns during such a trying time as the first half of the 19th century. He is truly the father of our modern tradition of "Brethren" hymnbooks.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Teach Me to Cook. Alice D. Morton. Hart, 1954. 128 pages. $2.00.

This is a book for boys and girls. In it they will find recipes for some of their favorite foods with illustrated directions that will be easy to follow. Safety rules, cooking terms, recipes, menus make this a book to delight anyone interested in food—which surely means any boy or girl.—*Hazel Kennedy.*

* **God Loves Me.** Elizabeth B. Jones. Warner Press. 1954. 46 pages. $1.75.

Devotional thoughts for kindergarten and primary boys and girls expressed in verses from the Bible, stories, poems and storytelling photographs of children's activities. A worthy companion to the author's Round About Me.—*Hazel Kennedy.*

* **This Old Leather Satchel.** Theophilus Eisen. Christian Education Press, 1954. 88 pages. $1.60.

Here is the story of the boyhood and life of a minister that you will appreciate for its folksy flavor, wholesome sentiment and sound sense. Eisen began his ministry on the frontier in a newly opened section of Oklahoma. He tells how a husband and wife with a large family managed to entertain him overnight in their one-room dugout, built without benefit of plumbing. The situation was furthur complicated by the fact that the wind blew his pants away during the night. As you read the memories and reflections of this man of God, you will live through life situations that will tug at the heartstrings of your own inner self. The courageous spirit in which this aged minister faced retirement, without savings, on a meager pension is a bracing tonic worth the price of the book. In only one respect does the book fall below Brethren ideals: this minister smoked. But the habit is revealed in an incident the main point of which Brethren will greatly appreciate. This little volume will make a lovely gift for either a clergyman or layman.—*C. Ernest Davis.*

The World in Tune. Elizabeth Gray Vining. Harper, 1954. 124 pages. $1.75.

This is a small book of stimulating essays, written over a decade or more, on the theme of prayer by a spiritually sensitive Quaker writer. The intertwining and binding thought in the group of essays is that "prayer is the world in tune and that the upward looking and seeking of man finds a counterpart and a reinforcement in nature." The incorporated excerpts from the writings of other spiritually minded writers further illuminates the author's thesis.—*Ora W. Garber.*

Conference Business

Continued from page 12

Committee," in such manner as to definitely clear it of uncertainty of meaning.

Wm. I. Book, moderator.
J. Omar Good, clerk.
Passed to Annual Conference.
Luke H. Brandt, writing clerk.

Term of Service of Standing Committee Members

Reference: Page 15 of "Conference Booklet June 15 to 20, 1954, and Page 8 of pamphlet, "Brotherhood Organization".

"A. Term of Service.

". . . . The members of Standing Committee may be elected to serve twice in five years, but not more often, and not more than two years in succession."

RESOLVED: That the First Church of the Brethren of Philadelphia in regular council assembled Sept. 8, 1954, petitions Annual Conference through the District of Southeastern Pennsylvania, New Jersey, Eastern New York and Northern Delaware, to have stricken out as either redundant or misleading the following words quoted under "A", namely: "and not more than two years in succession."

Wm. I. Book, moderator.
J. Omar Good, clerk.
Passed to Annual Conference.
Luke H. Brandt, writing clerk.

KINGDOM GLEANINGS

A limited number of copies of the statement presented on behalf of the Church of the Brethren before the House Armed Services Committee on Feb. 2, are available for distribution. This statement was given in opposition to the extension of universal military conscription. Copies can be secured from Ralph Smeltzer, 22 S. State St., Elgin, Ill., or from John Eberly, 135B C St., N.E., Washington 2, D.C.

A memorial fund in honor of Ezra Whisler, who for many years served as home missionary and pastor in the Ajlune area of Washington, is being established for the purpose of underwriting the story of Bro. Whisler's life which is to be published in book form. The board of administration of the Washington District suggests that individuals interested in making such a contribution should send their gifts to John Longanecker, District Treasurer, Tonasket, Wash.

Plans are now under way for the first drama workshop sponsored by the Christian Education Commission. It will be held at Bethany Biblical Seminary, Chicago, Ill., Aug. 15-19. The workshop is for anyone interested in the use of drama in the local church—in worship, creative drama with children and youth, learning the techniques of directing and to gain experience in acting. Detailed information relative to leadership, program and expense may be obtained by contacting the General Brotherhood Board, Attention Drama Workshop, Christian Education Commission, 22 S. State St., Elgin, Ill.

They Also Serve, a new filmstrip on the alternative service program in the Church of the Brethren, has been released and is now being shown in many churches. This filmstrip shows the many areas in which young men serve for peace, as well as giving information regarding the operation of the present alternative service program. Every church should show this filmstrip to various groups for the information of its own members. It is in black and white, runs for twenty minutes and the narration is on 78 rpm records; rental $1.00; purchase price $5.00. Order from Audio-Visual Department, General Brotherhood Board, 22 S. State St., Elgin, Ill. Mimeographed leader's guide and handout fliers come with the filmstrip.

A special convocation on the theme, The Role of Manchester College in the Days Ahead, will be held at the college on March 11 and 12. Pastors, lay people, alumni and friends of the college will be present to pool their thinking on the future of the college and its mission. Outstanding speakers will emphasize various aspects of the program: Dr. Harold C. Urey, professor of chemistry, University of Chicago; Andrew Cordier, executive assistant to the secretary general of the United Nations; Paul M. Robinson, president of Bethany Biblical Seminary; Earl S. Garver, dean of Manchester College; A. Stauffer Curry, moderator of Annual Conference; O. M. Swihart, superintendent of schools, Kokomo, Ind.; Fred A. Replogle, manager of Rohrer, Hibler and Replogle, industrial counselors; J. Russell Humbert, president, DePauw University, Ind.; V. F. Schwalm, president of Manchester College.

Fraternity church, N. C., is interested in finding all Brethren families in the city of Winston-Salem and the surrounding area (including High Point and Greensboro). If you know of Brethren families who are living in that area or who are planning to move there, please send their names and addresses to Rev. Paul R. White, R. 4, Winston-Salem, N. C.

Here is an opportunity to use your vacation in service to others while enjoying the delightful climate of the mountains of Puerto Rico. Visitor-workers bring help and inspiration to our regular workers on project at Castañer. Especially needed are doctors, nurses, technicians and dental assistants. For additional information and application forms write General Brotherhood Board, Attention Brethren Service Commission, 22 S. State St., Elgin, Ill.

Change of Address

Ray and June Tritt, from Carlisle, Pa., to 31 Harrison St., Easton, Md. June and Ray have worked with Brethren Service in Germany and are available for speaking engagements in the churches. Churches should contact them directly.

Anniversary

Colorado Springs church, Colo., second anniversary of the dedication of the church, March 27, all-day meeting. Paul J. Wright of First church, Denver, Colo., will preside at the afternoon meeting. Members of the Colorado churches, former pastors and elders are invited.

Licensed and Ordained

Lyall Ross Sherred, licensed to the ministry in the Prince of Peace church, Denver, Colo.

Gladden Schrock, licensed in the Middlebury church, Ind.

Robert Lee Kranning, ordained to the ministry in the English Prairie church, Ind.

Clyde Hylton, ordained to the ministry in the Laurel Branch church, Va.

Charles W. Green, ordained to the eldership in the Manor church, Md.

Ralph W. Anderson, ordained to the eldership in the Haxtun church, Colo.

Robert E. Walters, ordained to the eldership in the Antioch church, Colo.

District Fieldmen Met

Forty district fieldmen, including pastors representing district boards, and seven regional field workers attended a district leaders conference held at Elgin, Feb. 15-18. All but two districts in the Brotherhood were represented at the conference. The purpose of the conference was to help district leaders to understand their responsibilities and to acquaint the general and regional staff with the problems and concerns of district workers. Sessions of the program included an opportunity for reports from districts, for a presentation and review of the General Brotherhood program and for a careful study of field organization. Special attention was given to the work of district board chairmen and of district executive secretaries. One evening session under the direction of Dr. Ross Snyder of Chicago Theological Seminary was devoted to techniques of working with people.

Brotherhood Theme: Seek First His Kingdom

Elizabethtown College

The campaign for capital funds — the initial phase of the ten-year development program — is progressing according to schedule under the direction of K. Ezra Bucher. The formal campaign in the Elizabethtown area closed with $108,000 in special and general gift subscriptions with gifts continuing to come in. In the Lancaster area, $80,000 has been subscribed to date. The campaign is now in progress in the Lebanon and Palmyra-Hershey areas under the general direction of Ernest King and Rufus K. Eby, respectively. Three areas to be organized after the completion of the Lebanon campaign are: Harrisburg, York and Philadelphia. Leaders for the Harrisburg area will be Earl Zimmerman and John Bonitz; for the York area: S. Gordon Rudy, Russell Hackman and Chester Royer; for the Philadelphia campaign: James Linton, Dr. Jay Eshleman, and John Speidel.

Second semester enrollment is 413. Five seniors completed their courses of study at the close of the first semester but will be graduated with their class Monday, May 30.

The Harrisburg undergraduate center of Elizabethtown and Lebanon Valley Colleges will enroll approximately 100 students for second semester evening classes. College courses for graduate nurses are in progress at York and Harrisburg hospitals. Enrollment in the two courses offered at York is forty. Courses in Harrisburg are included in the undergraduate center offerings.

Prof. Robert Byerly is offering for college credit an evening course in church camping entitled Standards and Methods in Christian Education. The course covers the philosophy, programming, leadership, curriculum, methods and techniques, public relations, management and equipment for camps.

The college a cappella choir under the direction of Prof. Nevin W. Fisher opened the 1955 season with a sacred concert in the Midway church, Lebanon, on Jan. 30. Scheduled to sing in many churches, high schools and civic auditoriums of Pennsylvania this spring, the choir of forty mixed voices will conclude its season with a concert in the Ambler church on May 15.

The annual National Office Management Association seminar will convene on campus on March 26. Sponsored jointly by the college and the Lancaster, Harrisburg and York Chapters of NOMA, the seminar brings together office personnel and teachers of business education from seven surrounding counties. Prof. Albert Gray, department of business education, is in charge of arrangements.

The Lancaster County Principals' Association will hold its monthly meeting on campus on April 13.

Dean H. G. Bucher has been named on a committee of the Commission on Secondary Schools of the Middle States Association of Colleges and Secondary Schools to assist in evaluating the Susquehannock high school early in March.

The Church Calendar

March 6

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: The Fellowship of Christian Love. Acts 2:42-47; 1 Cor. 13:1-7; Eph. 2:11-22; 3:14-19; Col. 3:12-17; 1 Thess. 3:11-13; 1 John 4:7-11. Memory Selection: Beloved, if God so loved us, we also ought to love one another. 1 John 4:11 (R.S.V.)

CBYF Topic: Families Together

March 8-10 The Christian Farmer and His Government seminar, Washington, D. C.
March 15-18 Churchmen's Washington seminar
March 20 One Great Hour of Sharing
March 26 Seventy-fifth anniversary, Bridgewater College
April 3 Palm Sunday
April 8 Good Friday
April 10 Easter

Love Feasts

California
April 7, 7:30 p.m., Los Angeles, Imperial Heights

Illinois
April 7, 7:30 p.m., Freeport

Indiana
March 27, 7 p.m., South Bend, Second
April 7, 8 p.m. (EST), English Prairie

Maryland
April 8, 7 p.m., Baltimore, Friendship

Nebraska
April 7, 7:30 p.m., Omaha

Ohio
April 7, 7:30 p.m., Eaton
April 7, 7:30 p.m., Mohican

Pennsylvania
April 3, 7 p.m., Westmont
April 7, 7 p.m., Chambersburg
April 7, 7:30 p.m., Hanover

Virginia
April 8, 7:30 p.m., Mt. Vernon

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. William Longenecker of Mt. Joy, Pa., in the Meyer church, Fredericksburg congregation, March 13-27.

Bro. Howard Whitacre of Mechanicsburg, Pa., in the Salunga church, Pa., March 13-27.

Bro. A. C. Baugher of Elizabethtown, Pa., in the Pittsburgh church, Pa., April 6-8.

Bro. Murray Lehman of York, Pa., in the Rouzerville church, Pa., March 20-27.

Bro. Stewart B. Kauffman of Harrisburg, Pa., in the Elizabethtown church, Pa., March 6-13.

Bro. Wilmer Petry of Akron, Ohio, in the Allentown church, Pa., March 21-27.

Bro. Warren Bowman of Bridgewater, Va., in the Keyser church, W. Va., April 3-10.

Bro. Claude Dadisman of Waterford, Calif., in the Modesto church., March 20-27.

Bro. Homer Kiracofe of Plymouth, Ind., in the Mt. Pleasant church, Ind., March 20-27.

Bro. Carroll M. Petry of Chicago, Ill., in the Eastwood church, Akron, Ohio, April 3-10.

Bro. Francis L. Shenefelt of McCune, Kansas, in the Thomas church, Okla., March 13-20.

Bro. S. Clyde Weaver of Lancaster, Pa., in the Liberty church, Tenn., March 14.

Bro. Ollie Hevener of Lititz, Pa., in the Heidelberg church, Pa., March 13-27.

Bro. Roy Forney of Florin, Pa., in the Richland church, Pa., April 3-10.

Bro. Jesse W. Whitacre of Grantsville, Md., in the Manheim house, White Oak congregation, Pa., March 21-April 3.

Gains for the Kingdom

Eleven received by letter in the Richmond church, Va. **Twelve** baptized in the Easton church, Peach Blossom congregation, Md. **Eleven** baptized in the Fairview church, Unity congregation, Va. **Four** baptized and four received by letter in the Petersburg church, W. Va. **Two** baptized in the Longmeadow church, Md. **Ten** baptized in the Mountain View church, W. Va.

Two baptized in the County Line church, Pa. **Seven** baptized in the Springfield church, Pa. **Nine** baptized in the Pine Glen church, Pa.

Ten baptized and fifteen received by letter in the Trinity church, Detroit, Mich. **Six** baptized and two received as associate members in the Peru church, Ind. **Nine** baptized in the Oakland church, Ohio. **Five** baptized, two received by letter and two reconsecrated in the Wabash City church, Ind. **Two** baptized in the Painter Creek church, Ohio. **Four** baptized in the Red River church, Ohio. **Five** baptized in the Ft. McKinley church, Ohio.

Four baptized and two received by letter in the Council Bluffs church, Iowa. **Three** received by letter in the Minneapolis church, Minn. **Eight** baptized in the Mt. Etna church, Iowa.

Two baptized and two received by letter in the Santa Ana church, Calif.

News and Comment From Around the World

EUB Church Plans Fifty Crusade Rallies

A series of fifty rallies in various parts of the country will be addressed by bishops of the Evangelical United Brethren church as the opening phase of its four-year "Crusade for Christ and His Church" expansion program. The purpose of the crusade is to deepen the spiritual life of church members, stimulate attendance at worship services, exalt the place of corporate worship in Christian experience and challenge church members to witness for the Christian life in daily work, communities and organizations.

Hungarian Journalists Hold Meeting for Religious Press

The National Association of Hungarian Journalists held a consultation for members of the Hungarian religious press on Dec. 15. Representatives of four Protestant, three Roman Catholic and one Jewish paper were present at the meeting. The editor-in-chief of the Hungarian Church Press, Dr. Imre Kadar, said, "We are all in agreement that we should endeavor to meet the needs of believers and show them how to face everyday questions in the light of the Scriptures."

Australian Appeal for Asian Students Successful

An appeal by Protestant leaders for Australian families to open their homes to Asian students taking courses in universities there has received a warm response. Leaders of Protestant churches in Australia pointed out that thousands of students from Southeast Asia were now being trained in Communist China, but more than 3,000 were taking their studies in Australia. If these students meet and make friends with Christian people they are more likely to take Christian ideas back to their own countries.

U.S. Sells or Gives Away $578 Million of Surplus Foods

The United States by June 30 will have sold or given away abroad 578 million dollars' worth of surplus farm products. The message sent by President Eisenhower to Congress in January showed that sales of 453 million dollars' worth (including shipping costs) have already been or are in the process of being negotiated. At the end of 1954 about 2,620,000 needy persons living in 33 states and Alaska had been certified by their state governments to receive surplus commodities. Pennsylvania had the largest number of persons (over 950,000) to receive free food.

Protestant Radio and TV Center Dedicated

A new $400,000 Protestant Radio and TV Center was formally dedicated recently in Atlanta, Ga. The center is said to be the only set of studios in America interdenominationally owned and operated for the production and distribution of religious radio and television programs. These are sent to several hundred stations in the United States and the armed forces radio network and are sometimes beamed behind the Iron Curtain by the Voice of America. The center is jointly owned by five denominations and three educational institutions. Among the network programs the center has produced are the National Radio Pulpit and the Protestant Hour.

Growing Demand For Mission Study Materials

More than 1,600,000 copies of books, plays, maps, filmstrips and films on home and foreign mission themes were prepared by the Friendship Press and distributed last year through denominational and other outlets. The Friendship Press publishes mission study materials prepared by the Joint Commission on Mission Education of the National Council of Churches. New publications are being prepared for 1955-56 study sessions on the home mission theme, Indian Americans, and the Christian Mission theme, The Christian Mission in a Revolutionary World.

CWS Sets $9,500,000 Relief Appeal

Protestant and Eastern Orthodox communions in the United States were asked to give $9,500,000 in cash for 1955 programs of overseas relief and rehabilitation in a united appeal. The 1954 goal was $8,000,000. The high point of the relief drive will be the "One Great Hour of Sharing" observance on Sunday, March 20, when special offerings will be made in thousands of American churches. In addition to cash contributions, gifts of relief goods from all sources are expected to total nearly $3,200,000 in value. These are administered overseas for the projects by committees or agencies representative of the Christian communities.



Religious News Service

Members of a seven-man committee of religious and civic leaders who persuaded armed rebellious convicts to surrender in the Massachusetts state prison tell their story to the press. The committee, named by the convicts, also obtained the release of five guards and six others held as hostages for nearly eighty-three hours. Shown here are, left to right, Rev. John J. Grant, associate editor of The Pilot, Catholic Weekly; Dr. Samuel Merlin, prison physician; Rev. Edward F. Hartigan, prison Catholic chaplain; and Sumner H. Babcock, lawyer

American Tract Society Has Most Successful Year

The American Tract Society completed its most successful year by distributing a total of 13,000,000 tracts and booklets during 1954. For over 130 years the society has ministered to the needs of individuals, churches, missionaries, missions and service organizations. The purpose stated in the society's charter of 1825 and still its guiding principle is: "To diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of vital godliness and sound morality through religious tracts."

News Briefs

A new $375,000 international headquarters building for the Church of the Nazarene was dedicated by denominational leaders in Kansas City, Mo. The new building, which when completely furnished will have cost more than $450,000, will consolidate headquarters offices now maintained in other Kansas City buildings.

Dr. Elmer G. Homrighausen, professor at Princeton Theological Seminary, will spend three months this spring in Formosa, Hong Kong, Indonesia and Malaya, where he will consult with faculty and board members of the theological seminaries in each country to help them develop the most effective courses for training prospective ministers in Sunday schools, vacation schools, and youth work programs for the local church.

A news item in our January 15 issue was in error in reporting on the number of Jews in China. The figure given was 1,200,000. According to the World Jewish Congress the correct figure should be less than 1,000. At the outbreak of World War II there were around 26,000 Jews in China. In 1952 there were 1,200. The estimate for June 1954 was 833.

Christian influence is spreading in Tahiti, according to F. Henry Edwards, president of the Reorganized Church of Jesus Christ of Latter-day Saints. He recently inspected missions in Tahiti, Australia and New Zealand for four months. Mr. Edwards said that native superstitions are dying in Tahiti. The natives build their lives around the church, making it their social and religious center.

In the past few years the Pennsylvania Railroad has given away several hundred of its steam locomotive bells to churches. The railroad not only gave them away free, but in many cases paid the shipping charge. It gave preference to deserving missions and to churches along its own routes between New York, Chicago and Washington.





At a father-son banquet sponsored by the men's work of the Springfield church, Northeastern Ohio, the president, A. C. Mishler suggested a potato project as a means of raising funds. Bro. Mishler provided the two acres and the men gave an equivalent of three hours' work to pay for fertilizer, seed, spraying, etc. On May 24 the planting was done and on Oct. 2, more then twenty men, boys and girls of the junior Sunday-school class harvested the 400 bushels of potatoes. The net returns from the project were $330, which were used for Brethren Service and other needs

Bishop Dibelius, chairman of the Council of the Evangelical Church in Germany, declared recently that his church faces a dual task to watch over the unity of the German people and to promote the idea of peace and reconciliation in the life of the nations. He said also that the church had become the bridge between East and West, not because it had any political purpose in mind but because of its very nature.

Quotes in the News

Dr. Richard Niebuhr of Yale Divinity School: "The church in America has been, with all its wild diversity, very close to the people, much closer than in Europe. There is a deeply religious strain in American life. It is something that has always been there, and now it is coming to the surface. Students are interested in finding out more about theology. This can be seen in the development of departments of religion, the election by students of courses in religion and the appointments of college chaplains."

Dr. John C. Bennett, professor of Christian theology at Union Theological Seminary: "The Social imperative cannot today be attached to clear and shining causes—such as Christian socialism or Christian pacifism. Christians must work against overwhelming evils and can only try to get a little more justice here and a little more there."

Reinhold Niebuhr, Protestant theologian: "We are still preaching the same old gospel, but it is one that we have to preach to a generation which was once too complacent and which now is too close to despair."

Dr. John D. Thompson, associate professor of Christian ethics at the University of Chicago, speaking to a faculty group at Ohio State University: "The time has come when we can speak almost as freely of religion as we can of sex."

President Eisenhower speaking to the Association of American Colleges: "Our greatest potential enemy in the world is the frank exponent of the doctrine of materialism. In our schools, in our churches, indeed in our government, in everything we do, we must find a way to supplement the efforts of the home to develop Americans of understanding, of great spiritual beliefs, intellectual capacity and unexcelled collective material strength, in a prosperity that is so widely shared that we all march forward together."

Your Service Outreach
. . . THROUGH EDUCATION

Ralph E. Smeltzer
Director, Social Education

This is the third in a series of interpretive articles in preparation for One Great Hour of Sharing

SOCIAL EDUCATION is the study of how the principles of the Christian faith may be used to guide individual Christians and the Christian church in dealing with, living in, and making more Christian the great social institutions in our society, especially our political and economic institutions.

"How can we deal with aggressors? What does pacifism mean?" Through conducting peace round tables and providing suitable literature, social education helps individuals to develop and clarify their convictions.

"How can I understand this complex business of international relations?" By conducting visits to the United Nations and to the Department of State and by encouraging hard study, social education works for a more intelligent understanding on the part of church members.

"What can one voter do? By organizing Washington seminars and encouraging informed political action "back home," social education tries to help Christian citizens express their faith.

"How can I apply Christian ethics in my job?" By stimulating conferences on the Christian and his daily work and schools of economic life in local churches, social education endeavors to give guidance for Christian choices.

"How can we advance racial integration in our community and in our church? Through summer race relations institutes, local study groups, and the encouragement of courageous Christian action, social education works to bring about an integrated school, church and community.

Program Areas

Social education aims to help individual church members along with boards and commissions of the church, to make the best possible Christian decisions and to take the most effective possible Christian action in relation to issues of: (1) war, peace, and pacifism, (2) international relations, (3) citizenship and political life, (4) economic life, (5) race relations, (6) social service.

On some issues such as the present campaign against conscription, the social education department of the Brethren Service Commission is asked to give leadership in political action.

Methods, Materials and Objectives

The department of social education makes literature and audio-visuals available to individuals and local churches in all six of the above areas. The department encourages the study of social issues in the regular church school curriculum, and the preparations and use of undated study units. It urges local churches to hold Sunday evening schools in these areas of concern. Special study materials are provided women's work, men's work, and youth work. Suitable materials are provided each local church for Labor Sunday, Church and Economic Life Week, Race Relations Sunday, World Order Day, United Nations Day, Human Rights Day. The monthly *Washington Newsletter* is provided each pastor and every local Brethren Service Committee.

Through the study of literature, through the use of audio-visual aids and through conferences, seminars, institutes, workshops and round tables, members of the church are led to recognize facts and opinions on all sides of controversial social issues. They are then encouraged to decide what position on such issues they as individuals, groups or congregations should take in the light of the Christian faith. Lastly, they are encouraged to act upon their decisions—to act through their church, through other voluntary organizations or through political institutions.

One further objective of social education needs to be mentioned, that is, study aimed at eliminating social injustice and overcoming the causes of social injustice, exploitation, hardship and suffering. This objective of social education is most clearly seen when placed in contrast with social service which aims primarily at alleviating and compensating for social injustice but does not aim at eliminating it. In relation to the social evil of war, social service aims at ministering to its victims, social education at removing its causes.

Publicity and Field Program

In addition to the program of social education, the department of social education administers the publicity and field program of the Brethren Service Commission and its leadership training program. The weekly Brethren Service pages in the Gospel Messenger are edited as well as the monthly periodical, Brethren Service News. Program materials are sent almost weekly to pastors or church school superintendents. Brethren Service workers who have returned from overseas or who are retiring from the commission's work are scheduled for speaking in districts and local churches.

The leadership training program consists of: conducting small workshops for local and district peace leaders, sending Brethren Service leaders to group dynamic laboratories, assisting in the training of Brethren Volunteer Service workers, and preparing leadership study materials.

The 1954-55 budget for the department of social education is $29,160, which is about 8.5% of the total

Brethren Service Commission budget. About 37% of the department's budget is used for social education, about 41% for Brethren Service Commission's publicity and field program, and 21% for leadership training.

At Home and Abroad

AUSTRIA

Marvin Blickenstaff, who replaces **Dale Aukerman** in the refugee resettlement office in Austria, writes as follows: "Recently we delivered a food package to a boy with TB. The good substantial food in these packages helps ward off the disease. Brethren Service has distributed hundreds of such packages to help families with TB afflicted members. The mother expressed her deep gratitude over the gift of flour, meal, sugar, butter, cheese, raisins and dried milk.

Visas for the Kurt Muller family were received the last of January. This will be the first family to emigrate on a fully Brethren sponsorship. Their sponsor is the East Dayton Church of the Brethren (Ohio), and their assurance was the first filed by the Brethren.

The distribution of **twenty-one tons of surplus commodities** consisting of cheese and butter has begun. Large amounts are being given to hospitals and old folks' homes in Upper Austria and also to welfare organizations who work closely with Brethren Service. Considerable investigation and work remains to be done in order to make wise distributions before warm weather requires refrigeration.

Compiling the **yearly report** of Brethren Service activities in Austria reveals the many activities and numbers of persons reached. Over 4,000 persons were helped substantially through the refugee health program, over 10,000 through the large fall distribution and 400 through refugee resettlement. Beginning of the heifer project, expansion of volunteer projects and development of the food package program for tubercular refugees have been the outstanding highlights of the year.

Three sewing machines, materials and other supplies were sent to Camp 115, Ebelsberg, to start a sewing course for the women. Two more machines will be sent in soon. Some of the clothing made during the course will be returned to Brethren Service for distribution. The women are glad to learn how to sew.

Little Opportunities

Janet Eller
Ftiodidos, Greece



Ragnild, the Danish team member, doctors "Bossy," watched by the Greek owners and a neighbor

SHE came to us with her unusual request after craft class was ended. Rulla was a typical school child, one of the poorer children, dressed in little homemade pigskin shoes, long woolen stockings, patched coat and cloth bookbag over her arm.

Since we have a first-aid box in our community center, children and grownups often come to us to have medicine dabbed on their minor cuts and sore fingers, but never before had we been asked to doctor a sick cow!

To satisfy the little girl, as well as our own curiosity, we decided to look at old bossy.

Arriving at the house we found the rest of the family—father, mother and two small, school-age children. In the yard were their animals, a donkey, a pig, a goat, a few chickens and a very sick cow.

Bossy looked bad—really bad. She had been hit by a lumber truck or bus, which left a deep, ugly gash on her right foreleg. As the father washed the cut with mountain-tea water he voiced what we ourselves were thinking: she most probably would not live! But a cow means too much to a Greek village family. She just had to live! We told them we would come back later.

On the way to our house we talked it over. We could do one of two things: Tell them we didn't know what to do and let it go at that, or try to doctor the cow and take the chance of having the whole village turn against us if she died and the family blamed us. It was a chance we would have to take.

When we returned we took with us penicillin powder, clean cloths and about everything the first-aid box contained. While "doctor" Ragnhild (the Danish member of our all-girl team) worked with patience and steady hands, our patient objected, but the family stood around watching every move closely and I just handed out instruments and medicine and was very thankful that Ragnhild had had six months' training in an animal hospital in Denmark. The work was soon ended. The possibility of seeing their precious cow dead next morning did not alter the family's wonderful Greek hospitality. We were thanked in two beautiful ways: by words, of course, and with a plate of nuts.

Next day, a little uneasy, we went back, and to our delight found Bossy alive and rather chipper. So the whole cleaning process was repeated, only this time everybody was happy, except Bossy, as we boiled water, sterilized instruments and put a rather artistic bandage on her leg. These same things were done the several following days: however, the family was taking full responsibility by then.

And what about "our" cow today? Except for a slight limp she is fine. What about those affected by this incident? I can't say for the family or my Danish friend, but it made me realize how easy it is to neglect or "almost" neglect little opportunities because we are always looking for the big ones which will bring us much praise.



"Bossy," the prize possession of this Greek family, is recovering from her injury

So You're the Junior High Leader

Anna M. Kepner
Gettysburg, Pennsylvania

IF YOU have the fortune to be classed as a junior high teacher or leader, perhaps you will be interested in hearing of some of the joys and the sorrows that have made the junior high gang one of the most talked about groups in our church. People have said kind things about us and they have said some not so kind, too.

This all began four years ago when the chairman of the board of Christian education volunteered my name as a teacher of the "intermediates" and I assumed the task with many misgivings and with quaking knees.

It was a November Sunday and the opening worship for the children's department was in session in the basement of our church. The five larger children seated in the rear of the group were my junior highs. The morning's program was far too juvenile for those five and they whispered and wiggled in true adolescent fashion. After this, the five shuffled up the steps to the little niche next to the entrance of the church. This was called our classroom. After stumbling over a relief box and pushing hats and coats aside we sat down in our little six-by-eight-foot room. Someone passed out the quarterlies which were the International lessons in our Brethren Youth Quarterly. The study centered about the wanderings of the Children of Israel.

I looked about the room. The five facing me were typical junior high youth—three chubbies, an average and a taller one who had grown too fast. Kenny was the lone boy who occasionally tried to get a word in while four girls chatted about female interests.

This was the situation I faced for a few weeks. I often wondered whether we would get out of the desert or die there with Moses. In looking at the roll book I learned that there were eight junior high youth on record, but the five I met the first Sunday were the regulars. These pupils represented different parts of our county and attended several different schools, so that they were not a closely knit group. They were very likable even though interests were varied. Each had his own problems and each his talents. The superintendent of the adult division asked us to take the devotions at the end of December. Two of this group did a fine bit of acting in dialogue and a violin solo completed the presentation.

As time passed we became friends and the group desired more fellowship than the class period could offer. We planned a Valentine party for February which was held in my home. During March the junior and junior high groups had a spring banquet. At this banquet we acted as the hosts and gave the entire program. Shortly after this we became greeting card salesmen and started a class treasury. Interest was growing and so was our class attendance.

The Sunday school conducted a vacation church school during the summer and as an activity we planned a hike along the Appalachian Trail. On this hike I discovered that within my group were some nature lovers. So as a small group we planned a few more hikes, had some cookouts and sleep-outs. Camping together is an excellent way to get to know one another and learn the rules of living together.

The fall months came upon us and we decided to carry our enthusiasm into a club program—meeting twice a month. Our periods included recreation, worship and crafts. We studied the nature Psalms and through the use of slides endeavored to create an appreciation for God's great handiwork which is expressed in nature round about us. God Who Touchest Earth With Beauty seemed to become our theme song. And through our fellowship God seemed to be "making us lovely, too."

The second year in our club periods we studied the history of the Church of the Brethren. The climax of our study occurred when twenty-five of our group made the trip to Germantown to see the mother church, to visit Brother Alexander Mack's grave and to eat lunch along the Wissahickon. En route home we visited the Cloisters, which are located at Ephrata.

As time progressed more activities were being demanded by the group. It took more of my time to work with them on their program. Additional hikes were planned into the surrounding mountain areas, more cook-outs and sleep-outs seemed to be the cry of the gang. The group was now welded together and there were thirty active and loyal junior high youth attending.

The growth meant only one thing for us; we were now ready to be established as a department. No longer are the junior highs something that is tacked on to the children's department or an additive to the youth program. It was most interesting to find that the newly promoted seventh graders want only to belong to the junior high department—"We want to do the things you do in the junior high class."

Probably the high experience in



Harmon

Successful leaders of junior highs give freely of time and self

these first three years occurred when we took the ninth graders on a two-day camp-out into the mountain area. We slept on the ground, cooked our own meals over open fires and shared some intimate ideas with one another. The group that went with us became completely united and though they have been promoted to the senior high youth class, they have kept a solid loyalty interest to the class and to one another.

I think the secret of the success within our group is the giving of our own time and becoming identified with the group. I have only my week ends at home, so I do not give as much time to the work as I sometimes wish I could. In looking over the 1954 program I found that there were twenty-one activities for our junior high group in addition to the regular Sunday morning classes and their sixteen club periods. And there were also times when some individual members need extra companionship.

If you are a junior high teacher or leader, show a genuine interest in each of them. Spend time to work and plan their program with them. Things will happen so fast that you probably will not be able to keep up with your gang. And you will be thrilled just to pause occasionally and view the activity from a greater perspective. No, things do not always run smoothly. Parents sometimes object to too much activity and to their getting home a little late. And when the junior high youth make too much noise on Sunday morning during the worship hour, you're the first to hear about it. But all of these heartaches vanish and are forgotten when you see your group do some worth-while production and the grownups laud their work.

The way to success is giving time and yourself.

• • •

Make your church membership class meaningful to children by placing a book in their hands which they can read with pleasure and understanding. Learning the Brethren Way With Jim and Jane was written for this purpose. Church practices and ordinances come alive with meaning as children identify themselves with the children in these stories.

One boy told his grandfather, who took him a copy of this book at the time of his baptism, "I have already read it. Why, that's where I got the idea that I would like to be baptized."

Evening Vacation Church School

Mrs. Fred Hollingshead
Harrisburg, Pennsylvania

ON MONDAY evening after Annual Conference, the doors of the First Church of the Brethren, Harrisburg, Pa., opened for vacation church school with the policy of serving whoever would come. Consequently, there were white children, our Negro neighbors and our Mexican family. Children of various denominations and the Catholic Church were a part of our school, thus concluding ten years of an evening church school.

In an effort for the church to minister to the immediate community as well as the church constituency, it was necessary to have a house-to-house survey in the vicinity of the church. The purpose of the survey was twofold: to invite children to our vacation church school and to discover any unchurched children. Six youth accomplished this project during some very hot days. It was gratifying to find that most of the children near by are affiliated with some church. A few went to morning school and attended our evening school. Approximately one fifth of the total enrollment was from the community. A follow-up plan in the interest of Sunday school and church was instituted.

To reach the total church constituency, voluntary secretarial help prepared a double postcard addressed to all church families with children of vacation church school age. The one card included an invitation addressed to the parents to enroll their children. This card stated the time, date, theme and purpose of this year's school. The enrollment card to be returned included space to list children's names, ages, grade the past year and name and address of parents. Also, there were listed in a transportation section all the main sections of Harrisburg with their drivers. By a simple check, needed transportation could be indicated. When the cards were returned, another secretary made transportation lists according to areas and prepared complete lists for the transportation chairman. Enrollment information was transferred to attendance cards.

The evening time from 7:00 to 8:45 p.m. was chosen for our school because of the fact that our leaders are too involved during the day with work responsibilities.

On the first night of the school, a message to parents, explaining the concepts of the church was sent to each home. Since this was the year that The Church was the theme designated by our children's leaders of co-operating protestantism, we used the available graded texts in the Judson and the Co-operative Series as recommended by our national children's work leaders. It was certainly interesting to note how the boys and girls quizzed the adults about the history and maintenance of our local church as well as churches.

Various means of interesting the children were used. Departmentalized worship contributed to children's understanding and participation. Six audio-visuals were used in graded presentations: Bobby and Jane's Discovery, Bill's Decision, The Church at Work Today, Sunday School Around the World, The Story of the Christian Church and United in Christ. Correlated activities were helpful in their range from the simple expressions of love and art of the small four-year-olds to the more extensive work of creativity in making churches, a panorama of the Christian church, a time line of the church from the time of Christ, the exterior of a catacomb and a replica of our own church building. Catholic children seemed most interested in this project.

One of our members, eighty years old, from the Brethren Home told of the beginning of this church. In her vivacious manner she reminisced so well the children loved her. One Negro boy, at the close of her talk, took her by both arms and said, "My, you told us such nice stories."

The children were indeed happy at the end of two weeks to discover their offering for the Ten Dollar Club fund for new churches had amounted to $93.24 after the sharing program (later raised to $100).

It meant a great deal of sacrifice for many of the twenty-nine leaders to take their part on the faculty, to be secretaries and playground help; others to be on the transportation committee of fifteen. Some teachers drove sixteen to twenty miles each evening. Parents of the 107 enrolled children were co-operative. The co-directors felt a definite spirit of co-operation as they worked together in the name of Christ for the extension of his kingdom at this place.

The Church Abroad

Edited by J. Henry Long



Interviewing the Foreign Mission Secretary

Kenneth Morse, editor of the Gospel Messenger, interviews Leland S. Brubaker, secretary of the Foreign Mission Commission of the General Brotherhood Board, concerning the deputation trip to our work in Nigeria, W. Africa. Norman J. Baugher, general secretary of the Board, and W. Clayton Bershire, secretary of the Missionary Board of the Brethren Church, were also members of the deputation party. To eliminate repetition of names in the interview, the questions asked by Bro. Morse are given in italics.

What was the purpose of your visit to Nigeria?

First, we wanted a chance to talk to all the missionaries, to see them at work at their stations and to find out just how they feel about their work. Second, we wanted to be able to see for ourselves exactly what is happening over there and to try to understand the trends of their present work. Third, we might be able to give them encouragement. Fourth, if we felt any policies should be changed or modified we could call that to their attention. One of the greatest benefits that can come from such a visit, I believe, is in the administrative area. Constantly the board faces decisions on problems that arise over there.

Did you try to see every missionary, every station and every village in which we have work?

We saw every missionary. We were in every major mission station except Wandali. This station was closed for over a year and the Robert Hesses were moving in just about a day before our schedule called for us to visit there. But we did see every missionary. We were in some villages where we have CRI's or other Christian work.

What are CRI's?

CRI's are classes of religious instruction. We have about a hundred of them. They are held right out in the villages. We might call them literacy classes, because one of the ideas is to teach the people of the villages to read, but at the same time the major purpose is to teach the Christian religion. They might be called the cutting edge of the church in Nigeria.

Would the district meeting correspond to our district meetings here at home?

We had a district meeting there the first part of December. All the organized churches sent their representatives. They had their moderator. They had their business sessions and they decided items of interest and of importance to the church, much as we do in our district meetings.

Were there delegates from each church?

Right.

The moderator would be a missionary?

The moderator was a missionary.

The delegates would be nationals?

There were some missionaries as delegates, but the major part of them were nationals.

Then the decisions affecting the district in Africa were made largely by Africans?

The majority by far of the delegates at district meeting were Nigerians.

That leads to another question. Are we developing an indigenous church in Nigeria? Are the Africans taking responsibility also in the local churches?

Local churches there are organized similarly to the way they are organized here. Every church has its elder and its church board but not all the committees and boards we have here. One of the committees that has a great deal of weight is called the Church Discipline Committee. In almost every church most of the discipline problems are handled by that committee on which, as I understand it, the majority are Nigerians. Some of the missionaries told me that they have very little to do with the discipline problem, unless it comes to the point of expelling a person from the church; then the elder, at the present time a missionary, is always present.

Do we have any elders who are Nigerians?

We do not.

Are there any Nigerian Christians who are ministers?

We have one minister, Bassey Minso. We had a class of six men who took a pastors' training course for two years at Chibuk under the direction of Ira Petre. It is likely that four of these men will be licensed to the ministry.

What is the chief discipline problem?

The main problem that faces the church in Nigeria and one that gives no end of trouble is that of polygamy. You are dealing with a cultural pattern that has been ingrained in their very nature.

In one of your letters you called attention to a Christian leader who ate his meals with his wife and children. Is that an indication of a definite break with the former pattern?

Very much so. Over there a woman never eats with her husband. In fact, at communion time everybody brings his own food. The wife prepares the food for her husband but she always kneels when she presents it to him because he is lord and master and she is the servant. Among the Christians this concept is gradually breaking down through the influence of the gospel.

Are there any national leaders, such as the chief of a local tribe or some other person with responsibility, who have become active in the church?

A number of our fine Christians are now assuming roles in the political area. I'd like to mention Madu, one of our fine deacons at Marama. He is employed as the dispenser and is well trained. He is one of the best Christian men we have in the church at Marama. He took a training course under Ira Petre for two years and made excellent progress in it. Madu was running for a position on the intercouncil of the emir at Biu, which would put him on the intercouncil of the main chief of



that whole area. I have not heard whether he was elected or not. Another is Risku, a member of this emir's council up north, not at Biu. When we were staying with the governor, he said that Risku is one of the finest men he had in the whole council and he respects what Risku has to say.

Then the resident, who is equal to a governor here, told of another instance when he went out to see a chief, a national who was a district officer, and said to him, "It would be so much easier if you had a person on your council who could read and write. I could send you these bulletins and you could discuss them among yourselves, and then when I come you could ask questions. As it is, I have to come and read it to you, discuss it with you, leave it with you and then come back again." The district officer said, "Well, it is true that nobody on our council can read and write." Then the resident asked, "Why don't you find somebody that can read and write? It would be so much easier." The district officer did not hesitate very long; he said, "We can take care of that. Right down the road is a Christian, a very fine man; he can read and write. We'll invite him to be a member of the council." In a short time, the resident told us, they had a Christian man on their council who would be a real asset. Of course, the greatest asset, as we see it, is the influence that he will bring to the council as a Christian.

Concluded next week



Out of the Mailbag

Charles and Rozella Lunkley make an observation on "dead wood" in local churches — "In talking over the problems of the church it was mentioned that one of the major problems was the 'dead wood' in the church. Mr. Amos Sule, one of the deacons, made a significant observation when he said that as we look at it we may think that there is much dead wood. However, he went on, we all know that the master of a farm must water his trees if he wants them to produce. This wood may not all be dead and if it were watered carefully and frequently much of it would revive and could soon be producing the richest of fruits. I think this comment from an African Christian, who is hardly literate, is good advice to any church that is concerned about the 'dead wood' of its congregation."

"The seven weeks that we were in language study we were living in a mud hut with grass roof and cement floor twelve feet in diameter. We tried to spend six hours a day in language study. One hour with our teacher, one hour in translation work, two hours in the Nigerian junior primary school listening to the teachers teach in Bura and listening to the pupils talk and also observing their methods of running a school. Sometimes we would come home so tired from trying so hard to hear what was being said. Learning a foreign language, we find, is truly difficult. One must learn the habits and the thinking of the people before one can speak the language in such a way that the Bura understands what you are trying to say."

Charles and Naomi Baldwin

Edited by Alberta Yoder



A hopeful sign for the Chinese work is the number of small children coming to the Sunday school

Chinese Work in Chicago

Mr. and Mrs. Elgin S. Moyer

IN FEBRUARY the Chinese Sunday school and church of the First Church of the Brethren in Chicago celebrated its forty-seventh anniversary. The Chinese Sunday school was started in February 1908 by Bethany Bible School, when Bethany was on Hastings Street. Bro. George W. Hilton, one of our pioneer missionaries to China, was a leading factor in starting our mission.

The Sunday school was moved to 3435 Van Buren Street, when the Bible School was moved to the west side. For many years the Sunday school continued on the Bethany premises and was largely supervised by Bethany. In more recent years, however, the Chinese Sunday school and church has been under the supervision of First church and has held its meetings and services at the church. The Seminary, however, has maintained a definite interest in the work, and has continuously provided teachers from the student body. Thus the work for years has been conducted through the cooperation of members of First church, both American and Chinese members, and of students of Bethany Biblical Seminary.

Through the years the attendance has varied considerably. The highest average attendance of Chinese pupils for any one year was more than forty, which was perhaps thirty or thirty-five years ago. At other times the attendance has been very low. The average attendance through the years has been somewhat below thirty. At present the attendance is above the general average and is increasing at an encouraging rate.

With a newly developed interest among our Chinese young people, and the good response we are getting from the smaller children, we hope to see our attendance and interest further increasing.

For a long time some of us leaders have been hoping and praying for a development of leadership and consecration to the Lord's work among our young Chinese Christians. Recently our prayers have been partially answered as a new interest has developed among our young people. Two or three of our young Christians last fall called for a special meeting of the few young people who were attending Sunday school. They planned for some special young people's meetings and activities. Within a few weeks several young people returned to Sunday school and some new people entered the fellowship. Now an active organization has been effected and is being carried on by themselves with one of the teachers, a young married man from the Seminary as advisor. We are praying for and expecting further growth and developments from this young people's fellowship.

Another bright and hopeful sign of our work is the hearty response we are receiving from a goodly number of smaller children. It is a heartening experience and pleasing sight to see from ten to fifteen little Chinese children present at Sunday school. In the earlier years we had no children in Sunday school. In fact, there were but few Chinese women and children in the city.

Now one of the important activities of our work is that which is being done in the homes. A full-time missionary is being supported by our Chinese people and by present and former teachers of the Chinese Sunday school. Also a part-time missionary is receiving some support from the church. Almost from the beginning of our Brethren Volunteer Service program we have been allotted a B.V.S. worker to assist in this work of teaching in the Chinese homes.

Our weekly program at the church comprises a triple session each Sunday afternoon. From two to three is the period for young people's activities; from three to four, Sunday-school session; and from four to five, worship hour. The worship period is quite like any other church worship hour, with songs, prayer, offering and message. Sometimes the sermon is in Chinese and sometimes in English. Since our Chinese church has no regular pastor or minister, the messages are brought by various individuals, sometimes by



Mr. and Mrs. Elgin Moyer

Chinese Christians and sometimes by teachers or missionaries. Occasionally the pastor of the First church preaches for us. Our elder, Bro. Chalmer Faw, on the first Sunday of the year, conducted the installation service for our Sunday school and church.

Although the Chinese church in Chicago is a part of the First church and the members are members of First church, because of language barriers and because of their peculiar work program, it has been impossible to blend the Chinese church service with the regular Sunday morning worship service of the church. So all through the years our Chinese Sunday school and church have been conducted on Sunday afternoon.

The work of the Chinese Sunday school and church continues with a marked loyalty on the part of both the Chinese members and the other members of the First church in Chicago. A good work has been done and is being done by the church for our Chinese friends in our city.

Weddings

Bechtel-Moyer—Raymond S. Bechtel of Bergey, Pa., and Marie Ellen Moyer of Dublin, Pa., in the Upper Hilltown Baptist church, Pa., Jan. 2, 1955, by Rev. Olin Hendricks.—J. Wilford Price, Vernfield, Pa.

Beitzel-Miller—William Clay Beitzel and Mary Maxine Miller, both of Grantsville, Md., Jan. 19, 1955, by the undersigned, at his home.—J. C. Beahm, Grantsville, Md.

Bryant-Lackey—Herman McClure Bryant and Nora Jeannette Lackey, both of Troutville, Va., at the Daleville parsonage, Va., April 16, 1954, by the undersigned.—Ralph D. Bowman, Daleville, Va.

Flora-Harris—James Roy Flora and Nettie Evelyn Harris, both of Roanoke, Va., in the Pleasant Dale church, Va., Sept. 25, 1954, by the undersigned.—Ralph D. Bowman, Daleville, Va.

Frantz-Schauers—Richard Frantz and Almeda Schauers, at the home of the undersigned, Sept. 25, 1954.—F. S. Carper, Palmyra, Pa.

Hackler-Hampshire—Kenneth Hackler and Mary Alice Hampshire, both of Union City, Ind., in the Union City church, Jan. 22, 1955, by the undersigned.—James M. Moore.

Hamm-Derry—Ray F. Hamm and Barbara Jean Derry, both of Astoria, Ill., Jan. 22, 1955, in the Woodland church parsonage, by the undersigned.—Walter M. Young, Astoria, Ill.

Hartman-Graby—Donald Eugene Hartman of Palmyra, Pa., and Betty Jane Graby of Lebanon, Pa., in the Palmyra church, Nov. 27, 1954, by Bro. F. S. Carper.—Mrs. Ruth H. Saufley, Palmyra, Pa.

Hopf-Root—Donald Hopf of Chippewa Falls, Wis., and Ardith Root of Mondovi, Wis., in the home of the groom's parents, Jan. 22, 1955, by the undersigned.—George A. Hunn, Mondovi, Wis.

Kreider-Boyd—Donald Kreider and Frances Boyd, both of Quarryville, Pa., Dec. 26, 1954, by the undersigned.—V. L. Schreiber, New Holland, Pa.

Lebo-Feeman—Charles Lebo and Ellen June Feeman, by and at the home of the undersigned, Dec. 11, 1954.—F. S. Carper, Palmyra, Pa.

Loft-Lewis—James Loft and Joyce Ann Lewis, both of Lafayette, Ind., in the Fairview church, Jan. 2, 1955, by the undersigned.—Dale E. Gibboney, Lafayette, Ind.

McCune-Dooley—Thomas Ivan McCune of Cloverdale, Va., and Shirley Frances Dooley of Troutville, Va., Dec. 27, 1954, by the undersigned.—Ralph D. Bowman, Daleville, Va.

Miller-Lowery—John Lee Miller and Genevieve Catherine Lowery, both of Grantsville, Md., Jan. 24, 1955, by the undersigned, at his home.—Ross Speicher, Accident, Md.

Richards-Jefferis—Duane Richards of Hollansburg, Ohio, and Yuvonne Jefferis of Palestine, Ohio, by the undersigned, Jan. 20, 1955, at the Beech Grove church.—Dolar Ritchey, Hollansburg, Ohio.

Stover-Smith—Ronald Stover of Hershey, Pa., and Shirley Smith of Palmyra, Pa., Dec. 18, 1954, in the Palmyra church, Bro. F. S. Carper.—Mrs. Ruth H. Saufley, Palmyra, Pa.

Williamson-Garst—Joe Styne Williamson of Buchanan, Va., and Norma Jane Garst of Daleville, Va., Oct. 16, 1954, at the Daleville church, by the undersigned.—Ralph D. Bowman, Daleville, Va.

Obituaries

Adams, Eliza R., daughter of Joseph and Ellen Wonderlich Engle, was born near Astoria, Ill., March 1, 1863, and died Jan. 7, 1955, in Macomb, Ill. In 1880 she was married to Michael Royer, who died in 1921. To this union were born two children. In 1927 she was married to Henry Adams, who preceded her in death in 1933. She was a member of the Astoria church. Surviving are one son, one daughter, seven grandchildren, five great-grandchildren and three great-great-grandchildren. Funeral services were held in the Shawgo Memorial home in Astoria, by Paul C. Lantis. Burial was in the South Fulton cemetery near Astoria.—Mrs. Lizzie Riebling, Astoria, Ill.

Baker, Admiral Dewey, was born April 2, 1899, and died Oct. 7, 1954. He was a member of the Greenmount congregation, attending services at the Bethel house. He is survived by his wife, three daughters, two grand children, his father and two brothers. Services were held in the Bethel church by John Henderson, assisted by Elder I. C. Senger and the undersigned. Interment was in the Mt. Valley cemetery.—M. J. Craun, Harrisonburg, Va.

Baker, Isaac Newton, was born July 2, 1871, and died Nov. 29, 1954. He was for many years a member of the Greenmount congregation. Surviving are two daughters, two sons, three sisters and one brother. Services were held from the Lindsey funeral church by Lloyd Gochenour, assisted by the undersigned. Burial was in the Mt. Valley cemetery.—M. J. Craun, Harrisonburg, Va.

Brendle, Mrs. Owen, daughter of Mr. and Mrs. William Edmiston, died Jan. 5, 1955, at the age of fifty-four years. She was a member of the Spiesville church. Surviving are her husband, one son, one daughter, her parents, three grandchildren, four sisters and two brothers. Funeral services were held at the Sipesville church by the undersigned and C. O. Showalter. Interment was in the Sipesville cemetery.—Eli S. Keeny, Sipesville, Pa.

Campbell, Ulysses Simpson, son of Francis Jefferson and Katherine Stover Campbell, was born Oct. 17, 1869, at Tyro, Va., and died Jan. 3, 1955, at the home of a daughter in Roanoke, Va. He was married to Alice Eva Falls of Roseland, Va., in 1890. In 1898 he was called to the ministry and two years later was ordained to the eldership. In 1952 he received a citation for over fifty years of service to the church. Surviving are two daughters, four sons, one foster son, twenty-one grandchildren, thirteen great-grandchildren and one half brother. Funeral services were held in the Lynchburg church by DeWitt H. Miller, assisted by James Thompson, F. L. Norris, J. T. Watson, Guy K. Stump, Merlin C. Garber and William Ferguson. Interment was in the Fort Hill burial park.—Mrs. Richard M. Smith, Roanoke, Va.

Carpenter, James M., was born Sept. 8, 1873, and died Dec. 30, 1954, in his home in Hagerstown, Ind. He was married to Minnie Rinehart and several years later moved to North Dakota, where he became a member of the church. Surviving are his wife, six sons, eleven grandchildren and seven great-grandchildren. Funeral services were conducted by Lester E. Fike. Burial was in the Brick church cemetery.—Mrs. O. D. Werking, Hagerstown, Ind.

Cooper, Roosevelt, son of Kinnie and Stella Raines Cooper, was born Sept. 19, 1905, at Harman, W. Va., and died near his home, Jan. 5, 1955. He is survived by his wife, eight children, his mother, three brothers and two sisters. Funeral services were held at the Harman church by the undersigned, assisted by Ellsworth Harman of Harman, W. Va.—Daniel B. Spaid, Eglon, W. Va.

Cullers, Dora, wife of Ernest Cullers, was born June 22, 1899, at Baker, W. Va., and died Nov. 11, 1954, at her home at Wilson, W. Va. She is survived by her husband, three sons and three daughters. Funeral services were held in the Fairview church by the undersigned, assisted by Bro. Ross Speicher.—Daniel B. Spaid, Eglon, W. Va.

Davis, Isaac David, son of Mr. and Mrs. D. F. Davis, was born Feb. 13, 1911, and died Nov. 7, 1954. He was a member of the Greenmount church. Surviving are his wife, Margaret Miller Davis, three daughters, one son, his parents, three brothers and one sister. Memorial services were held from the Greenmount church by his pastor, the undersigned, assisted by J. Galen Wampler. Interment was in the Greenmount cemetery.—M. J. Craun, Harrisonburg, Va.

Ford, Ezra C., son of Lewis G. and Caroline Shaw Ford, was born Nov. 25, 1882, and died Nov. 26, 1954. He was baptized into the Maple Spring church. Funeral services were held at the Leighton funeral home at Oakland, Md., by the undersigned.—Daniel B. Spaid, Eglon, W. Va.

Frederick, Adam K., son of John B. and Sarah Kauffman Frederick, was born July 23, 1875, near Woodbury, Pa., and died Jan. 14, 1955, at his home near Roaring Spring, Pa. He was a member of the church for about fifty-five years and served in the office of deacon for forty years. During his life he also served as Sunday-school superintendent in the Woodbury congregation. He was united in marriage to Sara Guyer on Oct. 3, 1897. Besides his wife he is survived by three daughters, one son, one foster son, eight grandchildren, eight great-grandchildren and one brother and one sister. Funeral services were held in the Roaring Spring church by his pastor, Bro. Carl E. Myers, assisted by Bro. Roy Forney. Burial was in the Fairview cemetery, Martinsburg, Pa.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

Garber, Maggie Alice, was born Nov. 14, 1875, and died June 19, 1954. She was a faithful member of the Greenmount congregation for many years. She was the wife of Elder S. L. Garber, who preceded her in death in 1945. She is survived by five daughters, one son, twenty-five grandchildren, seven great-grandchildren, two sisters and two brothers. Memorial services were held in the Greenmount church by the undersigned, assisted by Elder J. Galen Wampler. Interment was in the Greenmount cemetery.—M. J. Craun, Harrisonburg, Va.

Good, Sarah Catherine, was born March 3, 1879, and died Sept. 3, 1954. She was for many years a member of the Greenmount congregation. Her husband preceded her in death on Aug. 21, 1934. Surviving are two daughters, five sons,

twenty-five grandchildren, twenty-four great-grandchildren and two brothers. Memorial services were held from the Mt. Zion church by the undersigned, assisted by E. J. Rohart. Interment was in the Linville Creek cemetery.—M. J. Craun, Harrisonburg, Va.

Hall, Mrs. Anna Francis, was born Sept. 16, 1894, in Boston, Mass., and died Jan. 6, 1955, in Calgary, Alberta. She was united in marriage to Frank Hall on Sept. 15, 1912. In 1935 she became a member of the Bow Valley church. Surviving are her husband, one daughter, one grandchild, her mother and a niece who was raised in her home. Funeral services were held in the Bow Valley church by Bro. Willard McDaniel. Interment was in the Arrowwood cemetery. —Virginia Cawley, Arrowwood, Alta., Canada.

Hanlin, Freda Jane, was born May 13, 1894, and died March 5, 1954. She was married to Warner Hanlin on Feb. 7, 1913. To this union were born thirteen children. Besides her husband she is survived by eleven children. Funeral services were conducted in the Methodist church at Mt. Storm, W. Va., by the undersigned, assisted by Rev. Wade.—Daniel B. Spaid, Eglon, W. Va.

Helbert, Russell W., son of Angelo C. and Sarah Margaret Stark Helbert, was born Feb. 3, 1889, at Timberville, Va., and died Dec. 1, 1954. On June 26, 1910, he was married to Edna E. Garber, who preceded him in death on Dec. 10, 1926. On Dec. 17, 1929, he was united in marriage to Nina C. Hoover. Surviving are his wife, two sons, two daughters, four grandchildren, five sisters and one brother. Funeral services were conducted in the Harrisonburg church by his pastor, Bro. Robert L. Sherfy, assisted by Samuel D. Lindsay of Hagerstown, Md. Burial was in the Oak Lawn cemetery, Bridgewater, Va. —Mrs. J. Elmer Roller, Harrisonburg, Va.

Hoover, William G., of Greensburg, Pa., died Jan. 17, 1955, at the age of seventy-four years. He was a member of the Greensburg church. He was united in marriage to Pauline Starrs. To this union were born five children. Besides his wife, he is survived by three daughters, two sons, thirteen grandchildren and four great-grandchildren. Funeral services were held in the James P. Gaut funeral home by his pastor, Bro. Wilfred N. Staufer, assisted by Bro. Chad Somerville. Interment was in the Bethel cemetery.—Mrs. Galen Bittner, Greensburg, Pa.

Huffman, Cora Lillie, was born Sept. 25, 1877, and died Nov. 5, 1954. She was a member of the Greenmount church for a long period of years. Services were held in the Linville Christian church by the undersigned. Burial was in the near-by cemetery.—M. J. Craun, Harrisonburg, Va.

Huffman, Zachariah, was born Feb. 21, 1884, and died Nov. 11, 1954. He was a member of the Greenmount congregation for many years. He is survived by one brother and one sister. Services were held from the Linville Christian church by the undersigned, assisted by E. J. Rohart. Burial was in the Linville cemetery.—M. J. Craun, Harrisonburg, Va.

Keller, Jacob Edwin, son of Levi and Elizabeth Kurtz Keller, was born Feb. 2, 1880, at Ephrata, Pa., and died Jan. 18, 1955, at his home in Oak Park, Ill. In addition to his commercial studies at Eastman Business College and Juniata College, he studied at Bethany Bible School. While in these studies he found his life's work on the staff of this school. For most of his years he served as treasurer and business manager of Bethany until his retirement in 1950. He was a faithful member of the First church Chicago, for forty-seven years. One of the special areas of his interest was the ministry among the Chinese. He was preceded in death by his first wife, Myrtle Watson Keller, and one daughter and one son. Surviving are his wife, Elizabeth Bauermaster Keller, two sons, three grandchildren and one brother. Funeral services were held at the First church, Chicago, by Paul M. Robinson, James H. Beahm and the undersigned. Burial was in the Oak Ridge cemetery.—William M. Beahm, Chicago, Ill.

Lightcap, Earl J., died Jan. 13, 1955, at the age of fifty-five years. He was a faithful member of the Mechanics Grove church for many years. Surviving are his wife, one son and three daughters. Funeral services were held in the church by Brethren Rufus Bucher and Caleb Bucher. Burial was in the adjoining cemetery. — Martha Bucher, Quarryville, Pa.

Myers, Daniel Jacob, son of Samuel and Susan Myers, was born March 8, 1872, at Green Mount, Va., and died Jan. 13, 1955. On Oct. 26, 1893, he was married to Etta Sandy, who died in 1914. To this union were born seven children. His second marriage was on July 1, 1916, to Elizabeth Weimer. To this union one son was born. Having been baptized into the church, he was elected to the office of deacon in 1916 and served as superintendent of the Sunday school at Mt. Hermon for a number of years and on the ministerial board. Surviving are his wife, five children, twenty-eight grandchildren and eighteen great-grandchildren. Funeral services were held in the Midland church by his pastor, J. Emmert Dettra, assisted by Elder John A. Hinegardner. Interment was in the adjoining cemetery. — Mrs. Thelma L. Dettra, Midland, Va.

Newall, Joseph, son of Hugh and Mary Newall, was born Dec. 2, 1865, and died Oct. 7, 1954. He was married to Cora Rose on Jan. 22, 1895. To this union were born six children. Surviving are three children, twenty-two grandchildren and thirty-five great grandchildren. Funeral services were held in the Ivester church by Bro. Charles Albin. Burial was in the Eldora cemetery.—Mrs. Howard Sheller, Eldora, Iowa.

Palmer, Mrs. Clara, daughter of Manley and Sarah Day Roberts, was born Jan. 2, 1873, and died Dec. 31, 1954. She was united in marriage to Howard Palmer, who preceded her in death in 1952. To this union was born one son, who also preceded her in death. For more than fifty-five years she was a member of the White Cottage church. Surviving are one grandchild, two sisters and one brother. Funeral services were held at a funeral home in Zanesville, Ohio, with Bro. Ivan Fausnight officiating. Burial was in the Greenwood cemetery.—Ella Weaver, South Zanesville, Ohio.

Reed, Leslie, son of Quincy and Myrtle Reed, was killed in a plane crash Nov. 3, 1954. Early in life he became a member of the church. Surviving are his wife, two children, his parents and four brothers. Funeral services were held in Parsons by the undersigned, assisted by Robert Teegarden. Interment was in the Memorial Lawn cemetery, Parsons.—Ralph Loshbaugh, Westphalia, Kansas.

Reigner, Emma K., widow of George Reigner, died Dec. 23, 1954, at the age of eighty-five years. She is survived by four sons and one daughter. Funeral services were conducted by the undersigned at the White funeral home. Interment was in the West End cemetery, Pottstown, Pa.—D. Howard Keiper, Pottstown, Pa.

Replogle, Mrs. Josephine, daughter of Albin and Mary Harclerode Arnold, was born Feb. 4, 1873, at Bedford Valley, Pa., and died Dec. 24, 1954, at Roaring Spring, Pa. In August 1904 she was united in marriage to Harvey S. Replogle. She was educated at Juniata College and served with her husband until his death at the Green Tree church. Surviving are one son, two daughters, six grandchildren, two sisters and two brothers. Funeral services were held in the Williamsburg church by Brethren John Ebersole and L. R. Holsinger. Burial was in the New Enterprise cemetery.—Mrs. Elizabeth Sollenbarger, Williamsburg, Pa.

Sanner, George W., was born Feb. 22, 1876, and died June 21, 1954. He was a long-time member of the church and a charter deacon of the Rockwood congregation. Surviving are his wife, Ella Crammer Sanner, three sons and two daughters. Services were conducted in the Rockwood church by his pastor, Walter F. Berkebile.—Mrs. Walter F. Berkebile, Rockwood, Pa.

Schrock, Elizabeth Long, daughter of John and Anna Hauger Long, died April 21, 1954, at the home of her daughter at Somerset, Pa. She was a charter member of the Rockwood church. She is survived by her husband, Lawrence J. Schrock, five sons, one daughter, four brothers and two sisters. Services were conducted in the Rockwood church by her pastor, Walter F. Berkebile.—Mrs. Walter F. Berkebile, Rockwood, Pa.

Schwarck, George, son of John and Mary Schwarck, was born Dec. 28, 1864, at Naperville, Ill., and died Aug. 3, 1954. He was united in marriage to Katie Sheller on Feb. 27, 1893. To this union was born one daughter. Besides his wife and daughter, he is survived by one brother. Services were conducted by Bro. Charles Albin. Burial was in the Ivester cemetery. —Mrs. Howard Sheller, Eldora, Iowa.

Sell, Annie H., daughter of John S. and Suzanna Holsinger Sell, was born Nov. 5, 1876, at Woodbury, Pa., and died Dec. 30, 1954, at the Morrison Cove Home, Martinsburg, Pa. She was a member of the Woodbury church. Surviving are one brother. Funeral services were held in the Byers funeral home, Woodbury, by Brethren D. I. Pepple and Levi K. Ziegler. Interment was in the Dry Hill cemetery.—Mrs. Vernon Stayer, Curryville, Pa.

Sherrick, Grace, daughter of Henry and Ann Eliza Kable Shroyer, was born May 21, 1875, in Miami County, Ohio, and died Dec. 22, 1954. She attended Manchester College, where she met Joseph Sherrick to whom she was married on June 18, 1902. Surviving are her husband, one son, one daughter, five grandchildren, one great-grandchild and one brother. Services were held in the Barden funeral home in Ithaca Mich., by Charles Spencer of Shepherd, assisted by Bro. Samuel Bollinger and the undersigned, pastor of the New Haven church.—Dean Kindy, Carson City, Mich.

Shively, Anna Elizabeth, daughter of David and Susan Mussulman, was born Nov. 18, 1879, near Cerro Gordo, Ill., and died Dec. 10, 1954, at her home in La Place, Ill. She had been a faithful member of the church since girlhood and had taught in the church school for many years. She was married to Samuel C. Shively on Dec. 13, 1898. To this union were born five children. Surviving are her husband, one daughter and two sons. Funeral services were held in the La Place church with her pastor, the undersigned, officiating. Interment was in the La Place cemetery.—Eldo R. Henricks, La Place, Ill.

Smith, Nettie V., wife of D. W. Smith and daughter of William F. and Mary Harbaugh Brown, was born July 7, 1872, in Frederick County, Md., and died Oct. 6, 1954, at her home in Waynesboro, Pa. Surviving are her husband, two sons one daughter, ten grandchildren, twelve great-grandchildren and two stepbrothers. Funeral services were held at the Grove funeral home with Bro. George L. Detweiler in charge. Burial was in the Green Hill cemetery.—Mrs. J. Harold Engle, Waynesboro, Pa.

Spiker, Walter Scott, son of Israel Thompson Spiker, was born Oct. 8, 1886, near Swallow Falls, Md., and died Dec. 16, 1954. For forty-three years he was a member of the Pine Grove church, having served in the ministry for more than thirty-five years and as elder-in-charge of the Pine Grove church for a time. Besides his wife, Martha, he is survived by two sons, one daughter, twelve grandchildren and four sisters. Funeral services were held in the Pine Grove church by the undersigned, assisted by Bro. Parker. Interment was in the Bray cemetery.—Emra T. Fike, Terra Alta, W. Va.

Staub, Margie Ellen, wife of Frank A. Staub, died July 2, 1954, at her home at



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BRETHREN PUBLISHING HOUSE

Elgin, Illinois

East Berlin, Pa., at the age of sixty-eight years. She was the daughter of Cornelius and Mary Ellen Wolf Reynolds. She and her husband had been caretakers of the Mummert meetinghouse and cemetery for the past forty-three years. She is survived by her husband, one son, four brothers and one sister. Funeral services were held at the Mummert meetinghouse with Elder J. Monroe Danner officiating. Burial was in the adjoining cemetery near East Berlin, Pa.—Frances E. Shaffer, East Berlin, Pa.

Stouffer, Annie E., daughter of Daniel and Elizabeth Hykes Oller, was born at Roadside, Pa., and died Dec. 7, 1954, at the home of her daughter in Waynesboro, Pa., at the age of eighty-six years. She is survived by one daughter, two sons, thirteen grandchildren and fifteen great-grandchildren. Funeral services were held at the Grove funeral home with George L. Detweiler in charge. Interment was in the Green Hill cemetery.—Mrs. J. Harold Engle, Waynesboro, Pa.

Ullery, William A., son of Moses and Mary Ehrstine Ullery, was born Dec. 22, 1862, near Dayton, Ohio, and died Jan. 11, 1955, at his home in Trotwood, Ohio. His entire life was spent in this community as a farmer. On Sept. 18, 1887, he was married to Minnie Iler, who preceded him in death on May 7, 1942. He was a member of the Trotwood congregation. Surviving are one son and three grandchildren. The funeral was held at the residence with the undersigned in charge.—Paul W. Kinsel, Trotwood, Ohio.

Walker, Homer G., son of Silas and Annie Walker, died June 18, 1954, at his home near Rockwood, Pa., at the age of seventy-three years. He was a long-time member of the church and a charter member of the Rockwood congregation. Surviving are his wife, Goldie Gerhart Walker, three sons and two daughters. Services were conducted in the Rockwood church by his pastor, Walter F. Berkebile, Rockwood, Pa.

Weybright, Guy M., son of John E. and Evangeline Weybright, was born April 24, 1878, at West Milton, Ohio, and died Dec. 27, 1954, in La Junta, Colo. In 1899 he was married to Elizabeth Du Bois, who died in 1919. His second marriage was to Mattie M. Smallwood in 1920. He was a member of the Methodist church in La Junta. Funeral services were conducted by his pastor, Rev. H. Preston Childers. Burial was in the Valley View cemetery, Rocky Ford.—Mrs. O. C. Frantz, Rocky Ford, Colo.

Zimmerman, Melvin, son of Abram W. and Frances Bowers Zimmerman, was born in Hinkletown, Pa., and died Nov. 19, 1954, at his home in Ephrata, Pa., at the age of fifty-eight years. Besides his wife, Lillie Stautler Zimmerman, he is survived by one son, one grandchild, his parents, one sister and one brother. The funeral service was held in the Ephrata church by the pastor, J. A. Robinson. Interment was in the Mohler cemetery.—Mabel M. Meyer, Ephrata, Pa.

Church News

Oregon

Albany—We were host church to the district ministers' meeting in December. Bro. Harl Russell of Elgin, Ill., and Bro. I. V. Funderburgh of La Verne, Calif., were with us to help plan our financial program. After this meeting an every-member canvass was made by the lay members of the church. We now have an organized church choir.—Miss Lorrene Freerkson, Albany, Oregon.

Portland—Our church building has been sold and we are now holding services in a hall at 635 North Killingsworth Court. A sign has been placed on the church property stating that a new community church will be erected at this location. At Christmas time the junior aid group made and donated a number of stuffed dolls to the home for the mentally retarded children at Fairview. The children's program was given on Sunday, Dec. 19. The choir presented the cantata, Star in the Sky, following the children's program. Instead of having a gift exchange at Christmas, each person gave a donation of money to the heifer fund. In the absence of our pastor, Bro. Norcross delivered a morning message on the subject of heifers for relief. Several members have been received into our fellowship by letter.—Marion Etta David, Portland, Oregon.

Washington

Sunnyslope—At the fall council meeting our pastor, Noble Deardorff asked to be relieved of pastoral duties effective Jan. 1. Jay Eller took over the duties of the church until Sept. 1 or until the church secures a regular pastor. Early in December we purchased a new organ to help in our worship services. Our Sunday-school attendance for last year has grown to the point where we will soon need more classroom space. The ladies' Dorcas circle has chosen as its year's project sewing and

rolling of bandages for the hospital in Africa. — Mrs. Stanley Deardorff, Soap Lake, Wash.

Middle Iowa

Iowa River—Since our last report nine persons have been received into our church fellowship by letter. One young person from our church attended the National Youth Conference. Six of our women attended the sectional women's rally meeting at the Des Moines valley church. Our church was host to the sectional youth rally in November. A fellowship supper in the church basement preceded the Christmas program on Sunday evening, Dec. 19. The children of the Sunday-school department gave a program which was followed by the pageant, Adoration of the Kings and Shepherds, presented by the young people. Two of our young people and our pastor were in attendance at the state youth rally in the Panther Creek church. During the month of January a school of mission using India as the theme was conducted under the direction of Miss Elizabeth Mohler. Our new parsonage has been completed and we are looking forward to the dedication service in the near future. During the past year a steady increase has been noted in our church and Sunday-school attendance.—Mrs. Fern Miller, Marshalltown, Iowa.

Northeastern Kansas

Sabetha—Five new members were added to our church by baptism. A two-week revival was conducted in our church by Archie Patrick of Garden City, Kansas. Our women's work group is collecting funds for remodeling the floor of our auditorium. This group is also collecting bedding and clothing for relief. The men's organization meets once a month. One of the men's projects has been a fish fry. Our Christmas program was given by the children and the young people. —Delta Livengood, Sabetha, Kansas.

Southwestern Kansas

Wichita, First—At the beginning of the new year our church began a school of missions which was held each Sunday evening during the month of January. Our Christmas program was given Dec. 17 with all ages participating in it. The CBYF served its annual chili supper on New Year's Eve followed by a talent show and a watch night party. During the Christmas season white gift baskets were distributed and a cash offering was presented to the Share Our Surplus program. Our church co-operated with neighboring city churches in the Thanksgiving service at the Calvary Presbyterian church. At a potluck supper the men's work voted to organize a credit union. In a hymn-writing contest our pastor's wife, Patricia Kennedy Helman, received first place with her hymn, O Gracious Father, Loving Lord. Music for the hymn was provided by Mrs. Marlys Blough Swinger. Kenneth Brown was relicensed to the ministry. As a result of Bro. Helman's pre-Christmas evangelistic sermons, four were received into our church, two by letter and two by baptism.—A. B. McAuley, Wichita, Kansas.

Oklahoma, Panhandle of Texas and New Mexico

Waka—We co-operated in the community vacation Bible school which was held in the near-by school building and in our church. Junior church services reconvened on Oct. 10, with Mrs. H. N. Elledge and Mrs. G. A. Burger as leaders. Bro. Harl Russell, Brotherhood Fund secretary, talked at two services in our church. Brother and Sister X. L. Coppock conducted a week of evangelistic meetings. Our Christmas program was presented on Dec. 19. Our church co-operated in the interchurch choir of the Perryton area which presented the cantata, Followers of the Star. Some of our women attended the women's Christian Alliance meeting in the Baptist church. Women's work meetings are held once each month under the leadership of Mrs. LeRoy Reeves. The men's work chairman is Marvin Groves. These groups plan to re-decorate the sanctuary in the coming months. Two of our young men are attending McPherson College.—Maud Stump, Waka, Texas.

Southern Illinois

La Place—Four of our number attended regional conference. A district stewardship team was with us for an evening service. An evangelism team was with us for a morning and afternoon service. In the evening of the same day, we used the film, Love Thy Neighbor. The Thanksgiving program was given by the young people. Two temperance films, It's the Brain That Counts and No Smoking, were shown at our service on Nov. 28. The young adult class presented the Christ-

Brethren Placement and Relocation Service . . .

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No. 63. Wanted: Journeyman auto mechanic — must have at least four years' experience and know hydramatic transmission. Send qualifications and references to: Otto K. Eikenberry, Chairman, Location & Placement Committee, R. 2, Box 2235, Wenatchee, Wash.

No. 64. Bethany Hospital needs a woman to assist in the dietary department. Contact: Olga Bendsen, 3420 W. Van Buren St., Chicago 24, Ill.

No. 65. Wanted: A medical doctor to do general practice in a fast growing community near Dover air base. Though the population of the Wyoming-Camden vicinity is increasing rapidly, no new doctors have located here. Write: J. M. Bennett, Wyoming, Del.

No. 66. A good moral, congenial middle-aged man or couple to serve as caretaker of small resort. Cottage by small lake will be furnished and other remuneration in form of salary or commission will be paid. For details write: J. M. Bennett, Wyoming, Del.

No. 67. A large home in the center of Wyoming, Del. Was used as a rooming house for years and is ideal for such in a fast-growing community where rooms are in much demand. Price $10,000. Write: J. M. Bennett, Wyoming, Del.

No. 68. Thornville, Ohio, community is in need of a good medical doctor. Opportunities are almost unlimited for general practictioner. Equipment likely available. Near Brethren church. Write: Kenneth W. Hollinger, R. 1, Thornville, Ohio.

No. 69. For sale: A novelty stem corsage is an easy, clean, attractive, and colorful project for camp, club, or Bible school. Completed corsage material for two with instructions, $1.00. Write: D. E. Barnhart, R. 1, Rossville, Ind.

No. 70. Middle-aged Brethren couple, with two sons 11 and 12 years of age, would like to locate on a farm with full-time farm work, living quarters and utilities with salary. Would prefer any of the following states: Ohio, Illinois or Indiana. Write: Earle Sluss, R. 1 Box 107, Clintwood, Va.

No. 71. Wanted: Lady to do practical nursing in one of our Brethren Homes. Splendid opportunity for Christian service. Write: E. O. Reed, Superintendent, Brethren Home, Mt. Morris, Ill.

No. 72. For sale: 160-acre farm, 6 miles from McCune, Crawford County, Kansas. On a gravel road and milk, mail and school bus route. Near Osage Church of Brethren. Farm rented for the year 1955; rent included if sold before harvest, July 1. Price, $60 per acre. Write Joe Terflinger, 1908 South Broadway, Pittsburg, Kansas.

No. 73. For sale: Fully equipped 138-acre dairy farm. Two houses, two barns, bordering lake. Fine location on highway 407. Attractive old home. 50 home-grown registered accredited Holstein cows, several polled. Drilled well Ponds. Insured for forty thousand Immediate income. Write: Joseph Carpenter, Sunrise Farms, Waverly, Pa

No. 74. Wanted: Registered Nurse for position of superintendent of nursing service in 32-bed general hospital. Building program in progress will provide a new 50-bed hospital. A challenging opportunity for Christian Service. Near Brethren church. Write: Edmund F Zehr, Mennonite Deaconess Hospital Beatrice, Nebr.

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mas drama, Christmas in a Cobbler Shop, preceding the white gift offering. The week preceding Christmas carols were heard each evening over our public address system. The attendance in our Sunday-school and worship services has made a decided increase.—Mrs. Estella Emmert, La Place, Ill.

Middle Indiana

West Manchester—Bro. R. H. Miller was speaker at our all-day harvest meeting. Bro. Miller also led our church workers' retreat at Camp Mack. At our fall council meeting Bro. Howard H. Keim, our pastor, was re-elected elder. Bro. Charles Gibbs was relicensed to the ministry at our December council. We held our revival meeting with Bro. Mark Schrock as the evangelist. Our 100% Messenger Club is in effect again this year. During the month of January we studied the book, Face to Face with India, by Roland E. Wolseley. A birthday banquet ended our school on Jan. 30, with Rex Reahard speaking and showing slides on the American Indians. Our church participated in the stewardship meeting at the Manchester church with Bro. Harl Russell as leader each evening of Feb. 22, March 1 and 8. This was followed by visitation. World Day of Prayer was sponsored by the churches of the township on Feb. 25 in the Christian church. Our district pulpit exchange was Feb. 27.—Mrs. Frank O. Ulery, North Manchester, Ind.

Southern Indiana

Nettle Creek, Brick—At a special called council of the Nettle Creek congregation it was voted to divide the congregation into three separate churches. This is to be completed by Oct. 1, 1955. Bro. R. G. West of Wiley, Colo., conducted our revival meetings Nov. 29—Dec. 12. As a result eleven persons were baptized into the church. We had mission study each Sunday during the month of January. The parsonage is now ready for Brother and Sister Fike to move into it.—Mrs. O. D. Werking, Hagerstown, Ind.

Northeastern Ohio

East Nimishillen—An offering taken on Thanksgiving morning was used by the men's work to purchase two heifers which were then dedicated to Brethren Service work. The men and young people have been helping with the Painsville project of building a parsonage and chapel. A Christmas play, The Contrite Spirit, and a Christmas Eve candlelight service were presented in our church. A social evening concluding with worship was held on New Year's Eve. Three babies have been dedicated at special services. The women's work group has made relief garments and sent Christmas gifts to the Columbus State School.—Mrs. B. E. Shoemaker, Canton, Ohio.

Northwestern Ohio

Bellefontaine—Since our last report four adults have been baptized, two reclaimed, two have renewed their fellowship and six have been received by letter into our church. Church and Sunday-school officers were elected at the fall council meeting with Bro. C. W. Warstler as elder. We observed communion services on Nov. 3, with Pastor Warstler officiating. The same evening Brother and Sister Frank Linkenhoker and Brother and Sister Stanley Easton were elected to the office of deacon. Installation services were conducted by the elder for the new deacons. The morning worship attendance has doubled during the last few months.—Mrs. Ethel Davis, Bellefontaine, Ohio.

Sugar Creek—Brother and Sister Ralph Barick of Michigan City, Ind., held a two-week revival meeting in our church. During this meeting seven were baptized into our fellowship. The women's work group is sewing for Bethany and local hospitals. The men's work group has been busy putting a gas line into the church and parsonage.—Mrs. William Houston, Lima, Ohio.

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BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Toledo—A one-week preaching mission was held by Bro. W. Harold Row of Elgin, Ill. Since the last report from our church, five persons have been baptized into our fellowship. Our young people have organized a CBYF, which meets every two weeks. On Universal Bible Sunday a new pulpit Bible was dedicated. At the December council the church voted approval of a long-range planning committee to investigate possibilities of a major relocation project. The Sunday-school department gave a Christmas program on Dec. 19. The junior and intermediate classes gave a pageant entitled Why the Chimes Rang. Our pastor, Glen Crago, is teaching the combined adult Sunday-school classes on The Bible and You.—Mrs. Lester Garner, Toledo, Ohio.

Middle Pennsylvania

Roaring Spring—For Laymen's Sunday, Brethren Charles Cherry and Paul Cox were our speakers. At an evening service a quartet from Eastern Pennsylvania accompanied by Bro. Bill Longenecker was

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in charge of the service. A deputation team from Juniata College was in charge of a Sunday morning service. In the evening of the same day, Sister Grace Clapper, returned missionary, gave a talk. Our church united with the other churches of the town in Reformation Day services. Our district meeting delegates were our pastor, Dale Detwiler, Mrs. Bulah Replogle, Mrs. Charles Brown and Mrs. Howard Long. We observed our third annual Older Servants Day with a special message, entitled Growing Old Gracefully, by our pastor. Our evangelistic services were conducted by Bro. Earl M. Bowman. As a result of these meetings, three were received into the church by baptism and three by letter. Miss Else Peterson of Denmark, a B.V.S. worker, is now working in our church. Union Thanksgiving services were held in our church. The children of the Sunday school shared in a special Christmas program the afternoon of Dec. 18. At the evening vesper service on Dec. 26, the youth fellowship group presented the play, A Stranger in Bethlehem. Our church co-operated with the other churches in the town in the annual Week of Prayer services. Our church has been engaged in a remodeling program which is almost completed. Seven babies were consecrated at a special service.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

Tennessee

Bakers Cross Roads—Elder B. F. Long was elected as our pastor in March 1954. Sisters Etta Webber and Ada Long served as delegates to district conference. We participated in the Share Our Surplus project. Since we had no Brethren hymnals, we received books from the Salem church, Ohio. Our church has placed several religious signs along the highway. Four members have recently been received by letter into our fellowship. Our Christmas program was given on Dec. 25. A piano was purchased for the Sunday-school and church services. The women of our church met each week in January to Study Brethren missions in India and to make a quilt for relief. Evangelistic services were held with Bro. Paul Shrider of Chicago as speaker. We have preaching services each Saturday night and Sunday morning.—Mrs. Luther Griffin, Crossville, Tenn.

First Virginia

Hopewell—On Dec. 8 our women's fellowship group had a Christmas party at their monthly meeting. Our pastor, Bro. Shallenbarger, conducts a study hour each Sunday evening. On Dec. 22 our Christmas party was held in the church fellowship hall. On Christmas Eve the junior and senior choirs shared in the special service with Charles Bibbey, radio announcer, as guest narrator for the service. Our Christmas offering was used for the building fund. The women of the sewing circle meet every Wednesday for sewing and quilting.—Mrs. E. D. Green, Hopewell, Va.

Second Virginia

Middle River—Bro. Earnest Cline of La Verne, Calif., recently showed pictures of his trip to Europe and the Holy Lands. We have a 100% Messenger Club again this year. We are much in need of Sunday-school rooms and a committee has been appointed to study a long-range plan of building. Delegates to district conference were Louise Moore, Arlie Cline and Byron Wampler. Twenty of our men attended the district meeting of men's work. One of our families is supporting a Korean orphan; an individual from our church is also supporting one. Another family sent CARE packages instead of giving each other Christmas gifts. The Sunshine class is supporting a missionary's child for the second year. Bro. Warren Groff of Bridgewater College spoke to us on peace one Sunday morning. As a Hallowe'en project the junior high group collected funds for the United Nation's Children's Fund. The World Community Day service was held in our church. We are participating in the basketball league. Our church co-operated in the union Thanksgiving services. The children's Christmas party was held on Dec. 18 with a mitten tree as their project. The CBYF group gave the play, Seeing the Star, on Dec. 19.—Mrs. Raymond F. Moore, Fort Defiance, Va.

Staunton—Dr. Charles Templeton held a two-week revival in our city. Evangelistic services were held in our church with Bro. Glen Weimer of Arlington, Va., as evangelist. Eleven were baptized and seven received by letter into our church fellowship. During a Sunday morning service, the mortgage was burned on the church parsonage. A projector was recently purchased for the church by the women's work group, primary class and gifts from individuals. The father and son banquet was held on Nov. 30. On Dec. 19 the adult choir presented a special program at the evening service. The children's sharing project at Christmas time was a mitten tree for children overseas. The Sunday-school classes distributed a number of Christmas baskets. —Mrs. Cline E. Rodeffer, Staunton, Va.

First West Virginia

Sandy Creek, Canaan—Since our last report we have completed the new addition to the church. The women's work group sent friendship packets to New Windsor for distribution overseas. The women served two suppers to help with the financial work of the church. We are making comforters for relief. The Christmas program was presented by the children, young people and older folks of the church. The pageant, No Room in the Inn, was also given at Christmas time. —Mrs. Ina J. Seese, Gibbon Glade, Pa.

Tear Coat—Installation services for our women's work officers were in charge of our vice-president, Sister Shirley Shingleton. The women's group has made comforters for overseas relief and packed friendship packages. The CBYF group remembered the boys in service at Christmas time with the local paper and the Upper Room. On Dec. 19 the CBYF group presented two Christmas plays, The Two Christmas Boxes and White Christmas. The entire CBYF attended the district roundtable at Morgantown and brought back the banner for perfect attendance. We have purchased a new electric organ for the sanctuary. At our regular council meeting, Bro. Spaid was re-elected elder for the coming year. On May 15 our church will celebrate its fiftieth anniversary with an all-day program.—Mrs. Ralph R. Combs, Augusta, W. Va.

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Church of the Brethren
Gospel MESSENGER
MARCH 12, 1955

One Great Hour of Sharing



United Appeal for Relief and Reconstruction

March 20, 1955

Gospel Messenger

"Thy Kingdom Come"

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Volume 104 **Number 11**

In This Number . . .

Editorial—
"Blessed Are the Meek" 5
The General Forum—
Example of Service . . . Witness for Peace. Jacob T. Dick 3
"And the Lord God Planted a Garden." Theodore B. Pratt 6
Worship in the Invisible Church. John Barwick 9
Love Thy Neighbor. Mrs. Harper Sibley 10
The Church Serves in the Far East. John Coventry Smith 12
"And the Windows of Heaven Opened." E. L. Wenger 14
Reviews of Recent Books 15
News—
Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 29
Brethren Srevice—
Your Service Outreach Through Relief and Rehabilitation 20
Refugee Resettlement Notes 21
Major Brethren Service Expenditures, 1954-55 21
The Local Church—
Symbolism in Worship. Murray L. Wagner 22
A Church Meets Her Needs. Fred M. Bowman 23
Our Mission Work—
Interviewing the Foreign Mission Secretary 24
The Best Is Not Too Good for God. Edward K. Ziegler 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Conference Reflections

Now that items of business for the Annual Conference at Grand Rapids are appearing in the Gospel Messenger, I have been thinking of the past Conference at Ocean Grove. There are several comments I want to make about some phases of the Conference which I hope will be helpful to the program committee, the speakers and to those attending.

1. Many of us feel that the inspirational sessions were too crowded, too many items for a single session. It is true that Conference lasts less than a week for most people and as much as possible must be included in the program in order to give all interests a place. I confess that I do not have a satisfactory solution for this situation. Take the Sunday sessions for example: morning session, 9:00 to 12:00; afternoon, 2:00 to 4:30 or 5:00; and evening 7:00 to 9:30. (How could one appreciate the masterful message of Bro. Stover Kulp?)

Since the whole Conference is a worship experience, do the formal "worship services" need to be so lengthy? Maybe we need to rethink the purpose to be accomplished in these sessions. If the sessions were not so lengthy, fewer people would leave before the session is over.

2. Would it be possible for the speakers to keep their messages within the understanding of the average person who attends? Many of the addresses are heavy even for many ministers and do not have an appeal for many of our folks who attend the Conference. Jesus spoke and taught as his listeners were able to understand, not as he was able to speak and teach. Many speakers speak as they are well able to do but what value is there in their messages if folks will not listen to them?

3. The Ocean Grove resolutions were excellent in content and showed scholarly preparation, but in the attempt to cover so many areas and to such great detail, they were so long that no doubt many folks never took time to read them after they got home. I agree with the item for the Grand Rapids Conference that something should be done to make them more usable. Assuming that it is necessary to go into such detail for the record, could not the Resolutions Committee condense them so that the main points could be lifted out and emphasized? These points could then be taken back to our people in such a form that they could be studied and acted upon.

4. A word about the dinner and luncheon meetings. Some folks are raising a question about the propriety of so many of the rather expensive dinner and luncheon meetings. Just one suggestion: if there is value in these meetings, then the number of tickets should be definitely limited to the accommodations available. What I mean is this: Last year at least one of these meetings ran past the time scheduled for the afternoon session to begin and then the speaker's time was cut so short that it was hardly worth while for him to start. The reason was principally because it took so long for the folks to be served.—A. Jay Replogle, Windber, Pa.

Education in the Church School

Working with the youngsters of our church school brings to mind the necessities of bringing the teachings of Christ to the little ones in a manner they can understand and in which they can be interested.

The whole church will in due time be upheld by the children now in our school and it is for us to cooperate wholeheartedly to bring to these the teachings of our Savior in such a way as to give them the incentive and spirit to remain in Sunday school and try to bring others to these teachings.

We sometimes wonder if Christ, in his earthly life, had the adversities and trials that we have in the teaching of our classes. Undoubtedly, he had more of the trials and tribulations than we have today.

Therefore, it is for us to give the most of our abilities to the progressive teaching of our children and young people.

With this in our minds constantly, we can be assured of a successful and serving church.—Ralph and Lois Brechbill, Burnettsville, Ind.

Comfort for "Troubled Parents"

I read the article of the troubled parents in Jan. 22 Messenger. As I read it I recalled the incident of Jesus healing the man born blind and felt led to write hoping they might find comfort in these words.

"Master, who did sin, this man or his parents, that he was born blind? Jesus answered, 'Neither hath this man sinned, nor his parents.'" (John 9:2-3).—Minerva Strauss, Richlandtown, Pa.



Refugees come into West Germany with only what they can carry and lack of housing crowds them into barracks

Example of Service . . . . . Witness for Peace

Jacob T. Dick

DURING the One Great Hour of Sharing when the church makes one fine effort in the spiritual and financial support of Brethren Service there is a two-way sharing. It is a time when Brethren Service has the opportunity to share some of the deep messages of the Spirit which come in far-away places to dedicated people, and it is a time for renewed sharing of the resources of the church to undergird this program of love and peacemaking.

Brethren Service in Europe offers the church one proved opportunity for continued sharing. Every one of us needs to do something with his hands for others. Paul told the Ephesians: ". . . but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." A retired woman said, "I read my Bible every day, I pray every day, and I also do something with my hands every day to help those in need."

Paul was reminding us all that one requirement in a community of love is to express our devotion to Christ by working with our hands, so as to have something to give to the world's need.

In one year alone your offerings supported forty-eight volunteer workers serving in eight different countries from London to Linz, and from Ioannina to Istanbul. These volunteers have served with enthusiasm and goodwill. Their peace witness is strong for in it human life expresses opposition to war as a means of settling disputes and they exemplify Christian love in constructive action. In Eph. 6:7 Paul reminds us that it is important not only to serve, but "with goodwill doing service, as to the Lord, . . ." The Brethren Service Commission in Europe is serving with goodwill as an example in both word and deed.

One volunteer who worked among the refugees of Italy met with months of frustration as he tried to awaken their slumbering hopes and waning initiative. He worked against all sorts of handicaps including the very

Director of work camps and B.V.S. in Europe

barbed-wire which contained them in encampment. Finally, his English class prepared a worship service of song and Bible verse to celebrate Christmas, to which the entire camp was invited. The rehearsals were only sporadically attended and the refugees expressed the feeling that they would be laughed and hooted off the stage.

On the evening of the final rehearsal he was left waiting at a bus station and as the hour passed, his spirit gave over into a feeling of complete hopelessness. Sitting down on a bench he realized that there was nothing more he could do; so with tears in his eyes he gave everything over to God. As he finally entered the barrack he could see that the drab room was in unusual activity. With a brightness and energy never before shown his students were decorating the room with vines and crepe paper. They never mentioned his being late, gathered for a quick rehearsal, then sang and recited in such a way as to hold an audience of children, who had come to jeer and make fun, in respectful silence until the loud applause at the end. The camp officials were astounded at the reception and the students have yet to lose their glow over the activity. But the volunteer was most pleased when one adult refugee said to another, "I want to take on the religion of the teacher."

Dekan (Deacon) Sinning, German pastor and supervisor over eighteen other parish pastors tells of the Christian influence the giving of the Brethren has meant to his church members. The material aid program has helped his refugee-crowded community until now, after years of sharing, Brethren Service no longer gives 100 per cent of the clothing, but the entire church community itself gives twenty per cent of the clothing now distributed. Each year they give more. Dekan Sining said, "Without the example of Brethren Service giving this could never have happened."

Brethren Service in Europe is striking hard at the prejudice and jealousy and hatred and revenge which divide people. There is enough peace education work to be done on the continent to keep us busy for two generations and more. There are many periods of both victory and defeat, of terrifying loneliness and gratifying fellowship. Each summer in the international work camps advances are made in building this world of brothers. One Egyptian boy expressed it this way, "Thanks for letting me be a part of your immortal peace seminar." Another writes, "Sorry I can't be a camper this summer, but I'm praying for you that your beautiful idea will be kept alive." A Greek girl said, "I had never known what living was until I attended your work camps and found that lowering myself to serve others in need made living worth while. For the first time in my life I became a Christian." From country after country on both sides of the "Iron Curtain" letters such as these keep coming in, testifying to the value of the work camp program in building international friendships and tearing down walls which divide.



Dave Briggs

Rachel Garner checks over food items that are to be distributed

When the Danube flooded her banks last summer Brethren Service sent a mobile team to the hardest hit town in Upper Austria. One of the volunteers on the team reports this incident. "We had been working with several different families in a small community. One home was going quite slowly towards completion. The owner was a middle-aged widow, sick with worry, but brave. As most other families there, she was forced to rely on government aid to restore her flood-damaged home. The loan would take years to repay. But not once during our stay there did we hear a complaint of her bad luck or her hardships. When she was not busy in the garden or with the housework, she handled the wheelbarrow or mixed cement with the best. She managed time to pay attention to her grandchildren while her daughter pitched in with all her frailty. She boasted to visitors about our help with a sincerity that could not be misunderstood. Before we left the area for work in the Russian Zone, we visited her. As we sat in the living room of her temporary shelter and munched on a farewell tidbit, I breathed a prayer for hard places in life and for brave souls who conquer them."

It is true that those who receive help from Brethren Service react in many different ways. Some take it for granted; some express a brief thanks; but some grasp the opportunity to help others as they have been helped. Frau Schroeder of the Fuerstenhagen refugee settlement is such a person. She came from the East Zone as one of the early refugees. She lost her home, her

Continued on page 8

EDITORIAL

"Blessed Are the Meek"

OUR WORLD moves ahead on the assumption
that the powerful inherit the earth.
We talk as if the exercise of power with responsibility is the chief duty of our leaders.
For this purpose we stockpile our weapons:
the old-fashioned A-bomb,
the devastating H-bomb,
the annihilating C-bomb.
We talk as if we can operate only from "situations of strength."
We are proud of our massive retaliation as a deterrent to aggression.
We act as if we believed the contrary of the simple beatitude,
As if the meek can expect only to die,
And only the strong shall live.

But our strength is mocked by its own image:
Force begets counter-force;
Fire is met with fire;
Threats respond to threats;
And fear reigns.
Who will inherit the earth for which we risk so much?
Let the strong have their way and there will be no place to hide.
No one can survive a "victory" in which everyone loses.
If the strong and the fearful have their way, what will be left for anyone to inherit?

The way of the strong is the way of death—what of the way of the meek?
Think of a young man in the sunlit morning of his manhood—
Jesus of Nazareth, carpenter, teacher, comforter, healer,
Friend of all common folk who hear him gladly,
A natural leader, speaking as one with innate authority—
Think of the young man, strong in power of the Spirit,
Who stands up to read on the Sabbath
In his home church and in his home town.
Listen to his platform:
"To preach good news to the poor,
to proclaim release to the captives
and recovering of sight to the blind,
to set at liberty the oppressed,
to proclaim the acceptable year of the Lord."
Think of the young man who stands unarmed,
Without a company at his command,
Without a voting constituency in his district,
Without a decree from the governor
or a citation from the mayor
or a fund subscribed by his neighbors,
Without the blessing of priest or rabbi or even the support of the council of churches.
He has only a few ragged disciples, but he has a program of action.
He has a passion for righteousness and a love for people.
There is forgiveness in his heart
And a cross in his future.

Think of the young man who sought nothing but God's kingdom,
Who believed that the meek, the unarmed, the loving and forgiving would inherit the earth.
Our world moves ahead on the assumption that Jesus was wrong,
That only the powerful inherit the earth.
But there are a few who take Christ's way, the way of the cross, the way of the meek.
It is costly to join his revolution,
To become a fool for Christ's sake,
To say with Paul:
"When reviled, we bless;
When persecuted, we endure;
When slandered, we try to conciliate."
But where now is Pilate? Where is Caesar? Where are all the tyrants, the commanders of legions, the Hitlers, the Stalins?
Dictators die—but Jesus Christ lives. And he said,
"Blessed are the meek for they shall inherit the earth."—K.M.

"For This Child I Prayed"

ONE answer to the problem of juvenile delinquency can be found in 1 Sam. 1:27. Hannah, who was childless, had prayed for a son. Samuel was an answer to her prayer. While he was still young, she presented him to Eli for service in the temple. She explained who she was, saying, "For this child I prayed."

Eli the priest soon had some problems of delinquency to deal with in his own household. Perhaps he too had prayed for sons. But evidently he failed to dedicate them to God as wholeheartedly as did Hannah.

Many mothers can report that God has answered their prayer for a son or daughter. But do they continue to pray for them, setting such an example of devotion and dedication that in due time their children dedicate themselves?—K.M.

"And the Lord God Planted a Garden"

Theodore B. Pratt

THE sun was beating down unmercifully. A few villagers were sitting on the vine-shaded terrace in front of the general store. Two black-clad women stood by, chatting while they spun yarn from spools of raw wool. The villagers nodded to a familiar figure approaching atop a plodding donkey.

"Who's that?" I asked my interpreter. "He's the mailman," the answer came. "He comes here once a week."

As I watched this nonmechanized civil servant empty the battered mailbox nailed to the side of the store, I mused: "Is this 1954? Is this really the country that in classical times was unsurpassed in civilization and culture?"

Yes, this simple way of life is modern-day Greece—at least, one side of it. But it is the little-known side of it, the part few tourists see, the poorest part physically and financially, and the part which, with help from American churches is literally being brought back to life.

I visited this area—called Epirus—in northwestern Greece last summer. My mission: to see what the American churches had done to help the refugee farmers and to see what needs remain. This is what I found out.

At the invitation of Archbishop Spyridon of Greece in 1950, the Brethren Service Commission in co-operation with the World Council of Churches undertook to organize a team of young Christians with farming experience.

Publicity secretary, Department Inter-Church Aid and Service to Refugees of the World Council of Churches



Church World Service

Don Lesh and his interpreter talk to one of the villagers in a garden at Riziani. Some of the seeds were provided by the Brethren Service Commission's seeds of hope project

This team (known as Inter-Church Service in Greek Villages), with representatives from churches in America, England, Sweden, Holland and Greece, was sent into the isolated province of Epirus to assist the Greek government and the Greek Church in re-establishing farmers in an area laid waste by various occupational forces. In many villages the houses had been sacked or destroyed, the livestock long lost, and the farmland allowed to deteriorate.

Writing to the team three years later, Archbishop Spyridon said, "The people of Epirus, where you are working, saw and recognized in your faces the Christian faith. They will remember forever your work and they will never forget your pains. It is the only thing they can do for you with their own poorness."

Church World Service came into the picture early. The Church of the Brethren, the Disciples of Christ, the Presbyterian Church in the U.S.A., the Evangelical and Reformed Church, and the Evangelical United Brethren Church are all active in support of this self-help project. The Lutheran World Federation, as well as Dutch, British, Canadian, Australian, German and Swedish churches also participate.

During 1951, for instance, the team helped to distribute 25 tons of dried milk, 17½ tons of

cheese, 500 cartons of soap and more than 34 tons of clothing in a score of villages. CROP, the Christian Rural Overseas Program of Church World Service, in these early days sent thirty tons of hybrid seed corn and fifty tons of concentrated fertilizer. Churches offered seeds, grafting buds for fruit trees, hand cultivators, a tractor and a jeep, in addition to money.

Why this help for these isolated and backward people? What has the team done to help them?

The story begins during World War II and the bandit wars which raged along the Greek-Albanian border. It was during this period that the land and farms were deserted and destroyed. After the wars, Greek villagers began to return to their homes, but many did not want to go back to their ransacked farms in Epirus. They looked too unproductive.

The Greek government stepped in. If it could reconstruct one village in Epirus and re-establish Greek-Albanian farmers there, other refugee farmers might begin to return to rebuild their villages.

Riziani, a tiny village at the foot of the Paramythia Mountain (about three miles from the Adriatic Sea) was chosen as this experimental village. Forty farm families were resettled in new stone houses at Riziani in co-operation with the Greek government, the World Council of Churches' Service to Refugees' staff in Athens, and with the help of Ford Foundation funds administered through the United Nations High Commissioner for Refugees.

The World Council of Churches, through its Inter-Church Service in Greek Villages, sent in team members to help. They distributed food, tools and clothing, helped the new settlers apply new cultivation methods and use better seed. They shared the villagers' disappointments and joys and did their best with the means they had at their disposal to help in any way they could.

A tractor was brought to Riziani and the village's 2,500 stremmas of land (about 785 acres) were plowed and cultivated in a fraction of the time previously required. In addition to onions, beans, squash and tomatoes, the team introduced carrots, beets, sweet corn and other vegetables.

They brought in new fertilizers and hybrid seed and through demonstrations and down-to-earth conversation won the confidence of the villagers in attempting new and improved methods of farming. They introduced canning and food preservation, a revolutionary concept to these humble villagers. Two water pumps were purchased with Ford Foundation funds to raise water from the river for irrigation.

The difference in the crop yield here is spectacular. Villagers are happy with more and better crops. They have started a school. Don Lesh of California, current WCC team member assigned to this village, has now introduced beehives and has begun a girls' club and a boys' club. More than crops are growing in Riziani. Village morale and comradeship are growing daily.



A member of the Interchurch Service to Greek Villages team distributes hybrid corn seed sent from the United States

Efforts for the rehabilitation of Riziani and similar villages continue and although only a few short years have elasped since this refugee community was re-established, it is clear that the project is bearing fruit. In just this one village, forty families uprooted from their homes have found a place to establish themselves again. They have pioneered in this desolate area and have found new hope for the future. They have discovered that an effort shared with others is easier—and is worthwhile. They have learned that much can be accomplished by working together.

I visited other villages like Riziani, some of which had been helped by Inter-Church Service in Greek Villages, and some which had not. The difference was striking. Not only has the standard of farming in project communities been raised to a remarkable degree; the vitality and resourcefulness of villages and villagers have been increased tremendously.

Headquarters for this thriving team project is Ioannina, capital city of Epirus. Here team members return from their village outposts each week end for corporate worship, discussion and planning. They exchange experiences from the past week and share with one another their problems and successes.

Hazel Peters

In four years, this church supported work in northwestern Greece has spread into at least seven villages. Refugee farmers in each of these villages have felt the impact of a young Christian at work in their midst. The famed tunnel project at Pontikates, which took the combined efforts of team members and villagers three years to complete, now has opened up more than 200 acres of fertile farmland, food-producing acres that have long lain fallow.

C. Kitsidis, Nomark of Ionnina, expressed the sentiments of the Greek officials in a letter to Harley Kline, leader of the team: "Your help was not only essential and valuable but it was very timely, corresponding to an imperative and agonizing appeal. You came from foreign countries, noble, willing and as good friends. You did not only give the material help and your personal work. You gave us something more: your soul. The mutual help you gave us after a terrible war for the life of our nation gives a joyful feeling for life and trust for the love and a hope for the future."

Is there still need? Yes.

The government prevents starvation and has a large-scale program of land reclamation and village resettlement but, by its own admission, cannot get down to the level of these outlying villages. They need the knowledge and experience of team members. After thirty years of strife and increasing depression, hundreds of villages have not the means or technical knowledge to help themselves, and do not produce enough to feed themselves.

This interchurch witness, the agricultural improvement, tunnel achievement, resettlement of refugee farmers, day-by-day work in the villages, and the heart-felt expressions of appreciation all serve as proof that great spiritual and economic gains can and have been achieved through united efforts.

And the ongoing work of this small Christian band in these remote villages is a further challenge to American churches and to Christians throughout the world who heed the injunction of Jesus Christ: "Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me" (Matt. 25).

Example of Service

Continued from page 4

husband, and the possessions she had were only those she could grab in the few minutes before she fled. Immediately she was immersed in poverty. It was material aid which gave her a new start in life. Piece by piece, by needle and thread she improved her lot with a rare determination. she has remarried and lives now in a four-room apartment. But she has not forgotten the help she received. Her home is open to help supply newly arrived refugees with available materials. She is now the key person in her village to help in material aid distributions for she knows the people and their deepest needs.

The Brethren Service Commission has also found that in actual demonstration love is stronger than hate. In the notorious west side of London at Kingsley Hall one of the volunteers was put to the test as he worked with a rough gang of fellows proud of their name, The Curb-Side Gang. Because our volunteer was a foreigner and a conscientious objector he became the scapegoat for some of their amusement. Since they could not get many reports, the taunting decreased. Soon members of the gang became fifteen years of age and eligible for Youth Club membership and owing to the influence of the volunteer these boys did join the club. They were given things to do and a chance to learn to know the volunteer. Through this experience their attitude toward life changed.

Paul reminds the Ephesians that there are some people "past feeling" who have given themselves over to evil works and greediness. One Great Hour of Sharing is the heartthrob of the entire Brotherhood saying that we are not "past feeling," but that we are kind to one another in a world of suffering and confusion. Brethren Service in Europe has a "Story to Tell to the Nations" of how the material aid gift led a woman to Christ; of how an interview with a refugee family encouraged them to develop the spiritual life; of how a returned exchange student became the active head of his local church youth group serving the community.

We who are serving in faraway places like to feel that One Great Hour of Sharing is just one sample hour in the life of Christian people. Many people used to wonder what they would be doing when Christ came again. Some people were restrained from certain actions because they would not want to be doing that when they met their Master. One Great Hour of Sharing is really only one sample hour in the life of the church. It is like the single piece of luggage that a customs man at a country border will examine to see if what one said is consistent with what he possessed. Just so any one hour cut into the life of a Christian ought to find him sharing and serving his fellow man in love. Brethren Service in Europe provides the world with an example in loving service and a strong witness for peace with persons and parcels. It is also striking hard at the roots of ill-will and hatred which divide people. It is helping to develop Christian leaders

WORSHIP IN THE INVISIBLE CHURCH

John Barwick

IT WAS early dawn up in the northwest corner of Kurdistan, whither I had gone to visit my son working in the villages. Rose-tinted ice caps on the black silhouette of the mountains along the Iranian border to the east glittered while the ranges in Turkey to the north glowed in reflection of the riot of color overhead. It was impossible not to worship. In that complete silence the antiphonal song of praise from heaven to earth and back again was a deafening roar that compelled all that had voice to join in the anthem that "drowns all music but its own."

From my childhood memories came the hymns and psalms to frame and carry the service in my language. Just as the Hebrew worshipers found expression in the songs of their poets for overflowing adoration, penitence, anxiety and hope so I drew on the Christian's treasury in the heritage of praise, joy in salvation, nearness in communion and fellowship we all possess in our hymnals, far too great a wealth to be used on Sunday only.

My first fellow-worshiper was some ancient saint who wrote in Greek for one of the early congregations,

"O gladsome light,
O grace of God the Father's face,
The eternal splendor wearing,
Celestial, holy, blest . . . .
Father of might unknown,
Thee, his incarnate Son,
And Holy Spirit, adoring . . . .
The world doth glorify
And shall exalt forever."

I suddenly realized that I was not worshiping alone or with even nature only. One by one the believers of all ages joined the service and led in prayers indescribably beautiful, born of experiences, sacrifices and pleasures far beyond mine. With Isaiah of old, I felt

"Woe is me,
For I am undone . . ."

The "holy, holy, holy" of that tremendous choir gave one a sense of microscopic littleness in such a Presence, such beauty of holiness. But with that shattering feeling of unworthiness and insignificance came the consciousness that, however small and unworthy I was, I was a part of that blessed company and I could sing with St. Bernard,

"Thou savest them that on thee call,
To them that seek thee thou art good,
To them that find thee, All in all."

As the rising sun bathed us in its warmth, we caught a new vision of

"Immortal Love, forever full, Forever flowing free,
Forever shared, forever whole, A never-ebbing sea!"
"Jesu, joy of man's desiring, Holy wisdom, Love most bright,
Drawn by thee, our souls, aspiring, Soar to uncreated light."

The sun slowly picked out the realities of the world in which I lived and worked: the ancient Chaldean church on the hill, preserving the form of the earliest Christian worship, but quite indifferent to the misery around it, the Moslem bowing to his Allah and posturing before him but completely intolerant of those who did not join him. I thought of the mission on which I had been sent, to plead the cause of homeless little folk who had no state to protect them. Could my illustrious fellow-worshipers help me relieve some of the ocean of distress around us? They can and will.

"We share our mutual woes, Our mutual burdens bear;
And often for each other flows The sympathizing tear."

Among them are those of all faiths, from apostolic times until now. None of our divisive impulses have any effect on them, for on that mountaintop we were one and the gates of Hell cannot make more of it, the church, the holy bride.

"For all the saints Who from their labors rest,
"Who him before the world confessed, Thy Name, O Jesus, be forever blessed. Hallelujah."

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in many fields of activity. Brethren Service is still alleviating suffering through the material aid program to refugees from the East. And it has demonstrated again the truth that love wins in a universe which is moral. "Now abideth faith, hope, love, but the greatest of these is love."

Brethren Service Commission is in the process of sending a four- or five-person rehabilitation team to Korea in co-operation with UNKRA (United Nations Korean Reconstruction Agency). The Brethren team will be working closely with selected South Koreans in village improvement programs involving housing, sanitation, agriculture and material aid. Both UNKRA and the South Korean government will provide technical assistance in addition to equipment and financial assistance to the project. The General Brotherhood Board approved the project last November with the expectation that the team operations could begin in Korea by March. The team is recruited and actual sailing awaits final confirmation of contract between Brethren Service and UNKRA.

Representative, American Friends of the Middle East, Jerusalem

Mrs. Sibley, who with her husband — the chairman of Church World Service — was invited to study the desperate needs in the Far East a year ago, reports on the highly practical and effective applications of our churches' co-operative ministries of overseas relief and reconstruction.

LOVE THY NEIGHBOR

Mrs. Harper Sibley

I CAN NEVER forget what I saw in South Korea a year ago. With my husband, who has served for many years as the chairman of the Department of Church World Service, I was invited by UNKRA—United Nations Korean Reconstruction Agency—to come to Korea to study the desperate needs of the million homeless Korean refugees and to assist the representatives of Church World Service already in the field to enlarge their relief programs and to make them more effective.

I have heard that there are four million orphans in Korea who have lost their fathers, as village after village was wiped out in the dreadful civil war that surged across the length and breadth of the Korean peninsula. This, of course, can be only an estimate, but in Pusan alone I personally saw thousands of piteous little waifs, gathered into temporary orphan asylums, wearing the strangest assortment of children's clothing taken out of refugee consignments from the United States and elsewhere. Babies were lying in rows like books on a shelf. Older children were crawling or toddling around in roomfuls of humanity. Still older children were being given primitive instruction by devoted teachers.

As you can be sure, Church World Service was giving every possible help to the men and women who had taken these orphan children in, by supplying medicines, powdered milk, vitamins, clothing and other supplies and, above all, understanding and sympathy.

But it was doing other service even more appealing and much more constructive. The late and beloved Dr. Appenzeller and his associates, many of them volunteers, had gathered together hundreds of destitute widows with small children.

The first essential was to provide some kind of employment for these distracted women, so that they might earn money to buy enough food for themselves and their children to keep alive. In a city overwhelmed by countless refugees sleeping under bridges, in packing boxes or on the streets, a few rooms were found in which sewing and weaving groups could be established. Materials and patterns were imported from Japan. In these crowded rooms, opportunity and hope came into the lives of human beings.

Still these women and children had no place to live. The relief workers found an open piece of ground and built there a group of homes for widows. The homes



Korean widows and orphaned girls are given looms and yarn so that they can become self-supporting

Church World Service

consisted of one small room and a tiny kitchen. But that room and that kitchen belonged exclusively to a widow and her children. A hundred such homes were constructed in that tract at a cost of a few hundred dollars each and into each moved the widow of a Protestant pastor, killed or missing.

On this tract was also provided a nursery building where the children could be gathered during the days, so the widows could be free to work and earn what they could. The workers also built a sizable shed in which were established looms and weaving machines brought over from Japan, so that the widows might find work near at hand.

Then the agency of our churches, church World Service, had the problem of discovering markets for the production of these women. Here the church people of the United States have helped and will continue to help, but the problem is a major one for the Church World Service staff in Korea.

I have never seen women more thankful for the help or more completely appreciative for what is being done for them. Nor have I seen a more appealing group of women, even under these desperate conditions. My husband says that he thinks the Korean people, as a whole, are perhaps the best looking people of any land. Certainly these widows of pastors were amazingly neat, clean and attractive. But my heart grieves constantly when I stop to think of their future and the future of these little children.

The homeless and hungry are not confined to Korea. In the small British protectorate of Hong Kong there are over one million refugees consisting of hundreds of thousands of families escaped from the tyranny of Chinese Communist dictatorship.

Here again human beings sleep under bridges or on the streets. But happily, here again Church World Service, representing the concern of Christian America, has helped by providing funds and equipment for embroidery and other handcraft projects, and in setting up cooperatives for the making of rattan furniture and other articles by the refugee Chinese men.

As in Korea, the workers, with great difficulty obtaining vacant land from Hong Kong municipal government, have built homes for homeless refugee women and children. Each home may be small, but it is theirs.

Sad as it is to face facts, the homeless and hungry are not limited to Korea or Hong Kong or the Far East. The churches through their agency are working among the 500,000 largely Christian refugee homeless in Indo-China, among the still larger number of Arab refugees in the Near East and among the vast number of refugees in West Germany and Austria who have escaped from Poland or Czechoslovakia or Yugoslavia or the other satellite communist areas. Under the Refugee Relief Act passed by the United States Congress in 1953, 214,000 homeless refugees may be brought to the United States to find refuge and freedom and opportunity here.

What can you and I do about it? Well, we can surely help to bring in a family under the terms of this act. We can sponsor a family, providing a home and a job for these despairing homeless men and women, with their children, or we can find jobs or homes for them.

Mr. Sibley and I have had the joy of bringing in one such family—and on our table at this moment are the applications of four refugee families, each eagerly hoping for a sponsor. One of these families was originally from Yugoslavia, one from the Bulgarian border of Greece, one from Silesia, now East Germany, and one from the flood-devastated area in Holland. Small individual photographs of each man, woman and child are attached to each appli-

Continued on page 13



Albanian refugees who fled to Greece are being greeted in New York by a relative who has sponsored their immigration to the United States

Church World Service

THE CHURCH SERVES IN THE FAR EAST

The author who recently visited Korea and Hong Kong describes here his firsthand impressions of the continuing need in these areas of distress and the value of the work of relief and rehabilitation being done there by the churches

John Coventry Smith

Photos by Church World Service

LAST summer I visited two areas where large sums of Church World Service funds are being used to meet human needs. The first area was Korea. There have been times since the war when I wondered whether we would ever come to the place where we would have some sense of accomplishment in meeting human need in Korea. It seemed that every person whom one met was the neediest person; the lines of refugees were literally endless.

The program, of necessity, had to be concentrated upon direct relief to those who were reached most easily. There not only did not seem to be any end to such relief, but one was not able to take enough time to really accomplish a rehabilitation of those whom we were helping.

But last summer, for the first time, I had the sense that the voluntary agencies in Korea were much more adequately meeting human need and that the possibility of an adequate program for those most in need was upon us. The most striking feature that brings this home to us is that there are now only one million refugees in Korea. There were nine millions at one time, so that this is a drastic reduction.

It is the result of three things: first, the resiliency of the Korean people who have moved back into their farming areas and have produced bumper rice and barley crops; second, the relief and rehabilitation aid of the government and of the United Nations; and, third, the wonderful contributions of voluntary agencies, principally of thousands of church groups that have faithfully contributed, across these last years, such generous amounts of clothing and funds for Korea.

I have said that there are now only one million refugees in Korea. Relatively that is good news, but actually a million refugees present a tremendous challenge to the continued relief program of the government and of the voluntary agencies. We shall need to maintain our program on at least the level of the past and to plan carefully, now that what we do can be selective in character for those who are most in need of our help.

I was greatly impressed with the Church World Service amputee project about which we have all heard. More than nine hundred civilian amputees have been serviced by it, and we remain the only agency that not only provides artificial arms and legs but trains people in the use of them and in earning a living. I saw amputees who had lost both arms working as farmers and as carpenters and playing ping-pong together after their work was over.

I was impressed with the possibilities of the antituberculosis project now in its early stages in Seoul. This, patterned after the project in Toronto, Canada, ministers to hundreds of patients

Associate general secretary of the Board of Foreign Missions, Presbyterian Church in the U.S.A. and the board's executive secretary for Japan and Korea



With no place for a shelter, this destitute mother in Korea tries to keep her children warm

in their own homes across the city. Both the amputee and antituberculosis projects have caught the imagination of our own American forces in Korea and have received generous contributions from them. This should encourage us to continue their ample support.

In Hong Kong, the homes of refugees remind one of the "cardboard shacks" of Korea. At the end of World War II, Hong Kong had a population of approximately one-half million, which was somewhat below its normal prewar population. In nine years, two million people have come as refugees into Hong Kong. Only about half of them brought anything with them in the way of material possessions and few were able to start small businesses. Now, many who brought some possessions are destitute as well as the million who have been destitute from the time they entered the city.

Of course, this vast influx overwhelmed the Hong Kong housing facilities. Hundreds of thousands of people camped out on arrival and have continued to camp out. At first the government made little or no provision for them, lest by so doing they encourage additional refugees to come. Now a government program is providing housing for some.

More than three hundred thousand people still live in the scantiest of shacks and the housing for at least seven hundred thousand provides only the barest necessities. Children in such families have little or no opportunity for schooling, and there are no government welfare agencies of any kind for them or their parents.

For the most part, the churches in Hong Kong are affiliates of the major denominations that long had centers in China. There are some refugee churches and there are many missionaries who now work in Hong Kong who were not formerly related to the churches there.



In Korea temporary churches like this replace those destroyed in war

In the beginning no organizational structure seemed necessary for what was regarded as a temporary situation, but an organization of Protestant churches is now emerging and Church World Service is increasingly becoming the agency of the churches to meet the great relief and rehabilitation needs. Under this direction, there is a housing project somewhat better than the government maintains, there is careful distribution of material aid, and there is increasing opportunity for sound planning and administration in the rehabilitation of families.

The future of Hong Kong, of course, is uncertain. Whatever this may be, the present situation with its grave human needs will continue to demand all of our available help. What the churches are doing to ease the tragedy of these stricken peoples is a great and wonderful example of Christian witness and compassion.

May we not falter in our recognition of our continuing responsibility for this ministry to these lowliest, perhaps "the least" of all our needy brethren.

Love Thy Neighbor

Continued from page 11

cation. Altogether there are pictures of fourteen children—the youngest born last January.

Mr. Sibley and I, after much indecision, have finally chosen the Yugoslavian family with three handsome little boys. But how can we refuse to help the others?

Our Church World Service representatives in West Germany who interviewed these families and obtained the detailed facts and the pictures, write: "These refugees are living under very difficult conditions, each family crowded into one or two rooms. But the mothers are wonderful. Notwithstanding everything, the children are neat and clean and happy. All live, however, in eager hope of a new home in America, and opportunity for their children."

We can do something for these homeless mothers and children in Korea, in Hong Kong, in Indo-China, in Jordan, and for the escapees in Europe. If you and I cannot do it directly ourselves, we can always extend the helping hand of love and helpfulness and brotherhood through the cooperative works of the churches.

"And the Windows of Heaven Opened"

E. L. Wenger



Church World Service

Death by starvation claims a tiny victim in India

LAST year the floods came to East Pakistan beyond measure. An old woman of 105 could not remember anything like it. Till mid-July all had looked well. The early rice crop would be cut within a week's time. The December crop was a promising green.

Suddenly the waters rose, a foot or more a day, and the rice could not keep pace. We could see it struggling vainly under the surface to reach the top of the flowing current, like a drowning swimmer. In some places it made it—only to be smothered by the water hyacinth, a prolific floating plant. Driven by the wind, it left behind it stretches of open water.

Of course floods — normal floods, that is—are just what we need in this part of the world,—a great fertile rice-growing bowl in the districts of Bakarganj and Faridpur with perhaps a million people at a density of one thousand to the square mile.

Every year after the sowing, the melting snows in the far-off Himalayas and the monsoon storms fill the rivers and spill over all the land to depths varying from three to twelve feet. There is not a dry spot except where the people have built their small houses. In these waters grows the rice, rising with the floods and bearing the good harvest that is needed for so dense a population. Yes—we need floods. But not like the floods which came last year. The courtyards of houses were submerged. Here and there one island homestead, higher than the rest, kept above the surface. The water swirled around the plinths of houses, which are just hard-beaten mud. Gradually the mud fell away in lumps.

The wooden posts of houses were exposed or loosened, and the wavelets on the open water beat against the bamboo-woven walls. No longer could people husk their rice, for their *dhenkis* (used for husking rice) need a firm earth base. They had to go miles to find a rice-mill or a dry courtyard where they would be allowed to place their *dhenkis*.

The water went on rising. Now they had to live on their beds. Later not even these were high enough. They made platforms in the houses, and then again had to make them higher.

And the cows? They could not be put on platforms indoors! So the people made floating islands of straw and water-hyacinth and here the cows stayed—or in some cases, floated away. And so the waters rose for weeks—four, five, six. And then at last as in the days of Noah, it began to recede.

During all this time I was constantly among the people in my houseboat. What could I give them? Hope, only—drawing on the Word of God.

On three Sundays my houseboat was a center for worship, surrounded by other boats, for the churches were flooded. Amid all their troubles the folk maintained a simple trust. As I sat

Representative of the East Pakistan Council who supervised the distribution of relief in the flood areas

on the platforms in their houses with wavelets splashing up underneath, or remained in my dinghy since it was not practical for me to crawl inside lest the platform should break under my weight, I would ask them, "What special matters shall we pray for?" Again and again they said, "Thanksgiving. God has kept us very well." Theirs was a faith that stood firm amid the floods.

In Amgram, a group of four houses had eaves which were touching water, yet each was still inhabited. From my little dinghy I had to stoop down even to see inside one of them to minister to a woman who was sitting on her tiny platform, hardly able to move for weeks.

In another house lay the only earning member of the family, ill with malaria, and the water had already risen over one corner of the platform and was still rising. In still another the mother and two boys had eaten nothing all day, hoping that the father might catch a fish or two which he could sell for a handful of rice that evening. His average daily earnings were five annas (about 10 cents.)

I felt I must do something for them—a little rice, a bit of vegetable marrow. We had some dried milk from the Roman Catholics sent from the U.S.A. You should have seen how the children drank it down. But there were so many other needy families, and what can one missionary do out of his own salary for so many?

Then news reached me that Church World Service, hearing of the floods in East Pakistan, had cabled relief. I had no idea of the amount available, so I had to be cautious. But I gave immediately an advance of more money for the most needy to the secretary of the church.

We soon heard that the relief promised was more generous than we had dared to hope. Yet, when we came back to organize its distribution and received fuller reports of the needs over our wide area, what we thought would last for eight weeks was almost exhausted in two. Only the most distressed families, with no reserves and little opportunity to earn, received help. Even so there were 1,300 such families whom we could not refuse.

Church World Service rightly seeks to serve all needy persons irrespective of their religion. It seeks to enable Christians in other countries to serve non-Christians. But when relief is available we have a special responsibility to our needy brethren in Christ.

The Church World Service clothes arrived and were sent out at once to our village centers. Thirty bales of them. They were eagerly received. But with so many people in need we have been unable to spin out our resources to reach all of them and some have felt bitter.

On the other hand, one poor woman received a frock. She came back to say, "Thank you, but my child is naked. Please take this frock back and, if possible, let me have something for my child instead."

Another said, "You gave me two garments for my children, but a neighbor has had none. Take one of these for them."

As this is written, it is time to plan the plowing and sowing for next year. But there is not enough rice to feed the family for the year, and certainly none to cover the cost of seed. We hope that since Church World Service has helped so generously in the first shock of the floods, it will come to our aid now in this necessary and costly rehabilitation for the coming season.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

*** The Old Testament and the Fine Arts.** Cynthia Pearl Maus. Harper, 1954. $5.95.

The Old Testament and the Fine Arts is a huge compilation, drawn from treasures old and new, of pictures, hymns, poems and stories. It is a big book of over 800 pages, with 100 full-page pictures, 77 hymns, 244 poems and 63 stories. Divided into six parts, each with several subdivisions, the book is carefully arranged and thoroughly indexed, so that in spite of its size, it is a usable reference work. There is a scholarly appendix giving a brief statement of the origin and content of the Old Testament. Much of the content is of a very high order.

Perhaps the greatest fault of the book is that it is really too big. A third of the material could have been left out and it would not have suffered at all. Some pictures are singularly uninspired, the kind of cheap pictures which were once used to illustrate Bible storybooks, while one searches in vain for the works of such a truly great modern Bible interpreter as Guy Rowe. Many of the stories are but dry and uninspired retellings of Bible stories. And some of the hymns are of indifferent quality and doubtful revelance. Thus a book of 600 pages or less using the cream of the material here presented, and with the inclusion of some of the best new pictures of the Old Testament characters and scenes, would have been much more attractive. Miss Maus might well assume, too, that the Bible is in the hands of her readers and give more space to penetrating interpretations of the Bible pictures instead of using three fourths of her space in art interpretations to the retelling of the story. At this point she could well learn much from the work of the late Albert E. Bailey.

The reviewer would highly recommend the book for ministers, Sunday school teachers, and for homes. It is a worthy companion to Christ and the Fine Arts and, though overgrown, so well indexed and arranged that it is easy to use.—*Edward K. Ziegler.*

KINGDOM GLEANINGS

The General Brotherhood Board has authorized and formed a new Brethren Placement Service and placed a full-time man on the job. It will include the present Placement and Relocation column in the Gospel Messenger and also act as a referral agency to help locate and place interested persons in available jobs. This will continue to be a free service and therefore we can take no responsibility for guaranteeing jobs or persons for jobs. We want to be of service to you and to the church. If you are attempting to locate work or are trying to find a person to do a certain job please contact us. This in no way obligates you. Please let us hear from you. Write: Brethren Placement Service, 22 S. State St., Elgin, Ill.

Ambler church, Pa., has seventy-five used Brethren Hymnals in fair condition that they are willing to dispose of. Anyone interested in acquiring them write: Paul Norris, 310 Forrest Ave., Ambler, Pa.

Charles E. Dumond, Jr., pastor of the Hutchinson church, Kansas, was named by the Junior Chamber of Commerce of that city as "young man of the year." Bro. Dumond is also juvenile officer of the Hutchinson police department. In nominating him Chief of Police Carl Spriggs praised not only his leadership and vision but his unfailing helpful attitude in all ways.

Scheduled for the TV series, Frontiers of Faith, for March 13 is a discussion of Education in Protestantism. Dr. Liston Pope, dean of Yale Divinity School; Dr. Ralph W. Sockman of Christ church, Methodist; Dr. Nathan Marsh Pusey, president of Harvard University; and possibly John D. Rockefeller, Jr., will participate. The program comes over NBC at 1:30-2:00 p.m. (E.S.T.).

During March the following material aid projects are being emphasized: food for foreign work campers who need help to enable them to attend work camps; layettes (cut garments); medical kits; pharmaceutical samples; garden and hand tools. These items are needed for distribution during the spring months. Groups or individuals interested in these projects should contact W. Ray Kyle, Brethren Service Center, New Windsor, Md.

The Rural Life Association will hold its annual meeting at Earlham College, Richmond, Ind., on March 19. The business meeting will begin at 10:00; new members of the board will be elected. In the afternoon, beginning at 1:45, Robert S. Zigler will speak and show slides of his trip to Afghanistan for Heifer Project, Inc., and Dr. James Thorp, director of soils research at Earlham, will show slides and discuss his work in Australia from June 1954 to January 1955. An informal discussion will follow in which Dr. Thorp and Mr. Zigler will share their observations on agriculture, rural problems and technical assistance.

The TV program, Bless This House, produced cooperatively by theWLW-D station and the Church Federation of Greater Dayton, is reaching approximately seventy-five thousand viewers each Sunday afternoon from 1:30 to 2:00 o'clock (E.S.T.). The program begins with a six-minute skit setting forth some pertinent problem of family life and is then followed by a discussion period in which a leader and four others participate.

Valley of the Sun is a recently produced Brethren sound film on foreign missions in India. It answers the question, "What can a small Christian church and school accomplish for Christ in India's small villages?" Color, 16mm sound, 25 minutes. Rental, $7.00. Reserve dates now for spring and summer use on Sunday evenings, in Bible school and camps. Order from the Visual Education Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

As congregations plan to elect delegates to Annual Conference they should note that representation is based on membership as follows: "Each congregation having a membership of 200 or fewer may send one delegate. Each congregation having more than 200 may send one additional for each 200 or fraction thereof." Congregations should have credential blanks well in advance of Annual Conference and have them properly signed for their delegates to take with them.

The Brethren Service Commission announces the addition of a new film to the film library, The Sound of a Stone. This film shows how gossip and rumors can grow until they affect the lives of innocent persons. A parent becomes certain that a young teacher is a Communist when his son brings home a book that is on a surversive literature list. Without reason or thought he passes the word along about this teacher who has been well known to all the people for many years. Various situations develop which leave the audience with much to think about. Good for high school age and above. Color, 26 minutes. Rental, $10.50. Order from Visual Education Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Anniversary

Flat Creek church, Ky., the tenth anniversary of the building of the church, on Sunday, April 9 and 10. Bro. F. C. Rohrer, former pastor, will speak at the anniversary program on Sunday morning. A basket dinner will be served at noon. Former residents and friends of the mission are invited to spend the week end with the congregation.

Licensed and Ordained

Duane H. Ramsey, ordained to the eldership in the Washington City church, D. C.

Earl Eshelman and *Robert Young,* ordained to the eldership in the Conewago congregation, Pa.

Richard Baker, licensed in the Midland church, Mich.

Butler Sizemore, ordained in the Flat Creek church, Ky.

L. Conrad Wetzel, licensed in the Camp Creek church, Ill.

David Cave, ordained in the Liberty church, Ill.

Brotherhood Theme: Seek First His Kingdom

Women's work of Michigan is using the new folder, Your Dollars at Work in His Kingdom, as a total program interpretation "quickie." Their goal is to give $873.30 to support the Brotherhood program for six hours, from three to nine o'clock, the afternoon of April 24.

La Verne College

Enrollment for second semester has held up to the first semester and is above the second semester a year ago. Total enrollment is 311, with 214 full-time. Slightly over 50% of the full-time students are members of the Church of the Brethren; men and women are almost evenly divided.

The chapel choir will tour Northern California, Oregon and Washington from March 25 to April 10, appearing in churches and high schools in some twenty communities.

Student elections for the coming year have just resulted in the following officers: Student body president, Gorman Miller, Indiana; commissioner of publications, George Camp, Wenatchee; commisisoner of forensics, David Hurlbut, Laton; commissioner of finance, Mark Coffman, Glendale, Ariz.; commissioner of athletics, Maurice Flora, Los Angeles; and commissioner of welfare, Peggy Zimmerman, Pomona.

Dick Coffman, son of Rev. and Mrs. John I. Coffman of Van Nuys, Calif., has been elected editor of the Campus Times, student newspaper, for the second semester of this year.

A La Verne College banquet will be held in connection with the Pacific Coast regional conference at Wenatchee. The banquet date is April 23, 6:00 p.m.; the speaker, President Harold D. Fasnacht.

Baccalaureate and commencement dates for this year are Sunday, May 29, and Thursday, June 2, respectively.

La Verne College was host on Feb. 22 to the San Gabriel Hi-Y and Y-Teen conference, sponsored by the Y.M.C.A. and Y.W.C.A. The theme of the conference was Matters That Affect You Today. Members of the faculty were leaders.

The Claremont Colleges artists course in which La Verne College students participate during the 1954-1955 academic year has included Robert Weede, baritone; the Los Angeles Philharmonic Orchestra; Rudolph Firkusny, pianist; and Jascha Heifetz, violinist.

The Church Calendar

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

March 13

Sunday-school Lesson: Prayer in the Christian Life. Matt. 6:5-15; 7:7-11; Mark 9:14-29; Luke 18:9-14; John 14:13-17; James 5:13-18; 1 John 5:14-15. Memory Selection: This is the confidence which we have in him, that if we ask anything according to his will he hears us. 1 John 5:14 (R.S.V.)

CBYF Topic: Families Together

March 15-18 Churchmen's Washington seminar
March 20 One Great Hour of Sharing
March 26 Seventy-fifth anniversary, Bridgewater College
April 3 Palm Sunday
April 8 Good Friday
April 10 Easter
April 20-24 Pacific Coast regional conference, Wenatchee, Wash.

Love Feasts

California
April 7, 7:30 pm, Los Angeles, Imperial Heights

Illinois
April 7, 7:30 pm, Freeport

Indiana
March 27, 7 pm, South Bend, Second
April 7, 8 pm (EST), English Prairie
April 7, 7:30 pm, Plymouth
April 11, 7 pm, Flora
April 12, West Goshen

Kentucky
April 8, 6:30 pm, Flat Creek

Maryland
April 8, 7 pm, Baltimore, Friendship

Nebraska
April 7, 7:30 pm, Omaha

Ohio
April 7, 7:30 pm, Eaton
April 7, 7:30 pm, Mohican
April 7, 7:30 pm, White Cottage
April 10, Ashland Dickey

Oklahoma
April 7, 7:30 pm, Big Creek

Pennsylvania
April 3, 7 pm, Westmont
April 7, 7 pm, Chambersburg
April 7, 7:30 pm, Hanover
April 7, 7 pm, Ligonier
April 9, 2 and 6:30 pm, Hatfield
April 10, 2 and 6 pm, Richland
April 10, 7:45 pm, Aughwick, Beech Run
April 10, 7 pm, Somerset

Virginia
April 8, 7:30 pm, Mt. Vernon

Washington
April 10, 7 pm, Olympia

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Desmond Bittinger of McPherson, Kansas, in the Salem and Happy Corner churches, at the Happy Corner church, Ohio, April 3-10.

Bro. A. R. Showalter of Bridgewater, Va., in the Bassett church, Va., April 3-10.

Bro. Milton L. Hershey of Manheim Pa., in the Bareville church, Pa., April 3-10.

Bro. Clarence R. Showalter of Hagerstown, Md., in the Shamokin church, Pa., April 3-10.

Bro. Conway Bennett of Bethel, Pa., in the Big Dam church, Pa., March 20—April 3.

Bro. Robert O. Hess of Manheim, Pa., in the Long Run church, Pa., April 3-10.

Bro. Robert Martin of Alto, Mich., in the Midland church, Mich., April 10-17.

Bro. Wilbur A. Martin of Douglassville, Pa., in the Hatfield church, Pa., April 3-10.

Bro. Burton Metzler of McPherson, Kansas, in the Big Creek church, Okla., April 5-10.

Bro. S. Clyde Weaver of Lancaster, Pa., in the Liberty church, Tenn., March 14-27.

Bro. D. G. Berkebile of North Manchester, Ind., in the Flat Creek church, Ky., April 10-17.

Bro. J. Herbert Miller of Hershey, Pa., in the Mohler house, Springville congregation, Pa., April 11-24.

Bro. Howard W. Bernhard of Mt. Joy, Pa., in the Ligonier church, Pa., March 27—April 3.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Pleasant Hill church, Tenn., March 27—April 3.

Bro. J. Earl Hostetter of Gettysburg, Ohio, in the New Philadelphia church, Ohio, March 27—April 3.

Bro. Ivan Fausnight of White Cottage, Ohio, in the White Cottage church, Ohio, April 3-10.

Bro. B. F. Waltz of Germantown, Pa., in the Somerset church, Pa., March 27—April 3.

Bro. Linford Rotenberger of Quakertown, Pa., in the Beech Run church, Aughwick congregation, March 20—April 3.

Bro. Paul Hoffman of Chicago, Ill., in the Bethel Center church, Ind., April 7-10

Bro. James Renz of Elgin, Ill., and **Bro. Paul Halladay** of North Manchester, Ind., in the Springfield church, Northeastern Ohio, April 3-10.

Bro. Vernon Beckman of Inwood, W. Va., in the Midland church, Va., April 11-17.

Gains for the Kingdom

Seven baptized, two received on former membership, two awaiting baptism in the Beaver Creek church, Tenn. **One** baptized and eight received by letter in the Christiansburg church, Va. **One** baptized in the Okeechobee church, Fla. **Eight** baptized and three received by letter in the Bassett church, Va.

Eight baptized in the Shamokin church, Pa. **One** baptized in the East Fairview church, Pa. **Three** baptized and nineteen received by letter in the Erie church, Pa.

One baptized and ten received by letter in the Midland church, Mich.

One baptized and one received on former baptism in the Colorado Springs church, Colo.

Nine baptized in the Outlook church, Wash.

News and Comment From Around the World

Church Council Plans Religious Education Buildings Near Schools

The Virginia Council of Churches approved plans for the construction of religious education buildings adjacent to public schools throughout the state over the next twenty-five years. Under the plans, religious instruction would be given to public school pupils in these buildings as part of the released-time program. Council leaders said the special religious courses to be taught in each community would be those approved by local church authorities and would be keyed for the instruction of pupils in each of the elementary grades as well as for high school students.

Churches Asked to Increase Work Among Servicemen

The air Force Chief of Chaplains says people of other countries are more influenced by the behavior of American service personnel than by mission programs, the Voice of America or state speeches. He called on churches to give increased attention to providing religious resources for servicemen. He said religious groups should reach those about to be inducted as well as members of the armed forces. He suggested that churches inform their members serving overseas about mission stations and native churches. In this way, the servicemen will be able to keep in touch with religious activities and get to know a better class of people.

Oratorical Contests Sponsored by WCTU

An intercollegiate oratorical contest with state and national awards to encourage study of the alcohol problem by young people has been announced by the National Woman's Christian Temperance Union. State contests will be sponsored by state W.C.T.U.'s and state winners will be eligible to enter the national competition. Mrs. Glenn G. Hays, president of the W.C.T.U., said, "The contests are to encourage and promote research among young people on the harmful effects of drink in the areas of health, safety, home and social welfare, crime, juvenile delinquency, and economic and industrial security, as well as on individual happiness and capacity for progress and achievement." State contests must be completed by June 1. Rules for the contest may be obtained from the National W.C.T.U. in Evanston or from state organizations.

Lutherans Plan Million-Dollar Refugee Program

The National Lutheran Council voted to contribute $600,000 towards a $1,000,000 three-year program designed to expedite the resettlement of refugees in this country. During the same period, the Lutheran Church-Missouri Synod will contribute $400,000. Approval of the program followed a plea for speeding up admission of refugees to the United States under the 1953 Refugee Relief Act.

Bulk of CO's From Mennonite, Amish Groups

Two thirds of the country's conscientious objectors are Mennonites and Amish, according to the National Service Board for Religous Objectors. At the beginning of 1955, there were 2,612 men in alternative civilian service who listed Mennonite or Amish churches as their denominational preference. The next largest group, 343, comes from the Church of the Brethren. Jehovah's Witnesses rank third with 163.

John R. Mott Dies at Eighty-nine

Dr. John R. Mott, often called the elder statesman of Christianity, died in January at the age of eighty-nine. He had been an honorary president of the World Council of Churches since its founding, after having been a leader in all its preliminary conferences. He helped to found the Student Volunteer Movement and for thirty years was its guiding spirit. In 1946 he was awarded the Nobel Peace Prize for his participation in church and mission work.

Report Increased Service to the Blind

Increased service to blind persons around the world was offered during 1954 by the John Milton Society. Dr. Dwight C. Smith, general secretary, told the society's annual meeting that widespread use had been made of the recorded Sunday-school lessons and long-playing records inaugurated by the society a year ago. A series of records containing Sunday-school lessons for a thirteen-week period was issued each quarter during the past year. The records were primarily planned for the more than 1,000 blind teachers of Sunday-school classes in the United States and Canada. The John Milton So-



Mrs. Ralph Rarick, wife of the pastor of Michigan City church, Ind., Marian Gumms, chairman of the Christmas project, and Margaret Nichols, chairman of women's work, wrap Christmas gifts for the guests of the Church of the Brethren Home at Mexico, Ind.

ciety is sponsored by more than fifty Protestant denominations in the United States and Canada in order to render Christian service to the blind through Braille literature and other methods.

Christian Youth Group Opposes UMT

Opposition to any system of peacetime universal military training was voiced by the United Christian Youth Movement in a letter sent to all members of the U. S. Senate and House. The UCYM is the official youth agency of the National Council of Churches. The letter which was signed by the UCYM chairman said, "Universal military training is neither a democratic nor a Christian answer to the problems confronting our nation. Our young people want you to be aware of their convictions."

Lutherans Ask Revision of Immigration Act

A resolution urging Congress to revise the McCarran-Walter Immigration Act was adopted by the National Lutheran Council at its thirty-seventh meeting. The resolution noted that President Eisenhower had expressed concern over "inequities" in the act in his State of the Union message. The council urged members of Congress to correct these undesirable provisions by enacting legislation which establishes a just and workable substitute for or modification of the national origins quota system and which gives to citizens who have in good faith acquired U. S. citizenship the rights and protection enjoyed by American-born citizens.

In another action, the council voiced concern over serious moral problems prevailing at some military bases. Dr. Carl F. Yaeger, associate secretary of the Lutheran Service Commission, said, "The church can no longer put off coming to closer grips with the problems of our youth facing military service as our nation settles down to a garrison life of long duration."

Need for Missionaries to Train Villagers

Missionaries trained to teach better methods of farming, nutrition and child care to villagers of the Middle and Far East are the most urgent need of those areas, according to John H. Reisner, agricultural specialist. Dr. Reisner recently returned from four months in Asia and the Near East and reported on village extension programs being carried on in many countries. He said, "Most of the people of the Middle and Far East live in rural areas. We urgently need missionaries who can go out to the villages and help rural people meet their basic needs in health, farming and family life."

Warns New Literates Must Get Christian Literature

A warning that teaching the world's "silent billion" illiterates to read and write is dangerous business unless they are provided with Christian literature was sounded by Dr. Floyd Shacklock, new executive secretary of the Committee on World Literacy and Christian Literature. He said, "Millions in the world are on the march for the things we take for granted. The hungry want food; the sick want health; and the illiterate want to learn how to read and write. Meeting this greatest hunger of all—the hunger of the mind—is the irresistible opportunity facing the churches today. It is the open door which no man can close."

Publish Hymnal for Use in Institutions

A new hymnal has been published especially for use in hospitals, psychiatric institutions, homes for the aged, penal centers and other agencies. It contains 167 selections and was prepared by a special committee of institutional leaders. Selections include some of the better known hymns as well as new ones. Hymns were chosen for the "positive contribution they will make to the sound mental health of persons in various types of institutions."

Australian Opinion Divided on Treatment of Aborigines

Australian opinion is still divided over equal rights and opportunities for the aborigines but, more and more, voices of influence are raised in their behalf. A well-known professor of anthropology at Sydney University, A. P. Elkin, recently asserted that although the training of the aborigines should be related to their background and regions, "aborigines do a white man's work and therefore must be educated to understand our economy."

Congregationalists Approve New Mission Program

The Congregational Christian Churches will seek to raise $6,280,000 annually for a new world missionary program. The new program will combine the missionary functions of the denomination's general boards and agencies with those of its state conferences. The American Board in the past has conducted evangelistic, educational and medical work in Africa, India, Ceylon, Japan, the Philippines, Turkey, Syria, Lebanon, Greece, France and the Pacific islands.

News Briefs

Lutheran World Relief, material aid arm of the National Lutheran Council, set a new record in 1954, when it shipped overseas 20,000,000 pounds of relief supplies. The food, clothing, medicines and other supplies were distributed to refugees and other needy in thirteen countries.

American Lutheran groups sent a total of 284 missionaries—the largest number in eight years—to 18 countries during 1954. The missionaries represent nine Lutheran church bodies and two church-related agencies in North America. The total number of Lutheran missionaries from North America is now 1,687.

A total of 171 television stations presented the one-minute daily Bible readings prepared by the American Bible Society for use between Thanksgiving and Christmas. This was part of the observance of the world-wide Bible reading program. The society is giving consideration to the production of films for daily use throughout the year.

In Mexico, several translations of the entire New Testament are undergoing final polishing before publication by the American Bible Society. Among them are the Chol, the Tzeltal, the Tarascan and the Totonac. Many other Indian groups in Mexico live in areas where they have little or no use of Spanish and can be reached only through their own tongues.

Enrollment in theological seminaries last fall was five per cent greater than in 1953. Official figures on students in colleges, universities and graduate schools showed that seminaries of all faiths reported a fall enrollment of 28,760. The number of freshmen represented an increase of 7.6 per cent over the former enrollment.

Village libraries, which include a tin trunk carrier, a lantern and literature generously supported by groups of women especially in America, have been placed in two hundred villages in Egypt, Pakistan and India.

Your Service Outreach through Relief and Rehabilitation



Church World Service

Christian love at a Pusan orphanage softens war's tragedy for these two Korean boy amputees. Brethren Service will begin work in Korea this spring

The fourth in a series of five interpretative articles in preparation for One Great Hour of Sharing.

WHEN Brethren Service became one of the major general boards of the Church of the Brethren by action of the 1941 Annual Conference, one of its functions was indicated as that of personal rehabilitation and social reconstruction in the name of and spirit of Christ. Relief and rehabilitation were among the most important goals listed in its charter.

Since 1946 relief and rehabilitation have remained the largest segment of Brethren Service activity. In its plans for this phase of its work the Brethren Service Commission early determined that it should be as much as possible work of rehabilitation rather than merely direct relief.

Europe has been the principal field of Brethren Service relief and rehabilitation work. Among the first countries which Brethren Service entered at the close of World War II were *Belgium* and *Holland.*

Work in *France* involved the distribution of material aid and a shipment of heifers. This work was done largely in co-operation with other agencies. At Dunkerque, work was carried on for approximately a year involving material aid, especially for school children, and craft and recreational programs.

A unit consisting of five men was sent to *Italy* in 1946. One of the most interesting features of the project there was a children's club, through which the children learned games, crafts, personal hygiene and healthy group living.

Late in 1946 Brethren activities were undertaken in *Poland.* Besides distribution of food, clothing and equipment, this project undertook to help with rehabilitation of Polish agriculture, and sewing and domestic arts were taught.

Projects in these countries had closed by the end of 1949. However, work in *Germany* and *Austria,* which started in 1947, has continued. In Germany, the Christopher Sauer workshops which were established near Bremen have expanded to give vocational guidance to many handicapped persons.

The *first work camp* in Germany, with American young people working side by side with European youth, was held in 1948. This program has increased to six work camps and a peace seminar planned for the summer of 1955.

The new *Brethren Volunteer Service program* for the first time assigned volunteers to Europe in 1949. This program has widened to include a variety of duties and service in many more countries. Volunteers and alternative service workers are presently participating in responsible positions in the regular Brethren Service program in *Germany, Austria* and *Greece,* as well as in isolated projects in refugee camps, children's homes, hospitals, settlement houses, etc., in these countries and in *Turkey, England* and *Italy.*

In 1949 Brethren Service had the opportunity to enter into an arrangement with the United States Department of State to bring *German teenagers to the States* to live for a year in American homes and attend American high schools. Although the size of this program has decreased in recent years, it is hoped that new possibilities might be found to increase the program and to extend it to other countries. The program in Germany now includes American students living in German homes and a vast program on continued contact with German students who have participated in the program in years past.

Through the efforts of Brethren workers and in co-operation with the International Refugee Organization and the World Council of Churches, many *displaced persons* living in Germany and Austria were able to emigrate and are now living

in America. The present program of refugee resettlement, under the 1953 Refugee Relief Act, is administered through our Linz office and is active in both Germany and Austria.

In 1947 four workers were located in Vienna, Austria, their first assignments being the distribution of relief supplies, aid to agriculture and work with displaced persons. The *Austrian program* has a richly varied character. Besides the usual distribution of clothing, food and other relief supplies, the list of projects has included a shoe-repair shop, nursery and kindergarten schools for refugee children, a vocational school for refugee boys who were not eligible for such training in the regular Austrian schools, assistance in the establishment and ongoing program of tuberculosis hospital for refugees at Thalham, a general public health program for thousands of refugees living in overcrowded barrack camps in Upper Austria, work camps, student exchange and refugee resettlement. Brethren Volunteer Service volunteers and alternative service workers are active in the program in Austria, assisting in the administration of Brethren Service programs and participating in construction and agricultural rehabilitation.

At the invitation of Archbishop Spyridon of *Greece* in 1950, the Brethren Service Commission in cooperation with the World Council of Churches, organized a team which has distrubuted seed and assisted in improvement of agricultural methods, food conservation, village refugee rehabilitation and swamp drainage.

Brethren Service in **Asia** and **Africa** has been confined mainly to the providing of material aid. However, the General Brotherhood Board in its November meeting voted to begin Brethren Service work in *Korea* this spring. Hopes are still high to have this program under way in the near future.

In **Latin America** Brethren Service activities have reached to *Mexico, Ecuador* and *Puerto Rico.* The work in Puerto Rico began as a Civilian Public Service unit, but has continued as one of the Brethren Service relief and rehabilitation projects. The program includes the hospital and public health project. The recently established full-time dental service is still inadequate to meet the great need. The community service program continues to reach out into the area with clubs for boys and girls and activities for adults. The academy serves a much neglected area and material aid continues as a part of the program. While Puerto Rican help has been used to a great extent, mainland personnel has always been needed for certain types of skilled work and supervision.

Relief and rehabilitation activities in the **United States** help make these programs around the world possible—material aid collection and processing, providing homes and work in the refugee resettlement program, student exchange, Brethren Service centers at New Windsor and Nappanee and soon on the west coast.

In all of these programs you have shared through the years. One Great Hour of Sharing in 1955 provides another opportunity for you to share in the ongoing programs of Brethren Service relief and rehabilitation —in the name and spirit of Christ.

Adapted from Ten Years of Brethren Service

Refugee Resettlement Notes

Statistics (Feb. 1, 1955)

	Goal	Assurances Filed	Arrivals
Central Region	350	74	
Eastern Region	300	24	
Pacific Coast Region	50	7	
Southeastern Region	150	10	1
Western Region	150	5	
Total	1,000	120	1

A personal note from a young Bulgarian refugee in Istanbul, Turkey, says, in part: "I have also some Bulgarian friends who work for Americans and we often go from one house to another to inspire each other, because without spirit it is difficult for a man to live. . . ."

He is another of the homeless thousands who look to America as the land of salvation. When he left his native Bulgaria three years ago for the freedom of the Western World, the gates slammed behind him. Turkey does not want him because he is a Christian, so he appeals to brother Christians for the chance he needs to start his life again.

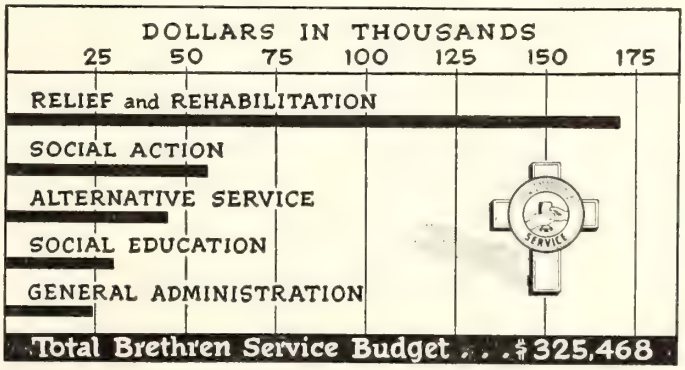
This story is repeated from lonely throats in Germany, Austria, and other Western European nations. The statistics above show that we are beginning to listen and respond.

Will 1,000 families really learn to know us as their "brethren"?

Major Brethren Service Expenditures, 1954-55

General administraion comprises administration of relief and rehabilitation and of the Brethren Service Commission

Relief and rehabilitation includes European, Puerto Rican and Korean projects, student exchange, refugee resettlement, Falfurrias, Texas, project, heifer project and material aid program



Social education includes international relations, peace, Christian citizenship, economic life, race relations and social service education, and Brethren Service publicity and field program

Social action includes Brethren Volunteer Service, Brethren placement service, summer service projects, and community action and service for peace and for low income or racial groups

Alternative service involves the operation and administration of projects for conscientious objectors

Symbolism in Worship

Murray L. Wagner
Troy, Ohio



THERE is no escaping the presence and influence of symbols. The alert person can see in everything the symbol of reality which gives value to the visible. The photographs we cherish are not persons, but are symbols of invisible personalities; the words of this page are but symbols of intangible thoughts.

Our Brethren heritage is compounded of symbols even though our church walls and floors may be bare and the furnishings are scant and simple. The very scarcity of equipment is a symbol. Our father's beard and our mother's garb were symbols—but of what? Do we know?

Unless we seek to understand some elements of Christian symbolism many rich treasures escape us and appear as ancient and meaningless as beards and capes appear to people who do not know their significance. It becomes a part of our Christian education to search out the wealth imbedded in the visible aspects of our faith.

Worship Centers

One sees an increasing emphasis upon worship centers in the children's departments of our churches. It is to be hoped that these do not became simply so much ornamentation or modern equipment, but that the teachers and children are continually reminded of the significance of the table, the (empty) cross, the candles and the Bible. Let there be no extraneous matter lying on the table—no old hymnals, pencils, or a teacher's gloves. And when the offering is presented, let no empty plates be returned to the table—our gifts are small enough without symbolizing our withholding.



It is well for children to be guided through the church and shown various symbols with their explanations. Throughout the tour the leader should encourage the children's questions and observations. Why is there a steeple (or why not) on the church tower? Is there any real reason why the pulpit is placed in that location? Does the number of steps in the chancel mean anything? Why not have the baptistry downstairs? What does "narthex" mean? Tell us about the word *nave* and what it has to do with our salvation. Do you see any reason for the center aisle leading right up to the present terminus? Is there a scripture suggested by the route the aisle takes?

Young people must have an abundance of questions concerning the architecture of their church, the furnishings, the doctrines and the ordinances. They should be given the opportunity to express their questions and their doubts frequently. Too much of our preaching and teaching has been in an unknown tongue and our youth are following blindly ancient traditions rather than abundantly enjoying their Christian experience.

Meaning of Symbols

Let our people know in class, in discussion, in conversation, in visitation the meaning of our symbols —the anointing, the written Word, the cross (and the crucifix), the baptism, the pulpit, the rich symbolism of the Lord's Supper, the Brethren Service cup and the vast host of signs which have allowed us to enter into more and more of the "unsearchable riches of Christ."

Always in the meditation on symbols we stand in danger of ending our search with the art itself. Symbols are justified only as the means to an end—the channel that leads us to truth. Many an ancient brother was presumed saved because of his beard or lost by lack of it and many a modern brother is equally wide of the truth because of his defense of a holy table or lack of it, his adherence to feet washing or his abandonment of it. If we make these symbols of our faith an end in themselves we stand in need of a soul-searching review of the first and second commandments of the Decalogue.

Every Christian symbol—whether written in Latin, Hebrew, Greek or English, whether it is of wood or flame, whether it be the printed word or the action in washing of feet or baptizing the penitent—must point the soul upward to the Redeemer, Jesus Christ. If our spirits stop with our eyes on the spire we are still earth-bound.

It is a glorious privilege that Brethren have. If we search the Scriptures, delve into the history of Christianity, meditate on the works of the masters of our symbolism—we shall see emerging new worlds for our conquest, worlds not made with hands, if we wish the fruits of victory. Parents, teachers, ministers will grow as they search and as they accompany others in the quest.

Two excellent books dealing with the subject of Christian symbolism are: Our Christian Symbols, by Friedrich Rest, $2.50; The Church of Our Fathers, by Roland H. Bainton, $3.00. Copies may be ordered from the Brethren Publishing House, 16-24 S. State St., Elgin, Ill.

A Church Meets Her Needs

Fred M. Bowman

SUNDAY-SCHOOL classroom facilities were greatly improved at the Keyser Church of the Brethren (First District of West Virginia) with the addition of a Sunday-school building three years ago. These additional classrooms were made possible by purchasing and remodeling a large two-apartment residence located on the lot adjoining the church property.

For a number of years preceding 1951, the members of the Keyser church had realized that something would have to be done to relieve a very serious classroom situation. All of the children's classes were crowded into the basement of the church. Most of these classes had no outside light. The basement was constantly damp, sometimes with water standing on the floor and sometimes flooded so that it could not be used at all. Two classes were crowded into the kitchen, while other classes were divided by folding partitions or curtains. Seven classes were meeting in the basement, two in the church sanctuary and three in individual rooms at the front of the church. Many of the children's classes were too large. In order to provide smaller working groups and better age group division, some of these classes needed to be divided. There was, almost literally, no room for growth in the Sunday school. Rooms could not be attractively arranged, blackboards (if available) were makeshift, and there was little room to arrange for a worship center. Sunday-school attendance, which has grown from an average of 101 in 1944 to about 140 in 1948, had reached a standstill.

Realizing the tragedy of these conditions, it was obvious that something must be done. Better facilities were needed for those who were already attending Sunday school, and there were still many children in the community who ought to be brought into the Sunday school. The church, if it was to fulfill its mission in the community, must continue to grow.

The problem was often discussed in the regular workers' conferences where the need for additional facilities was most urgently realized. The board of Christian education had grappled with this problem for a number of years. The parents whose children were crowded into the damp dark basement were quick to realize the need. As a result, the need was made known to the entire membership of the congregation.

Two possible ways of providing additional classrooms were suggested and considered. One was to buy a large, two-apartment building next to the church and convert it into a Sunday-school building. The other was to build an addition at the back of the church, using the space then used for a parking lot. There were two main objections to building. One, of course, was the cost, estimated at first at twenty-five to thirty thousand and then rising to forty thousand dollars or more with increasing building costs. Another objection was the fact that an addition to the church would take the only available parking space.

As a result, when it was learned in 1951 that the building next to the church (previously unavailable) could be secured by the church, it was decided to purchase and remodel this building. Incidentally, we doubled the parking space and cut the cost approximately in half. Possession of the building was secured in August of 1951 and the work of remodeling was begun later that fall. By early spring of 1952, the remodeling had been completed and the building was ready for use. The remodeling consisted of removing one wall and putting in one new wall; making three new doorways; building two "breezeways" between the Sunday-school building and the church; remodeling rooms by putting in bulletin boards, blackboards, etc.; completely painting the interior; installing a heating plant; rewiring the building; and putting walls, ceiling and floors in the attic to provide for a youth recreation and departmental worship room.

The building when remodeled, provided the church with two large rooms used for departmental assemblies for primaries and juniors, a room used as a Sunday-school office, nine additional Sunday-school classrooms, and rest rooms. Most of the rooms were furnished with new tables and chairs. All of the rooms are dry, well-heated and well-lighted.

The addition of this building has been a great blessing to the Keyser Church of the Brethren. The effectiveness of the church in its Sunday-school program has been greatly increased. Through the use of these better facilities, it has been possible for the Sunday-school teachers to do a more effective job of teaching. Sunday-school attendance has increased so that it averaged 172 for the past year. The indebtedness of $8,000 for the remodeling of the building has been liquidated in less than three years.

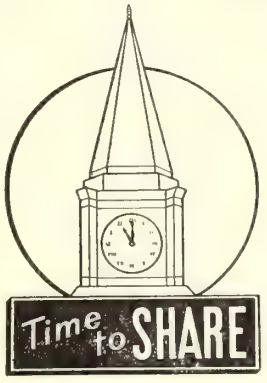


A "before" primary class



An "after" beginners class

One Great Hour of Sharing



General Brotherhood Board
Church of the Brethren
22 S. State St., Elgin, Ill.

To continue the wondrous works performed by Brethren Service, I (we) enclose $_____ to the Brotherhood Fund* as a One Great Hour of Sharing offering.

Name _____

St. or RFD _____

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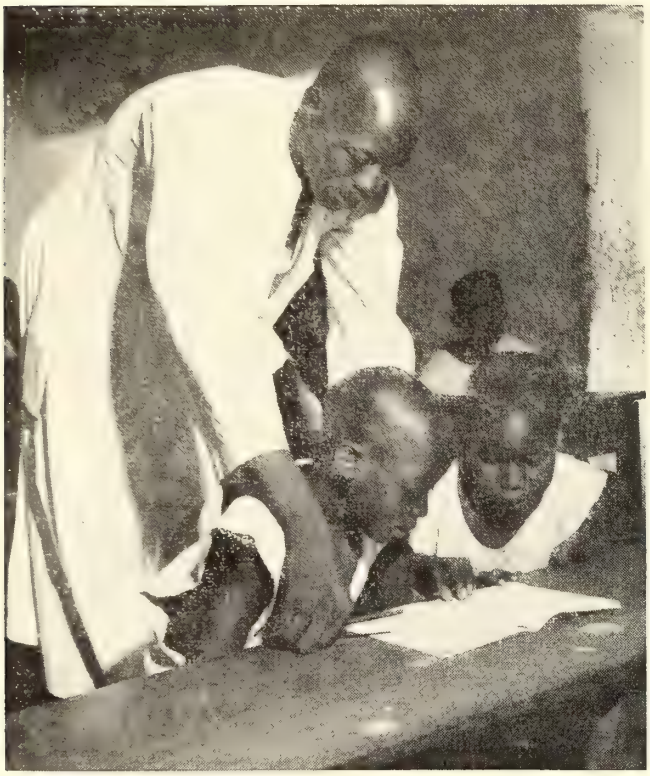
State _____

Church _____

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* Brethren Service receives $315,000 or 26% of the Brotherhood Fund.

Edited by J. Henry Long



One of the great needs of Northern Nigeria is trained leaders for governmental offices when the country becomes independent in 1956. Here the senior teacher of the Garkida primary school is guiding the training of two young Nigerians

Interviewing the Foreign Mission Secretary

Part II

Photos by Leland S. Brubaker

In some of the discussion about the future of Nigeria we hear a lot about the year 1956. I assume that is to be the year of independence. What will independence mean for Nigeria and especially for the Christians there?

Nigeria is divided geographically into two main areas—Northern and Southern Nigeria. We are working in Northern Nigeria. Southern Nigeria is much more developed in the way of education and in providing all kinds of facilities for its people. They've had schools and hospitals for a much longer period of time than the people of Northern Nigeria. Northern Nigeria is backward.

There is a real feeling of animosity between the two groups. The Southern Nigerians—the Eboes, the Effics and others—are aggressive people because of their education. They provide most of the leaders, the lawyers and the doctors and the teachers. The sectional animosity really comes to a head in this constitutional freedom that's supposed to be granted to all of Nigeria in 1956, because many of the Northerners are smart enough to know that if they get constitutional freedom they do not have the leaders in Northern Nigeria to carry on their work. Therefore, Northern Nigeria is doing everything she can to keep from getting it. They want to remain as a British protectorate. Southern Nigeria will, without a doubt, receive its constitutional freedom in 1956.

What will happen in Northern Nigeria if it does not receive constitutional freedom? According to all that we could find out from everybody we talked to—that is, Britishers and missionaries and Nigerians and church administrative committees—if Northern Nigeria does not receive her freedom in 1956, there will be very little change in our work. I mean there will be no governmental change in the way that it is controlled. There are certain changes that ought to take place very quickly and very rapidly, even if we do not have constitutional freedom. In Southern Nigeria, no one knows what's goin to happen there to Christian missions when they receive their constitutional freedom. The governor of Adamawa Province said that in cases where missions were doing what he could call a down-to-earth ministry, he doubted if there would be very much danger. Those groups who do nothing but preach without any educational or medical or agricultural work will probably have some difficulty.

If Northern Nigeria eventually gets its independence, will there be more of the Mohammedan influence in the general administration and government than there is now?

If all of Nigeria would go independent and receive its constitutional freedom, it would be a Mohammedan government. There are indications in many places that the government, however, even though it is Mohammedan, has not been adverse to the Christian faith, though

there always has been some conflict because Mohammedanism is a religion that is not very congenial to other faiths.

Would it be fair to say that Mohammedanism is more of a problem, if not necessarily a threat, to the developing church in Nigeria than communism?

Mohammedanism at the present time presents a far greater problem to the Christian church in Nigeria than does communism. I do not mean that there are not the elements in Nigeria on which communism could thrive. They are there but so far they haven't developed.

Our Board sometime ago gave its approval to our entering into a united church, the Church of the Sudan. What is its present status?

At the present time, instead of becoming the United Church of the Sudan it has become more of a Council of Churches in the Sudan. In other words, and I think this is unfortunate, many of the home boards refused to go along with the idea that this is to become an indigenous church in the Sudan. The churches on the field—the Nigerian churches—would like to co-operate, as far as I know, but the home boards have not been willing to go along. They have that much of a hold on the churches over there that they have to give them their permission to go ahead. Stover Kulp says that the Lutheran Church has said to its churches in Nigeria that they may establish an independent church in Nigeria. As an independent church they may, if they want to, join the Church of the Sudan. Stover feels that once the independent church of the Lutherans is established in Nigeria it will only be a matter of a year or two until they will join the United Church.



Whona village chiefs, young and old, have come into a central place to pay their taxes. The beards indicate their maturing manhood



This woman is preparing food for a child who is ill in the hospital

One of the important items that has grown out of this whole discussion of the United Church of the Sudan is the forming of a Union Theological Training Center. I happened to be in Jos when about six or seven missions met together to discuss that, and there was a lot of enthusiasm for it. More than likely they will set it up in Gindiri, which is not too far from Jos; already they have decided to call a certain man belonging to the Reformed Church to be the first faculty member of this Union Theological Seninary. Though I use the word *seminary* it's more like a training school for ministers. It has been needed badly. Now it is moving forward. Most of the Nigerians are in favor of a united church. They can't understand why they are not in full fellowship when they move to another area where there is a Christian church.

Are they beginning to move?

More so than ever before—far more than ever before. Why, they have the problem there the same as we do here of moving from the country to the city.

In such a Council of Churches will the Brethren have representatives?

We are being represented in all the councils. We have two people representing us with this theological training group. Our group is known as a co-operative group in all of these enterprises, and I believe it has a real future.

We hear a good bit in mission circles and in discussions in the church about the changing role of the missionary in foreign mission work. Is the same thing happening in Africa?

It's happening in Nigeria the same as it's happening elsewhere; maybe not in as great a degree, but it's happening there. And it isn't going to be very long before the role of the missionary in Nigeria is going to be changed a great deal from what it was before. I mean that he must, more than ever before, turn his work over to the nationals. The missionary needs to push the nationals into positions of responsibility, even though he feels that the nationals are not ready for it. The missionary can be their counselor and trusted friend and adviser. He can help them grow in their jobs. I think it is still true the church in Nigeria is too much of a foreigner's church. The elder is a foreigner. The moderator of the district meeting is a foreigner. They do not have any national elders yet. Therefore, every elder of every local church is a foreigner. They haven't as yet introduced the new idea of the moderatorship. I think that really the

Continued on page 27

Edited by Alberta Yoder



Exterior view of the Garden City church, Kansas

Edward K. Ziegler

THE BEST IS NONE TOO GOOD FOR GOD

WHEN the Church of the Brethren in Garden City, Kansas, dedicated their beautiful new Spanish-mission style house of worship on May 2, 1954, they were offering their very best for the service of God. The story of this church is one of the inspiring stories of a church coming to vigorous new life and planning with wisdom and consecration to serve the present age "to the glory of God and my neighbor's good." These latter words, from the Sower press motto, are deeply carved in stone over the inviting entrance of the new church.

The building and dedication of the new church mark the beginning of the second half-century of our church in Garden City. When the district of Southwestern Kansas and Southeastern Colorado decided in 1904 to start a mission in Garden City, there were two Brethren families there, those of William Wise and George Wise. Elder S. E. Thompson of Fredonia began holding services in homes, later in a Baptist church on the site of the present building. The church was organized in 1906 with twenty-six charter members. Significant is the fact that the first person baptized in Garden City by Brother Thompson was R. L. Hill, a Negro, who was baptized on June 5, 1904, and was one of the charter members of the church.

The church had a steady growth across the years, sometimes with a resident pastor, sometimes served by visiting ministers or students from McPherson College. The congregation purchased the building at 8th and St. John Streets from the Baptists in 1907, for the sum of $3,000. It had been built in 1898 by the Friends. With some remodeling and the purchase of a parsonage adjoining, the church got along until the recent rapid growth made a new building imperative.

Bro. Archie L. Patrick, a licensed minister in the school supply business, was called in 1948 to be pastor. Soon after he began his ministry and was ordained, it became evident that the church must have a more commodious and worshipful building. A building fund was started in 1949. During the next four years, the church school completely over-ran the facilities, with classes being held in several other buildings nearby.

Bro. Forrest Groff, church building counselor, was called in to plan the new building. Ground was broken on April 5, 1953, after the parsonage was moved to a new location. The old church was dismantled and the material in it sold, as soon as the new building was far enough along in construction to be used for worship and classes.

Construction of the new brick building, with its graceful stone tower, was directed by Bro. Harold Johnson of Canton, Ill., with much volunteer labor by members and friends of the church.

The church sanctuary has a seating capacity of 210 with seats for 24 in the choir. The fellowship hall which adjoins the sanctuary can be opened as an auxiliary to the sanctuary, bringing total seating capacity to 366. There are adequate and well-lighted church school rooms in the basement, also assembly rooms and an office. The total cost of the building with furnishings was under $90,000.

At the dedication services on May 2, 1954, Bro. Desmond W. Bittinger, president of McPherson College, preached the dedicatory sermon. By this time, membership in the Garden City church had reached 229, and average church school attendance for the months preceding dedication was 173. Perhaps the spirit of the entire congregation as they face the new opportunities opened up by having a lovely new church building is best expressed in the words of the pastor in the dedication booklet:

"The chief attraction of the house of God is the Christ who comes to us through Word and sacrament. Christ has made the church a place where glad tidings shall be proclaimed. Because Christ is the head of the church it is a place where the love



The chancel area of the church

of God shines forth. It is a place where fear and despondency are dispelled. It is a place where through the preaching of the pure Word trust and confidence rest upon the soul.

"May our new church ever be a place of prayer, of pardon, peace and power for both young and old. May they who worship here ever remember to 'expect great things from God, and attempt great things for God.' "

Interviewing the Foreign Mission Secretary

Continued from page 25

missionary wants the nationals to be in charge. The problem has been to put them into positions of responsibility in which they have had very little experience so far, because they seem to be quite different from us in their methods of working and accepting responsibility.

Is the need for missionary personnel as great as ever before?

Every one of our missionaries is working too hard. The opportunities for Christian service, the calls from surrounding villages for classes in religious instruction, the opportunity for village extension of the church, everything is just wide open, so that every missionary feels that he's just got to do more than he's ever done before. I felt that every one of them was doing more than he should be doing. Therefore, I think that the answer to your question is simply that there is more work there than the present staff can possibly get done.

I have one final question. What are the most urgent needs of the church in Nigeria?

One of the great needs at the present time is to become literate. The government is putting great stress on education. The church is looking to the educational system to produce literate and capable and trained leaders. Therefore, one of the great needs of the African church today is to become a literate church.

The second is materials. Frank Laubach says, "No need to have literate people unless you give them literature that they can read." Now when these people become literate, the literature which we have is not sufficient, and they need it desperately. They need literature in the language that they can understand and can read.

A third need is more Bible instruction. Take our classes of religious instruction. There are a hundred people, many of them lay people, who are out on the cutting edge of the church, but they're desperately in need of more Biblical training. If they are the cutting edge of the church, I think sometimes that edge has become rather dull, because of the lack of Biblical teaching. They need that desperately. Of course, the other thing the church needs is more leaders—adequate leaders, and this whole process of training leaders is a slow one.

Can we conclude that in Nigeria the church is definitely there to stay?

Very much so. You see, there isn't any church building in Nigeria that has been built by foreign money. There isn't any church in Nigeria that's built on Church of the Brethren property. We own no property in Nigeria at all. The property that we have is leased. But no church in Nigeria is built on leased property. I'm talking about churches, now, in villages. They're all built on village property and by the people themselves. There are many evidences that the church in Nigeria is growing and becoming stronger. The missionaries could leave Nigeria tomorrow and the church could carry on.

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

Within a few months I am to marry a man who means much to me, both for his sterling qualities of life and for the home he now offers me. I look forward with great anticipation, and hope that I can contribute my full share to the making of a happy home. My deepest concern is that this is a "ready-made" family; the mother who did a beautiful job of starting a growing family was taken away by death.

What can you tell me about how to win the confidence of these children, how to make them feel that I truly love them (for I already do) and, most of all, how to keep from reminding myself constantly that I am filling a place in my future husband's love once held by another and perhaps not doing it so well? I feel confident now—but can I remain so?

Concerned

Dear Friend,

I have the feeling that you realize this task, this opportunity, which lies ahead of you calls for very special qualifications in order that it may work out successfully and happily. The fact that you realize this and have a wholesome concern are counts in your favor. It is not easy to be a good first wife and a worthy mother and it is even less easy to be a good second wife and a worthy stepmother. However, the harder the task, the greater the joys and satisfactions that go with its successful accomplishment.

The quality most needed to take with you into this situation is, of course, love, love for your companion and love for his children. If you and your future husband have real affection for each other, the children will sense it and appreciate it. If you have real love for the children evidenced by your respect for their needs and feelings, they will sense it too and be drawn by it.

I feel strongly that you will need to center your thoughts not on what you can get out of the new venture, but on what you can give to those concerned. Your ultimate happiness will depend upon the happiness of your husband and children. Christ's teachings prove their truth here as in all situations of life—in losing one's life for others, one finds it; in giving unselfishly, one receives.

Sometimes the friends of the family, the people of the church or community don't seem to know how to treat a second wife and stepmother. Unwittingly, they can aggravate the problem. So it will help if you can cultivate the quality of not being too sensitive to the reactions of people on the outside. Keep in mind it will take time to make your place in their hearts.

Take with you as you enter this new experience a generous portion of love, a stout heart, a sense of humor and the companionship of Christ and I will prophesy success. I have seen it work out beautifully.

Naomi Will

Anniversaries and Weddings

Anniversaries

Brother and Sister John C. Buntain of Wenatchee, Wash., celebrated their golden wedding anniversary Jan. 1, 1955. Present was the entire family of six children, twenty grandchildren and thirteen great-grandchildren. The reception was held at the Sunnyslope church with open house in the afternoon.—Mrs. Stanley E. Deardorff, Soap Lake, Wash.

Mr. and Mrs. Pinkney Crummett celebrated their fifty-fifth wedding anniversary on Dec. 27, 1954. They have eight children, twenty-one grandchildren and eleven great-grandchildren.—Mrs. Arlene Waggy, Sugar Grove, W. Va.

Mr. and Mrs. William Furrey celebrated their golden wedding anniversary on Jan. 2, 1955, with a special service followed by a reception in the social room of the church. They have three children, five grandchildren, one great-grandchild and twenty foster children. — Mrs. Roy Stebbins, Dayton, Ohio.

Brother and Sister J. W. Hess celebrated their golden wedding anniversary with open house at their home on Nov. 21, 1954. They have seven children, twenty-two grandchildren and five great-grandchildren. — Mrs. J. Elmer Roller, Harrisonburg, Va.

Mr. and Mrs. J. W. Ikenberry of Quinter, Kansas, celebrated their sixtieth wedding anniversary July 18, 1954, with a family dinner at the noon hour and open house in the afternoon and evening. — Mrs. Melvin Reinecker, Quinter, Kansas.

Mr. and Mrs. Herman Patterson celebrated their golden wedding anniversary with open house at their home on Dec. 18, 1954. — Mrs. Herman Suter, South Bend, Ind.

Brother and Sister William B. Replogle observed their golden wedding anniversary on Jan. 18, 1955, with open house.—Myrtle A. Shank, La Porte, Ind.

Brother and Sister Clarence Rouzer celebrated their golden wedding anniversary on Dec. 12, 1954, with open house at their home in Nevada, Iowa.—Mrs. B. F. Buckingham, Fernald, Iowa.

Mr. and Mrs. Bruce Ruble celebrated their golden wedding anniversary on Dec. 5, 1954, with open house at their home.—Mrs. Roy Stebbins, Dayton, Ohio.

Mr. and Mrs. Abe Rupp celebrated their sixtieth wedding anniversary with open house at their home at Falfurrias, Texas, on Nov. 7, 1954. They have three sons, eight grandchildren and five great-grandchildren. — Mrs. Clyde Rupp, Falfurrias, Texas.

Brother and Sister Clayton Stahly of Nappanee, Ind., celebrated their golden wedding anniversary on Oct. 10, 1954, with a special service in the Nappanee church, which was followed by a dinner and open house at the home of Mr. and Mrs. Frank Lehman. — Hazel Grass, Nappanee, Ind.

Mr. and Mrs. J. A. Sword of Quinter, Kansas, celebrated their golden wedding anniversary Oct. 2, 1954, with a family dinner at noon and open house in the afternoon. They have three daughters and five grandchildren. — Mrs. Melvin Reinecker, Quinter, Kansas.

Weddings

Aquallo-Tusing — Manuel Aquallo and Naomi Tusing, both of Wiley Ford, W. Va., Aug. 4, 1954, at the Emmanuel Methodist parsonage, by Kenneth Groves of Cumberland, Md. — Darl Hinkle, Wiley Ford, W. Va.

Barnhart-Miller — Richard Lee Barnhart and Peggy Ann Miller in the Manor church, Md., Jan. 16, 1955, by Bro. J. Rowland Reichard. — Naomi H. Coffman, Hagerstown, Md.

Bassett-Vore — James H. Bassett and JoAnn Vore, in the Pleasant View church, Ohio, Aug. 1, 1954, by the undersigned.—Edgar G. Petry, Lima, Ohio.

Blosser-Davis—Eugene Blosser and Mary Sue Davis, by the undersigned, at his home, March 27, 1954. — M. J. Craun, Harrisonburg, Va.

Chapman-Nelson — Paul Chapman of Newport News, Va., and Mary Nelson of Hampton, Va., in the Newport News church, Jan. 29, 1955, by the undersigned.—Minor M. Myers, Newport News, Va.

de Perrot-Shreiner—Jean Louis Richard de Perrot and Nancy Jean Shreiner, both of Lititz, Pa., in the Lititz church, Jan. 30, 1955, by the undersigned, assisted by the Rev. E. Mahlon Clarke, Gettysburg, Pa.—Franklin K. Cassell, Lititz, Pa.

Gnodle-Kah — Ralph Gnodle and Karol Kah, both of Troy, Ohio, in the Troy church, Oct. 23, 1954, by the undersigned.—Murray L. Wagner, Troy, Ohio.

Grogg-Keplinger — Mason Grogg and Shelby Keplinger, both of Wiley Ford, W. Va., Nov. 25, 1954, at the Livingstone church, Cumberland, Md., by Allen Pugh, Wiley Ford, W. Va. — Darl Hinkle, Wiley Ford, W. Va.

Grumbine-Kront — Robert L. Grumbine and Joyce C. Kront, both of York, Pa., Dec. 5, 1954, in the Long Green Valley church, Md., by the undersigned.—M. A. Jacobs, York, Pa.

Jones-Hodges — John Billie Jones of Ludlow Falls, Ohio, and Betty Jane Hodges of Troy, Ohio, in the Troy church, by the undersigned. — Murray L. Wagner, Troy, Ohio.

Kime-Schrock—Carl Kime of North Liberty, Ind., and Jeanne Schrock of Middlebury, Ind., Dec. 19, 1954, by Mark Y. Schrock, father of the bride. — Mrs. Miriam Young, Middlebury, Ind.

Knaud-Keech — James Lavern Knaub of York, Pa., and Gloria Ann Keech of Mt. Wolf, Pa., in the First church, York, Jan. 29, 1955, by the undersigned, assisted by the brother of the bride, Rev. Roger Keech. — M. Guy West, York, Pa.

Lam-Wampler — Howard O. Lam and Effie Wampler, June 12, 1954, in the Greenmount church, by the undersigned.—M. J. Craun, Harrisonburg, Va.

Michael-Bridge — Douglas J. Michael of Medway, Ohio, and Phyllis Jean Bridge of New Carlisle, Ohio, in the New Carlisle church, Jan. 22, 1955, by the undersigned.—Chester I. Harley, New Carlisle, Ohio.

Shipp-Southerly — Ward Hinegardner Shipp and Rosalee Southerly, Sept. 5, 1954, by the undersigned, at his home. — M. J. Craun, Harrisonburg, Va.

Snider-Brandeberry — Dana Snider of New Paris, Ind., and Nelda Brandeberry of Shipshewana, Ind., Dec. 18, 1954, by Bro. Daniel C. Flory, Middlebury, Ind.—Mrs. Miriam Young, Middlebury, Ind.

Summers-Hensley — Don Summers and Bettie Hensley, by the undersigned, at his home, Sept. 26, 1954. — M. J. Craun, Harrisonburg, Va.

Obituaries

Burchfield, Erva Wilfred, was born Jan. 24, 1880, at Sweet Springs, Mo., and died Jan. 20, 1955, at Bartlesville, Okla. On Jan. 22, 1910, he was united in marriage to Cordia Stella Belle, who died in 1951. His second marriage was to Nellie Campbell. Besides his wife he is survived by two daughters and one son. Memorial services were held at Bartlesville, Okla., and in Kansas City, Kansas. Interment was at the Maple Hill cemetery, Kansas City, Kansas, by the undersigned.—Elmer F. Johnson, Bartlesville, Okla.

Crull, Mrs. Grace A., daughter of Joel P. and Martha Winebrenner Hardman, was born April 25, 1893, in Lancaster Township, Ind., and died Jan. 16, 1955, at her home. She was married to Oscar Crull on Dec. 22, 1914. She was a member of the Salamonie church. Besides her husband, she is survived by one son, one grandchild and one sister. Burial was in the Lancaster cemetery.—Mrs. Verna Buck, Huntington, Ind.

Custer, Julia May, daughter of William P. and Martha Acton, was born at Oskaloosa, Iowa, May 31, 1866, and died at her home in Quinter, Kansas, Aug. 11, 1954. On Oct. 16, 1884, she was married to Frank M. Custer. To this union were born five children. Surviving are one son, one daughter, thirteen grandchildren and twenty-two great-grandchildren. Funeral services were conducted by Wayne Crist in the Quinter church. Interment was in the Quinter cemetery.—Mrs. Melvin Reinecker, Quinter, Kansas.

Driver, William, was born July 10, 1877, at Sangervile, Va., and died Nov. 2, 1954, at Vienna, Va. He had been a member of the church since early manhood. Surviving are one daughter and one sister. The funeral was held at the Money and King funeral home with Bro. David L. Rogers officiating, and Elder E. E. Neff assisting. Burial was at the Sangerville church cemetery.—Mrs. Joel A. Miller, Oakton, Va.

Fike, Amelius Milton, son of Aaron and Rebecca Rudolph Fike, was born June 27, 1864, and died at the home of his daughter. He was a life-long member of the church. Funeral services were conducted by the undersigned, assisted by Paul Crumley at the Maple Spring church.—Daniel B. Spaid, Eglon, W. Va.

Frey, William C., was born Dec. 16, 1866, to Ephraim and Mary Frey at Wolfsville, Md., and died Jan. 21, 1955, at his home in North Manchester, Ind. In 1890 he was married to Calmedia Delauter. Two children were born to this union. Surviving are his third wife, one daughter, one grandchild and four great-grandchildren. He was a long-time member of the West Manchester church, where funeral services were held by the undersigned, assisted by Bro. Leonard Custer. Interment was in the adjoining cemetery.—Howard H. Keim, North Manchester, Ind.

Peterson, W. Scott, son of Solman and Jane Dain Peterson, was born June 24, 1864, in Montgomery County, Ohio, and died Jan. 6, 1955. He was married to Rosa Harshbarger, who preceded him in death. He was a member of the Union City church. Surviving are three daughters, one son, twelve grandchildren, nineteen great-grandchildren and four great-great-grandchildren. Funeral services were held by the undersigned at the Union City church. Burial was in the Lisbon cemetery.—Kenneth G. Long, Union City, Ind.

Petry, Carl, son of Jacob and Mary Petry, was born Feb. 17, 1880, in Port Republic, Va., and died Jan. 6, 1955, in Colorado Springs, Colo. He was married to Grace Buckley on Nov. 25, 1909. To this union were born two children. Early in life he united with the church and later was elected to the ministry. He attended Bridgewater College and Bethany Seminary and worked at the Brethren Publishing House before going to Rocky Ford, Colo., where he worked in the U. S. postal service until his retirement in 1943. Surviving are one daughter, one son and six grandchildren. Interment was in the Rocky Ford cemetery.—Mrs. O. C. Frantz, Rocky Ford, Colo.

Reeser, Dorothy, daughter of Allen and Louise Shaffer Reeser, was born Nov. 4, 1926, and died Oct. 16, 1954. She is survived by one brother, four stepbrothers and stepsisters. Services were held at the Meek funeral home by her pastor, Bro. A. Jay Replogle. Burial was in the Rummel cemetery.—Mrs. Warren Hoover, Windber, Pa.

Reeser, Louise, daughter of Edward and Elizabeth Barnes Shaffer, was born March 21, 1889, and died Oct. 11, 1954. She was a member of the Rummel church. Surviving are one son, one daughter, four stepchildren, one sister and three brothers. Funeral services were conducted at the Meek funeral home by her pastor, Bro. A. J. Replogle. Burial was in the Rummel cemetery.—Mrs. Warren Hoover, Windber, Pa.

Royer, Sarah Ann, was born in Pine Grove, Pa., and died Dec. 19, 1954, in Harrisburg, Pa., at the age of eighty-six years. For many years she was a member of the church. Surviving are three grandchildren and two brothers. Funeral services were held in the Spacht funeral

home, Lititz, by Bro. H. G. Fahnestock of Pine Grove. Interment was in the Brethren cemetery, Neffsville.—Mrs. Arnold Zechman, Pine Grove, Pa.

Smeltzer, Henry Clements, son of Peter and Elizabeth Eisaman Smeltzer, was born April 28, 1875, at Grapeville, Pa., and died Jan. 10, 1955, in Greensburg, Pa. After uniting with the church in 1913, he became a deacon in 1917 and served for many years as a church trustee. He is survived by his wife, Sara Viola Riehl Smeltzer, one son, two grandchildren and one great-grandchild. Funeral services were held in the Greensburg church by Bro. Wilfred N. Staufer. Burial was in the Harrold cemetery. — Mrs. Galen Bittner, Greensburg, Pa.

Smith, Sarah Ann, daughter of J. U. and Margaret Nelson, was born near Harman, W. Va., Nov. 6, 1879, and died Nov. 15, 1954. She is survived by five sons and one daughter. She was a member of the church. Funeral services were conducted by the undersigned at the Greenleaf funeral home at Parsons, W. Va. Burial was in the Parsons cemetery.—Daniel B. Spaid, Eglon, W. Va.

Snowberger, Harvey, was born Aug. 11, 1876, at New Enterprise, Pa., and died Jan. 8, 1955, at Tacoma, Wash. He was united in marriage to Estella Parkham on April 8, 1913. To this union were born two daughters. He attended McPherson College and for a number of years was a minister in the Church of the Brethren. Surviving are his wife, two daughters, six grandchildren, one sister and one brother. Funeral services were held at the Piper funeral home in Tacoma by the undersigned, assisted by A. J. Barnett.—Clement Bontrager, Kent, Wash.

Steinberger, William A., was born in Illinois, April 8, 1874, and died at his home in McFarland, Calif., Aug. 4, 1954. He was married to Edna Holmes on March 1, 1899. In 1911 he and his family moved to California. He was a faithful member and worker in the church. Surviving are his wife, one daughter, two sons, seven grandchildren and four great-grandchildren. Funeral services were conducted by his pastor, W. R. Burriss.—Mrs. A. R. Grober, McFarland, Calif.

Troup, Rollo Irvin, was born Oct. 25, 1878, in Maxwell, Iowa, and died Dec. 3, 1954, in St. Joseph, Mo. He was married to Hattie Sutter in 1898. He was a member of the church for fifty-eight years, having spent five years as superintendent of the Brethren Home for the aged which was then located at Darlow, Kansas. He also served as a deacon. Surviving are his wife, one son, one sister and three brothers. Funeral services were conducted at the Meirhoffer-Fleeman chapel by Bro. Eugene Gnagy of Plattsburg, Mo. Burial was in the Memorial Park cemetery.—Mrs. G. R. Huffman, St. Joseph, Mo.

Turcato, Joseph, son of Joseph and Louise Turcato, died Dec. 25, 1954, at his home in Windber, Pa. Surviving are his wife, Jessie Helbig Turcato, two stepchildren, his mother, three brothers and three sisters. Funeral services were held in the Rummel church by Bro. A. Jay Replogle. Burial was in the Berkey cemetery.—Mrs. Warren Hoover, Windber, Pa.

Ulrich, Edward C., son of David and Catherine Houser Ulrich, was born June 8, 1877, near Hagerstown, Ind., and died Oct. 22, 1954. In May 1900 he was married to Flora E. Brown. He became a member of the Brick church in 1930 and was later elected to the office of deacon. Surviving are his wife and one brother. Funeral services were conducted by Lester E. Fike. Burial was in the Brick church cemetery.—Mrs. O. D. Werking, Hagerstown, Ind.

Weyandt, Archie Jacob, died Jan. 19, 1955, in Greensburg, Pa., at the age of sixty-two years. He was a member of the Greensburg church. Surviving are his wife, Mary Little Weyandt, four daughters, two sons, eighteen grandchildren, three sisters and four brothers. Funeral services were held at the Jay B. Peterson funeral chapel, Youngwood, Pa., by Bro. Wilfred N. Staufer. Interment was in the Middletown cemetery.—Mrs. Galen Bittner, Greensburg, Pa.

Woodbury, Zola Dessie, daughter of Mr. and Mrs. Johnson F. Thomas, was born Oct. 8, 1893, in Darke County, Ohio, and died Jan. 16, 1955. She was a long-time member of the church. In 1910 she was married to Theodore Woodbury, to which union five children were born. Besides her husband, she is survived by two daughters, two sons, nine grandchildren, one great-grandchild, one brother and one sister. Funeral services were conducted by the undersigned in the Union City church. Burial was in the Union City cemetery.—Kenneth G. Long, Union City, Ind.

Church News

Western Canada

Bow Valley—We had a Thanksgiving dinner one Sunday. Our fall love feast was observed on Nov. 26. The board of religious education is sponsoring family night once a month. We have used the film, Rim of the Wheel. The ladies' aid sponsored the Sunday-school Christmas party. The Sunday school sponsored the white gift service. This was sent to the Woods Christian Home in Calgary. Bro. Truman Northup of Irricana, who represented our district at the Canadian Council of Churches meeting, gave a report at our January business meeting. The young people presented the play, The Beloved Exile. One member awaits baptism. — Virginia Cawley, Arrowwood, Alta., Canada.

Idaho and Western Montana

Twin Falls—The first week of December our revival meetings were conducted by Bro. Arthur Baldwin of Fruitland, Idaho. Eight were baptized and three received into our church fellowship. The children had a Christmas program on Sunday morning. In the evening the young people presented a play. The junior guild had a Christmas party for the children. They are planning to mend clothing to be sent to an orphanage in Korea. The guild is sponsoring a 4-H club with Mrs. Meriam DePew as leader. The young people bought five minutes' time for our Brotherhood program. The church has decided to buy an acreage of ground on which to begin a new church building. On Jan. 23 Mr. and Mrs. Laszlo Beceji and their family, Hungarian refugees, presented a program and the story of their life. In the evening we had an all-church reception. Bro. Loyd Nicholson gave the welcome for our new members and Bro. Ted Anderson gave the response.—Gertrude K. Holloway, Filer, Idaho.

Middle Iowa

Muscatine—Our church has recently received six new members. The ladies of the church have organized a women's work group which meets once each month. Five of our young people accompanied by the pastor and his wife attended the youth rally at Cedar Rapids. Our church is growing in attendance and fellowship.—Mrs. W. O. Bosserman, Muscatine, Iowa.

Northern Illinois and Wisconsin

Chippewa Valley—At our fall council meeting Bro. Walter Miller was re-elected elder. Our pastor, Bro. George Hunn, conducted the installation service for the newly elected officers and teachers. Bro. James Beahm met with the Wisconsin churches at Stanley. The Wisconsin youth rally was held in our church with Ed Crill as the Sunday morning speaker. The ladies' aid is supplying our daily devotional booklets, The Upper Room. We have a 100% Messenger Club this year.—Blanche Cripe, Rock Falls, Wis.

Northern Indiana

Nappanee—Pastor S. W. Longenecker preached a harvest Thanksgiving sermon which was followed by a fellowship dinner and pictures shown by Bro. Virgil Meyer, who had made a trip to the Holy Lands. In the absence of our pastor one Sunday, Bro. Harold Knepp, Brethren Service worker, preached for us. Other guest speakers during the absence of our pastor have been Jess Hoover of the Brethren in Christ church and Howard Dickey. At our last family night, a program was given in honor of Bro. John Metzler, Sr., and his wife who left for Geneva, Switzerland, where he has been assigned to assist in the distribution of surplus commodities. A new class has been organized for our newlyweds. The primary department recently contributed toward the missionary offering and building fund and prepared a number of friendship packets. Other classes have been working on projects to increase the building fund. One Sunday evening the Union Center church was our guest sharing in a program of Christmas music. On Dec. 23, Christmas tree night was observed with a program by the children. On Dec. 19 friendship packets were dedicated in a white gift service which was conducted by the pastor. We have a 100% Messenger Club for 1955. The average Sunday-school attendance for 1954 was increased by eighteen over 1953. We are looking forward to a series of meetings with Bro. William Beahm as guest speaker.—Hazel Grasz, Nappanee, Ind.

South Bend, Second—Our home-coming service was a big day with the Gospel Messenger editor, Kenneth Morse, as guest speaker. Installation services were conducted for all newly elected Sunday-school and church officers. Family night was held Dec. 14 with the play, The Golden Mean, presented by a number of ladies from the First church. The film, The Pilgrimage, was shown on the evening of Dec. 26. Our watch night service was a home talent program and the showing of the film, The Beginning of the Rainbow. During the month of January a special missionary program was held each Sunday evening. Several plays have been given by various classes of the church. The men's and women's work groups had an auction sale on Jan. 20 to augment our building fund. Sister Anna Warstler was with us on Jan. 23 for an all-day meeting. Plans are under way for our March revival meetings under the leadership of Bro. David Markey.—Mrs. Herman Suter, South Bend, Ind.

Michigan

Onekama—Bro. Charles Bieber, missionary to Africa, and his son conducted a Sunday morning service in our church in November. In the absence of our pastor, members of the church presented a Thanksgiving Day program followed by a basket dinner in the church dining room. The Christmas program consisted of recitations and songs by the children of the Sunday school and songs by the choir. The young people made and sold Christmas wreaths and sponsored a party for those home from college for the holiday vacation. The Homebuilders' class sponsored a Christmas party in connection with the regular monthly fellowship supper. As a part of the program several children modeled new coats which had been made by the women's work group for overseas relief. The women meet twice a month to mend and sew for relief. During January and February a school of missions on India, Pakistan and Ceylon was conducted on Sunday evenings with classes for children, young people and adults.—Mrs. Dan Deal, Onekama, Mich.

Southern Ohio

Greenville Brethren Home—A number of the churches remembered the members here at the home at Christmas time with gifts, visits and special programs. Our Sunday service is conducted by a different congregation each Sunday afternoon. New light fixtures have been installed in the kitchen. A new laundry



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BRETHREN PUBLISHING HOUSE

Elgin, Illinois

room is being equipped with an automatic washer and dryer for the members to do their personal laundry if they so desire. —Mrs. Nettie Lumplin, Greenville, Ohio.

Prices Creek—We observed rally day at the beginning of our new Sunday-school year. Since our last report three have been baptized and one received by letter into our fellowship. During the past year sixteen members were received by baptism and six by letter. At an all-day Saturday meeting, Bro. J. Earl Hostetter, pastor of the Oakland church, and Bro. Herbert Richards of North Manchester, Ind., were guest speakers. Bro. Richards officiated at our communion service in the evening. Breakfast was served at the church on the following Sunday morning. During the Sunday-school hour the Waldo Emrick family of Richmond, Ind., presented a musical program, and Bro. Raymond Peters brought the morning message. Sisters Orpha Engle and Mary Richards and Bro. Earl Petry served as our delegates to district meeting.

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made no responsibility can be assumed.

Important Notice. When writing to the Brethren Service Commission in regard to an ad, it is necessary that the number of the ad be given.

No. 62. Man forty-nine years old desires job caring for an older man. Prefers year-round job and opportunity to make a home for himself. Write: David W. Long, Box 344, Quinter, Kansas.

No. 63. Wanted: Journeyman auto mechanic—must have at least four years' experience and know hydramatic transmission. Send qualifications and references to: Otto K. Eikenberry, Chairman, Location & Placement Committee, R. 2, Box 2235, Wenatchee, Wash.

No. 64. Bethany Hospital needs a woman to assist in the dietary department. Contact: Olga Bendsen, 3420 W. Van Buren St., Chicago 24, Ill.

No. 65. Wanted: A medical doctor to do general practice in a fast growing community near Dover air base. Though the population of the Wyoming-Camden vicinity is increasing rapidly, no new doctors have located here: Write: J. M. Bennett, Wyoming, Del.

No. 66. A good moral, congenial middle-aged man or couple to serve as caretaker of small resort. Cottage by small lake will be furnished and other remuneration in form of salary or commission will be paid. For details write: J. M. Bennett, Wyoming, Del.

No. 67. A large home in the center of Wyoming, Del. Was used as a rooming house for years and is ideal for such in a fast-growing community where rooms are in much demand. Price $10,000. Write: J. W. Bennett, Wyoming, Del.

No. 68. Thornville, Ohio, community is in need of a good medical doctor. Opportunities are almost unlimited for general practictioner. Equipment likely available. Near Brethren church. Write: Kenneth W. Hollinger, R. 1, Thornville, Ohio.

No. 69. For sale: A novelty stem corsage is an easy, clean, attractive, and colorful project for camp, club, or Bible school. Completed corsage material for two with instructions, $1.00. Write: D. E. Barnhart, R. 1, Rossville, Ind.

No. 70. Middle-aged Brethren couple, with two sons 11 and 12 years of age, would like to locate on a farm with full-time farm work, living quarters and utilities with salary. Would prefer any of the following states: Ohio, Illinois or Indiana. Write: Earle Sluss, R. 1, Box 107, Clintwood, Va.

No. 71. Wanted: Lady to do practical nursing in one of our Brethren Homes. Splendid opportunity for Christian service. Write: E. O. Reed, Superintendent, Brethren Home, Mt. Morris, Ill.

No. 72. For sale: 160-acre farm, 6 miles from McCune, Crawford County, Kansas. On a gravel road and milk, mail and school bus route. Near Osage Church of Brethren. Farm rented for the year 1955; rent included if sold before harvest, July 1. Price $60 per acre. Write Joe Terflinger, 1908 South Broadway, Pittsburg, Kansas.

No. 73. For Sale: Fully equipped 138-acre dairy farm. Two houses, two barns, bordering lake. Fine location on highway 407. Attractive old home. 50 home-grown registered accredited Holstein cows, several polled. Drilled well. Ponds. Insured for forty thousand. Immediate income. Write: Joseph Carpenter, Sunrise Farms, Waverly, Pa.

No. 74. Wanted: Registered Nurse for position of superintendent of nursing service in 32-bed general hospital. Building program in progress will provide a new 50-bed hospital. A challenging opportunity for Christian Service. Near Brethren church. Write: Edmund P. Zehr, Mennonite Deaconess Hospital, Beatrice, Nebr.

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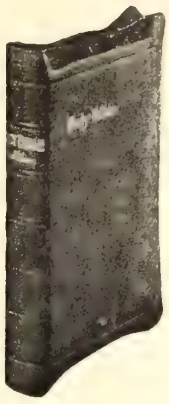
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BRETHREN PUBLISHING HOUSE

Elgin, Illinois

One evening in November two junior classes gave a program with the filmstrip, Bill's Decision. The Homebuilders class conducted the chapel service at the Greenville Brethren Home on Dec. 19. Our Thanksgiving service was held in cooperation with the Castine church. A program on peace was held which included the filmstrip, Unto These My Brethren. The play, The Teen Club's Christmas, was presented by the young people's class.—Mrs. Verna Lee, Eldorado, Ohio.

Eastern Pennsylvania

Indian Creek—Bro. Jacob Miller of York held our evangelistic services. Bro. M. R. Zigler gave an interesting talk on Brethren Service work. Brethren Elmer Moyer and Joseph Moyer served as district meeting delegates. One Saturday Bro. Frank Carper of Palmyra gave an illustrated talk on his trip to the Holy Land and to the Brethren Service work in Europe. Two were added to the church by baptism. A group from our church held a service of hymns and a sermon at the Montgomery County prison at Norristown. The Sunday-school Christmas program was held on Sunday evening, Dec. 26. Our watch night service was held on New Year's Eve with Bro. Berkey Knavel bringing the message. The combined choirs of the Indian Creek and Hatfield churches presented a concert at the Hatfield church on Jan. 3. The student deputation team of Elizabethtown College gave a program in our church on Jan. 16. Our chorus presented a program at the old folks' home at Frederick on Jan. 20. We are sponsoring a seeds-for-relief project. On Feb. 6 Missionary Emma Ziegler was with us.—J. Wilford Price, Vernfield, Pa.

Middle Pennsylvania

Raven Run—Our officers were elected at our fall business meeting. Bro. Paul Dilling was elected elder. Our love feast services were held with Bro. Merle Detwiler of the Koontz congregation officiating. Dedication services were conducted for our new organ on Dec. 5. The organ was donated to the church by Brother and Sister Joe Long. Our Christmas program was held Dec. 24.—Mrs. Howard Graffious, Defiance, Pa.

Smithfield—Our evangelistic services were conducted by Bro. Charles Heltzel of Conemaugh. Brethren I. B. Kensinger and C. O. Berry preached for us while our pastor was away in revival services. Bro. Harrison Frantz was with us one Sunday in behalf of Bethany Hospital. At our last council meeting our pastor, Bro Frederick, was retained as elder for another year. We decided to undertake the support of a missionary. One Sunday afternoon four persons were baptized into our church. In the evening of the same day we held our love feast with Bro. Russell Snyder officiating, assisted by Bro. Frederick. The women of the church canned applesauce and pears and also quilted a quilt for the Morrison Cove Home. At Christmas time the women's group presented Christian Home calendars to each home represented in the church as well as to other homes in the community. The children and the young people presented Christmas programs and the women were in charge of the Thanksgiving and New Year's programs. Included in the New Year's program was the Marantha quartet from the Martinsburg church.—Mrs. Fred Hoover, Martinsburg, Pa.

Western Pennsylvania

Rummel—Evangelical meetings were held in the Ogletown church by Bro. G. L.

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Baker of Alum Bank, Pa. One was received into the church by baptism. Bro. Raymond R. Peters of Dayton, Ohio, held evangelical meetings in the Rummel church. Union Thanksgiving services were held in our church with Rev. John Gaus of the Lutheran church as speaker. The choirs were combined for this occasion. On Dec. 10, the young people presented the missionary play, White Christmas. The offering was used for the American Indians. On Dec. 19 the beginners sang at the morning service and the children's department and adult choir presented the cantata-pageant, The Christ Child, at the evening service. The young people sent toys to Falfurrias, Texas, at Christmas time. Two have been received by letter. In the absence of our pastor, Bro. I. C. Paul preached for us on Dec. 26. Beginning Jan. 9 we held a mission study on Sunday evenings. Bro. Clarence Rosenberger spent a week in our midst in the interest of Juniata College. He was also guest speaker one Sunday for both services.—Mrs. Warren Hoover, Windber, Pa.

Middle Maryland

Manor—On Nov. 14 Bro. Charles W. Green was ordained to the eldership. Elder Clarence Hunsberger was guest speaker for the morning service. Ordination services for Brother and Sister Green were conducted by Elders Hunsberger and S. Fred Spitzer, assisted by our pastor, Bro. J. Rowland Reichard. We particpated in the union Thanksgiving service which was held at the Downsville Christian church. The young people remembered the sick, aged and shut-ins with baskets of fruits, nuts and candy at the Thanksgiving season. On the evening of Dec. 19 the young people presented a cantata, The Other Wise Man. The Downsville Sunday school presented a Christmas program on Dec. 23; and the Manor Sunday school presented its program on Dec. 26. As an extra Christmas project this year, special offerings were received during December for the benefit of the Salvation Army. On Jan 1 union services were held at the Manor church with Rev. Ezra L. Dunnavant of the Downsville Christian church bringing the message. The Downsville church is being remodeled, redecorated and has had additional Sunday-school rooms added to it. They plan to have the project completed by April 17, when Bro. Roy K. Miller of Staunton, Va., will begin a week of evangelistic services. The meetings will conclude with the Sunday evening service on April 24. —Naomi H. Coffman, Hagerstown, Md.

Eastern Virginia

Midland—We held an all-day service at the church in connection with rally day. In the afternoon a program was presented by the Sunday school. Bro. Richard Grumbling held our fall revival meeting with three persons being baptized into the church. Our church was host church to the district CBYF rally on Dec. 5. During the past few months our women's work group has been making quilts. Some of the projects which the young adult class has undertaken during the past year includes the buying of Brethren Hymnals, repairing the old hymnals, buying new scarfs for the center table, pulpit and piano. This class is giving its class offerings each month to the Brotherhood Fund for missions. The CBYF group supported the Brotherhood program for five minutes, gave to the One Great Hour of Sharing and also contributed to the parsonage fund.—Mrs Thelma L. Dettra, Midland, Va.

First Virginia

Peters Creek—During the past quarter our church school and morning worship attendance has increased. Our fall revival was held by Bro. Harold Z. Bomberger of Westminster, Md. As a result of these meetings, three were received into the church by baptism and one by letter. During the absence of our pastor, guest ministers included Brethren Paul B. Sanger and John S. Showalter. A special Thanksgiving Day service was held with our pastor bringing the message. An offering was received for the building fund. A Christmas program was given by the children's department on Dec. 19. The Christmas Day service included a message by the pastor and the singing of Christmas carols. A school of missions was held during the month of February with classes for all age groups and a period of worship. Sunday evening services have included the films, Unto These My Brethren and A Christmas Carol. At another Sunday evening service Bro. H. C. Eller, district field representative, gave an illustrated lecture on the history and work of the churches in the district. We are making plans for the Lenten season. Bro. Clyde R. Shallenberger of the Hopewell church, Va., will be with us for a week of revival meetings following Easter. —Mary E. Naff, Roanoke, Va.

Northern Virginia

Cook's Creek—The choir presented the cantata, The Lord's Prayer, one Sunday evening. A two-week revival meeting was held at Garbers, with Bro. Carroll Ringgold as evangelist. At this time eight persons were received into the church by baptism. The annual men's work Thanksgiving service was held at Garbers with Bro. Elmer Early as guest speaker. The women's work joint Christmas social was held on Dec. 3. At the Dayton church on Dec. 19 the children had a program and presented a play called, Others. The young people gave the play, He Who Walks in Love. At the Garbers church on the following Sunday evening, the young people and children presented the pageant entitled O Worship Our King. The building at Dayton is progressing. India was the theme for our school of missions. Films were used at each session of the school.—Mrs. Eugene Erbaugh, Harrisonburg, Va.

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Church of the Brethren
Gospel MESSENGER
MARCH 19, 1955



Waltner

A TIME for SHARPENING

LONG before the first day of spring a wise farmer, even one whose tools are as simple as this brother's scythe, will have checked to see that they are ready for busy days ahead. Perhaps his duties are no greater than keeping down weeds, cleaning out fence rows or making certain that houses and outbuildings are in shape. Even so he needs a sharp edge as well as a willing arm and a steady step. While his son checks on more complicated machinery and while his grandson learns about new tools for future harvests, this veteran will sharpen what he has in order to do what he knows best how to do.

So often the press of duties catches the Christian with his tools rusty, his barn in disorder and his yard threatened by weeds. Periodically we need days for sharpening —our wits, our sympathies, our perceptions of beauty, our tools for better service in the kingdom of God.

Gospel Messenger

"Thy Kingdom Come"

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MARCH 19, 1955

Volume 104 **Number 12**

In This Number . . .

Editorial—
A Time for Sharpening 1
Government by Crisis or by Conscience? 5
Wheat for Russia? 5
The General Forum—
"For Their Sakes." Leland A. Nelson 3
What Will Happen to Foreign Missions? A. Stauffer Curry 6
Who Is More Foolish? John B. Wieand 9
The Family Counselor 9
Pastoral Letter. Howard H. Keim 10
Not for Ourselves Alone. Kirby Page 11
A Christian Perspective for the Anti-conscription Campaign. Ralph E. Smeltzer 12
How Would Jesus Answer? Don Snider 14
Reviews of Recent Books 15
News—
Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 29
Brethren Service—
Regarding Brethren Service in Europe. Leona S. Dick 20
Refugee Resettlement Notes 21
The Local Church—
It's a Split Vacation for John Smith. Philip C. Jones 22
New Materials 23
Our Mission Work—
The International Christian University. Francis B. Sayre 24
Out of the Mailbag 25
Comparative Statistics for 1953 and 1954 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Ministers and Social Security

I would like to comment on the letter to you by Margaret E. Bixler, New Windsor, Md., printed in the Jan. 22 issue, concerning the receiving of social security by ministers and its effects on the minister's freedom to speak his convictions on the inconsistency of the government with the teachings of Christ.

It should be recognized that social security is a fund into which one invests money and from which he later draws dividends. As such, the investors have a right to this income the same as anyone has a right to the dividends of an insurance policy. It is not unearned charity. There is no reason, then, why ministers should feel less free to speak their convictions.

It might be added, however, that speaking from the pulpit alone will not solve the world's ills. Mrs. Bixler calls our attention to the fact that *"Christians* [are] duty bound to do something about it." This does not mean only preachers; it also means those who sit in the pews.

I don't think ministers have ceased to speak against the ills of society but if they have it may be because their congregations no longer take them seriously. Ministers encourage stewardship and the Brotherhood continues a three per cent tithe; they preach love and brotherhood and still we have discrimination; they preach peace and still parents fail to see that their children know the teachings of Jesus on war; they preach temperance and church members continue to smoke and drink.

All the preachers in the world cannot by themselves save it. It will be saved only as church members, along with preachers, take up their crosses daily and follow him. —Lawrence E. Durr, Richmond, Va.

Act of Obedience

In the Dec. 11 issue there is a letter under the subject, "Misleading," by Glenn R. Coates. I feel he should back up and do some Bible study before criticising the other brother's article for he evidently failed to read the quotation in the other article, where he quotes Acts 2:38. Also read John 3:5 and Matt. 28:19. Here the Holy Spirit is mentioned three times in conjunction with baptism. And in Acts the promise is definite to any one who has sincerely repented, believed and is baptized. It does not say they may but they shall receive the Holy Ghost. Then if the person follows the leading he will be led into all truth, and grow in grace and the knowledge of the truth.... In Matt. 28:19 the Holy Ghost is in the third place or act, first God the Father, then the Son and last the Holy Ghost.

Water baptism is an act of obedience and for the remission of sins. It must be a great burden to the one that claims to accept Christ to go through life bearing the burden of his sins when Christ offered to forgive or remove the burden through the act of baptism, for no place do I find the promise of the remission of sin except by baptism....Let us all try to fit our lives to the New Testament teachings and not the Testament to our lives.—Harvey E. Miller, East Wenatchee, Wash.

Study of Communism

We are preparing a study on communism and the churches. Material from all parts of the country on this subject would be useful and welcome. Persons with information on any of the following three topics are invited to communicate with us at Union Theological Seminary, 3041 Broadway, New York 27, N. Y.: (1) Documented evidence of actual Communist attempts to infiltrate the churches or make use of clergymen—Protestant, Catholic, Eastern Orthodox or Jewish. (2) Examples of false and irresponsible charges of Communist influence on religion in America. (3) General data on the social gospel as it relates to either or both of these topics.—Ralph Lord Roy, Paul A. Carter.

Appreciation

I want to express my appreciation for the Gospel Messenger. It has been coming into my home each week for fifty-two years, and I couldn't get along without it. It is the best magazine I know of, and we can keep in touch with our church and her activities which means so very much to me. I thank you kindly.—Margaret A. Messamer, Glendale, Calif.

We value our Gospel Messenger a great deal as we keep track of CPS friends in its pages and of the constructive thinking of the Church of the Brethren.—Blanche and J. Lloyd Spaulding, Wichita, Kansas.

"For Their Sakes"

Leland A. Nelson



Religious News Service

THE kingdom of God will never be a present reality in our lives or in our world until we follow the example of Jesus Christ and "consecrate ourselves for their sakes." Most people seek selfishly for the kingdom of God and its fulfillment in their lives. These people have embarked in a futile and fruitless search. No man who seeks for the kingdom of God and its treasure for himself will ever find it. The kingdom which Christ proclaimed can never be experienced by any selfish person or attained by any selfish means. The challenge of Jesus, "If any man would come after me, let him deny himself, take up his cross and follow me," leaves no place for selfishness, self-seeking, or self-indulgence. If the statement of fact, "Others he saved, himself he cannot save," was true of our Lord, how much more it is true of our own lives. Not until with Christ we are able to "consecrate ourselves for their sakes" will the kingdom of God become a reality in our world and in our lives.

Once we discover that it is impossible for us to seek successfully the kingdom in a selfish way we are then in a position where through discipline and prayer we can arrive at that God-conscious state in which alone the kingdom and its goal become attainable. As we progress from the self-conscious stage of our existence to the God-conscious stage of our life we lose our self-concern and self-interest and are consumed by the love of God. Instead of our thoughts and actions being ego-centered and ego-controlled the love of God constrains us in all that we think or say or do.

Once we have matured to this place in our Christian growth and experience we see the world and the people in the world in a new light. We no longer see them as steppingstones or stumbling blocks to the attainment of our own selfish goals and desires. We see them as the supreme object of God's love and willingly yield our lives as a channel through which his love may reach them. Dominated and directed by this divine love one no longer feels the necessity to act out of self-interest and self-concern. Now, like Jesus who never once acted out of self-interest or performed one act for the benefit of his own needs, we too can achieve that state where all that we do and all that we think and all that we say is done for the sake of others.

Pastor of the Modesto church, California

How often our actions and even the program of our own church are an outgrowth of this self-interest and self-concern. Even our relief and missionary activity is often motivated by our feeling of self-importance and self-sufficiency. Our attitude toward the world, its problems and needs reflects our self-centered and self-satisfied feeling. Almost everything we do for those in need grows out of a feeling of sympathy and pity instead of being constrained by an all-consuming love like that revealed in Christ.

As we view the one hundred million homeless people and the one billion five hundred million hungry people of our world today, most people are moved to either a feeling of indifference and callousness or one of sympathy and pity. It is no wonder, concerned with ourselves as we are, that we have not done more to meet the needs of our world. Unless we are dominated by some force greater than ourselves we shall by our neglect and indifference contribute measurably to a third global catastrophe. What happens to these homeless, hungry people that comprise so large a portion of our world's population in the next few years will determine whether the world shall experience a lasting and durable peace or be engulfed in a tragic war of annihilation and destruction.

We, who pride ourselves on being a Christian nation, a nation that possesses greater wealth and has attained a higher standard of living than any other nation in the history of the world have failed to meet the needs of the homeless, hungry people of our day. In 1953 a bill was passed by the Congress of the United States permitting 200,000 displaced persons entrance into the United States, provided that adequate assurances for their housing and employment could be secured by interested and trustworthy persons. After one year less than 5,000 of these needy people have been admitted to the United States. The Church of the Brethren accepted a responsibility to relocate 1,000 of these displaced persons. After one year we succeeded in locating 29 of them in the 1,042 congregations of our Brotherhood.

It is not a matter of inadequate resources with which to do the job. All of us, if necessary, could manage to live and meet most of the required needs for our family on eighty per cent of our present salary, but, dominated as we are by a spirit of self-indulgence and self-sufficiency, we have grown calloused and indifferent and have not been constrained by a love that is greater than a love of self to do something about it. A few years ago one Brethren man in Ohio who experienced this constraining love of God resettled 1,400 of these displaced persons by his own efforts—more than any other individual or group has done within the United States. Ray Petersime stands as a living testimony to what God can do with an individual who is willing to seek first the kingdom of God and its righteousness. Strangely enough the necessary things such as adequate housing and employment were supplied to him just as the promise of Christ assures.

Living in a land of plenty but confronted with a world of need, our selfish practices as a nation have created for us a tremendous problem in knowing what to do with our surplus food. Many of our leading economists indicate that the number one problem facing our nation today is in disposing of the multi-billion dollar food surpluses which are now being stored within these United States at a cost of $700,000 a day. Some of the food is now more than ten years old and has begun to rot or decompose. To continue our present selfish practice of accumulating and storing all of our surplus products will only further threaten the economic stability of our nation. We have permitted our fears and ignorance and prejudices, which are an evidence of our selfishness, to deprive the hungry, starving millions of the world of this life-giving food which could both meet their great need and solve one of our greatest problems.

Continued on page 8



Ruth Early, assistant in refugee resettlement, welcomes a displaced person at the pier in New York

EDITORIAL

Government by Crisis or by Conscience?

IT SHOULD be clear to everyone that the militarists in our government have used the Formosa crisis as an excuse for rushing through legislation for permanent conscription. The House of Representatives passed the draft extension act on February 8 with only four votes against it. This bill extends peacetime conscription for another four years. Its sponsors in the House Armed Services Committee planned to consider it with only one day of hearings and with only one side of the question to be presented. A short period was finally allowed for opponents of the bill to make their case. The nine witnesses speaking in opposition were allowed only ten minutes each, and there was no chance for questions from members of the committee.

This is obviously not the way to decide an issue affecting national policy for four years and touching the lives of so many young persons. We do not like steamroller tactics at any time, least of all when the question of the militarization of our nation is concerned. Why is there such a hurry to rush this legislation through, unless its sponsors feel that only when citizens are apprehensive about an explosive situation will they support what they would reject in calmer moments? One cannot escape the impression that some of our "crises" are just a little manufactured, or at least timed, so that they burst on us when renewed legislation for the draft is desired.

The Formosa situation is a complicated one but it is not really a new development. Some progress was made by the United Nations toward a cease fire, but unilateral action on the part of our government as well as on the part of Red China, brought things to a dangerous point. Whether the fist-shaking gestures of the last few months will lead to war we do not know. But it should be clear that there were peaceful and honorable alternatives available and that we seem to have put our trust in armed might above all, giving a quite secondary place to peacemaking efforts through the UN and hardly any place at all to the development of the spiritual resources that alone can bring a Christian peace.

If the draft is extended (the Senate has still to vote on it as this is written) and the same stampede continues to use a crisis for gaining a start on UMT, the militarists will be well on their way to clamping permanent peacetime conscription on the American people.

A democracy should always be on guard against government by crisis, for it is the method by which dictators obtain power and it is a method by which they extend their power. Its results, especially if we get even a sugar-coated form of UMT, will be totalitarian, even though we oppose such dictatorships abroad. If we want to maintain democracy we must use voluntary and democratic means toward that end. And if we want to preserve Christianity, we surely cannot do so by denying spiritual values.

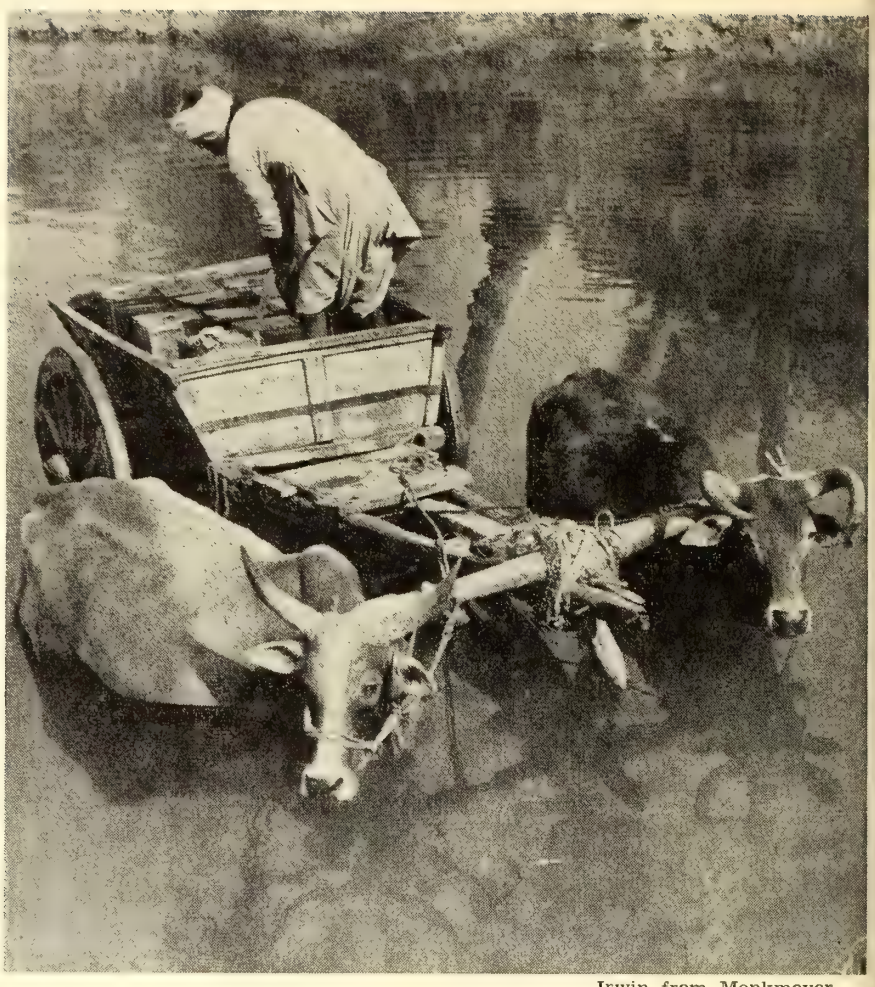
There may yet be time to speak and write and vote against conscription. There is certainly time to speak and write and vote for the Christian conscience on matters like conscription. We can protest against "government by crisis." Better yet, we can become the kind of responsible Christian citizens who, by voice and vote and example, will help to develop "government by conscience." This should be our goal.—K.M.

Wheat for Russia?

THE United States has a two-year surplus of wheat, Russia has recently admitted the breakdown of her collectivized farm program. These two observations have prompted some administration leaders to suggest that President Eisenhower should write personally to Prime Minister Bulganin with an offer of surplus wheat to the Russian people.

If the offer can be made sincerely, without strings attached, with a real concern for the Russian people, and not merely as a gesture designed to embarass their leaders, its consequences could be beneficial. Our surpluses should be available for the relief of distress and famine anywhere in the world. They can become an effective force for peace, if wisely administered. But we need to be extremely careful that we do not make food a weapon of war.

We were late in sending wheat to India where the need was well established. We missed the opportunity last summer to offer food to Chinese flood-sufferers. In order to make our generosity Christian we need to learn how to share without sounding trumpets before us. In this regard church relief agencies and other voluntary service agencies have learned many lessons in discovering how to share. One obvious lesson is the importance of sending persons as well as packages. If the Russians need help, let's send some good civilian ambassadors of goodwill as well as sacks of wheat. Then we might set up the two-way lines of communication that could lead to ending the cold war.—K.M.



Irwin from Monkmeyer

A growing consciousness of nationalism and a resurgence of pride in their own cultural heritage makes the Indian sensitive to any suspicion of foreign domination

In the light of present problems and recent developments in those countries where there is foreign mission work A. Stauffer Curry, *moderator of Annual Conference, asks*

What Will Happen to Foreign

DURING the past several months I have thought many times of the present problems and developments in foreign missions. In a recent article of a leading denominational publication, a noted professor of foreign missions states: "So long as we [the United States] adhere to our present policy of resort to the threat of quick retaliation with atomic weapons, and so long as we make political weapons of our food, our economic aid and our technical assistance, we shall run the risk of losing the very things we seek. . . ." One of these "things" which we risk losing, it seems to me, is the opportunity to do effective missionary work. The article states further that the success of missions "will depend in part on what our churches do to influence America's political and economic life."

It seems clear that a major challenge to the churches, regarding foreign missions, is to urge our government to follow such policies as will create a world climate conducive to the growth of foreign missions. What such policies should be is not easy to determine. It seems to me the churches need to study carefully the problem of foreign relations, if indeed our missions are to survive. In turn, the church needs to express to government continually its best thought on the Christian approach to international relations —toward the objective of effective missions, to say nothing of the objective of world peace itself.

Missions also face a new national self-consciousness on the part of countries where missions are located. In 1776 the United States wanted to be independent of Britain. While yet a young nation we propounded the Monroe doctrine, no foreign interference! Just so, "young" nations in the Middle and Far East today want no foreign domination or interference. Mistakenly, some of them tend to look on missions as "foreign" interference. There-

fore, foreign missions must accept the burden of proof that their activities are not under the influence of the government of countries from which the missionaries come. Missions must demonstrate its deep interest in the total welfare—moral, economic, physical, social, political, and spiritual—of the countries in which missions operate. The greater the extent of misunderstanding of missions by foreign countries at this point, the greater is the risk that missions will be banned by some countries. The recent refusals of visas to missionaries by some countries are somber evidence of this possibility. More effective liaison between the church in mission lands and the governments of those countries may provide a partial answer to this situation.

A bitter fact in the current missions picture is that of closed missions in some lands, with the threat of a similar fate in others. It seems impossible to believe that we no longer have access to the land where Frank Crumpacker inaugurated a mission program. It is reported that mission schools have been taken over by the government in Iran, with a threat to further curtailment. And good authorities report that, in spite of the principle of religious freedom, some officials of Pakistan regard conversion away from Mohammedanism as treason, since Muslim is the state religion. Can there be any good in such a situation? Conceivably it could lead the church behind such closed doors to greater devotion and courage. It certainly should, it seems to me, lead the church here at home to more sincere prayer for those who are cut off. How many of us pray daily for missions? It should lead the church to expand missions in other lands where the door is still open. It should lead to most serious prayer and thought about means to prevent future closings.

Another development in missions is the growing need for technical, medical and scientific development. A caption of a missionary picture in a national religious magazine read: "Throughout India today evangelistic missionaries are not as welcome as missionaries engaged in education and agriculture." Since this is true, it seems obvious the church should supply the types of missionary service the recipient countries can best use. The chances are we shall win just as many, or even more, souls in the end. The desire for agricultural and technical help indicates all the more, it seems to this writer, that the work of service and relief agencies must go hand in hand with missions. More and more I wonder if missions may not perish unless they are supported by spiritually motivated service, rehabilitation and technical assistance programs. On the other hand, the latter must always have as their ultimate objective the redemp-

Missions?

Countries which do not welcome evangelistic missionaries do want help from those who are experts in agriculture, health education, technical knowledge

Fujihira from Monkmeyer



Screen Traveler from Gendreau



tion of the souls of men, as well as the improvement of men's physical welfare. To use our organizational terminology, Foreign Missions and Brethren Service, need each other if either is to survive. They must work hand in hand toward a common end.

Another situation facing missions is the growth of other religious and social systems. Christianity is called upon to demonstrate its superior ethics, more effective love and deeper spirituality than other religions. To sharpen the problem: Does the average Christian congregation in Washington, D. C., live a better corporate life than the Mohammedan congregation which just completed a new mosque on Massachusetts Avenue? If not, a nonbeliever can logically ask why he should become a Christian rather than a Mohammedan. Similarly, the church must demonstrate to non-Christians its superior way of life to that of the other ten living religions.

An African leader at Evanston said: "The advance of Islam [presents] the churches with a twofold challenge: to witness so truly to the Lordship of Christ that pagans exposed to Islam and Christianity will be convinced . . . by Christianity and to witness so truly that Christ rather than Mohammed will lead them to God."

Likewise, Christianity must convince potential believers that it has more to offer than communism. Both communism and Mohammedanism, for example, are highly evangelistic and skilled in propaganda techniques. Can Christianity, to use a practical term, compete successfully with these forces? With God's help it can. But it may take a new consecration and devotion of millions of Christians.

A long recognized need of missions is for native leadership.



A Christian tailor makes bags for the tithers' fellowship

To dramatize this need, let us turn the tables. Suppose an Oriental came to any small community in the United States to propagate the Confucian system. He would get much further if he first converted, then trained, local native Americans to help him, and the more capable and devoted the better. Similarly, the more natives of ability and devotion who can be secured to carry on missionary work, the better it will be for the cause. Especially is this true if more countries close their doors to missionaries. Should not the colleges and seminaries of Protestant churches be overflowing with African, Asiatic, South American and other Christian youth brought here for the distinct purpose of training for church leadership? If visas continue to be denied missionaries, this may be the time to spend more money in bringing here for Christian study more capable youth from the mission fields.

We should never lose sight of the compelling motive for missions, as well as of all phases of the church program. This motive is rooted in two basic assumptions: (1) that Jesus Christ is Lord of all creation and (2) that men can be redeemed through the saving power of Jesus Christ and that all men should know about this power. When this is kept uppermost, missions will never die.

"For Their Sakes"

Continued from page 4

If we could fulfill the conditions of growth necessary for us to become God-conscious persons rather than self-conscious individuals we could view the world through the eyes of God. We would see each individual as the supreme object of God's love and every need as an opportunity for us to be a channel through which God's great love might flow to meet that need adequately. The resources of food which are sufficient to meet the needs of the entire human family could be shared in the spirit of the Good Samaritan.

No longer dominated by our fears and prejudices of how others might misappropriate and misuse our gifts, but dominated and constrained by a love which is stronger than evil we could use these resources which God has entrusted to us as his stewards to "give sight to the blind, freedom to the oppressed, food to the hungry. . ." It would eliminate the threat of a third world war, build the pathways of peace, provide the opportunity for nations and people that have been held down by ignorance and poverty to become self-supporting and respectable members of the family of nations, and create new markets and new sources for raw materials and our manufactured products that would strengthen and

stabilize our whole world economy. In sharing our life and all that we have with others we would demonstrate anew the eternal truth of Jesus' words that "he that seeks to save his life shall lose it, but he who seeks to lose his life for my sake and the gospel shall find it."

Once again much is being said about One Great Hour of Sharing. Most of what we have done in previous years has grown out of sympathy and pity of self-centered individuals. Before there can be truly One Great Hour of Sharing there must be a great day of commitment. When we cease to seek the kingdom of God for the personal benefits or advantages which it may bring to us and seek it in the spirit of Jesus who consecrated himself for their sakes, then all of the necessary things will be supplied to make the life of man on this earth all that God intends it to be.

Who Is More Foolish

John B. Wieand

NOT long ago I read about a test that was made by a bank in Belleville, Illinois. They gave forty silver dollars to a radio announcer to sell at fifty cents a piece. At the end of the half hour he had sold only four silver dollars. He returned thirty-six to the bank.

Before we laugh at the people in Belleville, let us make sure we are not even more foolish than they were. Jesus found people indifferent to the wonderful bargains that were offered to them. He offered himself to his own home town folk. But those people who were well taught in spiritual matters were blind to the superlative opportunity he gave them to benefit by his presence. They cherished the hope that was offered by the prophet Isaiah. He declared himself to be the fulfillment of that hope. But they chose to destroy him rather than to believe.

Jesus incited them to greater fury by comparing their unbelief to that which existed in the times of Elijah and Elisha. There were many widows in Israel in Elijah's time, but he had to go into the enemy's territory to find shelter in a widow's home. There were also many lepers in Israel during Elisha's ministry. But they did not go to the man of God for help. But Naaman, the enemy general, came for help and got health.

We are people of privilege. We are offered the Creator's help. We have the Bible, which reveals the high purpose of our creation. It gives us light for living in a world that is darkened by sin and spiritual ignorance. We know of Jesus and his revelation of God. We have the church for which Christ gave his life. But we are very likely to ignore these precious possessions or treat them lightly. By our neglect we are likely to lose them as others have done. In order not to be foolishly worse than the people who would not take dollars at half price, we need to surrender our pride to the perfection of the Master. By yielding to him, we may become partners of his, sharing in his joy and victory.

Jesus said, "Take my yoke upon you and learn of me; and ye shall find rest unto your souls." "Peace I leave with you; my peace I give to you; let not your hearts be troubled, neither let them be afraid."

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

What is the best way to break bad news?

There is no *one* best way to break bad news. Since each person is of different temperment no one approach to the problem will be best for all.

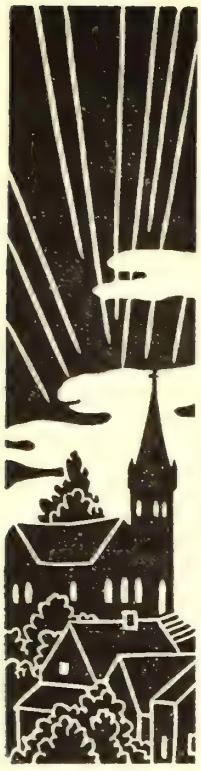
When breaking bad news to a person—bad news about himself—I rely upon two basic principles. First, people may not want to face the hard facts of life but they do desire to know them. Ignorance is regarded as darkness. All education is the search for knowledge into the mysterious and the unknown. The nature of life is to know both the good and the bad. Second, truth is its own best ally. If we believe that the universe works for truth under all conditions then even the harsh truth is better than a little white lie.

The knowledge that an incurable disease is present, or that disaster threatens, may occasionally be withheld for a short time. However, deception or untruthfulness is never satisfactory in the long run. Indeed, resentment will be engendered if information is denied. I do not know of one case in which a person learned the frighful truth about himself that he was not grateful for having learned it. Some people rally to the difficult and the impossible. They are like ships which drive the better the more heavily loaded they are in a storm. They are like Robert Browning who regarded the last fight as the best.

If the bad news is something which inheres in yourself, like incurable illness, then the question of whether or not to share this information with friends and relatives poses a different problem. You are not under obligation, especially if you think the information might not be helpful, to expose all your physical ills. Only when such a sharing of fateful facts will be helpful to all parties concerned should you feel a responsibility to tell *all*. Notice the last word!

If the bad news concerns an accident or misfortune which you must report to next of kin, there are a few rules of thumb which ought to be followed. You can soften the blow if you (1) do not attempt to slip the news quickly in a crowded place or in a situation where the recipient is not paying close attention to what you say. Get his full attention. It may be well for him to alert himself and get his guard up. (2) Do not force information on a person who does not want to hear it. Let him set the pace for your revelation. (3) Give your friend time to digest what you are saying. If you tell him quickly to get it over with you may cause damage to health and sanity. (4) Do not be surprised if the recipient of the bad news you bring acts strongly. Give him a chance to express his emotions. It is wholesome for him to express himself freely. These expressions may seem to you to exceed the bounds of good judgment, but you will be wise to understand that such attitudes will probably pass quickly if they are not suppressed.

Harry K. Zeller, Jr.

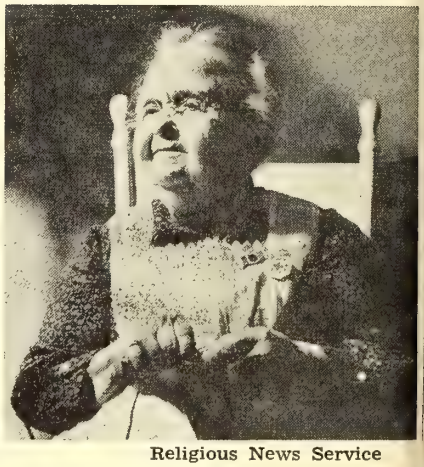


Pastoral Letter

Howard H. Keim

I thank God for you, all my people—
for your faith
and your concern for the things of the kingdom of God.
My earnest intercession for you is
that you may continue to grow
in the knowledge and grace of
our Lord, Jesus Christ.
The greatest need in our church today, is, I believe,
for a genuine spirit of evangelism.
This is not something we can buy
or bring in from outside the congregation.
It is the spirit of warm concern for people—
all people—
young and old
rich and poor
good and bad.

This concern for people must reach across all barriers
of race, class and nationality.
This concern for people can come only
by close and constant companionship with
Jesus Christ our Lord.
Often I have a feeling that we are like the priest and Levite,
in the parable of the Good Samaritan.
We are good people,
active with the mechanics of our religion—
sometimes so busy with our good routines
that we have no time or interest
in ministering to our neighbors,
who have been beaten by the ruthless materialism of our
world,
stripped of their precious raiment of
peace, contentment and joy,
and left to die of spiritual
starvation.



Religious News Service

A spirit of warm concern for all people—young and old



Religious News Service

A spirit of warm concern for all people—rich and dispossessed

In our haste to be about our own goodness
we pass by on the other side
and leave these for whom Christ died
suffering by the wayside.
Here are young families, right at the doorstep of our church,
who need Christian friendship,
encouragement and guidance.
Here also, are older people
still waiting for an invitation to the wedding feast of the
Lamb—
still waiting for someone
by the love of God
to compel them to come!
People are crying to us from every roadside
and from across the seas,
for a helping hand.



Church World Service

Do we care enough for people to minister to their needs of body, mind and spirit?

Our world has grown small!
Have our hearts of compassion grown small also?
Where is our faith in Christ?
Where is our Christian imagination?
Have we, like the disciples of old, hurried off to buy bread,
leaving the Christ alone
at the well curb
and the market place
to give the bread of life
and the water of life
to a sin-sick humanity?
Evangelism is our business!
It is the business of every Christian!
The way of evangelism is the way of love for people.
We ought to love enough to forgo some personal
convenience, pleasure and comfort.
Jesus said this will be our test
in the last judgment.
Do we care enough for people
to feed, clothe and visit them,
ministering to their needs of body,
mind and spirit?
Let us then
not be satisfied to be good!
Let us be truly concerned
for our neighbors' welfare,
for time and eternity.
In Christian love,
Your Pastor.

Not for Ourselves Alone

Kirby Page

SELDOM has the grace of gratitude been more vividly illustrated than in the spirit of Albert Schweitzer, who has spent much of his life in fighting against disease and death, fighting pests and wild animals, fighting against superstition and indolence; fighting against sheer weariness of body and mind. His very being is a constant expression of appreciativeness. His decision to go as a medical missionary to the tropics of Africa was made in spite of protests from friends that he was simply throwing himself away.

The best comment on all this is found on the closing page of a book written by Dr. Schweitzer in 1927, fourteen years after he first landed at Lambarene, as he was departing on a furlough: "The boat pushes slowly out of the bay in bright sunshine . . . I gaze at the disappearing coast hardly able to realize that I am no longer in the hospital. All the needs and all the work of the past years sweep through my memory. I feel myself humbled, and ask myself how I earned the privilege of carrying on such work attaining to success. And there breaks through, time and again, a feeling of pain that I must leave it for a time, and tear myself loose from Africa, which has become for me a second home."

Long before Albert Schweitzer had written: "It became steadily clearer to me that I had not the inward right to take as a matter of course my happy youth, my good health and my powers of work. Out of the depth of my feeling of happiness there grew gradually within me an understanding of the saying of Jesus that we must not treat our lives as being for ourselves alone."



Concern for people can come only by close and constant companionship with Jesus Christ our Lord

A Christian Perspective for the Anticonscription Campaign

Ralph E. Smeltzer

OUR denomination is heavily engaged just now in an anticonscription campaign. This campaign will have at least eight critical stages: (1) House Armed Services Committee hearings on Draft extension (H. R. 3005); (2) House of Representatives vote on draft extension (H. R. 3005); (3) House Armed Services Committee hearings on UMT-compulsory reserves (H. R. 2967); (4) House of Representatives vote on UMT-compulsory reserves (H. R. 2967); (5) Senate Armed Services Committee hearings on draft extension; (6) Senate vote on draft extension; (7) Senate Armed Services Committee hearings on UMT-compulsory reserves; (8) Senate vote on UMT-Compulsory reserves.

At this writing (February 15) stages one and two have been passed and we are in stage three. Regular weekly anticonscription reports are being sent to pastors and church school superintendents providing the latest information on the progress of the campaign and giving suggestions for action.

We need to remember several principles while participating vigorously in a campaign of this sort. First, we need to remember that we must work hard at each stage of the campaign. Second, although we may lose at one stage there is usually another stage to come where we can work again. Third, our Christian conviction regarding the wrongness of conscription compels us to work hard against it at all stages even though our prospects of "success" may seem dim at some stages or even at all stages. Fourth, our faith in God and the ultimate rightness of our cause enables us to keep up our morale if we lose at one stage or even if we lose at all stages.

We need to remember that we must work hard at each and every stage of this campaign. This is the wisest strategy. We must realize that our political action must be continuous and unrelenting. We know that the proponents of draft extension and of the UMT-compulsory reserve plan have been, are and will be very persistent and continuous in their pressure for adoption. We have already seen how effectively they "steamrollered" draft extension through stages one and two.

The General Brotherhood Board presented testimony at stage one and is preparing to present testimony at stage three. Likely it will also present testimony at stages five and seven when they are reached.

The effective methods of political action for congregations and individuals are to visit or to write letters to appropriate political officials—your representative, your two senators and your local political party committeemen. Telegrams and telephone calls to legislators help to emphasize the depth and urgency of your concern. If our political action is to be effective it must be continuous and unrelenting. This means that we cannot be satisfied with contacting our respective political officials just once or merely at a single stage of the campaign; we must keep in regular contact with them and let them know that we are following their position at each stage.

Second, although we may lose

Director of Social education, Brethren Service Commission, General Brotherhood Board



An effective method of political action is a visit or a letter to your congressman or senators

at one stage there is usually another stage to come where we can work again. To put the matter in military terms, although we may lose a battle now and again our ultimate objective is to win the war. Our opposition to draft extension and to a UMT-compulsory reserve plan must be a long-term and permanent strategy. When we win at some stages we must not become weary in well-doing; when we lose at other stages, we must resolve to try harder at the next opportunity.

Third, our Christian conviction regarding the wrongness of conscription compel us to work hard against it at all stages even though our prospects of "success" may seem dim at some stages or even at all stages. We must be true to our own convictions whether they be popular or not. Whether we be members of the majority or of the minority we must maintain our own integrity; we have to live with ourselves. The Church of the Brethren must remain true to its historic peace position and testify to it—or give it up. Unless we as members witness individually to our convictions we are either by conscious or unconscious default aiding the aggressive supporters of military conscription.

Fourth, our faith in God and the ultimate rightness of our cause enables us to keep up our morale if we lose at one stage or even if we lose at all stages. It is our faith that God is the God of all of life, including political life, and that his kingdom, the kingdom of God, will ultimately triumph and prevail. This is the Christian hope.

Although in this anticonscription campaign, in this life, in this world, in history, God's kingdom may be only partially or imperfectly realized and manifested, it is our faith that at the end of history, at the end of this world, God's kingdom and his purpose will be fully realized and manifested. This faith is our ground for hope in a dark world. It is this faith which gives us the courage to go forward, the energy to work diligently toward manifesting as much of God's kingdom as possible here on earth now. It is also this faith which bolsters us up when we fail. It is the faith that though we lose a battle against sin now and again, ultimately God, the Almighty, will win the war against sin.

Our duty, therefore, is to fight on—win, lose or draw—for we know that ultimately our cause will win. In political life, God expects us to do the best we can, to work hard for those Christian principles which are a manifestation of his kingdom. But at the same time we must not worry if we fail, must not be disillusioned, must not be too dependent upon our own political action. We must remember that this is also God's business, that he can be trusted to win in the long run.

"We know that in everything God works for good with those who love him, who are called according to his purposes" (Rom. 8:28). "If God is for us, who is against us? He who did not spare his own Son but gave him up for us all, will he not also give us all things with him."



Whatever is done in the way of political action must be undergirded by a faith in the ultimate triumph of the purposes of God

How Would Jesus Answer?

Don Snider



Muller-Munster Camera Clix

SEVERAL children stumped me the other day when they asked, simply and innocently, "What would you ask Jesus if he were here?" Using either psychology or self-defense, I don't know which, I turned the question back to them. What would they ask? They had not thought it through either but they studied a little. Then the boy said, "I'd ask how old is the world?" Not bad. The little girl, who was younger, said, "I'd ask how wide is the world." Then the boy said, "I'd ask if other planets had people on them." In the days of space ships and rockets and planned trips skyward that would be interesting to know.

Their conversation soon shifted but my thoughts had just started. What would I ask Jesus if he were here? The disciples on the Emmaus road were thrilled with his presence. He opened up new worlds to them. So that we read in Luke, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures?"

Sometimes it is frightening to examine our lives and see what silly drivel we talk about and what nonsense we think. Our family lived in Germany as civilians the last three years. The German people could not get over the fact that we talk so much about the weather. So they learned, in dealing with Americans, to talk about the pleasant day or the rain, but for themselves they accepted the weather with little comment. Now the weather is not a bad subject but sometimes we never get off this subject or equally unimportant matters into things that really count. Or if we do get going on controversial subjects we get so emotionally aroused that we make enemies of others and make ourselves sick. A member of the planning board for the city of Dixon told me that less than seventy-five people turned out for an open meeting to discuss long-range plans that will affect the life of every citizen of this town in the next thirty years. We would rather just gripe about the weather.

What would you ask Jesus if he were here? Could you carry on a decent conversation with the Son of God?

I think I would ask him about eternal punishment. I believe in life after death. It is a Christian belief. But is there a point where God's love stops and man cannot be forgiven—eternity is a long time to suffer in hell. How does that square up with a God whose character is best revealed in the forgiving Jesus of Nazareth?

I would want to know why the righteous suffer—good people like the lady I now visit who is blind and has been bedfast for several years. She took more than a dozen orphans into her home during her life at different periods, but now at fifty she is helpless. At the same time other people who never helped another human being outside their families get rich easily and live a life of ease.

If Jesus were here I would want to ask him what he thinks of our attitude toward the Negroes. Is he pleased with our progress reports in America? What would he think of segregated churches or the treatment of any citizen as second class? Did the Supreme Court make a right decision on nonsegregated public schools and, if so, how, using Christ's method of love, do you persuade all people to

follow this decision locally?

If Jesus could talk back to me I would want to know if he would put on the uniform of a soldier in any nation and go through specialized training learning how to operate machine guns, mass-bomb cities, liquidate populations.

If Jesus lived today I would be curious to know which group of Christians he would associate with and which of the many branches of the Christian church he would favor. Would he show partiality? Would he be pleased with the world-wide movement toward ecumenicity, that of the churches uniting on co-operative endeavors?

If Jesus came back today would his heart go out to the 70,000,000 refugees scattered on our planet? He was part of a refugee family once in Egypt. Would he urge his followers to take action? What would he say about immigration laws?

If Jesus could sit with me in my living room I would like him to tell me what he thought of our celebrations of his birthday—in 1954 in modern America—with beautiful music recorded and played on the streets in our cities while the people spent thousands and millions for gifts, honoring him. Certainly he would be impressed.

If Jesus could talk with authority as he did of old I would be filled with questions, wouldn't you? I would want to ask him if God has favored Americans with more food deliberately because we are superior to the Japanese and Chinese and the Italians. I want to know if he has any late word on divorce. Should mothers work in factories? Would he drink wine? Would he drive a car—a Cadillac or a Willys—or would he walk? Would he insist on going to church services once a week, or would he think you can be a Christian by listening to radio religious services? Would he spend money for advertising and would he stretch the truth? What would he think of Life Magazine? Would he like to see children playing war on every vacant lot? Would he be more critical of labor or of management? Would he express himself on communism, on party politics, on surplus foods? I'm sure he would have some wise comments.

Two things in conclusion: Jesus is living today. He is not dead. His spirit is alive. He spoke long ago in the flesh on principles that are as sound today as then and that give answers to every one of these questions if we should care to probe deep enough and stay by long enough. It is possible to put his words squarely on top of all of our questions.

Also he said, "Ask and ye shall receive, knock and it shall be opened unto you, seek and ye shall find." The Holy Spirit can guide us into all truth if we will it sufficiently. In the Old Testament we read, "Ye shall find me when ye search with your whole heart."

Let us not be satisfied with unimportant talk in a world filled with sorrow and need. May we have faith that answers will come to our problems if we seek and knock and ask. Let us have inquiring minds, pure hearts and a sincere desire to walk and talk with God.

> So they drew near to the village to which they were going; and he made as though he would go further, but they constrained him, saying, "Stay with us, for it is toward evening and the day is now far spent." So he went in to stay with them. When he was at the table with them, he took the bread and blessed it, and gave it to them. And their eyes were opened and they recognized him; and he vanished out of their sight. They said to each other, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures?" And they rose that same hour and returned to Jerusalem; and they found the eleven gathered together and those who were with them, who said, "The Lord has risen indeed, and has appearerd to Simon!" Then they told what had happened on the road, and how he was known to them in the breaking of the bread.
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> Luke 24: 28-36

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Making Money in Your Kitchen. Helen Stone Hovey. Funk, 1953. $3.95.

Many homemakers feel they would like to help with the expenses of a home and family, but cannot leave the home for employment. If there are even a few such women in your church or district, this book could be most valuable. The importance and universal enjoyment of good food is emphasized, with 1,600 suggestions of what sells and where, as well as many practical suggestions for marketing and the business end of food preparation.—*Mrs. R. E. Mohler,* McPherson, Kansas.

The Salty Tang. Frederick B. Speakman. Revell, 1954. 160 pages. $2.00.

Here is a book of great preaching. The messages are penetrating and keen. They trouble the mind and disturb the soul. Couched in unforgettable phrases that pierce the dullness of the mind, they carry a punch as well as a freshness that is virile and full of appeal.

Old texts are taken and treated in new and vigorous ways in a variety of style that is amazing.—*Charles E. Zunkel.*

KINGDOM GLEANINGS

James H. Beahm, pastor of the First church, Chicago, Ill., wishes to express his sincere gratitude for all the prayers and the cards and other expressions of concern during his recent experience of surgery and hospitalization.

The 1955 edition of the prayer calendar is available from the Brethren Publishing House, the Foreign Mission Commission is happy to announce. Titled Meet Your Missionaries, the attractive 132-page booklet gives brief biographies and prayer concerns for each of our missionaries. Price: 50c each.

One of our colleges is seeking to add four new teachers to the faculty next year in the following fields: English; phychology and education; business—retailing, salesmanship and advertising; and chemistry. The doctor's degree is required for English, psychology-education and chemistry. Qualified persons who are interested are invited to address an inquiry to C. Ernest Davis, 22 S. State St., Elgin, Ill.

Applications are being received for U.S. work camp projects being conducted during the summer months in areas of need. This is good experience and is a chance to spend a worth-while summer helping others. Costs are small and in some cases scholarship aid is available. If you are sixteen years old or over, write today for information on various camps and application forms from the General Brotherhood Board, Attention Brethren Service Commission, 22 S. State St., Elgin, Ill.

The Church of the Brethren became the first denomination to reach its quota of delegates to the twenty-third International Sunday School Convention to be held at Cleveland, Ohio, July 27-31. Our original quota was sixty-nine. Already seventy-four delegates have completed their registration. We have now an extended quota of 100. Districts and individuals for whom places are being reserved should complete their registration as soon as possible through the office of C. Ernest Davis, 22 S. State St., Elgin, Ill.

Questions for Congressmen is a set of eight pertinent questions on the UMT-Compulsory Bill now before Congress. Each set consists of eight small, attractive, colored leaflets giving a question on the outside, facts inside and suggestions for writing your congressman on the back. Brethren Service highly recommends this material which should be ordered directly from the National Council Against Conscription, 104 C St., N.E., Washington 2, D. C. Price: one set (eight leaflets), 10c; 10 sets, $1.00; 100 sets, $10.00.

A service of dedication will be held on Sunday afternoon, May 15, for the memorial plaque erected by the Eastern Region CBYF beside the Wissahickon River, where the first Brethren baptism in America took place. Vernard Eller, youth editor for the Church of the Brethren, will be the speaker. Following the service of dedication a love feast will be observed in the near-by Germantown church. If you wish to attend these services, please write to Stanley Davis, Jr., 239 E. Seventh St., Lansdale, Pa., before May 7, specifying which services you plan to attend.

The name of John H. Blough of 100 W. Adams St., Springfield, Ill., was omitted from the ministerial list of the 1955 Yearbook. Bro. Blough was formerly pastor of the Dixon church in Northern Illinois and is now serving as director of evangelism for the Illinois Council of Churches.

Brethren Service myrtlewood offering cups are available for use in homes or churches, giving special significance to offerings. These cups come in two sizes—$1.00 for small size suitable for Sunday school or family use and $10.00 for the large size—and are decorated with the Brethren Service symbol. You will find many uses in your home or church for these cups. Order from: General Brotherhood Board, Attention Brethren Service Commission, 22 S. State St., Elgin, Ill.

The 1955 edition of Register Christian Opinion is now available for distribution. Free copies have been sent to pastors, superintendents and Brethren Service representatives who are urged to share them with their congregations. This congressional directory lists names of members of Congress, congressional party leaders, committees, etc., and is very helpful, especially during the anticonscription campaign. Price: 10c per copy; 50c per dozen; $3.50 per hundred. Order today from the General Brotherhood Board, Attention Brethren Service Commission, 22 S. State St., Elgin, Ill.

Anniversary, Home-coming and Dedication

Juniata Park church, Pa., home-coming in celebration of the fiftieth anniversary of the Sunday school, Sunday, March 27, beginning at 9:30 a.m. Ardie E. Wilt, H. Atlee Brumbaugh, George Ross and other former superintendents who are present will speak.

Blue River church, Ind., dedication of remodeled house of worship, Sunday, May 1. Bro. V. F. Schwalm, president of Manchester College, will bring the morning and afternoon messages; a musical program is being planned for the evening service.

Tear Coat church, W. Va., fiftieth anniversary of the dedication of the building. Bro. Emra T. Fike, who held a series of meetings following the dedication in 1905, will be the speaker for this occasion on Sunday, May 15. In the afternoon the women of the church will be in charge of a Mother's Day program.

Changes of Address

Donald Lesh, from Greece to Wilsonia Route, Box 250, Lancaster, Calif. Don has completed his alternative service in Europe, where he spent most of his time working with the Greek unit in agricultural rehabilitation. Churches should contact him directly for speaking engagements.

Clara Harper, from Shafa, Nigeria, W. Africa, to % Foreign Mission Commission, 22 S. State St., Elgin, Ill. Miss Harper returned to the States on Feb. 22 for her regular furlough.

Velva Jane Dick, from Waka Training School, Nigeria, to Garkida, via Jos, Nigeria, W. Africa.

A. D. Sollenberger, from Glendora, Calif., to 2736 Hillcrest Drive, Hillcrest Homes, La Verne, Calif.

Floyd N. Biddix, from Orlando, Fla., to 1028 Lincoln, Topeka, Kansas. Bro. Biddix has resigned the pastorate of the Orlando Highland Community church and on March 26 becomes pastor of the Topeka church.

Brotherhood Theme: Seek First His Kingdom

Citizenship Training Institute

Grand Rapids, Mich., will be the site for the citizenship training institute sponsored by the youth department, Social education department, temperance department and the Grand Rapids Church of the Brethren. For four days, June 20 to 23, following Annual Conference, the group will make a study of the problems of a local community and how a local church can meet the needs of that given community. Persons invited include: youth counselors, local and district; youth citizenship chairmen, local, district and regional; Brethren Service workers responsible for citizenship, social education and action on the local and district level; women's work peace and citizenship directors, local and district; and temperance and moral welfare workers, local and district.

Program plans, costs and other pertinent facts will be released in a brochure within the near future. Begin plans now to get the proper persons to attend from your local church or district. This will be a good way to continue the work of Annual Conference.

Music Institute

Bethany Biblical Seminary announces a church music institute, June 9-13. Registration will take place Thursday morning, June 9. Instruction will begin after lunch and will continue through Monday evening, June 13. Lodging will be provided at the Seminary for five nights, Thursday through Monday. Meals will be served across the street at Bethany Hospital from luncheon on Thursday to breakfast on Tuesday. The Music and Worship Committee of the Christian Education Commission, General Brotherhood Board, will co-operate with the seminary in promoting the institute and Paul Halladay, chairman of the committee and professor of music at Manchester College, will serve as dean of the Institute. Alvin F. Brightbill of the seminary and Nevin W. Fisher, professor of music at Elizabethtown College, will also be members of the institute faculty. A flat fee of $20.00 will cover all expenses, including the registration fee and room and board for the five days. Because of the limitations of available facilities, only forty people can be accommodated and advance registration is necessary. Register now. Address Church Music Institute, Bethany Biblical Seminary, 3435 Van Buren St., Chicago 24, Ill., and enclose the $5.00 registration fee which will be credited against the total cost of $20.00. Registrants who wish to attend Annual Conference will have Tuesday for the journey from Chicago to Grand Rapids.

The Church Calendar

March 20

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Christian Living (Temperance). Acts 20:17-35; Rom. 6:12-14; Eph. 5:1-21; Col. 3:1-11; 1 Thess. 4:1-8; 1 Peter 1:13-16; 1 John 2:1-17. Memory Selection: As he who called you is holy, be holy yourselves in all your conduct; since it is written, "You shall be holy, for I am holy." 1 Peter 1:15-16 (R.S.V.)

CBYF Topic: Families Together

One Great Hour of Sharing

March 26 Seventy-fifth anniversary, Bridgewater College

April 3 Palm Sunday

April 8 Good Friday

April 10 Easter

April 20-24 Pacific Coast regional conference, Wenatchee, Wash.

April 23-24 Southeastern Region youth roundtable

April 24 National Christian College Day

April 29—May 1 Southeastern Region camp leaders training conference, Camp Mardela, Md.

Love Feasts

California
April 7, 7:30 pm, Los Angeles, Imperial Heights
April 7, 8 pm, San Francisco

Colorado
April 7, 7:30 pm, Colorado Springs

Illinois
April 7, 7:30 pm, Freeport
April 11, 7:30 pm, La Motte Prairie

Indiana
March 27, 7 pm, South Bend, Second
April 2, 7:30 pm, Wabash Country
April 7, 7:30 pm, Plymouth
April 7, 8 pm (EST), English Prairie
April 11, 7 pm, Flora
April 12, West Goshen

Iowa
April 7, 7:30 pm, Panora

Kentucky
April 8, 6:30 pm, Flat Creek

Maryland
April 3, 5 pm, North Baltimore
April 7, 7 pm, Frederick
April 8, 7 pm, Baltimore, Friendship
April 24, 10:30 am and 6:30 pm, Longmeadow

Michigan
April 24, 8 pm, Marilla

Nebraska
April 7, 7:30 pm, Omaha

Ohio
April 7, 7 pm, Tiffin
April 7, 7:30 pm, Eaton
April 7, 7:30 pm, Mohican
April 7, 7:30 pm, White Cottage
April 10, Ashland Dickey
April 17, 7 pm, New Philadelphia

Oklahoma
April 7, 7:30 pm, Big Creek

Pennsylvania
April 3, 7 pm, Westmont
April 7, 7 pm, Chambersburg
April 7, 7 pm, Ligonier
April 7, 7:30 pm, Hanover
April 9, 2 and 6:30 pm, Hatfield
April 10, 2 and 6 pm, Richland
April 10, 7 pm, Somerset
April 10, 7:45 pm, Aughwick, Beech Run
April 24, 6:30 pm, Shamokin

Tennessee
April 23, 7:30 pm, Liberty

Virginia
April 8, 7:30 pm, Mt. Vernon
April 16, 7 pm, Bassett
April 17, 7 pm, Grottoes

Washington
April 10, 7 pm, Olympia

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Rufus B. McDannel of Elizabethtown, Pa., in the Grottoes church, Va., April 1-10.

Bro. A. Joseph Caricofe of Westminster, Md., in the Frederick church, Md., March 20-27.

Bro. John D. Long of Lancaster, Pa., in the Ashland City church, Ohio, March 20-27.

Bro. Bernard N. King of Ashland, Ohio, in the Mansfield church, Ohio, April 3-10.

Bro. Earl Kurtz of Elgin, Ill., in the Ft. McKinley church, Dayton, Ohio, April 3-10.

Bro. Lloyd E. Evans of Midland, Mich., in the Marilla church, Mich., April 17-24.

Bro. Robert L. Sherfy of Harrisonburg, Va., in the Painter Creek church, Ohio, April 18-24.

Bro. Roy K. Miller of Staunton, Va., in the Downville church, Md., April 17-24.

Bro. Chester Petry of Beaverton, Oregon, in the Eaton church, Ohio, April 14.

Bro. J. L. Miller of York, Pa., in the Little Swatara congregation, Pa., March 27—April 10.

Bro. Roy McRoberts of Copemish, Mich., in the Rodney church, Mich., April 3-10.

Bro. D. I. Pepple of Woodbury, Pa., in the Upton church, Back Creek congregation, Pa., April 3-17.

Bro. John Shuman of Lebanon, Pa., in the Greentree church, West Greentree congregation, Pa., April 6-10.

Bro. John E. Rowland of Greencastle, Pa., in the Chambersburg church, Pa., March 27—April 3.

Gains for the Kingdom

Nine baptized in the Monacacy church, Md. **Three** received by letter in the Frederick church, Md. **Four** baptized in the Sebring church, Fla.

One received by letter in the Bethel Center church, Ind. **Twelve** baptized in the Pipe Creek church, Ind. **Seven** baptized and two received by letter in the Bremen church, Ind. **Eleven** baptized in the Mohican church, Ohio. **One** baptized and one rededicated in the Mt. Pleasant church, Ind.

One received by letter in the Colorado Springs church, Colo.

Two received by letter and one reclaimed in the Sunnyside church, Wash. **Two** baptized in the Payette Valley church, Idaho.

News and Comment From Around the World

WCTU Leader Protests Air Force "Liquor Clubs"

A Woman's Christian Temperance Union official has asked the House Armed Services Committee to investigate a complaint that air force officers are forcing enlisted men to belong to clubs where liquor is served. Miss Elizabeth Smart, Washington secretary of the WCTU, presented a letter from a noncommissioned air force officer, telling of pressure exerted on noncommissioned officers at his base to support the local Non-Com Club. He said that noncommissioned officers were expected automatically to become dues-paying members of the club, the principal feature of which, he said, is a bar and a dance floor.

Episcopalians Ask Abolition of Capital Punishment

Episcopalians of the Los Angeles Diocese have gone on record against capital punishment. Their resolution said, "The carrying out of the death penalty has very serious effects on the community, the judge, jury, attorneys, prison staff, other inmates and relatives of the principals... There are serious theological questions as to the right of human beings to deprive another of life, even through legal processes."

Predict Separation of Church and State in Norway

Present trends point towards separation of church and state in Norway, according to speakers who addressed the annual meeting of the Council of Organizations, the cooperative agency of eleven groups affiliated with the Lutheran Church of Norway. Some leaders believe that both the influence of the Bible and general adherence to Biblical teachings are "deteriorating" in Norway.

Disciples Approve New Mission Strategy

The United Christian Missionary Society, representing the Disciples of Christ, have adopted a new strategy of world missions. The program calls for adjustments in mission work to meet revolutionary changes on all fields, development of a stronger partnership between mission churches and churches on the home field, greater participation in the ecumenical movement and more flexibility in the expansion of missions. The Disciples will integrate their own treasuries with the field treasuries of the interboard groups in Japan and the Philippines. They have had missionaries in Japan since 1883 and in the Philippines since 1901.

Proposes Deputation of Asian Christians to Red China

Dr. Rajah B. Manikam, secretary in Asia for the World Council of Churches and the International Missionary Council, said that it may well be time for the churches to consider sending a deputation of Asian Christians to Red China to pledge fellowship and continued prayer. He told a meeting of the Malayan Christian Council that commercial and political groups already are visiting China and a team going in the name of Christ might be worth while.

New Selective Service Rules Improve Status of CO's

Two administrative changes improving the treatment of conscientious objectors under the draft law have been announced by Selective Service. One makes it impossible for local boards to keep a form of control over the lives of objectors after they have been assigned to civilian jobs as authorized by law. The second change equips CO's with an appropriate registration card after they have begun working on an assigned civilian job. Occasionally they have had difficulty in readily clarifying their status to inquiring police when traveling.

Million Abroad Got Christmas Food Parcels

Nearly 1,000,000 needy persons or families in Europe and South America received fifteen-pound food parcels shipped from the United States as a special Christmas gift of American Protestants. Distribution of the parcels was handled by local church agencies in all European countries except Yugoslavia, where it was supervised by that country's Red Cross.

John Metzler was the special Church World Service representative attached to the World Council staff who assisted local church authorities with the parcel distribution in Greece, Austria, Turkey, Yugoslavia and Italy. He said, "In each place, no matter who passed out the packages, recipients thanked God and were grateful to the people and churches of America for manifesting their Christian love in such a practical way."

Israel Acquires Ancient Bible Scrolls

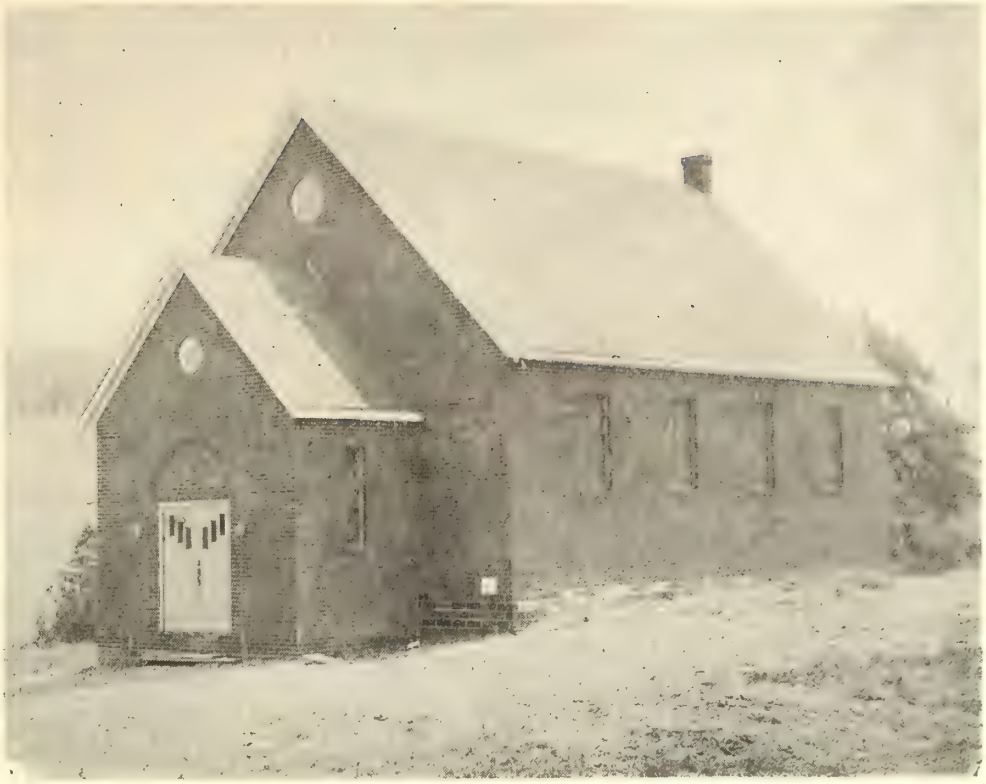
The government of Israel has acquired the remaining four Dead Sea scrolls, oldest known Bible manuscripts, of seven found in a cave near Jericho in 1947. They were purchased, reportedly for more than $250,000, from Metropolitan Athanasius Yeshue Samuel of the Syrian Orthodox Monastery of St. Mark. The four scrolls are the oldest known manuscript of the Book of Isaiah; a commentary on the Old Testament Book of Habakkuk; a book called "The Manual of Discipline" containing regulations of the Essenes; and the Book of Lamech—an apocryphal work whose existence is referred to in several ancient texts.

The scrolls were discovered by Bedouin shepherds in cylindrical jars in a Judean wilderness cave near the northwestern end of the Dead Sea. Prime Minister Moshe Sharett said that the scrolls will be held in perpetual trust in Jerusalem and be accessible to the public. They will be housed in new buildings being erected at the Hebrew University.

Ask Protestants Expand Weekday Religious Education Programs

Protestant bodies affiliated with the National Council of Churches have been called upon to make greater use of and to expand weekday religious education programs. This call came in a statement signed by thirty-three members of the national denominational executives section of the National Council's Division of Christian Education. The executives said, "Weekday religious education teaches religion within the framework of the child's formal education and emphasizes the place which religion should have during the week as well as on Sunday."

Dr. Erwin L. Shaver, who is executive director of the council's department of weekday religous education, proposed that Protestants construct a Christian education building adjacent to every public school in the country. He said with classrooms next to public schools as many as five hours of the formal school week could be devoted to



Cherry Grove church in Western Maryland, dedicated its new house of worship last June. Though a congregation was organized at this place in 1847 a church house was not built until 1865. This was used until 1953, when it was torn down so that the lumber could be used in the new building. The church has been served by resident ministers, summer pastors and part-time workers. Arthur Scrogum has been elder for twenty-five years.

religious teaching. Children could be released from school to attend classes in religion in the near-by church school which would be staffed with trained teachers and provided with adequate curriculum materials.

Last month the Virginia Council of Churches approved a plan to erect religious education buildings next to public schools in that state. The council set as its goal the erection of such buildings in the majority of Virginia communities over the next twenty-five years.

Senate Votes New Probe of Comics, TV Programs

The Senate voted recently to conduct a new probe into the influence of comic books and TV crime programs on juvenile delinquency. Senator Estes Kefauver, who headed the Senate Crime Investigating Committee in 1950, has been named chairman of an inquiry group which will function as a subcommittee of the Senate Judiciary Committee.

The first order of business for the subcommittee is to consider a report criticizing the television industry for putting a constant fare of crime and brutality before America's children. Staff members of a former committee monitored television programs of seven leading New York stations. They found an average of 6.2 acts of violence an hour on these telecasts. They also reported that children's television hours, 5-7 p.m., were "twice as saturated with violence as any other hours." The report charges that the trend is towards more crime and violence on TV shows.

Appointed to serve with Sen. Kefauver are Senators Hennings, Johnston, Langer and Wiley. All of the subcommittee members are active churchmen and several of them are Sunday-school teachers.

News Briefs

Gen. Wilfred Kitching, the world leader of the Salvation Army, said in London recently that there is a "much better chance of peace today," than within the past five years. He also said that the Salvation Army's biggest problem in America is recruiting young people for its officers.

An increase in the number of Protestants among the natives of Netherlands New Guinea from 80,000 to 140,000 since 1940 was reported by officials of the Missions Council of the Netherlands Reformed Church. The report was made at ceremonies marking the 100th anniversary of the launching of missionary work on New Guinea, the world's second largest island and its least explored area.

Chapel attendance in the army, navy and air force reached a total of more than 43,000,000 during the past year. In that time 146 preaching missions and 31 chaplains' retreats were held by the various branches of the military service, in addition to those sponsored by individual denominations.

During February more than 150 Methodist clergymen and laymen from 40 states toured the island of Cuba in a ten-day intensive "Cuba for Christ" campaign. An intensive house-to-house visitation was planned as part of the campaign.

Southern Baptist Convention membership rose to an all-time high of more than 8,000,000 in 1954. Giving to all causes by the denomination topped the $300,000,000 mark for the first time. Church membership represented a gain of 3.8 per cent over 1953.

Thirteen Lutheran congregations on the island of Formosa have organized into a new, united church body, the Taiwan (Formosan) Lutheran Church. The merged congregations number about a thousand members.

The third English edition of 10,000 of The Christians' Handbook on Communism is now in process of preparation and vernacular language editions have appeared in India, Pakistan, Korea and Tunisia.

When Union College in Ceylon wanted funds recently, it directed its appeal not to the United States, its former major source of help and aid, but to Malaya and received enough funds to construct a much needed building.



These refugee women are learning to help themselves. Sewing machines are placed in the camps and sewing classes are conducted by volunteers

Briggs

Leona S. Dick
Kassel, Germany

Regarding Brethren Service in Europe

This is the fifth in a series of five interpretative articles in preparation for One Great Hour of Sharing

Dear Friends,

So far our letters of our work here have given you only part of the picture of Brethren Service work in Europe. Today I would like to give you a bird's-eye view of the whole work of Brethren Service in Europe. Many of our visitors after seeing the program have remarked, "We had no idea that the Brethren work was so large, or that Brethren Service was doing so much."

1. Material Aid Program: This program includes the giving of food, clothing and medicines, as well as bedding, seeds, artificial legs and arms, crutches and any other type of material help to the poor and needy and sick. Much is given to refugees. Much goes to old folks' homes, sanitoriums, orphanages and hospitals. Where it is possible in this program we try to get people to help themselves. To get people to do some type of work for help received requires skill and imagination. Through our gift shop, for example, we sell handwork, wood carvings and leather work made by refugees for the material aid they receive. Our material aid director is planning selfhelp mobile units to consist of treadle-model sewing machines, shoe-repair tools and equipment, a loom and other craft materials to go from one refugee camp to another in order to bring work and a sense of independence to the people in these camps.

We are now receiving U. S. government surplus dried milk, powdered eggs, cheese and butter to distribute.

Probably the greatest part of this program is the hope, joy and renewed faith it brings to those who are hungry, cold or sick when they know someone loves them or cares enough to supply some need.

2. The Heifer Program: In conjunction with the Heifer Project Committee, we give cows to refugee farmers in Germany and Austria. Plans are now being made to send cows to experimental stations in Greece. Many Greek farmers cannot support a cow on his land, with the present crop production. Therefore, cows must go first to these experimental farms. We have given hatching eggs, chickens, bees and turkeys to the Greek team through the Heifer Project Committee.

3. Refugee Resettlement Program: This program has been reopened since in 1953 President Eisenhower signed the Refugee Relief Act, which authorizes 214,000 refugees and escapees from communism to immigrate to the U. S. A. over a three-year period. Brethren Service hopes to process 1,000 families—that would be one family for each church across the Brotherhood. We know that those of you who are so richly blessed will want to do something to help these people who are in despair. Our offices in Linz, Austria, and Kassel, Germany, get the families ready, and aid them in getting through the red tape.

4. Student Exchange Program: The Brethren Service Commission has sponsored over 550 German students in the United States—each going to school, to church and being a part of an American family for a year. Our work on this side includes preparing them psychologically for their year in the U. S., visiting parents of students in America and following up after the student returns, encouraging him to introduce new ideas as he is able. Un-

fortunately, the State Department is cutting down this program. These young people are the future Germany and Austria. Once they learn to know Americans and are known by them, love and understanding replace much of the prejudice and propaganda spread during the last two wars.

We are trying to make this truly an exchange program by getting American youth to live in Europe and go to school for one year. This year we have four American youth living in German homes and two others attending universities. We have also had pastoral exchange.

5. Brethren Volunteer Service and 1-W Service Work: This program includes both the regular Brethren volunteers and the I-W men working in alternative service. This is a great opportunity to spread Christian beliefs and pacifism through daily living. These volunteers are placed in various needy jobs all over Europe. They work in hospitals, sanitoriums, orphanages and old folks' homes. They work as counselors and spiritual advisers and recreational supervisors in refugee camps. Rebuilding projects, farm projects, land drainage projects, experimental farm projects and neighborhood work in slum areas are all included in the program. Home demonstrations in canning, gardening and child care challenge our young people in Greece.

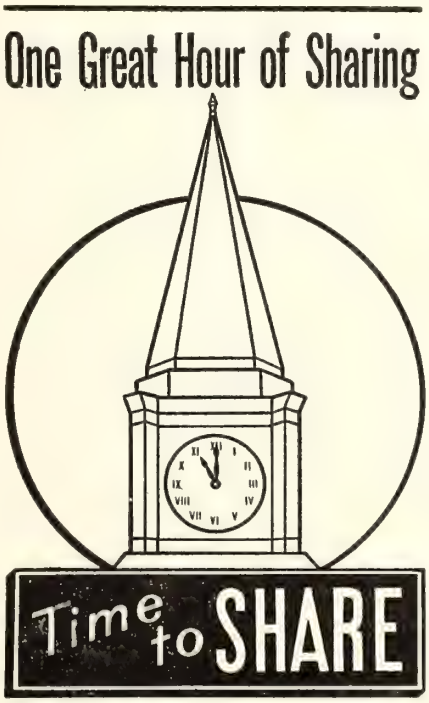
Wherever the project the question is always asked, "Why are you, an American, here working for us?" A I-W man may explain that because he has been drafted and because he believes war is wrong, he is not willing to serve in the military system. When the "why" question comes to a BVS'er who may be either a young woman or young man, he explains that he is not drafted. However, his religion has inspired him to give two years in service for the church. This message of pacifism is startling and disturbing. For the Europeans to learn that the great American government provides alternative service for conscientious objectors is quite new and astounding to many people. France, for example, does not recognize C.O.'s but classifies them immediately as traitors and throws them into jail.

6. International Work Camp Program: This program has great possibilities in helping to create world peace through the building of international goodwill and understanding. More and more socially minded international leaders are stressing the importance of international work camps in areas of tension to help resolve these conflicts. The work projects are such as these: building refugee houses, hospitals, schools or water systems. Again it may be social work with children in a refugee camp or hospital ward. In the summer of 1954 we had 220 campers participating from 21 different nations in 10 work camps.

They have transcended language, nationalism, religions, color and food barriers. In one camp there were two Jewesses and three Arabs, in another camp there were Mohammedans, Jews, Protestants and Catholics.

7. Community Work: This program consists of sewing and language classes, supervised recreation for neighborhood children and social activities. In Linz a medical center is in operation as a community service.

In this work we realize that we are only a very small minority; we are only a grain of sand on the huge beach of the world; we are only a weak voice among the many loud voices. But we have the assurance that the "Right Man" is on our side. He started with only twelve. So when the opposing voices are shouting for armies, guns, bombs and more wars we continue quietly in our way of endeavoring to use the methods brought and taught by the Prince of Peace, knowing that it is a slow process. In God's own good time it will bear fruit. We have the promise that the church of Christ cannot fail and that good will ultimately triumph over evil.



Refugee Resettlement Notes

Just approved by the administrator of the Refugee Relief Act is a new procedure making job-assurances acceptable when endorsed by a recognized voluntary agency (such as Brethren Service Commission through Church World Service). This permits the elimination of the employment service job clearance order.

Beginning immediately the job-assurance may be for either:

1. A SPECIFIC JOB cleared by the local employment service as formerly, or

2. A SPECIFIC JOB endorsed by the Brethren Service Commission and Church World Service. Referral to the employment service is not required if all the specifications are clearly and completely written on the assurance forms, or

3. A JOB OFFER in a category of employment to be provided by the assurer in a particular locality after the refugee arrives—(e. g. a farmer in Boone County or a carpenter in Cleveland)—when endorsed by the Brethren Service Commission and Church World Service. Referral to the employment service is not required.

We advise sponsors to secure a specific job, if at all possible, at the time the assurance forms are filled out or, that is, to use alternative 2 and to use alternative 3 only in special cases. The assistance of the employment service is still available to us and in many cases it will be to your advantage to consult them regarding jobs about which you may have questions.

With the added help on job-assurances we should be enabled in the coming weeks to file many assurances. **We now ought to redouble our efforts in behalf of the refugees who look to us for the only way to start life anew in the U.S.A.**

Write: Refugee Resettlement Office, Brethren Service Center, New Windsor, Md.

Your Church Should See . . .

Lamp Unto My Feet, a new film recently added to the library, describing the present plight of refugees in Europe, the congressional act permitting refugees to come to the U. S. and the procedure for resettling such a family. 25 min., black and white, $4.00. Order from: Audio-Visual Department, 22 S. State St., Elgin, Ill.

It's a Split Vacation for John Smith

Philip C. Jones

ANY similarity between the imaginary character about to be described herewith and any actual person will be purely coincidental, as though anyone would care whether it were or not!

Our hero is John Smith from Tinytown, Texas. (He might be a native of Saskatoon, Saskatchewan, Ogden, Utah, Montgomery, Ala., or Rumford, Maine.) He is twenty-five years of age. Currently he is employed as an accountant in a wholesale grocery concern, but he spends a lot of his spare time and energy in working with boys. He teaches a class in the junior high department of the West Trail church, and is assistant scoutmaster of Troop 4, B.S.A. He is a deacon in his church (in fact, the youngest one).

John is one of those practical and energetic young fellows who not only dream about the future, especially about their coming vacations, but who also do something about making their dreams come true. Already, he has told his friends about his plans for the summer of 1955. The first part of his holidays he will spend in his car, "tires spinning and fancy free," visiting Williamsburg, Va., the Naval Academy in Annapolis and Washington. Then he will drive to Cleveland, Ohio, by way of Niagara Falls.

The last part of his time off will be more than a sight-seeing jaunt, though there will be a good bit of that in Cleveland-by-Lake-Erie. He plans to attend the Twenty-Third International Sunday School Convention to be held there July 27 to 31, under the auspices of the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A., in co-operation with the Department of Christian Education of the Canadian Council of Churches. In fact, not only has he told his friends about his vacation plans; he has also been trying to persuade two of the other teachers in his church school to go along with him. (Perhaps they will share the travel expense, he may have been thinking from time to time!)



The minister of John's church, Rev. Alert Pastorius (any similarity between the imaginary character and any actual person will be purely coincidental) had told him about the convention in the first place and had suggested his attendance, assuring him that the officers of the church would pay his registration fee and help to meet his expenses while in Cleveland.

John kept reading over the folder describing the convention. It seemed more exciting every time he looked at it. He had one quandary, though, and that was about which interest group he should attend during the mornings. It was easy for him to see that he would not get much help from the sessions dealing with methods of guiding kindergarten children or from those considering the leadership of adult groups in the church. Finally he decided that the interest group, Adults Working With Youth 12-13 Years of Age, would be most helpful.

Of course, John looked forward eagerly to the Bible study sessions as well as the meetings with other junior high teachers. He knew, too, that he would enjoy the convocations planned for him and the others in his denomination, but he felt most excited when he thought of the wider fellowship he would have the opportunity to share. He had always liked interdenominational youth rallies and other similar interchurch affairs, and so he felt a quiver of delight as he anticipated meeting with ten thousand other church school leaders, not even knowing, in most cases, in what denominations they held their church memberships. It seemed to him something like a new crusade, though there would not be any long and hungry marches, hardships and fighting involved.

This particular part of the convention, in his thinking, fitted in somehow with the modern trends in the world, with all the new intimacies between people brought about by easier and swifter travel, faster communications and the new political activities of the nations. (He had often thought about the impossibility of telling Baptists from Lutherans or Methodists from Episcopalians or Presbyterians from Disciples, unless one went to church services with them or got to talking about denominational differences, church organizations and things like that.)

Elements of the convention about which he speaks most enthusiastically to his friends whom he is trying to persuade to accompany him to Cleveland are the assembly sessions to be held in the public auditorium, with the choir of hundreds of voices rendering stirring anthems, the congregational singing of the great hymns of the church, and the addresses by the noted speakers about whom he had often heard and whom he was eager to

Associate General Secretary, World Council of Christian Education and Sunday School Association

see in person. And he became really eloquent when he spoke about the great pageant to be held in connection with the opening assembly.

Harry and Paul (the two friends he hopes will take in the convention with him) are nearly hypnotized when John talks on and on about the mechanical arrangements for these huge meetings, with the amplification scheme and the air conditioning. Naturally, he keeps "letting himself go" as he tells about the big Sunday afternoon meeting which will deal with Christian education in other countries and in which, among leaders from all of the continents, there will be in attendance Mr. J. Arthur Rank of London (the noted motion picture producer) and Lord Mackintosh of Halifax. As he said to his friends, he feels that "there is something just right in stressing the world-wide character of our Christian faith in these days of fast changes in affairs of the world, and all we can do to increase the sense of our oneness in Christ is just that much more impetus given to the cause of universal peace and brotherhood."

John dreamed a bit also, from time to time, about the ways he might report on the convention when he returned to his church. He could see himself telling the church officers and Rev. Pastorius about the meetings, as he thanked them for helping him with his expenses. He was sure the boys in his class and the scouts in Troop 4 would want to hear about everything. (He was glad he planned to stay over an extra day in Cleveland to see the Indians play a league game in the municipal stadium, for they would surely want to hear all about that!) He would take pictures to show—of scenes in Cleveland and come close-ups of other delegates and some of the speakers, if he got a chance. Probably they would want him to speak to the other teachers of the church school at the organization dinner in the autumn. Perhaps they would even ask him to speak to the whole school on rally day.

John Smith is an imaginary character teaching in an imaginary church school, but the Cleveland convention is the "real thing," and the kinds of dreams John had are those of a great many of the ten thousand delegates-to-be. The experiences they think about expectantly are really going to come true.

P. S. (added later)—Harry and Paul have decided to go to the convention with John. In fact, they have already sent to their denominational headquarters to get registration blanks, and John is asking his pastor to see what he can do about getting them help toward their expenses. They will all have a "wonderful time," meeting a lot of new people from all over—from San Diego to Hartford, from Prince Ruppert to Miami, from Corpus Christi to Ottawa. When they get back to Tinytown they will be better teachers; they will have sharp and kindling memories of thrilling inspirational experiences; and their awareness of the inclusive and world wide character of the Christian church will be a source of constant stimulus and unfailing reassurance.

NEW MATERIALS

For youth leaders: **Some Facts About Juvenile Delinquency,** 10c. Prepared for the Children's Bureau of the United States Department of Health, Education and Welfare by the special juvenile delinquency project, it contains summaries and pertinent facts about juvenile delinquency in the United States. E. g., "FBI reports show that more than half (51%) of all persons arrested for crimes against property in 1953 were people who had not yet reached their twenty-first birthday."

. . .

Paul Bunyan's Empire, 50c. Biographical sketches of pioneer churchmen of the Pacific Northwest. True stories of some of the pioneer churchmen credited with establishing the Church of the Brethren in the state of Washington. These sketches written by Geraldine Crill Eller originally appeared as a series in Horizons. They are valuable sources of stories and illustrations which can be used with any age group in camps, Sunday-school classes, sermons, discussion groups, and the like.

Order from the General Brotherhood Board, Attention: Junior High Department, 22 S. State St., Elgin, Ill.

. . .

Three new mimeographed loose-leaf pamphlets are available:

An Adventuresome Idea—Fellowship of the Informed, Mrs. Vinna Helstern, 1954, 5c.

Our Speaker Today Is . . ., Elizabeth Logan Davis, 1954, 10c.

Workshop, Paul R. Klohr, 1954, 10c.

Order from the General Brotherhood Board, Attention: Women's Work Department, 22 S. State St., Elgin, Ill.

The Christian Home magazine is being used by many of our churches for study groups, family reading, family worship and other purposes. The Brethren Publishing House reports that the present circulation is around 1,100 copies. There is evidence that there is a wider usage of the magazine than this. The purport of this particular statement is to encourage you to send your subscriptions to the Brethren Publishing House, 22 S. State St., Elgin Ill. The Methodist Publishing House expects you to do this. Although published by the Methodists, this magazine has been officially adopted for the Church of the Brethren as our home and family life magazine. The annual subscription is $2; group subscriptions are $1.80. Encourage all families to subscribe.

. . .

Two new pieces of material in the field of marriage and family life education for high school students have been added to the Brethren Loan Library and approved for promotion jointly by the youth department and the family life department. They are: **Your Marriage and Family Living,** a textbook by Paul H. Landis, State Professor of Rural Sociology, State College of Washington, price, $3.20; and **Teacher's Kit in Family Life Education in Secondary Schools,** a packet set up by the National Council on Family Relations to help high school teachers who are planning to give a course in high school in the field of marriage and family life, price, $2.50. Order for examination from the Brethren Loan Library, 22 S. State St., Elgin, Ill.

Concerning Laymen

The church's greatest single need today is not more machinery or better, not new organizations or more and novel methods, but men whom the Holy Spirit can use. Throughout the world a new awakening is coming to laymen as to the importance of their witness. This finds expression in their daily living, in business and in community service. Many laymen support their local churches with outstanding devotion; others seek wider fields as counselors of youth, leaders and preachers to pastorless churches. They use their talents in numerous projects for a better world. Let us remember that the Holy Spirit flows through men.

From a Missions Council Church Calendar



International Christian University is international in student body as well as faculty. Undergraduates pictured (left to right) come from China, India, Korea, Hawaii (Nisei), America and Japan. When adequate dormitory space is available 25% may come from abroad

Francis B. Sayre

Photos by the courtesy of The Japan International Christian University Foundation

The International Christian University

A CHRISTIAN Japan could become the brightest hope in Asia today. The totalitarian forces which built up militarism and drove Japan into a disastrous war against the liberal forces of the West are today dormant. But they could be rebuilt. Also, Japan could succumb to the false and contaminating Communist propaganda which comes flooding across from Russia. China has already become engulfed. India remains in considerable uncertainty. Wave after wave of communism is sweeping across Indo-China; and if Indo-China falls, a direct pathway leads to Thailand, Burma and Indonesia. Already communism has captured a third of the entire population of the world. And it is strongly advancing.

Japan today in the long view is one of the most strategic and critical spots in the world. The concepts of democracy and human freedom are knocking insistently at Japan's gates, demanding revolutionary changes in her thinking, her ways of life, her international objectives. With her great industrial potentialities, with her hardworking, self-disciplined people, intensely loyal to the ideals implanted in their hearts, with her strategic geographic position on the Eastern seaboard, Japan could well turn the tide of history in Asia.

But Christianity in Japan has had an unhappy past. For over 200 years Christianity was held a capital offense and Japanese were taught to fear the "evil sect." Today only a fringe of Japanese are Christians —less than 400,000 out of a population of some 87 million. Can the mass of Japanese farmers and fishermen and city dwellers be brought, before it is too late, to understand and believe in the great teachings and concepts of Jesus Christ? This is the supreme question in the Asia of our generation.

One of the most effective ways to

Veteran American diplomat and former chairman of the United Nations Trusteeship Council; recently returned from Japan where he served as the personal secretary of the presiding bishop of the Protestant Episcopal Church in this country.

weave Christianity into the thinking of a country is to impart Christian concepts to growing students, who will become the leaders of the coming generation. For this purpose men of high vision, in the years immediately following the disastrous war, founded in Japan the International Christian University.

Some of these were stalwart Christians in other countries. Some were Japanese, receptive and friendly to the conquering ideas of the West. Almost half a million dollars were contributed by the Japanese themselves.

The International Christian University is a new venture in Japan. organized only since the war, it has now some 350 students, coming from Japan, China, India, Korea, Siam and the United States, with an administrative and academic faculty of over 80 coming from Canada, Europe, Asia and the United States. Its faculty and trustees are 100% Christian, a standard to which few, if any other, Christian universities in Japan have been able to attain. Unlike most other Japanese universities, it is establishing a dormitory system so that faculty and students can live and study and work together on the campus as a large Christian family. Denominationalism and sectarianism have no place at I.C.U.; all try to be faithful followers of Jesus Christ as each understands what that means. The curriculum is built upon the humanities. The objective is a search for truth, based upon the reality of human brotherhood. The particular aim is to prepare men and women for teaching, for government work and for social work programs.

International Christian University in a venture of courage and faith. The outcome lies in the hands of God. The eyes of Christians all over the world are on I.C.U.

For the current year the Church of the Brethren, through the Brotherhood Fund, will contribute $2,000 toward the support of the Japan International Christian University. Bro. A. G. Breidenstine of Lancaster, Pa., is the Brethren representative on the board of directors of the university.

Japan was one of the first stops on the round-the-world tour of Dr. and Mrs. L. S. Shively of Muncie, Ind. While in Tokyo they paid a visit to the International Christian University. What follows is taken from their diary of Oct. 30, 1954.

At the International Christian University we were introduced to President Hachiro Yuasa and had a conference with him in which he told of the founding of the school and of its aims. President Yuasa was educated in the universities of Illinois, Chicago and Columbia.

The International Christian University is in its second year and so has only freshmen and sophomore classes with a total of something over 300 students. Their aim is to have 900 students and this, with a faculty and administration staff, will make a unit of about 1,000 persons. They have a farm which is to supply food.

The screening process for admission is very thorough. Only those in the upper fifteen percent of their high school classes may make application for admission. Students of any or no religious faith are admitted, but all faculty members must be Christian. They are building a strong faculty. Emil Brunner is a member of the faculty for a two- or three-year assignment. We were introduced to him.

Their academic building is large and well equipped. A chapel is partly completed and is in use. Dormitories and a dining hall soon will be ready for use. They have a dozen or more homes for faculty members.

A visitor on the campus of the University soon has the feeling that here is an institution that is not only Christian in name but also in fact. Every member of the faculty is a Christian as well as a scholar in his particular field. And the combining of these two requirements is very rare indeed among the institutions of higher learning throughout the world.



The International Christian University is the leading coeducational institution of higher learning in Japan. Twenty-eight per cent of the student body of the College of Liberal Arts are women

Out of the Mailbag

"This past Sunday three young men remained after our morning worship to enroll in a class which is studying for membership in the Church of the Brethren and the Church of Christ in Nigeria. All three of them were from a village in which several of our teacher trainee students have been going on evangelistic tours every Sunday for several years. These are the first men of that village to make the public break and take this step of faith leading to their salvation and, eventually we believe, to the salvation of many others in their village."

Ivan Eikenberry, Nigeria

"Maria Natividad, a sweet little Indian baby whose mother died in childbirth, came to keep me company when she was only four days old. The aged grandmother was giving her only sugar water because they really don't know how to feed a baby without a mother's milk. When the grandmother was asked what would have happened to the baby without my help, she replied, 'Oh, it would have died.' So I am enjoying taking care of a healthy baby for a few months."

Faye Koontz, Ecuador

COMPARATIVE STATISTICS FOR 1953 and 1954

For the Church of the Brethren in the United States and Canada as reported for the years ending Sept. 30, 1953, and Sept. 30, 1954

You will note some interesting items in these statistics for the year just closed. There was nearly a 2% gain in membership this year and only slightly over 1% gain last; however, we had only 408 more baptisms! Evangelism is taking hold, but needs far more attention. Inactive resident members decreased by nearly 10% of the last year's total. Twenty-eight more full-time pastors now serve our churches. There is a good gain in the number of congregations—eight. Can't we begin soon to double and triple this gain? Sunday-school enrollment went up by more than eight thousand and attendance by nearly five thousand. This is heartening. Financially good gains were made, also. Pastors' salaries increased; more churches need to do more at this point. Capital building expense held almost steady, while over-all giving increased by nearly $400,000. Let us take heart with these gains, study our weaknesses and press on. *"Seek First His Kingdom."*

Ministry	**1953**	**1954**
Free ministry churches	88	91
Part-time ministers	408	409
Full-time ministers	433	461
Membership		
Baptisms	6,569	6,978
Net gain	2,064	3,340
Membership	190,531	193,871
Inactive resident members	20,474	18,611
Nonresident members	19,770	19,058
Families in the (629) 639 churches reporting	45,233	49,726
Congregations		
Congregations	1,032	1,040

Church Activities—Average Attendance*

(857) 873 congregations reported total average attendance of (91,301) 93,952 at morning service.

(529) 517 congregations reported total average attendance of (29,566) 28,372 at evening worship service.

(159) 163 congregations reported total average attendance of (4,776) 5,343 at adult Sunday evening meetings.

(437) 477 congregations repored total average attendance of (6,841) 6,890 at CBYF.

(64) 73 congregations reported total average attendance of (756) 781 at junior high meetings.

(48) 47 congregations reported total average attendance of (573) 924 at clubs for children.

(278) 271 congregations reported total average attendance of (5,077) 4,777 at men's work meetings.

(105) 93 congregations reported total average attendance of (2,219) 2,380 at missionary society.

(650) 640 congregations reported total average attendance of (9,278) 9,463 at ladies' aid.

(126) 134 congregations reported total average attendance of (3,625) 3,362 at homebuilders.

(661) 676 congregations reported total average attendance of (63,444) 63,843 at fall communion.

(573) 598 congregations reported total average attendance of (58,081) 60,774 at spring communion.

Sunday-school Enrollment*

(1045) 1056 Sunday schools reported.

	1953	**1954**
Nursery	8,881	9,777
Beginners	10,423	10,711
Primaries	13,649	14,948
Juniors	13,557	14,170
Intermediates	10,486	11,069
Young People	16,310	17,065
Adults	55,488	58,993
Total Number Officers and Teachers	13,951	14,240
Home Department	1,950	1,972
Grand Total Enrollment	144,695	152,945

Sunday-school Average Attendance	**1953**	**1954**
Adults	42,656	44,384
Young People	13,851	13,702
Junior-Hi	9,189	9,330
Children	31,259	34,355
	96,955	101,771

Publications Used	**1953**	**1954**
Brethren graded lessons:		
Closely graded	756	773
Cycle graded	238	232
Horizons	830	825
Journeys	771	771
Tell Me	605	614
Bible Study Monthly	917	910
Brethren Uniform Quarterly:		
Young People	717	746
Adults	933	932
Other	199	201

Education (1954)

(481) 503 churches reported (1,993) 2,061 workers' conferences.

(159) 139 churches reported (1,052) 911 persons who earned Standard Leadership Training credits.

478 daily vacation Bible schools were offered in 1954 with a total enrollment of 33,929

38 day camps were offered in 1954 with a total enrollment of 760.

Finance Used for—	**1953**	**1954**
Pastors' salaries	$1,499,492.05	$1,592,023.51
Pastors' expense allowance	102,489.01	130,225.75
Capital building expense	2,063,427.38	1,986,835.59
Sunday school	362,209.47	394,813.23
Local Benevolences	85,074.67	98,473.16
All other local expense	1,222,287.36	1,358,909.33
District work	313,479.70	322,412.92

Brotherhood Fund	855,183.24	923,288.97
College in area	93,637.13	91,986.68
Other items	453,484.17	527,022.86
Total	7,050,764.18	7,425,992.00

Budget	1953	1954
Churches reported using budget system....	526	542
Churches reported council-approved budget	496	506
Churches reported GBB Fund included	440	463
Churches reported use of weekly envelopes	428	443
Every Member Canvass		147
Churches owning parsonages	573	584
Churches renting parsonages	33	41

(273) 272 churches reported a property indebtedness total of ..... ($2,375,178.35) $2,473,073.97

300 churches report enlisting nonresidents giving in 1954

*The figures appearing within the parentheses ( ) are for the 1953 data.

Anniversaries and Weddings

Anniversaries

Mr. and Mr. Amos Schertz of Falfurrias, Texas, celebrated their golden wedding anniversary at their home with open house which was sponsored by the Brethren and Mennonite churches.—Mrs. A. Rupp, Falfurrias, Texas.

Dr. and Mrs. Charles O. Hoover of Quinter, Kansas, celebrated their golden wedding anniversary Jan. 1, 1955, with a family dinner in the church dining room. Their six children were present for the occasion. —Mrs. Melvin Reinecker, Quinter, Kansas.

Weddings

Axel Cheshire—Lawrence Arnold Axel of Swanville, Minn., and Doris Darlene Cheshire of Burlington, W. Va., in the home of Daniel Whetzel, Danville, Md., Dec. 18, 1954, by the undersigned.—Owen G. Stultz, New Creek, W. Va.

Bowman-Miller—Merlin Bowman of McFarland, Calif., and Patsy Miller of New Windsor, Md., Jan. 29, 1955, in the home of and by the undersigned.—Ivan Fry, New Windsor, Md.

Brant-Shaffer—Leland Glenn Brant of Friedens, Pa., and Marilyn Joyce Shaffer of Somerset, Pa., in the home of the bride, Jan. 3, 1955, by the undersigned. —Earl S. Lehman, Somerset, Pa.

Carhart-Masemer—Marter Carhart of Riverton, N. J,. and Dorothy Masemer of York, Pa., in the First church, York, Pa., June 6, 1954, by the undersigned.—M. Guy West, York, Pa.

Dawson-Weiss—James Dawson of Dayton, Ohio, and Shirley Weiss of Moscow, Idaho, Dec. 29, 1954, by the undersigned. —J. E. Smeltzer, Liberty, Ind.

Hanna-Rhodes—Raymond Hanna and Joan Rhodes, in the Bethany church, Philadelphia, Pa., Feb. 5, 1955, by Bro. John Landis.—Mrs. L. V. Bartolett, Philadelphia, Pa.

Hill-Brickey—James Hill and Sharon Ann Brickey, both of Nampa, Idaho, in the Nampa church, Feb. 7, 1955, by the undersigned.—Galen K. Walker, Nampa, Idaho.

Holston-O'Shea—Leland Holston and Patricia Anne O'Shea, both of South Bend, Ind., in the Holy Family Catholic church, South Bend by Rev. Edward Narcowick, Jan. 28, 1955.—Mrs. Herman Suter, South Bend, Ind.

Howard-Welch—Clair Robert Howard and Shirley Ann Welch, both of Cando, N. Dak., Jan. 23, 1955, in the Cando church, by Pastor Edward Duncan.—Mrs. L. R. Maust, Cando, N. Dak.

Minnick-Barrick—Melvin Minnick and Grace Barrick, both of Edinburg, Va., in the Wakeman's Grove church, Va., Nov. 21, 1954, by the undersigned.—Stanley R. Wampler, Edinburg, Va.

Murphy-Schleh—Donald R. Murphy and Mary Ellen Schleh, both of Hastings, Mich., at the home of the bride's sister near Middleville, by the undersigned, on Feb. 5, 1955.—Glenn J. Fruth, Woodland, Mich.

Timberlake-Spears—Ray Timberlake of Baltimore, Md., and Ruth Spears of Fries, Va., Jan. 30, 1955, at the Galax church, Va., by Bro. Otte Utt.—Mrs. R. R. Spears, Galax, Va.

Weybright-Hooker—Harold Weybright of Thurmont, Md., and Mary Hooker of Nokesville, Va., Dec. 26, 1954, in the Nokesville church.—Mrs. Denda Renner, New Midway, Md.

Obituaries

Agee, Martha S., was born June 10, 1879, and died May 24, 1954. She had been a member of the church for about thirty-three years. Surviving are four children, sixteen grandchildren, thirteen great-grandchildren, one sister and one brother. Funeral services were conducted in the Copper Hill church. Interment was in the family cemetery.—Mrs. Carl Stump, Copper Hill, Va.

Ballinger, Ida, daughter of Robert and Leah Lardon Grant, was born in Jackson Township, Ohio, April 30, 1888, and died Jan. 2, 1955. On Aug. 22, 1904, she was united in marriage to Cassius L. Ballinger. To this union were born five daughters and three sons. Surviving are her husband, five daughters, three sons, seventeen grandchildren, one great-grandchild, one brother and three sisters. Services were held at the County Line church by the undersigned. Interment was in the LaFayette cemetery.—J. Oliver Dearing, LaFayette, Ohio.

Barnhart, Chalmer W., son of David Barnhart, was born Sept. 26, 1889, and died Dec. 17, 1954, at Falls Church, Va. On Dec. 29, 1909, he was united in marriage to Elsie Rummel. To this union was born one daughter. He was a faithful member of the Roxbury church, Johnstown, and served as a deacon for many years. A service of memory was held at the Henderson funeral home by his pastor, D. Alfred Replogle.—V. Grace Clapper, Johnstown, Pa.

Blickenstaff, George Reuben, of near Smithsburg, Md., died in Waynesboro, Pa., Jan. 18, 1955, at the age of sixty-six years. He was a faithful member of the Welty church for forty years. Surviving are his wife and three sons. Funeral services were held in the Grove funeral home, Waynesboro, by Bro. John E. Rowland and Rev. Seville. Interment was in the Green Hill cemetery, Waynesboro, Pa. —Esther V. McCormick, Highfield, Md.

Bonin, Mrs. Anna Palmer, was born Sept. 15, 1881, near Reddick, Ill., and died Dec. 12, 1954, at Worthington, Minn. She was the daughter of Henry and Mary Palmer. She was married Jan. 20, 1904, to Alex Bonin, who died Dec. 16, 1944. Since 1945 she has been a member of the Worthington church, Minn. Services were conducted by Edwin Rodabaugh. Burial was in the Reading cemetery.—Mrs. Buell Adolph, Worthington, Minn.

Dentler, William Norman, son of James L. and Susan Bender Dentler, was born Nov. 14, 1884, and died Jan. 17, 1955, of a heart attack in the Upton church. He was elected to the ministry in the Back Creek congregation and served as elder for twenty-four years. He is survived by his wife, Mrs. Susan Shelly Dentler, and one foster son. Funeral services were conducted at the Upton church by the ministers of the congregation. Interment was in the St. Thomas cemetery.—Mrs. Milton H. Baldner, St. Thomas, Pa.

Fahnestock, Luetta F., daughter of Brother and Sister Levi Wenger, was born Aug. 18, 1908, and died Jan. 25, 1955. She was married to Jacob N. Fahnestock. She united with the church early in life and was a faithful member of the Richland congregation. Surviving are her husband, one son and one daughter. Services were held in the Richland church by Ray A. Kurtz and the undersigned. Interment was in the Middle Creek cemetery, Lancaster County.—Michael Kurtz, Richland, Pa.

Frost, Alexander, a minister in the Church of the Brethren and son of Clark and Malinda Frost, died Dec. 29, 1954, at the age of sixty-four years. He is survived by his wife, Cora Jane Frost, three sons, one daughter and eight grandchildren. Funeral services were held in the Galax church by Otte Utt and R. M. Perry. Burial was in the Old Quaker cemetery near Coal Creek, Va.—Mrs. R. R. Spears, Galax, Va.

Gallespie, Nellie, daughter of Jonah and Ann Rush Gunter, was born Dec. 25, 1872, at Oswego, Ind., and died Oct. 28, 1954, at the home of a daughter in Carthage, Ind. On Dec. 24, 1897, she was married to Charles Gallespie. To this union were born eight children. She was baptized into the church in 1903 at Denbigh, N. Dak. Besides her husband she is survived by four daughters, one son, five grandchildren, one great-grandchild, one sister and one brother. Funeral services were conducted by the undersigned, pastor of the North Winona church. Burial was in the Oswego cemetery.—Lester A. Young, Warsaw, Ind.

Garver, Anna, daughter of Cyrus and Anna Weaver Hoover, was born Feb. 29, 1864, near Weilersville, Ohio, and died July 8, 1954, at Orrville, Ohio. Early in life she became a member of the Paradise church, where she remained a faithful member until her death. In May 1884 she was married to Simon R. Garver, who preceded her in death in 1928. Services were conducted by her pastor, Bro. C. H. Deardorff, at the Paradise church. Burial was in the Paradise cemetery.—Mrs. C. William King, Wooster, Ohio.

George, Amelia Ella, daughter of John and Elizabeth Leis, was born Dec. 8, 1869, near Miamisburg, Ohio, and died Sept. 26, 1954, in the Brethren Home, Greenville, Ohio. On Oct. 21, 1888, she was united in marriage to Abraham N. George. To this union were born six children. In 1896 she and her husband united with the Lower Miami church and later were elected to the deacon board of the church. Surviving are one daughter, one son, five grandchildren and three great-grandchildren. Funeral services were conducted by her pastor, Bro. Edward Angeny. Burial was in the Lower Miami cemetery.—Mrs. Roy Stebbins, Dayton, Ohio.

Hite, Frank E. R., son of John and Ella Shaffer Hite, was born Oct. 16, 1873, in Stoyestown, Pa., and died Jan. 22, 1955. On March 27, 1898, he was married to Elmira Gilbert. One son and two daughters were born to this union. He was a member of the Roxbury church, Johnstown. Funeral services were conducted at the Pickering funeral home by his pastor, D. Alfred Replogle.—V. Grace Clapper, Johnstown, Pa.

Hollinger, Bertha, wife of Isaac S.

Hollinger of Rheems, Pa., was born March 26, 1896, and died Jan. 23, 1955. She was the daughter of George and Maggie Troutwine Fissel. In addition to her husband, she is survived by one foster daughter, four grandchildren, one brother and one sister. Funeral services were conducted from the Miller funeral home, Elizabethtown, by her pastor, the undersigned. Interment was in the Chiques cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Hollinger, Isaac W., son of John and Elizabeth Hollinger, was born June 28, 1859, in Darke County, Ohio, and died Jan. 25, 1955. On April 8, 1880, he was married to Sadie Koon, who preceded him in death on Jan. 17, 1926. He was a member of the Oakland church for sixty years. He is survived by one brother. Funeral services were conducted in the Oakland church by the undersigned. Burial was in the Gettysburg cemetery.—J. Earl Hostetter, Gettysburg, Ohio.

Jordin, Belle, daughter of Christian and Rebecca Krabill and wife of John Jordin of Denton, Md., died Jan. 23, 1955. For many years she and her husband were active members of the church in Richardson Park. In addition to her husband, she is survived by three sons, three grandchildren, one great-grandchild, two brothers and two sisters. Funeral services were conducted in the Denton church by Pastor Lloyd Haag. Interment was in the Denton cemetery.—Mrs. Norman L. Rairigh, Denton, Md.

Kite, William M. was born 1880 and died Dec. 2, 1954. He was a member of the White Horn church for a number of years. He is survived by four daughters. Funeral services were conducted in the White Horn church by Elder Ray Wine. Interment was in the Kite cemetery.—Mrs. Edward Snapp, Bulls Gap, Tenn.

Klepper, Cordelia, daughter of Starks and Catherine F. Ledbetter, was born April 7, 1880, and died Nov. 8, 1954. She was baptized into the church in 1894. In 1900 she was married to George Still, who preceded her in death. On April 15, 1906, she was united in marriage to Jacob S. Klepper, who also preceded her in death. Surviving are one son, one daughter, eight grandchildren, five sisters and four brothers. Funeral services were conducted in the Cedar Grove church by Elders Ray Wine, R. B. Pritchett and G. C. Brown. Interment was in the church cemetery.—Mrs. Edward Snapp, Bulls Gap, Tenn.

Livingston, Minnie, daughter of James and Nancy Horner Boyd, was born Feb. 11, 1856, and died Jan. 9, 1955. On Aug. 21, 1890, she was married to Edmund Livingston, who preceded her in death. To this union were born one son and three daughters. She was a long-time member of the church. Funeral services were held at the Roxbury church, Johnstown, by her pastor, Bro. D. Alfred Replogle.—V. Grace Clapper, Johnstown, Pa.

Long, Milton J. son of Joseph and Elizabeth Lesher Long, died at his home at Cearfoss, Md., at the age of eighty-five years. Surviving is one sister. Services were held at the A. K. Coffman funeral home, Hagerstown, Md., by Bro. Edgar Winger and the undersigned. Burial was in the Manor cemetery.—LeRoy Plum, Waynesboro, Pa.

Longenecker, Mary, daughter of Frank and Dora Detrick Sandy, was born Nov. 16, 1905, in Lima, Ohio, and died Oct. 28, 1954. She was a resident of Syracuse, Ind., where her husband, Glen Longenecker, is principal of the high school. She was a member of the Pleasant View church. In addition to her husband, she is survived by two children, one sister and her father. Funeral services were held in the Pleasant View church by the undersigned. Burial was in the near-by cemetery.—Edgar G. Petry, Lima, Ohio.

Metcalfe, Sara E., was born Nov. 11, 1876, and died Nov. 8, 1954. She came to the Westernport church community when the church was being organized and served as an active leader in the women's work for twenty-four years. Surviving are five sons, two daughters, thirteen grandchildren and five great-grandchildren. Funeral services were conducted in the Westernport church by her pastor, the undersigned, assisted by Bro. Arthur Scrogum, pastor of the Cumberland church. Interment was in the Queen Point cemetery, Keyser, W. Va.—Byron M. Flory, Westernport, Md.

Miller, Samuel M., son of Benjamin and Hettie Showalter Miller, was born in Greenmount, Va., June 25, 1864, and died Jan. 12, 1955. He was married Sept. 28, 1884, to Jennie Berry, who preceded him in death several years ago. He was a member of the church for seventy-four years and served as a song leader for many years, as well as a deacon. Surviving are three sons and two daughters. Services were conducted in the Palmyra church by Bro. F. S. Carper, assisted by Rev. M. E. Patrick of the Evangelical United Brethren church. Burial was in the Gravel Hill cemetery.—Mrs. Ruth H. Saufley, Palmyra, Pa.

Nedrow, Sarah C., daughter of George F. and Susannah Christner Miller, was born June 15, 1884, at Indian Head, Pa., and died Dec. 14, 1954, at her home at Jones Mills, Pa. On Nov. 2, 1907, she was married to William F. Nedrow. She was a member of the County Line church for fifty years and was a charter member of the ladies' aid society. Besides her husband she is survived by four children, and eight grandchildren. Funeral services were held in the County Line church with her pastor, Bro. Elmer Gleim, officiating. Interment was in the Spark cemetery, Indian Head, Pa.,—Olive Nedrow, Jones Mills, Pa.

Poorman, Harry, was born July 25, 1875, and died Jan. 21, 1955. His wife preceded him in death fifteen years ago. He was a farmer and a road supervisor. Funeral services were conducted in the Boyer funeral home in Shellsville, Pa., by Bro. F. S. Carper. Burial was in the Gravel Hill cemetery.—Mrs. Ruth H. Saufley, Palmyra, Pa.

Reed, Stephen Sylvester, son of Brother and Sister Oscar Reed, was born April 5, 1869, at Roland Prairie, Oregon, and died Nov. 25, 1954, at Eugene, Oregon. He was married Oct. 18, 1891, to Anna McCracken. To this union were born four children. He was elected deacon in 1897 and to the ministry in the Myrtle Point church in 1898. He served as minister in the Myrtle Point church for over thirty years. Surviving is one daughter. Memorial services were held in the Myrtle Point church by Leo Miller, assisted by Charles Wolff.—David L. Holl, Springfield, Oregon.

Robertson, Ira, was born Sept. 9, 1874, in Fairfax County, Va., and died Jan. 11, 1955, near his birthplace. He had been a member of the Oakton church for nine years. He is survived by three children, seven grandchildren, ten great-grandchildren and two sisters. Funeral services were conducted at the Oakton church by Bro. E. E. Neff, assisted by Bro. David L. Rogers. Burial was in the Flint Hill cemetery, Oakton, Va.—Mrs. Joel A. Miller, Oakton, Va.

Sears, Mary E., daughter of Lewis and Sarah A. Johnson, was born Jan. 13, 1872, near Leon, Iowa, and died Jan. 11, 1955, at Leon, Iowa. She was married to A. L. Sears. To this union was born one son. As a member of the Franklin church, she served with her husband in the ministry for fifty years and was active in the ladies' aid group. Surviving are her husband, one son and one foster daughter. Funeral services were held at the Slade funeral home by S. A. Garber and S. E. Caster.—A. L. Sears, Leon, Iowa.

Shilling, Amanda R., was born March 19, 1886, and died Aug. 5, 1954. She was a member of the church for over fifty years. Surviving are two children and three grandchildren. Funeral services were conducted in the Copper Hill church. Interment was in the church cemetery.—Mrs. Carl Stump, Copper Hill, Va.

Showalter, George Boone, son of Samuel and Virginia Lipes Showalter, was born in Botetourt County, Va., May 22, 1879, and died at his home in Roanoke County, Va., Sept. 19, 1954. He was married to Laura Peters on Dec. 24, 1902. He became a member of the church at an early age and served faithfully as a deacon in the Peters Creek church for more than thirty-five years. Besides his wife he is survived by one son, one daughter, two grandchildren, three brothers and one sister. Funeral services were conducted in the Peters Creek church by the pastor, Bro. Carroll S. Ringgold. Burial was in the Cedar Lawn cemetery.—Mary E. Naff, Roanoke, Va.

Simmins, Harvey Leonard, was born Oct. 25, 1887, and died at his home in Augusta, W. Va., Dec. 21, 1954. He united with the Tear Coat church many years ago. Surviving are his wife, Dale, four sons, one daughter, one sister and four brothers. The funeral was conducted at the Mt. Zion Methodist church by the undersigned. Interment was in the Methodist church cemetery.—Charles V. Self, Ridgeley, W. Va.

Speilman, Allen, of Waynesboro, Pa., died Jan. 19, 1955, in Martinsburg, W. Va., at the age of fifty-eight years. Services were held in the Grove funeral home, Waynesboro, Pa., by Rev. Moyer of the Evangelical and Reformed church, and by Bro. John E. Rowland. Burial was in the Harbaugh cemetery.—Esther V. McCormick, Highfield, Md.

Sprankle, Margaret, daughter of Daniel and Mary Ramsey Hunter, was born in Clearfield County, Pa., May 25, 1891, and died Jan. 22, 1955. She was married to Albert Sprankle on March 25, 1909. To this union were born five sons and one daughter. She was a member of the Roxbury church, Johnstown, Pa.—V. Grace Clapper, Johnstown, Pa.

Stambaugh, George H., son of Michael and Sarah Bair Stambaugh, was born near Astoria, Ill., Jan. 23, 1877, and died Dec. 3, 1954. On June 19, 1904, he was married to Fannie Bucher. He served the Woodland church faithfully as a deacon and teacher. Surviving are one son, eight daughters, thirty-three grandchildren, twenty great-grandchildren, two sisters and two brothers. Funeral services were held at the Woodland church by the undersigned. Burial was in the Woodland cemetery.—Walter M. Young, Astoria, Ill.

Strohm, Mary Matilda, daughter of Enoch and Julia Derrick, was born near Jasper, Mo., July 22, 1889, and died Jan. 15, 1955, at Fort Scott, Kansas. On July 31, 1912, she was married to John A. Strohm. In 1922 they took a year of work together in Bethany Seminary in Chicago and then served in seven different pastorates. To this union were born four children. Besides her husband, who is pastor of the Paint Creek church, she is survived by one daughter, Ferne Baldwin who is serving on the Africa mission field, one son, eight grandchildren, her stepmother and three sisters. Services were held in the Paint Creek church by Bro. Francis Shenefelt of McCune, Kansas.—Mrs. Nellie Merkey, Uniontown, Kansas.

Weaver, Mabel, daughter of Fred and Stella Snyder and wife of Claude Weaver, Sr., was born at Guth Station, Pa., and died in Quakertown, Pa., at the age of fifty-two years. She was a member of the Springfield church. Surviving in addition to her husband are six sons, three daughters, fourteen grandchildren, one stepsister and one stepbrother. Funeral services were held by Brethren George Landis and Martin Scholten.—Minerva Strauss, Richlandtown, Pa.

Wertenbaker, William Harrison, son of John H. and Amanda Minnich Wertenbaker, was born Aug. 31, 1877, at Castine Ohio, and died Jan. 15, 1955. At the age of twenty-one years he went to Covina,

Calif., and later moved to LaVerne, where in 1903 he was called to the ministry. In July 1904 he was married to Sarah Horning. In the same year the district mission board located them in a pastorate in South Los Angeles, where he served for ten years. On Jan. 13, 1943 his wife preceded him in death. Funeral services were conducted in the La Verne church by the undersigned and Bro. A. R. Coffman.—J. W. Lear, La Verne, Calif.

In making bequests to the world work of the church of the Brethren the following form is suggested.

"I give and bequeath to the General Brotherhood Board—Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of ..... dollars ($.....) to be used for the purpose of the said Board as specified in its charter."

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Church News

Southern California and Arizona

La Verne—On Sunday evenings we are continuing some variation of our University of Life series. During January the emphasis was on mission work in India with special attention to the changing situation in this great field. Separate class groups enjoyed addresses by different speakers as when Dr. Bartlett of Claremont spoke on Old Tasks in a New Setting. On Jan. 16 Bro. Clarence Heckman of our Nigerian mission field brought the message. Our congregation met in regular quarterly council on Jan. 19, with Moderator Crawford Brubaker presiding. The pastor's report showed a net gain of sixteen in membership for the quarter. We are to join with the churches of Pomona Valley in an attendance crusade. Special plans are scheduled for the coming months which include a study of the life of Paul for the month of March, Easter services for April and a home and family emphasis for May. The plans and survey committee was authorized to have the architect prepare more detailed plans for the proposed addition to the church plant. The building fund committee recommended a special fund raising campaign to run from April 1 to May 15. Bro G. O. Stutsman presented the latest information about the newest district project, the Lynnhaven church now being built near Phoenix, Ariz. Our congregation has contributed more than $2,500 toward this project thus far.—H. A. Brandt, La Verne, Calif.

Northern California

McFarland—Our church was host to the district conference. Sharing was stressed at Christmas time. Many packets were sent overseas. Several weeks before Christmas toys were collected, repaired and painted by our young people. The needs of our local community had been presented and on the night of our Christmas program groceries and clothing were brought to the church. These gifts were distributed by the young people, their advisers and the pastor. The youth fellowship purchased eighteen new Bibles to be given with the material aids. In December Sara Shisler gave an address on her work in Nigeria. We gave special emphasis to missions during the month of January. Dr. Merlin Brubaker from the Africa mission showed pictures and told of his work in the leper colony. Jerry Davis, one of our local boys who with his family is on furlough, gave an illustrated lecture of the work in Puerto Rico. The church decided to sponsor a refugee family and plans are being carried through by the men's work organization. At a recent council meeting our pastor presented a challenging goal for our church in mission work and evangelism. Bro. Loren Bowman assisted in our evangelistic meetings Feb. 21-27. Recently Bro. C. C. Louder of North Canton, Ohio, was our guest speaker.—Mrs. A. R. Grober, McFarland, Calif.

Modesto—During the month of December the choir under the direction of Gordon Nutson received their new choir robes. The choir presented a Sunday evening musical program in February. In December the general church board appointed a committee to survey possible locations for a second church if and when it might seem advisable to begin work in another community. We are sponsoring two teams in the Y.M.C.A. basketball league. A full week of evangelism visitation was held during the third week of January. The week of March 20 to 27 has been set for our spring meetings with Claude Dadisman of Waterford as our evangelist. Our school of missions was held in January with Winona Harvey in charge of the school. A school of community living is planned for the month of March. In December the women's work group sponsored a family talent night. Eleven children were dedicated during December. A teacher's training course was conducted during January and February for all Sunday-school teachers, helpers and those interested in becoming teachers. Mrs. Robert Boucher is the editor for the Chimes, a monthly edition of church news.—Bertha Bailey, Modesto, Calif.

Washington

Seattle, Lakewood—Our men took charge of the morning service on Laymen's Sunday with Arthur E. Owley as speaker. Delegates to the district meeting in Yakima were K. D. Nelson and Mrs. Ted Schmidt. Our guest speaker on Nov. 21 was Bro. Harl Russell, Brotherhood Fund Secretary. The junior and senior choirs sang carols for shut-ins on two evenings prior to Christmas. On Sunday evening, Dec. 19, our Sunday-school children assisted by the combined choirs presented The City of David. —Mrs. J. W. Ralston, Seattle, Wash.



Wenatchee Valley church has been celebrating for the past year its twenty-fifth anniversary. On home-coming Sunday, Dec. 5, a seventy-five pound cake

PUBLICATION DATE APRIL 5

Announcing . . .

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was served to 325 members and friends present. The cake was a replica of the church building, complete with chime tower, cathedral windows and landscaping. Mrs. Fred Getchman, shown in picture, whose hobby is cake decorating, spent several days along with others to complete the cake.

Colorado

Denver, First—Since our organization in August 1954, we have received two members by baptism and seven by letter into our fellowship. On the afternoon of Nov. 28, we entertained the McPherson College quintet. On the evening of Dec. 19 Comer Alden, our Christian educational director, and Mrs. Viola Turner, our minister of music, directed the youth choir and angel choir in presenting the Christmas program, Let Earth Rejoice. Our elder, Bro. H. M. Coppock, was with us in our recent council meeting. One tenth of our regular offerings and all birthday offerings and anniversary memorials are added to our building fund. The second Sunday of every month is fellowship Sunday and is observed by a dinner in the church. At our last dinner, we honored our senior deacon, Bro. Harvey Lilly, who is now eighty-one years old. We are enjoying a steady increase in attendance and interest. The women's work group sent a Christmas gift of money to the Lybrook Indian mission. We prepared and delivered good cheer boxes to shut-ins at Christmas time.—Emma Beckner Hamm, Denver, Colo.

First Grand Valley—The first of September our church welcomed our new pastor and his wife, Brother and Sister Lewis Naylor. Bro. Frank Weaver retired as our pastor having served us faithfully for ten years. Brother and Sister Weaver now make their home in Fruita and continue to have fellowship in our church. The men's group elected Paul Mitchel as president. The group's project was to remodel the parsonage. Our church schedule has been changed to Sunday school at 10:00 a.m. and morning worship at 11:00 o'clock. Our Sunday evening programs are as follows: first, family night; second, CBYF program; third, CB YF Bible study; fourth, all-church night; and fifth, CBYF recreation. In November open house was held at our newly remodeled parsonage. Our church is sponsoring a Cub Scout group. Our Sunday-school Christmas party was held Dec. 18 and the Christmas program was presented on Dec. 19. In January the men's group held a deerburger fry.—Mrs. Paul Mitchel, Grand Junction, Colo.

Northwestern Kansas

Quinter—Two carloads of young people from our church attended the National Youth Conference. During the pastor's vacation, Wayne Crist was with us. A local youth, Leon Neher, sailed in September for India, where he is an exchange student at the Anand College of Agriculture, Bombay State, India. The young people sponsored a lemonade social with the proceeds being used to put up a large church directory listing all the churches in town. These directories were placed by the highway on each side of town. At council meeting Floyd Crist was re-elected moderator for our local congregation and the church and Sunday-school officers were elected for the coming year.—Mrs. Melvin Reinecker, Quinter, Kansas.

Victor—Our church which is located near Covert, Kansas, has made a comeback both in interest and church attendance. The undersigned who is located more than one hundred miles from the church has been serving as part-time pastor. Five persons have been received into the church by baptism. In November a five-day series of meetings was held during the Thanksgiving vacation. At the conclusion of the meetings, we held our love feast services. At this time three were received by letter and one by baptism into our fellowship. The pastorate of our church has been assigned to Kenneth Fancher, a student minister from McPherson. A new altar setting has been created back of the pulpit. Bro. Fancher and the young people have painted signs which they are placing by two different highways leading

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BRETHREN PUBLISHING HOUSE . . . Elgin, Illlinois

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No. 72. For Sale: 160-acre farm, 6 miles from McCune, Crawford County, Kansas. On a gravel road and milk, mail and school bus route. Near Osage Church of Brethren. Farm rented for the year 1955; rent included if sold before harvest, July 1. Price, $60 per acre. Write Joe Terflinger, 1908 South Broadway, Pittsburg, Kansas.

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No. 74. Wanted: Registered Nurse for position of superintendent of nursing service in 32-bed general hospital. Building program in progress will provide a new 50-bed hospital. A challenging opportunity for Christian Service. Near Brethren church. Write: Edmund P. Zehr, Mennonite Deaconess Hospital, Beatrice, Nebr.

No. 75. Young man wants a job in either an old folks' home or a general hospital in the Chicago area. His references are on file in the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 76. Wanted: Married couple to live on farm and care for 50 milk cows and younger stock. House with all conveniences in a community close to many churches, Brethren included. Good salary for dairy and field work. Located 15 miles east of Gettysburg. Write: Joseph C. Atland, R. 1, Abbottstown, Pa.

No. 77. For sale: The six volumes of Matthew Henry's Commentary on the whole Bible. The set is in very good condition. Write: Rev. Irvin Miller, 1301 Berkey Ave., Goshen, Ind.

No. 78. Wanted: Used pulpit, chairs (3), or bench and matched table for small country church. Send price and description to H. Paul Cox, R. 4, Tyrone, Pa.

No. 79. For sale: Two Centuries of the Church of the Brethren, bicentennial addresses. Excellent full-page photographs of M. G. Brumbaugh, H. C. Early, A. C. Wieand, Galen B. Royer and many others. Two inches thick and in good condition. Price, $8.00. H. Paul Cox, R. 4, Tyrone, Pa.

No. 80. Wanted: Man or couple skilled in cattle breeding, to help Christians and others on the Island of Timor, Indonesia, to improve the quality of their herds. Three-year assignment. For information address: Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 81. For sale: Limited number of baptismal certificates, size 16 by 12 inches. Priced at eight cents each. Write: Mrs. Nathan Martin, 834 Quentin Road, Lebanon, Pa.

No. 82. Young man wants summer work, preferably in farm work. Elizabethtown College student. Would like to work in Kansas. Contact John D. Byers, Elizabethtown College, Elizabethtown, Pa.

No. 83. Freeport Church of the Brethren will assist those who are interested in securing teaching positions in the public schools of Freeport, which is a town of 25,000. Write: Freeport Church of the Brethren, 819 W. Lincoln Blvd., Freeport Ill.

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BRETHREN PUBLISHING HOUSE . . . . . Elgin, Illinois

to the church. Our church will be host church for the 1955 district meeting.—G. A. Merkey, Clayton, Kansas.

Nebraska

Kearney—Friends and relatives of Lydia Evans presented dorsal drapes to the church in her memory. Our church has been redecorated on the interior, and the exterior also has been painted. The Boy Scouts assisted by their leaders landscaped our church grounds. A number of our youth attended family camp this year. The district conference was held in our church this year. Pastor Foster Myers will continue his work in our church. A fellowship supper is held once each month. The girls' quartet from McPherson College was with us in November. All the children and young people took part in the Christmas program. Brother and Sister Earle R. Bond have moved from our community to Freeport, Ill.—Mrs. Russell N. Johnson, Kearney, Nebr.

Northern Indiana

Cedar Creek—Our prayer group has been studying the Book of Matthew. Brother and Sister Charles Bloom were installed as deacon and deaconess with Bro. George in charge of the service. The guest speaker at our temperance program was the Rev. Eckerly. The children gave a Christmas program the evening of Dec. 23. Our junior boys and girls took gift baskets to and sang carols at the convalescent home. The young people presented a Christmas play on Dec. 26.—Lucile C. Riccius, Avilla, Ind.

Michigan City—Bro. Harper S. Will of South Bend is our presiding elder. He conducted the installation service for our new pastor and his wife, Brother and Sister Ralph G. Rarick. The Michigan City Ministerium was represented on this occasion by Rev. Wesley P. Hustad, pastor of the First Baptist church. The Rarick observed open house the first Sunday of the new year. Bro. Rarick, as a member of the city ministerial association, is assisting with devotional broadcasts on the radio. Our growing youth group participates in the entire church program. In a recent church service there was special recognition of the eighty-fifth birthday of Sister Minnie Gorden, who is the oldest member of our Michigan City parish. Brother and sister Robert R. Swank, formerly in pastoral charge of the Blissville church and now in training at Bethany Biblical Seminary for the mission field, have placed their letter with us. On Sunday, Jan. 16, they were with us in our services along with four other ministers and their wives from Bethany. They directed an inspirational service with the main pulpit message by Bro. Paul Hoffman.—Maude Mansfield, Michigan City, Mich.

West Goshen—Our church met in quarterly council Jan. 25, with Bro. M. D. Stutsman elder-in-charge. One member has been received into our church on former baptism. Our love feast will be held April 12. Delegates to Annual Conference will be M. D. Stutsman and Clair Kauffman. The improvement committee is planning to break ground soon for a two-story educational building. Several of our young people attended the National Youth Conference. Bro. Samuel Longnecker was with us in a series of meetings. Our school of missions began on Sunday evening Jan. 30, with the theme of India. Anna Warstler talked to all five classes during the first period and to the whole assembly on Feb. 13 and 20. We also showed the film, Valley of the Sun, during the school—Mrs. M. C. Agley, Goshen, Ind.

Michigan

Rodney—On the evening before Thanksgiving we had a sacrificial meal of

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crackers and water by candlelight. At Christmas time a pageant was presented. During November and December our ladies' aid sponsored a special drive for relief goods, not only for old clothes, but for new things and for canned goods. This group tied two comforters and has a number of boxes ready for the relief truck. On New Year's Eve the entire church enjoyed a party held at the home of Harry Roy. Following the recreation and refreshments, the evening was climaxed with a worship service.—Donna McCaman, Evart Mich.

Shepherd—A co-operative Bible school was held with the Evangelical United Brethren church. Our church is giving partial support to Brother and Sister Joseph Schechter, who are serving on the Indian mission field. At a special service conducted by Bro. Ernest Jehnsen of Beaverton, Mich., Brother and Sister Roy Spencer and Brother and Sister Allen Weihl were installed into the office of deacon and our pastor, Dean Rohrer, was ordained to the eldership. Bro. D. G. Berkebile held revival services in our church. Five new members were received into the church fellowship. The youth sectional meeting was held in our church. The young adult Sunday-school class recently presented the church with a new projector. Richard Foust of Dayton, Ohio, who recently returned from Europe after two years of alternative service, talked in our church on Sunday morning, Dec. 19. In the evening of the same day our Christmas program was held in the form of a candlelight service. Gloria and Phyllis David of Muskegon, Mich., who have been in Europe with the international work campers, talked and showed pictures of their experience. Eleven of our group attended a district workshop at the Rodney church on Jan. 15. The district ministers' retreat was held in our church on Feb. 11-12.—Mildred Spencer, Mt. Pleasant, Mich.

Woodland—At the home-coming services Rev. Fay Wing of the Church of Christ was guest speaker for the morning service. Russell Kantner, a Methodist layman of Hastings, led in the adult Sunday-school discussion. In the afternoon devotions were conducted by Rev. Frank Moxon of the United Brethren church and historical presentation of the local church was given by Susie Fisher and Arlie Spindler. Our women's work group prepared a number of friendship packets at Christmas time. This group also made contributions to the district women's work budget, alternative service, nurses' home at Bethany Hospital, Red Cross, Michigan Temperance Foundation, our district camp and a number of other projects. Bro. Wilbur Bantz of Decatur, Ill., conducted our evangelistic meetings. A Christmas program was presented on Dec. 19 followed by the receiving of one new member by baptism and one by letter into our church. Dr. Chris Sower of Michigan State College was speaker for our annual family night dinner. Bro. Paul Hoffman, student at Bethany Seminary, was guest speaker on Jan. 2.—Grace E. Messner, Woodland, Mich.

Northeastern Ohio

District Meeting—Arthur H. Hess, Bernard N. King and Harold Steiner were elected Standing Committee delegates from our district. Officers elected for the 1955 district conference were Bernard N. King, moderator; Harlan C. Grubb, alternate moderator; E. G. Diehm, writing clerk; and Curtis Dubble, reading clerk. The delegates approved a goal of $44,000 for the Brotherhood Fund. They also approved the group insurance plan for ministers and the plan of the district mission board to establish a mission at Painsville, Ohio. Guest speakers for our district meeting were Edward K. Ziegler and David J. Wieand. The 1955 district conference will be held Aug. 30—Sept. 1, at Camp Zion.—E. G. Diehm, Youngstown, Ohio.

Canton, Maple Avenue—On Laymen Sunday, our deacon, Homer Hilty, gave the morning message. Bro. Arthur Hess conducted a week of evangelistic meetings for us. One Sunday evening Bro. Hess was in charge of a consecration service for three newly elected deacons and their wives. This year we held our Thanksgiving service around a fellowship table. On Dec. 19 we took gifts and were in charge of a program for the guests at the old folks' home. On Sunday evening prior to Christmas we had our candlelight service. On New Year's Eve we had a program in the reception room of the church followed by a worship service in the sanctuary. Thirty churches in Canton held evangelistic meetings Jan. 2-9. Elder J. D. Ziegler was our evangelist. Ethel Bruce gave a review of the book, In the Steps of Jesus, at the Dorcas society meeting at which the ladies of the First church were our guests. Our young people have been active under the leadership of George Doershuk. On three successive Sunday evenings they had filmstrips on boy-girl relationships. The young people also have a basketball team.—Plizzie Maust Meyers, Canton, Ohio.

Woodworth—Since August our church has been engaged in a building program involving a new addition. We plan to have it completed and to have dedication for it on April 17. Extra land has been purchased for church parking. A new heating system for the whole church has been installed. Two have been baptized into our fellowship since our last report. Midweek Bible and prayer services have continued through the winter months. Recently junior worship services have been started at the opening worship of Sunday school under the direction of Mrs. Ben Young. Mrs. J. Calvin Bright was with us for a week end. Our church again participated in a community Thanksgiving service with our pastor, Bro. Alvin C. Cook, as speaker. Christmas programs were presented by the Sunday-school children and an evening musical service by the young people. The CBYF distributed cheer boxes to shut-ins. The women's work has a planned program of relief sewing and study of a certain theme each month. They provided refreshments for the men at the church on work nights. Twelve young people from our church attended the winter rally at the Ashland church. The filmstrip, Unto These My Brethren, was shown recently in our church. On Feb. 9, the Billy Graham film, Mr. Texas, was shown to our congregation and community.—Mrs. Alvin C. Cook, Poland, Ohio.

Minister's Book of the Month
SELECTION FOR APRIL

EVANSTON: An Interpretation

JAMES H. NICHOLS

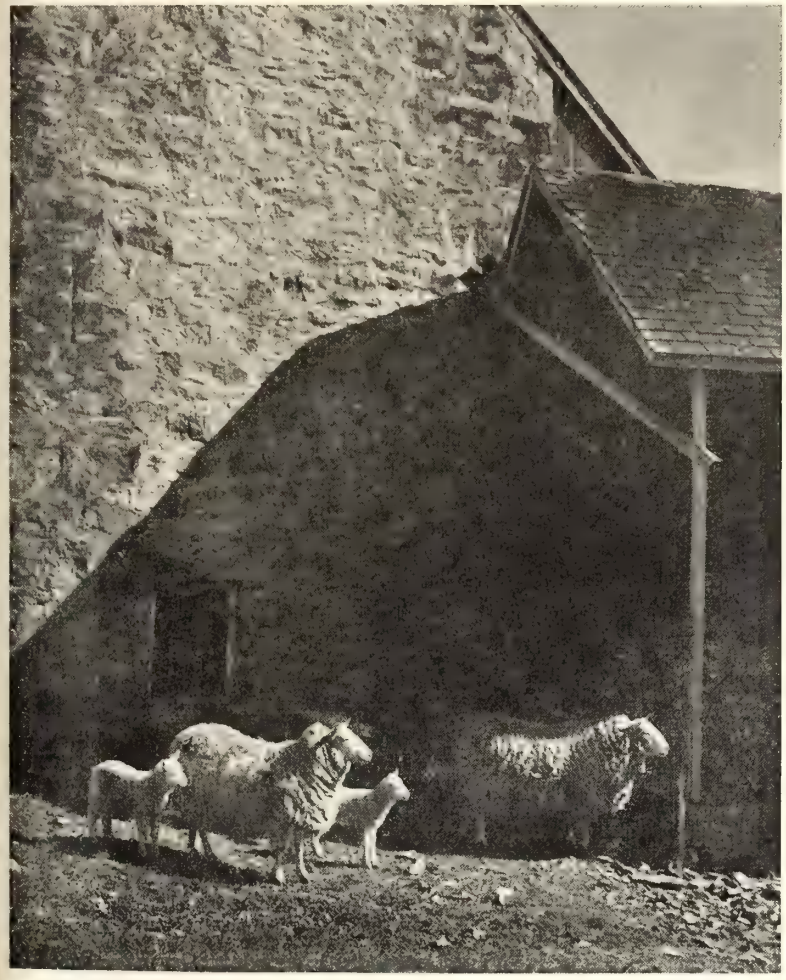
A summary of what **really** happened at the Second Assembly of the World Council of Churches in Evanston in 1954. Written with the churchmen, both lay and clerical in mind. It will be of help in placing in historical and theological perspective the great events, decisions and experiences of that gathering. Dr. Nichols is an experienced writer, having written **Primer for Protestants, Democracy and the Churches,** and other books.

Regular price, $2.00; to club members, $1.40 plus postage and handling.

Copies will be mailed to members of the Book of the Month Club about April 10.

BRETHREN PUBLISHING HOUSE . . . Elgin, Illlinois

Church of the Brethren
Gospel MESSENGER
MARCH 26, 1955



Heilman

LION AND LAMB

WHETHER March leaves us with the wild fury of a lion or the calm patience of a lamb, it should be appropriate at the beginning of spring to watch lambs in the barnyard where they seek the warm light of the sun. Sometimes the sheep is regarded as rather a foolish animal who is criticized simply for being "sheepish," as if he could be anything else. Yet the Bible gives a different cast to the foolishness of the sheep. They resemble persons who are "lost" without a Shepherd. They are so important to the Shepherd that he will seek for one that is lost even though he has ninety-nine safely in tow. Yet they keep getting lost from the Shepherd because they turn "each to his own way" and miss the careful guidance that would take each one through the valley of the shadow of death as well as in the paths of righteousness or beside still waters.

As Easter approaches we need to remember that our Lord is not only our Shepherd but he is also the Lamb of God who takes away the sins of the world. Because he chose the way of the lamb, and stood before his tormentors as a silent sheep before its shearers, he has prepared the way for the peaceable kingdom where both the lion and lamb shall dwell together.

Gospel Messenger

"Thy Kingdom Come"

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Volume 104 **Number 13**

In This Number . . .

Editorial—
Lion and Lamb 1
Discipleship Is Costly 5
The General Forum—
Let God Be God! G. Wayne Glick 3
Storm in March (verse).
May Allread Baker 4
World-wide Evangelism in This Generation. Chandu Ray 6
Twice Born (verse). Mildred Allen Jeffrey 7
Stewardship Means Responsibility.
David R. Landis 10
The Family Counselor 11
Draft Extension: How Serious Is It?
John H. Eberly 12
The Brethren Position on UMT 13
Peacemakers? (verse). Roy White 14
The Amazed Listeners. Wayne Wheeler 15
News—
Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 28
Brethren Service—
The Future of Brethren Academy in Puerto Rico. Shirley Wagoner 20
At Home and Abroad 21
A Living Faith. Ruth Griggs 21
The Local Church—
The Sunday Evening Opportunity.
Joseph R. Jennings 22
Open House Observed 23
Talents Project 23
Our Mission Work—
And They Were Sent Out by Twos.
Anna M. Warstler 24
Out of the Mailbag 25
An Experience in Forgiveness.
Mildred Grimley 25
Trinity Church in Detroit.
Alma Brenneman 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

What Does Your Church Mean to You?

I believe our leaders and also the lay members take Christianity too lightly. The result is that our church is almost equally divided between the faithful Christians and the unfaithful and disinterested. I suspect if we would contact each member and ask him why he is a member of the Church of the Brethren we would get answers like this: because some minister had begged him to place his membership with them or some close friend or loved one wanted him to join and he couldn't say no. Actions speak louder than words. After two or three times in church he would be found in other places rather than in the house of the Lord.

I believe it would be much better to see one converted and truly repent of his sins than to see numbers put upon our church records who have been coaxed in. Until our church becomes more spiritual its going to become weaker and more worldly. My Bible teaches me that Christ is coming after a church without spot and blemish. . . .

I do agree with E. F. Sherfy that God loves one family as much as another but we love ours the best because they are ours. The same applies to our church. We should love the Church of the Brethren the best. I'm a firm believer in it and its teachings and believe it will exist until Christ's coming. I also love the Messenger and it is read many times before the daily paper. In conclusion, I would say we should have more doctrinal sermons and try to teach people the way, the truth and light. Instead of seeking numbers we should convert souls. —Margaret Hewitt, Tipton, Ind.

To Cover Up or Lift Up?

Why does your church want music—to cover up or lift up? If a stranger visited your church and sat unobtrusively in a corner at the beginning of the prelude, what would be his observation? As the organ plays, do people come in quietly and acknowledge the presence of God either in prayer or in thankful exultation? Or is this such a friendly informal church that God must wait for the introduction of the first hymn for mouths to close long enough for our hearts to acknowledge him?

It is good for people to enjoy each other, and to like to be together. But there is a strengthening for the fellowship that can approach its Maker reverently and cease worldly noises at the door of the sanctuary. Let us truly bow down together and come into his presence. If our hearts are still restive, let us keep silence for the sake of those who may be seeking their God. The Jews used to begin the observance of their Sabbath on Friday night. Let us begin it at least at the door of our church.

If you consider music truly as an act of worship, do you seat people at appropriate times during the service or are late-comers seated in the middle of a solo or anthem? The musician is offering his worship for the congregation and it should be respected as much as the minister's prayer. If the special music is man's reaching toward God, let us respect it as such, and not consider it for the people's amusement while we take up the offering and seat the late-comer.

In church there is a possibility of great soul stirring and soul searching. The postlude should be chosen with this possibility in mind. The postlude is not a "chaser" but the final moment of a common worship. The music should be fitting, and the people should not break the spirit of worship till they have left the sanctuary. We can never know the heart of another's experience. If God has touched your neighbor let him savor the moment a bit. In the outer hall and outside the world is waiting and will be with you for many hours—even days. Let us handle this one hour of worship with love and sensitiveness.—Helene Crill, Elgin, Ill.

Enjoy Front Covers

For some time I have wanted to let you know how much we enjoy the cover pictures on the Messenger and the accompanying comments which are very helpful and inspiring. The missionary news is challenging; I have used some of this material for a seventh grade geography class. My husband said I should also mention the articles on alcohol one of which he used in a recent talk to reformed drinkers.—Mrs. H. E. McKimmy, Midland, Mich.

• • •

I read it for more than fifty years. Would not be without it. Congratulations to the editor and his staff for the excellent material that they publish.—Mrs. Elizabeth Sollenberger, Williamsburg, Pa.

Paul emphasizes the sovereignty of God in his sermon to the Athenians: he is the Creator of everything; he is the Lord of heaven and earth; he gives to all men life and breath and everything.

Let God Be God!

G. Wayne Glick



Gendreau

Street scene in Athens, Greece; in the distance historic Mars Hill, where Paul delivered his address

PAUL was a prophetic preacher, not because he declared himself to be one, but because, out of his experience of reconciliation with God, he saw God in the true New Testament perspective as Creator and Judge and, through Christ, as Redeemer and Reconciler. That is to say, God was the Lord over all of life. Nowhere is this more clearly revealed than in the sermon to the dilettante philosophers of Athens, and this incident can instruct us mightily in two important matters. First, it gives us a valid example of prophetic preaching; secondly, it emphasizes the sovereignty of God, still an offense to our pride and pretense, as the Alpha and Omega of the gospel.

The true prophet has a threefold task: he must look at God, commune with him and learn to accept his sovereignty over all of life; he must look at the world as it is, with unjaundiced, unprejudiced eyes, insofar as this is possible; and finally, he must relate the word of the sovereign God to this world. Insofar as he is true to the first and second task, his words to the world may be prophetic; but if he has defaulted on either of the first two tasks, his message will be mere wind. If he does not begin with the sovereignty of a God who is active and at work in history, what he has to say will be at best "human wisdom," lacking any real relevance in matters of ultimate concern. If he does not take seriously the nature of the real situation in which man lives, including the fundamental fact of sin and guilt, what he has to say will run into idealistic formulas and dreams. If he does not struggle to relate the word of God to the time in which he lives and works, to the particular problems of nation and family and society which plague him daily, he will have nothing to communicate. Only if all three of these requirements are accepted as part of his beholden duty can he preach "prophetically."

Paul at Athens and the Christian in the twentieth century stand in a like situation as far as Christian duty is concerned, and the possibility of fulfilling one's vocation is no less real now than it was then. There are striking similarities in the situation then and now. Both times reveal to us great "powers" that struggle for the mastery of the world; both times show us men who have erected "shrines made by man" into idolatries; both show us civilizations which, in their acquired power, have neglected the basic fact that "God gives to all men life and breath and everything."

Paul, true prophet that he was, declared the faith that was in him with a clarity that must have insulted the speculating loafers of the Areopagus. He acknowledges that there are signs of their "religiousness":

Teacher in the department of religion, Franklin and Marshall College, Lancaster, Pennsylvania

he has seen many "objects of worship" as he passed along the way to Mars Hill. He points out that even they have qualms about the adequacy of these objects, for they have erected an altar "To an unknown God." And then, to these thoroughly "modern" men, intrigued as they were with "telling and hearing something new," he declares the scandal of an old God, who created the earth, allotted its boundaries, chose a people and appointed a man by whom he would judge the earth in righteousness. And that this man is his chosen one God has given assurance by raising him from the dead.

This, according to the narrative is quite enough for the Athenians; the little Jew of Tarsus has insulted their modern learning by attempting to foist off upon them a resurrection fable, something no intelligent person could be expected to accept. Some mock, some say "come back next Tuesday," and a very few accept Paul's words and join themselves to him. Yet, despite the singular lack of success in terms of numbers of converts, Paul preached prophetically, for he began at the place where all Christian teaching must begin, with the absolute sovereignty of God, he declared the situation in which even these wise men of Athens stood and he related this sovereignty to the situation of these men.

The question that must be put to the Christian in the twentieth century is whether results have so captivated his imagination and purpose that he has automatically disqualified himself for the prophetic role. This is not to derogate the faithful work of those who have labored with a single devotion to the God of Abraham, Isaac and Jacob, and of Jesus Christ, but it is to point out that very often the norms have been taken from the culture of which we are a part rather than from the eternal gospel. For example, one may cite the comparative requirements for church membership as they exist in America and in the lands of the younger churches. The writer has observed church membership campaigns where the sole requirement appears to have been that the candidate attend church on the Sunday on which he was to be taken into the church (usually Easter). The whole revival pattern has often encouraged the making of a decision in this matter on the basis of one facet of the personality alone: that of emotion.

A Brethren preacher went into a church where a hundred persons had become members as the result of a revival several years before. He was told, "We don't know where the ninety and nine are, but the one is still with us." He may have been amused, but he should have been humiliated. So long as we make the basis of church membership solely an emotional response and depend upon the personality of the evangelist "to bring them in," so long will this sort of travesty on the gospel continue.

Again let us emphasize that this need not happen and that many evangelists minister to the gospel of reconciliation with prophetic faithfulness. These men, often unknown and not desiring to be known, declare the gospel of God. They recognize the overwhelming power of a merciful God and they declare it, along with his judgment on man's sin. They know further that men are prone to fall back into perverse patterns of life and they therefore build the church, that fellowship which teaches and administers the sacraments of grace. Theirs is no in-and-out ministry but like Paul they suffer when the fellowship is disrupted, and they seek by every valid means to nurture the souls under their care. Many of these persons are on the mission fields of the church, where a realistic view of the person and the society declares the necessity for teaching and preparing the person who is a candidate for church membership. Would it not be more feasible for the American church to learn from these younger churches that catechisms are not necessarily bad, that saying "I believe" (a creed) need not be, as we once held, divisive and stultifying; that, in short, we must get over our psychopathic fear of confessions and creeds and teach those whom we would win, and ourselves, the basic propositions of the Christian faith?

Prophetic preaching in our day must begin with God and this means the God about whom we read in the Bible, not the nationalistic deity whose high priest is in Moscow or London or Washington. The god who is invoked for utilitarian purposes, to give us personal or

Continued on page 9

STORM IN MARCH

MAY ALLREAD BAKER

The breaking waves pound on the sandy shore,
And fret and foam among the clustered sedge.
Across the lake, the wind-swept spruce and pine
Are dark against the dim horizon's edge.
The gale blows chill; and fleets of storm clouds scud
Like black-sailed ships across the sky's gray sea.
And sleet comes down to pelt the patient earth—
King Winter yields to Spring reluctantly.

EDITORIAL

Discipleship Is Costly

THE crying need of our time is for disciples—men and women who will drop less important duties to follow Jesus Christ. It is not especially difficult these days to be known as a Christian. Church membership exacts no great price from most names on the roll. There are benefits of respectability, popularity and even publicity that can be had for a nominal contribution by joining the church. But discipleship is something else again. It still costs—in time, in money, in effort, in devotion and in loyalty.

As a matter of record Jesus used some pretty hard words to describe what discipleship means. His followers could expect rough treatment in Galilee, in Judea and later on in the cities of the Roman empire. They still can expect rough treatment—if they take seriously his charge to the original twelve. Matthew 10 ought to be as well known to Brethren as chapters 5, 18 and 25. You can hardly practice the principles enunciated in these chapters without discovering what Jesus meant when he sent forth his disciples as "sheep among wolves." Matthew 10 has something to say to us.

Preach as you go. Speaking and action belong together. The best preacher is one who not only announces that "the kingdom of heaven is at hand," but also uses his own hands to heal and cleanse and help. Discipleship means working while you serve, serving while you learn, learning while you preach. The disciple acquires his education by taking the yoke of Christian responsibility on his shoulders and bearing its burdens alongside the yokefellow who is also his Master. Here is religion in its most practical dimension: a disciple grows because he preaches as he goes.

Give without pay. Discipleship calls for a free ministry. Just as Jesus says nothing about ordained disciples, so he ignores the claims for salaried disciples. The point is, of course, that discipleship is a full-time vocation and the ordinary question of wages and hours and working conditions simply do not apply. Jesus underlines the importance of the message and the urgency of the mission. The time for witnessing is always short. The disciple has little time to prepare. He learns as he goes. He lives on what he gets. He gives without pay because he has already received a kingdom that is priceless, a gift that can never be repaid.

Be wise . . . and innocent. Without weapons for defense, without money, without reputation, the disciple is literally thrown to the wolves. He can be tried before councils in which he has no advocate. He can expect unfair and even brutal punishment. His innocence is part of his protection, but he is also to have his wits about him. Yet this precarious and foolish expedition is not so mad as it seems. For a prisoner, as Paul demonstrated, can be an effective witness. A disciple with a reckless disregard for his own safety can inspire a following and confound his enemies.

Do not fear those who kill the body. A few disciples with this daring philosophy can shake the world, even our contemporary world. We are defense-minded. We try to protect ourselves against "those who kill the body but cannot kill the soul." We tremble at any prospect of national defeat as if the loss of our freedoms would mean the loss of our souls. The disciple, however, gains his soul because he knows it can easily be lost in gaining the world. Since only love can cast out fear, the disciple must learn to love. So long as he can outlove his enemies, he has a good chance of outliving them.

Disciples are disturbing people because they force others to face up to the claims of Christ and his kingdom. They create tension between those claims and the excuses of men. Something has to give: either the disciple makes his point or he is removed as a troublemaker, but even in being removed he makes his point. In losing his life he finds it. The yoke he shoulders is lighter because Christ shares it. The cross he carries cannot be deadly because his Lord has already made it a symbol of salvation.

The crying need of our time—of our church—is for disciples. The call and the charge to discipleship still stand. Who will hear the call and accept the charge?—K. M.

> A man may give away all his goods, yet that is nothing; and if he do many deeds of penitence, yet that is a small thing; and though he understand all knowledge, yet that is afar off; and if he have great virtue and zealous devotion, yet much is lacking unto him, yea, one thing which is the most necessary to him of all. What is it then? That having given up all things besides, he give up himself and go forth from himself utterly, and retain nothing of self-love; and having done all things which he knoweth to be his duty to do, that he feel that he hath done nothing.
>
> —The Imitation of Christ.



Three Lions

In the world-wide task of evangelism the Bible plays the most important part, for it brings conviction to the people as no words can do

World-wide Evangelism in This Generation

Chandu Ray

COMING from one of the younger churches known as the mission field, I want to bear witness to some of the recent experiments in evangelism and share with you both the victories and the failures in our work. We are living, as in apostolic times, with a very large percentage of non-Christians around us, whose attitude to Christianity is not always favorable, and yet we have tremendous encouragement in our work.

A group of about eighty families, who were baptized ten years ago, were gathered in a small village. The land was leased from the government, and a community life was started. A small school for children, a health center, a small place for worship, and some mud huts were built as dwellings for the people. The community started with ninety-five per cent of the people unable to read or write, but within three years we had practically all the people literate. The rate of malaria cases was reduced from fifty-seven per cent to eight per cent because of the instruction in rural health. Then the government asked for more lease money. But because of lack of funds, we could not pay this. So the community was scattered. But wherever these Christians went their wholeness of life was irresistible, and they had a new zeal for telling others of Christ.

The Bible Society sent a colporteur in that area with Scriptures. Within a short time the colporteur, himself a convert from Islam, reported that there was a great inquiry for Christ. The missionary work in that area was weak; so we gathered a team of national and foreign missionaries of all denominations to come for a special campaign for six weeks. Thirty-six came. We lived with the people, ate together, gave systematic teaching, showed the gospel stories through lantern slides and did literacy work among them. We limited our activities to twenty-five square miles. Daily we went in small groups into different villages and spent the day with the people, teaching at times but gossiping the gospel always. Be-

Church of India, Pakistan, Burma and Ceylon

fore our six weeks had expired, 200 chosen representatives of 14 villages came to meet us in our camp and said that all the people in the 14 villages wanted to be baptized. Our unity had created a new situation. The colporteur had given the Scriptures. Our living in their midst had produced a living witness. But we could not baptize them and had to leave them to the denomination to which that area belonged, according to comity of missions. That denomination had only one missionary for that area. He was in his first term and knew not the language. They had no money to employ national workers. The work has languished. The movement is still alive, but there are no laborers to reap the harvest. We have failed because we are not united in putting our resources together where the Holy Spirit has started work.

Since the partition of India and Pakistan and the independence of the two countries, in one area we have baptized over 6,000 people. When these people had lost their moorings owing to the terrible shifting of populations from one country to another, and many had lost their anchor and hope, the church did a magnificent job, again unitedly through Church World Service's ministry to refugees and in other practical ways. These 6,000 were baptized in the hope that the church will bring them a wholeness of life in Christ. But we have failed them. They are as illiterate as we found them. There is hardly a village where a school exists for the children. I am told that eighty per cent of the children do not go to schools, where a government school exists, because they have no clothes to wear. No dispensary or health center was started in that area. The denomination working there has not a single missionary stationed there. Again because of lack of unity, what should have been a strong witness for Christ through these new converts has almost become a hindrance to evangelism in this area. These babes in Christ have been left uncared for.

Today many mission schools and colleges are afraid to bear a clear witness to Christ and present his challenge, because they are so largely dependent on the fees which they earn from non-Christian boys and girls. But wherever clear witness to Christ is borne, results have been seen. Great is the opportunity through educational institutions for evangelism.

Let me relate an incident. One of the colleges invited an evangelist to take a week's mission. In this college there are over 800 Muslim students. The evangelist started off in English, as that was the medium of instruction in that college. Half way through his first address, the evangelist realized that the students (some sixty odd present) were not quite grasping the message. He stopped to ask if they would rather that he spoke in their mother tongue. A shout went up, "Yes, sir." He finished the rest of the address in their mother tongue. At the evening meeting over 500 were present. Thereafter for the whole week, there was not a single seat vacant in the hall which seated 800. In fact, people from town used to come and stand in the galleries. The evangelist gave 126 personal interviews during that week to these college men, who became interested in the gospel. Five accepted Christ as their Savior. The president of the Communist party in the college resigned from his party because of the gospel. The principal of the college said persecution might follow, but nothing untoward happened.

The same evangelist was preaching five months later in a church about fifty miles away, when a young army officer approached him and told him that when the evangelist was preaching in the college, the army officer and twenty other men had come to the college to break up the meeting, because they had heard that some men had become Christians. The army officer was to give the signal, but he said he never gave it because the gospel message gripped him. He is now a Christian.

Let us pause to underline a point or two. First, if there had been no Bible in that language, the evangelist would have been helpless, If the college had not been bold in inviting the evangelist, there would have been no conversions. There was a new interest and inquiry in the college after that.

There is great need to use the new converts who have found Christ in preaching the Gospel. Often when they become Christians, they lost their homes and their jobs, and are actively persecuted by their families. In such cases if they were sent out as evangelists they would preach with an abandonment which the second and third generation Christians appear to lose.

Here is an illustration. An

Twice Born

MILDRED ALLEN JEFFERY

"If any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new" (2 Cor. 5:17)

When Christ
Knocked at my heart
I asked him in:
He came with silent step,
And light came too,
And peace;
And then I looked and saw
That everywhere his love
Was shining on the sons of men—
For self had died,
And fear
Had given way to faith,
And I was born anew
When Christ came in.

evangelist took a group of young converts for preaching. They went from village to village and had great encouragement in thirty villages. In one village, however, their leader was beaten up and taken into a mosque and kept there till midnight. Hundreds of villagers came and gathered there to see what was to happen to this man.

The chief priest of the area was sent for and arrived late. He questioned the evangelist to entangle him in saying something against their religion. The evangelist remained silent till the priest asked, "What were you saying that they beat you up?" In the mosque the evangelist then preached Christ and him crucified and risen. When he had finished there was a division among the people. Some said that he was telling of a salvation through Christ which he knew. Others said that Christ had not been crucified and was not risen. As people argued, the evangelist was allowed to go.

But he was back in the village within three days. And in a few months there were thirty-two baptisms in that village. The surest way to confirm a new convert in his faith is to make him bear witness and suffer hardships for his faith. Then he finds that Christ is alive and working with him. But we must see that he gets food to eat and clothes to wear. Often these things are lacking and the church forgets to provide for the new convert, because the church in that area is so poor itself. The majority earn less than fifteen cents per day.

Finally, how great is the inquiry and encouragement? Let me again give an illustration. A few doctors hold a clinic in a poor locality. (In our country there is one doctor to 170,000 villagers.) Thousands of people come for healing and pay what they can. In six weeks some 15,000 people come, bringing 6,000 patients with them for treatment. The gospel is preached daily to these people in the outpatients' ward. The one or two evangelists attached to such a camp sometimes give six addresses each. Then they go round the wards and gossip the gospel. In the evening they show lantern slides of the gospel stories.

When the people are discharged from the hospital, the evangelists sometimes see them coming again into the outpatients' ward, and ask them why they have come, since they have been discharged from the hospital. But the reply comes, "We want to hear the gospel and so we will remain around here as long as the preaching is going on." One time an evangelist announced that he was being called away for work elsewhere, and so was leaving the next day. A shout went up from the Muslims: "If this is your last evening with us, then are you not going to show the pictures of the cross again to us?" In this area there is hardly any follow-up work by any missionary society. Only one missionary works there and has to cover more than 5,000 square miles!

Having shared with you our encouragements and failures, I would add that in the world-wide evangelistic task, the Bible plays the most important part, for it brings a conviction to the people as no human words can ever bring. Then we look for the day when there will be a united church, with united strategy for evangelism; that where



Gendreau

A strong witness for Christ through new converts is many times weakened because of denominational divisions and those who need nurture are without it because the denomination which is responsible for the area does not have funds to supply the workers necessary

the Holy Spirit moves, we may follow, without the hindrances of disunity and comity. The younger churches in Asia need much greater understanding and support in their problems as they live under great pressures of a non-Christian society. The evangelists need special training to meet the resurgence of non-Christian faiths. The rural church needs literacy so that it can be strong to witness to the hope they have in Christ.

Let God Be God

Continued from page 4

national security, is not the God of Jesus Christ, who humiliates himself in order to redeem his creation and reconcile men unto himself. Prophetic preaching in our day must look at a world where men give themselves to the idols of success and try to use Christianity for the achievement of this success; where the adversary is, as always, at work within the church, beguiling with promises of popularity and fame, attempting to negate the essential requirement of inward struggle (Rom. 8: 22-23) by the lure of "adjustment" and a false "peace of mind." The prophet of the twentieth century will recognize that the narrow way cannot be made broad and straight by the petty schemes of traffikers on the gospel, nor by once-for-all emotional binges which obscure the fact that man is mind and spirit, as well as emotion. A prophetic message is a message which speaks to the whole person, caught in the meshes of a bondage of fear and there is freedom and sonship and hope (Romans 8:15). But his message cannot then promise surcease from labor and struggle and finitude. We live always under the judgment of God, as well as under his grace, and therefore we need to recognize that Paul was talking sense when he said that we must die daily.

Even a cursory glance at Paul's statement in Acts 17:24-25 indicates how categorically he stood upon this necessity of letting God be God. There are three superlatives ascribed to God in these two verses: he is the Creator of *everything;* he is the *Lord* of heaven and earth; and he *gives* to all men *life and breath and everything.* There are also, as if by way of contrast, two references to man: God does not live in the shrines made by man, and he is not served by human hands.

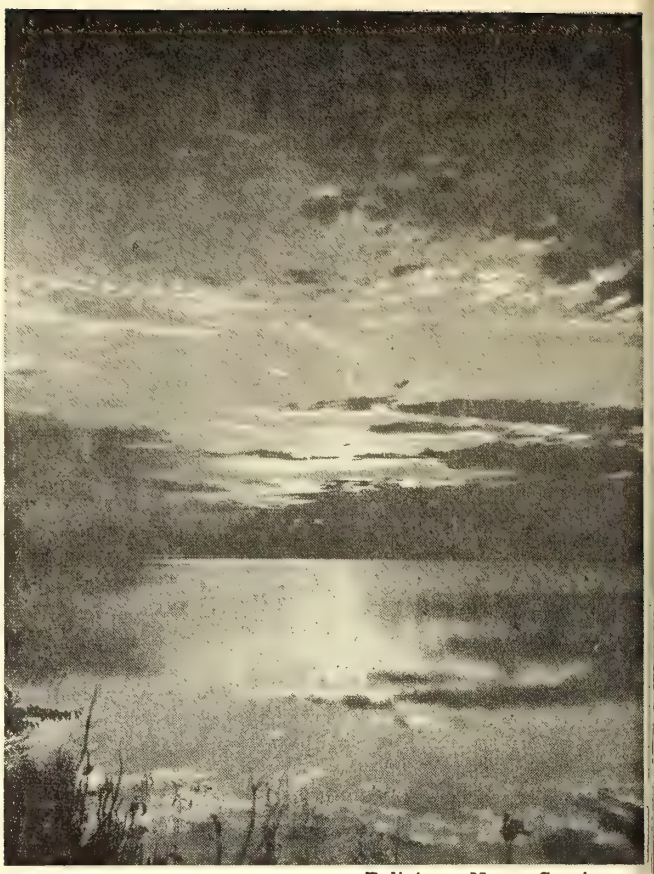
The person who is forever singing about the possibilities of man, whatever the basis of his optimism, simply does not comprehend the Pauline basis for the gospel. For Paul, God is God, and there is no other. This, far from being a pessimistic view for Paul, is the basis of the only sane optimism there is. Man's hope, in every ultimate matter —the forgiveness of sin, the crises of our lives, the inevitable fact of death—lies not in anything that man can do or dream, but in the God who is Lord of his creation. He made the world and everything in it; he is therefore the Lord of it. He permits evil for reasons which man cannot comprehend, but he will ultimately triumph over evil. He is not a thing alongside other things, to be manipulated by man. He does not need anything that man can give him, however much he may desire man's fealty. He is not captured in the creeds or the ceremonies or the churches or the words that man writes about him. If he desires to inhabit their shrines, he will, but man cannot say what God is to do. God is not bound, but possesses a freedom of his own to work as he will when he will. In short, he is Lord and there is no other. As this touches man, he can accept the sovereignty of God and seek his forgiveness; in Christ the assurance has been given that reconciliation with God is possible. Or he can rebel against God and assert his own false independence. Or he can become even more subtle and seek to capture the Almighty in codes or institutions. Paul does not say that it is possible to live without such institutions and codes. But what Paul does emphasize, along with all the New Testament writers, is that all such institutions and codes, including the church itself, stands under the everlasting judgment of God. Thus our good, as well as our evil, is judged by God's measure and by this measure no shrine is fit for him.

There are those who argue that this emphasis upon God's sovereignty cuts the nerve of moral endeavor and encourages an attitude of complacency about the multiform ills of the world. Thus, they say, we must see ourselves as God's partners, working for the coming of his kingdom. Let it suffice to point out that those who have been most insistent in their emphasis upon the unqualified sovereignty of God (Paul, Augustine, Luther, Calvin, Barth) have also been signally active in their fight against complacency on the part of Christians and the powers of this world which seek to claim man's loyalty. Certainly no one can claim that the person who emphasizes God's sovereignty is attempting to weaken any activity for the relief of suffering or the conquest of social evil; what he is attempting is to carry out that vocation which has been put upon him, given to him: to declare that man's ultimate anxiety and guilt has been met by a God who has given us the victory through Jesus Christ. One recalls the words of Jesus in turning away the first temptation: "Man shall not live by bread alone." The Lord did not say that bread—or programs for the relief of human suffering—

Continued on page 15

Stewardship Means Responsibility

David R. Landis



Religious News Service

We put off being a better person, going to church, giving ourselves in worthwhile service until evening comes and it is too late to do anything we had planned

IN JESUS' parable of the talents we hear the words of the Master, "Well done, good and faithful servant." But we hear also the condemnation of the one-talent man who failed to be faithful. The former words are the ones every one wants to hear. But not all are willing to carry out the requisite to be faithful, to accept responsibility.

The condemnation of this one man was not because of his limitation, but because of his unfaithfulness. He undertook to escape responsibility. For being a one-talent person was not his responsibility, but to be faithful was wholly his. The one-talent man is not asked to match the five-talent man except in faithfulness. It is not a matter of bookkeeping, but of dependability. This man did not do what he was capable of doing; so he made excuses. He presumed, pretended, and procrastinated.

He presumed the master was a "hard master." He presumed that he reaped where he had not sown, that he was interested only in the harvest and not in plowing and planting. We create our own tensions when we think we are the only good people left, the only ones who follow the Christian way. Elijah thought so, but God showed him how wrong he was! There is no vanity so damaging as pride over good deeds. One who presumes and thinks he has been tricked thinks he has been handed a lemon. But the good philosopher "adds sugar" and has lemonade for himself!

He pretended to be very busy by scratching in the dirt. He was not interested in plowing. He was merely making a hole, a place to keep safely the one talent entrusted to him. His fear was paralyzing. He did not ask or seek or knock except to knock someone. So he found no open door, no opportunity to serve. As someone has suggested, "If you carry a hammer, build something."

God never asks us to do the impossible. He does expect faithfulness and acceptance of responsibility in our stewardship. In our pretensions we subject ourselves to serious hazards when we compare against others our giving, service and especially our goodness. What is our ulterior motive? Is it selfish ambition under a pretense to magnanimity? Are we interested in laurels without effort to gain them? Are we concerned with the fruit of the harvest without laboring, plowing, planting? Do we give token gifts as a substitute for a larger sacrifice? Jesus says, "Unless your righteousness exceeds—" you shall not enter the kingdom.

The one-talent man procrastinated when he thought, "There is plenty of time. Let those fellows work, sweat and worry. I'll rest and take it easy." No to risk is to fail to live. In this same chapter of the talents Jesus told of the girls, wise and foolish, and spoke of the necessity to be ready. "Watch and pray

Pastor of the Flint church, Michigan

that you enter not into temptation." "Hell is truth discovered too late." The rich man who opened his "eyes in hell" discovered that! The foolish man who presumed, found out too late that no one has a lease on time. There was a lad who prayed, "O God, make me a good boy, but don't be in a hurry about it." We put off being a better person, going to church, giving ourselves in worth-while service. We put off, because we think there is plenty of time and warning enough to make last-minute amends.

This whole story of the talents is one of responsibility and accountability. We are accountable, no matter what we have to show for our stewardship. When society devotes a great share of its energy on taking adventure out of life for comfort and convenience, it cannot be Christian. Adventure makes for creativeness and accomplishment. The central business of everyone is to be a real person and to be creative and positive.

The one-talent man was negative and unproductive. To miss the mark means doing nothing at all. That was his failure. Failure comes when nothing at all is tried. When we absolve ourselves of our rightful responsibility, we are on as dangerous ground as he was by his attitude of unfaithfulness. A lost talent can be a good one turned to evil purpose, the talent of light turned to darkness, the talent of honesty turned to ignoble purposes. "Fear not the stuff in your hands, fear only the darkness in your soul." The one-talent man did not depend on God. He was afraid. He presumed, pretended, procrastinated; he put off doing the better thing which he knew he ought to be doing. "Every one who is living the truth will come to the light—to show that his actions have been performed in the dependance of God."

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

I feel as though I am at the end of my rope and my health will be seriously affected soon, if I can't find help for my situation.

For years my husband and I have not agreed and cannot now agree on the disciplinary measures with our two children. I have always had to do most of the disciplining, and when I ask my huband to help me he does it halfheartedly, because he says he had too much of that when he was young. He also constantly accuses me of using the wrong tactics in front of our children . . . I have become so completely exasperated that it is affecting me mentally and physically. I fully realize that there are times when I may be too harsh or am wrong in my methods, but if I don't try, who will? I have tried to impress my family that with help and co-operation from them I could be a better wife and mother, and for a time they try to co-operate, but it soon wears off. And when your husband nearly always belittles you in front of your children, you soon lose all respect for him.

Worried Mother.

Dear Friend,

It would seem from a reading of your letter that things are pretty grim in your family. It doesn't sound as though there is much humor, much laughter, much time for pure enjoyment. In my answer, I'd like to pick up your last statement in the letter. This, I suspect, after all you have said about discipline, is what really has you disturbed and is basic to all the rest.

You feel that your husband nearly always belittles you in front of the children. And, if in front of the children, then perhaps he also belittles you and takes digs at you in the presence of your friends. This may be under the guise of teasing, but you are aware that under the teasing he is really belittling you.

Let's look at this matter of belittling. We can assume he did not do this sort of thing before you were married. Except in very unusual cases, people marry someone who gives a feeling of worth—not someone who belittles. Then where could this belittling tendency come from?

Usually one person engages in belittling behavior toward another when the other is in some way frustrating or depriving or seeming to be better than the first. Here are some of the things I have seen in marriages. John was better educated than Mary. He always made her feel inferior. Mary would remind him of his weight and diet in front of company—almost as one might, if not wise, speak to a child. Ken was from a family in which the women were good housekeepers. He married Laurie, who was a fine woman but not a good housekeeper. She would belittle Ken about his Sunday-school teaching, which was really pretty good. Karl married Esther, who felt that sexual intercourse was a necessary evil in marriage to be endured as infrequently as possible without causing a major explosion. Karl found that Esther could not talk about this but only froze up. Increasingly he spoke in belittling fashion of her discipline of the children, her housekeeping, her cooking—because he could not talk to her about the way in which her evil and perverse attitude toward sexual commuion frustrated their marriage.

Karl and Esther may be quite different from you and your husband. But I strongly suspect that your situation is concerned with much more than disagreement about discipline. Were it only that I would suggest that both of you read Baruch's *New Ways in Discipline* or Wulf's *Parents' Manual.* But I don't believe this alone will help you. You really need to talk to a good counselor about your marriage and I strongly urge that you go to your pastor, family doctor, Family Service Association, or to some respectable agency other than these for help before your situation deteriorates further.

Jesse H. Ziegler.

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Because letters addressed to the Family Counselor are kept in strictest confidence, it is not possible to release names of persons writing or to encourage correspondence with them through the family life department. Only in this manner can we protect the privacy of those who write for help.—Editor.

Draft Extension: How Serious Is It?

John H. Eberly

IT IS bad government to limit debate and rush through laws. Certainly that is true of a Christian democracy. But that is what appears to be happening with regard to the extension of the universal military draft law before the present Congress. Any basic story on this is so soon out of date that much of this paper by the time readers receive it may need to be interpreted in the light of more recent developments.

But here is what happened on the extension of the present draft law in a bill (H.R. 3005) introduced in the House of Representatives on January 25, 1955. After only two days' hearing the House Armed Services Committee on February 3 voted to send it to the floor of the House for final consideration and vote by that body on February 8. This vote was taken even before copies of the brief hearings were generally available to the public. As a result the bill was quickly passed with only a very little opposition. Of course, before it becomes a law, it must pass the Senate and be signed by the President. It is reported that the Senate may further limit time and debate by waiting to consider the three or four important military measures all together, and thereby "save time." Other military measures concern the extension of the draft for doctors and dentists; pay increase and other benefits for soldiers and their families, and the UMT-National Reserve Plan.

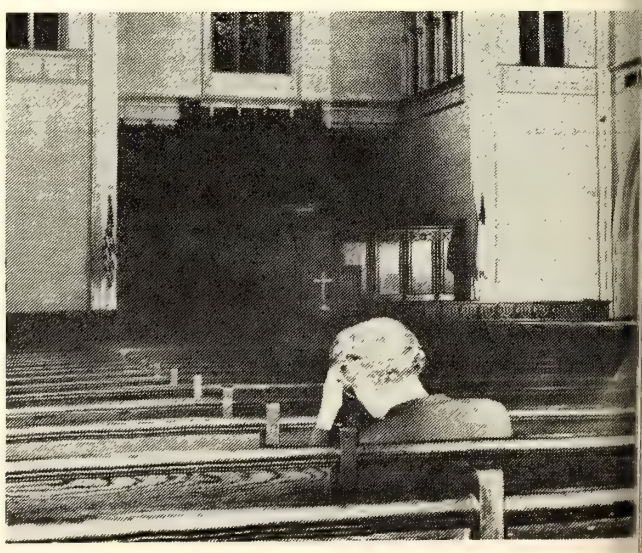
The chairman of the House Committee first reported that his committee would hear only supporting witnesses and that it was unnecessary to hear any of the organizations opposing the extension of the draft because the committee already knew what their story was. But at the last minute the chairman reversed this decision and granted time to the peace organizations and others who wished to testify against peacetime conscription. Seven organizations were given ten minutes each or a total of seventy minutes at the end of the second day. Most members of the committee and newspaper reporters did not stay to hear them. One easily gets the feeling under such circumstances that he is doing what he ought not, that it is wrong to be against anything governmental and that his Christian faith needs an apology.

There are serious implications in the present situation relative to conscription extension. First of all, if the draft is extended another four years it will mean nineteen years of continuous compulsory military draft. At no earlier time in our nation's history have we had a compulsory draft except for a relatively short time during our wars.

But now militarization of the country is actually coming step by step without many people realizing it. The widespread educational program of the Pentagon through the public high school counseling program, through the press, through the radio, through television and through the ever-present sight of uniformed men and women is helping us accept militarism as a necessary part of our life and culture. We have come to be basically a military nation—the strongest in the world today, if not of all time. Realizing this, Brethren should tremble with alarm. We need not wait ten years to know the results that can be expected from a militarized, conscripted nation.

If you have difficulty in accepting this kind of analysis, write your congressman about the following aspects of the draft law! It is a compulsory draft. Our military leaders and our administration leaders do not expect to return to a volunteer army. They may say we will so return after the danger is passed and we have world peace, but I know of no historical reference to back up such a conclusion. That it sounds good is proved by the great numbers who are building their hope on it. The Christian who looks to the New Testament for his way to world peace, certainly discards

Director of Brethren Service Center, New Windsor, Maryland



A woman prays during a sixty-two-day, round-the-clock prayer vigil for peace being held by the Los Angeles district Methodist churches

Religious News Service

much of the New Testament when he chooses armed might as his method.

This draft law is universal service, not selective service. This means every able-bodied young man is required to undergo military registration, induction, training and the accompanying indoctrination. This is true for all those in the noncombatant jobs as well as for combat soldiers. Many jobs of the military, those in offices, those with supplies, etc., never use the expensive military training they have received in their particular assignments. But this tends to help make military regimentation universal and to use "civilians" as well as combatants in active service. Civilian defense and the term *citizen-soldiers* indicate this trend toward the complete mobilization of the country under a military regime.

This military regime that we are developing is seen clearly expressed in President Eisenhower's message to Congress on January 13, in which he asked for draft extension. He asked us to accept a military program which he said was necessary to the solution of a national problem. He said, "The calm planning for a call, the unquestioning acceptance of it, the smooth adjustment to a new way of life, manifested by millions of our young men and their families, evidence the maturity of their attitude toward the problem of national security." He was referring to the military draft, of universal conscription in peacetime. This conscription law is not temporary; it is permanent and, to use the President's words, it is a call to a new way of life."

What shall we do? I think the Brethren and other Christians must come to prayer, study and action. In my judgment the situation is serious. Ten years from now we will know better how serious it is. God holds us responsible *now*.

The Brethren Position on UMT

Statement Presented on Behalf of the Church of the Brethren Before the House Armed Services Committee, Washington D.C., February 2, 1955.

MR. CHAIRMAN and members of the House Armed Services Committee: My name is Ralph E. Smeltzer and my address is 22 South State St., Elgin, Illinois. I am appearing before your committee at the request of W. Harold Row, Executive Secretary of the Brethren Service Commission, on behalf of the General Brotherhood Board of the Church of the Brethren.

I. The Right of Individual Conscience

I am asked to convey to you an expression of appreciation from our church for the statutory provision recognizing the right of conscience for religious objectors, under the present draft law. We believe this recognition by the Congress of the United States is in keeping with the religious background and founding of our nation and strengthens its moral fiber.

The church itself respects the right of the individual conscience within its membership and has never set up an authoritative creed. Instead, it accepts the entire New Testament as its rule of faith and practice and seeks to lead its members to comprehend and accept for themselves the mind of Christ as the guide for their conviction and conduct.

We seek no special privilege from our government. What we seek for ourselves, we seek for all—the right of individual conscience, which no governmental authority can abrogate. As the Apostle Peter said, "We must obey God rather than man" (Acts 5:29).

II. Opposition to Extension of Universal Military Conscription

The Church of the Brethren, since its beginning in 1708, has repeatedly declared its position against war, armaments and military conscription. Consequently, the Church of the Brethren views with deep concern the current proposal to extend universal military conscription for another four years through the enactment of H.R. 3005. Fearing that this continued emphasis on preparatioin for war and the reliance on armaments and military conscription for security will hasten the coming of actual war, the church finds it necessary again to state its convictions about these matters. Our church opposes the extension of universal military conscription on the basis of its own tradition, on the basis of New Testament Scripture, on the basis of theological conviction, and on the basis of practicality.

III. The Church and War

Our understanding of the life and teachings of Jesus Christ as revealed in the New Testament led our Annual Conference in 1934 to resolve: "All war is sin. We, therefore cannot encourage, engage in, or willingly profit from armed conflict at home or abroad. We cannot, in the event of war, accept military service or support the military machine in any capacity." This conviction, which reaffirmed in 1948, grew out of such teachings of Christ as the following: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you" (Matt. 5:44). Attached to this copy is a more complete Statement on the Position and Practices of the Church of the Brethren.

IV. The Church and God's Will

It is the conviction of Brethren that God is the Creator and Father of all men regardless of race, creed or nationality and that the killing of masses of God's children in war is a sin against God as well as against man.

It is the conviction of Brethren that, above all, God is a God of love as revealed in the person, life and ministry of Jesus Christ. It is our conviction that God through Jesus Christ calls each of us to a life of love for God and for fellowman, and that this love is to be expressed through a ministry of relief and rehabilitation to the suffering, of technical assistance to the underdeveloped areas, and to patience, understanding and goodwill toward enemies. It is the Brethren conviction that the kingdom of God may be at least partially realized in human life and in human relationships here and now upon the earth as well as in the life hereafter. Our desire therefore to be loyal citizens both to the kingdom of God and to the United States impells us to work for international goodwill and mu-

tual aid and against war, armaments and military conscription.

V. Military Conscription Is Not the Way to Peace

Military conscription is not the way to peace and security in our kind of world. If so, Europe would be the most peaceful area on earth, since it has had more conscription over a larger period of time than any other continent. Yet Europe has been drenched with blood twice in this century. Those who were the first to take the sword have perished by it. Nazi Germany and Imperial Japan were not saved by military conscription. Their very domination by the military way of life evoked a false sense of security and a disregard for spiritual values. The church is concerned with our survival as a democracy sustained by Christian values. Militarism as a way of life is opposed to democracy and our forefathers fled to these shores to escape it.

VI. Armed Force Will Not Prevent War

National armed force gives not security, but a gambler's hope of victory. In a hydrogen era, however, no victory is possible. Security requires more; it requires the prevention of war. War cannot be prevented by armed force, because each step a nation takes to increase its own security thereby decreases the security of its neighbors. A system in which each step to increase one's own security threatens that of his neighbor is a system which makes security impossible and war in the long run inevitable. Genuine security cannot be attained through national military power including military conscription; it can be attained only in world order. Conscription as a continued United States policy is hostile to a peaceful world order.

In his January 26 speech in Los Angeles, Gen. McArthur himself said, "War has become a Frankenstein monster to destroy both sides," and "The constant acceleration of preparation may well, without specific intent, ultimately produce spontaneous combustion."

VII. Conscription Will Not Prevent Sudden Attacks

Military conscription will not prevent sudden attacks. Poland, Norway, Belgium, the Netherlands, France, Greece, Russia, Yugoslavia all had conscription and all were attacked without warning. With *Blitzkrieg* methods, the only sure way to prevent that sort of attack is to prevent war. Strong military preparations are an excitement to sudden attack rather than a safeguard against it, because sudden surprise attack offers the only hope of success in such a case.

PEACEMAKERS?

ROY WHITE

The way to sure peace
Cannot yet be far
When men spend as much
For peace, as for war—
And each one as quick
To hazard his life
To maintain the peace,
As to help in strife.

VIII. Armed Force Will Not Defeat Communism

Revolutionary communism as the threat around the world can only be met by better ideas, by a sacrificial program of sharing our experience, resources, ideals and lives with the underprivileged two thirds of the human race. People cannot be weaned away from communism in the Orient and Africa and Latin America with bayonets backed by military conscription—but only by brotherhood and better ideas, and the demonstration that democracy has a better answer for their needs than totalitarianism.

But even economic aid and technical assistance, imperative as they are in helping achieve peace in a revolutionary world, are not fundamental answers to the central problem of security. That must come through the development of the United Nations, the rise of moral and political authority for the resolving of international disputes, and by far-reaching steps toward universal disarmament.

IX. Conscription Is a Threat to Freedom

Military conscription is a signficant limitation to freedom in itself as well as a dangerous threat to the further limitation of freedom. The "nation-in-arms" theory which holds that every physically able young man must undergo some military service or military training puts the military in final control of at least a sizable portion of every young man's life. The British military writer, Captain B. H. Liddell Hart says the following in his book, Why Don't We Learn From History (1944): "But the deeper I have gone into the study of war and the history of the past century, the further I have come towards the conclusion that the development of conscription has damaged the growth of the idea of freedom in the continental countries, and thereby damaged their efficiency also—by undermining the sense of personal responsibility. There is only too much evidence that our temporary adoption of conscription in the last war had a permanent effect harmful to the development of freedom and democracy here.

"We ought to realize that it is easier to adopt the compulsory principle of national life than to shake it off. Once compulsion for personal service is adopted in peacetime, it will be hard to resist the extension of the principle to all other aspects of the nation's life, including freedom of thought, speech and writing. We ought to think carefully, and to think ahead, before taking a decisive step towards totalitarianism."

X. Conscription—Not Even the Military Answer

Even if it were conceded that military power is the way to security today, there exists considerable doubt in the minds of some of our eminent military leaders and of many other people as to whether in an atomic war two-year draftees would provide an effective fighting force. On January 14, 1955, the highly recognized magazine, U. S. News and World Report said on page 30, "The armed forces have decided they can not fight modern wars, using radar, atomic bombs, supersonic planes, and sixty-mile-an-hour tanks, with twenty-four-month soldiers, sailors and airmen. . . . The desire to shift toward an all-volunteer force, for the active defense of the nation, is another important key to new manpower plans."

XI. We Propose the Following Alternatives

- Complete renunciation of war.
- The use of nonviolence in settling international disputes.
- A UN to which all nations belong, and to which all serious disputes can be brought and settled under law.
- Complete and universal disarmament. (Universal disarmament must include the universal abolition of military conscription. Discontinuation of the draft here, and a return to the traditional American volun-

tary military system, would be followed by American efforts for the international abolition of conscription, made morally much more powerful by example as well as precept.)

- Use of the world's resources for the benefit and development of all mankind.
- Building of a spirit of world understanding and brotherhood.

The Amazed Listeners

Wayne Wheeler

"Never man spake like this man" (John 7:46).

THIS is the report of the officers to the chief priests and Pharisees when they reported back to them without Jesus in their custody, after having been sent out to arrest him.

Their words were not weak excuses or idle speaking. No man ever has and no one will ever speak as Jesus did. He was the Word of God become flesh, come to reveal God to men. His word was with power; he could read the minds, thoughts and needs of men and could readily sense their true purpose in coming to and questioning him.

A case in point is that of the woman taken in adultery who, John tells us, was brought "that they might have to accuse him." Moses had commanded that an adulteress should be stoned, but Rome alone had the power of imposing the death sentence. Here then was the golden opportunity to discredit him with the people if he refused to pass the death sentence and to involve him with the Roman authorities if he did pass it. At the same time her accusers could make themselves appear righteous because of their zeal for the law.

However, Jesus, sensing their true purpose, writes in the sand and then commands the person who is without sin to cast the first stone. The conclusion of the story is beautiful and forceful. "They which heard it being convicted by their own conscience went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone and the woman standing in the midst."

The religious leaders of Jesus' day considered that the sinful act constituted sin on the part of the individual. But Jesus taught that the angry thought, evil desire or lustful look constituted sinful living, because it is the thought and the desire that motivates the person to do the sinful act, even as it is the root that gives life to the tree and causes it to grow.

So it was, because of secret as well as actual sin, that no one was ultimately able to condemn her, for there was no one without sin.

"Never man spake like this man!" And as he spake—many believed on him (John 8:30). We are told that he taught them (the people) as one having authority and not as their scribes. This must have been a surprising and welcome change to persons accustomed to having their teachers authenticate their teachings by attributing them to well-known and honored rabbis, in order to gain a hearing.

Jesus made no such references. His teaching was plain—"Ye have heard that it was said by them of old time . . . but I say unto you." "Think not that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfill." There could be no mistaking or misunderstanding what he meant.

The Ten Commandments had been expounded, commented upon and each explanation and comment accepted as of equal importance with the original commandments, until there were some six hundred of them and lengthy disputes arose as to which was the greatest commandment.

Jesus, upon being asked which was the greatest commandment (Matt. 22:36-40), summarizes it in two brief but all inclusive commandments, namely, love to God (which covers the first four commandments) and love to man (which covers the remaining six commandments). On these two commandments, said he, hang all the law and the prophets.

As can readily be seen, love is the very center of Jesus' teaching; however, the love that he taught us to show is love not only for those who love us and do us good, but love also for those who have been unkind to us and who have wronged and mistreated us—love for our enemies. Not the love which prompts us to call our friends together for a big dinner, but the kind of love which prompts us to serve the man in need, regardless of his race and creed or our personal feelings.

Paul, in describing true Christian love (1 Cor. 13) catches the spirit of Jesus' teaching concerning this subject and summarizes it for us in these words: "Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears" (1 Cor. 13:4-7, Moffatt).

The religious leaders taught that unless a man was a son of Abraham, offered the required, unblemished sacrifices and kept himself free from being defiled by touching lepers, publicans and sinners, he would not be acceptable with God and could not enter the kingdom of God. Therefore, they were very careful to wrap their garments about themselves tightly and to wash themselves before eating, lest either through contact with unclean persons or through eating contaminated food, they became defiled and their worship be unacceptable in the sight of God.

However, the Master taught that salvation was for all who would repent, believe the gospel and follow him; that one did not become unclean merely because he had touched a sinful or sick person or eaten unclean food, but became unclean when he had an evil heart, for "out of the abundance of the heart, the mouth speaketh." In other words, purity of character and heart rather than outward observances determines whether or not a man is truly righteous.

The words of the Master in Matt. 5:20 form an excellent commentary on this matter. "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." True righteousness never exalts one's self while despising others, but seeks to lead others to Christ and pure, honest, Christian living.

Let God Be God

Continued from page 9

were unimportant; but he did say that this does not reach to the ultimate question. That question, which is man's sense of alienation and need for reconciliation, can be satisfied only by an action of God, which he performed in Christ, "as an expiation by his blood, to be received by faith" (Romans 3:25). It is this reconciling deed of God, which he, in his freedom, accomplished for us, which overwhelms the heart with gratitude and permits us to call him Father. It is the keystone of the gospel; without it, we might all be well-fed and "secure," but we should not have the peace that is beyond human understanding. For this peace is a peace which is given, and the giver is the God who alone is Lord.

KINGDOM GLEANINGS

The price of the mission publication, Meet Your Missionary, is 50c per copy. The cost was incorrectly given in the March 19 issue of the Gospel Messenger.

E. F. Sherfy is serving as interim pastor of the Williamson Road church, Roanoke, Va. His address is 162 Courtney Ave., Roanoke 2.

Elk Run church near Churchville, Va., was damaged by fire on Feb. 25. Beginning in the furnace room, the fire spread throughout the building, and part of the main auditorium, including the pulpit area, was burned, causing a $10,000 loss.

A. Stauffer Curry, now serving as executive secretary of the National Service Board for Religious Objectors in Washington, D. C., has accepted the call of the General Brotherhood Board to the church school editorship. He will succeed the late E. G. Hoff and assume his new responsibilities about Sept. 1.

Two Easter programs will be featured on the Greatest Story Ever Told for April 3 and 10. Broadcast by the ABC network, these two programs, The Betrayal and the Crucifixion and The Resurrection, have become traditional for this season of the year. The time is 5:30 E.S.T. Check your local newspaper for your nearest station in this network.

S. Earl Mitchell, pastor of the First church, Roanoke, Va., will bring the message at the Natural Bridge Easter sunrise service. The glee clubs of Bridgewater College and Southern Seminary, under the direction of Nelson T. Huffman, with Ruth Weybright as accompanist, will furnish the music. This service will be broadcast over CBS, coast to coast; the time is 7:00-7:30 a.m., E.S.T.

Some Brethren families will be interested in The Genealogy of Henry Baer of Leacock, Pennsylvania, which is being published and is about ready for distribution by the author, Willis N. Baer, 822 Pennsylvania Ave., Bethlehem, Pa. Some of the families appearing in the volume are Aby, Eby, Bard, Cunningham, Greiner, Groff, Miller, Musser and Swope. The book contains 300 pages and is cloth bound and well indexed. If you want a copy of the limited edition being published, send your order and $15 to the author at the address given above. It will be sent postpaid by insured mail if ordered promptly.

The Community Church of the Brethren of San Francisco extends a warm welcome to all Brethren who are locating in this area because of industrial or military assignments. The church is located on the corner of Noriega Street and Thirty-fourth Avenue in the city's Sunset District, a residential section of medium-priced homes as well as medium-priced flats. The area is adequately served by public transportation and has excellent elementary, junior high and senior high schools. Should you be moving to San Francisco soon, you are invited to write the pastor, Donald G. Holsopple, 1746 Thirty-fourth Ave., San Francisco 22. If you are already in the city you may phone him at Lombard 6-8273 for any ministry that he may be able to perform in helping you get established in the community and the church.

The meeting scheduled to be held by Bro. D. I. Pepple in the Upton church, Pa., on April 3-10, has been canceled because of the serious illness of Bro. Pepple's son.

Bronze Medallions given as souvenirs to delegates to the Second Assembly of the World Council of Churches at Evanston can now be purchased at $2.50 each. These medallions are suitable for desk pieces and may be ordered from the World Council of Churches, 156 Fifth Ave., New York 10, N. Y.

Applications are now being received for the student exchange program for 1955-56. Approximately forty German high school students will arrive in August to be assigned to American homes for one year. This is the seventh year that the Brethren Service Commission has taken part in this program. For more information or application forms write: John H. Eberly, Director Student Exchange Program, Brethren Service Center, New Windsor, Md.

Conscription Factfolders No. 2, It's Still UMT, No. 3, Universal-Permanent-Compulsory, No. 4, The Case Against Peacetime Conscription, No. 5, The H-Bomb and the Conscript Army, are now available from the National Council Against Conscription, 104 C St., N.E., Washington 2, D.C. The complete series of twelve leaflets will be available shortly. These four-page leaflets are helpful in interpreting the present legislation on draft extension and UMT-Reserve system, which is now before Congress. Conscription Factfolder No. 1, Why the Draft Act Should Not Be Renewed, was sent free to pastors, superintendents and local and district Brethren Service representatives. Cost: 5c each; $1.00 for 35; $2.50 for 100; $12.50 for 500.

Juniata College

The college's spiritual life week was conducted on the campus Feb. 7-13 with Bro. William M. Beahm, dean of Bethany Biblical Seminary, leading a series of enlightening discussions on the main theme, Why Christianity? This week, an important feature of student activities, provides an opportunity for all to give time for consideration of the spiritual values of life and to study these in relationships to other fields of human endeavor. After morning devotions, chapel talks, dormitory discussions, the students climaxed the week with discussion groups in faculty homes on the final Sunday evening.

Seventeen students were named to the dean's list of distinguished students announced by Dr. Morley Mays for the fall term. Four seniors, one junior, eight sophomores and four freshmen composed the list of students who achieved an average of 2.75 or better out of a possible 3.00. The honor roll included: seniors—Margaret Ann Hershey of Lititz, J. Scott Hommer of Tyrone, John H. Martin, Jr., of Huntingdon, Joyce E. Rinehart of Westminster, Md.; junior—Nancy F. Freed of Telford; sophomores—Anne A. Appleby of Mount Union, Ramon C. Burket of Roaring Spring, Lawrence M. Davis of North Braddock, Jacquelyn A. Hayes of Ebensburg, James M. Martin of Colver, Newton C. Taylor of Huntingdon, Carol E. Titus of Paulsboro, N. J., Joyce Ann White of Lewistown; freshmen—L. Nonnye Huddleston of Ambridge, Robert C. Moore of Aitch, Wilfred B. Staufer of Greensburg, Carl L. Taylor of Sinnemahoning.

Brotherhood Theme: Seek First His Kingdom

Miss Gertrude L. Butler, professor of home economics and chairman of the department at Juniata College, has been granted a leave of absence for the spring term to visit her sister who is ill at Baptist College in Managua, Nicaragua. Miss Helen L. Fisher, assistant professor of home economics, will serve as acting chairman in Miss Butler's absence.

An "open house" program for public inspection of Juniata's new $425,000 residence hall was scheduled for Feb. 19-20. Arrangements for the program were made jointly by the men's house committee of Student Senate and the college's public relations office. The building was completed in January and occupied by 132 men for the spring term.

A stern reprimand to "prophets of gloom" who are predicting "economic collapse . . . moral disintegration . . . and another world war" was delivered by Dr. Raymon M. Kistler, president of Beaver College, at Juniata's winter convocation on Jan. 31. "This is a great day in which we live," Dr. Kistler told a midyear graduating class of eight and approximately 600 students beginning a new term. The prominent Presbyterian churchman and educator strongly urged "faith in the day in which we live." as he appealed to the college students to develop "a real, personal and triumphant faith."

The Church Calendar

March 27

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: The Christian and the Social Order. Matt. 5: 13-16; Luke 10: 29-37; Rom. 13; Eph. 4: 17-32; 1 Peter 4: 12-19. Memory Selection: Do not be overcome by evil, but overcome evil with good. Rom. 12: 21 (R.S.V.)

CBYF Topic: Families Together

April 3 Palm Sunday
April 8 Good Friday
April 10 Easter
April 20-24 Pacific Coast regional conference, Wenatchee, Wash.
April 23-24 Southeastern Region youth roundtable
April 24 National Christian College Day
April 29 — May 1 Southeastern Region camp leaders training conference, Camp Mardela, Md.
May 1-8 Family Week

Love Feasts

California
April 7, 7:30 pm, Los Angeles, Imperial Heights
April 7, 8 pm, San Francsico

Colorado
April 7, 7:30 pm, Colorado Springs

Florida
April 10, 7 pm, Sunnyland
April 24, 6:45 pm, Sebring

Illinois
April 7, 7:30 pm, Dixon
April 7, 7:30 pm, Freeport
April 8, 7 pm, Oakley
April 11, 7:30 pm, La Motte Prairie

Indiana
March 27, 7 pm, South Bend, Second
April 2, 7:30 pm, Wabash Country
April 7, 8 pm, (EST), English Prairie
April 7, 7 pm, Nappanee
April 7, 7:30 pm, Plymouth
April 7, 7:30 pm, Wawaka
April 8, 7:30 pm, Mt. Pleasant
April 10, 7:30 pm (CST), Michigan City
April 11, 7 pm, Flora
April 12, West Goshen

Iowa
April 7, 7:30 pm, Panora

Kentucky
April 8, 6:30 pm, Flat Creek

Maryland
April 3, 5 pm, North Baltimore
April 7, 7 pm, Frederick
April 7, 7 pm Meadow Branch
April 8, 7 pm, Baltimore, Friendship
April 24, 10:30 and 6:30 pm, Longmeadow

Michigan
April 8, 8 pm, Florence
April 24, 8 pm, Marilla

Nebraska
April 7, 7:30 pm, Omaha
April 8, 7 pm, Enders

North Carolina
April 7, 7:30 pm, Fraternity

Ohio
April 7, 7:30 pm, Black Swamp
April 7, 7:30 pm, Eaton
April 7, 7:30 pm Fostoria
April 7, 7:30 pm, Mohican
April 7, 7 pm, Tiffin
April 7, 7:30 pm, White Cottage
April 8, 7 pm, Brookville
April 8, 7:30 pm Deshler
April 10, Ashland Dickey
April 17, 7 pm, New Philadelphia

Oklahoma
April 7, 7:30 pm, Big Creek

Pennsylvania
April 3, 7:30 pm, Philadelphia, Bethany
April 3, 7 pm, Westmont
April 7, 7 pm, Chambersburg
April 7, 7:30 pm, Hanover
April 7, 7 pm, Ligonier
April 8, 7 pm Hostetler
April 8, 7 pm, Spring Run
April 8, 7:30 pm, Williamsburg
April 9, 2 and 6:30 pm, Hatfield
April 10, 7:45 pm, Aughwick, Beech Run
April 10, 6 pm, Lebanon
April 10, 2 and 6 pm, Richland
April 10, 7 pm, Somerset
April 17, 7:30 pm, Lower Claar
April 24, 6:30 pm, Shamokin
April 24, 10:30 am and 7:30 pm, Upper Marsh Creek

Tennessee
April 23, 7:30 pm, Liberty
April 30, 7 pm, French Broad

Virginia
April 3, 6:30 pm, Roanoke, First
April 7, 6:30 pm, Waynesboro
April 8, 7:30 pm, Mt. Vernon
April 10, 6 pm, Mill Creek
April 16, 7 pm, Bassett
April 17, 6 pm, Danville
April 17, 7 pm, Grottoes

Washington
April 10, 7 pm, Olympia

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. William Longenecker of Mt. Joy, Pa., in the Arbor Hill church, Va., April 3-10.

Bro. Charles Zunkel of Elgin, Ill., in the Michigan City church, Ind., April 3-10.

Bro. Olen B. Landes of Harrisonburg, Va., in the Mill Creek church, Va., April 3-10.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Lanark church, Ill., April 10-24.

Bro. J. Emmert Dettra of Midland, Va., in the Walnut Grove church, Moorefield, W. Va., April 4-9.

Bro. W. T. Luckett of Redondo Beach, Calif., in the Glendale church, Ariz., April 3-10.

Bro. Edward Spyker of Middletown, Ohio, in the Upper Fall Creek church, Ind., April 3-10.

Bro. Leonard Carlisle of Perrysburg, Ohio, in the Black Swamp church, Ohio, April 3-10.

Bro. Elvin Frantz of Springfield, Ill., in the Oakley church, Ill., April 3-10.

Bro. Hiram Gingrich of Lebanon, Pa., in the Carlisle church, Pa., April 17-24.

Bro. C. Ernest Davis of Elgin, Ill., in the Lebanon church, Pa., April 4-10.

Bro. Paul R. White of Winston-Salem, N. C., in the Fraternity church, N. C., April 3-7.

Bro. F. E. Mallott of Bethany Seminary, Chicago, Ill., in the Olivet church, Ohio, April 3-10.

Bro. Elgin S. Moyer of Oak Park, Ill., in the Deshler church, Ohio, April 3-17.

Bro. Richard Grim of Wrightsville, Pa., in the Yorkanna church, East Fairview congregation, Pa., April 16-24.

Bro. Norman Patrick of Hummelstown, Pa., in the Hampton house, Upper Conewago congregation, Pa., March 27—April 10.

Bro. J. R. Jackson of Doctors Inlet, Fla., in the Clay County church, Fla., March 27—April 10.

Bro. Kenneth I. Morse of Elgin, Ill., in the Garden City church, Kansas, March 27 — April 3.

Bro. Jesse Hoffman of Collegeville, Pa., in the Florin church, Pa., April 6-10.

Bro. Wayne Nicarry of Chambersburg, Pa., in the Second church, York, Pa., April 3-10.

Bro. S. Clyde Weaver of Lancaster, Pa., in the Reading church, April 3-10.

Bro. Donald Clague of Bridgewater, Va., in the Waynesboro church, Va., April 3-8.

Gains for the Kingdom

Three baptized in the Myersville church, Middletown Valley congregation, Md. **Three** baptized and two received by letter in the New Haven church, N. C. **Four** baptized in the Sebring church, Fla. **Six** baptized in the Sunnyland church, Fla. **Six** received by letter in the First church, Roanoke, Va. **Two** received by letter in the Mill Creek church, Va. **One** baptized and one reconsecrated in the Jacksonville church, Fla. **One** baptized and two reconsecrated in the Tampa church, Fla.

Thirteen baptized and three received by letter in the Woodbury church, Pa. **Two** baptized and one received on former baptism in the Mingo church, Pa. **Fourteen** baptized in the Midway church, Pa.

Nine baptized in the Pontiac church, Mich. **Four** baptized in the Freeport church, Ill. **Twelve** baptized and four reconsecrated in the Windfall church, Ind. **Four** received by letter in the North Liberty church, Ind. **Seven** baptized in the Midland church, Mich. **Five** received by letter in the Adrian church, Mich.

One baptized and two received by letter in the Council Bluffs church, Iowa.

News and Comment From Around the World



Religious News Service

Mrs. D. R. Hanna, director of Christian Education for the Church Federation of Greater Cincinnati (right), presents quarter-century club membership cards to three church workers who have given twenty-five or more years of service to religious education. They are Dr. Albert W. Kauffman of Lakeview, Michigan, Mrs. Goldie I. Ferguson of Dallas, Oregon, and Miss Dorothea Wolcott of Findlay, Ohio

District Attorneys to Delay Prosecution of CO's

United States district attorneys have been instructed by the Justice Department to delay further prosecutions of religious objectors for violation of the draft law until the United States Supreme Court has ruled on several points raised by four Jehovah's Witnesses.

Appeals by the four young men will be heard by the Supreme Court shortly and a decision is expected in the spring. The principal question to be decided by the court is a religious objector's right to confront witnesses who have given derogatory information as to his character or sincerity of religious beliefs.

Japanese Christian Leaders Issue Election Appeal

Leading Japanese Christians issued an appeal calling upon their countrymen to vote during the coming election only for candidates whose qualifications indicate their victory would "assure the elimination of corruption from politics."

The appeal defined candidates to be supported as those who love justice, who love peace and oppose war, who are concerned for the poor and helpless, who are of noble character and who are honest and have an interest in the spiritual side of life.

North Atlantic District Men's, Women's Groups Hold Banquet

A total of 375 persons attended the third annual banquet of the men's and women's work organizations of the North Atlantic district in December. The meeting was held in the Central Schwenkfelder church at Worcester, Pa. The program features included musical numbers by a mixed quartet from Juniata College and by the Trumpeters from the Calvary church in Brooklyn, N. Y.

Harold Brumbaugh, assistant to the president of Juniata College, gave an illustrated lecture concerning his European tour. Dr. Calvert Ellis, president of Juniata College, stressed the importance of lay activity in the work of the church. He said that many of the European churches had become stagnant owing to the fact that most of the work of the church was left to the minister. He said that a minister, no matter how active, brilliant and spiritually minded he may be, cannot do the all-inclusive work of the church without some assistance.

TV Station, Church Federation Get Citation

Television station WLW-D in Dayton, Ohio, and the Church Federation of Greater Dayton, of which Raymond R. Peters is the executive secretary, were cited for "service to both education and religion" by the National Council of Churches' Commission on General Christian Education. The citation was in recognition of the "Bless This House" series produced in Dayton as a cooperative effort of the TV station and the federation. The series began last September on a sustaining basis as a series of programs built around family life situations. It was designed to utilize television as a means of teaching Christian living at home. Forty community groups ran post-telecast discussions on the program.

Two CO's Injured by "Criminally Insane Inmates"

Two conscientious objectors—and two other attendants—were stabbed by four escaping inmates at the Spring Grove state hospital, Catonsville, Md., on Jan. 15. Both men are performing their two years of alternative service at this state mental hospital near Baltimore, Md. They are members of the Church of God in Christ, Mennonite. Although one of the CO's was reported critically injured, the men are considered to be in a fair condition.

Survey Church Film Use

Motion pictures were given a slight edge over older forms of religious education in the first major study of the use of films to be released. It was made in 102 Protestant churches of Greater New Haven, Conn.

The two-year study showed that films open doors to children and make them more receptive to the Christian religion. However, the church must still rely upon person-to-person contact to develop in the child a sense of Christian dedication and service. Class discipline, a problem that has plagued many teachers, was greatly lessened by the use of film.

The survey showed that children

receive a more vivid mental image of Christ and other Biblical figures from movies than from Sunday-school book illustrations. Pastors of the 102 churches expressed belief that motion pictures should be planned to fit programs of the local church, and to help train church school teachers and other lay leaders.

Lord's Day Alliance Opposes Proposed World Calendar

The Lord's Day Alliance recently set forth its objections to the proposed World Calendar which may come up for discussion by the United Nations. Melvin M. Forney, general secretary, said the Alliance opposed the new calendar system on these grounds: that it would deny real religious liberty to millions of conscientious observers of weekly holy days; that it would mean a roving Sunday; that it would break the weekly cycle; that it would cause more confusion in the religious and economic worlds; that it is another step in replacing proven religious tradition with new and modern secular philosophy; and that it would form a basis for the complete destruction of the Lord's Day.

The World Calendar plan proposes dividing the year into four equal quarters, each having two months of thirty days and one of thirty-one days. The last day of the year and, in leap years, the day following June 30 would be called "white" days and would not be part of any week or month. Thus, any given date would fall on the same day of the week every year. Some religious groups, including Orthodox Jews and Seventh-day Adventists, strongly oppose the plan because it would mean that the Sabbath would keep shifting.



Religious News Service

A striking display is made at night by this fourteen-foot illuminated cross erected beside the Evangelical Lutheran church of the Reformation in Wisconsin

Need for Better Church Youth Work

Churches need to do more to hold the interest of young people, according to results of a four-year study conducted by the Central Department of Research and Survey of the National Council of Churches. The study which was reported to the annual meeting of the Division of Christian Education reflected the opinion of nearly 2,000 youths, young adults and a scattering of older persons.

Nearly a third of the youths and one out of every four young adults who had dropped out of church work said they had been "bored." They said they had lost interest in a church that did not meet their personal needs. It was indicated that the churches were not holding the interest of employed youth. College girls complained that as they became too old for the church youth group little else was provided for them.

Most of the young people rated the traditional church programs highly. These included the church's teachings of right and wrong, standards of conduct, and Bible study. But they rated much less effective what the survey described as optional activities: scouting, vocational guidance, Christian attitude toward economics, war and peace, dating and marriage counseling.

The survey also showed that the young people felt the church was "weak in providing opportunities to put into action Christian convictions and attitudes developed by the church."

Appeals for Support of Japanese Occupation Babies

The wife of a Japanese businessman has appealed to the Japanese nation to help support the 5,000 to 10,000 Japanese occupation babies left in Indonesia. Mrs. Kuyoshi Shimizu is head of a society whose aim is to eliminate this "shame to Japan." Mrs. Michiko Fujiwara, a member of the House of Councillors, has reported that the abandoned mothers of these children have been driven out of their villages to the cities in search of support for themselves and their children.



The erection of the above historical marker is a phase of the seventy-fifth anniversary celebration of the founding of Bridgewater College. Located on U. S. Highway 11 at the intersection of State Highway 257, the marker is entitled "Bridgewater College." The body reads: "Located two miles southwest in the town of Bridgewater, this liberal arts college is affiliated with the Church of the Brethren. It grew out of the Spring Creek Normal School and Collegiate Institute, founded in 1880, and became Bridgewater College nine years later. It has been co-educational from the beginning." The marker was approved by the Virginia State Library and it was erected by the State Highway Department. In the picture are Rufus B. King, Bridgewater's director of development (left) and C. L. Gregory of the Department of Highways

News Briefs

An organization known as International Christian Leadership, Inc., which sponsors breakfast prayer groups that meet weekly in 129 American cities, has voted to form at least 200 new groups. A number of congressmen participate in such groups in Washington and Senator Price Daniel of Texas is chairman of the executive committee.

The Future of BRETHREN ACADEMY in Puerto Rico

Shirley Wagoner

AT THE office of the secretary of secondary education near San Juan, Puerto Rico, an official was explaining the present school policies to Eugene Carper, administrator, and Jerry Davis, head of community education for the Brethren Service project in Castañer. "For the next six years," he continued, "the department of education will place its main emphasis on 'first-unit' schools (grades 1-6). Then we will concentrate another period of years on building up the 'second unit' schools (grades 7-9). Finally, when this is accomplished, the plan is to turn attention to developing the senior high program in towns and cities."

As Eugene and Jerry listened, they realized that their hopes to get the aid of the department of education in meeting the need for increased high school facilities in Castañer were not to be fulfilled. Any improvement in the rural high school program seemed more remote than statehood for Hawaii! They left the office with the clear realization that if anything was to be done about the developing situation, the project and the community would have to do it.

Once before, the Brethren Service project had seen the need for high school education in Castañer and had responded to it by beginning the academy program. Since then it has no longer been necessary for those in the Castañer area who wish to attend high school to go thirteen to eighteen miles over tortuous mountain roads to the nearest town high schools, often after a long walk down the mountainsides. In addition, if the people of the community are eventually to assume the responsibility of the work at Castañer—which is the long-range objective of the project—then the academy is vitally necessary in order to achieve that end. Professionally trained persons qualified to maintain schools and a hospital in a rural Puerto Rican district simply will not be forthcoming unless they are found in the community itself and feel an obligation toward it. The academy is, therefore, basic and essential in a program of developing indigenous leadership.

But now, with the academy barely able to manage with its present space and facilities, with every classroom jammed and many classes split into sections, it seems impossible to continue to meet the needs of the community. It is clear that the college prep course offered in the past is not the balanced program needed in Castañer. The wider program begun this year needs to be expanded so that complete business and vocational courses can be offered as well. The academy can barely handle its present courses in the buildings where it is now housed. How can it possibly add the other courses which are needed for the community?

Even more important, with each successive class in the local grammar schools being 25% larger than the preceding ones, how can the academy even accept the number of students which will want to enter in another year or two? A study has recently been completed showing the tremendous increase in the local school enrollments. In another year the academy's present program will be fearfully overcrowded and in another two years existing facilities will be quite impossible. In fact, according to conservative estimates, it is very probable that Brethren Academy may double its enrollment in two years and triple it in four.

Obviously, something will have to be done. One alternative would be to limit the enrollment in some way to the number of students that can now be handled. This does not seem consistent with Brethren Service objectives nor with Christian ethics.

Second, additions could be made to the present temporary CCC barracks buildings to handle an increasing number of students. This would seem obviously shortsighted as the present wooden barracks buildings have already outlived their originally intended period of use.

The only acceptable alternative seems to be to begin on a long-range program of senior high school education designed to serve the students of the area. This would in-



Young people around Castañer are having a chance to pursue their high school education at the Brethren academy

volve an ambitious building program; but since it is quite clear that there will be no other senior high school in the Castañer area, no other responsibility seems acceptable. But where will the buildings come from? And who will help the project to meet this need? These problems are still on the minds of Eugene Carper and Jerry Davis, as well as the rest of the service workers at Castañer. Certainly, if this community need is to be met and this plan to be fulfilled, much loving concern and concrete assistance from others who wish also to serve will be essential.

At Home and Abroad

AUSTRIA

Ten cartons of **canned vegetables and fruits** were sent to the Thalham sanitorium to be used in a special diet for some of the patients. Austrians use few canned foods and those which are available are very expensive. This gift is an immense help to the hospital and the patients involved. Cheese, butter and medicine also accompanied the food.

On Feb. 7, a large **shipment of clothing, soap, food** and **medicines** arrived in Linz. Notable items are three sewing machines, seeds and a number of bales of yard goods to be used in the various sewing courses.

John Kreps and **Kenneth Sheaffer,** 1-W men, are expanding contacts with local school children. They are beginning a craft program with material supplied by the Brethren Service Commission in Kassel.

FLORIDA-MIGRANT WORK

A **sewing group** is being started for women in the Osceola camp. Their projects will probably be cut garments from New Windsor, garments for a needy box for Osceola people or perhaps just sewing for themselves in a neighborly group.

The **women's craft group,** which has been going since summer, has done textile painting, crayon painting on cloth, basketry and shell craft. Interest in this club waned recently when work was heavy. Now there is a between-season slump and women are eager for crafts again.

NAPPANEE, INDIANA

The Nappanee service center staff is now installed in a **newly remodeled office.** It was dedicated in a recent devotional hour. Some major repairs to the building improve the facilities very much.



A young couple, serving in the alternative service program, work with children in the Osceola migrant camp in Florida

A Living Faith

Ruth Griggs

I WOULD like to tell you a little about the fine spirit of one of the 1-W couples on our staff. Similar things could be written about others who are now serving or have served on this and other projects, but let's take this couple.

How much income should one have before God expects a tithe? This couple tithes their monthly allowance of $7.50 each. The tithe is systematically set aside for God before any money is taken out for their personal expenses and the expenses of their baby (expenses other than board, room, medical and part of the dental costs which are furnished).

At Christmas a used bicycle was donated by a family in town to be repaired and given to some worthy migrant child. This 1-W couple saw the bicycle as a potential tool for hope-lifting of some child and family, so they bought a seat and basket and repaired the bike with their tithe money. Then they waited and watched for just the right person for the bicycle.

Just after Christmas a very lovely family came to us for aid. They were rural people squeezed out of cotton farming by the drought last summer which meant that they cleared almost nothing on their crop. The 1-W couple noticed the cleanliness, the hope, the honesty and integrity of this family, the concern of the parents for their four alert-eyed boys and the honorable pride which led them to camp out in their truck while waiting on housing in Osceola rather than take housing in a cluster of indecent shacks huddled around a bar. They felt the concern which the parents had in the boys' schooling. The bicycle was placed in the hands of this family primarily for the use of the oldest boy in going to and from school.

The couple followed through with a number of visits to the family, a fishing trip together and efforts to find a job for the father. It was a hard struggle for the family to meet all the problems of those first weeks in Florida, but now they have a metal shelter in Osceola which the mother keeps very neat and clean. And just last week the father with our help found work on a year-round basis.

The couple who worked with this family so faithfully and who do so diligently all the tasks which are theirs to do here does little philosophizing about religion. They don't talk a lot about their beliefs. But they have a living faith which shows in deed and daily living. They serve with enthusiasm, kindness and joy. No words of worry about the future pass their lips even though at the close of their two years of service they will face the necessity of a home and other expenses young homemakers have. They do not camplain about the living conditions, the work load, the pay, the few new clothes possible. We feel in them no anxiety about the impossibility of earning now toward their future plans. "There'll be a way open when the time comes." They live by faith. To do their best during each golden *now* is enough for them.

I wonder if Jesus thought of folks like this when he talked of "the salt of the earth."

The Sunday Evening Opportunity

Joseph R. Jennings
McFarland, California

A FEW weeks ago in discussing with our printer a possible picture for the church directory cover, he pointed to one of the pictures and said, "I can't use this picture; it has no beginning or ending." In planning the Sunday evening program, it should begin and end with meeting the needs of the people. It can be an opportunity for growth and culture of Christian character, an opportunity for clarifying our vision of community and world needs.

In some churches the traditional evening service, beginning at 7:30 and patterned after the morning service, will be quite adequate. In others, the evening service will need to be reconsidered and planned with as much, or more, care as the morning service. Several patterns suggest themselves for inspiring Sunday evenings at church.

Here is one that calls for the evening sessions to begin at 6:30 with all members of the family present. The kindergarten and primaries meet together with their leader for a happy fun-time, making a joyful noise unto the Lord. There is singing and story telling and always an atmosphere that bespeaks: "We love our church" and "We have such interesting, good times at church."

At the same time, the juniors and junior highs meet together with their leader where they enjoy singing and playing instrumental numbers—possibly having an orchestra if enough members play. This group gets a good deal of pleasure and satisfaction, too, out of preparing and presenting drama, not necessarily long or elaborate, but long enough to tell a story and give opportunity for growth by learning and doing. Bible stories with simple costumes have good possibilities. (In many churches, the junior highs will meet with the youth.)



Bill Smith

Church fellowship meals deepen Christian friendships and loyalties

The young people are in their department at this period, too. Organized on the Brotherhood-wide Youth Action Plan of faith, witness, outreach, citizenship and fellowship, they plan with their counselors their programs and discussion meetings.

Adult Sessions

The adults are meeting at 6:30, also. They meet in one of the larger rooms of the church or on one side of the sanctuary. Their program is varied. This assembly might be known as the Sunday Evening Forum. If the pastor has a Sunday morning series of sermons on the doctrines of the Christian faith, he may lead the forum in discussing the particular doctrine of his morning sermon. It gives opportunity for questions and clarification. Following this series on doctrines, the forum will possibly want a series of five or six Sunday evenings discussing the Christian life, including such topics as Deepening the Spiritual Life, led by a consecrated layman from another congregation in the community, possibly; Solving Personal Problems, led by a devout psychiatrist or psychologist; and The Church (local, Brotherhood, ecumenical), led by a layman or minister.

Where the forum group is large, it might be an advantage to have two or more groups meeting simultaneously and when the series is completed, have the groups switch and the same leaders follow through with the new groups. Other forum topics might be suggested as some other series of sermons by the pastor or a survey of the Old Testament (book by book) or community issues calling for Christian action.

The group meetings are only forty-five minute periods. At 7:15 all groups meet in the sanctuary. There is congregational singing of the great hymns of the church and of the songs of salvation. The young people lead in Scripture reading,

prayer and special music, such as instrumental, quartet and chorus numbers; the juniors and junior highs come with their achievements of the previous period; and the kindergarten-primary group occasionally brings a song or choral reading to share with the total Sunday evening assembly. Some Sunday evenings, certain adult classes give leadership. Sometimes there is an evening of music: vocal, instrumental, group and congregational. Other times the evening service is built around an impressive film. Certain Sunday evenings the pastor brings a sermon. The schedule is worked out for a quarter in advance and all groups and individuals plan ahead for their participation according to the calendar.

At eight o'clock the evening service is over. We have had two forty-five minute periods full of interest and inspiration. There is no laxity in the time schedule, for each period begins promptly and closes on time.

After-service Opportunities

Since it isn't late, small fellowship groups can feel free to meet after church in homes. Young people follow a schedule of youth fellowship in homes. Certain young adult couples use the time for adventures in a prayer cell. They seek the mind of Christ and read from his life and ministry from the New Testament. They use such guides as Frank Laubach's book on prayer. Then they pray for the concerns of the church: goals, individuals (some unnamed), the pastor, peace, other churches in the community, special requests. At certain designated times during the following week or Sunday, they each pray for a concern previously discussed. It has become an interesting and inspiring adventure in prayer.

It was decided that growth should take place by cultivating other couples who become interested and who would agree to attend each meeting and assist in starting new prayer cells. There is never a public announcement about the prayer cells. The idea started with laymen of the church.

Sunday Evening Schools

Editor's note. Some churches have found a series of month-long Sunday evening schools very beneficial to the whole church program. The schools can be developed on a variety of themes, such as Missions, Stewardship, Bible Study, Christian Living, Christian Arts, Citizenship, Temperance, etc.

The plan followed usually runs something like this:

5:30 Light supper for all the members of all the church families. Various classes or organizations take turns in preparing the meals.

6:00 Following the meal, a brief period of recreation and singing is enjoyed by all around the tables.

6:15 Age-group classes or interest groups, depending on the type of the school.

7:00-7:30 Closing worship for all groups assembled together.

Schools of this type help to strengthen the ties of the total church fellowship. Families and friends enjoy eating together, playing together, working together and worshiping together. Each church should plan several annually.

Open House Observed

In conjunction with National Education Week last fall, the **Wenatchee, Wash., Sunday school** observed "open house." Parents of the pupils, members of the church and friends of the community were invited to come to each department to meet the superintendents and teachers and to discuss plans of the classes. Jay Eller, chairman of the board of Christian education, served as chairman.

Following the informal period of visiting, the entire group assembled in the sanctuary for a program by the Sunday-school pupils. This included a number from the nursery children, a short worship service by the kindergarten department, a pageant, What Makes a Church? by the primary children, songs and a choral reading by the juniors, a playlet, Paul's Conversion, by the junior high youth and music by a double quartet from the youth department.

New Testaments were presented in the name of the church by the pastor, S. Loren Bowman, to twenty persons who have served as Sunday-school teachers for twenty-five years or more. Some of these are still active in the teaching program of the church. Those receiving Testaments were: Mr. and Mrs. Orville Booth, Mr. and Mrs. Ezra Crist, Mr. and Mrs. Galen Leavell, Mr. and Mrs. Ray Weimer, John Sperline, Elizabeth Travis, Florence McMillen, Jesse Graybill, Cleo Miller, Iris Dean, Margery Nickles, Laura Neher, L. J. Sellers, Charles Huffman, Owen Kintner and Russell Heminger.

To complete the special occasion the adult department provided refreshments for all present in the social room of the church.



Talents Project

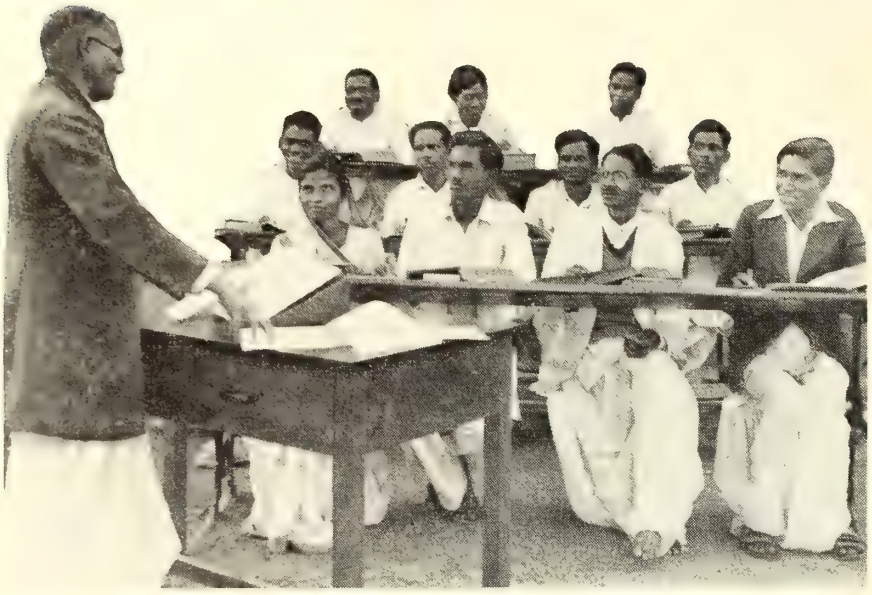
Bro. J. E. Dettra reports that members of the **Midland church** in **Eastern Virginia** have participated two years in a special talents project. This year $198 was given out to seventeen individuals in the spring and to date the returns have been $1,213.93. The investments ranged from one dollar to one hundred dollars. The following paragraphs tell of some of the projects.

Several little girls bought calves from their fathers for $10 each and then sold them in the fall for around $25 to $35 each. Two sisters each invested $3 in sweet potato plants and together made $30 for the church. One lady invested $5 in yarn for making pot holders which brought in $10.

Some raised chickens for their projects. Several farmers invested $25 to $35 in steers and then were able to sell them in the fall for $75 to $85. The largest amount invested was $100 which was put into fertilizer, seed corn and tractor gas. This farmer donated his time and machinery and raised a corn crop from which he realized $558.

Some of the members who participated in this project report that their "talent" garden or field yielded bigger and better crops than other fields around them. In spite of the drought there was an excellent yield from the projects. Bro. Dettra says, "It just goes to prove to us what God can do through us, how he multiplies our efforts and blesses us for serving him. We owe God one seventh of our time, one tenth of our money and all of ourselves."

Readers who would be interested in trying a talent project like this could profitably see the 16 mm. sound film, entitled Talents. It can be secured from the General Brotherhood Board, Attention: Visual Education Service, 22 S. State St., Elgin, Ill. The rental fee is $10.



Govindji K. Satvedi teaches his classes at the Bulsar Bible school

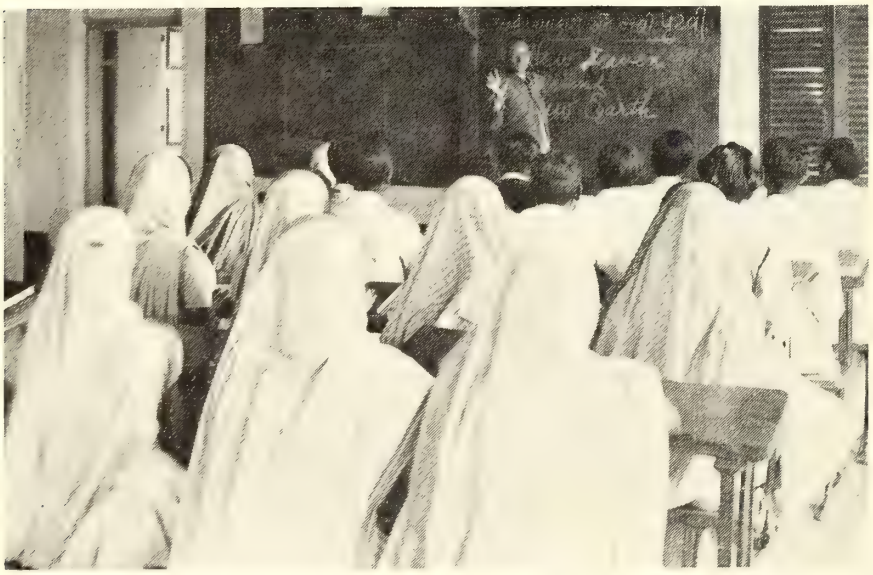
Anna M. Warstler
Bulsar, India

Photos by H. Spenser Minnich

And They Were Sent Out by Twos

THERE are twelve men in the Bulsar Bible School. These men with their wives are in the second year of a two-year course for church workers. Among the courses which they naturally study in a Bible school which aims to prepare them for service in the village parish is Christian education.

Christian education is approached in class from the standpoint of principle and method as they relate to the situation in India. The use of the flannelgraph has been stressed in the work of both years. The students have colored and cut out a complete set of scenes on the Life of Christ. They pasted on the pictures bits of flannel sent in relief boxes. They have also prepared a set of material on the Christian home as well as on stewardship and revival in a church. The men have been very original in making and collecting pictures to supplement the materials which come in the sets.



The flannelgraph is a new approach to teaching for them and provides inexpensive materials which they can own and use. They enjoy using this visual aid in their teaching and naturally come back to report great interest and enthusiasm among the groups, whether children or adults.

As a practical project for the group the students go out two by two to the surrounding churches and groups within church areas to present their messages. They serve in the Sunday schools and junior church at Bulsar and at evening

meetings as well as in the Sunday morning services.

One group of two said recently, "The village people sat very quietly. There was no noise. The people pleaded for us to come again and to show some more pictures with a story like this one."

Out of the Mailbag

"Our school started with a bang. Our three largest schools—Marama, Garkida and Lassa—had an unprecedented enrollment. Lassa is up to 430, Marama about the same and Garkida as much."

H. Stover Kulp
(Feb. 7, 1955)

"Garkida has found itself very much in need of a new church building and so the dream at last has a foundation under it. With the close of the rains we hope to see the walls starting up. This will be sun-dried brick with a sheet aluminum roof and rafters of palm."

Herbert Michael family, Nigeria

"The new church will cost around $1800, a huge sum by standards here. This is in addition to their regular support of six or eight out-village evangelists and the regular church program. I am impressed with the way our local committees take to the task of the church, often in the face of great odds, with a calmness and faith that gets the work done."

Charles Lunkley, Nigeria

"We have just about completed our second year in this great land of India. What a country to live in! What an opportunity for Christian service! And yet, the way is not easy and is becoming increasingly harder. The days of real testing for the Christian Church in India are here. Deep roots, strong faith, true courage and humility are the absolute requisites to Christian work now."

Glenn Campbell family, India

"During the past year two new evangelistic centers were opened in Jawahar State. We request that you remember the workers at these places, one of whom, Bhiva Mahundkar, is working among his own relatives and friends. Pray that he may build a new church among his people.

"In some parts of India there is a rising tide of opposition to Christian evangelism. However, we enjoy full liberty in the promotion of our church program of worship and teaching. No obstacles are put in the way when our church people bring about genuine conversions."

Chalmer and Susan Shull, India

"The response to evangelistic effort continues encouraging. The overall atmosphere in which we work is some more congenial than a year ago. At the local level we have no hindrance to evangelistic work. The thirty-six village schools in Surat District have been closed and we will close the eighteen schools in our district in the near future. The church is almost entirely reconciled to this step now, and is accepting the situation quietly. We have plans to open evangelistic work in more new pioneer areas soon."

Joy Fasnacht, India



Leland S. Brubaker

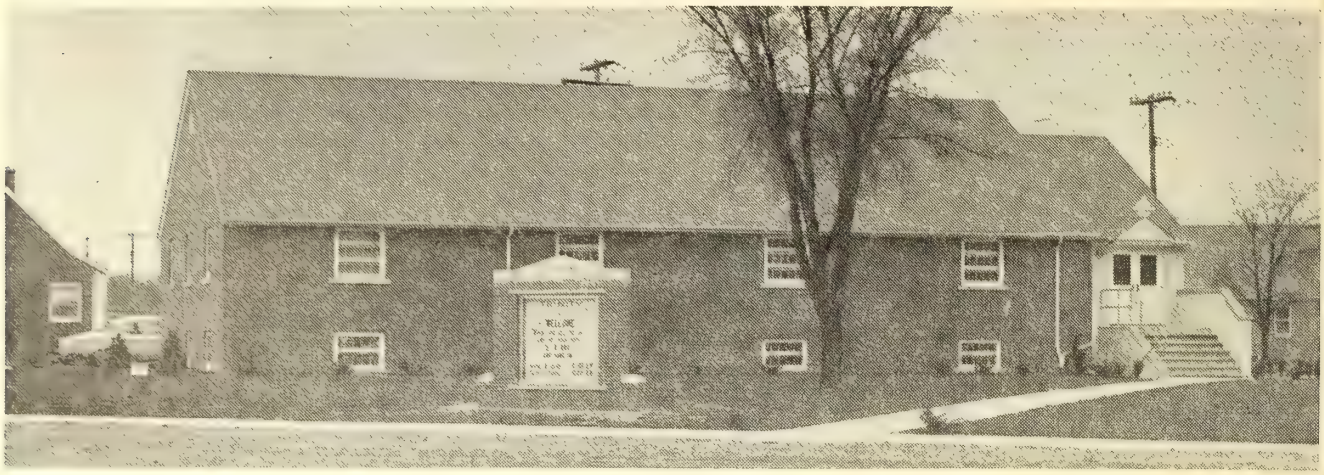
An Experience in Forgiveness

Mildred Grimley
Lassa, Nigeria

ONE of our practice teachers sought me out while I was teaching at the Lassa school today. He was on the verge of tears as he told me his troubles. "All term my fourth year elementary class in history and Christian instruction has given me trouble. Today it is more than I can bear. They're criticizing my tests, my ways of teaching and they continually ask questions for the purpose of trapping me."

When I heard this story I was most indignant that these young boys and men, ranging in ages from twelve to twenty-three years, should be acting so un-Christian as to undermine the confidence of a practice teacher. During the next hour I thought over carefully what I was going to say to the class. The folowing period I went into the room and for about five minutes talked with, or rather to, them about their actions and attitudes. I finally ended the lecture in a note of gloom—the entire class would be expelled if the situation continued or repeated itself. Then I left.

When school was over I asked the practice teacher how the class was after I left. He smiled and said, "Oh, we had a fine time! The room was deathly still when you walked out. Then the stillness was broken by the quiet voice of one of the pupils who said, 'Teacher, things have been spoiled. Perhaps Satan has entered among us. We should ask for forgiveness.' Another pupil spoke up. 'I think we should pray and ask God to forgive us for what we have done and to give us strength to finish out this term like true Christians.' Heads bowed and our hearts rose in earnest petition to God. The test which had been planned was forgotten and God blessed us!' '



TRINITY CHURCH in Detroit

Alma Brenneman

WHEN the members of the First Church of the Brethren at Detroit, Mich., decided to sell the church property at Seyburn and Lafayette Streets and relocate in a new territory, some of the members living on the west side of Detroit felt that another church fellowship was desirable in their area.

Under the leadership of Bro. Paul B. Studebaker, who was the pastor of the First church in Detroit at that time, the first meeting of members who were eager for a new west-side organization was held on Jan. 14, 1951, in the home of Charles and Angus Long, who at that time lived across the street from the present church location. There were nine present at this first meeting. These meetings were held every two weeks and with the members showing much interest and enthusiasm, soon Sunday evening meetings were held.

A beautiful site on the corner of West Chicago and Inkster Roads in Redford Township was purchased by the congregation of the First church of Detroit. The nearby Ashcroft School was soon obtained for Sunday morning services and the new congregation was organized on Sept. 7, 1951. On Sunday, Oct. 7, 1951, the first morning service was held in Ashcroft School with Bro. Wayne Wheeler of Lansing as the guest minister for that day. He spoke to us on the subject, Solid Foundations.

Since Trinity did not have a pastor the first year, Miss Lillian R. Good of the First church staff was secured to be our parish worker. Her untiring efforts and faithful work with the members and in the community helped build an effective church program. Soon a parsonage near the church was purchased and used as our parish house. Sunday-school classes and meetings were held here until we needed it for a parsonage.

By the next spring the plans for the building were approved, money solicited from the members and construction of the building started.

On Sunday afternoon, May 4, 1952, ground-breaking services were held for our new church. We were glad to welcome Brother and Sister David O. Schechter and their family of Traer, Iowa, to our ground-breaking services. They had come to look over the field to consider the pastorate here. On Sept. 7, 1952, they were welcomed to our fellowship. This was a great and blessed day for the people in the church. With the capable leadership of our pastor, Trinity began to grow and a fuller and better program was organized.

On Jan. 10, 1954, the congregation worshiped in the sanctuary for the first time. By now our membership had grown from the 9 who attended the first prayer meeting to 152 members. This progress in membership was made in less than three years.

Two months later, on March 21, 1954, the members and friends of Trinity dedicated a new electric organ. This organ dedication service was held at the regular Sunday morning service with Alvin F. Brightbill of Bethany Biblical Seminary as our guest speaker and soloist. In the afternoon a hymn festival was directed by Bro. Brightbill.

On May 16, 1954, Trinity church held a dedication service of their new educational unit. In the future a sanctuary on the east end of the unit is to be added to complete the proposed church. Bro. Paul B. Studebaker, at that time pastor of First church in Detroit and under whose able leadership Trinity was conceived and organized, was with us on this dedication day and brought greetings from our sister church here in the city. Bro. Paul M. Robinson, president of Bethany Biblical Seminary, was the guest speaker and delivered the main address on the theme, Church of the Living Stones. Prof. A. R. Ikenberry, representing Manchester College, brought greetings from the college. Honorable G. Mennen Williams, governor of Michigan, who at the last minute was unable to be with us, sent his representative who gave a word of greeting from the state.

Others who were with us and brought greetings were: Bro. Galen T. Lehman, representing the Central Region; Bro. Ernest Jehnsen, representing Michigan District; Dr. Walton Cole, representing the Pastors' Union in Detroit; Rev. Raleigh Sain, representing the Detroit Council of Churches; Rev. Carleton Younge, representing the Livonia Ministerial Association; Prosecutor Gerald K. O'Brien, representing the County of Wayne, Detroit; Supt. Merlin D. Roe, representing Redford Township Schools; Mr. Samuel D. Smith, representing the Lions Club and other civic organizations of the community. The attendance at dedication was 478 and the dedication offering was $1,309.

On Christmas Eve of the year 1954, through the sponsorship of our senior choir, Trinity church members and many community friends enjoyed a very beautiful and impressive candlelight communion service. All three choirs participated in the singing of Christmas carols and hymns. The simple Christmas and candle wall decorations, the beautiful poinsettias in the chancel and the church filled to capacity, all helped to make this Christmas Eve one of the finest services we have had at Trinity. We hope to make this service a yearly affair to help put Christ back into Christmas. We all went home that evening with a deeper meaning of what Christmas really means to us. Thus we were all better fitted to enjoy a more Christian Christmas Day.

For the new year and in the years to come in this church building dedicated to the glory of God, the minister and people of Trinity are working hard to build a more effective church program to serve God and our fellow men. We are praying for the success of his kingdom. Will you pray with us?

Anniversaries and Weddings

Anniversary

Mr. and Mrs. Adam E. Myer celebrated their golden wedding anniversary with open house at their home east of Lancaster, Pa., on Jan. 9, 1955. They are the parents of eight children and have thirty-three grandchildren and eight great-grandchildren.—Mrs. Ivan Sheaffer, Bareville, Pa.

Weddings

Adams-Ramirez—Miller Harold Adams of Staunton, Va., and Juanita Flaminia Ramirez of Las Vegas, N. Mex., Dec. 27, in the Staunton church, Va., by the undersigned.—Roy K. Miller, Staunton, Va.

Anderson-Carey—Carleton Anderson of Bunker Hill, Ind., and Janice Carey of Chili, Ind., in the Mexico church, Ind., Nov. 20, 1954, by the undersigned.—E. Paul Weaver, Mexico, Ind.

Beardon-Ferguson—Merle Beardon and Doris Ferguson, both of Lewiston, Minn., Nov. 19, 1954, at Lewiston, Minn.—Mrs. Wiliam E. Wright, Utica, Minn.

Bidlack-Wagner—William Bidlack of Oakwood, Ohio, and Phyllis Wagner of Laura, Ohio, in the Potsdam church, Ohio, Feb. 6, 1955, by the undersigned.—L. John Weaver, Potsdam, Ohio.

Born-Brown—Robert Duane Born and Linda Jo Brown, Dec. 19, 1954, at the Oakley church, Ill., by Bro. James Simmons.—Mrs. Paula Brown, Oakley, Ill.

Deaton-Gurr—John W. Deaton of Camden, Ohio, and Dorothy Gurr of Oxford, Ohio, Feb. 6, 1955, in the Kumler Memorial chapel on the Western College campus, Oxford, Ohio, by the undersigned.—William M. Deaton, Eaton, Ohio.

Holsinger-Driver—Stanley William Holsinger and Wanda Katherine Driver, both of Dayton, Va., at the church parsonage, Feb. 11, 1955, by the undersigned.—I. J. Garber, Bridgewater, Va.

Kipp-Lucore—Keith Kipp of Haxtun, Colo., and Dorothy Lucore of Arriba, Colo., in the Haxtun church, Jan 20, 1955, by the undersigned.—Ralph Anderson, Haxtun, Colo.

Michael-George—Howard William Michael of Dayton, Va., and Dorothy Ann George of Keezletown, Va., in the Sangerville church parsonage, Va., Jan. 15, 1955, by the undersigned.—I. J. Garber, Bridgewater, Va.

Miller-Miller—Samuel Miller and Barbara Miller, both of West Milton, Ohio, Feb. 13, 1955, in the Potsdam church, Ohio, by the undersigned.—L. John Weaver, Potsdam, Ohio.

Moran-Scaggs—Albert Ray Moran of Rocky Mount, Va., and Betty Ann Scaggs of Troutville, Va., Feb. 5, 1955, in the Troutville church, by the undersigned.—Harry M. Gardner, Troutville, Va.

Obituaries

Apple, Esther May, daughter of Wayne and Catherine Brandt, was born April 16, 1877, and died Jan. 25, 1955. For more than forty years she was a loyal and devoted member of the Harris Creek church. She was married to Ira Apple on Nov. 23, 1899. Surviving are two sons, one daughter, nine grandchildren, seven great-grandchildren and one brother. Funeral services were held in the Harris Creek church by Bro. H. E. Helstern. Interment was in the Harris Creek cemetery.—Vineta Sargent, Bradford, Ohio.

Balsbaugh, Walter, son of Henry and Sarah Balsbaugh, was born March 12, 1877, in Miami County, Ind., and died Feb. 7, 1955, at his home near Macy, Ind. In 1900 he was married to Anna Miller, who preceded him in death. He accepted the call to the ministry in 1911 and was ordained to the eldership in 1921. For several years he served the Mexico church. He was also a trustee of the Brethren Home. Surviving are two sons, two daughters, twenty-two grandchildren and fifteen great-grandchildren. Services were held in the Mexico church by the pastor, E. Paul Weaver, assisted by T. G. Weaver, pastor of the Marion church. Interment was in the Green Lawn cemetery.—Mrs. John Keyes, Mexico, Ind.

Bauman, Harrison, died at his home near Pottstown, Pa., Feb. 5, 1955, at the age of eighty-four years. He was a member of the Hereford Mennonite church. Surviving are his wife, Carrie Bauman, one son, two daughters, six grandchildren and six great-grandchildren. Funeral services were conducted by the undersigned, pastor of the Coventry church. Interment was in the East Coventry Mennonite cemetery near Kenilworth, Pa.—D. Howard Keiper, Pottstown, Pa.

Braun, Amy, daughter of Charles and Lucie Prentice Gifford, was born Nov. 4, 1883, near Peoria, Ill., and died Dec. 19, 1954, in Washburn, Ill. On Nov. 27, 1901, she was married to David E. Braun of Washburn. Six children were born to this union. She was a member of the Presbyterian Church. Funeral services were held in Washburn by the undersigned.—M. A. Whisler, Lowpoint, Ill.

Brown, Charles Henry, son of Abram and Barbara Greider Brown, was born Jan. 14, 1879, in Delphi, Ind., and died Feb. 5, 1955, in Paradise, Calif. He was married to Esther Hollenberg in Nampa, Idaho, on March 14, 1904. Besides his wife, he is survivied by two sons, one daughter, six grandchildren, one brother and two sisters. Funeral services were conducted by his pastor, Glen R. Montz, at the Rose funeral chapel. Interment was in the Paradise cemetery.—Margaret Schmorleitz, Paradise, Calif.

Cline, Charles Daniel, son of Michael and Sarah Good Cline, was born Nov. 7, 1877, at Goods Mill, Va., and died Dec. 21, 1954, at his home near McGaheysville, Va. At an early age he joined the Mill Creek church and served as a faithful deacon and Sunday-school teacher. Being a stone mason, he helped to build the Mill Creek church. Surviving are his wife, Myrtle Cox Cline, one son, one daughter, three grandchildren and three sisters. Funeral services were held at the Mill Creek church by his pastor, Cecil Showalter, assisted by Homer J. Miller and Wilbur Garber. Interment was in the near-by cemetery.—Mrs. Eva W. Mundy, Port Republic, Va.

Duffey, Elver L., son of Joseph and Ethel Duffey, was born April 8, 1906, in Rolette County, N. Dak., and died Jan. 12, 1955. He is survived by his wife, one daughter, one grandchild, his mother and two sisters. Funeral services were conducted in the Cando church by the pastor, Edward Duncan, assisted by Rev. McNutt. Interment was in the Zion cemetery.—Mrs. L. R. Maust, Cando, N. Dak.

Eby, Minnie Garman, was born April 17, 1866, in Goshen, Ind., and died Feb. 5, 1955, at Pomona, Calif. She came to Tustin, Calif., in 1903 from Nez Perce, Idaho, and in 1907 she moved to La Verne, where she lived for forty-eight years. She was a member of the La Verne church and for several years was president of the ladies' aid society. She is survived by three daughters, one son, ten grandchildren, twelve great-grandchildren and one sister. Graveside services were held at the Oakdale cemetery, Covina, Calif., with the undersigned officiating.—Galen B. Ogden, La Verne, Calif.

Evans, Goldie Marie, daughter of George B. and Martha Sims Evans, was born June 25, 1902, and died Jan. 15, 1955, at Keyser, W. Va. She was a member of the Keyser church, the West Virginia State Nurses' Association and the National Association of Nurses and was supervisor at Potomac Valley hospital for a number of years. Surviving are four sisters and two brothers. Services were conducted by Lowell R. Rodgers, assisted by W. E. Welford in the Maysville Gospel Tabernacle. Interment was in the Maysville cemetery.—Tempest Gardner, Keyser, W. Va.

Eyler, Mrs. Mary Elizabeth, daughter of Nicholas and Mary Susan Albaugh Metz, and widow of H. Clay Eyler, was born Sept. 17, 1872, and died at her home, Dec. 18, 1954. She was a member of the Beaver Dam church. Surviving are two sons, five grandchildren and ten great-grandchildren. Funeral services were conducted by Byron Flory and O. P. Jones. Interment was in the Beaver Dam cemetery.—Mrs. Samuel E. Glisan, Union Bridge, Md.

Frailey, Walter Earl, son of Casper M. and Rella M. Frailey, was born Feb. 19, 1891, near Beacher City, Ill., and died Jan. 14, 1955, at his home near Parma, Mo. On Jan. 10, 1915, he was united in marriage to Bertrice Young. He was a member of

the Broadwater church. Besides his wife, he is survived by three brothers and three sisters. Funeral services were conducted from the Brethren church at Frisco by Sylvus Flora, assisted by Sam Pulliam. Interment was in the Essex cemetery.—Mildred Tippen, Dexter, Mo.

Freed, Sarah Esther, daughter of Adam and Catherine Bowers, was born Aug. 7, 1860, at New Stake, Ohio, and died Jan. 30, 1955. She had been a resident of the Eel River community and a member of the Eel River church for fifty-three years. On Nov. 2, 1882, she was united in marriage with Amos Freed. To this union were born four children. Surviving are three children, sixteen grandchildren, forty-one great grandchildren and four great-great-grandchildren. — Mrs. Glen Tridle, Claypool, Ind.

Gant, Calvin, was born Sept. 26, 1859, and died July 5, 1954. Since 1882 his home had been in Coos County, Oregon, where he was a farmer. He was a member of the Myrtle Point church. Survivors include two daughters, five sons, twenty-two grandchildren and twenty-three great-grandchildren. Memorial services were conducted by the undersigned at the Schroder mortuary. Interment was in the Norway cemetery.—Leo H. Miller, Myrtle Point, Oregon.

Halterman, Mrs. Sarah Ellen, daughter of Andrew and Rosanna Larker Bayer, was born Dec. 23, 1884, in Anderson, Ind., and died Jan. 13, 1955 at Lexington, Mo. She was a member of the Bethany church for many years. In 1901 she was united in marriage to Mora C. Halterman. Besides her husband, she is survived by ten children, forty-three grandchildren, and three great-grandchildren. Funeral services were conducted in the Wakenda church by the undersigned, assisted by Elder E. W. Mason. Interment was in the Wakenda cemetery.—Byron E. Dell, Stet, Mo.

Church News

Northwestern Ohio

Marion—Since our last report six have been baptized into our church fellowship and five are awaiting baptism. Twelve BVS'ers were in charge of our worship service one Sunday morning. Fifteen of our young people attended the Thanksgiving conference at the Sugar Creek church. Some of our young people were at the recreation laboratory at Manchester. At Christmas time the young people presented the play, Carol Finds Christmas. The ladies' society sent Christmas boxes to our boys in service. The Co-Workers' class sponsored the New Year's watch party with fellowship, games, refreshments, a film and a worship service. Our school of missions was held during the month of January. We were privileged to have Sister Goldie Swartz tell of her work in India and were challenged to deepen our own spiritual lives as we heard Bro. Calvin Bright relate his experiences in China and his prison experiences. We also had Rev. Jack Stowell of the Orient Crusade Missions, and another evening we used the film, India's Sorrows. The men have been working each evening on our remodeling project. The entire basement has been torn out and they are digging the floor deeper and will put in a completely new basement.—Mrs. Grace Holler, Marion, Ohio.

Southern Ohio

Bear Creek—At the Thanksgiving service, Don Bowman talked and showed his pictures of his trip to India. A new emphasis has been given to our stewardship program with a larger use of church envelopes for 1955. Arthur Hunn was ordained to the ministry on Dec. 19 by Moyne Landis of the district board, assisted by our pastor. Brother and Sister Hunn are now attending Bethany Biblical Seminary. The young people gave the Christmas play, Seeing the Star. Bro. Lester Fike of Hagerstown, Ind., conducted our evangelistic meetings Feb. 20-27. One of the district sectional preaching missions will be held in our church by Robert Sherfy of Harrisonburg, Va., March 14-20.—Mrs. Hugh Norris, Dayton, Ohio.

Bradford—Thirteen were received into the church felowship by baptism during our revival which was held by Bro. Dolar Ritchey. Eight persons received perfect Sunday-school attendance awards. Our delegates to district meeting were Etta Bailey, Myrtle Frolke and Ida Royer. The harvest day program centered on thankfulness. The union Thanksgiving service was held in our church with Rev. Stevens of the Presbyterian church as speaker. Articles for medical kits for relief were collected at the women's work Christmas party. A Christmas party was given for the children on Dec. 18. The children's department presented Little Star of Bethlehem on the morning of Dec. 19 and in the evening the combined choirs presented, The Other Wise Man. The women's work made comforters and collected a quantity of canned and dried foods, grease, and clothing for foreign and home relief.—Ruth E. Royer, Bradford, Ohio.

Donnels Creek—Five new members have been baptized into our fellowship. Dedication services have been held for several babies. The children gave a Christmas program on Sunday morning, Dec. 19. Both choirs presented the cantata, O Holy Night, at our regular birthday supper. The junior choir sang at both the Greenville Home and the Clark County Home. The entire church was invited to join in caroling. Our pastor, Ross L. Noffsinger, spoke over a local radio station each Sunday morning in December. He also attended the pastor's conference in Columbus. Our church is enrolled in the 100% Messenger Club. Several of our young people attended the CBYF conference at the New Carlisle church. Nine heifers are being raised for relief. The missionary society was in charge of a school of missions during the month of February.—Ruth Funderburg, Springfield, Ohio.

Happy Corner—In the fall our men organized a men's work group with Bob Dowler as chairman. This group has made a number of repairs on the church building. The roof fund was a project sponsored by our young married people's class. Bro. Moyne Landis officiated at our communion service. On Sunday morning following our love feast, breakfast was served in the church basement. On Dec. 5 Mr. Hamilton Satvedi of India, who is now enrolled at Ohio State University, brought our morning message. On Sunday evening, Dec. 19 our children and young people presented a Christmas program at which time our missionary offering was received. Six babies were dedicated in a special service conducted by our pastor, Bro. Mulligan. Our delegates to district conference were Russell Lambert and Oscar Roberts. Our council met Jan. 12 with our elder, Bro. Ira Oren, presiding. We have recently purchased some ground adjoining the church property. At our council meeting permission was granted our young people's class to sponsor the buying of a new organ for the church. At Christmas our women's work group remembered the folks at the Greenville Home with gifts. A new Sunday-school class of married people has been organized as the Willing Workers' class.—Mrs. Albert Oaks, Englewood, Ohio.

North Atlantic

Philadelphia, Bethany—A large number from our church attended the men's and women's organization banquet on Dec. 4. Bro. R. W. Schlosser of Elizabethtown was with us the week end of Dec. 11 for a Bible institute. The men's organization of our church sponsored a Christmas party for the Sunday school on Dec. 18. A Christmas program was given during the Sunday-school hour on Dec. 19. On Christmas Eve we held a midnight service after which our young people went caroling. The choir assisted by other persons presented the cantata, A King Is Born. We held a watch night service on New Year's Eve. At our evening service on Jan. 2, one of our deacons, Bro. Frank Galbraith preached in the absence of our pastor. One of our young men just returning from Japan told of his experiences while working with a missionary and his wife. At our mother and daughter meeting on Jan. 4, Mrs. Wilma Stern Lewis, president of district women's work, was with us. At a recent Sunday-school teachers' meeting, the picture, Doors of Decision, was used. On Sunday morning, Jan. 16, one person was baptized. In the evening of the same day a special communion service was held for the benefit of the boys who had been overseas for the last couple of years.—Mrs. C. S. Bartolett, Philadelphia, Pa.

Eastern Pennsylvania

Ephrata—A religious census and teaching mission were held in our community. Bro. Robert Knechel of Gettysburg was guest leader for the teaching mission. The union Thanksgiving service was held in the Trinity Lutheran church. Our women's work social was held on the evening of Dec. 16 with women from a neighboring congregation joining our group. The children's program was given on Dec. 19 and in the evening the chancel choir gave the cantata, Chimes of the Holy Night. Bro. Paul Robinson was our guest speaker on Dec. 26, and a service of carols and candles was held in the evening. A watch night service was held on New Year's Eve. Our pastor brought a series of sermons on the Ten Commandments. The churches of our town united in the Week of Prayer services. The CBYF sponsored a skating party, a Thanksgiving social and sold candy at Christmas time. They also collected toys for children. One of our young men made and donated three bookcases to the primary department. Our school of missions opened Jan. 2, when Miss Emma Ziegler spoke and showed colored slides of her mission work. Great interest is shown in the children's hour service being held each Wednesday at 4:00 p.m. Since our last report nine have been received into our church by letter, — Mabel M. Myer, Ephrata, Pa.

Little Swatara—A deputation team from Elizabethtown College gave a program. The Prim Singers of Harrisburg presented a program of music. Our delegates to the district missionary meeting at Hanoverdale were Herbert Miller, Paul Ziegler and Elmer Bashore. The film, Faith of Our Families, was shown at a women's work program. The fathers and sons of our congregation had their annual fellowship with Bro. Fred Hollingshead as guest speaker. We were favored with a visit from Sister Emma K. Ziegler during her furlough from her missionary duties. On Thanksgiving evening a prayer, praise and thanksgiving service was held at the Merkey house. Bro. A. C. Baugher was our guest speaker for our annual Bible institute. In the evening of the same day, Bro. Jay Gibble of our congregation was ordained into the ministry with Bro. Carl Zeigler and Bro. Baugher assisting in the service. For the men's work program the film, Unto These My Brethren, was shown. Our fall council meeting was held Dec. 18. The CBYF group presented the Christmas story and song service entitled Come to the Manger, on the evening of Dec. 19. The children gave their Christmas program on Dec. 26. Two new members were received into our church by baptism. On Christmas Eve following the CBYF class meeting, the group went caroling.—Mildred C. Ziegler, Bethel, Pa.

Mechanics Grove—At our last council meeting Bro. Charles Hevener was elected Sunday-school superintendent to succeed

Bro. Charles Schreiber, who had served in this position for the past nineteen years. Bro. Lester Schreiber was elected elder-in-charge of our church and Bro. Rufus Bucher will continue as our pastor. Sister Martha Martin was with us for a Bible institute one Sunday morning and evening. The homebuilders' class installed a public address system in the church. They also conduct worship programs in the homes of the sick and aged who are unable to attend the church services. The young people and the homebuilders went Christmas caroling two evenings during the Christmas season. One Sunday evening our church gave a worship service on the Sanctuary Hour over TV. Recently the Charles Bieber family fellowshiped with us for an evening. Sister Mary Beth Bieber is one of the missionaries supported by our church. On Jan. 16 the B.V.S. group from New Windsor gave a program in our church. On May 1 Bro. Robert Byerly of Elizabethtown will bring the messages for both the morning and evening services. Bro. Guy West of York will conduct an evangelistic meeting for two weeks in our church beginning May 2.—Martha Bucher, Quarryville, Pa.

Schuylkill—Bro A. C. Baugher was instructor for our Bible institute. On Thanksgiving Day Bro. George Snyder of the Little Swatara congregation was with us. On Nov. 28 we celebrated the thirty-seventh anniversary of our present church building. Speakers for the day were Brethren S. G. Meyer, S. K. Wenger and Nevin Zuck. Special music was provided by the neighboring churches. At our council meeting on Dec. 6, we held an election of officers for the church and Sunday school. A deputation team from Elizabethtown College was with us on Dec. 12. Both Sunday schools presented Christmas programs. On Dec. 26 Bro. Mark Wolfe of Crab Orchard, W. Va., was the guest speaker.—Mrs. Arnold Zechman, Pine Grove, Pa.

West Greentree—Love feast services were held at Rheems with Hiram Frysinger of Hanoverdale and A. E. Frederick of Roaring Springs as guest speakers. Our men's work group harvested their crop of sweet potatoes. The sisters of the church spent a one day sewing at both the General and St. Joseph hospitals in Lancaster. The women's work group packed Christmas friendship packets for New Windsor and also sewed four dozen articles for relief. Evangelistic services were held at Greentree with Robert O. Hess of Manheim as evangelist. As a result of these meetings, three persons were received into the church by baptism. The Greentree and Rheems Sunday schools packed and distributed fruit baskets for the aged and shut-ins at Christmas time. Rev. Samuel Wolgemuth and his family, who recently returned from evangelical work in Japan, gave a program at Rheems on Dec. 26. On Jan. 9 a Bible institute was conducted by Elmer Hoover of Elizabethtown College in the Greentree church. Since the Rheems school was destroyed by fire at Christmas time, the Rheems church is being used for a temporary school building for the six grades.—Mrs. LeRoy Hawthorne, Rheems, Pa.

Southern Pennsylvania

Welty—The Sunday school is growing beyond our present capacity so the church purchased the little white church across the road and will move it to the rear of our present church building to provide more classrooms. Hence a new building project is underway. The proceeds from the young people's class Lord's Acre project of corn went towards the building fund. Our harvest praise service was conducted by the women of the church in the form of a home missionary program on the condition of the American Indian and our mission among the Navajo Indians. The food from this service was given to the old folks' home and to the church orphanage. Revival meetings were held by Bro. O. J. Hassinger of Huntsdale, Pa. The teachers of the children's department gave a Christmas party in the little white church on the afternoon of Dec. 4. Each child was asked to bring a pair of socks to send to the children of the Navajo Indians. These socks were hung on a Christmas tree. Four smaller trees were trimmed for shut-ins. The children made the trimmings, assisted by the girls from the intermediate and young people's class. The Christmas program was a children's hymn sing with children's groups from other churches participating.—Esther V. McCormick, Highfield, Md.

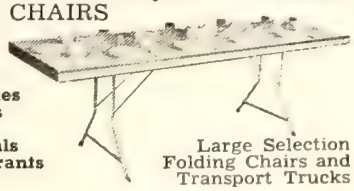
York, Madison Avenue—Bro. R. W. Schlosser of Elizabethtown was with us for a two-week series of meetings. As a result of these meetings two new members were received into the fellowship of our church. We have recently put a new roof on our church building. Bro. Charles M. Bieber, missionary to Africa, was with us recently, giving a helpful and interesting illustrated talk on his work on the mission field. Our church participated in our annual school of Christian education which is sponsored by five of our local churches with our pastor, Bro. Jesse O. Jenkins, as chairman of the school. Our nursery is being staffed each Sunday during the Sunday-school and church services under the sponsorship of the homebuilders class. Our church united with eighteen churches of our community in the observance of Thanksgiving with our pastor as speaker. We are receiving an offering quarterly for our improvement fund. Our Sunday-school building is inadequate to care for our increased attendances, therefore we plan to provide additional facilities in the near future. The men's work were successful in their efforts to make our church a member of the 100% Messenger Club. The Sunday school presented a Christmas program. At the worship hour following dedication services were conducted for ten children and their parents. At the evening service the senior choir presented the cantata, Chimes of the Holy Night. We now have three choirs: senior choir directed by Sister Ethel Altland, intermediate choir directed by Sister Kathryn Holtzapple and the cherub choir directed by Sister Mildred Berkheimer. Four new members were recently baptized.—Mrs. Phyllis Morthland, York, Pa.

Western Pennsylvania

Meyersdale—Bro. Russell Showwalter of Salisbury, Pa. had charge of the installation service for our pastor and his wife, Brother and Sister Earl Fike, Jr. One Sunday morning Bro. Ronald Rowland brought our message. The food from our harvest festival was presented to the Home for the Aged at Scalp Level. At our fall council meeting in November, Bro. Earl Fike, Jr., was elected moderator until the district ordains him to the eldership. Three deacons were elected at this meeting. The week of Nov. 21 our pastor was in charge of meditations over the local radio station. Our church paper, The Visitor, published quarterly by the church and the CBYF department has been sent to each home. A group of our young people accompanied by our pastor attended the National Youth Conference. The youth group entered a religious float in the farmers' parade and won first prize and they also had a booth at the fair. The proceeds derived from these projects were donated toward the purchase of a bulletin board. This group also entered a float in the Christmas parade. The children presented a Christmas program the morning of Dec. 19. The evenings of Dec. 19 and 20 the choir gave a pageant, The Song of Christmas. The narratives were written by our pastor. The first Sunday of each month has been designated as children's Sunday. At this time the children come into the worship service from the Sunday school and a special sermon is presented by our pastor. Membership classes began in January. During the morning worship period on Jan. 23, the Juniata choir gave a musical program. Members of the older youth Sunday-school class have redecorated their classroom. The junior choir is selling stationery with a picture of the church to raise money for new robes. —Mrs. Elmer L. Dia, Meyersdale, Pa.

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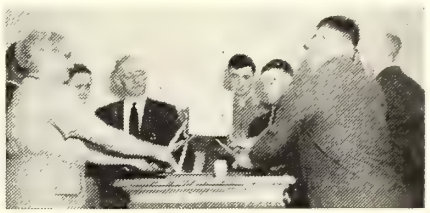
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Representatives of various departments of the Raven Run church participated in the mortgage burning last September. Left to right: Mrs. Rosa Feight, ladies' aid; Raymond Stapleton, local ministerial board; Mrs. Mary Stapleton, women's work; E. Paul Dilling, elder; Percy R. Kegarise, pastor; Roy Weimert, deacon board.

Sipesville—Bro. Cecil Showalter conducted our two-week evangelistic meetings, closing with our love feast service. Twelve members were received into the church by baptism. On the evening of Nov. 21 Bro. Ralph Poorbaugh of Somerset showed pictures of his recent trip around the world. On Nov. 28 the films, Two Thousand Years Ago and Fishers of Men, were presented in our church.

1955

DAILY VACATION CHURCH SCHOOL MATERIAL

Theme:
"Personal Growth"

All materials are listed on a special order blank.

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BRETHREN PUBLISHING HOUSE

Elgin, Illinois

Our annual Christmas Eve pageant was entitled The Glory of the Lord. On Jan. 11 we held our regular quarterly council meeting. At this time we discussed the obtaining of a refugee family. No definite decision will be reached until our next council meeting.—Mrs. Jay Wolford, Sipesville, Pa.

Westmont—We have employed Mr. Horace Bailey as our church architect and plans for building a new church are progressing. All the organizations are working to raise the needed amount of money until early spring when we plan to begin construction. At our quarterly council meeting we approved the buying of a lot adjoining our property so that we will have sufficient space for the new church. The choir presented The Other Wise Man on Dec. 26. On Dec. 31 we held our fellowship meeting followed by a watch service. The young men of the church have joined the West End Sunday-school basketball league. Our pastor, Bro. Earl Kaylor, Jr., is presenting a series of studies and slides pertaining to the Lord's Prayer at our Sunday evening services. Since our last report five have been received into our church by baptism. The young people were in charge of the morning worship service on Feb. 6; Miss Elsie Kels, a teacher at Garfield Junior High School was speaker. A teacher's training course was held in February. Our spring love feast will be observed on Palm Sunday. April 24 will be Juniata day at our church. The women's work group sent relief clothing to New Windsor and is now making mend-it kits to be sent to Austria. Our attendance at all our services is steadily increasing.—Mrs. Clifford Alwine, Johnstown, Pa.

Mardela

Bethany—Our second annual birthday party was held on Saturday evening, Jan. 29, in the fellowship annex with Julia Root as chairman. A musical recital featuring Matilda Pugsley and Tony Clavio, accompanied by Lucille Hamstead, was held Saturday evening, Feb. 5. The offering was for the benefit of the Bethel mission at Wiliamsville, Del. Merle Crouse, who recently returned from overseas B.V.S. work, was with us on Sunday morning Jan. 30. In the afternoon in

FICTION . . . . . FOR YOUTH

HIGH NOTE, LOW NOTE ..... **Anne Emery**

A delightful story of a young girl during her senior-high school year. Generally lighthearted and yet dealing with many of the problems of young people at this age. The author has had wide experience in writing for this particular age group. 216 pages. Cloth. **$2.50**

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A collection of 24 inspiring autobiographies of Americans you all know. The stories reveal childhood interests which led into adult vocations—the circus veterinarian's early love of animals, Katherine Cornell's girlhood ambition to become an actress. In these stories young people will be led to realize that all youth search for a purpose in life. They will learn how determination, understanding adults, and sheer perseverance helped many noted Americans along the road to significant accomplishment and fame. 240 pages. Cloth. **$2.95**

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made no responsibility can be assumed.

Important Notice. When writing to the Brethren Service Commission in regard to an ad, it is necessary that the number of the ad be given.

No. 71. Wanted: Lady to do practical nursing in one of our Brethren Homes. Splendid opportunity for Christian service. Write: E. O. Reed, Superintendent, Brethren Home, Mt. Morris, Ill.

No. 72. For Sale: 160-acre farm, 6 miles from McCune, Crawford County, Kansas. On a gravel road and milk, mail and school bus route. Near Osage Church of Brethren. Farm rented for the year 1955; rent included if sold before harvest, July 1. Price, $60 per acre. Write Joe Terflinger, 1908 South Broadway, Pittsburg, Kansas.

No. 73. For sale: Fully equipped 138-acre dairy farm. Two houses, two barns, bordering lake. Fine location on highway 407. Attractive old home. 50 home-grown registered accredited Holstein cows, several polled. Drilled well. Ponds. Insured for forty thousand. Immediate income. Write Joseph Carpenter, Sunrise Farms, Waverly, Pa.

No. 74. Wanted: Registered Nurse for position of superintendent of nursing service in 32-bed general hospital. Building program in progress will provide a new 50-bed hospital. A challenging opportunity for Christian Service. Near Brethren church. Write: Edmund P. Zehr, Mennonite Deaconess Hospital, Beatrice, Nebr.

No. 75. Young man wants a job in either an old folks' home or a general hospital in the Chicago area. His references are on file in the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 76. Wanted: Married couple to live on farm and care for 50 milk cows and younger stock. House with all conveniences in a community close to many churches, Brethren included. Good salary for dairy and field work. Located 15 miles east of Gettysburg. Write: Joseph C. Atland, R. 1, Abbottstown, Pa.

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No. 81. For sale: Limited number of baptismal certificates, size 16 by 12 inches. Priced at eight cents each. Write: Mrs. Nathan Martin, 834 Quentin Road, Lebanon, Pa.

No. 82. Young man wants summer work preferably in farm work. Elizabethtown College student. Would like to work in Kansas. Contact John D. Byers, Elizabethtown College, Elizabethtown, Pa.

No. 83. Freeport Church of the Brethren will assist those who are interested in securing teaching positions in the public schools of Freeport, which is a town of 25,000. Write: Freeport Church of the Brethren, 819 W. Lincoln Blvd., Freeport, Ill.

the Bethel mission he showed slides of his work. —Mary Ann S. Crassmyer, Greenwood, Del.

Western Maryland

Cherry Grove—The first Sunday in April 1954 we held our first worship service in our new church. Elder Arthur Scrogum conducted the services. Our dedication service was held June 27, 1954, with Bro. Scrogum bringing the dedicatory address. Bro. Daniel Whitacre has been our pastor for the summer and winter months. Bro. Whitacre held a week of revival services which closed with the love feast and communion service. Two were baptized into our church. During the summer months, the young people organized their group. The attendance at our regular Sunday services has been above average. We are having services each Sunday during the winter months which we have not been able to do in the past years. The young people presented a Christmas program. The church has purchased a new piano. We were host church to the district meeting. On Jan. 8 we received two into our church by letter and one by former baptism.—Mrs. Delwood Merrill, Barton, Md.

Eastern Virginia

Locust Grove, Lower Union—We have completed most of the remodeling of our parsonage and a dedication service was held in the fall by the pastor. Our pastor, Bro. Charles Simmons, held a week's revival. The CBYF group is growing in number. At Christmas time this group presented a Christmas pageant, collected toys for children of the community and went caroling. In the fall the youth group sponsored Lloyd Wakeman, who showed slides and talked of his experiences as a B.V.S.'er in Greece. As a follow-up to Bro. Wakeman's visit, the young people put on a drive for glass fruit jars and around 500 were sent to New Windsor. The group also had a New Year's Eve watch party to which several other church groups were invited. The women's work sent fruit boxes at Christmas time. They are presently sewing ready-cut garments for relief. In December we held our love feast with our pastor in charge. The filmstrip, Unto These My Brethren, was shown in connection with observing home mission Sunday.—Mrs. Charles H. Simmons, Free Union, Va.

Oakton—Since our last report two have been baptized and one received by letter into our church. Armistice Day was observed with special services, a sacrificial meal and a peace program. Union Thanksgiving services for the Oakton-Vienna area were held in our church with our pastor, Bro. David L. Rogers, as speaker. Our church choir gave the cantata, The Heavenly Child, on Dec. 19. We also conducted Christmas Eve services. The church school gave the pageant, The Light of the World, on Dec. 26, ending with a candlelighting service. This pageant was also presented at the Dranesville church, Dec. 20. Caroling by the Dranesville young people was on Dec. 21 and the Oakton group went caroling on Dec. 23. The Boy Scouts, sponsored by our church, repaired toys at Christmas time. Our young people sponsored our New Year's Eve watch night services. Student recognition Sunday was held on Jan. 2 with students conducting the worship service. A number of our members are attending the Christian school in our nation's capital each Tuesday night. Our school of missions was held each Sunday night beginning on Jan. 16 and ending on Feb. 20. Our pastor and others attended the Spiritual Life Institute at Bridgewater College, Feb. 8-10.—Mrs. Joel A. Miller, Oakton, Va.

Northern Virginia

Harrisonburg—Eight youth from our church attended the National Youth Conference. We participated in the Share Our Surplus project. A series of Sunday evening sessions were conducted for Sunday-school teachers with Miss Nancy Flory, regional director of children's work, and Melton Wright, principal of one of our elementary schools, as leaders. Bro. James Renz of Elgin recently spoke in our church. The men of the church have trimmed the trees around the church and repaired and varnished chairs for the Sunday school. The men's work of the district held a special program in our church with R. E. Mohler as speaker. Stanley Wampler, district fieldman, was with us one Sunday morning. Our Boy Scout troop won three first place ribbons at the fall district camp. While our pastor was on a preaching mission, Donald Clague preached for us two Sunday mornings. Delegates to our district meeting were Mrs. W. S. Miller, H. E. Shull, Frank Coffman, Elmer Early and Elmer Roller. Bro. Hollen Helbert from our church will serve on the Standing Committee at Annual Conference. Union Thanksgiving services were held in our church with Rev. Richard Wentz of the Reformed

Private Reading

FOR YOUTH AND THEIR COUNSELORS

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Rowena Ferguson

A *new* book with suggestions on how to understand and guide adolescents. One of the best we have read in this area of interest. Teachers, counselors, and parents will find here the sort of help they need. Full recognition is given to the effects of the community on its young people, realizing that the mores of the culture in which they live determine their experiences. Such experiences shape their ideals and behavior. The author is an experienced teacher and counselor of all ages of youth. 144 pages. Paper. **$1.00**

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church as speaker. One Sunday evening Lloyd Wakeman of Luray, Va., talked and showed pictures of his experience while in Greece for three years. One Sunday evening in December our CBYF group presented a radio program skit, Are We Taking the Christ Out of Christmas? The Sunday morning before Christmas our choir gave a special program in music. The play, The Tinker, was presented at the evening service. The children of the Sunday school were in charge of the service on Dec. 26.—Mrs. J. Elmer Roller, Harrisonburg, Va.

Second Virginia

Buena Vista—Christmas services were rendered by the children's department and by the young people and junior-high group. The young people and junior-high group recently had a skating party. The young people's district cabinet met with our group on Sunday evening, Jan. 16, for fellowship and discussion of the work. Mrs. Ernest Wampler of Bridgewater gave a message on missions at the women's Bible class meeting. At our fall cash rally day enough money was received to clear our congregation of its indebtedness on our recent remodeling and building program. The trustees and finance board of the church have recommended that a fund be started for a new parsonage. —Mrs. John F. Graham, Buena Vista, Va.

Summit—One Sunday Bro. Donald Clague of Bridgewater conducted an installation service for the newly elected and appointed church and Sunday-school officers and teachers. We have a 100% Messenger Club again this year. We had a covered dish supper on Thanksgiving evening. Following the supper Bro. Beverly Smith preached for us and he also brought the morning message on the following Sunday. Our Thanksgiving offering was used for our building fund. Bro. Ronnie Thompson, a student from Bridgewater College, will be with us one Sunday a month and Bro. Olin Landis will have charge of our service one Sunday a month until our pastor comes. Nettie Senger, a returned missionary to China, was recently with us. We have three heifers to ship overseas in the spring.—Mrs. C. Frank Craun, Bridgewater, Va.

Southern Virginia

Antioch, Fairview—Bro. E. F. Sherfy, our pastor, resigned, and at the council meeting in September when the new officers were elected, Bro. I. D. Hoy was elected to serve as our part-time pastor. Bro. Hoy held a week of revival meetings and three new members were received into our church. Several people from our church attended the November youth meeting at Laurel Branch. For our Christmas program, members of the church presented the play, A Bed of Hay.—Billie Hodges, Rocky Mount, Va.

Galax—Bro Everett Reed, whom we elected as our presiding elder, met in council with us on Jan. 8. Following the council meeting, installation services were held for our new deacons, Bro. Lanzy Mabe and Bro. Vance Richardson. The young people of our church have reorganized under the leadership of Sister Thelma Utt. They presented a special Christmas program on Dec. 23. The youth group has also been selling picture plates of our church for the building of Sunday-school rooms. Our pastor, Otte Utt, is about to complete the eighth year of weekly broadcasts from our local radio station. The Eastland Harmony quartet from Kingsport, Tenn., presented a special song service in our church, Dec. 11 and 12. Bro. J. B. Sessions held a revival in our church Jan. 1-5. He was accompanied by a group of singers, The Voice of the Hills from Fairmont, W. Va. Bro. E. C. Nunn of Draper and the Homeland Trio of Wytheville were in charge of our morning worship service on Jan. 9.—Mrs. R. R. Spears, Galax, Va.

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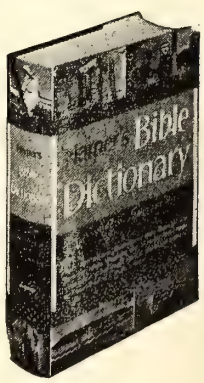
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Church of the Brethren
Gospel MESSENGER
APRIL 2, 1955



Bernhard Plockhorst Three Lions

A Royal Diadem

IF JESUS' kingdom had been the kind of realm men wanted he might have worn a regal crown. But his kingdom, he told the Roman governor, was not of this world. Because it was the kingdom of God and not of men, its coming took men by surprise. Unable to accept him as Lord, they mocked his kingship, casting lots for his robe, forcing him to carry his own cross, crowning him with thorns. But their empires have crumbled, their temples have fallen, their kingdoms have come and gone—while the kingdom of heaven, his kingdom of righteousness and love, remains. His royal symbols are a basin and towel, a crown of thorns and a cross on a hill. Yet he reigns in the hearts of those who love him. "The head that once was crowned with thorns is crowned with glory now." . . . "Bring forth the royal diadem and crown him Lord of all."

Gospel Messenger

"Thy Kingdom Come"

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Volume 104 **Number 14**

In This Number . . .

Editorial—
A Royal Diadem 1
King for a Day 5
The Free World 5

The General Forum—
His Palms and Ours. Murray L. Wagner 3
The Church's Ministry to Parents of Small Children. Mary Venable 6
The Family Counselor 7
Right Path (verse).
Mildred Allen Jeffrey 8
I Quit the Liquor Business.
David B. Pitler 9
Good Friday (verse). G. Wayne Glick . 10
This Is UMT. John H. Eberly 11
Johnny Doe's Prayer for Peace (verse).
W. Russell Shull 12
The Ruler of the Nations. Fred W. Smith 13
How Much Does the UN Cost?
Maxine Harrison 14
Reviews of Recent Books 15

News—
Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 28

Brethren Service—
Mountaintop View. Annis Heiny 20
Fremont Center. John Post 21

The Local Church—
Adventuring in Day Camping.
H. Lawrence Rice 22

Our Mission Work—
Year 32 for the Brethren in Africa.
H. Stover Kulp 24
The Lengthening Shadow.
Alonzo Carter 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Changes in Church Program

Having read the Brethren at Work and the Gospel Messenger for more than seventy years, served in the free ministry more than fifty years, the last four years attending the church services and reading the church papers, we notice many changes in the church program. Some changes were a decided spiritual advance for spiritual development of Christian character. The foreign mission work, the relief work for all classes of people, races and nationalities.

The supported full-time ministry is an advance if we do not misuse it and try to shift all responsibility to the ministry and the rest feel free of any responsibility.

The Church of the Brethren also became a member of the Council of Churches, which opened a new field for service but also increased our responsibility. When the Council of Churches asked the Brethren to unite with them for service, they said we need you as you have something we do not have that the world needs; they named peace and temperance. They said you have more than two hundred years of background teaching on peace and temperance; we are just beginning to see the need of it. Are we trying to teach the same spiritual truths we did before we joined with them?

The shifting of the population from rural farming communities to suburban industrial communities also brought a change to the church program. The suburbanites need the same gospel that the farmers needed. So we need to teach peace, temperance, simple life and freedom from sin as before. The industrial worker has more leisure time, working only forty or forty-eight hours a week, and faces more temptations to sin. Many of the programs over the radio and television, picture shows and others do not provide spiritual nourishment. Then the beer parlor, gambling den, dancing hall and some other places are dens of vice with no redeeming qualities about them.

We need to teach a full gospel, using the rites or ordinances as an outward or visible symbol of what the grace of God is doing in our heart or soul, teaching the spiritual life by word of mouth and by example in our everyday life.—H. H. Ritter, Albany, Oregon.

Gospel Messenger

A messenger of gospel love,
Comes weekly to our stand;
It tells us of the church we love,
A blessing to our land.

It speaks the message of God's love,
In this our age and day;
Interprets then to us God's will,
The rules we should obey.

It feeds our minds on purer thoughts,
The best that can be found;
Gives us an urge to better think,
And live on higher ground.

It points to us the joys of life,
That come through Christian ways,
Inspiring hope and grace and cheer,
Throughout our earthly days.

It points to us the city, God,
Where Christ and loved ones dwell,
Gives us a glimpse of future life,
And of its beauty tell.

Come then my friends, let's give to it,
The best we have in store;
And every time it weekly comes,
We'll love it more and more.

—Cyrus Funderburg,
Springfield, Ohio.

Spiritual Baptism

May I humbly reply to Mr. Edgar R. Longenecker, of Farrington, Mo., who wrote in the Readers Write column of the Messenger, Jan. 29, 1955, concerning being "Rooted in the True Gospel."

As a trine-immersed member of the Church of the Brethren, I would like very much to attempt an answer to this knotty problem of trine immersion and/or single immersion, sprinkling or no physical (i. e., water) baptism at all.

I feel reasonably certain that my trine immersion does not give me liberty to believe I am more spiritually saved than those who have come into full membership by letter from other communions that use the sprinkling method or some other form of baptism than the one used by the Church of the Brethren. It has been my experience that they often are more spiritually endowed with the Holy Ghost than many who have subscribed to all the tenets of the church.

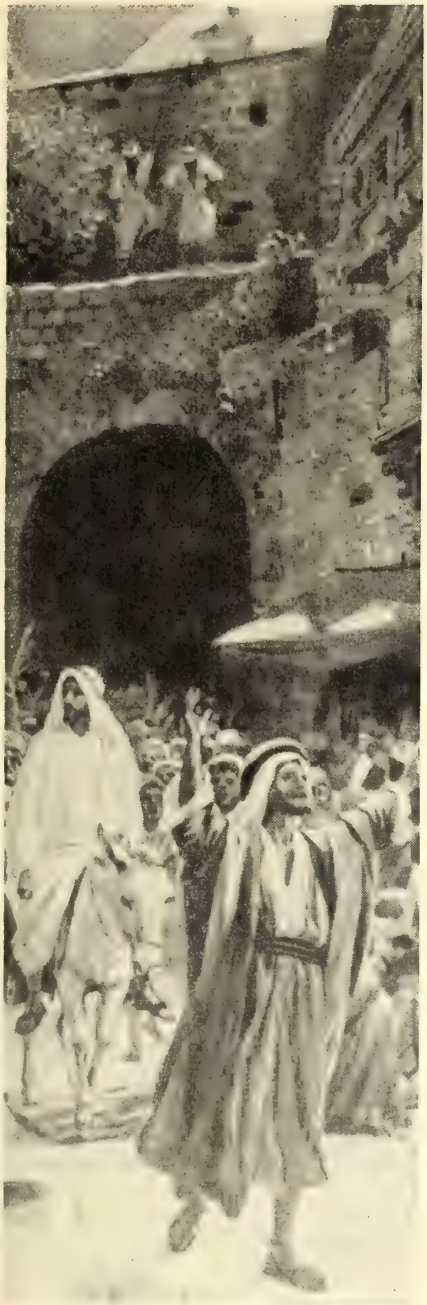
It appears to me that there is much more evidence in the New

Continued on page 15

HIS PALMS AND OURS

Murray L. Wagner

Does Palm Sunday bring a note of desperation in your soul? Or is it just the Sunday before Easter to you?



William Hole Gramstorff Bros.

"And they brought the colt to Jesus, and threw their clothes on it; and he sat upon it. And many spread their clothes on the road, and others spread leafy branches which they had cut from the fields. And those who went before and those who followed cried out, "Hosanna! Blessed be he who comes in the name of the Lord! . . . Hosanna in the highest!"

Mark 11: 7-10

A FLOP-EARED donkey with a saddle of peasants' rags would make a pretty sorry looking throne. It was the one chosen of God, however, and was set far above anything military or ecclesiastical authorities have ever envisioned.

The crowds that followed waving palm branches were shouting their "Hosannas" at the top of their lungs and proclaiming the day of their dreams. Their deliverer had come; their prophets' words were fulfilled in their hearing.

Even yet multitudes go to their churches on this day and receive the "blessed palms" to be displayed in their homes, symbol of that first Palm Sunday and token of the church's blessing on the faithful.

But what did that "Hosanna" mean? What do palm branches and incense, new dresses and suits, fur pieces and Homburgs have to do with it? Well, the people were actually crying out, "For God's sake, save us! Only you can deliver us from our plight! Free us, give us hope and life! Unless you save us we perish."

Does Palm Sunday have a note of desperation in your soul? Or is it just the Sunday before Easter to you?

Consider the Palms of the Crowd

The people who had "heard him gladly" were greeting their Savior. Almost every town in the United States has a French war bride as a symbol of the love and joy of the French populace when the American troops marched into their cities. The pictures of the joy, the hysteria of the people and their hilarious, unreined welcome for the "Yanks" should give to us a sense of the enthusiasm of the people of Jerusalem when they beheld "their salvation drawing nigh."

But he came in such a strange manner, riding a borrowed donkey instead of a panoplied, prancing, military stallion. It was well that he was not like the Roman conqueror. The crowd appeared little impressed by his accoutrements; they saw him and they knew he was their king. Little did they know that soon he would be washing the feet of his disciples; soon he who urged no man to be "anxious about what you shall speak" would stand "like a sheep before her shearers" in the presence of high priest and governor, soldier's cloak and imperial crown of thorns mocking the son of God, the choice of men.

Let us not be too hasty in condemning the crowd for dropping their palms. It could well be that it was quite a different group of people who cried, "Crucify, Crucify!" Whatever the case, the populace had expected the wrong things of Jesus. They looked for a Savior who would satisfy their whims rather than their need, who would save them from their enemies rather than from their sins. They wanted a political expedient; he offered an eternal power—on a cross.

Pastor of the Troy church, Ohio; contributing editor of the Gospel Messenger

Consider the Palms Our Lord Offered

It would appear that Jesus was an exceedingly practical man. He had little concern for many things which occupy the modern—clothes, latest models, tomorrow's improvements, up-to-date were all items of little moment to one who dealt with eternity.

So he offered no decorative schemes or palm branches on the day of his triumphal entry. He offered the palms of his hands, hands of loving service. How shoddy would be the account if we would discover that he waved palm branches, that he participated in some champagne party or an all-night ball to celebrate his attainment! But see his palms that week—cleansing the temple, teaching there in sermon and parable, discussing the questions of the people, setting forth the matters of importance—not petty talk but the kingdom's work.

That was a week of prayer, a week of blessing, a week of teaching. Palms were held out in welcome to all who would come to him, palms stretched toward the skies in supplication. Palms that were already outstretched, waiting for the nails. And other hands—cruel ones—fastened those blessed palms stretched outward. And God changed the waters of suffering into the wine of life indeed, for all who accepted his forgiveness and came to those waiting arms.

Let's Take a Look at Our Palms

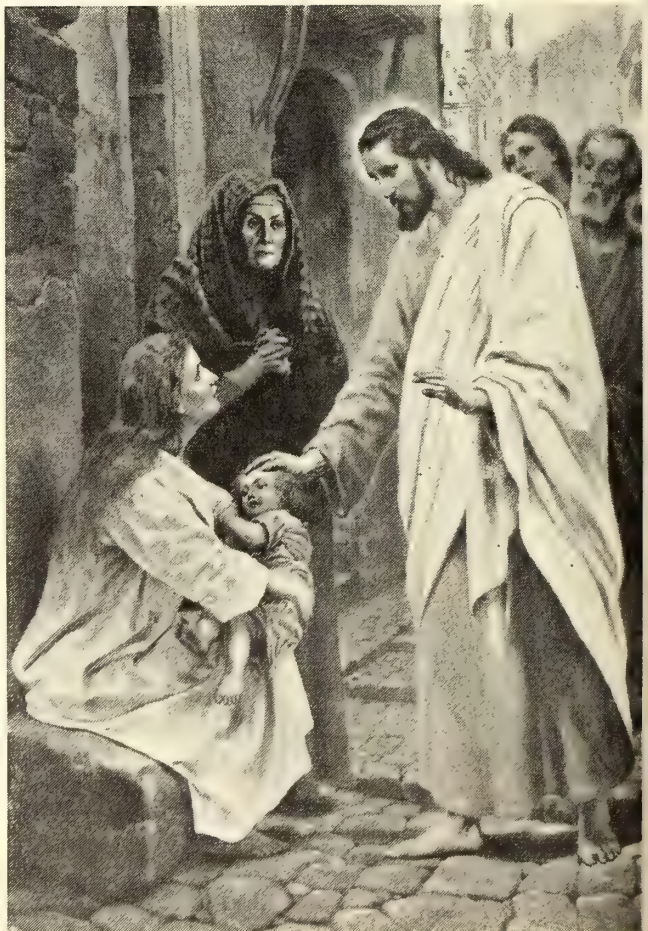
Some of us have done much ceremonial branch-waving. We have been impeccable in our washing of feet, our tithing, our church attendance, our committee meetings, our reading the Bible and the Gospel Messenger. Our palm branches are evident in our homes and about our Sunday clothes. We have been in good voice, shouting or singing, "Hosanna!" but have we really meant "Hosanna" (which, being interpreted means, "For God's sake, save us or we perish!")?

Some Christian palms are so full of work to do that they have laid aside the traditional palms. Those hands have the palms calloused with labor—the finger tips are soft and tender testifying to the fact that they have not been counting their money toward their bodies, for they have been extending their palms in Christian service. With their daily bread they have broken the very bread of life unto the needy. They have set themselves to the cleansing of the lepers, healing the sick, binding up broken hearts and, when and where they could not go, they sent others to proclaim the gospel to men of every land under the sun. Their palms extended the cup of blessing.

In this Holy Week let each of us extend clean palms and pure hearts in the spirit of the One with nail-pierced palms. Manicured hands and polished nails are not adequate, but hands that have been cleansed and calloused with prayer and with Christian stewardship, hands that need not be clenched and put under the Lord's table for hiding when our Father says, to us, "Son, are your hands washed?"

Let Palm Sunday find us with clean hands, by God's grace, extending to all the world—every nation, every color—not a handful of palm branches but the palms of our hands sharing with them the cup of blessing; teaching all men that beside that one riding the donkey there is no king and beside that one dying on the cross there is no life for anyone.

Raise your palms, brother, your King comes, and raise your voice in prayerful supplication, "Lord, save us, or we perish!"



On the day of his triumphal entry Jesus offered the palms of his hands, hands of service, healing, blessing and prayer

Karl Rumpel
Camera Clix

EDITORIAL

King for a Day

JESUS seemed to have his moment of triumph. His entrance into the city of Jerusalem had many of the marks of a victor's procession, even if it hardly measured up to the welcome given a conquering hero on his return to his home town. The crowds who hailed him did their best to acclaim him as king. The palm branches were meaningful and he must have seemed regal, even as he rode on a donkey. At least there was enough of a popular demonstration to disturb the Pharisees. They said, "The world has gone after him."

Yes, but the world is known for its fickleness. While Jesus accepted the multitude's praise and refused to rebuke his audience, remember that he also wept over the city and its blindness because it did not know the time of its visitation. People could accept him as king for a day, but they were not ready to see him crowned with thorns and crucified in a Roman execution.

As we draw nearer to the cross, in Jerusalem or in our own experience, the crowds thin out and only a few whose loyalty is lasting remain. It is still so hard to understand what kind of king he was—one who stooped to wash his disciples' feet, one who was more servant than ruler, one who gave far more than he ever asked, one who "emptied himself" in order to become the savior of the world. The cross is still a stumbling block to the wise men of our time and even to some Christians. When we learn how central it must be, not only as symbol but as experience, in the life of the church, we may be able to live by its power as well as under its shadow.—K.M.

The Free World

DO WE live in the free world? According to our most vocal spokesmen we not only live under a free government but we must be vigilant to guard the free world against any assault from the Communist world. In common parlance the free world is the orbit presumably limited in Europe by the iron curtain and in Asia by the bamboo curtain. On the other side there are satellite or "slave" states, the governments are totalitarian, and the masses of people do not know freedom as we enjoy it. For this reason our propaganda efforts are regarded as voices of freedom and we even dare to talk about a policy of liberation for subject peoples behind the iron curtain.

Even by our own standards of liberty—free elections, a free press, freedom of religion, civil rights—there are many noticeable areas in the free world that are not free. One need only look at Spain or Yugoslavia, one need only inquire about religious liberty in Latin America, to realize that outside the Communist orbit as well as within it there is often a deplorable lack of liberty. We are not as free as we think we are.

But probably more serious is our basic disregard of the New Testament idea of freedom. It is a dominant theme in the teaching of Jesus and in the writings of Paul. Jesus set forth his life's work in words borrowed from Isaiah: to set at liberty the oppressed and to proclaim "release to the captives." Paul makes it quite clear that the limits of freedom are never geographical. "Where the Spirit of the Lord is, there is freedom."

The kind of slavery he was most concerned about was slavery to sin. His epistle to the Romans is emphatic in declaring that all have sinned, but just as surely as man's slavery to sin is universal, so is the salvation from that slavery available to every man regardless of his national or racial background. In fact, Paul's discussion of this important theme in the opening chapters of Romans progresses to the triumphant assertion that Christians can be "more than conquerors," that nothing in all creation, no principality or power, can separate us from the love of God in Christ Jesus.

Christians find their freedom in discovering that they are sons of God. The liberty they receive in Christ is of a different sort from political liberty. It can flourish even in the midst of oppression and servitude. No prison could restrain Paul and Silas from singing their songs of freedom. No dictator can take away the inner liberty of a child of God.

Such freedom as we find in Christ cannot be taken away from us by force. Neither can true liberty be granted to us by the exercise of violence. "Where the Spirit of the Lord is"—in a worshiping congregation in China as well as in a home in America—"there is liberty." And where the Spirit of the Lord is denied—in the sin-captured heart of a citizen of the free world as well as in the totalitarian schemes of dictators—there can be no freedom.

We are more likely to set men truly free when we understand the kind of liberty that Jesus and Paul offered to Christians, a freedom that dare not be used selfishly, lightly or indifferently, a freedom that sets men free from sin and death in order that they may live for God. His world is the free world.—K.M.

The CHURCH'S MINISTRY to parents of small children

Mary Venable

The church can give practical helps to parents as they seek the best ways to guide their young children and grow to be the parents they should be



Eva Luoma

THE church which cares about abundant life for everyone can wisely do no less than start where human need starts and where pliability is greatest. In other words, the church's concern for the individual begins with the day of his birth.

How may the church implement this concern? This involves much more than the question of whether the church shall, or shall not, have a nursery. We shall deal with this question in another issue. But first let us consider a more basic question. What can the church do to help meet the significant needs of the first year?

The most constructive answers will come as the church helps parents meet the never-to-be repeated opportunities of this part of life. For it is parents and home that have the key to the creative and far-reaching use of these early months and years.

Here are some of the ways the church can exercise a telling ministry, ways often overlooked, perhaps partly because some of them are so simple.

The fellowship of the church may be taken into the home. The alert nursery home visitor is one of the first callers, after the baby arrives. The minister is wise who enters wholeheartedly into the joys of the new parents. The nursery department may send an appropriate book as a gift. Families feel more than ever a part of the church fellowship because their joy is shared, and because their new member is immediately surrounded with the love and concern of the church family as well as the immediate family.

The child grows, and it is easy for the church to become absorbed in other things. But it will be wise, if through its nursery home visitor, its minister and others the church finds ways to make its interest felt and to keep the young family reminded of its care.

The church can give practical help to parents, as they seek the best ways of guiding their young children. Parents' groups may

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be set up for fellowship, study and discussion of those interests that the parents themselves express. Some churches have within their own membership persons who can qualify as leaders or resource people for such groups—trained preschool teachers, pediatricians, successful parents with some background of study in child development, a religious educator, and others. Most churches have access to such persons who can be brought in for limited periods of time.

Some churches have had success in setting up periodically a series of get-togethers for preschool parents. Such a series may run for six weekly sessions, then discontinue for a time. Other groups meet continually at regular intervals. Both mothers and fathers should be able to participate in at least some of these discussions. In some cases, a part of a church's service may be in helping to arrange for baby sitters. Here is a place where some of the older people of the church can sometimes make a much appreciated contribution.

At times small groups of mothers may gather, bringing their babies and sharing in the care of them, while an informal and constructive (if interrupted) discussion goes on under the leadership of one of their number, or the nursery home visitor, or someone brought in for the occasion.

Counseling can be made available to parents. This can be done in such a way that parents do not hesitate to seek help for everyday problems related to their children and family life. Most churches have members qualified by personality and experience to serve as understanding friends, with whom parents may talk over their concerns individually. A corps of visitors working in co-operation with the nursery home visitors can greatly strengthen the hand of the minister. Such visitors need training under the guidance of a qualified person, sometimes the minister. Such training should help them both to meet everyday challenges and to recognize problems on which they are not qualified to counsel, and which call for referral to a specialist.

Helpful reading matter may be provided through the church library. The church librarian should recommend resources which she feels would be useful to those who need special help as well as make resources available to those who already have a desire to use them.

The church can put parents in touch with community service. The whole outlook of one family was changed when a church worker was able to refer a two-year-old to a clinic which could help to meet some special emotional problems. The nursery home visitor, or some one person delegated by her, will find it rewarding to establish contacts with community service agencies, and to be thoroughly familiar with services which they provide.

The church can inspire parents to see the largeness of their privilege. It can help them see that not only the happiness and self-realization of their children depends largely upon them, but that they hold a part of the destiny of the world in their hands as they provide the conditions

The Family Counselor

Naomi Will H. K. Zeller, Jr. Jesse Ziegler

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

My husband and I have been married now for some months; and life is all that we expected it to be and more! We wonder now why we waited so long!

We are knowing each other better all the time and with this knowledge we do begin to see in each other little things we think we would like to change. So far we've been very honest and open about it; we joke about the little shortcomings that crop out. We don't quite know whether we want it to get beyond the joking stage. Do you think young married couples like us can try to improve each other without losing the mutual, deep love and respect we now have? Or would we do better to get ready to "bear and forbear"?

Newlyweds

Dear Friends,

It is generally considered best for a wife not to try to change her husband's ways or the husband his wife's, at least not by direct methods. By this I mean speaking to him about the habit or mannerism that bothers you, or you are afraid bothers the neighbors, almost everytime he does it, trying to make him feel ashamed of it. This method very often deteriorates into scolding and nagging. Your husband may be made to feel so uncomfortable and ashamed of this habit as a result of your words and attitude that he may discontinue it, but it may be at the cost of resentment toward you. This method is full of risks and may lead to unhappy results.

You might mention in a conversational, jovial way, as you have suggested, something you wish he would change, but don't keep talking about it. Go on treating him with love and respect and he may decide on his own initiative that he will remove the annoyance. He will not forget that you mentioned it and, if the change is brought about because he wants to do it, it will in all probability be lasting and without resentment.

I think there are some husbands and wives who agree that each will remind the other of shortcomings, and an integration of personalities takes place happily, but it must be a mutual agreement and kept on a plane of high mutual respect. Most of us will stretch higher in an atmosphere of appreciation than of disapproval.

Guard carefully against the feeling that you are all right, and it is just your husband who needs changing. Unless it is a damaging habit, I would recommend highly the "bear and forbear" attitude.

Naomi Will.

for their children's growth.

The church can do this through the importance in which it holds children's work in its own program, and through the direct help which it gives to parents in some of the ways mentioned above. The church can find ways to recognize the supreme importance of the parent's role in its services of worship, its printed communications, and many other parts of its program. It can help parents feel that the church is a partner and a rich resource as they work at their privileged task.

The nursery home visitor has been mentioned a number of times. It is she who can stimulate and administer the kind of ministry suggested in the various approaches outlined above. She may lead a local church in developing creative new ways of serving young children through their parents. She needs to be a member of the church's nursery department staff. She needs to work closely with the minister and the Board or Commission of Christian Education. Her opportunities are great enough to warrant her selection from among the most able and creative leadership the church can draw upon.

Not only, however, does the church need to serve young fathers and mothers in their role as parents. It needs to help them become the kind of people with whom it is good for a child to live. It needs to help them in their own right, as persons to grow towards their full stature.

To this and the church it needs to provide parents with the opportunity and stimulus to experience the Christian community, that is the church, and the resultant inspiration to the highest in Christian living. This means much more than the opportunity to participate in the Sunday morning worship service, as important as it is. Indeed, it is often necessary for a young couple to accept the fact that except on rare occasions, it will be impossible for them to attend church together during the first two or three years of their baby's life.

The alert church will find ways of making each so much a part of its ongoing life that no real break in the fellowship will occur during the years when the child is too young to come to church school. One way of doing this is to be sure that each parent is a contributing, valued member of some small, intimate group, class or circle within the larger fellowship of the church.

This article is part of one in a series planned by the Committee on Children's Work of the Division of Christian Education of the National Council of Churches. It is being used by several co-operating denominations.



Vladimir Odinokow — Three Lions

"A new commandment I give to you, that you also love one another"

God Has a Plan

MILDRED ALLEN JEFFERY

"This is the day
Which the Lord hath made,"
I will be glad and rejoice;
All things are working
Together for good—
Such is the Father's choice.

Hate and resentment,
Wrath and frustration—
All harmful thoughts that I feel,
I place in the keeping
Of God in exchange
For love and a faith that can heal.

Man that is born
Unto trouble can know
In Christ a spiritual birth;
Is it not written?
And did he not say,
"Ye are the salt of the earth?"

I Quit the Liquor Business

David B. Pitler

FIFTEEN YEARS ago if anybody had said that I would be speaking on behalf of total abstinence, I would have laughed at the idea. In 1939 I was asked by the Allegheny County Retail Liquor Dealers' Association of Pennsylvania to help clean up the mess that existed in Allegheny County relating to the liquor traffic. There was indeed plenty of room for improvement. I accepted the assignment in good faith that the liquor dealers, in the interest of good business, really wanted conditions to be improved.

Code Didn't Work

The first thing I did was to set up a code. This code included no Sunday sales, no sales after hours, no sales to minors and no sales to visibly intoxicated persons. In short, I merely put into the code the things that were already in the law. The code was hung on the back bar in all the establishments where all the customers could read it. But that was as far as it went. If anything, conditions got worse.

I was puzzled. These people said they wanted conditions to improve, but most of them were unwilling to do anything to help improve them if it hurt their profits.

The trouble seemed to be that there were no teeth to enforce the code. Neither I nor the Liquor Dealers' Association had any police powers. After a time I went to the brewers and they agreed to discontinue the beer supply of the worst offending licensees (this was in the early 1940's when beer was sharply rationed). The brewers actually did withhold beer from one or two licensees, but such a howl went up that the brewers discontinued the practice.

Profits Count

Things went on like this until 1945. It was plain that all the liquor dealers were after was to stay in business and amass profits. Even so, I could not get rid of the belief that somehow there was a way out through self-regulation; so in that year I accepted the same kind of assignment from the Retail Liquor Dealers' Association of Pennsylvania, who said that they wanted some good laws that would take care of the recognized evils.

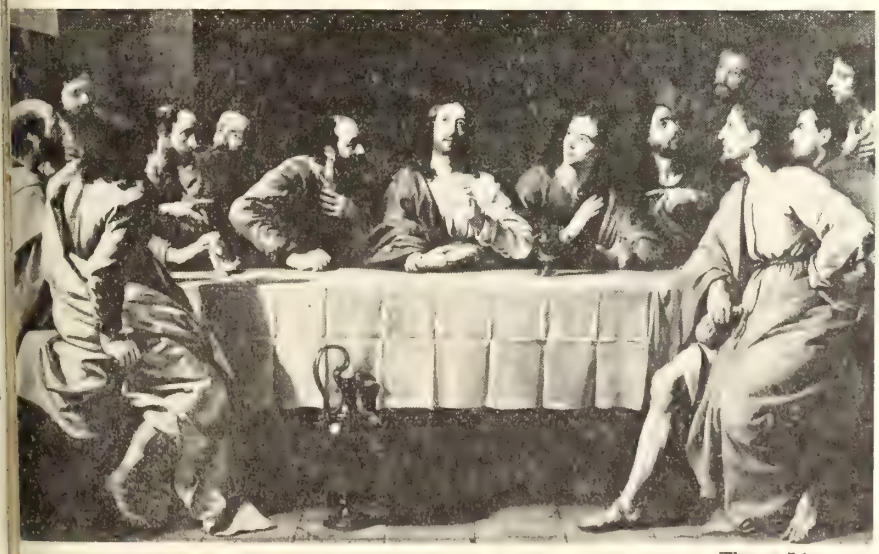
Probably the worst violation then and now and everywhere is selling to minors. I introduced a bill to take care of this violation—a very simple provision. It is illegal in Pennsylvania to sell to anyone under twenty-one years old; so the bill I prepared merely provided that in case of doubt of the customer's age the seller should demand the customer's voter's registration card. This should cure the practice very simply, I thought. Furthermore, there was a provision absolving the liquor seller in case the customer used his brother's or father's or some other person's registration card. This became law and would have worked fine but nobody paid any attention to it and the condition is as bad or worse today than it was then.

This is just one of many violations, none of which showed improvement through attempted self-regulation. I finally decided that all the liquor dealers wanted out of me was a window dressing. They didn't want to make conditions better if that cut down profits. All they really wanted was to profit out of the business they were in.

Difference in Character

I did a lot of thinking about all this and the more I did the more concerned I became until I found it hard to live with myself.

There was one ray of hope in all of this black picture, though —I met some of the finest ministers and laymen at the legislature in Harrisburg I have ever known. These men were not interested in profits but in our youth, in good homes, clean liv-



Three Lions

Another of the paintings of the Last Supper, included in this issue, this one by the French artist, Philippe de Champaigne (1602-1674)

ing and good government. They did not try any deceptive glamour but told the truth. They were prompted by humanitarian considerations. It was their purpose to strengthen people where they were weak; while the liquor traffic sought to weaken and break down the strong. So in February 1952, my relations with the liquor dealers ceased and here I am, speaking for the temperance leagues of the country.

If there were no other consideration than this difference in motives it would be enough to make me become a dry. But there is much more to it than this. The Yale School of Alcohol Studies has estimated that there are 4,000,000 alcoholic and 3,000,000 problem drinkers in this country, a total of 7,000,000 people who have lost control of their drinking. In addition, there are about 30,000,000 other people —wives, husbands, fathers and mothers, sons and daughters— who are seriously and adversely affected.

Don't Be Careless

I think we pass over the word *alcoholic* too carelessly, without thinking about what alcoholics are like. I cannot find words to describe the misery, the heartache, the grief, the mental anguish, the suffering, the poverty and the complete frustration in an alcoholic's home. So if there were nothing to this problem but these 7,000,000 alcoholics and the other 30,000,000 victims it would be enough to make me become a dry.

But there is still more to the problem than this. The liquor traffic is not content with its present business and its profits but is determined to expand continually, so as to keep making more and more profits out of human misery. To this end it advertises on the printed page and over the radio and television, making salesrooms and saloons out of our living rooms, making it appear that all of the people who amount to anything socially or otherwise got that way by drinking liquor, tying it in with baseball, football and every other sport until the little children repeat and sing the ditties proclaiming the goodness of this and that beer.

But the group that the beer people are really after most are the young mothers in their naïve susceptibility. This is not a hit or miss campaign. The brewers overlook no opportunities. They get the best actresses, the most charming women, and train them well before putting them on the air.

Beer for Milk

The liquor trade knows "the hand that rocks the cradle rules the world." When the mothers stock their refrigerators with beer, what they try to teach their children about not drinking is of no avail.

So if there were nothing to this problem but advertising, in which the liquor traffic is spending $250,000,000 a year, while all of the temperance forces of the country have no more than $2,000,000 a year to spend in order to match them, this alone would be enough to make me become a dry.

What is the outlook and where must we turn for help?

The problem won't solve itself. Conditions are getting worse instead of better. There are more drinkers and more alcoholics every year.

The liquor people won't help. They are interested only in more profits through an expanded market by getting more people to drink more beer and liquor so nondrinkers will become drinkers and those who drink mildly will drink more.

Government Aid (?)

Will the government help? Only to the extent that the public demands it. My experience as a lobbyist has shown me that the rank-and-file legislators are not willing to take a stand on either side of a moral controversy except as public opinion requires.

This puts the job squarely up to the Christian church which has the courage, the faith and the spiritual power to perform this task.

What are the things the church needs to do? I mention five very briefly:

GOOD FRIDAY

G. WAYNE GLICK

Your hands outstretched in Roman crucifixion,
Your face, O Christ, rent by the mocking thorn,
Your mouth still speaks in gentle benediction,
And answers nothing to the bitter scorn.
You would not save yourself with worldly power,
You would not turn the stones to wanted bread,
You turned aside the sword in Olivet's hour,
You die alone; the chosen ones have fled.
And yet we say, knowing the sin that shatters,
The guilt that binds, the sundered bond of love,
The hell of brokenness where nothing matters,
The sterile heart that will not seek nor move,
Thy love, O Lord and Christ, on Calvary's rood
Declares the reign of God. This day is good.

1. Practice and teach total abstinence.

2. Vote for good candidates in every election and vote dry in local option elections.

3. Protest to legislators and congressmen about bad bills and ask them to support good ones; also protest to radio and television stations.

4. Support state and conference boards of temperence in the fine work these able, consecrated men are doing.

5. Pray—pray with sincerity, courage and devotion.

If the church sincerely adopts these methods there is good reason for believing that her efforts will be crowned with success.

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This Is UMT

John H. Eberly

UNIVERSAL MILITARY TRAINING is the hottest issue in Washington today. Congress is afraid of it, but there are reports that 'the kids want it.'" THE KIDS WANT UMT is the title of the main article in This Week, a Sunday magazine section, appearing Jan. 16, 1955, in many of the bigger dailies of the country. The legislation referred to in this article is now before the country in House Bill 2967 introduced on Jan. 25 into the present session of Congress. It is currently referred to as the National Reserve Plan and UMT.

It provides a third choice for every able-bodied man. In addition to the choice of enlisting or being drafted into active service for two years or more, this proposal would offer him the choice of enlisting in military training for six months and the reserves for nine and one-half years. A boy enlisting or being drafted under the first two choices will continue in the reserves until he has completed a total military obligation of eight years. The six months' boy will serve in the reserves nine and one half years beyond his six months' training, making a total of ten years of military conscription for him.

While in the reserves all the boys must attend forty-eight sessions of training each year with an annual encampment of at least two weeks. Where and how these forty-eight home town training sessions are to be conducted or how to manage an eventual 3,000,000 citizen-reserve army in summer encampment are details better overlooked now by its supporters if the bill is to be passed.

The Christian is called upon to look at UMT again. To some it appears a threatening monster, to others enlightenment, sense and salvation; black to one, white to another; preserver of freedom, threat to freedom; will lead to war, the only way to keep the peace.

Pretty much the same arguments as formerly used for and against UMT can be heard now. The article referred to above, THE KIDS WANT UMT, is a good example of the unashamed logic used by proponents of the bill. It cannot be denied that a sizable group of persons believe our only safety depends on the greatest military machine and program possible and that any means to get this is justifiable. Anyone who thinks differently from this, they feel, is not realistic or is even a dangerous and subversive character.

The objection to UMT is pretty well summed up in this statement; "This proposal is before the American people not because of necessity, but because of an army dogma that everyone should be conscripted, whether or not needed and whether or not used. This is the essence



Three Lions

The Italian painter, Paolo Veronese (1528-1588) pictures the Last Supper as shown above

of militarism, that every boy must be raised to be a soldier and that all of society must be subordinated to military security." This is quoted from The Facts About the Pentagon's New Conscription Plans, (available from Brethren Service Commission, 25c) in which the bill is analyzed in answers to forty-five key questions.

To have every boy of military qualifications tied up to the army for eight or ten years will pretty well insure a powerful military department, one that could easily replace so-called civilian government. The very purpose of the long reserve training program is to indoctrinate and to achieve the psychological securement of youth. There is no serious value placed on the technical training for highly technical modern warfare in the scattered training provided in this UMT bill. It is more of a pep session type of thing.

A great many other objections are being raised against UMT at this time. Its cost would be very great, not only to operate but in the loss to farm and industry to have these boys take off time for the training periods for upwards to ten years. Farm boys would be hit especially hard in needing to take off time for the forty-eight training sessions and in the rural areas considerable distances would often need to be covered to get to the nearest training center. The summer encampment comes in one of the farmer's busy times. Penalties are high if the boy fails to show up for his training.

But more than all, people begin to ask themselves if this is not the UMT we have always voted against in the United States. The obvious answer is yes. Traditionally the country has always been against it, and now it begins to appear more and more as if it is the tactics of the UMT proponents to badger the country into accepting it by sheer persistence.

UMT again puts before us two ways. Shall we commit our nation to a military regime and system more powerful than any ever seen in history or is there not so much evidence today to compel us to believe that this would turn out to be the most tragic mistake the United States could make? Many people feel that this is the time in history to encourage goodwill, the program of technical assistance and the strengthening of the United Nations rather than of increased military conscription. There are two ways—the people can decide which way to go. Congressmen will go in the direction to which the people give the greatest support.

Johnny Doe's Prayer for Peace

W. RUSSELL SHULL

Thou God of all the Johnny Does—
Creator of the common ones of every nation, everywhere—
To you I pray my prayer for peace:
With all my soul, I beg your eternal forgiveness because men have not found your way;
Blot out our sins against those dead brothers who will never speak again—
All those Japanese and Koreans and Russians and Chinese,
Those Germans, Frenchmen, Spaniards, Americans—
All those brothers across the earth
Who will never feel or dream or live again;
And stay our cruel, grasping hands,
That we may never kill our brothers—any more!

Great and forgiving God:
Don't let us destroy ourselves!
Keep us from blowing our planet to pieces!
This is our all-consuming prayer:
That you won't let us use some super H-bomb power
To put an end to this good earth, ahead of time!
We don't want some billions of people to miss the chance of living on this earth.
We want you to terminate this earthly venture when you are ready—
Not when we commit some colossal blunder.
Help us, O our God, to prevent this stupid, boomerang thing from ever falling!

To keep our striving men from ending this planet-plan too soon,
We pray that you will help us Johnny Does
To see to it that the leaders of our governments
Now stay together and talk things over,
And assure that no super-bomb shall ever blow this God-design to bits,
And that no one will e'er again kill off our common kin.
We pray that you will help us put our goodwill out in front—
That we may work with all our might and brain and soul
To make it completely impossible for anyone to bring this monstrous calamity upon our stumbling race.

Then help us, God,
By all your mighty wisdom and your power,
To keep on working day and night of every day
To build a peaceful world—
A world well ruled by goodness, forgiveness and brotherhood,
That it may become possible for this generation to have peace.
With all our soul
We desire—we work—we pray
For your great peace to fill our lives,
To come into every sector of the world's affairs,
And there abide.
Amen!

The Ruler Over the Nations

Fred W. Smith

THE Book of Daniel is without question one of the most remarkable books in the entire Old Testament. Along with its vast apocalyptic visions and prophecies it is also rich in stories, incidents and figures of speech, making it one of the best known, most read and most quoted portions of Scripture. Everyone knows the stories of the lion's den and the fiery furnace, and the figures of the handwriting on the wall, being weighed in the balances and the image with the feet of clay have become integral parts of modern language.

But above and beyond its literary or prophetic force and quality Daniel is also a book of wisdom, revealing to us that its author understood a number of important facts and relationships that are not always recognized here in the twentieth century even by outstanding Christian leaders.

For example there is the story of the conversion and enlightenment of Nebuchadnezzar, the great conqueror and king of Babylon. This story is told in three different parts which indicate the progress of this king's understanding and insight into God's relationship to the affairs of men and of nations.

First, there was the incident of Nebuchadnezzar's dream of the great metal image with the weak feet of iron mingled with clay, the interpretation of which God revealed to him through Daniel. Then Daniel was highly honored and his God was officially recognized to be a great God of gods, Lord of kings and a revealer of secret things.

The second step in Nebuchadnezzar's religious education came when through divine protection Shadrach, Meshach and Abednego were able to return unharmed out of the great fiery furnace, nothing about their persons having been touched by the fierce flames but the bonds in which they had been trussed. Thereupon God was officially recognized as a powerful deliverer who was not to be spoken against throughout the whole length and breadth of the Babylonian empire.

The third step in Nebuchadnezzar's enlightenment is the one that should be of far the most interest and significance to us now. By means of his experience not only the religious but also the political insight of this great world ruler and statesman advanced to a point seldom approached even today, for he was forced to recognize that after everything had been said and done, behind all the sham and beneath all the conflict and deception of political intrigues, it is really God who rules over the earth, setting up and putting down the nations according to his will and placing over them even the basest of men.

This is not a conclusion that can be arrived at easily by the simple application of logic. Rather it is an insight purchased dearly with blood, sweat and tears. Nebuchadnezzar first had to be driven from his high office to live for a year like an animal before he could come by it. "For with pain that cannot forget," wrote Aeschylus, "but which even in our sleep falls drop by drop upon the heart, comes wisdom to us by the awful grace of God."

Today America, and the whole world, faces a future that might well be more forbidding and fraught with pain, terror and destruction than that ever before faced by any men in all previous history. Weapons are now being manufactured which can destroy millions of lives at



Three Lions

This is a photograph of a color transparency after a painting by Robert Leinweber (German school about 1880)

Member of the Gratis church, Ohio

one blast and against which there is no defense. It seems hardly necessary to wonder if any government in order to gain military or political advantages would use atomic weapons on defenseless populations. We ourselves have already done so and are even now continually preparing to do so upon a moment's notice.

Yet against these horrible devices of human cruelty and transgression there is still a defense. And that defense is an insight similar to that which finally came to King Nebuchadnezzar: that after all it is the most high God that overrules the nations. If so be there should be wars and rumors of wars together with such suffering as has never before been, so that men's hearts fail them for fear of the things that are happening, or even if the whole earth itself were to be vaporized in one tremendous holocaust, these things cannot possibly or under any circumstances come about accidentally or aside from the divine permission and providence. Indeed, they may already have been essentially forseen by wise and holy men who lived even thousands of years ago.

In view, therefore, of the great fact of God's omnipotence, which every tongue must finally acknowledge and before which every knee must bow, we modern men would do well to stand more in awe of God than of our national and political enemies, and to put out trust in salvation instead of in our own devises.

HOW MUCH DOES THE UN COST?

Maxine Harrison

Enemies of the United Nations often cite the great expense of the world organization, while its defenders are often at a loss for precise and detailed figures. Miss Harrison, Worldover Press correspondent, has made a firsthand study at UN headquarters, consulting with experts.

WHAT is the actual cost of the United Nations? On what basis should the cost be calculated?

By far the largest part of the money spent through UN agencies comes from voluntary contributions. Special projects, such as famine in India, are the sort of things for which Congress would have appropriated funds if there had been no UN to take over in its place. Many of the specialized agencies, such as the Universal Postal Union and the International Labor Organization, were operating and spending their budgets before the UN came into existence. Strictly speaking, therefore, they should not be included in the burden of expense about which people complain in reference to the world organization.

The actual cost brought upon us by the UN, to all intents and purposes, should be confined to the business of running it, the wages of the staff, the buildings in New York City, the International Court of Justice at The Hague, the administrative program of Technical Assistance, the Geneva quarters and so on.

These expenses have been estimated by the Secretary-General for 1954 at $41,067,110, of which the United States now pays one third, about thirteen million dollars—or, roughly calculated, about 8½ cents per person. This year's budget includes, as it has every year, the upkeep of all UN buildings and amortization of the debt incurred for their construction.

Is the cost of the UN increasing year by year? The figures for the last few years indicate a short-cut to the answer. In 1951, the expenditures were $43,800,000; in 1952, $42,940,000; in 1953, still less—$40,725,282. Over that last figure, 1954 estimates have risen a very little, but the estimates do not reach the cost during 1952. For the specialized agencies (which are separately governed bodies, with separate budgets of their own), the total expenditures for the past two years were: $33,300,000 for 1952; and $34,200,000 for 1953. It is estimated that during 1954 the figure will reach $35,800,000.

Are there effective controls over expenditure in the UN? It would be hard to find a place or circumstance where money is spent under more controls.

Early each year the Secretary-General makes his budgetary estimate. This goes to an advisory committee of nine experts sent from different UN countries. This committee of experts spends two months examining the next year's budget and summarizes its findings in a report. The report and the Secretary-General's estimated budget are then gone over by the treasury officials of all member countries.

Expenditures, after approval of the budget, are strictly regulated and a special auditing group keeps perpetual watch over the accounts, with an outside auditor examining the proceeds once a year.

The scale of assessments for each member nation is recommended by a special committee for approval by the General Assembly. The Assembly, last year, approved a ceiling of 33⅓ per cent for the largest contributor, the United States, whose assessment was thus cut down from a previous 39 per cent. To make up for this loss in income, the apportionment for some of the other countries was changed. The assessment of the Soviet Union has now been raised to 14.15 per cent, or to 19.3 per cent for the total Soviet bloc (Byelorussia, Czechoslovakia, Poland, Ukraine, U.S.S.R.). The scale of assessment for the others of the Big Five is as follows: United Kingdom, 9.8 per cent; France, 5.75 per cent; and Nationalist China, 5.62 per cent.

Are the assessments paid promptly? There are no arrears, at least, in payments for 1951. For 1952, however, only 95.6 per cent of the apportionments have been paid, but the countries in arrears are not many—Bolivia, China, Paraguay and Uruguay. For last year, the receipts amount to 92.14 per cent of the total, not a bad showing.

The above schedule of UN costs is not a complete picture from the American point of view. Almost 100 per cent of the payroll is paid in New York City, which means in dollars. Foreign delegates coming here spend hundreds of thousands every year, also in dollars. It is obvious that the people of the United States get back a great deal of this.

The most substantial return to the

U.S. treasury, however, is from the withholding tax which has recently been put into effect, whereby graduated amounts are withheld from the U.S. members of the UN staff for the U.S. income tax. *No other country claims a tax from its nationals working in the secretariat.* The amount estimated for 1954 which will be returned to the U.S. treasury as income tax is $1,800,000, which will bring the U.S. contribution down to a total of $11,965,290—or about 7.5 cents per capita.

Readers Write

Continued from page 2

Testament for the Spirit-baptism of one Jesus, a lay teacher of the Jews, than there is for the water or physical baptism of John the Baptist, also a lay teacher of the Jews.

It seems to me that John was baptizing with water because he was not the spiritual giant that Jesus became. There is of course the question of Jesus' own baptism at the hand of John. It seems evident that Jesus accepted the customs of the day and tried to live by the code John had been preaching. Thus Jesus accepted water baptism as a positive aspect of—and as a symbol of—devotion to God's will. Also Jesus in his early ministry probably followed the example of John and baptized with water (Matt. 4:12-13; Mark 1:14-15; John 3:22-23). This undoubtedly occurred in Jesus' Judean ministry that came in the time between the forty days in the wilderness and the beginning of his Galilean ministry (Mark 1:12-15; Matt. 5:25).

The contrast between the two baptisms, John's with water! and Jesus' with the Holy Spirit, receives final expression in the Book of Acts (Acts 11:16; 19:2-4) and is re-echoed throughout the book. Jesus of Nazareth, the Christ whom "God anointed with the Holy Spirit and power" (Acts 10:38) was the baptizer with the Spirit. Jesus was the medium through whom God, in this area of the world, chose to give grace to mankind.

The church of Jesus Christ, as it appears in the New Testament is essentially a Spirit-anointed group and conscious of a heightened religious experience, a new quality of life, communicated through Jesus. This goes back to the initial experience of Spirit baptism through faith in the teachings of Jesus (2 Cor. 12: 21f.).

It is interesting to note that after the death of John the Baptist Jesus was never, to my knowledge, known to use water baptism again. He was coming into his own as a lay teacher and discarded the old water system for one more in tune with the will of God. We find John using the old Jewish custom and Jesus going a step further and preaching and practicing Spirit baptism.

The point is this, not that the Church of the Brethren should give up trine immersion, but that the right emphasis should be, and is in some areas, placed upon all baptism. The emphasis in my mind should be on spiritual baptism as over against all the hullabaloo about some who wish to remove any kind of baptism at all.—Edwin L. Chrisman, La Verne, Calif.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***Only One True Church?** Roy Addison Kale. Vantage Press, 1954. 102 pages. $2.50.

This book is a historical study of the exclusive claims of the Roman Catholic Church based upon the assumption that any church outside the jurisdiction of Rome is outside the church of Christ and is therefore not valid. It raises such questions as the following: Did Christ appoint Peter a pope? Did Peter know he was a pope? Did Paul know Peter was a pope? Did any writer of the New Testament consider Peter a pope? Did the apostolic fathers, who wrote in the first century after the deaths of Peter and Paul, know that Peter was a pope and that the Bishop of Rome was infallible? Did the church fathers, who wrote during the next three centuries, hold these views? What did Irenaeus, Cyprian, Ambrose, Jerome and Augustine think about the unique authority of the Bishop of Rome? How did the Bishop of Rome become a pope in the modern sense of the term?

In this convenient little book, you will find the answers to these questions well documented from historical sources. The Roman Catholic Church seems determined to win control of America. It is pressing its exclusive claims through Knights of Columbus advertisements, evangelistic campaigns designed to win Protestants, invitations to Protestants to attend inquiry classes and extreme pressure upon the non-Catholic in every interfaith marriage. Many Protestants are becoming confused and some are mislead. It is high time that Protestant be able to refute the exclusive claims of the Roman Catholic Church.

The author is not mean, but gracious, in spirit and invites Roman Catholics, Protestants and Eastern Orthodox Christians to search for a way of co-operation upon the basis of the New Testament and the first five centuries of the Christian church. Competent scholars should collaborate in joint study of the New Testament and church history to find areas of Christian co-operation that would enable Christianity to meet the pressing needs of our day.—*C. Ernest Davis.*

Children of Divorce. J. Louise Despert. Doubleday, 1953. 282 pages. $3.50.

This book is written primarily for parents facing divorce in understanding and helping their children through this difficult experience. It is written by a child psychiatrist in simple language, abounding in concrete and practical suggestions for answering children's questions and preparing them for the future.

The author's attitude is that divorce is neither good nor bad, but a hard fact of modern life. "Emotional divorce," or constant unhappiness in the home, is the real danger to children. Legal divorce is better than "staying together for the good of the child" when this means subjecting children to years of bickering and hatred. Everything should be done through wise counselors to bring love to the home, but when parents can not love each other, this book shows that with concern and effort they can show continuing love to their children before, during and after the break up of the family. This book will be of interest to ministers, lawyers, counselors, friends and all who are helping families survive the divorce experience. It is a book that can be profitably placed in the hands of the parents themselves. There is an entire section on how lawyers, judges and courts can better serve families facing divorce. It is a book unique in its field, and brings objectivity, wisdom and hope to a difficult problem.—*Paul Bowman, Jr.*

KINGDOM GLEANINGS

Reading church will broadcast its morning services each Sunday in May. The station is WHUM and the time is 11:00 to 12:00 o'clock.

William Beery, well-known hymn writer and musician, will again celebrate his birthday by singing over WLS on April 8. The program is scheduled for 12:30 to 1:00 C.S.T. Bro. Beery will observe his 103rd birthday.

Henry C. Eller, the executive secretary of First Virginia, was in charge of the cornerstone laying at the Saunders Grove church, Va., not Ora DeLauter as was stated in the article which appeared recently in the Gospel Messenger.

The Conference Resolutions Committee welcomes suggestions and guidance from individuals and groups within the church. The committee is making preliminary study as to what should be included in the resolutions this year. Will you write your suggestions to a member of the Resolutions Committee: D. W. Bittinger, McPherson, Kansas; Nevin Zuck, Elizabethtown, Pa.; Kenneth Morse, Elgin, Ill?

Resolution on the Militarization of the United States

Since its inception nearly 250 years ago, the Church of the Brethren has repeatedly expressed its belief that war is contrary to the will of God and that the ways of military conscription, competitive armament and military force lead only to retaliation and to increasingly destructive wars. We believe that the world now approaches a point which makes possible the total destruction of humanity.

In the light of our faith and of the possibilities of total destruction, we believe that any conscriptive measures or compulsory national reserve and/or training plans such as those presently before the Congress imperil the United States and the world in the long run rather than help us.

We therefore urge our legislators and executives instead of augmenting the techniques of military force and threat to undertake to further in the world a feeling of brotherhood, co-operation and goodwill. This we believe can be done through such techniques as a free movement of peoples in student, industrial, professional and farmer exchanges, through continued mutual aid, through a freer exchange of goods and services among all peoples and by the strengthening and extension of the nonmilitary and conciliatory services of the United States.

We urge our government, our churchmen and our citizens to move urgently in these directions.

Board Meeting Report

All twenty-five members of the General Brotherhood Board were in attendance for sessions of the regular Board meetings held March 14-17 at Elgin. Items on the agenda for the Board and its commissions centered on the establishing of budgets and programs for the next fiscal year.

The Board adopted a goal of $1,325,000 for the 1955-56 fiscal year which will be recommended to Annual Conference in June. Detailed budgets for each of the commissions and their various departments were reviewed and approved as a guide to the operation of Brotherhood activities during the fiscal year beginning Sept. 30.

The Board devoted considerable time to discussing the coming 250th anniversary of the church in 1958. Recommendations of the Board will come before Annual Conference as a response to the assignment for anniversary plans given to the Board at the Ocean Grove Conference. This report will appear soon in the Gospel Messenger under Conference reports.

At the time of the November Board meetings the Board had reviewed the need for more adequate facilities for headquarters offices and for a modern printing plant. On the basis of a thorough study made by industrial architects, the Board decided that it would be unwise to attempt to remodel the present Brethren Publishing House and voted to consider the securing of a possible location near Elgin for a new building. At the March meeting the Board gave its approval to an available location near Elgin which will provide for General Board offices and also for the printing facilities. The Board also appointed a building committee and approved proceeding by consulting with an architect.

The Board approved the recommendation that a sum of $3,000 be allocated for enlarging the peace section of the library of the World Council of Churches. This was regarded as an opportunity to encourage world Christian leaders to make a more thorough study of the Christian bases for peace.

Reports on an administrative deputation to Nigeria were made by Norman J. Baugher, general secretary, and Leland S. Brubaker, Foreign Mission secretary. During the commission meetings Dr. Vernon Kinzie reported on his trip to Ecuador and Harry K. Zeller, Jr., on his recent visit to Brethren Service projects in Europe. Dan West, who had been away on Sabbatical leave, also gave a report of his studies in leadership training at Harvard University and the University of Michigan and the University of Chicago.

Earl H. Kurtz, manager of the Brethren Publishing House, reported to the Board that a branch bookstore will be opened about April 1 in Johnstown, Pa. Ernest Statler will be in charge of the Johnstown store.

A deputation team composed of J. Henry Long, associate secretary of Foreign Missions, and Dr. Calvert N. Ellis, chairman of the Board, was named to make an administrative visit to Brethren missions in India during December and January. W. Harold Row was granted a leave of absence to tour the Far East, Near East and Europe on invitation of International Voluntary Services. This trip to be made later this year will also include administrative visits to Brethren Service projects overseas.

The Board studied the responsibilities carried at present in the Ministry and Home Missions office and decided that after Sept. 1 the executive secretary would carry general administrative duties giving special attentions to home mission work, rural and urban church counseling and the nonresident ministry. A second person in the commission office would be the director of ministry and evangelism who in addition to the work on evangelism would also be responsible for ministerial placement and counseling.

The Board approved the appointment of the follow-

Brotherhood Theme: Seek First His Kingdom

ing missionaries: Robert and Mary Louise Swank, both of Indiana, to serve us in Nigeria; and Glenn and Jean Shank, members of the Brethren church from Maryland, also to work in Nigeria. Both of these couples will sail in the fall of 1955.

It was decided also to appoint a nurse who would serve in Ecuador as a short-term worker during the furlough of Faye Koontz. The Board approved sending two I-W workers to Nigeria, one to serve as a primary teacher and one as a builder. A I-W worker will also be sent to the Landour Community hospital in India.

Also approved for I-W service in B.V.S. projects in Europe were LeRoy D. Burdick, Lorene A. Clark, Ray R. Grim, Robert D. Mendenhall, Dale L. Mankamyer and Rollin Jan Thompson. Approved for service in Puerto Rico were Anna Mae Swank, Dr. and Mrs. Jerry Church, and Dr. and Mrs. Marvin Snell.

The Church Calendar

April 3

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: The Cross and Christian Discipleship. Matt. 21:1-11; Luke 9:23-24; John 12:20-26; 2 Cor. 5:14-19; Gal. 2:20-21; 6:14-17. Memory Selection: Far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. Gal. 6:14 (R.S.V.)

CBYF Topic: Modern Crosses

Palm Sunday

April 8 Good Friday

April 10 Easter

April 20-24 Pacific Coast regional conference, Wenatchee, Wash.

April 23-24 Southeastern Region youth roundtable

April 24 National Christian College Day

April 29 — May 1 Southeastern Region camp leaders training conference, Camp Mardela, Md.

May 1-8 Family Week

May 6-8 Weekend hike on the Appalachian Trail in Maryland

May 8 Mother's Day

Love Feasts

California

April 7, 7:30 pm, Los Angeles, Imperial Heights
April 7, 8 pm, San Francisco

Colorado

April 7, 7:30 pm, Colorado Springs
April 7, 7:30 pm, First Grand Valley

Florida

April 10, 7 pm, Sunnyland
April 17, 6:30 pm, Miami
April 24, 6:45 pm, Sebring

Illinois

April 7, 7:30 pm, Dixon
April 7, 7:30 pm, Freeport
April 8, 7 pm, Oakley
April 11, 7:30 pm, La Motte Prairie

Indiana

April 2, 7:30 pm, Wabash Country
April 7, 8 pm, (EST), English Prairie
April 7, 7 pm, Nappanee
April 7, 7:30 pm, Plymouth
April 7, 7:30 pm, Wawaka
April 7, 7:30 pm, Kokomo
April 8, 7:30 pm, Mt. Pleasant
April 9, 7 pm, Pleasant Hill
April 10, 7:30 pm (CST), Michigan City
April 11, 7:30 pm, Blue River
April 11, 7 pm, Flora
April 12, West Goshen
April 13, 7:30 (DST), Pipe Creek
April 30, 7 pm, New Hope
May 1, 7:30 pm, (DST), Muncie

Iowa

April 7, 8 pm, Fredericksburg
April 7, 7:30 pm, Panora

Kansas

April 7, 8 pm, Osage

Kentucky

April 8, 6:30 pm, Flat Creek

Maryland

April 3, 5 pm, North Baltimore
April 7, 7 pm, Bush Creek
April 7, 7 pm, Frederick
April 7, 7:30 pm, Frostburg
April 7, 7 pm, Meadow Branch
April 8, 7 pm, Baltimore, Friendship
April 24, 10:30 and 6:30 pm, Longmeadow

Michigan

April 3, 7:30 pm, Lansing
April 7, Woodland
April 7, 8 pm, Beaverton
April 8, 8 pm, Florence
April 24, 8 pm, Marilla

Missouri

April 30, 8 pm, Shoal Creek

Nebraska

April 7, 7:30 pm, Omaha
April 8, 7 pm, Enders

North Carolina

April 7, 7:30 pm, Fraternity
April 17, 5 pm, Spray

Ohio

April 7, 7:30 pm, Black Swamp
April 7, 7:30 pm, Eaton
April 7, 7:30 pm, Fostoria
April 7, 7 pm, Tiffin
April 7, 7:30 pm, White Cottage
April 8, 7 pm, Brookville
April 8, 7:30 pm, Deshler
April 8, 7:30 pm, Potsdam
April 10, Ashland Dickey
April 10, 7:30 pm, Olivet
April 17, 7 pm, New Philadelphia
April 17, 7:30 pm, Mohican
April 17, Oakland
May 1, 7:30 pm, Dayton, Ft. McKinley

Oklahoma

April 7, 7:30 pm, Big Creek

Pennsylvania

April 3, 7:30 pm, Philadelphia, Bethany
April 3, 7 pm, Westmont
April 7, 7 pm, Chambersburg
April 7, 8:30 pm, Farmington-Bethel
April 7, 7:30 pm, Hanover
April 7, 7 pm, Ligonier
April 7, 7 pm, Pleasant Hill
April 8, 7 pm, Hostetler
April 8, 7 pm, Spring Run
April 8, 7:30 pm, Williamsburg
April 9, 2 and 6:30 pm, Hatfield
April 10, 7:45 pm, Aughwick, Beech Run
April 10, 6 pm, Lebanon
April 10, 2 and 6 pm, Richland
April 10, 7 pm, Somerset
April 10, 7 pm, Three Springs
April 10, 6 pm, Florin
April 10, 7 pm, Coventry
April 17, 6:30 pm, Ephrata
April 17, Lewistown
April 17, 7:30 pm, Lower Claar
April 24, 7 pm, Mt. Joy
April 24, 6:30 pm, Shamokin
April 24, 10:30 am and 7:30 pm, Upper Marsh Creek
April 24, 6 pm, York, Second
May 1, Carlisle
May 1, 7 pm, East Fairview, Yorkanna
May 1, 6:30 pm, New Enterprise
May 1, 7 pm, Philadelphia, Germantown
May 1, 6 pm, Reading

Tennessee

April 23, 7:30 pm Liberty
April 30, 7 pm, French Broad

Virginia

April 3, 6:30 pm, Roanoke, First
April 7, Timberville
April 7, 6:30 pm, Waynesboro
April 8, 7:30 pm, Mt. Vernon
April 9, 7:30 pm, Galax
April 10, 6 pm, Mill Creek
April 10, 4 pm, Saint Paul
April 16, 7 pm, Bassett
April 17, 6 pm, Danville
April 17, 7 pm, Grottoes

Washington

April 10, 7 pm, Olympia

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Paul S. Bowman of North Manchester, Ind., in the Beaverton church, Mich., April 3-7.

Bro. Charles Dumond, Jr., in the First Grand Valley church, Grand Junction, Colo., April 11-18.

Bro. Charles Light of Columbia City, Ind., in the Blue River church, Ind., April 3-10.

Bro. D. Eugene Lichty of Mountain Grove, Mo., in the Shoal Creek church, Mo., April 18-27.

Bro. Wilfred N. Staufer of Greensburg, Pa., in the Waterside house, New Enterprise congregation, Pa., April 18-24.

Bro. Guy West of York, Pa., in the Mechanic Grove church, Pa., May 1-15.

Bro. Stewart B. Kauffman of Harrisburg, Pa., in the Pleasant Hill church, Pa., April 3-6.

Bro. William L. Gould of Johnstown, Pa., in the Center Hill church, Pa., April 24—May 1.

Bro. Paul M. Robinson of Chicago, Ill., in the Ephrata church, Pa., April 3-10.

Bro. John Geary of Mt. Pleasant, Pa., in the Mount Joy church, Pa., April 17-24.

Bro. Robert L. Strickler of Myersville, Md., in the Myersville church, Middletown Valley congregation, Md., April 3-10.

Bro. Alvin Brightbill of Elgin, Ill., in the Farmington-Bethel church, Pa., April 3-10.

Bro. B. B. Ludwick of Keyser, W. Va., in the Frostburg church, Md., April 3-6.

Bro. Ralph Jones of Hatfield, Pa., in the Springfield church, Pa., April 24-30.

Bro. Alton Bucher of Myerstown, Pa., in the Maiden Creek church, Pa., April 3-10.

Bro. Clarence R. Showalter of Hagerstown, Md., in the Shamokin church, Pa., April 3-10.

Gains for the Kingdom

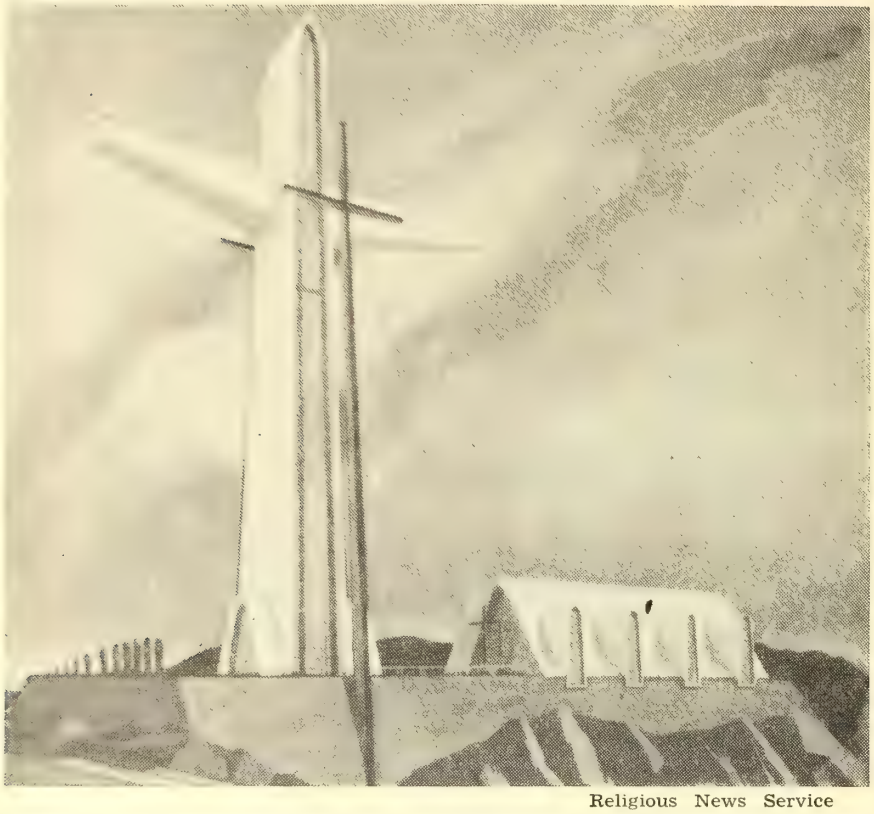
Seven received by letter in the Old Furnace church, W. Va. **Ten** baptized and fifteen received by letter in the Waynesboro church, Va. **Five** baptized in the Coulson church, Va.

Two baptized in the Upper Marsh Creek church, Pa. **Eight** baptized in the Rockwood church, Pa. **Two** baptized in the Mt. Joy church, Pa.

Three baptized in the Fostoria church, Ohio. **Three** baptized in the Blue River church, Ind. **Five** baptized in the Ft. McKinley church, Dayton, Ohio. **Five** baptized in the Antioch church, Ind. **Two** baptized in the Union church, Ind. **One** baptized and two received by letter in the Defiance church, Ohio.

Five received by letter in the Washington Creek church, Kansas.

News and Comment From Around the World



Religious News Service

Above is a sketch of the 500-foot cross that will be built on top of Bald Knob Mountain in Southern Illinois, near the center of America's population. The cross will contain houses of worship for the major Christian faiths. An elevator will provide access to the various levels where religious exhibits will be housed. Visible over a 7,500 square mile area, the cross will be illuminated at night

Baptist Church Windows to Honor Christian Leaders

Christian leaders of many denominations will be honored in stained-glass windows planned for the new Baptist church in Washington, D. C. Among the twenty great Christian leaders of the past who will be depicted are John Wesley, John Knox, George Fox, John Calvin, Martin Luther and Phillips Brooks.

St. Augustine, St. Francis of Assisi and St. Chrysostom have been chosen from the ranks of the early Christian church. Outstanding churchmen of curent times to be honored include Dr. Albert Schweitzer, Dr. Toyohiki Kagawa, and Dr. John R. Mott. Another series of windows in the church will pay tribute to outstanding Baptist leaders of history.

The main window of the church will depict the life of Christ, sixty-four incidents of his career having been selected for presentation. Dr. Edward Hughes Pruden, pastor of the First Baptist church, explained the church's decision to honor Christian leaders of all denominations by saying: "We are profoundly grateful for the privilege of our Baptist traditions and heritage, but we are equally grateful for the privilege of being a part of the church of Christ in all ages and among all nations."

East German Youth Oppose Rearmament

The growing opposition of youth in West Germany to rearmament has become well known. Social Democratic leader Erich Ollenhauer has described it as "a popular movement of a depth and a range such as the German nation has rarely embodied." Almost unknown is the degree to which youth in the Soviet Zone have reacted similarly.

The hostility of youth, supported by some churches and powerful elements in the trade unions, has caused such concern among the Communist rulers that a fresh drive has been launched to overcome youthful resistance. A statement in the pages of the magazine speaking for Communist German youth declares: "All pacifist trends that weaken the defensive preparedness of our republic must be counteracted."

Congregational Christians Join Heifer Project

The Congregational Christian service Committee has become a member agency of Heifer Project. The Service Committee is the relief and reconstruction agency for the Congregational Christian Churches of the United States. These churches have already participated in numerous livestock shipments during the last ten years.

Three representatives of the Congregational Christian Service Committee will meet officially with the Heifer Project Board. For 1955 the Heifer Project has set shipping goals of 1,200 cattle, 500 goats, 400 pigs, 100,000 chicks and 400 packages of honey bees for overseas shipment.

Church Leaders Warn of Increasing Migrant Problems

Leaders in religious and welfare service to migrant farm workers have warned that a larger influx of migrants than usual is expected in ten East Coast states this summer. Fewer jobs will be available and relief cases may increase sharply.

Increasing unemployment in industrial areas is forcing workers into farm labor. As a result, migrants are finding less work as they travel north, and because of fewer jobs in the border states where they spend the winter migrants are pushing north in increasing numbers.

Among new developments in migrant services are the forming of literacy classes for adult migrants, instruction in the new provisions of the Social Security law since agricultural workers who earn at least $100 from one employer are now covered by the law, and the formation of groups throughout the country to aid migrants.

Minister Sees "Confusion" in U.S. Foreign Policy

A Louisville minister characterized American foreign policy as "confusion" after spending a week in Washington at a seminar sponsored by the National Council

of Churches. Ted Hightower, a Methodist minister, said that a dangerous follow-the-leader spirit has developed in the nation's capital. He said, "There are the seeds of fascism in this follow-the-leader attitude. If you look for a *fuehrer* —even if he's a good man—the first thing you know, someone else gets to be *fuehrer*. And we're faced at the present time with a threat that no one individual is going to stop."

Women's Clubs Disappointed Over Comic Book Cleanup

Members of women's clubs across the country are "extremely disappointed" over the ineffectiveness of the comic book publishing industry's self-censorship effort.

Mrs. Walter V. Magee, chairman of a national crusade against objectionable comic books, said, "A great surge of indignation against salacious reading matter for children is sweeping the country. We are determined to see it through. We can't be lulled into a false sense of security just because publishers print themselves a code. I've seen some of the comics that have been approved by the censors, and I say they showed only a very slight improvement if any."

Epworth Rectory to Become Methodist Home

Epworth Rectory, the boyhood home of John and Charles Wesley, has been purchased from Church of England authorities and will be converted into a home for aged Methodist ministers. The building, a seventeen-room house near Doncaster in Yorkshire, was built in 1709 to replace one destroyed by fire earlier the same year in which the founder of Methodism were born.

News Briefs

Plans for a nation-wide observance next Oct. 24 of the 10th anniversary of the establishment of the United Nations have been made by representatives of 17 religious organizations and 100 civic and patriotic groups. Preliminary plans were made for churches, civic clubs, veterans and other groups in communities across the country to participate in the observance.

Plans for the publication of a twelve-volume popular-priced Layman's Theological Library expounding Protestant Reformed doctrine in simple, understandable language for lay people have been announced by the Westminster Press. The books will be uniform in format, containing approximately ninety-six pages and will sell at about one dollar per copy.

Members of Christ's Ambassadors, youth organization of the Assemblies of God, will participate in a nation-wide mass reading aloud of the Book of Acts on April 24. Some 100,000 members of the youth group in 7,000 churches are expected to take part in the project for which 50,000 copies of the Book of Acts have been secured through the co-operation of the American Bible Society.

A 1955 budget of more than $5,800,000, the largest in the history of the Protestant Episcopal church, was adopted by its National Council. The largest items in the budget are $2,273,000 for the church's Overseas Department and $1,376,000 for its Home Department. The largest single allocation was $85,000 for the World Council of Churches' service to refugees and immigrants in Europe and Asia.

Norway, by delaying construction, is reducing its military expenditures from $134,680,000 to $126,000,000.



Dr. George K. A. Bell, honorary president of the World Council of Churches, is shown at the meeting of the executive committee of the council. With him is Phillip Potter of the West Indies, Geneva secretary of the Council's youth department

Religious News Service



Gain With a Lateral Pass, an article which appeared in the Feb. 27, 1954, issue of the Gospel Messenger, received one of the twenty second-place awards given by Freedoms Foundations. Written by Frances Fenner, the article was a sequel to Freedom, the American Way of Life which won a second place in 1951. The award consists of $50 and an honor medal. There were 165,000 nominations in all of the categories

Quotes in the News

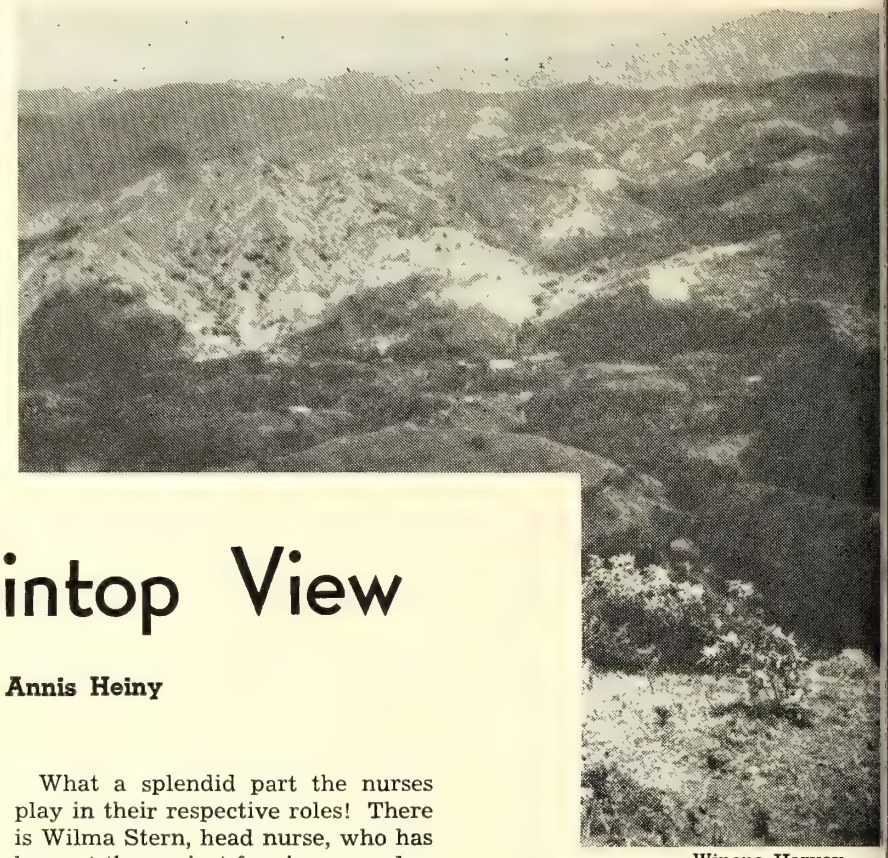
Dr. Paul Calvin Payne, chairman of the Division of Christian Education of the National Council of Churches: "We are at the moment of decision in history when we must decide whether we will pay for schools or for war. The question to be asked today is no longer whether Western society will survive, but will the human race survive."

Dr. Charles B. Templeton, evangelism secretary of the Presbyterian Church in the U.S.A.: "Too often the dollar sign in evangelism has been more obvious than the sign of the cross."

Justice William O. Douglas of the United States Supreme Court: "For many years America has been the symbol of tolerance for the people of the world. As a result, our ideas of equality and freedom are the most powerful in the world. The concept that one nation can be built out of many races, not by force as in Russia, but by the greater power of goodwill, is America's unique contribution to the international community."

Annis Heiny and Estelle Bonifield from the Indianapolis Church of the Brethren, Ind., spent their vacation in September 1954 as visitor-workers at the project in Castañer, Puerto Rico.

THE stately palms and coconut trees in the valley stretched their arms heavenward, towering above the hospital and Casa Grande, as I stood on the mountaintop overlooking the peaceful valley of Castañer. Amid the banana plants and coffee trees, my eyes wandered across the span to the mountains in either direction, beholding the beauty of nature's handiwork.



Winona Harvey

Castañer project can be seen in the valley from the mountaintop. Down there, there is life—there is love—there is hope!

Mountaintop View

Annis Heiny

There is beauty on the mountain top, but the valley, too, is rich in splendor. As I gazed at the beauty around me, my eyes wandered to the project site and I thought of the many people who are working there each day. . . .

The Brethren Service project at Castañer is an interesting and busy place and a splendid program is being carried out. There is a fine fellowship among the workers, and friendliness as you enter into the work and worship of that large family. The project seemed well organized and functioned splendidly, as the workers endeavored to help the natives help themselves.

Rev. and Mrs. Eugene Carper, with their three young daughters arrived at the project the same day we arrived. They are the new administrators.

If we took a further look around, we would find Martha Cocanower in the business office, where she has worked for the past six years. (Martha has since returned to the U. S. at the end of her term.) Jerry Davis, the past acting administrator who has carried on so ably, is continuing in the educational department and conducts the Spanish classes for the workers.

What a splendid part the nurses play in their respective roles! There is Wilma Stern, head nurse, who has been at the project for six years also. Other nurses, Janet Miller and Nancy Schreiner left the project on Nov. 1, after serving one year in Brethren Volunteer Service. Phoebe Myers came during the summer to serve two years and Betty Hartley also arrived recently for a two-year term.

Also serving in the hospital are some nurses' aides trained by the nurses staff, plus some orderlies. Most of these are Puerto Rican young people, for whom this training proves quite valuable. It not only gives them a chance to work, but experience and training also which helps them raise the standards of living in their own family and in the homes they will establish some day. Mrs. Yvonne Belcher lends valuable service in the medical and pharmacy departments.

Dr. Harold Leppink takes care of the sick and needy of the village, when they walk down the mountainside to have medical care for themselves and children. Dr. and Mrs. Leppink and their little daughter reside in Casa Larga near the hospital. Casa Larga is also home to the Keiser family—Mr. and Mrs. Walter Keiser and three children. Mr. Keiser is farm manager and does a good job caring for the farm and animals. He is assisted in the farm work by Roland Harding and Wesley Whiteside, 1-W men. Not only do these men provide much food for the project table, but they help teach the Puerto Rican people new and better farming methods.

Dean Kagarise is store manager at the project and carries staple goods for the members of the project. Dr. Friesen and his family joined the ranks at Castañer this past summer. Dr. Friesen ministers to the dental needs of the community and has his office in Casa Grande near the business offices.

The two Wagoner families are kept busy with school work. The Don Wagoners both teach in the academy. Robert Wagoner is principal of the academy and also teacher, while Shirley teaches the three "R's" and Spanish to the project family children.

Lucille and Dwayne Schweppe are contributing in a splendid way to

Castañer. They live in Cassa Grande, as do the nurses and office workers. Dwayne is in charge of material aid and spends much time in visitation among the mountain natives to learn of their needs. Lucille is in charge of the girls' club at the community center and teaches the native girls to sew. She is also preparing a library for the children. Carl Harner and Herman Belcher direct the boys' work in the community center, teach the native children and direct recreational activities.

Each evening following the supper hour, a devotional period is held in the social room of Casa Grande. The workers take part in this worship service to enrich their spiritual lives. On Wednesday evenings following the Spanish worship service, workers meet to practice hymns.

Dr. Homer Burke, for many years administrator of the project and now in private practice in the Castañer community, conducts services in Spanish each Sunday evening and Wednesday evening in the church. The workers hold English services preceding the church services each Sunday evening.

There are mountaintop views to be seen elsewhere too and work to be done in the valleys if one would but look for them. I am grateful for that mountaintop view of Castañer, but I'm glad I was able to spend so much time in the valley among the workers and residents. Down in the valley there is life—there is love—there is hope.

Here is the opportunity to use your vacation in service to others while enjoying the delightful climate of the mountains of Puerto Rico. Visitor-workers bring help and inspiration to our regular workers on project at Castañer. Especially needed are doctors, nurses, technicians and dental assistants. For additional information and application forms, write General Brotherhood Board, Attention Brethren Service Commission, 22 S. State St., Elgin, Ill.

Fremont Center

John Post
Elgin, Illinois

FREMONT CENTER was organized in February 1943, when Lewis P. Andrews, who himself had no children but nevertheless held a very deep concern for the children of others, began to realize the need for a recreation center where these children could gather for a more creative type of recreation than many were otherwise receiving. He convinced other local parents of the need for such an organization and together they set up a program and adopted a constitution in which their purpose was stated thus:

"To build character and encourage good fellowship among Negro youth by supervising their recreation. In this endeavor, we seek to understand and follow Jesus that we may grow in the knowledge and love of God and share his love for all mankind."

Although this original constitution mentions Negro youth, the center is by no means prejudiced to any who wish to take advantage of its opportunities. We invite all children to come in and participate.

At that time there was no full-time director to take charge of the activities, but the responsibilities of supervision were shared by Mr. Andrews and those parents who were interested enough to volunteer a bit of their time. Another handicap was that there was no regular meeting place for their programs. Again the members volunteered—this time the use of their homes. Then in 1946 a small two-room building was purchased at 486 Fremont St. in Elgin. This allowed a little space for storing paints, toys, games, etc., which thus far had been a problem. This purchase likely would have been impossible except for the down payment which was made by Mr. Andrews himself.

In February 1951, the Church of the Brethren decided to lend a helping hand by furnishing the center with a full-time director. I am the second director to serve Fremont Center as a 1-W, but there were two others before us who volunteered their time through our Brethren Volunteer Service program. As Christian workers, we have tried to influence the children toward a more Christlike life through helpful, pleasant instruction as well as a close companionship with them. The children are always encouraged to share, to play together and to consider the other children.

Our activities here at Fremont are somewhat limited because of space, but the children are kept busy with a variety of crafts and are helped in playing new games and sometimes are taken on short hiking trips to keep up their interest. I have on two occasions taken a group of the boys into Chicago to see church league basketball games and last summer they had the opportunity of being taken to the Brookfield Zoo on a chartered bus. A recent activity here was the making of some homemade jigsaw puzzles which were constructed by pasting a picture on a piece of plywood and then sawing it into pieces on a small jigsaw. This was a very interesting pastime for most of the children.

Every Thursday afternoon there is a Bible class in which the children learn Bible verses and are told Bible stories on a flannelgraph by Mrs. Elden Wicklund of the Elgin Bible church. Occasionally there is a small treat waiting for the children when the class is over at 5:00. This class was started shortly after the opening of the center itself, and Mrs. Fern Finfrock was the teacher then. The children look forward to these classes and enjoy them very much. The usual attendance is around fifteen to eighteen children.

I am sure I speak for the past directors as well as for myself when I say we have tried our best to do what is right for the children and to be a Christian influence in their lives. We have appreciated the opportunities given us as 1-W's and BVS'ers to serve the Fremont Center as leaders of their recreation. May this continue as a good work of our church.

John Post is a 1-W serving his alternative service term.



John Post with a Bible study group that meets weekly to learn Bible verses and to hear Bible stories

Elgin Daily Courier News



Adventuring in Day Camping

H. Lawrence Rice

THERE is nothing magical about day camping. It is one phase of our program of Christian education, which, until this time, has received less attention than has our resident camp program. The results of a few experiments have indicated that in the coming years, the churches throughout America, including those of our own denomination, will more and more turn their attention to this excellent method of reaching a larger portion of children and young people.

We cannot simply take a camp leader, a few campers and a little bit of God's out-of-doors and putting these all together produce a day camp. There are needs of campers to be understood, basic principles expounded, aims and values derived and various plans laid down.

There are many reasons why day camps are essential. There is a crying need to strengthen our resident camp program. We have been growing, but we still are not reaching the majority of our young people and children. These boys and girls of ours need Christian guidance. They need an organized outdoor experience in group living conducted on a daytime basis. They need to be responsive to fun. They need to be reached on their own level of interests, and the day camp is one of the most effective arms of the church. It does not take the place of the vacation church school or of the resident camp. These supplement each other.

There is little reason to believe that we have reached the ultimate in our camping program. The value of any camp is the value which is derived in the life of a particular person. The values of group living in the out-of-doors have been demonstrated. A child experiences, maybe, for the first time the thrill of seeing God in nature and every part of the camp's program offers an opportunity for Christian living whether you are dealing with Bible truth, worship, recreation or outdoor cooking. These particular things can be significant experiences related to the life purpose of God.

Day camp is the place where actual experience comes first. It is here that our boys and girls understand how to share. This interplay of personalities can be felt more strongly in a day camp group which is essentially dependent upon helpfulness, understanding, consideration of the rights of others and the ability to work together for a common good. For the democratic process is a part of camp. The campers not only work together, but they help to plan together. The day camp is primarily a group wherein the leader becomes a functioning leader who guides and directs, but does not become an authority. He or she helps to instill within the mind of the child that he is a definite part of a group experience and that the success or the failure of the enterprise is dependent upon the camper.

Aims of a Day Camp

Most of all, the aim and value of day camp is to develop a knowledge of and appreciation for God's out-of-doors. Emphasis on nature must be the core of the day camp program. All elements of the program must spring from it and lead back to it. A child who has been a resident of a city is limited in his knowledge of the natural world of God of which he now becomes a part. He will find "dynamic nature latent in every common thing"—that God does move in the wind and the trees, that God is a part of the birds and bees. This is man's birthright. This is a child's inheritance. The camp leader does more than simply introduce the child to nature; he introduces a child to the sense of bigness and the orderliness of God's universe in which we have been privileged to live.

Day camp provides for the development of new skills and interests. To be able to go into the woods to discover there the various plants and trees, to find the various colored flowers, to see every moving thing and then come back to a central meeting place to understand something about these things is bound to develop new interests. To be able to take the branches of a tree and to create on the spot hobbies and crafts develop new skills. To feel possibly for the first time that you are free and that you are next to God is a crying need and an accomplished realization in a day camp. Gone are the classrooms, gone are the times of formal education, gone are the books and into each life has come a dream—a dream made real by God's life touching the camper.

How to Plan for Day Camp

How then can we plan for this day camp? If the day camp is to fill the need of the camping experience for all of our children it must be a well-defined plan. And that plan must be soundly organized and workable over a period of time. It is not too soon to start planning in the fall of the year or in the dead of winter for the experiences which you are going to have in the summer. Here at the Ninth Street church (Roanoke, Va.,) we ran a day camp program for juniors and a program for junior highs last summer. We are now in the process of planning day camp experiences for our older primary children in addition to these other camps for next summer.

Certain practical considerations of the leadership, of finance and the choosing of a camp site must be solved early in the planning stage.

Let us note for a moment the director. He or she must be sincerely Christian. The director is largely responsible for setting the tone of the program. Therefore, he must have emotional maturity which will help him out of any trying situations which may develop. Common sense must be combined with good judgment, originality, initiative and re-



H. Armstrong Roberts

Day camping can guide children into a new appreciation of nature

sourcefulness. Most of all, he must have a sense of responsibility. Then, of course, one must have a good sense of humor, for sometimes the seamy side of life does stick out in the campers. In a day camp you do not get a selected group of campers as is often the case in a resident camp. A group of individuals from the community and from the life of the church is often a cross-section of humanity. The success of the camping experience is to keep a well-balanced disposition in the face of trying circumstances. The leader must also understand and appreciate the work of an individual.

There should be a counselor and a co-counselor for every six to eight persons much on the plan of small group camping. It is practical to give more attention to individuals at day camp. It is not mass regimentation. The emphasis on the importance of a program is rapidly disappearing. In its place must come a counselor-camper relationship in which all persons grow in the likeness of God. Counselors and directors ought to be flexible enough to take care of the needs of the individual campers even though a program has been planned. This is effective learning. Short training courses for leaders given preferably in camp situations are the most fruitful means of building a good day camp program. After camping sessions are completed, there should be periods of evaluation in which the leaders take a total look at the camp.

The camp site should be chosen well in advance. One which has natural woodlands and streams is preferable. Provision should be made for an adequate water supply. If water is on the camp site, it should be tested for purity and if it is brought in in containers, these should be sanitary.

Shelter from the rain should always enter the planning. If a shelter is not located at the camp site, tarpaulins could be used, or even part of the daily schedule could be run at the church instead of at the camp site.

We have not charged the campers; the entire expense is borne by the educational program of the church. We feel that a charge would hinder some of the children of the neighborhood from participating in this camping program.

Fundamental Principles to Follow

There are several principles of the program which have been listed in the pamphlet "Day Camping," published by the National Recreation Association. These principles are as follows:

1. The program must be based primarily on real camp life.
2. The program must be related to the total life of the camper.
3. The program must have an unforced continuity so that one natural experience leads to another.
4. It should give the child an opportunity to participate in co-operative projects.
5. The program should develop qualities of character.
6. The program should offer fun and relaxation.
7. It should provide time for play.
8. The program should be flexible.
9. It should aim at giving primary consideration to the individual.

Suggested Schedule

The following day camp schedule was adopted for our use:

8:15 Leaders meet at the church for brief instruction, questions, etc.
9:00 All campers arrive at the church (provision for travel to and from the camp site provided by church).
9:30 Arrival at camp site (short orientation period).
10:00 Announcements and discussion of daily schedule.
10:15-12:00 Games and discovery period (a sample topic for the discovery period, What the Bible Says About Nature). This period also provides an opportunity for examination of the Christian principles for living. Plan the sessions in the out-of-doors. Remember that the counselor is not operating the program. The success of the discovery period will be determined by the increased ability of the camper to live the Christian life in a real life situation as found in the day camp.
12:00-12:30 Free time
12:30-1:30 Sack lunch
1:30-4:00 Crafts, nature study, special interest groups.

Day camps for younger children (below junior highs) should close with the four o'clock time. Campers should spend from six to eight hours per day at camp. Camps should be at least three days in length.

For the junior high groups, we also include an evening schedule which follows:

4:00-5:00 Planning for campfire
5:00-5:30 Free time
5:30-7:00 Cook out
7:00-8:30 Vesper and campfire (worship in this period is both spontaneous and planned).
8:30 Leave for home
9:00 Arrive at church

Few churches can afford to be without a well-developed day camp program. It will provide the participants with recreation and relaxation, the excitement of new experiences, a new knowledge from informality, a sense of security and well-being, an awareness of the self-sufficiency and resourcefulness that lives in every human being. We must never forget that off the anvil of experience comes the fine art of living. Try a day camp. Make it an active arm of your church.

Year 32 for the Brethren in Nigeria



H. Stover Kulp

What we do about the unmet needs of the Nigerian field may decide whether this baby remains a pagan, becomes a follower of Mohammed or a Christian leader

THE past year saw a high peak in the number of missionaries on our field—sixty-eight in all. Four of the number were from the Brethren church. Six young men were serving in alternative service. Thirty-one were in their first term of Nigerian service.

According to vocational assignments, the staff looked like this: doctors, 4; registered nurses, 11; educators, 22; builders and technicians, 4; administration and office work, 4; agriculturalists, 2; translators, 1; evangelists, 22.

The work of the twenty-two evangelists varies. It included the care of churches, preparation of Bible courses and Sunday-school lessons, supervision of adult literacy classes, women's work and the general extension of the church through ninety or more outstations. All of our missionaries, teachers, doctors, technicians, agriculturalists, take active part in the church program with some being missionary pastors and elders in charge of churches.

Stations and Outstations

There were nine stations occupied by the Brethren in 1954. Mubi was occupied for the first time. Buildings were begun for a new station at Yuba but no missionary was in residence there.

In more than one hundred other villages regularly supervised work is being carried on. In ten of these villages we have primary schools. In the others we have classes for religious instruction, which includes teaching in literacy, religion, health and rural improvement. In addition, there are scores of other hamlets where regular preaching services are conducted. It is these classes of religious instruction, with their adjoining preaching points, which represent the missionary outreach of the church in Nigeria. This work is nearly all supported and promoted by the indigenous church.

Week after week in 150 villages upwards of 10,000 people have been hearing the gospel. Three thousand were enrolled in classes of religious instruction. An additional two thousand were enrolled in primary schools in which Bible instruction was given daily. Several hundred men and women received training in fifty-five adult classes conducted throughout our mission area. Approximately two hundred Nigerian Christians do most of the teaching in this program.

The Church and Its Nigerian Leadership

There are now eleven organized churches with an active membership of 1,715. Three hundred forty-seven Nigerians were baptized in 1954. Our two largest congregations—Lassa and Garkida—are building new churches with local funds.

Plans are almost completed for the formation of a Council of Churches in Northern Nigeria of which the churches in our mission area will be a member body. The council will be called: The Council of Churches of Christ in the Sudan.

There is a greatly increased interest in Bible study and a desire for Bible training for teachers and leaders in the outvillages. The Church of the Brethren mission is taking part in the planning for a joint theological school which, it is hoped, when it opens in a year or two, will help solve this great need for leadership.

Medical work continues to grow. The demands on our medical personnel are more than they are able to meet. The expansion of the leprosy control work made possible by the introduction of the use of the sulfone drug in treatment is now going on rapidly. In 1954 over 850 patients were discharged as symptom free of leprosy. The total number of patients treated in our medical institutions for the year ending March 31, 1954, was over 16,000.

The Unmet Needs

1. Occupy the unoccupied areas of our field. As early as 1947 a new station was projected for the West Margi area. This area has more Mohammedanism than any other section of our field. If we are to get a new station here it should probably be done before the end of 1956, when

national independence will likely strengthen opposition from the Moslem group. As the Chibuk church grows it is possible that indigenous workers from that church may be used to evangelize the area. A population of 40,000 to 50,000 would be served by this new station.

The Mubi district has a population of over 90,000, of whom 12,000 are in the town of Mubi. The remainder are tribal people, many of whom are very backward, living in mountain villages. The buildings for this new station are being erected now. The writer is currently in charge of the work with more help urgently needed.

In the past hundreds, perhaps thousands, of the people in this area have been treated in our Lassa hospital. This has given us the initiative. There is also a government center for training primary school teachers in Mubi. Approximately one fourth of the hundred students are Christians. We are asked to take care of the religious instruction of this group of Christians.

Many Christians have migrated to Mubi from points near and far. There is a fine spirit of unity and a desire to give a united Christian witness. But even with our advantage there are indications that the opportunity may be slipping from us. The Roman Catholics are opening a station in one of the nearby areas. The Moslems are the ruling class and are jealous for the advance of their own faith. All of this points up the urgency for pressing forward with a vigorous program for the area. Prospects are still bright but the time for action is NOW!

2. Complete the Waka Training Center. In 1950 we decided to open a training center at Waka. If there were any doubts at that time about the wisdom of that decision, events in the past few years have dispelled them.

Newly trained Christian leaders will be extremely vital for the future of the church and the country. We firmly believe that the future training of these leaders can be done only in such a center, which serves a large geographical territory. Here an adequate teaching staff can be gathered for concentrated leadership training.

The Waka staff at present consists of nine workers including a nurse and a builder. Our buildings are nearly complete. Two additional families will soon be needed to staff the center adequately.

3. Increased Biblical and theological training. The Waka Training Center will provide basic educational training for many leaders in Nigeria. From these leaders will emerge a number who should have an opportunity to go on to higher training in the Christian ministry. In view of the fact that much of the vast church expansion program is in charge of Nigerian leaders, many very young, who have not had more than an elementary education, this need for advanced ministerial training becomes very great. As we face the time when the African church may be required to carry on quite independently of any foreign aid in money or administration, this matter of leadership well grounded in Christian faith becomes a matter of supreme importance. Missionary staff and suitable quarters should be provided for this training.

4. Provide more primary schools. The great demand for education has reached our area of Nigeria. With the coming of schools there is the leaving of the old tribal religion. So before a child starts to school his parents know and he may know that he is not only choosing a school to go to but he is also choosing his future religion. In our area this presents a three-way choice—Mohammedanism, Roman Catholicism, and evangelical Christianity. Evangelical Christianity has the initiative for the present. Can we hold it?



An increasing number of trained Nigerian men and women are needed to take the responsibility of the administration of the church in that country

When we opened our new school year in January 1955, practically all of our schools had an increase in enrollment, amounting from thirty to forty per cent over last year. At a government school, about forty miles away, there was a good building, a teacher, supplies and equipment—but no pupils. The parents do not want their children to become Moslems.

This is happening all over our area. It seems to amount to almost a mandate to train the next generation in the Christian faith. We now have thirty junior primary schools. Can we open another twelve or more in the next two or three years?

We should also provide secondary primary schools in more villages. Senior primary schools provide education equivalent to grade eight in the States. To date we have had but one school going that far. We have plans for three more to open in 1955. The problem here again is lack of teachers. For the next several years, until Nigerian teachers are available, much of the teaching in the secondary primary schools will fall on the missionaries.

5. Provide adequate Christian literature. Literature in the Bura and Margi languages is very limited. The literate people in our area, whose numbers are rapidly increasing, can also read Hausa, the most widely used language in Northern Nigeria. An increasing amount of Christian literature in this language is becoming available. English is being used more and more.

There are several missions who operate bookshops in Nigeria. We are investigating the possibilities of inviting them to open reading rooms in our area to meet this need for the distribution of Christian literature.

6. Develop community life for rural villages. We now have missionary staff whose training has been specifically in rural life. The program they develop will need to tie in with public health and adult education. Such projects as malaria control, village water supplies, village planning need to be carried out. Work camps may be developed to aid in this program.

7. More rapid Nigerianization of administration. Our experience in having three African members on our education committee has proved *very* successful. We can now move in this area much more rapidly because an increasing number of trained men and women are now available to take on the responsibilities involved. The development of the Waka Training Center and more advanced training for ministers will greatly accelerate this trend.

Have you read the recent book by Modena Studebaker entitled Of Such Is the Kingdom? It contains a series of well-written stories about boys and girls who live in India, China, Nigeria and Ecuador. A good Brethren book for juniors and older. Price $1.75. Order from the Brethren Publishing House, Elgin, Ill.

Edited by Alberta Yoder

The Lengthening Shadow

Alonzo Carter
Norfolk, Virginia

FROM where I am sitting—looking out my back door I see a newly erected church steeple which has caused a great deal of community enthusiasm. It has given in its short life spiritual warmth and inner satisfaction to all who have beheld it, its symbolic heritage challenging those who look upon it. My eyes move down the building and find that it has taken definite shape though still under construction. I am aware that much has happened to make all this possible.

On July 6, 1952, Mrs. Ernest Payne and some members of her family visited the Newport News Church of the Brethren. When they were leaving they asked the pastor, Bro. L. W. Blackwell, this question. "When are you going to come over to Norfolk and do something for us Brethren people?" This proved to be a profitable verbal invitation because from it definite action soon began to take place.

Brother and Sister Blackwell went to Mrs. Payne's home on July 22, made plans for the announcement to be made through the Norfolk newspaper for all Brethren people to meet on Aug. 25, 1952 at Mr. Wilfred Payne's home on Twenty-seventh Street. Thirty-one including children were present at that meeting. The Sunday school was organized. Bro. Blair Myers offered to preach twice a month. The work went on in this manner in the home for some months. Then they decided to use the Seventh Day Advent church on Colley Avenue for services.

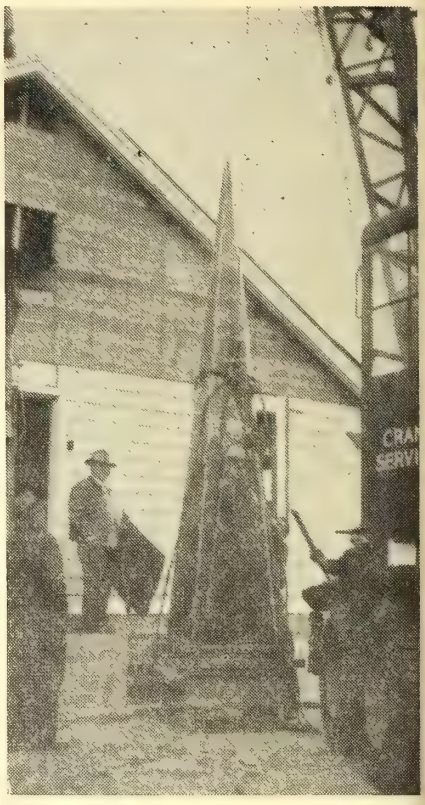
On June 5, 1953, Bro. Alonzo Carter and his wife moved to Norfolk. Bro. Carter helped Bro. Myers do the preaching.

On April 20, 1953, Bro. Blackwell came over to Norfolk to look for a church location. Two weeks were used looking for a site and visiting the church members. After investigating many places a desirable lot at 4710 Philpotts Road was chosen.

On March 11, 1953, three men from the Norfolk church extended Bro. Blackwell a call to come to Norfolk as their pastor. On Easter Sunday of 1953 he read his resignation to the Newport News congregation, effective the following September 1, after which he began the work in Norfolk, Va.

The first official council of the Norfolk church under the guidance of Bro. Lawrence Rice of Roanoke was held on Sept. 4, 1953. In this meeting the organization of the church was set up. A five-member steering committee was elected to guide the activities of the church for the coming year. They were as follows: Rev. S. B. Myers, chairman; Dr. Mark Myers; Bro. Wilfred Payne; Bro. H. C. Rickman; Bro. Alonzo Carter; Bro. Wilfred Payne served as Sunday-school superintendent, Bro. Eddie Rickman as secretary of the Sunday school, Mrs. Pauline Myers as secretary of the church, Bro. C. M. Key as Elder, and Alonzo Carter as church treasurer.

Our pastor has spent much time in planning the church building which is so badly needed. We have had wonderful co-operation from the District Board and the General Brotherhood Board. The latter has helped greatly with the work by approving the plans for the future and offering support for the building program. Bro. Forrest Groff, church building counselor for the Church of the Brethren, prepared the plans for the building.



Raising the spire of the church

On Aug. 15, 1954, the ground-breaking service was held at four o'clock in the afternoon. Thirty-five people attended. The foundation was started August 18, 1954. The building is 29 x 70 feet with an ell which includes a fellowship room and kitchen. The sanctuary seats 200. A large fellowship room, Sunday-school rooms, kitchen, nursery, choir room, and pastor's study are all part of the new structure. The windows were purchased by the members and friends. The church sanctuary will



The Norfolk church, Virginia, ready for the brick work

be beautiful with its plastered walls, indirect lighting, celotex ceiling; it will have baseboard radiation heat.

Our shadow of spiritual influence is steadily being lengthened by the steady construction of our new church. This has been made possible first by those who have had for many years a desire for a Brethren church in their community, those who have given to our local building fund the amount of $1,700. The district board loaned us $4,000 and the General Brotherhood Board loaned us $8,000. The men and women of the church have given of their time and effort and financial means to its program—in planning board meetings that would last until midnight, with hammer or saw or pick or shovel in the actual construction. Yes, we are building a church house. We are building our lives together for greater spiritual meaning. Our shadows are being lengthened day by day for the glory of the Lord.

Weddings

Claar-Burket — John Wesley Claar and Marlene Burket, both of Sproul, Pa., in the Claysburg church, Pa., by the undersigned.—C. L. Cox, Claysburg, Pa.

Clayton-Shankster—Daniel Clayton of Kasson, W. Va., and Rebeckah Shankster of Alvordton, Ohio, in the Walnut Grove church, Ohio, Jan. 22, 1955, by the undersigned.—Kenneth G. Long, Union City, Ind.

Fisher-Pippenger—Wendell Fisher and Lorena Pippenger, both of Nappanee, Ind., Feb. 12, 1955, in the Union Center church, Ind., by Herbert Fisher and William Overholser.—Mrs. Wilson Morningstar, Goshen, Ind.

Harbold-Rentzel—Grant Harbold of York, Pa., and Penelope Rentzel of Thomasville, Pa., in the Bermudian church, Pa., Dec. 26, 1954, by Elder O. Wayne Cook.—Grace L. Julius, Dover, Pa.

Hertzog-Wooddell—Donald Hertzog and Shirley Wooddell, both of Sidney, Ohio, in the Muncie church, Ind., Oct. 8, 1954, by the undersigned.—C. C. Sollenberger, Muncie, Ind.

Lepard-Speas—Larry Lepard and Eileen Speas, both of Lake Odessa, Mich., in the Calvary United Brethren church, Lake Odessa, Mich., Feb. 12, 1955, by the undersigned.—Robert E. Martin, Alto, Mich.

Middleton-Rentzel—Douglas Middleton and Yvonne Rentzel, both of Dover, Pa., April 18, 1954, in the Bermudian church, Pa., by Elder O. Wayne Cook.—Grace L. Julius, Dover, Pa.

Milton-Vannoy—Leonard Milton and Mrs. Helen Vannoy, both of Olympia, Wash., in the home of Mr. and Mrs. Jim Guiles, Nov. 20, 1954, by Richard Wenger.—Mrs. Robert Shumate, Olympia, Wash.

Palmer-Gordon—Russell Everett Palmer and Doris Lee Gordon, both of Richmond, Va., in the Staunton church, Va., Dec. 29, 1954, by the undersigned.—Roy K. Miller, Staunton, Va.

Puckett-Rigby—Robert Puckett and Shirley Rigby, both of Dayton, Ohio, Jan. 22, 1955, in the Ft. McKinley church, Ohio, by their pastor, Walter D. Bowman.—Hester Buck, Dayton, Ohio.

Quinn-Mick—W. Duane Quinn of Oxford, Nebr., and Carol Jean Mick of Enders, Nebr., Feb. 6, 1955, at the Enders church, by Bro. Wilbur R. Hoover.—Mrs. Albert Applegarth, Wawneta, Nebr.

Reynolds-Rhoades—Richard Reynolds and Sandra Rhoades, both of Des Moines, Iowa, at the Stover Memorial church, Des Moines, Feb. 12, 1955, by the undersigned.—Dale Brown, Des Moines, Iowa.

Shank-Stark—Clarence Shank and Elizabeth Stark, both of Fountain City, Wis., in Winona, Minn., Jan. 15, 1955, by W. G. Hoffman.—Mrs. William E. Wright, Utica, Minn.

Studebaker-Kadel—Dale Wendell Studebaker of Springfield, Ohio, and Patricia Ann Kadel of Donnelsville, Ohio, in the Donnels Creek church, Ohio, Sept. 18, 1954, by the undersigned.—Ross L. Noffsinger, Springfield, Ohio.

Willoughby-McDaneld—Rodney Willoughby and Shirley McDaneld, both of McPherson, Kansas, in the McPherson church, Dec. 17, 1954, by the undersigned.—W. W. McDonald, Portis, Kansas.

Obituaries

Hinkle, Mrs. Amanda, wife of Charles Michael Hinkle, died Feb. 6, 1955, in Harrisonburg, Va. She was a member of the Mill Creek church. Besides her husband she is survived by two daughters, twelve grandchildren and thirty-four great-grandchildren. Funeral services were held at the Mill Creek church by the pastor, Cecil Showalter, assisted by Homer J. Miller. Interment was in the adjacent cemetery.—Mrs. Eva W. Mundy, Port Republic, Va.

Isham, Clara Etta, daughter of Heman and Betsy Parkerhurst Belden, was born Jan. 6, 1865, and died Feb. 2, 1955, at her home. On Jan. 1, 1884, she was married to Ira W. Isham, who died about two years ago. To this union were born two sons and six daughters. For over forty years she was a member of the church. Surviving are one son, six daughters, twenty-three grandchildren, fifty-seven great-grandchildren and nine great-great-grandchildren. Funeral services were conducted in the Chippewa Valley church by the undersigned. Interment was in the East Pepin cemetery.—George A. Hunn, Mondovi, Wis.

Jasper, Ida M., daughter of Frank and Elizabeth Berkey, was born in Johnson County, Iowa, March 2, 1886, and died Jan. 18, 1955, in Elgin, Ill. She was united in marriage to Frank H. Jasper, who preceded her in death on Dec. 7, 1932. She was for many years an active member of the Des Moines Valley church and in recent years had been active in the churches where she attended. Surviving are two daughters, one son, seven grandchildren, two sisters and two brothers. Funeral services were held in the Des Moines Valley church by Jay J. Johnson, assisted by Dale Ferris. Burial was in the Brethren cemetery near the church.—Ollie Coffman, South English, Iowa.

Jones, Leatha Zobedia, daughter of Asa H. and Clara E. McNemar Roberts, was born in Grant County, W. Va., July 23, 1895, and died at her home near Antioch, W. Va., Jan. 21, 1955. In addition to her husband, Harry, she is survived by two sons, four daughters, six grandchildren, one brother and one sister. Funeral services were conducted at the Sunnyside church, where she was a member, by Lowell R. Rogers and the undersigned. Burial was in the Davis cemetery.—Owen G. Stultz, New Creek, W. Va.

Jones, Nannie K., daughter of Samuel and Hopy Saunders, was born Nov. 17, 1882, in Bedford County, Va., and died at the age of nearly seventy-two years. In 1913 she was married to Hugh Jones, who preceded her in death several years ago. She was a member of the Saunders Grove church for about fifty-four years. Surviving are five children, twenty-two grandchildren and eight great-grandchildren. Funeral services were held at the Parish Chapel church by her elder, H. C. Spangler, and pastor, H. N. Whitten, Sr. Burial was in the church cemetery.—Mary L. Thomas, Moneta, Va.

King, Reuben, was born Aug. 21, 1876, and died Dec. 28, 1954. He lived near Vernfield, Pa., and became a member of the Indian Creek church in his later years. Surviving are three brothers and one sister. Funeral services were conducted by Brethren Joseph Moyer and Harold Jones at the Huff funeral home, Lansdale. Burial was at Lansdale.—J. Wilford Price, Vernfield, Pa.

Klein, Jesse Roop, was born May 19, 1874, at Frederick, Md., and died Oct. 14, 1954, at his home near Union Bridge, Md. In 1897 he was married to Annie Rebecca Stoner. At an early age he was united with the church and was elected to the ministry, having served more than fifty years as a minister in the Beaver Dam congregation. He also served this church as Sunday-school superintendent, Bible teacher and elder. He is survived by four children, four grandchildren and four great-grandchildren. Funeral services were conducted in the Beaver Dam church by Bro. Byron Flory and Elder O. P. Jones.—Mrs. John S. Repp, Union Bridge, Md.

Kreider, Clayton, was born Dec. 31, 1890, and died Dec. 28, 1954. He was a member of the Middle Creek church. Surviving are his wife, nine children, ten grandchildren, and two brothers. Funeral services were held in the Middle Creek church by the home ministers. Interment was in the Longenecker cemetery.—Emma L. Zook, Lititz, Pa.

Larkins, Olena May, daughter of Thomas and Nancy Burchem Oren, was born Dec. 16, 1876, in Iowa, and died Jan. 1, 1955. She came to Oregon in 1881, and was united in marriage to Abraham L. Larkins in 1891. She was a member of the Myrtle Point church. Surviving are two sons and two daughters. Memorial services were conducted by the undersigned at Molalla. Interment was in the Clark cemetery.—Leo H. Miller, Myrtle Point, Oregon.

McCleave, Elizabeth Olive, was born Jan. 18, 1878, in North Manchester, Ind., and died Jan. 7, 1955, at Pomona, Calif. She moved to La Verne, Calif., in 1946 to make her home with her sister. Surviving are one sister and one brother. Funeral services were held in the Todd Memorial north chapel with the undersigned officiating. Interment was in the Evergreen cemetery, La Verne, Calif.—Galen B. Ogden, La Verne, Calif.

McNally, Minnie Belle, daughter of John and Izorah Albright Emeigh, was born near Roaring Spring, Pa., July 4, 1886, and died Feb. 2, 1955. Her husband, Thomas McNally, died Jan. 7, 1955. For many years she was a faithful member of the Roaring Spring church and of the Truth Seekers' Bible class. Surviving are three sons, one daughter, sixteen grandchildren, four great-grandchildren and one sister. Funeral services were held in the Roaring Spring church with the pastor, Carl E. Myers, in charge. Interment was in the Albright cemetery, near Roaring Spring, Pa., Mrs. Lena M. Hoover, Roaring Spring, Pa.

Miller, William P., son of Jacob and Elizabeth Miller, was born Sept. 12, 1895, in Kansas, and died Feb. 8, 1955. He was married to Velma Bolinger, Feb. 8, 1920. He was a faithful and active member of the church serving as head deacon and senior usher. Surviving are his wife, one son, one grandchild, four brothers and two sisters. Funeral services were conducted in the Rock Run church, of which he was a member. Burial was in the New Paris cemetery.—Ralph Petry, Goshen, Ind.

Morris, Benjamin S., son of Grant and Hesba Smith Morris, was born Sept. 1, 1900, in Hill City, Kansas, and died Oct. 24, 1954, in Kansas City, Kansas. He had devoted his life to the practice of medicine and was known throughout the state. He is survived by his wife, Lucille, and one son. Funeral services were conducted from the Quinter church by J. Wil-

burn Lewallen. Interment was in the Quinter cemetery.—Mrs. Melvin Reinecker, Quinter, Kansas.

Phenis, Mrs. Flora, daughter of John and Amanda Coffman, was born Dec. 29, 1861, and died Jan. 6, 1955, at the Brethren Home in Mexico, Ind. In 1881 she was married to Isaac Phenis, who died in 1920. She was a member of the Arcadia church. Survivors include two daughters, six grandchildren, twenty great-grandchildren and one great-great-grandchild. Services were held in the Arcadia church by the undersigned. Interment was in the Arcadia cemetery.—Darrell C. Fryman, Arcadia, Ind.

Phipps, Joseph Nathan, was born March 20, 1894, near Lowpoint, Ill., and died Aug. 11, 1954, in Peoria, Ill. He was the son of George and Arinda Walker Phipps and a member of the Oak Grove church. Funeral services were held in Washburn, Ill., by the undersigned.—M. A. Whisler, Lowpoint, Ill.

Reed, Dora, daughter of Jacob and Sophia Holderman Stahly, was born April 1, 1878, near Napanee, Ind., and died Jan. 19, 1955, in Van Wert, Ohio. She was married to Willis Reed, who died in 1945. For many years she was a member of the Nappanee church. Surviving are one son, two daughters, nine grandchildren, eleven great-grandchildren and two brothers. Funeral services were conducted in the Nappanee church by the pastor, S. W. Longenecker. Burial was at Union Center. —Hazel Grasz, Nappanee, Ind.

Saunders, Elsie Jane, daughter of Joseph and Elizabeth Saunders, was born June 22, 1867, and died Jan. 6, 1955, at the home of her niece in Bedford County, Va. She had been a member of the Saunders Grove church for more than fifty years. Funeral services were conducted at the Lotz funeral home, Roanoke, Va., by H. N. Whitten, Sr., O. R. Thomas and H. C. Spangler. Burial was in the family cemetery near Chamblissburg, Va.—Mary L. Thomas, Moneta, Va.

Schildt, James E., son of David W. and Elizabeth Jones Schildt, died Jan. 24, 1955, at the age of eighty-two years. He was a member of the Monocacy church. Surviving are five brothers and several grandchildren. Funeral services were conducted by Bro. Arthur Rice at the Monocacy church, Rocky Ridge, Md. Interment was in the church cemetery.—Mrs. Denda Renner, New Midway, Md.

Snoke, Clement L., son of Mr. and Mrs. David Snoke, was born in Macon County, Ill., Sept. 27, 1871, and died Dec. 19, 1954. He was married to Martha Hamm on Sept. 27, 1899, and was a lifelong resident of the Oakley area. He was a member of the Oakley church. Surviving are four sons, three daughters and several grandchildren. Burial was in the West Frantz cemetery with James Simmons and W. T. Heckman officiating.—Mrs. Paula Brown, Oakley, Ill.

Trayner, Annie, daughter of Jessie and Katherine Schaffer Danner, was born April 6, 1862, near Hanover, Pa. She was a member of the church. On Dec. 29, 1885, she was married to James Trayner, who died April 10, 1947. Funeral services were conducted from the Astoria church, Ill., by Paul C. Lantis. Burial was in the Woodland cemetery.—Mrs. Lizzie Riebling, Astoria, Ill.

Walker, William Hardy, son of J. S. and Bertha Walker, was born Nov. 28, 1886, in Osceola County, Fla., and died Jan. 29, 1955, at his home in Okeechobee, Fla. On Dec. 15, 1907, he was married to Cuthbert Underhill. For a number of years he served as trustee in the Okeechobee church. Besides his wife, he is survived by one son, one daughter and seven grandchildren. Funeral services were conducted at the Okeechobee church by F. M. Hollenberg, assisted by the pastor, James McAvoy. Burial was in the Evergreen cemetery, Okeechobee, Fla.—Mrs. Victor Domer, Okeechobee, Fla.

Church News

Middle Iowa

Fernald—At our council meeting, our pastor, Bro. B. F. Buckingham, was chosen elder. Sister Marjory Baker and Bro. Virgil Jarboe served as our delegates to district conference. Several of our members attended regional conference at McPherson, Kansas. A union Thanksgiving service was held at the Lutheran church. Our women are making comforters for relief. Our men's work group raised popcorn and potatoes as their project. We have closed a successful school of missions which was held during the month of January under the direction of Sister Lee Dadisman. The study book for the school was Under Three Flags and pictures were shown each Sunday evening. At our last session of our school a special prayer service for missions was held and an offering was received for mission work. We plan to join with the East Story County Ministerial Association in promoting a national Christian teaching mission in the near future.—Flossie Buckingham, Fernald, Iowa.

Northern Iowa, Minnesota and South Dakota

Curlew—At an all-day meeting in our church, installation was held for the church and Sunday-school officers. Bro. Ray Zook was with us one Sunday for an evening service. Bro. Sollenberger and the McPherson College girls' trio presented a program in our church. Dedication services were recently held for two babies. The film, Reaching From Heaven, was shown one Sunday evening. The ladies of our church were represented at the sectional women's rally at the Kingsley church. The ladies' aid group packed clothing for relief and rolled bandages for a hospital in Africa. As the ladies' next project, they are going to sew for relief.—Mrs. Hans Appel, Emmetsburg, Iowa.

North Dakota and Eastern Montana

Cando—We held our annual harvest festival service with an all-day meeting. Rev. Johnson, pastor of the Presbyterian church of Devils Lake, was guest speaker for the occasion. One Sunday evening Bro. Glenn Swinger and the McPherson College ladies' quartet were with us for the service. One evening in November Miss Shisler, missionary to Africa, was guest speaker at our monthly fellowship supper. Union Thanksgiving services were held in the Methodist church. Our fall communion was observed on Nov. 29. The first part of December the third-year junior class met and rolled bandages for one of the African hospitals. Christmas programs were presented by the Sunday school on Dec. 19 and by the choir on Dec. 26. A watch service was held at the church on New Year's Eve.—Mrs. L. R. Maust, Cando, N. Dak.

Texas and Louisiana

Falfurrias—Bro. D. W. Bittinger, president of McPherson College, brought our morning message the first Sunday of November. Brother and Sister Michael, Sister Samuel Bowman and Sister Claire Robison of McPherson, Kansas, visited with us one Sunday morning. Bro. Michael who helped to start this industrial school for Latin Americans, brought the message.—Mrs. A. Rupp, Falfurrias, Texas.

Northern Illinois and Wisconsin

Menomonie—At our council meeting, our pastor, Bro. Howard Peden, was re-elected elder. Our Sunday-school attendance has increased; therefore, new classes have been organized. Several from our church attended the workers' conference at the Worden church. Our third annual birthday banquet was held in the church basement. At the ladies' aid Christmas meeting on Dec. 16, instead of exchanging gifts, each family gave a gift to a guest in an old folks' nursing home. A Sunday-school Christmas program was held in the church on the evening of Dec. 22. A special new year's candlelighting service was held in the church on Sunday evening, Jan. 2. A social fellowship dinner is held in the church basement on alternate Sundays. Brother and Sister Howard Whitmer from our church left the first week in January to become houseparents for the Brethren Fellowship House in Elgin, Ill.—Mrs. Lydia Gushwa, Menomonie, Wis.

Middle Indiana

Huntington—Bro. Robert Gemmer of Cleveland, Ohio, was with us for a week of meetings. The father and son banquet was held on Nov. 19 in the church basement. Baby consecration services were held Dec. 19 for four babies. On the evening of Dec. 19 we had our annual Christmas program. The women are working on the hospital kits for Austria. They are also doing relief work and local work for others. Our school of missions was held during the month of January. Mr. Steven Lall of Jhanse, India, told about his life and experiences of India. Rev. Wayne Paulen of Huntington talked and showed pictures of his recent trip to India. Our annual birthday supper was held Feb. 22 in the church basement.—Mrs. Wayne Endsley, Huntington, Ind.

Peru—Recognition was given to Miss Bertha Newman, who has served faithfully on the board of Christian education for fourteen years. The men of the church had charge of the evening services on Sunday, Nov. 21, emphasizing home missions. Our special evangelistic meetings were held by Bro. George Phillips. As a result of these meetings, six were baptized into our church. Since that time two more have been received as associate members. On Sunday evening, Dec. 19, the Christmas play, Why Christmas, was given in our church. At the close of the evening service the young people went caroling. A family Christmas party was held in the church basement on Dec. 22. The Brethrenaires, male quartet of our local church, presented a program of music on Sunday evening, Dec. 26. The ladies' aid has been sewing and repairing used garments for relief.—Mrs. Lamoin Lawson, Peru, Ind.

Salamonie—Brother and Sister I. E. Weaver went on the Goodwill tour to Europe. On the evening of Dec. 12, Bro. Weaver gave a talk and showed pictures of their trip. On Dec. 19 the children had their Christmas program in the morning and the older people were in charge of the evening program. Beginning Jan. 9 our pastor conducted a Bible clinic for a period of six Sunday evenings. The pastor is also beginning a class for the junior children on learning what it means to be a Christian. On Jan. 30 the Lancaster high school mixed choir were guests at our morning worship service. On Feb. 25 the World Day of Prayer service was held in our church. Our church organized an attendance crusade which began Feb. 6 and will continue until Easter. An every-member visitation was made by eighteen visitors during the first week of February to enlist everyone in the crusade. Bro. Harl Russell conducted a workshop on stewardship in our church for the churches of our section.—Mrs. Verna Buck, Huntington, Ind.

Wabash City—One Sunday Bro. Gale Weaver, who had spent several years in Germany, spoke at our church on Christian sharing. Bro. Olin Mason talked at our church in behalf of Bethany hospital nurses' training school. The film Bible on the Table, was shown and discussed at one of our Sunday evening meetings. Our fall revival meetings were conducted by Brother and Sister J. Baldwin. Five were baptized, two received by letter and two reconsecrated into our church fellowship. Bro. Charl Oberlin officiated at our fall communion service. Our Sunday-school attendan

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BRETHREN PUBLISHING HOUSE

Elgin, Illinois

as increased. The women of our church re making gowns and sheets for hositals in Austria. Our regular council eeting was held Jan. 11, with our elder, ro. Charles Oberlin, in charge.—Mrs. ay Ulery, Wabash, Ind.

Northern Indiana

Middlebury—Bro. Galen Lehman conucted the service for the licensing of ladden Schrock, a student at Manester College, to the ministry. The fall ve feast was held at our church in onjunction with the Pleasant Valley ongregation. Sunday evening services e held with the Pleasant Valley conregation, alternating locations and work-g together in setting up the programs. new committee, the evangelistic comittee, was formed at the fall council eeting. This group is planning a proam of evangelism for the whole church. ro. Clarence Fike has met with us and ven guidance along this line. The Dember men's work and women's work mbined their meeting into a family ght Christmas supper. Our Christmas ffering was dedicated at this meeting. he January school of missions included film, talks by Nettie Weybright and nna Warstler and Paul Wenger and reports form studies made by five members of the two congregations. Bro. Harl Russell held a series of three meetings of the stewardship workshop at the Middlebury church. This program was conducted in each section of the district during January and February. The first of February the carpenters began remodeling the basement of our church. Miss Evelyn Hartzler of Goshen presented a concert for the dedication of the organ.—Mrs. Miriam Young, Middlebury, Ind.

Southern Indiana

Buck Creek—Eight children have been dedicated in special services. The district conference was held at our church. At our fall council meeting, we elected a church board of nine members. In the near future the board is planning to organize evangelism teams. Bro. Tom Davis of Windfall conducted a two-week revival. At Christmas time, Mr. C. Cree Gable of Muncie showed films on Alaska. On Jan. 16 Bro. Galen Lehman was guest speaker. In January our church cooperated with five other churches in a song fest. The ladies' aid purchased new carpet for the church.—Mrs. Dona Cooper, Blountsville, Ind.

Michigan

Beaverton—One week of evangelistic meetings was held by Bro. Olden Mitchell of Detroit. Love feast and communion services were held at the close of these meetings with Bro. Mitchell officiating. One evening in November Bro. Charles Bieber and his son, Larry, from the Africa mission field were with us for an evening service. Larry is being supported by the children's department of Michigan. Our church joined with the other churches of the community in a Christmas service which was held in the high school auditorium on Sunday evening, Dec. 19. On the evening of Dec. 23, the children's department presented a program after which the film, Child of Bethlehem, was shown. On Jan. 16 Brother and Sister Russell Hartzler of Clarksville were with us for the morning service. In the evening of the same day, the film, The Toymaker, was shown. We observed Youth Sunday on Feb, 6, when the young people were in charge of the entire morning service. A called members' meeting was held to make plans for securing a full-time pastor beginning Sept. 1, when Brother and Sister Jehnsen will be leaving their work in our church.—Elma Rau, Beaverton, Mich.

Hope—We held a watch night service on New Year's Eve. Our regular quarterly business meeting was held on Jan. 10, with Elder Glenn Fruth, presiding. On Jan. 22 fifteen of our people attended a workshop at the Lansing church with Bro. Olden Mitchell as morning speaker. The afternoon was given to special interest sessions concerning men's work, aid service, homebuilders, missions and administrative areas. On the same day as the workshop, our church caught fire and by the time the fire departments had the fire under control only a shell of the former Thornapple church remained. We prepared the basement of our new church and held services there on Sunday morning and will continue to do so until the sanctuary is completed. Nearly all of our Sunday-school supplies and aid materials were destroyed in the fire. Brother and Sister William Tombaugh invited our aid to have its bimonthly meetings in their home until the new church is completed. On Sunday evening, Jan. 30, the mission director had charge of the service, using the film, Let There Be Light. Three of our young people along with Bro. Russell Hartzler attended the youth seminar in Washington, D. C. —Mrs. Wilmina Wieland, Freeport, Mich.

Northeastern Ohio

Hartville—During the past year our church received twenty-six members by baptism, letter and former baptism. The district Brethren Service rally, promoted by the men's work of the district, was held at our church with Bro. M. R. Zigler as guest speaker. We joined in the community Thanksgiving service with our pastor as speaker. Brother and Sister R. H. Miller were with us for the week end following Thanksgiving. Sister Miller spoke during the Sunday-school hour. For the Saturday evening meeting Bro. Miller showed pictures of India, and on Sunday evening the pictures were of his travels through Palestine and Egypt. Our Christmas program was given Dec. 19, with a play based on the lives of men who had written great Christmas songs. The following Sunday the junior high fellowship gave a play entitled The Day After Christmas. The junior high was organized in October and is under the direction of Mildred Young and Jean Curtis. Both the CBYF and the junior high groups meet every other week. Our school of missions was held during the month of January. Olive Widdowson, missionary to India, was speaker for our first meeting.—Olive Pontius, Hartville, Ohio.

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BRETHREN PUBLISHING HOUSE . . . . Elgin, Illinois

Northwestern Ohio

Lick Creek—Since our last report six have been received into our fellowship by baptism and two by letter. Several of our youth who attended the National Youth Conference gave reports of the meetings. One Sunday evening a Prince of Peace declaration contest was held in our church. Bro. Charles E. Kintner and Bro. Clyde St. John served as delegates to our district conference. Our youth attended the CBYF conference at the Sugar Creek church, bringing home the attendance banner. Several of our men attended the district men's work banquet at Defiance. During the month of November our church participated with the churches of Bryan in a church attendance campaign. A number of films have been used at our Sunday evening services. Mrs. Howard McNamee was director of our school of missions. On the evening of Feb. 6 we had a fellowship supper, Closing with the film, City Story. The district spring assembly was held in our church, March 16 and 17.—Mrs. Leo Stombaugh, Bryan, Ohio.

Southern Ohio

Lower Miami—A family night was observed at which the play, Temperate

Brethren Placement and Relocation Service . . .

This column is conducted as a free service in the interests of placement and relocation. It does not provide for the advertising of goods or property for sale or rent. Information on rates for paid advertising may be obtained from the Brethren Publishing House.

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No. 75. Young man wants a job in either an old folks' home or a general hospital in the Chicago area. His references are on file in the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 76. Wanted: Married couple to live on farm and care for 50 milk cows and younger stock. House with all conveniences in a community close to many churches, Brethren included. Good salary for dairy and field work. Located 15 miles east of Gettysburg. Write: Joseph C. Atland, R. 1, Abbottstown, Pa.

No. 80. Wanted: Man or couple skilled in cattle breeding, to help Christians and others on the Island of Timor, Indonesia, to improve the quality of their herds. Three-year assignment. For information address: Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 82. Young man wants summer work, preferably in farm work. Elizabethtown College student. Would like to work in Kansas. Contact John D. Byers, Elizabethtown College, Elizabethtown, Pa.

No. 83. Freeport Church of the Brethren will assist those who are interested in securing teaching positions in the public schools of Freeport, which is a town of 25,000. Write: Freeport Church of the Brethren, 819 W. Lincoln Blvd., Freeport, Ill.

No. 84. Work wanted on farm by single, middle-aged man. Write Mark Duddles R. 1, Gobles, Mich.

No. 85. Wanted: A semi-volunteer service worker for laundry, housework and care of children in a Children's Aid Society home. Unattached woman willing to work hard but provided with good opportunity for experience in child welfare work, working with an experienced children's home matron and qualified social welfare workers. Full maintenance will be provided with pleasant living quarters on the third floor of the Home. Salary satisfactory to provide some security. Write: Dr. Franklin K. Cassell, Superintendent, Children's Aid Society, Neffsville, Pa.

No. 86. Bridgewater College faculty family desires housekeeper. Care for two little girls while mother is employed part-time. Must have ability with small children. Excellent opportunity for middle-aged woman desiring Brethren center or high school graduate interested in college education. One block from church and college. Write: Mrs. Victor Glick, Bridgewater, Va.

No. 87. Wanted: Job as companion secretary to couple or woman, preferably Brethren, by middle-aged woman. Past experience: 7 years teaching in Virginia public schools; matron in a home for the aged; practical nurse in a hospital; active in civic and church work; driver of car fond of travel. References exchanged. Write: Mrs. Ruth Weaver, Box 333, Manchester College, North Manchester, Ind.

Zone, was given by the Homebuilder. Our church celebrated home-coming day with Prof. Ammon Swope as speaker. Bro. Ross Noffsinger was with us for a preaching mission. The United Church Women of our township sponsored the

World Community Day program at the Mt. Carmel E and R church. Clothing and bedding was brought to this meeting for overseas relief. Our aid society has been sponsoring programs, sewing, quilting and doing relief work. The men have been sponsoring a monthly work night at the church. The young people sent Christmas packages to our boys in service. The Sunday-school Christmas program included the play, Why The Chimes Rang, by the young people. Richard Foust, our B.V.S. worker in Europe for the past two years, has returned home and on Dec. 26 he showed pictures and told of his work. The film, Workers Together With God, was shown followed by a discussion on visitation evangelism. We now have thirty members actively engaged in this campaign. Our Sunday-school attendance and enrollment continue to grow. A school of missions was conducted each Sunday evening beginning Jan. 16 and ending Feb. 13. Four of our young people attended the youth seminar in Washington, D. C. A cross and offering plates have been presented to the church by Mr. and Mrs. Russell Fox in memory of her parents, Daniel and Laura Baker. A mimeograph machine has been given to the church by the family of Bro. Howard Stebbins as a memorial gift in honor of him.—Mrs. Roy Stebbins, Dayton, Ohio.

Oakland—We held a family night luncheon and program on Dec. 30. As a result of the evangelistic meetings by Bro. F. W. Bittinger of the Salem church nine new members were baptized into our church. We held our annual school of missions four Sunday evenings in January with the theme, The Mission of the Local Church. Programs for the school were the film, City Story, a talk by Probate Judge Williams of the county, talks by Bob Mikesell and Ralph Dull, both former B.V.S. workers, and the play, The Lost Church. The children's department made friendship kits to send to New Windsor for relief. We held our usual quarterly business meeting Jan. 6. At the women's work meeting in the evening of Jan. 13, the women brought wash cloths and soap for friendship kits, as well as material for making mittens. All of these articles were sent to New Windsor. On Feb. 6 Bro. R. H. Miller of Manchester College was our guest speaker.—Elvah E. Unger, Gettysburg, Ohio.

North Atlantic

Springfield—The women's work group sponsored a missionary program with Bro. Charles Bieber, missionary to Africa, showing slides of their work in Africa and also articles which were made by the African people. Bro. Luke Brandt of Quakertown was evangelist for our series of meetings. Seven persons were baptized into our church. Our elder, Ralph Frey, officiated at our love feast. Bro. Linford Rotenberger brought the message at the Homebuilders' class program on Nov 28. In the absence of our pastor on Dec. 5, Bro. Rotenberger was with us for both the morning and evening service. Bro. Norman Frederick was speaker for the young people's meeting on Dec. 12. The young people went caroling on Christmas Eve. The Jus Ultra class prepared fruit boxes for the sick and shut-ins and also filled hangs with articles for the women in Europe. The Sunday school gave a Christmas program on Dec. 26. Our Sunday school also had a mitten tree and a project of nickle yards.—Minerva Strauss, Ephrata, Pa.

Wilmington—Our new Sunday-school building and renovated church sanctuary were dedicated with Bro. Caleb Bucher of Lancaster, Pa., preaching the dedicatory sermon. Brother and Sister Donald Robinson assumed pastoral duties with the first of July. Installation services were conducted for the Robinsons by Bro. Howard Keiper and Bro. J. A. Robinson. Our pastor and five young people attended the National Youth Conference. Miss Betty Crouse entered B.V.S. for a year. Our pastor and four of our members attended the regional conference at Juniata College. Our choir is under the leadership of Bro. David Meyers and the junior choir is directed by Sister Robinson. The fall meeting of our district was held at our church. Bro. Paul Robinson took part in our Christmas Eve candlelight service. On New Year's Eve a family fellowship party was held followed by a worship service. On Sunday, Jan. 2, Bro. Norman F. Ford delivered the morning sermon. Five babies were consecrated recently. At present our pastor is conducting a church membership class for boys and girls and at the conclusion will instruct adults in church membership. Bro. Robinson edits our monthly church paper entitled Brethren Tidings. A boys' club has been organized as an outreach into the community.—Mrs. Clarence M. Wickersham, Newark, Del.

Middle Pennsylvania

Spring Run—Bro. Morley Mays of

Private Reading

FOR YOUTH AND THEIR COUNSELORS

YOUTH AND THE CHRISTIAN COMMUNITY

Rowena Ferguson

A *new* book with suggestions on how to understand and guide adolescents. One of the best we have read in this area of interest. Teachers, counselors, and parents will find here the sort of help they need. Full recognition is given to the effects of the community on its young people, realizing that the mores of the culture in which they live determine their experiences. Such experiences shape their ideals and behavior. The author is an experienced teacher and counselor of all ages of youth. 144 pages. Paper. **$1.00**

LIVING WITH PARENTS

Grace S. Overton

Primarily for teenagers, examines many of the personal conflicts between teeners and their parents. Parents and counselors will acquire a greater understanding of the problems of growing-up youngsters by reading this book. Subjects range from boy-girl situations to religion. It is a true-to-life problem-solving book interestingly written. **$1.50**

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Grace S. Overton

Sequel to the above title but written primarily for parents. Covering problems ranging from early adolescence to welcoming the in-laws into the family and properly enjoying grandchildren. Eighty-five pages of very helpful material. **$1.25**

YOUNG PEOPLE IN YOUR CHURCH

Herbert C. Mayer

A book on building a program. Much more than a handbook for the minister and teacher. Features: complete plan for the instruction of young people, Sunday school curriculum, methods of worship, department and classroom management and church and community activities. This book will give to you a challenging program for the effective training and education of the youth in the local church. 244 pages. **$2.50**

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Juniata College conducted a week-end Bible institute. Our pastor, Bro. Luke D. Bowser, held evangelistic meetings, resulting in fifteen baptisms and three received into the church by letter. A number of our people attended the district meeting at Everett. Dr. and Mrs. Hershberger showed slides of their trip to the Holy Land. Charles Bieber, missionary to Africa, brought our message one Sunday morning. On Dec 12 the women's work organization had the evening of worship service showing the filmstrip, The Reading of Our Bibles. At the morning service on Dec. 19, the adult chorus presented the Christmas cantata, The Prince of Peace, under the direction of Garwood Holsinger. In the evening of the same day, the children presented their program. The young people went caroling and at the county jail they gave each inmate a gospel booklet. Our CBYF group was in charge of our watch night service with Bro. Glenn Kinsel as guest speaker. On Jan. 2 Mrs. Helena Kruger brought our message. The four churches of our community observed the Week of Prayer. Our third school of missions was held on Sunday evenings with the adult study book entitled Under Three Flags. One evening during the school we used the film, Village of the Poor, and at another time Sister Olive Widdowson, missionary to India, was with us. A number of our children's workers attended the meeting and banquet at the Martinsburg church. A district training school was held in our church from Feb. 7—March 21, with Bro. T. F. Henry, professor at Juniata College, as teacher.—Mary R. Lindenberger, McVeytown, Pa.

Western Pennsylvania

County Line—The ladies' Bible class volunteered to have church signs erected on the various roads leading to our church. Bro. E. M. Hertzler, pastor of the Connellsville church, conducted our revival meetings. As a result of the meetings, two were received into our church by baptism. We had an exchange of pulpit program on Thanksgiving Eve. At the close of the morning service following Thanksgiving, we held a fellowship dinner in the social room. Our children's Christmas program was held on Sunday, Dec. 19. The adult pageant and white gift service was held Sunday evening, Dec. 26. On New Year's Eve, Rev. Smith of the Indian Head Church of God showed pictures of his visit to the Holy Land during the past summer. The young people's class served refreshments following the candlelight service. Our ladies' aid has been quilting as well as helping with the building fund for doing some remodeling in our church. We also made friendship packets for overseas relief. During the month of February we sent seeds and clothing for relief. On Jan. 24 remodeling was begun on our church.—Olive Nedrow, Jones Mills, Pa.

Florida and Georgia

Winter Park—Brother and Sister Harper Will have completed a week of meetings in our church. Brother and Sister Byrd returned to the church the first of September from Canada, where they spent most of their leave of absence. One Sunday morning Bro. Warren Bowman and a group of students from Bridgewater College were in charge of our services. Our women co-operated with the United Council of Church Women in the Hallowe'en crusade for funds for milk for needy children of the world. Our group of children collected enough money to buy 1,806 glasses of milk for children. Our church has made plans for an extension program for more Sunday-school rooms. Bro. Forrest Groff met with us in December for consultation in this matter. We held Thanksgiving dinner at the church. The district young people had a two-day rally at our church over the New Year's which was followed by Bro. Perry Huffaker giving a program of song on Sunday evening. Our women entertained the Winter Park Council of Church Women at a supper, followed by a talk by Mrs. Paul Cason of the Home Mission Council. We welcome any of our tourist Brethren to stop with us for worship while in Florida.—Mrs. C. E. Bower, Winter Park, Fla.

Mardela

Peach Blossom—Bro. Harry Gardner of Troutville, Va., conducted a ten-day meeting at the Easton church. Ten persons were baptized as a result of these meetings. Bro. James Renz, national temperance director, met with us. The Fairview church has organized as a separate congregation. Elder Barry Fox has been retained as elder of the Easton and Fairview churches. The Easton pastoral board is trying to secure a full-time pastor for the Easton church. Bro. Fox resigned as pastor, having served the church for thirty-five years. The ladies' aid and Sunshine Sisters groups have been making quilts and comforters, collecting clothing for relief and contributing money for garden seeds for Europe. Several times during the past year, we have had temperance and missionary sermons and films in our church. The ladies' aid contributed to the Brotherhood Fund and to Bethany Hospital. Our church is buying a parsonage for the new pastor.—Mrs. Barry Fox, Easton, Md.

Northern Virginia

Pleasant View—Thanksgiving services were held in the Wakeman's Grove church with our church and the Walker's Chapel church participating. Our pastor, Bro. Stanley R. Wampler, delivered the message. A Christmas program was presented by the children and adult departments. The CBYF and the young married class went Christmas caroling and delivered fruit baskets to the sick in our community. A covered dish supper was held at the church in observance of Christmas family night. Our school of missions was held in January. This school shows a growing interest each year. Our ladies' aid group is making comforters for relief. This is the first year our church has been able to be a member of the 100% Messenger Club.—Mrs. Reva Good Bowman, Mt. Jackson, Va.

First West Virginia

Keyser—On Dec. 19 the young people's group and the junior high fellowship went caroling. The young people presented the play, Gifts in a Stable, on Dec. 26. The young people and junior high fellowship had a watch night party at the church on Dec. 31. These two groups had a Thanksgiving banquet and also a hayride to collect clothing for relief. A group from our church attended the young people's meeting at the Westernport church, Md. Our church was host to the district youth roundtable on Sunday, Jan. 9. Five of our young people and our pastor, Bro. Fred Bowman, visited with our congressmen in Washington, D. C., concerning the universal military training program. We had community evening Reformation Day services at our church. World Community Day services were also held in our church. We joined with other churches in the community in observing Week of Prayer services at the Lutheran church with Rev. Scrogum as guest minister. Our mission emphasis during January was centered on India. We closed our mission study with the film, Valley of the Sun. The young people were in charge of the evening service on Feb. 6 in observance of National Youth Week. We participated in a leadership training school which was sponsored by the churches of Keyser. For five Sunday evenings we devoted the services to peace. The builders' class of our church is sponsoring a Boy Scout troop. Pastor Bowman attended the Spiritual Life Institute at Bridgewater. Donald Judy and Richard Liller participated in the youth political seminar in Washington, D. C. and New York.—Tempest Gardner, Keyser, W. Va.

Morgantown—Our church is progressing under the leadership of our pastor, Bro. Everett G. Beckman. The men's group has organized and has been having regular monthly meetings. A bulletin board was made and placed on the outside of the church. Eleven new members have been added to our church. The parsonage debt has been paid in full and we have purchased a new organ. Bro. Charles Zunkel was with us one Sunday. The same day a tea was served at the parsonage which had been painted on the inside. The CBYF roundtable was held in our church. The women's work group held a temperance program in November, The women's group and the Queen Esther class made and delivered baskets of fruit to the shut-ins and older folks of the church.—Mrs. Otis Fike, Morgantown, W. Va.

Petersburg—Since our last report we have had a one-week series of meetings with Bro. Robert E. Houff of Bridgewater Va., as evangelist. Four were baptized and four received by letter into our church fellowship. We had a school of missions during the month of February Our church is planning to build some new Sunday-school rooms and to ge new pews for the church. The ladies' aid did relief sewing in January. As their February project, the ladies are sending seed packages to Europe.—Grace A Shreve, Petersburg, W. Va.

Church of the Brethren
Gospel MESSENGER
APRIL 9, 1955



"GO QUICKLY AND TELL"

AT THE HEART of Easter is the fact of the resurrection of Jesus Christ. The fact is of such overwhelming importance for mankind that it becomes a message to be shared, a gospel to be preached, a word to be proclaimed.

Early on the first day of the week the faithful women who would not neglect Jesus in his death came to his tomb. They were loyal in their devotion to his dead body but hardly prepared to learn that death could not bind him, that the tomb could not hold him, that he was risen and he lives!

But scarcely had they heard when they were commissioned with a message, "Go quickly and tell." Tell the disciples who scattered when he was arrested. Tell Peter, who denied him. Tell first his followers—and then tell the world. Here is a great commission for every faithful woman, every doubtful man, every timid disciple. The message of Easter is not only a glorious hope to be cherished but a fact to be proclaimed. Jesus Christ lives.

Gospel Messenger

"Thy Kingdom Come"

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In This Number . . .

Editorial—

"Go Quickly and Tell" 1
A Doctrine Set to Music 5

The General Forum—

The Shining Possibilities of Life.
John C. Middlekauff 3
Life Begins at Easter. Harold Wagner . 4
The Perfect Day. Ellis G. Guthrie 6
Eternal Life — Longing and Fulfillment.
George Buttrick 8
Our Emmaus Road (verse).
Ora W. Garber 9
Why I Am a Christian.
Jacob F. Replogle 12
The Family Counselor 13
Small Children at Church.
Mary Venable 14

News—

Kingdom Gleanings 16
Church News 27

Brethren Service—

That All May Be One. Paul Sargent .. 18
Refugee Resettlement Notes 19
Peace Materials Available 19

The Local Church—

The Role of the Local Church.
Paul H. Bowman 20
May Fellowship Day 21
"On Which Side Are You?" 21

Our Mission Work—

India's Door Is Open to Missionaries.
A. Russell Stevenson 22
The St. James Story. E. Jerry Walker .. 23

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

An Easter Greeting

Another winter has past and spring has returned to this part of the world once again. Around us on every side the flowers are coming out, trees are putting out their green leaves and all nature seems to be smiling at us. The birds too have returned to sing for us. They cause us to look up to God from whom comes all good things.

We read in the Word of God that Jesus said, "I am the resurrection and the life. He that cometh to me shall never die." Now we know that every time that we put a seed into the ground it must die before it can bring forth the beautiful flower or fruit that is desired, and we also know that Jesus himself died and arose from the dead that we may have eternal life and live with him for ever and ever. Jesus went through death for us that we need never die—our bodies die, but our souls never die; the soul is the seed of life put into our bodies by God; when our bodies die, that is just the time we begin to live, if we love and serve the Lord.

Again we read in the Word of God, how Jesus went back to his heavenly Father to prepare a home for us. We can all walk and we can all see well in that wonderful land called heaven. Some who are handicapped like myself will run all over that wonderful land singing with all their might.

I hope that these words may be the means of bringing comfort and cheer into some lonely heart.—J. Allen Grater, Mexico, Ind.

Bro. Grater has been crippled in body, but certainly not in mind or spirit, throughout his lifetime. The above letter is his Easter greeting to his handicapped friends. Unable to use his hands, he typed the message by placing a stick in his mouth. Readers who would like to write him can do so at the above address. —Ed.

Narrow Thinking on Television

I have read letters to the editor for quite a while. I'm surprised at the narrow thinking, especially on the subject of television and theater.

I agree that there is a lot on television that needs to be cleaned up, but no one is compelled to sit and watch those types of programs. To choose the right programs all you need to do is flick the dial and you can find wonderful, clean stories, educational stories that by demonstration can open a whole new world to children and adults alike, that we never could have hoped to see before television, and more than any reading can because we are privileged to see history in the making.

I have derived religious help from This Is the Life, Cadle Tabernacle, Bishop Sheen, Five Minutes to Live By and all the wonderful religious programs on Sunday morning that bring the church to you when sickness keeps you home.

Instead of condemning a wonderful thing, why not write to the stations and complain about their programs to them? If you don't approve, you may turn your set off until a suitable program comes on.

I hate to see a thing torn down by people who don't even have a TV set, or haven't the will power to change the program.

As a young Christian mother of three children, I look for the good and believe the bad can be made better. — Mrs. Lois Ann Rinehart, Hagerstown, Ind.

Right Way or Best Way

Quoting from Readers Write, Messenger, March 5: "The Best Way Not the Easy Way." How true and how sad it is, Ellis G. Guthrie, that too often most of us take the easy way instead of the right way, or as you say the best way. Would you agree to use the way God taught us instead of the best way? I believe there is danger in using such terms as *the best way.* Too often it means my way. Who of us can say our way is the best way? I do not believe I will ever quite reach the perfection God would have me reach. I firmly believe it is his will and most necessary that I strive to get a little nearer that goal each day. To help meet that goal, I must share the thinking and experience of the rest of my brethren. Like you, Ellis Guthrie, many of us get so concerned and fearful that the trend of our church people appears to be away from God. Is it so important the way we do things? What does it profit any of us, if we did all the church customs that you term the right or best way, at love feast twice a year, at church on Sunday, etc., if we are not humble, do not serve our fellow men instead of our own selfish ends every day? It has been my experience that often we who must have things just so forget about them in our everyday work.—Carroll S. Rinehart, Westminster, Md.



The fact that God raised Jesus from the dead enables us to see life in its true perspective-- instead of disaster,

The Shining Possibilites of Life

John C. Middlekauff

DURING the months of the London "blitz," an English preacher found that he had to spend long hours each day in underground air raid shelters. And instead of doing nothing as so many people did, he began to translate the letters of Paul as he believed Paul would write them today. As a result, J. B. Phillips has given us a most stimulating version of the letters of the New Testament. I must confess that he has given me many, many new insights and helped me understand some of the difficult passages in the letters of Paul.

Sometime ago, while reading Paul's second letter to Timothy, I came across this great sentence: "For Christ has completely abolished death, and has now, through the gospel, opened to us men the shining possibilities of the life that is eternal."

Here is a message that our age needs to hear—for there are a great many people in our world who do not look on life as having shining possibilities. As they look at the world with its conflicts between the East and the West, between communism and democracy, and with the threat of atomic warfare hanging over humanity's head like the sword of Damocles, they see no shining possibilities but rather dark tragedy.

Now we Christians see the storm clouds on the horizon and we take a realistic view of the dangers that threaten civilization but we see all things through the eyes of our faith—a faith born in our hearts by the resurrection of Jesus Christ. The fact that God raised Jesus from the dead has opened our eyes so that we are enabled to see life in its true perspective and, being able to see things as they really are, we see, instead of disaster, the shining possibilities of life!

Life That Conquers Death

The first thing that makes the life in Christ such a shining possibility is the fact that it is a life that conquers death.

All of us know quite well that sooner or later death will claim us and these bodies of ours will return to the earth from which they were fashioned. No matter how wise we are or how rich or how healthy and strong, we know that death will strip us of all these things and we shall be forced to leave behind all the

Pastor of the Stone church, Huntingdon, Pennsylvania; contributing editor of the Gospel Messenger

treasures of this world which we have so laboriously accumulated. Into all our families and our circles of friendship, death has come to rob us. John Knox of Scotland spoke an undeniable truth when, referring to death, he said to Mary of Lorraine that God sends messengers with whom no man is able to jest. Then along comes the gospel of Jesus Christ, not only with its cross but also its empty tomb and declares that "Christ has completely abolished death."

Now Paul was not trying to tell Timothy that people who accept Jesus Christ as Savior and Lord would never die—but he was saying that the resurrection of Jesus has destroyed death as one of man's greatest enemies. Death is no longer defeat; death is no longer to be feared. We shall all die, but in Christ we shall continue to live—and instead of being defeated, we shall find that death merely opens the door to victory and eternal life.

It is true that God has dropped a veil between this life and the life beyond the grave. But we know that Christ is there; we know that God is love; and we know we can put our entire confidence in his promise of everlasting life. John Baille tells the story of a dying man who was informed by his doctor, a devoted Christian, that the end was very near, and when he asked his doctor if he had any convictions as to what awaited him in the life beyond, the doctor paused while he found words to express his faith. But before he could speak, there was heard a scratching at the door and his answer was given him. "Do you hear that?" he asked the patient. "That is my dog. I left him downstairs, but he grew impatient and has come up and hears my voice. He has no notion what is inside that door, but he knows I am here. You do not know what lies beyond the door, but you know your Master is there."

Life That Conquers Sin

While Paul does not say it in so many words in our text, he said it in the verse just previous to this one and he implies it here, that the life which offers men such shining possibilities is a life that conquers sin. "He has rescued us from all that is really evil and called us to a life of holiness" (vs. 9).

When Paul penned that great chapter on the resurrection—1 Cor. 15—he concluded by exclaiming: " 'Death is swallowed up in victory.' 'O death, where is thy victory? O death, where is thy sting?' The sting of death is sin . . ."

Yes, sin is our great enemy. It is evil that disfigures our souls, blights our characters and alienates us from a loving, seeking God. Young people have a tendency to laugh at older people when they try to warn them of the awful power of sin to blight, disfigure and destroy. But any man who persists in the way of evil, sooner or later comes to the place where he frankly confesses that there is no power in all the universe so terrible as the power of sin. Oscar Wilde was one of the most gifted literary figures of the last century but he had little use for conventional moral standards. In 1895 he was imprisoned for two years because of sexual immorality. It was during this period that he wrote what one man has called the most terrible words in the English language. "The waters have gone over me, but out of the black depths I would cry to all these who have but set a foot on the perilous flood. Could a man look into my desolation and be made to understand what a dreary thing it is, to see destruction and have no power to stop it and yet to feel that all comes from himself, to perceive all goodness emptied out of him and yet not be able to forget a time when it was otherwise, could that young man feel the body of death out of which I cry with feebler and feebler outcry, it were enough to make him dash aside the most pressing and subtle temptation."

Sin has the power to kill our souls but, thank God, through the gospel of his Son, Jesus

Continued on page 11

Life Begins at Easter

Harold Wagner

IT HAS been said that the church goes into the tomb when Christ comes out. Why should this be? To be sure, the average pastor looks upon Easter as about the best season in the year to train children and adults in a membership class, to baptize these candidates into the fellowship of believers, to receive members by letter, and to preach to the largest congregation which he will face at any time during the church year.

Also, most churches look upon the Easter season as an opportunity to gather the fruits of stewardship and evangelism with only brief emphasis given to training and education.

Why should not the church capitalize on the high victories of the pre-Easter season and let the gains made before Easter serve as stepping-stones to greater enthusiasm and larger success after Easter? Why should the high peak of the church year be over when we come to Easter, the day of victory and triumph? Easter is "the glad day of Christianity" and should serve as a starting point for greater victories for Christ's church.

Let us not think of Easter as a day of climax. Should not Easter be the prelude so that life in its fullest and finest sense would really begin for the local church at Easter?

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

EDITORIAL

A Doctrine Set to Music

ONE OF the great masterpieces among religious music is the Messiah, an oratorio by G. F. Handel. Although it was composed in the short period of twenty-four days it is a monumental work that covers the whole life of Jesus, beginning with Old Testament prophecies of his coming, continuing with his nativity, his ministry and his passion and concluding with his resurrection and the assurance that he rules forever and ever.

In spite of its seriousness and length (the entire oratorio requires more than two hours listening time) this musical interpretation of the life of Jesus was almost immediately popular in Ireland and England, where it was first given. It continues to grow in popular acceptance as local community choruses as well as college choirs attempt to master its technical demands. A few of our districts now have choruses preparing for annual renditions of the Messiah.

Although an oratorio should never be confused with an opera, it may have its moments of drama. A composer like Handel will not hesitate to let his musical score set off the contrasts that are implicit in the scriptural text. Especially effective are the passages in the Messiah that picture the suffering of Jesus. Isaiah 53 supplies a goodly portion of the text to which Handel has set quite appropriate music.

But the composer has done well by more theological scriptures also. Paul's great discourse on the resurrection in 1 Cor. 15 supplies material for a soprano soloist, "Now is Christ risen"; for a duet between alto and tenor, "Death, where is thy sting?" and for a stirring bass solo, accompanied by trumpet, "The trumpet shall sound."

And there is a brief chorus that seems especially designed to set a great doctrine to music. In a minor key the chorus sings, softly and without accompaniment, "Since by man came death," only to follow with a thunderous contrast, with full orchestra and organ support, "By man came also the resurrection of the dead." Then the minor mood returns as again somberly the chorus sings, "For as in Adam all die" but the resolution of the sentence requires a blast of pealing, joyous singing, "Even so in Christ shall all be made alive!"

Paul could hardly ask for a better commentary on his resurrection message. Here are the dark shadows of Good Friday resolved into the eternal sunlight of Easter morning. Here is the Christian understanding of sin placed in perspective with the Christian assurance of victory over sin and death. No wonder the oratorio goes on to say: "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." He is the one who shall reign forever and ever.

This Easter season may give us the opportunity not only to listen to glorious music on the theme of the resurrection but to ask ourselves if such a victory over sin is evident in us. The resurrection is an event we sing about, but it must also be an experience we know at first hand. Just as we see so definitely how defeated we can be in the face of our own mistakes, we ought to find in the triumph of Christ that measure of grace that can bring victory into our own lives. Paul said to the Romans, "You also must consider yourselves dead to sin and alive to God in Christ Jesus."

Alive to God! Here is far more than the persistence of personality or intimations of immortality. Here is a radical change in the quality and purpose of life. To live no longer by force of habit or for selfish reasons, but to be alive and alert with a new awareness of God and one's brothers, a new vocation, a new step, a new vigor, a new spirit by which one can go forward walking "in newness of life."

It is thrilling to hear the most important truth in the world set to music. It is a hundred times more thrilling to see that truth come alive in a human soul that is "risen with Christ."—K.M.

In the Face of Christ

A NOTED Italian artist has made a clay model of what he thinks to be the authentic picture of the face of Christ. He used the outlined features that appear on a linen sheet now held in a cathedral and supposed to be the shroud in which the body of Jesus was wrapped following the crucifixion.

As pictures go this representation of the face of Jesus may rank with the best attempts to describe his likeness. But we are inclined to think it portrays only one person's vision and is still far from any true likeness of Christ.

But do we need to know exactly how he looked to his disciples and friends? Paul's dynamic witness to the power of Christ was based on an experience in which he saw the resurrected Christ, and Paul counts himself among those to whom his Lord appeared, though "as to one untimely born." Actually we need no portrait of Jesus, and certainly no marks on a shroud, to tell us that we may see "the glory of God in the face of Christ," though we walk by faith, not by sight. —K.M.



Silberstein from Monkmeyer

The Perfect Day

Ellis G. Guthrie

But the path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18)

IT HAS been over four hundred years since Sir Thomas More wrote Utopia. Since then the word *utopia* has come to mean an ideal existence or perfection. Today, after two world wars and amidst the fear and confusion of the cold war, we no longer have much faith in a time or place of an ideal existence. In fact, we are likely to tap our heads to describe the mental balance of one who offers a formula for the perfect life.

Knowing all of this I was somewhat taken aback when I discovered this dream of utopia in the pages of the Bible. This hope was put forth and written down hundreds of years before Sir Thomas More penned his dream. The wise men wrote in Prov. 4:18: "But the path of the just is as the shining light, that shineth more and more unto the perfect day." Here we have not only the hope for a perfect day but the formula whereby it may be attained.

Now while we do not accept, as a society, this dream of utopia we do hold to it as individuals. We dream of finding for ourselves the ideal life, or the perfect day as described in Proverbs. What guarantee can the Christian religion give us in our hope for the perfect day? Some experts have estimated a hundred years of conflict before we can envisage a world of peace. Indeed, it would appear that we have reached the time of which Jesus spoke: "And ye shall hear of wars and rumours of war: . . . For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows" (Matt. 24:6a-8).

Whether we are actually coming to this time or not matters little. A hundred years of unrest, of frustration and war will see all of us gone without having tasted of a perfect place or society or day, unless there is more of a spiritual interpretation than we have been wise enough to give. What light does the Word of God have for us?

First of all we need to realize that we are not promised the complete blessedness of the perfect day in our lifetime. This may seem harsh to us. It would seem that he who works hard in this life should enjoy the fruitage of his own labor. But it is not always so. Thousands of Europeans have had the fruitage of their labor taken from them. Fine substantial farms have been taken by the Communists and the former owners are living in poverty and disease in refugee camps. Professional men—doctors, lawyers, teachers—have been reduced to the same helpless, hopeless estate. Many of them must perish with their

Pastor of the Eaton Church, Ohio

dreams of the perfect day that never came and with their memories of that near perfect day that is forever gone.

It would seem that God has been asleep or is indifferent to allow this to happen to any of his children. However, we must realize that God suffers with us in our losses. In one of the smaller churches of Italy there is a picture of the crucifixion in which the nails are driven through the hands and feet of Christ into the hands and feet of God who can be seen in the shadow back of the cross. This reminds us of the verse: ". . . God was in Christ, reconciling the world unto himself . . ." (2 Cor. 5:19).

As we have said the perfect day is not promised to us in this life. Also it is not synonymous with success in the business world or with money and possessions. Much that the world looks upon as a part of utopia is perishable. The perfect day is nonperishable. Whatever else it might be it is, at least partially, a mental attitude, a beautiful spirit, a conquering soul. Therefore, it is not necesary to accumulate possessions or to win esteem in the public eye in order to enter into the perfect day. Rather, it is necesary to be true to the call of God within us. So in perilous times such as this we need to say with the psalmist: "The Lord is my defense: and my God is the rock of my refuge" (Psa. 94:22).

We have intimated something as to when the perfect day might come and what it is. How do we enter into it? Our text charts the course for us: "But the path of the just is as the shining light, that shineth more and more unto the perfect day."

In a world of injustice and inequality the Christian is to be just in all of his dealings. The story of Shylock in Shakespeare's Merchant of Venice tells us that true justice is tempered with mercy. The whole story of redemption makes it clear that God has tempered eternal justice with mercy. Otherwise none of us could ever see eternal life. In the Lord's Prayer we pray: ". . . forgive us our debts, as we forgive our debtors" (Matt. 6:12). Jesus enlarges on this a little later by saying: "But if ye forgive not men their trespasses, neither will your father forgive your trespasses" (Matt. 6:15). Justice and mercy cannot be separated. If we are to enter into the perfect day we must not take advantage of others and when others injure us our actions must be merciful.

There is another word that is indicated by the word *just*. That word is *faith*. The Apostle Paul wrote: "The just shall live by faith" (Gal. 3:11b). This is not faith in man primarily or in possessions or machines but in God, faith in the purpose and goal of history, a faith that the universe is basically friendly, a faith that God will bring order out of chaos, victory out of defeat, good out of evil.

He who has faith like this will live radiantly and victoriously no matter what the fortunes of his personal life are. Mable Dodge Holmes illustrates this with the following story. A certain student of human nature, visiting a prison one day, became very interested in an artist who was unjustly accused. He had a very sensitive face and appeared to have talent. His visitor found a soiled napkin and gave it to the artist, asking him to paint a picture on it. "Every day while the artist awaited his trial the visitor came to see how his picture grew. The napkin was nailed upon the wall, and every day the artist prayed, as he painted, 'Lord God help me to paint a picture of thee that shall win men to thee.' And every day the touch of the brush brought out more clearly the radiant face of Christ in a picture so beautiful that afterwards it was hung high in a cathedral. Yet before it was touched by the transforming genius of the artist it was only a soiled and wrinkled

Continued on page 11



Religious News Service

"The perfect day" is not synonymous with success, money, fame or political systems; all of these will perish as did Babylon of old

ETERNAL LIFE--Longing

George A. Buttrick



Luoma

Springtime is not sign enough of the fulfillment of our longing for eternal life, for spring turns to winter

THERE is no doubt about the longing for eternal life. In Japan a young couple kneel at the graveside to pray to their ancestors. In India a thin corpse is carried to the Ganges, for if the ashes are scattered on the sacred stream the man may receive eternal life. In Egypt, tombs that were filled with food and clothing that the dead king might need in the next world, have a false door through which the soul or *kar* made its journeyings. In the U.S.A.? Skyscraper office-lights are left lighted so as to make an immense cross against the night. Corliss Lamont, having written a book to disprove the Christian hope, now edits an anthology of the noblest poems on immortality, his longing being still stronger than his arguments. There is no doubt about the longing.

What of the fulfillment? Only God can give that, for man is born to die and can no more escape death than he can escape gravitation. God must give the sign. Yet a sign would not be enough; God must break the prison wall of our mortality and show us a glimpse of another world or we cannot gladly believe. The sign of springtime is not enough; it turns to winter. The sign of our own longing is not enough; it could be like a dead child, beautiful but unutterably sad. Besides, every hope in us is beset by as strong a fear. This fear: suppose we are not worth saving: angels must be all out of patience with our present planet. This fear: suppose death is final, as final as it seems, the last breath being the last breath. Only God, from beyond our world, yet within our world, can give fulfillment to our longing. Otherwise we shall long and fear with wavering hearts.

"Blessed be God"; single out that word! That has the right sound. At least the man is looking in the right direction. "Blessed be the God and Father of our Lord Jesus Christ." The man is concentrating now on one fact: Jesus Christ. The mysteries and the merchandise, the prizes and the penalties are pushed aside as of no account. That could make sense. You and I would like to be judged by our best. We would like our neighbors to say of some good in us, "That shows his essential character." Perhaps we ought so to judge God—by Jesus Christ, if any man may dare to judge God. The best can explain the worst sometimes, as the miserliness of a French village mayor was explained when he willed all his money to build a viaduct to bring water where had long been drouth. So if Christ is taken as the best clue to God, what seems worst may be explained; pain may be needed discipline and evil could provide choice for the heroic will. But if evil be taken as clue, how can Christ ever be explained? So it makes sense to say, "The God and Father of our Lord Jesus Christ."

People think the New Testament is a book of argument. They go to it for what they call "an interpretation of life." But it is not that kind of book. It

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and Fulfillment

"Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us anew to a living hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you!" — 1 Peter 1:3-4.

does not offer a philosophy, still less bolster up a guess by a plausibility. It testifies to an unquenchable joy. The real answer to the idea that the resurrection story is illusion is this: the New Testament sets men free from illusion. Its writers were under the illusion that Calvary was the end and suddenly God showed them that it was not the end. One moment they said sadly: "We trusted this had been he who should have redeemed Israel." The next moment they cried aloud: "Blessed be God!" The change in them was so complete that they can describe it only as a new birth: "Begotten us anew into a living hope." So New Testament men cried when the great event lifted them from the bondage of earth and time. Why should we think them wrong and ourselves right when our poor wisdom has brought our planet to the verge of wretched destruction? If their hope is living, we can receive it. So look at it closely—with expectation.

"By the resurrection of Jesus Christ from the dead"; single out that word. The faith has so permeated our world, even for those who do not accept it, that it is hard for us to realize what a "blessed" revolution it brought. We see Good Friday and Easter Sunday as one event, but suppose Good Friday had never ended. Suppose every day to the end of time is Good Friday. Pain seems a senseless thing. Oscar Wilde once vowed there was enough misery in any London lane to prove that God is not good. Yet when Jesus rose nobody would have wished that he had died comfortably in his bed. Would anyone covet a sleek Christ with smooth hands and bland brow? No, he is nobler in his pain, which means that pain can be the road to nobleness. In Thailand I watched men melting silver in a tiny crucible, then shaping the molten silver into a bowl, then hammering it and hammering it until Thai figures appeared in relief, so that soon it was a thing of loveliness. Men can go through flame and hammering thus, and come from the ordeal wearing some image of Christ. This we know through the resurrection.

The resurection changed death into a "covered way to life." "It is so final," said a young husband of his wife's death. So it is, and in that onset every man is helpless. No easy word of easy comfort should be spoken. But Christ never was an easy word; he is a sure word. Some may ask if it is right to make him, one instance, into a universal faith. But why not? He is more than another instance. His truth is universal; his love joined him with all mankind. And an instance, whether one or many, is better than any argument. A fact is better than the largest web of supposition. An event is better than the most shining hope. The event happened; out of it was born, "begotten anew," both the New Testament and the church. Christ is the opening of the cave of mortality. Through him we catch a glimpse of a green land nourished by the "river of life." We cannot see much, but in him we see enough. We must live for a while in the shadows, not trampling on other people in the cave, not grubbing the walls for what we can find as if we would live here forever, but proving ourselves homelike here until the call comes to go home to that orchard country and its river.

OUR EMMAUS ROAD

ORA W. GARBER

For only two disciples of the Lord,
On that remote post-resurrection day,
Was it the privilege all might desire—
To walk with him along the Emmaus way.
And few disciples through the centuries
Have walked those miles in memory of him;
To most that glad experience with the Christ
Is but an oft-heard tale, at best but dim.

But the Emmaus road may be our lot
Wherever our accustomed paths may lead,
Wherever we can humbly walk with him
To meet with love some urgent human need.
In kindly ministry to those in pain,
In sharing someone's heavy, crushing load,
In helping other souls to know our Christ
We too may walk with him the Emmaus road.



El Greco Religious News Service

Easter changed Good Friday into the road to nobleness, the "covered way to life"; the resurrection changed sin into pardon

The resurrection changed sin into pardon. Perhaps men would never have known death or never feared it, but for sin—and the awareness that sin is followed by judgment. Suppose Good Friday *had* been the end. The best would then have been victim of the worst; that would have been the verdict. For Pilate with his sneer, "What is truth?" and the soldiers with their wanton sadism against Jesus were empire at its worst. Annas and Caiaphas, sending Innocence to his death rather than risk an 'incident" or any threat to their temple office, were the religious community at its worst. The disciples of Jesus, vowing allegiance one moment and the next running from him at the danger point, were friendship at its treacherous worst. And the crowd, gaping at him as if at a dog fight and then going their indifferent way, was public life at its worst. If Calvary had been the end! But he met them on the road; "Blessed be God!" What other exclamation could any man make? You have read of people dying intentionally or unintentionally of carbon monoxide gas in a closed auto. Our planet would have been that car, a messy little vehicle in which people died from their own hateful breath. But God opened the door from the outside and let in the breeze and sunshine of his world—such sunshine that the Christ who on the cross prayed "Father, forgive them," is now forever at the right hand of the throne. "Blessed be the God and Father of our Lord Jesus Christ!"

But the story cannot end there or we shall be like people on the very edge of life, yet never stepping over into joy. So single out the other word: "An inheritance for you." An "inheritance"! We did not earn it. It is a legacy from God's goodness in Christ. None of us, not all of us together, could have contrived him who is God's sheer grace. But we can live on our unmerited fortune. Here is a living hope. It is not that poor thing called the "immortality of influence," for influence could not persist if the heart spring of it runs dry. It is not that poorer thing called the "immortality of the race." What does it matter that a figment called the race should continue if every beating life in it goes to the dust heap? That thin comfort never made any man exclaim, "Blessed be God!" No, a living hope—a hope that is life at fullness of joy and work and friendship, a hope so rich that it is a new birth.

This man tries to describe it, though his words fail. "An inheritance incorruptible." There is no smell of dead flowers. The orchard brings forth its fruit every month, says the Book. "An inheritance undefiled." There is no smirch of man's wickedness on it, for the cross gathers in the wickedness as the sky gathers in our chimney smoke. "An inheritance that fadeth not away." There is no wear and waste of time on it, for Christ rules the eternity that flings the shadow called time. Therefore, the saints have said: "Everything matters; nothing matters." Everything matters because everything gives a man a chance to bear witness to Christ; nothing matters because Christ has overcome the world. Therefore, a certain Duke of Hamilton, when death approached, called his younger brother to his bedside and said with a smile: "Soon you will be a duke, and I shall be—a king." That also is in the Book, part and parcel with this man's exclamation: "Jesus Christ, the first begotten of the dead, who loved us and washed us from our sins by his blood, and hath made us kings and priests unto God." This is the wonder of the Christian hope.

If you will believe it! The word means "trust"; if you will trust yourself to it. Where has your trust been placed? In the market? It is never sure. In health? It will go. In politics? It is the fitful trouble of fitful men. In human skill and goodness? The present world hardly justi-

fies the faith. It should not be too hard to make a new affirmation: "I believe in Jesus Christ, living, dying, rising." Everything depends on what a man believes.

"An inheritance for you"; the word almost means "waiting through ages until you came." Dr. R. W. Dale was writing his Easter sermon and having a hard time when suddenly he said to himself: "Christ is risen!" You have sung it. Have you said it quietly: "Christ is risen. So Christ is here—with me, closer than my own thoughts"? Claim your inheritance! So believe. So pray—now. So live—always to him. "Blessed be the God and Father of our Lord Jesus Christ, who has given us new birth into new joy, by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you."

The Shining Possibilities

Continued from page 4

Christ, there is the shining possibility of life that conquers sin. If we will accept his Son, God will forgive our sins and by the power of the living Christ in our hearts, we may have the victory over temptation and be delivered from the enslaving chains of sin.

Life That Is Abundant

In the third place, I should like to suggest that the life that Christ gives to us in his gospel has the shining possibilities of the life that is abundant.

Jesus said that he came "that they may have life, and have it abundantly" (John 10:10). So many of us are like one of the characters in the novel, The Parasite. This girl, the daughter of very talented parents, says: "We're living little lives today, doing little things, thinking little thoughts, while all of the time we know we can do more than we are doing. We are living on the brilliancy of the past. In other words, we are parasites, just parasites on yesterday. Life must be more than that."

Not only must life be more than that but the glorious truth of the gospel is: it can be more than that. Most of us know from observation and from experience that when men give themselves unreservedly to Jesus Christ, there flows into life a power that enables men to reach undreamed heights. Francis of Asissi began his life as the dissipated son of a wealthy man and probably would never have been known outside of his home town—and then only during his lifetime—had he not given himself to Christ and allowed Christ to fill his life with an abundance that is a blessing even in our day. Or take Florence Nightingale. Destined to be a social butterfly, Miss Nightingale gave herself to Christ in Christian service and her name and influence make our world a better place in which to live. What Christ did for Francis of Asissi and for Florence Nightingale, he can do for us, for the life he offers to men through his gospel has the shining possibilities of the life that is abundant.

Life That Is Eternal

Last of all, through the gospel there has been "opened to us men the shining possibilities of the life that is eternal."

The joyous message of Easter is that Christ has conquered sin and the grave and that by faith in him, we may come into possession of the life that is eternal. Jesus comes to us today with the glad message that your life and mine are but a preparation for immortality. These bodies of ours are but tenant houses and some day we shall move from them into the "Father's house" with its "many rooms." For Jesus has promised that God has for us a lovelier lodging, a statelier mansion; there is a garden waiting for us that is fairer than anything we have ever seen on earth, more beautiful than anything we have ever seen on earth, more beautiful than anything we have seen in our dreams. There is a life waiting for us that is free from all the limitations of earth and in which we shall have nobler work to do than anything we have done here on the earth. This is the great message of Easter—"the shining possibilities of the life that is eternal."

And what do we have to do to gain possession of this life with all its possibilities? Simply accept the gift of God by believing in his son, who was crucified on Good Friday for the sins of the world and raised on Easter to conquer death and to place the seal of God's approval upon all his gracious promises.

The Perfect Day

Continued from page 7

napkin, tossed aside into a dusty corner."

This story has two meanings for us as we travel toward the perfect day: (1) No matter how low it seems that someone may have sunk we must not scorn or despise him. We are all made in the image of God. (2) No matter how fate seems to have stacked the cards against us we must still use our talents in working for God. We must never give up. The psalmist says: "Thy word have I hid in mine heart, that I might not sin against thee" (Psa. 119:11).

In our mistakes, frustrations and reverses we need to look forward to a more perfect setting for life. We are right in looking to the Christian religion for help to attain our desire. But it is not easy to keep up our faith in a world so full of tension and danger. Our faith is deeply tried when we see what has happened to literally millions of people who have lost their homes and jobs in the aftermath of war. But it is here that we need to

Continued on page 15

WHY I AM A CHRISTIAN

Jacob F. Replogle

IF SOMEONE stopped you on the street and asked you the question, "Why are you a Christian?" what would you answer? Some would say that the only reason I am a Christian is that my parents were. There is a lot of truth in that. None of us quite appreciate the influence of godly fathers and mothers. For that reason we adults should be sure of the patterns we set.

Others will say I am a Christian because of my environment. Because I was born of a certain race, amid a Christian culture, therefore, I naturally became a Christian. All of us can thank God for our homes and land and culture. But are they the only and basic reasons?

Many of us had the experience of accepting Christ as a young child. We sort of grew up in the Christian church. But we have come, later in life, to question and weigh our Christian faith. A greater and more mature reason for our faith developed or else we gave it up entirely.

In the days of Paul, people were religious in all things. It might be the Greek gods, the Hebrew Jehovah or the Egyptian sun worship. On Mars Hill, Paul noted they had an altar even to an "Unknown God." Today, many have no religion, are not pagans so much as they are atheists, irreligious, except as they have made materialism their god.

What of you? What of me? Why are you a Christian? Why am I a Christian? Well, first of all, I would grant there are certain broad and basic ideas held in common by many religions.

1. There is a "Supreme Being" of some kind.

2. Most religions hold that the basis and ground of all reality is spiritual. There is something back of the material universe. Unless I believe in God, I cannot believe in thought, in good and evil, in anything.

3. It is a common belief in many religions that there is a moral order in the world, not something man has invented. Mohammedan, Christian, Jew hold that the moral law is the will of God for our world. But Christianity is more than moral goodness and a Supreme Being.

For a Christian, God is more than a Creator and Sustainer of the universe. He is a personal God—Father of our spirits. He is interested and concerned for each human soul, which brings us to the heart of why I am a Christian.

I am a Christian because the problem of sin needs an answer. All peoples are anxious about their wrongdoing, their sins. The Old Testament is filled with the efforts to deal with sin. The blood sacrifices of rams and bullocks, of doves, even of humans, were man's effort to cleanse himself of sin. Even Isaiah, the great Hebrew prophet, saw that "we are all as an unclean thing, and all our righteousnesses are as filthy rags." (Isa. 64:6).

Micah could cry out: "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgressions, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good, . . . but to do justly, and to love mercy, and to walk humbly with thy God."

Man cannot heal the breech.



Religious News Service

Christ is the answer to the world's needs and to the needs of the individual and the group

Christianity is not man seeking God, but God seeking man. God would not let us go. God so loved his creation that he gave his Son. Or as Paul put it: "But God commended his love toward us, in that, while we were yet sinners, Christ died for us."

What we could not do for ourselves, Christ has done for us. Calvary is God's sign to everyone that all is forgiven. That is the difference in Christianity. Why am I a Christian? Because the love and forgiveness of God

Pastor of the First church, Baltimore, Maryland

is revealed perfectly in Christ. God was in Christ, reconciling the world unto himself. We remember Christ's parable of the father sending at last his son to the wicked husbandmen. So it was with Christ.

I am a Christian because the *church is the body of Christ,* a redemptive society of the fellowship of the saints. It is not an end in itself but according to the purposes of God, it is the agency for bringing men into a saving knowledge of God in Christ.

But there is still another side for my being a Christian. Christ is our ultimate authority. Only he could say to Thomas: "I am the way, the truth, and the life: no man cometh to the Father, but by me" (John 14:6).

I am a Christian because *Christ* is the way. Christ and only Christ is the answer to the world's needs and to my needs. When we want to see human life lived at its best, we go to him. When we want to see what God is like, we look to him. When a Negro woman in Jamaica first heard the gospel, she turned to a neighbor and cried out, "I knew it! Didn't I tell you that it must be so? My mother's heart was sure God is like that."

Christ shows us the way back to God. George Bernard Shaw is quoted as saying: "I am ready to admit that I see no way out of the world's misery but the way which would have been found by Christ's will." There is no other way.

Those were true words of Thomas a Kempis: "Without thy way there is no going; without the truth there is no knowing; without the life there is no living." Christ is the perfect guide. Life is confusing at its best. We know not which way to turn, to go. I heard of a man asking which way to go to Portland, Maine. "Well, the way you're going it is 25,000 miles. Turn around and go this way and it's only 2 miles," was the answer of a native. We need to turn from our egocentric lives and go his way.

I am a Christian because Christ is the way for groups and nations to live together. The way of Christ is the way of peace.

But more than this, I am a Christian because *Christ is the truth.* We live in a transient world but "Christ is the same, yesterday, today and forever." The concepts of the world will fail and let us down. They are shallow and have no foundation. But remember Christ's word: "He that heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock."

How we get our values all mixed up! It is Christ who gives the highest insights into right relationships and the true values in life. The worth of the individual, the worth of the soul finds its true value in Christ. A Christian is beyond the prejudices of the world, beyond the petty standards of speech, of conduct, of action. For a Christian, Christ is the final truth.

Once more let me say I am

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Family Counselor,

When parents cannot work together, what is the future for the young people?

Mother married a man who said he was a Christian, but he never had any love and affection for her and us girls. They are parted at this time, so I don't know whether they will ever live together again or not.

How can you tell if two young people have real love and affection for each other? How do you know if you have chosen the right mate for marriage?

I am a girl who doesn't jump into these things, but likes to have good clean fun in the right way.

Do you think that going to church might help? Sometimes I don't know what to do or think, as I have no help from my parents, who make it a hard life all the time. They think it is all work, and you don't have to take time to have a happy home life together.

Peggy

Dear Peggy,

Many young people — perturbed at the rising rate of marital failures — are asking the same question, "How will I know?"

Mutual interests and shared experiences tend to point the trend and weld two people together. These experiences ought to include the church, but they ought to include also hobbies, recreation, intellectual interests, social concerns and economic attitudes. In short, the best rule of thumb is "Do you have similar interests and enjoy doing things together?"

You are right in implying that there is a difference between affection and love. There is usually no question about a mutual affection. Our impulses and glands take care of that. The subtler aspects of love in its more inclusive role requires careful analysis.

In recent years the newspapers, the magazines and the book publishing trade have been flooded with information—most of which is quite helpful. I will suggest one in each catagory. In the newspaper variety, something similar to Dr. George W. Crane's Worry Clinic may be available to you, since it is quite widely syndicated. In the magazine category the Ladies Home Journal offers the most extensive help. One issue picked up at random listed the following article: How To Be Marriageable (second of a series); Can This Marriage Be Saved? a continuing feature under the direction of Dr. Paul Popenoe, director, of The American Institute of Family Relations; Making Marriage Work, by Clifford R. Adams of Pennsylvania State University. In the book form I suggest Duvall's Facts of Life and Love for Teen Agers—if you are of the younger set—or her more recent book, co-authored with her husband, When You Marry, if you are post high school.

Harry K. Zeller, Jr.

a Christian because *Christ is life*, now and eternally. Apart from the Lord Jesus one does not really live. A young lad testified: "It's a heap more fun being a Christian than going to the devil."

There is a joy and peace which the world cannot give. Paul writes to the Galatians that "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." The gospel is good news and *joy* is a distinctly Christian word and attribute. The trouble with many is that they have just enough religion to make them miserable and not enough to make them joyful.

We have no hope of eternal life without Christ. "I am the resurrection and the life. He that believeth in me shall never die." His own resurrection is eternal proof.

Yes, I am a Christian because surrender to Christ means new life in him. He called it the new birth. Paul declares "that if any man be in Christ, he is a new creature."

Your life is committed to something or someone. I find when one is surrendered to Christ there is not defeat but victory. It is not weakness but power. A young Russian was asked, "Why throw out Christ?" His answer was, "Well, he'd do —if he hadn't failed in you." The Christian's answer: "He hasn't failed. We have failed him!"

Still he calls to you and me. "Follow thou me!" In him is the way, the truth, the life.

Small Children at Church

Mary Venable

WHILE many feel that the church should serve young families entirely through its work with parents, there are those who feel that care for the youngest should be provided in the church, on occasion. Let us now consider the question of care groups in the church, looking separately at the two-year-olds, and at the babies under two.

Two-Year-Olds

Many feel that some two-year-olds are ready for limited experiences with other children outside the home. However, this should happen only under very carefully planned conditions. Most churches will find it impossible to plan adequately for the twos unless a separate room, apart from other age groups, is provided for them. Otherwise, there is grave danger of overstimulation and frustrating expectations which exceed the young child's capacities. The group must be small, preferably not more than ten children, with two adults.

These youngest children should never be expected to function as a "group," but every provision made for individual activity. Sufficient play equipment appropriate to two-year-old needs is a must. A number of denominations now provide printed guidance material for those churches who have two-year-olds coming to church.

Every church having a room for the twos should recognize that not all two-year-olds are ready for even hour-long separation from parents away from home. With children who are not ready, separation should not be forced! Parents should be helped to accept such a lack of readiness without any feeling of shame or impatience, and either stay with the child, or keep him at home on Sunday mornings a bit longer. Even with those children who are ready, separation should be gradual and careful, and parents always on call if needed. First experiences at church must build security and happy associations—not destroy them!

Every precaution for physical safety and health must be observed. There should be a rule, completely understood by parents and carefully observed by them and by the teachers, that no child with a cold or any symptoms of what could be the early stages of communicable diseases should be in the group.

Even if two-year-olds are brought to church, the major portion of the church's ministry to nursery children is necessarily through its service to the parents and the home. The enlistment and training of teachers should take this fact into account. Two-year-olds will be "taught" as the teachers talk over with parents the needs of the children, provide materials for them to read, and in various other ways work with parents to provide those experiences and conditions that contribute to Christian growth. Working with the two-year-old at church, the skilled teacher can demonstrate to parents effective ways of meeting their needs. (In most cases it is possible that the needs of two-year-olds can be better met at home than in the church building.)

Only the church which is ready to meet these high standards is ready to include a room for two-year-olds in its church school.

Those Under Two

Some churches feel that they must provide nursery care for babies in order that parents may attend church. Others take the position that group care cannot meet babies' needs. They realize that it is fraught with so many dangers both physically and emotionally that some other way must be found to meet the needs of young parents for active participation in the life of the church. A previous article (April 2) dealt with ways of serving the needs of young families, other than providing in-church care for babies. There are countless other possibilities open.

If a church does provide care for babies under two, many feel that there should not be more than four in one room or well-screened space and in the care of one adult, with another adult on call, and that those who can walk should be in a separate room from those who cannot walk.

All precaution should be taken that play pens, toys and all other equipment are kept according to the highest sanitary standards. The adult in charge must be qualified to recognize and meet physical needs (some advocate a trained nurse), and to give the babies the warm, understanding and individual attention that their deep need for security demands. It is even more important than with the two's that separation from parents not be forced and that individual tendencies and reactions be respected. The adult in charge needs to know how to use her contacts as an entree for working with parents.

Even with these high standards met, there is still serious questions as to whether in-church care can be provided in complete accord with the needs of babies under two. At this point there is wide difference in opinion, and a church needs to take into account all available evidence in making a decision.

Whatever a church considers doing for babies, there is one criterion which must be thoughtfully and conscientiously faced—namely that the contemplated service shall be good, not only for the convenience of adults, but for the babies themselves, in the light of all their needs.

The church's ministry to the youngest is not marginal concern. Careful planning at the point is imperative. For what is done for today's babies determines in no small measure whether they as adults will be emotionally mature and secure people, able to handle themselves and influence their environment with Christian courage and creativeness.



Clark and Clark

Not all young children are ready for separation from parents away from home; with such children separation should not be forced

The Perfect Day

Continued from page 11

realize that we have been equating physical security with God's highest gifts or the perfect day. Fortunate is the man who has a good job, a fine home and money in the bank. But this is not the ultimate in life. Certainly we want to work for these things but we should not be discouraged if we live in an age that threatens our ever possessing or keeping them. For the Christian the perfect day begins when he becomes a follower of Christ. The man who has been born again has joy, love and peace. These things are the result of spiritual achievement, not of physical endeavor.

KINGDOM GLEANINGS

A pulpit and three chairs of substantial make and oak finish are available for purchase. Write to J. H. Shaulis, R. 1, Waterloo, Iowa, for information.

Robert Kraning, Jr., was licensed to preach by the English Prairie church, Ind., instead of ordained as was reported in the March 5 issue of this paper.

Kenneth W. Hollinger has again been invited to be guest minister on the radio and TV program, The Church by the Side of the Road, for Mother's Day, May 8. The program is heard each Sunday over radio station WLW (700) and over TV stations WLW-T, WLW-D and WLW-C at 8:30 to 9:00 a.m.

Facilities will again be made available at Grand Rapids for the recording of Annual Conference proceedings. Since there will need to be a limitation on number, individuals interested in bringing their recorders are asked to register with the Visual Education Service, General Brotherhood Board, 22 S. State St., Elgin, Ill. Registration fee is $2.00.

The mass meeting marking the opening of the camping season at Camp Mack, Milford, Ind., will be held on June 5. Norman Baugher, general secretary of the General Brotherhood Board, will give the addresses at the afternoon and evening sessions. Middle Indiana men are in charge of the program. The work day to get the camp in readiness for the summer will be on May 28.

Easter programs on radio and television are scheduled as follows: 7:00-7:30 a.m., sunrise service from Radio City music hall (radio); 7:30-8:00 a.m., sunrise service from Arlington National Park (radio); 8:30-9:00 a.m., sunrise service from Grand Canyon (radio); 9:30-9:45 a.m., Faith in Action (radio); 9:45-10:00 a.m., The Art of Living (radio); 10:00-10:30 a.m., The National Radio Pulpit (radio); 10:30-11:00 a.m., He Is Risen, a program with Harris Hubble, brass ensemble, choir and others (radio); 1:30-2:00 p.m., Frontiers of Faith (TV); 11:15 p.m.—12:00 m., Easter week choral series (radio). Check local radio and TV listings for the time and station in your area. The times given are Eastern Standard Time.

Mail may be sent to members of the Brethren spring tour at the following addresses if about a week is allowed in advance of mailing by air from the U.S.A.: April 12, % Brethren Tours, Hotel Jura, Interlaken, Switzerland; April 15, % Brethren Tours, Hotel Scharmuller, Linz, Austria; April 18, % Brethren Tours, Hotel Germania, Venice, Italy; April 20, % Brethren Tours, Hotel Nord Nuova, Rome, Italy; April 25, % Brethren Tours, Hotel Biarritz, Beirut, Lebanon; April 27, % Brethren Tours, Hotel Semiramis, Damascus, Syria; May 1-5, % Brethren Tours, Hotel Arabian National, Jerusalem, Jordan; May 10, % Brethren Tours, Hotel Acropolis, Athens, Greece; May 14, % Brethren Tours, 37 Rue de Malagnou, Geneva, Switzerland; May 17, % Brethren Tours, Hotel Garnier, 4 Rue d'Isly, Paris, France; and May 24, % United States Lines, U.S.S. United States, Pier 86, New York, 19, N. Y.

Copies of the statement presented on behalf of the Church of the Brethren before the House Armed Services Committee on Feb. 28 against H.R. 2967, the UMT-Reserve Bill, are available free of charge. A similar statement was also presented to the House Armed Services Committee on Feb. 2 in opposition to H.R. 3005, the Draft Extension Bill. Write: General Brotherhood Board, Attention Brethren Service Commission, 22 S. State St., Elgin, Ill.

John C. Middlekauff, pastor of the Stone church, Huntingdon, Pa., is the author of a sermon appearing in the April issue of the Upper Room Pulpit, according to Dr. J. Manning Potts, the editor. The sermon is entitled Brain Washing. The Upper Room Pulpit is a monthly periodical which seeks to help ministers to keep abreast of the best that is being preached in pulpits representative of all denominations in the English-speaking world.

Changes of Address

Charles Bieber family, to Garkida, via Jos, Nigeria, W. Africa. The Biebers have returned to Africa after a regular furlough in the States.

Irven and Patty Stern, to Garkida, via Jos, Nigeria, W. Africa. The Sterns are beginning their first term in Africa.

Laura Sewell, from Umalla, India, to Anklesvar, Broach District, Bombay State, India.

Anniversaries and Dedications

Central church, Roanoke, Va., dedication and anniversary, Sunday, May 1, 11:00 a.m. The guest speaker will be Paul M. Robinson, president of Bethany Biblical Seminary.

Polo church, Ill., fiftieth anniversary and dedication of the enlarged and remodeled sanctuary and new educational building, Sunday, April 17. C. Ernest Davis, secretary of the Christian Education Commission of the General Brotherhood Board, will speak at the 11:00 a.m. service and Paul M. Robinson, president of Bethany Biblical Seminary, at 2:00 p.m. The evening service, beginning at 7 o'clock, will include a festival of hymns and a historical pageant.

Woodworth church, Ohio, dedication on Sunday, April 17, at 3:00 p. m. Calvert Ellis, president of Juniata College, Pa., will be the guest speaker.

Annual Conference Lodging Arrangements

The Annual Conference Arrangements Committee suggests that you arrange for your lodging at Grand Rapids, Mich. before arriving at the Conference. You can do this by writing directly to the Convention Bureau for lodging in the homes or to the following hotels: Pantlind Hotel (headquarters hotel), Grand Rapids 2, Mich.; Hotel Rowe, Grand Rapids, Mich.; Morton House, Grand Rapids 2, Mich.

In an early issue of the Pastor's Packet in April there will be cards for the Pantlind Hotel and a listing of rates in the Rowe Hotel and Morton House, also the listing of rates in private homes.

In writing Pantlind Hotel be sure to indicate that you are attending the Annual Conference of the Church of the Brethren in order to secure the hotel rate before prices were advanced. The dates of the 1955 Annual Conference are June 14 to 19.—Galen T. Lehman, chairman.

Brotherhood Theme: Seek First His Kingdom

Six persons from the December Brethren Volunteer Service unit were assigned to Europe: Le Roy Burdick of New Enterprise, Pa.; Lorene Clark of Mayfield, Kansas; Ray Crim of Windber, Pa.; Dale Mankamyer of Easton, Md.; Robert Mendenhall of Covington, Ohio; Jan Thompson of Ludlow Falls, Ohio. The men are serving their alternative service term. The address of all, until their two-month orientation period is up, will be % Brethren Service Commission, Witzenhauserstrasse 5, Kassel-Rothenditmold, Germany.

Report of Commission Meetings

Joseph Dell was appointed the director of the West Coast material aid center just opened at 1010 Ninth St., Modesto, Calif. This new material aid center will be operated by Brethren Service on behalf of Church World Service and Lutheran World Relief.

The Ministry and Home Mission Commission approved the securing of a nurse to be added to the staff of the Lybrook Indian mission in New Mexico and asked Mrs. Margaret Reish to serve as a staff assistant and house mother on the project at Flat Creek, Ky.

The Brethren Service Commission made plans for Brethren representation at a conference on Church and Social Welfare to be held in Cleveland, Ohio, in November. A committee composed of Desmond Bittinger, J. H. Mathis and Aldene Ecker was asked to make a study of welfare needs and activities in the Church of the Brethren in preparation for this conference.

The service commission also reported that it would be unable to send a team of relief workers to Korea because of changes in the program of the United Nations Korean Reconstruction Administration, which had originally planned to support financially a program of village rehabilitation work.

The Ministry and Home Mission Commission approved capital gift grants to seven congregations as a means of assisting in building new churches or making major developments in existing churches. These grants totaled $64,500. The commission also made grants for pastoral support to nine churches which totaled $12,000. These are home mission projects representing new churches or major developments. Two of these represent new congregations, a third church in the city of Detroit and a new church in Springfield, Mo.

Plans were made to use several home mission pastors in camps and conferences and other contacts as a means of interpreting the opportunities in home mission work.

The Foreign Mission Commission gave its approval to the holding of a missionary conference at Grand Rapids following Annual Conference. This will bring together all missionaries who are home on furlough, members of the foreign missions staff and members of the Foreign Mission Commission. Approval was given also to the new constitution for the Hillcrest School at Jos in Nigeria. This will make it possible for other missions in Nigeria to join in financial support and the direction of the Hillcrest School, which provides a boarding school for missionary children.

The Church Calendar

April 10

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Our Assurance of Eternal Life. Mark 16: 1-7; John 11: 25-27; 14: 1-2; 1 Cor. 15. Memory Selection: I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die. John 11: 25-26 (R.S.V.)

CBYF Topic: Modern Crosses

Easter

April 20-24 Pacific Coast regional conference, Wenatchee, Wash.

April 23-24 Southeastern Region youth roundtable

April 24 National Christian College Day

April 29—May 1 Southeastern Region camp leaders training conference, Camp Mardela, Md.

May 1-8 Family Week

May 6-8 Weekend hike on the Appalachian Trail in Maryland

May 8 Mother's Day

May 15 Rural Life Sunday

Love Feasts

Florida
April 10, 7 pm, Sunnyland
April 17, 6:30 pm, Miami
April 24, 6:45 pm, Sebring

Illinois
April 11, 7:30 pm, La Motte Prairie

Indiana
April 9, 7 pm, Pleasant Hill
April 10, 7:30 pm (CST), Michigan City
April 11, 7:30 pm, Blue River
April 11, 7 pm, Flora
April 12, West Goshen
April 13, 7:30 (DST), Pipe Creek
April 17, 7 pm, Goshen City
April 24, 7:30 pm, Wabash City
April 30, 7 pm, New Hope
May 1, 7:30 pm, (DST), Muncie
May 7, 7 pm, Anderson

Maryland
April 24, 7 pm, Baltimore, Woodberry
April 24, 10:30 pm and 6:30 pm, Longmeadow

Michigan
April 24, 8 pm, Marilla

Missouri
April 30, 8 pm, Shoal Creek

North Carolina
April 17, 5 pm, Spray

Ohio
April 10, Ashland Dickey
April 10, 7:30 pm, Olivet
April 17, 7:30 pm, Eagle Creek
April 17, 7 pm, New Philadelphia
April 17, 7:30 pm, Mohican
April 17, Oakland
April 24, 7:30 pm, Freeburg
May 1, 7:30 pm, Dayton, Ft. McKinley
May 1, 7:30 pm, Woodworth

Pennsylvania
April 9, 2 and 6:30 pm, Hatfield
April 10, 7:45 pm, Aughwick, Beech Run
April 10, 7 pm, Coventry
April 10, 6 pm, Florin
April 10, 6 pm, Lebanon
April 10, 2 and 6 pm, Richland
April 10, 7 pm, Sipesville
April 10, 7 pm, Somerset
April 10, 7 pm, Three Springs
April 17, 6:30 pm, Ephrata
April 17, 7 pm, Fairview
April 17, Lewistown
April 17, 7:30 pm, Lower Claar
April 24, 7:30 pm, Erie
April 24, 7 pm, Mt. Joy
April 24, 6:30 pm, Shamokin
April 24, 10:30 am and 7:30 pm, Upper Marsh Creek
April 24, 6 pm, York, Second
May 1, Carlisle
May 1, 7 pm, East Fairview, Yorkanna
May 1, 6:30 pm, East Petersburg
May 1, 5:30 pm, Lancaster
May 1, 6:30 pm, New Enterprise
May 1, 7 pm, Philadelphia, Germantown
May 1, 6 pm, Reading
May 7, 2 and 6:30 pm, Bachmanville
May 7, 4 and 7 pm, Welty
May 7 and 8, 10:30 am, Falling Spring

Tennessee
April 23, 7:30 pm, Liberty
April 30, 7 pm, French Broad

Virginia
April 9, 7:30 pm, Galax
April 10, 6 pm, Mill Creek
April 10, 4 pm, Saint Paul
April 16, 7 pm, Bassett
April 17, 6 pm, Danville
April 17, 7 pm, Grottoes

Washington
April 10, 7 pm, Olympia

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Donald E. Miller of East Berlin, Pa., in the Upton church, Pa., April 10-24.

Bro. Elmer Ebersole of New Paris, Pa., in the Quakertown church, Pa., April 11-24.

Bro. Curtis Dubble of Canton, Ohio, in the Mingo church, Pa., May 8-15.

Bro. S. Clyde Weaver of Lancaster, Pa., in the Natrona Heights church, Pa., May 8-15.

Bro. Dorsey E. Rotruck of Tire Hill, Pa., in the Carson Valley church, Pa., May 9-15.

Bro. Paul B. Haworth of Rockford, Ill., in the Freeburg church, Ohio, April 11-17.



One activity at the Kassel House is a youth group of Germans and Americans which meets once a week for recreation, crafts and worship. Through activities such as these a definite contact is maintained with the community

That All May Be One

Paul Sargent
McPherson, Kansas

WE HAVE heard much of the Brethren House. Our daughter spent a few weeks in the summer of 1952 in a work camp there. She came home proudly showing callouses on her hands, proving she had helped lay the foundation, which was made of blocks composed of rubble from the bombings of this German city. The Brethren House is built well and a fine tribute to the many hours of devoted labor by those who chose to give their time to make a testimony for peace.

This building is located on a hill, with much space around it, which would indicate the feeling of the authorities of Kassel regarding its importance. Youth of Kassel play on the lawn around the house and enjoy fellowship with the Brethren Service workers.

You enter the House and find the receptionist at her desk to greet you. To the left on this floor is the very attractive library with current periodicals and a collection of peace books. The service workers and visitors from many sections of Europe find the library very valuable. This is especially true of those who return to Kassel for visits from their project locations.

On this same floor is the chapel which will some day have the equipment needed for worship services. The lounge with a piano and comfortable chairs is between the chapel and the dining room. Here the group gathers for worship periods, for fellowship, for singing. In the dining room you enjoy meals like the ones you have at home. There is a kitchen next to the dining room supervised by the housemother with help from some German women. The volunteers stationed at Kassel take turns at the necessary job of assisting in the kitchen.

Office space is provided on this floor for the director of Brethren Service in Germany, the business manager of the House, director of the Heifer Project, director of student exchange, material aid department and refugee resettlement. On the next floor you find a guest room where visitors are welcome for the night. On this floor are the living quarters for the director in Germany, now being occupied by the Wilbur Mullen family. Another part of this level has dormitory rooms for girls and the next floor up has dormitory rooms for boys. Even higher are more dormitory rooms, and at times all of the space is used. The week after we left, they were to have a group of about thirty German youth from the East Zone who were coming to Kassel for a music festival. We felt that the Brethren House with its fine Christian atmosphere was a splendid place for these young people.

The program that is carried on from the Brethren House is the reason for the building being so important. If you are privileged to visit there you should have several days to visit projects. Some will thrill you because they seem so successful and others will discourage you because they seem so hopeless.

A recent issue of the Readers Digest tells of Germany taking into her boundaries in the Western Zone, over 10,000,000 refugees from the East Zone. You should ask to go with Herr Geisen as he visits groups of people who depend on Brethren Service for some of the necessities of life. Herr Geisen is a very unusual fellow who has worked for the Brethren six years. He tells you he is an "enemy of war." He is hoping for good leadership in Germany that will keep them at peace. You feel sure that the feeding of the hungry will help in the cause of peace. You are thankful that over 7,000 heifers have been sent in the name of Christ from your America.

Max Snider will take some time to show you some of the heifers that have been located under this most unusual program. Some of these people have affection for these animals far beyond reason, probably because these heifers have provided their children with milk to drink.

Rachel Garner will take you on one of her trips to deliver food to needy families. The material aid department also provides shoes,

clothing, wool for knitting and cloth for sewing. A mobile unit has been sent out (staying about a month at one location) for craft work. Hundreds of boys from Sanbostel are grateful for this chance to do basketry or weaving. In this camp there are about 700 young men who have fled from the East.

People we talked with think the student exchange program is a most important project, and it has been cut in half the past year. It is sponsored by our government and could be better sponsored by our churches. There were 20,000 German youth who applied for the exchange program last year, but only about 250 could come.

From Kassel you can visit Schwarzenau, where you are thrilled at the beautiful peaceful valley where our church was born.

Kassel is building furiously after having been so badly destroyed. They say they are seventy-five percent rebuilt (it had been eighty percent destroyed) and hope to get through by next year when the International Flower Show will be held there.

There are many Brethren in Europe besides tourists and Brethren Service workers. Some of these people are in the armed forces and are always welcome to come for a visit to Kassel House. A graduate of Manchester College was there when we were. He said, "This is the finest week end I have had since I have been in Europe, so relaxing and such fine fellowship." There is much college spirit at Brethren House as many of the volunteers are graduates or have attended Brethren colleges. It would be good for any G. I. to join in the Christian fellowship of this place.

This article has meant to say this—The Brethren House in Kassel is a wonderful place and it makes you proud to be a Brethren because of the work of these "activists" for peace.

REFUGEE RESETTLEMENT NOTES

March 1, 1955

Region	*Goal*	*Assurances Filed*	*Arrivals* (Family)	(Persons)
Central	**350**	**77**	**1**	**4**
Eastern	**300**	**26**		
Western	**150**	**5**		
Pacific Coast	**50**	**9**		
Southeastern	**150**	**10**	**1**	**1**
Total	**1,000**	**127**	**2**	**5**

It is encouraging to receive letters from church congregations all over the Brotherhood stating: "In our church council meeting we decided to help a refugee family by securing a job and housing in our community. Please give us details about filing the assurance." Has your church congregation done this yet?

Write: Refugee Resettlement office, Brethren Service Center, New Windsor, Md.

Peace Materials Available

LITERATURE

A Peace Education Manual for District and Local Church Use. Prepared by Peace Education and Action Section of Elizabethtown Workshop, 1947. Outlines suitable district organization and methods, responsibilities on local church level, program for local church and basic assumptions. 17 pages. Brethren Service Commission. Free.

A Worship Service for Peace. Suggested outline that may be modified. Free.

Bible Teachings on Peace. Outline for study progressively through the Bible on teachings on peace. Adults, youth, children, 43 pages. 10c.

Calling All Peacemakers, Gordon Shull. Brethren Life study series written especially for youth. 64 pages. 65c.

Choose a Peace Play. List of peace plays available. Sample copies of plays may be ordered from Loan Library. Free.

Christian Conscience and War, Church Peace Mission. Statement of Christian pacifism. 39 pages. 25c.

Church of the Brethren and Peace, The, C. C. Cripe. Listing of Bible texts related to peace. 5 pages. 5c.

Churches and War, The, Bainton. Historic attitudes toward Christian participation. Survey from Biblical times to present day. 70 pages. 25c.

Faith of the Brethren Regarding Peace, Paul H. Bowman. 5c.

How to Hold a School of Peace. Suggested procedure for church desiring to hold a school of peace over several Sundays. Free.

How to Deal With a Dictator, Muste. Six chapters suitable for discussion groups. Comes to grips with problems facing the supporter of war as well as the pacifist. Questions for discussion. 32 pages. 25c.

New Testament Basis of Pacifism, MacGregor. Discusses all New Testament texts which relate to the problem of peace or war. $1.00.

Prince of Peace, The, A. C. Wieand. Essence of Jesus' teaching on war and peace. 21 pages. 5c.

Statement on Position and Practices of the Church of the Brethren in Relation to War. Official statement of the church, adopted in 1948. Free.

Scriptural Basis of Pacifism. Scripture texts. Free.

Tell Me What You Really Think, Griggs. Study guide discussing pros and cons of Brethren Volunteer Service and the Brethren peace position. Suggestions for discussion leading. 25c.

Why Half Our Combat Soldiers Fail to Shoot, Davidson. Reprint from Nov. 8, 1952, Colliers. Single copies. Free.

Which Will It Be—G. I. or C. O.? Every young man should read this before making his decision. Free.

Order: General Brotherhood Board, Attention Brethren Service Commission, 22 S. State St., Elgin, Ill.



Familie Skerra, with granddaughter, have a meal at Kassel House. They have been given some material aid and are invited in for an evening of visiting

The Role of the Local Church

Paul H. Bowman
Timberville, Virginia

THE local congregation occupies what is perhaps the most strategic place in the program of the Christian church. It is the front battle line of the kingdom and the point of real contact between the forces of right and the forces of evil. Most of the administrative and promotional machinery of the whole church has little meaning except in terms of what happens where the men and women of the church live. It is there that the church moves forward in triumph or stands on dead center in futility and failure.

Where does the church of Christ move against evil in the hearts of men? Where does the church attack entrenched evil in business and government? Where does the church promote evangelism? Where are family altars established and maintained? Where do we experience a deeper spirituality? It is at the level of the local church. It is there that the church of Christ moves forward or it does not move at all.

The Christian church in its local administration, experiences many impediments and handicaps.

First of all, membership in the church is voluntary. No pastor or evangelist can compel anyone to come into its membership. It wins people by the power of the gospel and they come into membership by voluntary commitment and dedication.

In the second place, the work of the church is carried on mainly by voluntary workers. Officers and teachers of the church receive no wages or salaries. They serve for the love of the cause and out of loyalty to their Lord.

The pastor cannot and should not undertake to do all the work of his church and no congregation can employ staff personnel to perform all of its tasks. Service is an element of life for every Christian and the church proceeds on the feet of those who serve voluntarily. This can be its glory and joy or its defeat and shame. On this account, the role of the pastor is exceedingly difficult. He cannot dismiss those who neglect their duty. If officers and workers fail, he must make the most of it in patience and in forbearance, even though the work of the kingdom is terribly retarded.



The modern church, like the apostolic church, must find its objectives in the spiritual hungers of the people whom it seeks to serve

In the third place, the objectives of the church are sometimes very obscure. The machinery of the local church is vast and complicated. It includes a church building with its sanctuary, classrooms, offices, musical instruments, charts, maps, baptistry, pulpit and many other physical facilities. It conducts a variety of services which claim the time and energy of many people. There are ministers, deacons, teachers, officers, choristers, secretaries, ushers and a host of busy workers. What is the meaning of all this activity? What end does it serve? Where is the church going with all this machinery? Do we move about blindfolded? Are we just treading the dreary road of countless activities with no clear goal to guide and inspire us?

The modern church, like the apostolic church, must find its objectives in the spiritual hungers of the people whom it seeks to serve. These are reasonably clear in our modern life and the church must take account of them as she defines her purposes.

Objectives of the Church

First: The people in our parishes are in desperate need of *knowledge about the realities of religion.* Children and youth are woefully ignorant of the Bible and its message. Our adult members are no better informed. They, too, are ignorant of the message of the Bible and of its significance for the problems of our day. God, Christ, the Holy Spirit, consecration, Christian duty, immortality and other great elements of Christian faith are a strange language to many modern church members.

The church must aim, therefore, to educate. Its task is always and forever to teach, teach, teach.

Second: Our people stand in need of *an undergirding religious faith.* The average Christian of our day is unable to offer an intelligent defense of his faith. We have been living on spiritual capital which a past generation created for us and we forever cling to religious practices without possessing the Christian belief which supports them. For that very reason, our lives are impoverished and our worship becomes mere lip-service to a God whom we dimly know and to a Christ who is merely a name to us.

The church must, therefore, aim to impart to the people a supporting faith for their ministry in the world as Christians.

Third: The modern church must be concerned about the *basic attitudes of its people.*

The main currents of human life flow out of the fundamental attitudes which we hold toward life and its experiences. Nothing can appear right to the man whose basic attitudes are wrong. The church needs to resist pride, selfishness, cynicism, hate, bitterness, stinginess, and those qualities of spirit which poison and corrupt the very fountains from which the currents of life flow.

Our people need to have their horizons widened and their sympathies broadened. The circle of our life must include all races and people, all values and cultures, all good and all truth.

Thus, the church must keep the problem of constructive attitudes in the focus of her purpose.

Fourth: Our people need to make their *commitment to great causes.* "Ye shall be my witnesses," said Jesus to his disciples. Power from heaven is not promised to those who serve small and ignoble ends. Thousands of men and women in our churches need to come out of the shell which encloses their lives and become advocates of great causes which center in the kingdom of God. "Ye shall receive power," said Jesus, "when the Holy Spirit is come upon you." Commitment is one condition of power from above. The church must include in its ministry the ancient and the ever new task of calling men and women to repentance and to the better life.

All of this must be done at the level of the local church or it will never be done at all. It is clear then that the local congregation is the most strategic center in the program of the Christian church.

May Fellowship Day

May Fellowship Day will be observed on Friday, May 6, 1955, by thousands of community groups of United Church Women. A special packet of materials and other helps are available as follows:

Basic Materials

1. Worship service, 5c.
2. Handbook, The Responsible Christian Family, 35c.
3. Poster, 2 color, 17" x 21", 15c.
4. Play, Point of Beginning, by Nora Stirling, published by the American Theatre Wing. 5 copies and leader's guide, $5.
5. The Call brochure, free.
6. Report blank, free.

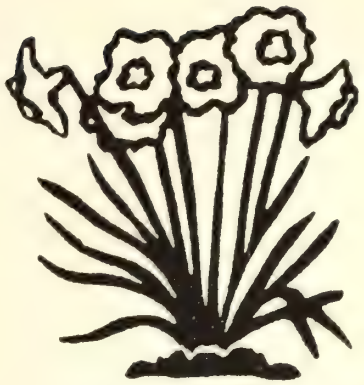
Complete packet consisting of one each of items 1, 2, 3, 5, 6 above, 40c.

Publicity Material

7. Radio spot announcements, 3 pages, 10c.
8. TV spot announcements, 3 pages, 10c.
9. Suggested newspaper publicity, 3 pages and 2 column mat with proof sheet, 50c.

Resource Material

10. The Christian Family, 20c.
11. The Father's Role in the Emotional Development of the Child ($2.75 per 100), 5c.



These materials should be ordered directly from the Publication and Distribution Department, National Council of the Churches of Christ in the U. S. A., 120 E. 23rd St., New York 10, N. Y. To avoid disappointment on late shipments the orders must be placed before April 22. (Kindly pay with your order: check, bill, or money order—no stamps. Please add for postage and handling: 15c for each $1 or portion thereof up to $5, plus 5c per dollar or portion thereof over $5.)

"On Which Side Are You?"

IN THE world of sports, one is alarmed when a member of an athletic team turns traitor to his team and while professing loyalty to it actually plays in such a manner that he is helping the opposition. One should be much more alarmed when a follower of Christ turns traitor to him and while continuing as a member of his church lives in such a manner that he joins forces with the opposition.

Christ made it very emphatic that there is no neutrality regarding him; that everyone must be for him or against him. "He who is not with me is against me, and he who is not gathering with me is scattering abroad," says the Master. Either we are building with him, or we are tearing down what he is endeavoring to build up.



When he walked upon this earth many said to him, "I will follow you, but first . . ." something else. Many are still saying, "I will follow you, but only on my own terms." His answer then and now is clear and definite, if he is not first, we don't really follow him. If anything else in life—family, job, money, pleasure, self—comes first, then we do not follow him.

On which side are you? Does Jesus know that you are on his team? By the way you attend church services? By the way you give time and money for the advancing of his cause? By the way you work and the way you pray? If you are not with him, you are against him and if you are not helping him with all your might, you are helping the opposition. On which team are you as he sees you? Can he count on you?

Every person renders his own verdict and thereby chooses destiny!

—from The Woodsman, newsletter of First Church of the Brethren, Detroit, Mich., November 1954.



Henle from Monkmeyer

India's Door Is Open to Missionaries

A. Russell Stevenson

IN HIS daily search for what is news in India, the New Delhi correspondent of a major U. S. newspaper or press association may learn that the Indian government has refused a visa to an American missionary, hopeful of representing his church there. Rightly he files a story, and it appears next day in a thousand newspapers all over the U. S.

Theoretically this may happen, and doubtless has happened, a dozen times in the last two or three years.

It has also happened that other stories cabled to the U. S. have cited extremist statements by right-wing Hindu nationalists, condemning the whole Christian missionary movement in India as "imperialist" or "colonialist" and calling for wholesale expulsions. These utterances, too, were news, and as such have been carried by U. S. dailies from coast to coast.

Now in their primary function of telling us what happened yesterday, if not today or an hour ago, newspapers and news-gathering agencies have not the remotest responsibility to give us also the whole context along with the news nugget. That may have to wait for a feature story or columnist's commentary, which the casual reader of nuggets does not always catch in his read-and-run day.

The unhappy result of this, as far as the missionary movement in India is concerned, has been the growing impression across the U.S. that India has no place for Christian missionaries from the U. S. And that, in fact, the day of missionary endeavor there is fast drawing to a close.

The truth is the exact opposite. American missionaries are needed and wanted in India today. The door is open, and large numbers of American missionaries are freely carrying on their ministry of preaching, healing and serving.

True, they are doing this, not as their fathers did, with the *entire responsibility* resting with themselves and their boards back home. They are working in co-operation with their colleagues in the new, and ever strengthening, Indian churches. But they are there, they are working freely and usefully, and they are welcome.

That the role of the foreign missionary has changed, all will agree. He now goes not only as a partner to work side by side with the Indian Christian. He goes at the invitation of the churches within the country.

Moreover, recent conversations and developments between leaders of both church and government in India give clear indication that we may anticipate manifold opportunities for the free and open preaching of the gospel in the years ahead.

During her visit in America not long ago, Raj Kumarai Amrit Kaur, the minister of health in the Indian cabinet, said, "India is not anti-missionary in spite of rumors to the contrary." She went on to say, "At a recent meeting of the cabinet, all but one of the ministers stood with me in my championship of the work of foreign missionaries." (The lone exception is without doubt Home Minister Katju, who on numerous occasions has expressed before the Indian Parliament his opposition to the presence and activities of foreign missionaries on Indian soil.)

Another distinguished Indian leader who believes we should face the future with confidence is Mr. C. P. Mathew, a member of parliament from the state of

Executive secretary, Joint Office for Southern Asia and the Near East of the National Council's Division of Foreign Missions

Travancore-Cochin, and recently a member of the India delegation to the General Assembly of the United Nations. At a luncheon given by the South Asia Committee of the National Council of Churches, Mr. Mathew said, "I take pride in the new Indian constitution which guarantees to all freedom of religion: freedom of belief, of worship, and freedom to propagate." He added that recent decisions in the Supreme Court have supported this guarantee. "This fundamental right, 'freely to profess, practice and propagate,' must prevail for all who live in India," Mr. Mathew said, "and must not be denied to foreigners as some Hindu leaders have insisted."

Christian people in America must look at India, at the role of the missionary and at the task of carrying on a Christian witness, in the light of the startling changes that have taken place since India achieved her independence in 1947. Change in itself is no guarantee of progress, but in India the progress that has accompanied the change has been notable. Under the leadership of Prime Minister Nehru, the Indian nation has established itself as a sovereign, independent republic. India has adopted a constitution consistent with the aims of a secular state. Untouchability has been legally outlawed, economic and social reforms have been carried out, and India has taken her proper place in the United Nations as an equal partner with other nations and as the ardent champion of those nations which are still subject to colonial rule. In 1952 India held her first nation-wide elections. In a dramatic demonstration of political democracy 107 million people went to the polls to elect representatives to national and local offices.

The Christians of India, numbering close to ten million, have not remained aloof from this change. They have been a part of it and, to a degree out of proportion to their numbers, have been instrumental in the progress so far. They are concerned that their life in the churches shall evidence a similar growth. The churches of India are anxious to achieve complete independence and autonomy, to build up Indian leadership, to develop their own ways of witness and worship and at all points to be free of foreign control.

These are worthy goals. They are goals which both the churches and the missions must seek to realize. Toward that end the missionary from the West is welcomed as a "partner in obedience." In that partnership and in that obedience the Christians of India and America will find their place in a fellowship that can never be limited by national boundaries, a fellowship that is world-wide.

The missionary is necessarily one who is sent. In fulfilling their missionary obligation the churches of America have been sending their representatives to India for a period of more than 140 years. This involves the churches in dealings with other governments and those dealings have become increasingly complicated, particularly in the years since the last war.

We can be grateful for the large degree of freedom and opportunity that has been accorded to American missionaries during the years that they have served in India. The missionary has traveled widely, he has founded institutions, established churches and proclaimed the gospel. That God has blessed these efforts is evident to all. Christianity is firmly rooted in India.

Today, however, the Indian nation is caught up in the tensions that prevail the world over. There are political and religious tensions within the country. Giving voice to India's special religious tensions is the highly vocal Mahasabha Party. Through the Mahasabha, Hindu extremists are openly working for the establishment of a Hindu state, a state that would deprive religious minorities of equal rights and would establish Hinduism as the national religion. These extremists charge that missionaries act as political agents, that they win converts by offering material inducements and that the adoption of Christianity is tantamount to giving up Indian nationality.

It is encouraging to note that Indian Christians have protested against these irresponsible attacks. The New York Times of Jan. 2 reported on the resolutions formulated by the All-India Conference of Indian Christians. They warned government leaders that these attacks against foreign missionaries are widening into attacks against Christianity itself. In its statement the conference declared, "Foreign missionaries will be welcomed as valuable co-workers."

The government also faces external tensions. Communist-dominated states lie to the north, and to the east and the west lie the two sections of a country with which an uneasy truce still exists. Missionaries are foreigners and the government considers it necessary to be informed of the activities of foreigners living within the borders of India. We must, therefore, be sensitive to the situation which the presence of American missionaries creates.

The government has made it clear that certain restrictions are in order. Missionaries will be most severely restricted in those border areas where foreign agents seek to penetrate or where unrest is caused by dissatisfied tribal groups. Missionaries must not, on their own initiative and without due clearance, open up work in new areas. Should expansion be planned, use should be made of Indian personnel, unless the need for a foreign missionary can be demonstrated. Further, mission boards should not anticipate an increase over the number of missionaries now in India. Instead, every effort should be made to train more Indian leaders. Where possible, work should be turned over to Indians. Lastly, it should be left to the churches of India, together with the National Christian Council or some such body, to invite the missionary and to establish with the government the need for his presence.

The Southern Asia Committee of the National Council of Churches recently adopted a statement in which it set forth certain basic principles to govern the entry and work of American missionaries. These principles should come as no surprise. They recognize the changes that have taken place and yet they are not born purely of expediency. They are principles that have been supported by missionary statesmen who, from the earliest times, have sought to build up strong, independent churches free of foreign control. It will be noted that in two instances (Items 2 and 4) the statement of principles is in complete agreement with present government policy. The principles are as follows:

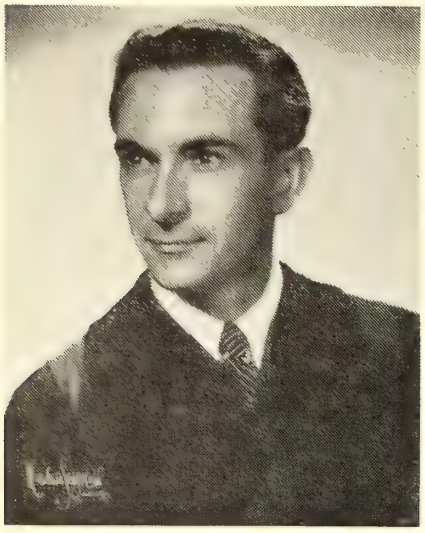
1) In all matters affecting the work and development of the Christian churches in India the primary place of authority and responsibility rests with them.

2) The development of Indian leadership must continue to have priority.

3) Missionaries should be intellectually and spiritually strong. They should be prepared in every way to make a positive contribution to the well-being of the people of India.

4) It is primarily for the churches

Continued on page 25



E. Jerry Walker

We are here presenting to our readers the story of the marvelous transformation that is taking place in St. James Methodist parish in Chicago. It was my privilege to hear the pastor of St. James church tell this story to the students in chapel at Bethany Biblical Seminary recently. I asked him to share with us this story that we might inspire the Brotherhood by what another denomination is doing in ministry to a changing community. It is my hope that many of us will be inspired to take a new look at our own local church situations and prayerfully face the responsibility that is ours in ministering to these, our neighbors, in our changing community situations. All of our churches ought to be "full ministry churches."—Charles E. Zunkel, executive secretary, Ministry and Home Mission Commission.

The St. James Story

E. Jerry Walker
Pastor of St. James Methodist Church, Chicago, Illinois

THIS is a "before and after" story: what was happening to our church before we became nonracial and what has begun to happen since.

St. James is a city church. It stands in the midst of Chicago's once luxurious South Side. When Negroes came, most white people fled to the suburbs, but held jealously to their beautiful cathedral church.

From 1948 to 1953 the complexion of the community turned. From seventy-eight per cent white it shifted to eighty-five per cent colored, and St. James church found itself a white island in a predominantly Negro community.

When I was appointed minister in the summer of 1953, I found declining congregations. We lost by transfer ten times as many people as we welcomed into membership that first year. Youth groups had disappeared. There was no choir. The Sunday school numbered less than the seventy-five rooms in the parish house. Pessimism had set in like rigor mortis.

The building itself also forms an interesting part of the "before" picture. A grand, Gothic structure, it is the largest and one of the best equipped Methodist churches in Chicago. On arrival I found fifty-four holes in the stained glass windows of the sanctuary. Chalk and crayon marks reached up the sides of the building as high as little hands could put them. Papers and broken bottles littered the hedges and varnish was peeling from the massive doors at the narthex.

On many week days the only people in the building were the custodian's family, who lived in a third floor apartment, my secretary and myself. It was a frustrating, hopeless feeling that hit me as I heard hundreds of youngsters passing the building on their way to and from school in the next block. After school they would be playing in the streets while our big gymnasium lay idle.

When questions were raised about serving this new community, answers followed the pat type: "We're not ready yet." "It's still too soon." "We don't want to rush it." Of course, in such situations the time is never "right."

And I don't think a man can stick out such a frustrating experience except for this: he knows the problem is not his. It is God's problem! And if we can relax long enough to give him a chance to reveal his plan and then dare to follow, it will work out. Our people proved equal to the challenge.

One more facet of the "before" picture was the community itself. Within a block of the church were nine abandoned cars, some losing wheels, propped up on crates and boxes. No one seemed to care. There did not appear to be much—if any—community pride.

The "before" picture, then, was one of a handsome but depreciating building with a fading congregation in a declining neighborhood.

So, what to do?

Traditionally, city churches in this plight do one of three things: sell and run for the suburbs; hold on with tears for the past until holding on becomes impossible; or, face up! Many have done the first two. Few the latter.

I asked Dr. Jitsuo Morikawa, minister of Chicago's First Baptist church, which has been interracial since 1945, how his church went about it.



The St. James Methodist church on Chicago's South Side ministers to the interracial community

"We just opened our doors," he said. But I soon learned that the problem of opening long-closed doors is one each congregation must face for itself.

Our program began with the children of the community. Here was an obvious need that even the most prejudiced would have difficulty ignoring. But where could we find leadership? Most of our people had moved some distance away. So we looked outside the church and, in this, I feel, we found a fundamentally sound principle for city churches with good buildings but limited leadership — put up your building against someone else's personnel. In our case we found the answer in the Y.M.C.A.

The "after" picture in this phase of our program now shows two full-time and one part-time workers with offices, girls' and boys' playrooms, craft shop and gymnasium in use every weekday afternoon, many evenings and all day Saturday. Over a hundred fifty boys and girls are dues-paying members.

With the "Y" program progressing we turned attention to our church school. When some teachers refused to teach interracial classes, we started a second church school on Sunday afternoons. As with the weekday program, leadership was imported from outside. Other churches, both white and colored, provided teachers. Six students came by station wagon from our theological seminary in Evanston.

During the first months a vigorous teacher-training program was begun. Now, a half year later, we have consolidated church school programs into one morning Sunday school. We have our own staff of teachers and are not dependent on outside help. The school is still small for our big building, with 287 registered, but the picture continues to look better.

Our morning congregations entered the fall of 1954 at one-half their 1943 attendance level. On Oct. 31 we took in our first class of members to include Negroes — seven white, seven Negro. Immediately our congregations began to grow. Ten weeks later we had the largest congregation the church had seen in three years. The next Sunday we topped that!

And the "after" picture of the building shows new life, too. We've not had a broken window in the sanctuary in eight months. Even Hallowe'en left no crayon, soap or chalk marks on the building. Inside, another transformation is taking place. Instead of feeling sad about leaving, the Women's Society is having the church parlors redecorated. The ladies plan to stay and enjoy it!

Meanwhile, with the co-operation of the police department we are trying to help build community spirit. Abandoned cars are being towed away. Monthly family nights in the church draw large crowds to hear such celebrities as cowboy singer, Bob Atcher, baseball star, Jackie Robinson, and the Fowler puppets. As many as 1,250 people have been in the church for a single program.

The story of "before and after" has only begun. Already the contrast is evident. Instead of 16 new members like last year we estimate 130 from October through June this year, with at least a fourth of these new white members.

One of the outspoken opponents of the program visited a recent worship service. "If I hadn't seen it myself," she said, "I wouldn't believe it."

I recalled the words of my Baptist friend, Jitsuo Morikawa. "We just opened our doors," he had said. It was good advice.

India's Door Is Open

Continued from page 23

in India to state how many and what kind of missionaries they need, and to present those needs to the government.

5) All concerned should continue to uphold the principle that the Christian belongs to a world-wide fellowship. By the very nature of his allegiance to the Head of the church, he has the duty to share his deepest convictions with all who care to listen and observe.

The door is open in India. There is a place for the American missionary, a place that is recognized by leaders in both the government and the churches. That place was well defined in the words of Mr. Mathew, who in addition to his government responsibility is a distinguished layman in the Mar Thoma Church. He said: "The Christian church is supranational. When some Christians in our country therefore speak of having a purely Indian national church with no foreign connections, one can only think that it is because they have not grasped or appreciated the church's universal character. Most of the churches in India want the help and continued presence of their fellow workers from foreign countries who are here not as masters but as comrades and fellow workers."

Anniversaries and Weddings

Anniversaries

Brother and Sister C. N. Crubb of Martinsburg, W. Va., celebrated their golden wedding anniversary on Feb. 13, 1955, with open house at their home. They have thirteen children, twenty-three grandchildren and six great-grandchildren.—Virginia French, Johnsontown, W. Va.

Mr. and Mrs. Luther Kiracofe of Gratis, Ohio, celebrated their golden wedding anniversary on Dec. 26, 1954, with a consecration service at the church in the morning, followed by a family dinner and open house. They have eleven children, thirty-one grandchildren and two great-grandchildren, also several foster children and grandchildren.—Mrs. Elbert Brubaker, Camden, Ohio.

Brother and Sister John C. Mitchel of Clay City, Ind., celebrated their seventy-third wedding anniversary on March 19, 1955. Bro. Mitchel was minister and elder of the Maple Grove church in Southern Indiana from the beginning of the church until he retired from these responsibilities. —Mrs. Daniel W. Boyer, Vienna, Va.

Mr. and Mrs. Allen F. Mostoller of Brotherton, Pa., celebrated their sixty-third wedding anniversary Jan. 9, 1955, in the Brotherton church. The grandchildren gave a dinner in the social room of the church for them.—H. Austin Cooper, Berlin, Pa.

Mr. and Mrs. Wesley Walker celebrated their golden wedding anniversary, Feb. 7, 1955. Open house was observed in their new brick home near Friedens, Pa.—H. Austin Cooper, Berlin, Pa.

Weddings

Berkheimer-Hyre—Merle Howard Berkheimer and Vivian Pauline Hyre, both of Hyndman, Pa., by the undersigned, in his home, March 4, 1955.—John H. Buffenmyer, Flintstone, Md.

Branson-Hiatt—Dana A. Branson and Dorothy Hiatt of Muncie, Ind., in the home of the bride, Sept. 26, 1954, by B. F. Johnson.—Mrs. Cletis Bowers, Muncie, Ind.

Bricker-McKinley—Robert Bricker and Marilyn McKinley, both of Flora, Ind., by the undersigned, Sept. 25, 1954.—Charles Dumond, Sr., Flora, Ind.

Ferguson-Canady—Charles Cedric Ferguson and Edna Earl Canady, in the Danville church, Va., March 12, 1955, by Eugene H. Kahle.—Mrs. Orva Shaw, Danville, Va.

Foresman-Kolbe—Franklin Arthur Foresman of Guthrie Center, Iowa, and Joan Violet Kolbe of Panora, Iowa, in the Panora church, Oct. 17, 1954, by the undersigned.—Albert P. Rogers, Panora, Iowa.

Hess-Myers—Leroy A. Hess of Mt. Joy, Pa., and Orpha J. Myers of Elizabethtown, Pa., in the Elizabethtown church, Feb. 25, 1955, by the undersigned.—Nevin H. Zuck, Elizabethtown, Pa.

High-Trish—William D. High and Cora M. Trish, both of Westminster, Md., Jan. 25, 1955, by the undersigned, at his home. —George A. Early, Westminster, Md.

Hollenberg-Bollinger—Robert L. Hollenberg of Ft. Wayne, Ind., and Helen Bollinger of Chicago, Ill., in the First church, Chicago, Feb. 5, 1955, by the undersigned.—James H. Beahm, Chicago, Ill.

Owens-Freeland—Robert Lee Owens and Donna Rose Freeland, both of Mountain Grove, Mo., Dec. 25, 1954, by the undersigned, in the church parsonage.—D. Eugene Lichty, Mountain Grove, Mo.

Perdue-Huffman—Thaddeus Perdue and Joyce Huffman, both of Muncie, Ind., at the Riverside E. U. B. church, Ind., July 18, 1954, by C. C. Sollenberger.—Mrs. Cletis Bowers, Muncie, Ind.

Pippenger-Loucks—John Pippenger, Jr. of Nappanee, Ind., and Joan Loucks of Bremen, Ind., Jan. 15, 1955, at the Union

Center church parsonage, Pa., by Herbert Fisher.—Mrs. Wilson Morningstar, Goshen, Ind.

VanFossen-Alford—Wallace Clyde VanFossen and Geneva Arlene Alford, both of Crimora, Va., at the Grottoes church parsonage, Va., Nov. 19, 1954.—J. Willard Bowman, Grottoes, Va.

Wagner-Baublitz—William Howard Wagner III and Joanne Grace Baublitz, both of York, Pa., in the First church parsonage, York, Feb. 25, 1955, by the undersigned.—M. Guy West, York, Pa.

Weiner-Yoder—J. Mark Weiner of Mt. Joy, Pa., and Anna Marie Yoder of Bellville, Pa., at Bellville, March 5, 1955, by the undersigned.—Howard Bernhard, Mt. Joy, Pa.

Obituaries

Altland, John Robert, son of Stuart F. and Marguerite Kissinger Altland, was born Sept. 23, 1920, in York, Pa., and died Feb. 18, 1955, at his home in Waynesboro, Pa. He is survived by his wife, Corinne Wallace Altland, his mother and maternal grandmother, one sister and one brother. Funeral services were held in the Grove funeral home by Bro. George L. Detweiler. Burial was in the Green Hill cemetery.—Mrs. J. Harold Engle, Waynesboro, Pa.

Bollinger, Rollin E. son of John and Norah Cripe Bollinger, was born at Shipshewana, Ind., May 5, 1900, and died Feb. 11, 1955. He was a resident of New Paris, Ind., most of his life. On Dec. 1, 1922, he was married to Hilda Stump. Besides his wife he is survived by four sons, three daughters, eight grandchildren, his mother, three brothers and seven sisters. Funeral services were held at the New Paris church, of which he was a faithful member, by the undersigned, assisted by Virgil Mock. Burial was in the New Paris cemetery.—Eldon Evans, New Paris, Ind.

Burgin, Maggie Catherine, daughter of John and Mary Hawkins, was born Aug. 15, 1872, in Mound Sidney, Va., and died in Garden City, Kansas, Dec. 27, 1954. On Oct. 24, 1892, she was united in marriage to George W. Burgin, who preceded her in death. She was a long-time member of the church. With her husband she served the church in the pastorate for over forty years after which they retired in Garden City, Kansas, where they had served for seventeen years. To this union were born eight children. Surviving are three sons, twenty-three grandchildren and twenty-three great grandchildren. Funeral services were held in Garden City, by the undersigned, assisted by Bro. Burton Metzler of McPherson.—A. L. Patrick, Garden City, Kansas.

Coleman, Frank Leslie, son of William E. and Daisy Angell Coleman, was born Aug. 6, 1897, in Frederick County, Md., and died Feb. 15, 1955, at Frederick City, Md. He was a member of the Union Bridge church. Surviving are his wife, three children, three stepchildren, seven grandchildren and seven brothers and sisters. Funeral services were held in the Union Bridge church by his pastor, Bro. Reynold Simmons, assisted by Elder Berkley Bowman. Interment was in the Pipe Creek cemetery.—Mrs. Jesse Pfoutz, Union Bridge, Md.

Detwiler, Abram D., son of Samuel M. and Nancy Dilling Detwiler, was born March 16, 1869, at Woodbury, Pa., and died Feb. 5, 1955, at the home of his son-in-law at Martinsburg, Pa. On Dec. 11, 1894, he was married to Mary G. Brumbaugh, who died April 8, 1912. He was a member of the Koontz church. Surviving are two sons, seven grandchildren and one sister. Funeral services were conducted at the Miller funeral home by Bro. Roy S. Forney. Interment was in the Koontz cemetery.—Mrs. C. O. Beery, Martinsburg, Pa.

Eshelman, Elizabeth Keller, daughter of Abram and Ann Keller Forney, was born in West Donegal Township, Pa., June 9, 1865, and died Feb. 21, 1955. Her husband, Joseph H. Eshelman, preceded her in death twenty-eight years. She is survived by her daughter and one grandchild. Funeral services were conducted by her pastor, the undersigned, from the Boyer funeral home, Elizabethtown, Pa. Interment was in the Mt. Tunnel cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Flanagan, Fannie, was born near Laneville, W. Va., and died Aug. 22, 1954, at her home in Paw Paw, W. Va. Surviving are five children, eighteen grandchildren, three great-grandchildren and one sister. Funeral services were held in the Bethel church near Laneville, W. Va., by the undersigned.—Daniel B. Spaid, Eglon, W. Va.

Forshey, Nancy B., daughter of Raymond and Martha Vaughn Kensinger, was born June 20, 1935, at Martinsburg, Pa., and died Feb. 5, 1955, in Pittsburgh, Pa. She was married to Dean Forshey on Aug. 22, 1954. She was a member of the Church of God, Henrietta, Pa. Besides her husband, she is survived by her father, six brothers and two sisters. Funeral services were conducted in the Martinsburg church by Roy Forney and Robert Detwiler. Interment was in the Fairview cemetery.—Mrs. C. O. Beery, Martinsburg, Pa.

Frailey, Walter Earl, son of Casper M. and Rella M. Frailey, was born Feb. 19, 1891, near Beecher City, Ill., and died Jan. 14, 1955, at his home near Parma, Mo. About 1895 he moved with his family to Stodard County, Mo., where he resided ever since. On Jan. 10, 1915, he was united in marriage to Bertrice Young. He was a member of the Broadwater church. Surviving are his wife, three brothers and three sisters. Funeral services were held at the Broadwater church by the undersigned, assisted by Sam Pulliam. Interment was in the Essex, Mo., cemetery.—Sylvus D. Flora, Essex, Mo.

Groff, Samuel L., son of Hershey and Amanda Landis Groff, died at his home near Bareville, Pa., Nov. 26, 1954, at the age of seventy years. Since he was fifteen years of age, he had been a member of the Conestoga church. He was preceded in death by his first wife, Nora Kilhefner Groff. His second marriage was to Anna Belle Leoder. Besides his wife, he is survivied by two sons, two daughters, one stepson, nine grandchildren and two sisters. Funeral services were conducted at the Bareville church by Elders Paul Wenger and Clyde Weaver. Burial was in the Bareville cemetery.—Mrs. Ivan Sheaffer, Bareville, Pa.

Keeney, John P., son of Samuel and Susan Keeney, was born April 5, 1872, in Spring Township, Pa., and died Jan. 14, 1955. He was a long-time member of the church. Surviving are one son, two daughters, fourteen grandchildren, twenty great-grandchildren, two great-great-grandchildren, one brother and one sister. Funeral services were held in the New Fairview church by Murray Lehman and George Keeney. Burial was in the cemetery adjoining the church.—Charles Cleaver, York, Pa.

Markey, Harry, son of David and Elnora Markey, was born April 5, 1879, in York County, Pa., and died Nov. 24, 1954. As a charter member of the New Fairview church, he served as a deacon for more than thirty years. Surviving are his wife, Mary C. Keeney, two daughters and five grandchildren. Funeral services were held in the New Fairview church by A. C. Baugher, assisted by J. L. Miller. Interment was in the adjoining cemetery.—Charles Cleaver, York, Pa.

Mitchell, Mrs. Alma, daughter of Robert and Mary Javins Howdyshell, was born Feb. 23, 1909, at Briery Branch, Va., and died Feb. 17, 1955, at the home of her daughter. She united with the church when she was a young girl. Besides her husband, Walter Mitchell, she is survived by one daughter, three sisters and three brothers. Funeral services were held at the Briery Branch church by Bro. I. J. Garber, assisted by Bro. J. M. Foster. Burial was in the church cemetery.—Ruth F. Miller, Dayton, Va.

Oxley, John, son of Joseph and Rebecca Oxley, was born Feb. 3, 1879, and died Feb. 8, 1955. On Jan. 30, 1899, he was united in marriage to Emma Leggett, who died in 1933. To this union were born five children. On May 18, 1939, he was united in marriage to Ella Flora. Early in life he united with the church and served for several years as a deacon. Besides his wife he is survived by three sons, one daughter, four grandchildren, three brothers and one sister. Funeral services were conducted in the Buck Creek church by Kenneth Fisher, assisted by the undersigned, his pastor. Interment was in the Mooreland cemetery.—Howard D. Breneman, Mooreland, Ind.

Parish, Charles, was born Feb. 28, 1875, near Bellefontaine, Ohio, and died Jan. 11, 1955, on the same farm as where he was born. His wife preceded him in death in 1939. He had been a member of the Stony Creek church since 1915. Surviving are two daughters, two grandchildren and three great-grandchildren. Services were held in the Stony Creek church by the undersigned, assisted by Lyle Klotz. Burial was in the De Graff cemetery.—C. W. Warstler, De Graff, Ohio.

Peterson, Sarah Ann, daughter of Solomon and Nancy Jane Peterson, was born Jan. 8, 1871, at Relief, N. C., and died Feb. 2, 1955, at her home at Bakers Cross Roads, Tenn. In 1893 she was married to Samuel Peterson, who preceded her in death. To this union were born two daughters and three sons. She had been a member of the church for almost seventy years. Surviving are one daughter, three sons, five grandchildren, four sisters and three brothers. Funeral services were held in the Bakers Cross Roads church with B. F. Long and James G. Filer officiating. Burial was in the Crossville cemetery.—Mrs. J. S. Moody, Green Mountain, N. C.

Roy, Renza, was born in 1900, near Dry Fork, W. Va., and died Oct. 16, 1954, at his home at Mackeysville, W. Va. Funeral services were held at his home by the undersigned. Burial was in the Parsons cemetery.—Daniel B. Spaid, Eglon, W. Va.

Rowe, Clarissa Jane Negley, widow of Hall S. Rowe, was born in Bedford County, Pa., April 3, 1878, and died at her home in McKeesport, Pa., Feb. 6, 1955. She was a member of the East McKeesport church, Pa. Surviving are three sons, eleven grandchildren, eleven great-grandchildren, three sisters and two brothers. The funeral service was held in the Willig funeral home by her pastor, Bro. E. Stanley Fadely. Interment was in the Versailles cemetery, McKeesport, Pa.—Grace Brown, McKeesport, Pa.

Royer, John D., son of Christian and Savilla Young Royer, died Jan. 24, 1955, at his home in Westminster, Md., at the age of eighty-one years. His wife, Ida Little Royer, preceded him in death twelve years ago. He was a member of the Westminster church. Surviving are one son and two grandsons. Funeral services were held at the J. E. Myers funeral home in Westminster by his pastor, Harold Z. Bomberger. Interment was in the Meadow Branch cemetery.—Ruth H. Royer, Westminster, Md.

Shearer, M. Ruth, daughter of Solomon and Magdalene Shearer, was born Dec. 25, 1900, and died Dec. 23, 1954. She was a member of the New Fairview church and a teacher in the Sunday school for twenty-five years. Surviving are her husband, one son, one daughter, her mother, two brothers and seven sisters. Funeral services were held at the New Fairview church by Brethren John Miller, Jacob Miller and Murray Lehman. Interment was in the cemetery adjoining the church.—Charles Cleaver, York, Pa.

Spratt, Francis Evelyn, daughter of Chester J. and Flora D. Byerly, was born Oct. 19, 1918, at Milford, Ind., and died Nov. 16, 1954, in Ann Arbor, Mich. She was a graduate nurse. On Dec. 1, 1943,

she was united in marriage to Garner L. Spratt. To this union were born two daughters. She was a member of the Trinity church, Detroit. In addition to her husband, she is survived by two daughters, two brothers, two sisters and her parents. Funeral services were conducted from the Ross B. Northrop funeral home by Rev. Herbert Donney of the Presbyterian church. Interment was in the Grand Lawn cemetery.—Alma Brenneman, Detroit, Mich.

Staley, Jacob P., son of John F. and Hannah Brocher Staley, was born in Jackson Township, Ohio, Nov. 10, 1884, and died Feb. 21, 1955. He was united in marriage to Lois Grant on Jan. 26, 1907. To this union were born eight children. He is survived by his wife, two sons, and four daughters. Services were held in the County Line church by the undersigned. Interment was in the Lafayette cemetery. —J. Oliver Dearing, Lafayette, Ohio.

Stookey, Elizabeth Esther, daughter of Pius and Catherine Carson, was born March 18, 1867, at Plymouth, Ill., and died Dec. 31, 1954. She was married to Sherman Stookey on Sept. 22, 1887. In 1911 she and her family moved to Olympia, Wash. Besides her husband, she is survived by one son, two daughters, ten grandchildren, eighteen great-grandchildren and one great-great-grandchild. Funeral services were conducted by Pastor Richard Wenger.—Mrs. Robert Shumate, Olympia, Wash.

Stoudenour, Ida A., daughter of James and Catherine Chamberlain, was born Jan. 19, 1871, at Martinsburg, Pa., and died Feb. 15, 1955, at the home of her daughter in Martinsburg, Pa. On Sept. 21, 1890, she was married to Samuel Stoudenour, who died in 1942. Surviving are one son, one daughter, seven grandchildren and sixteen great-grandchildren. Funeral services were conducted at the home by her pastor, Bro. Roy S. Forney. Interment was in the Mount Pleasant cemetery.—Mrs. C. O. Berry, Martinsburg, Pa.

Wees, Maude S., daughter of Mr. and Mrs. James H. Rowlen of Miller County, Mo., was born Nov. 8, 1877, and died Jan. 31, 1955. On Sept. 1, 1906, she was married to Howard E. Wees, who preceded her in death in 1952. She united with the Carthage church in 1953. Surviving are four sisters and one brother. The funeral services were conducted in Carthage by the undersigned, assisted by Bro. Glen Trowbridge. Burial was in the Webb City cemetery.—W. Ethmer Erisman, Carthage, Mo.

Wenger, Cora, was born Sept. 19, 1879, and died Feb. 2, 1955. She was a charter member of the Richland congregation. Surviving are one son, one daughter, eight grandchildren and four great-grandchildren. Funeral services were conducted in the Richland church by Ray A. Kurtz and the undersigned. Interment was in the Tulpehocken cemetery.—Michael Kurtz, Richland, Pa.

Whetstone, Charles E., was born March 15, 1878, in Warren Township, Minn., and died at his home, Nov. 19, 1954. He was a long-time member of the Lewiston church, Minn. On March 8, 1900, he was married to Pearl Jackson. Survivors include his wife, two sons, three grandchildren, one great-grandchild, four brothers and two sisters. Funeral services were held in the Lewiston church by D. D. Harner. Burial was in the church cemetery.—Mrs. William E. Wright, Lewiston, Minn.

Whisler, Ezra LeRoy, son of Levi and Martha Jane Whisler, was born Oct. 11, 1881, at Unionville, Iowa, and died Dec. 30, 1954, at his home at Mossyrock, Wash. In 1901 he was married to Ellen Hamilton at Portland, Oregon, and was elected to the ministry in 1912 at Centralia, Wash. For a short period he attended Bethany Seminary, but later returned to Washington, where he began his ministry of thirty-six years in a community on the Cowlitz River. After occasional meetings with this group, he was authorized by the district mission board of Washington to officially open a Brethren mission there, which became the Richland Valley church. In 1953 he retired as pastor of the Richland Valley congregation, where he had served faithfully for so many years. Surviving are his wife, Ellen, two daughters, three grandchildren and one great-grandchild.—G. C. Eller, Wenatchee, Wash.

Williard, Fannie Everidge, wife of D. A. Williard, was born Sept. 1, 1901, and died Feb. 6, 1955. She was a long-time member of the Fraternity church of Winston-Salem, N. C. Survivors include her husband, eight children, seven grandchildren, one brother and one half brother. Funeral services were conducted at the Fraternity church by the undersigned, her pastor, and Bro. S. H. Flora of Stuart, Va. Interment was in the adjoining cemetery.—Paul R. White, Winston-Salem, N. C.

Wilson, Mrs. Virginia, daughter of Warren and Etoile Wenrick Fisher, was born Oct. 25, 1924, in Covington, and died Jan. 9, 1955, in Cincinnati, Ohio. She was married to Dr. William C. Wilson on Aug. 10, 1947. She was a member of the Covington church. Besides her husband, she is survived by two children, her father and stepmother. Services were held in the Covington church by M. G. Wilson and Ray O. Shank. Burial was in the Forest Hill cemetery.—Ethel Manning, Covington, Ohio.

Wineland, Harriet, daughter of Levi and Theresa Metzker, was born July 21, 1870, at Martinsburg, Pa., and died Feb. 13, 1955, at the home of her son in Juniata, Pa. She was married to Marshall B. Wineland, who died in 1944. She was a member of the Martinsburg church. Besides her son, she is survived by one daughter. Funeral services were held at the Miller funeral home in Martinsburg by her pastor, Bro. Roy S. Forney. Interment was in the Fairview cemetery.—Mrs. C. O. Beery, Martinsburg, Pa.

Winger, Ella, widow of Joseph P. Winger, died Jan. 5, 1955, in Marion, Ind., at the age of eighty-four years. She was a faithful member of the Cart Creek church and was also active in the work of the community. She is survived by nine children and a number of grandchildren and great-grandchildren. Services were conducted at the Cart Creek church by the undersigned, assisted by T. G. Weaver, E. R. Fisher and Emma Winger.—Ralph W. Hoffman, Roann, Ind.

Yoakam, Lawrence Whitefield, son of Albert and Mary Searfoss Yoakam, was born July 8, 1874, and died at his home near Lafayette, Ohio, Feb. 17, 1955. His wife, Lucy Long Yoakam, died Dec. 25, 1950. Surviving are two daughters and three sons. Funeral services were held at the Preston funeral home in Ada by the undersigned. Interment was in the Lafayette cemetery.—J. Oliver Dearing, Lafayette, Ohio.

Zeigler, Betty, was born Dec. 2, 1924, and died Dec. 4, 1954. She was married to Clyde G. Zeigler. She is survived by her husband, her mother, one son, one sister and her maternal grandparents, Mr. and Mrs. Wesley Ashton. Burial was in the Mt. Rose cemetery, York, Pa.—Grace L. Julius, Dover, Pa.

Zimmerman, John (Gerhard M. R.), was born April 2, 1902, in Berlin, Germany, and died Feb. 11, 1955, at his home in Pomona, Calif. He came to the States in 1924. In 1949 he and his family moved to Pomona from New York. Besides his wife, Gertrude Zimmerman, he is survived by his daughter, his mother and one brother. Funeral services were held in the Todd Memorial chapel with the undersigned officiating. Interment was in the Evergreen cemetery, La Verne, Calif.—Galen B. Ogden, La Verne, Calif.

Zwally, Wayne S., son of Frank and Matilda Zwally, was born Dec. 8, 1867, in West Earl Township, Pa., and died Jan. 4, 1955. For fifty-five years he was a member of the church. He is survived by one son, two daughters, eighteen grandchildren and thirty-one great-grandchildren. Funeral services were conducted by the home ministers. Burial was in the Middle Creek Brethren cemetery.—Mrs. Harry H. Reitz, Akron, Pa.

Church News

Northern California

Paradise—Brother and Sister L. S. Shively spent an evening with us in the interest of Christian education. Bro. Robert Sink of Raisin, Calif., conducted a two-week evangelistic meeting in our church. The officers and adult leaders of the young people's regional conference met at our church to plan the regional work. Preliminary plans are being made for the first Pacific Coast youth conference, which is to be held on the Chico State College campus in August. The birthday money from our annual church birthday dinner was divided between the General Brotherhood Board work and the district work. Since our last report, there have been eight baptized and seven received by letter. Sister Ella Ebbert, returned missionary to India, spoke at one of the sessions of our school of missions. The school closed with a program in which each department told of its studies of India. The offerings from the school went to Bethany Seminary.—Margaret Schmorleitz, Paradise, Calif.

Southern California and Arizona

Glendale, First—Quarterly council was held Jan. 19, with Pastor C. LeRoy Doty presiding. We are now working under the constitution and bylaws which were accepted at an earlier council. A church library is being started. Brethren Noah Sollenberger, Paul Taylor, John Ellett and Robert Cripe were elected deacons. The men's work group is sponsoring a young people's basketball team. The young people are planning a trip to our Navajo Indian mission during the Easter vacation. The Sunday school gave a pageant at Christmas time with a white gift offering for the Navajo Indians. A new class for the younger married people has been organized in our Sunday school. Our Sunday-school superintendent and five teachers attended the union leadership training school in Los Angeles. A Fireside hour is held each Wednesday evening for singing, a period of prayer and Bible study. Brother and Sister Chester Keller and Brother and Sister Lynn Blickenstaff were with us for our school of missions.—Mrs. Ruth E. McCann, Glendale, Calif.

Pasadena—Bro. Harold Fasnacht, president of La Verne Colege, officiated at the installation of Pastor and Mrs. Paul Studebaker. To take the place of the midweek prayer meeting at the church our prayer fellowship is sponsoring the family prayer unit program with Sister Emma Rohrer in charge. Miss Sara Shisler of the African mission spoke at a missionary tea in our church. Christmas was observed by a women's party; festival of Christmas music by the church choir; children and youth play, The Crippled Child; and the white gift offering for Share Our Surplus Fund. At a council meeting held on Jan. 18, it was decided to add a sanctuary to our church plant. Guest speakers for the school of friendship during January were Rev. Stewart Innerst of a neighboring Friends church and Jerry Davis of the Brethren Service work in Puerto Rico. The annual church dinner was held the evening of Jan. 28, when the first step was taken in raising money for the new sanctuary. The young people had charge of the worship service on National Youth Sunday, Feb. 6. Classes for church membership were conducted by the pastor Feb. 26-27.—Maud Newcomer, Pasadena, Calif.

Idaho and Western Montana

Fruitland—Occasionally the young people are in charge of the evening worship service. Several of our members attended the community school for Christian service. The men's brotherhood recently entertained a like organization to an oyster supper. The silent commitment giving program was instigated for this year's stewardship. The midweek study group has been using a course in the study of church history. The men's work group sponsored the sixth annual groundhog feed in February.—Reina Downing, Fruitland, Idaho.

Southern Iowa

Council Bluffs—In a recent business meeting our pastor and his wife, Brother and Sister Homer F. Caskey, agreed to continue for another year, beginning Sept. 1. Several new families have been added to the church membership. Two persons were recently baptized into the church. Mrs. John Wieand of Omaha, Nebr., was guest speaker at our women's meeting. A new outside church bulletin board has been erected at the church.—Mrs. J. H. Ambrose, Council Bluffs, Iowa.

Northwestern Kansas

Quinter—A large number of our congregation attended the district meeting at Portis. We were represented at the National Convocation on the Church in Town and Country which was held at Salina, Kansas. At our annual harvest festival meeting Bro. Burton Metzler, McPherson, Kansas, was guest speaker for both the morning and afternoon services. One evening we used the film, All for him. The union Thanksgiving services were held in our church with Rev. Paul Farris, pastor of the Presbyterian church, as speaker. An every-member canvass was conducted by visitation teams. The children presented the Christmas program, The Birth and Childhood of Jesus. Their white gifts were sent to the Flat Creek mission, Ky. All the youth of the community went caroling on hayracks and our young people served refreshments afterwards. Organ chimes were presented to the church by Eulalia and Merrill Sanger in memory of their little daughter, Rhonda Faye. Dedication services were held for the chimes on Dec. 26. The Christmas musical, Song of Bethlehem, was given by the choir under the direction of J. Kenneth Graham. Our pastor, Bro. J. Wilburn Lewallen and his family have moved into the new parsonage. The building will be dedicated at a later date. The Methodist youth entertained our young people at a New Year's Eve watch party and service. The program theme, This Is the Life, was used at the annual New Year's supper.—Mrs. Melvin Reinecker, Quinter, Kansas.

Southeastern Kansas

Osage— A farewell was held in honor of Gerald and Lois Neher before they left the States to begin their work on the Africa mission field. Lyle Neher has been reassigned to the refugee resettlement farm at Istanbul, Turkey, for another year of 1-W service. Esther Mohler is serving as director of the exchange students in Kassel, Germany, as her B.V.S. project. A highlight of our year's activities was the seventy-fifth anniversary and home-coming program on Nov. 28. A large number of former members were present or sent greetings for this special occasion. Bro. G. A. Zook, state fieldman, was guest speaker for the day. The play, If He Had Not Come, was presented at Christmas time. Five of our young people are attending McPherson College this school year. On Palm Sunday the McPherson College choir presented a concert in our church. Since the first of September our pastor, Bro. Francis Shenefelt, has been full-time pastor of our local church.—Mrs. J. L. Mohler, McCune, Kansas.

Southwestern Kansas

Pleasant View—The Homebuilders' class had as a project the purchasing of a roadside church sign. A number of students from McPherson College have contributed special music to our services. Bro. Burton Metzler was a recent guest speaker at our church. Recently the children's department has been supplying special music for our services. Our women's work group made for the district project children's pajamas and children's packets which were collected at the March rally. The women also had a rummage sale of winter clothing with the proceeds for the district projects.—Mrs. Melvin Hornbaker, Hutchinson, Kansas.

Nebraska

Bethel—Our pastor and all the workers in the junior and junior high departments attended a junior high workshop in Lincoln. The Junior high groups have been having regular meetings every other Sunday evening. During the second week in January we had a study on missions in India. At the end of the study we held an Indian supper in the church basement. The Homebuilders' class has been meeting regularly. The men's work sponsored the showing of the film, Unto These My Brethren. On Race Relations Sunday we used the film, High Wall.—Mrs. William Hamel, Carleton, Nebr.

Middle Indiana

Eel River—The children collected clothing for relief at Hallow'een time instead of tricks or treat. At Christmas time the juniors took gifts to and gave a program at the county home and the primary group packed food, clothing and toys for a family whose father is unable to work. This was done during the Christmas party in preference to the regular Christmas Sunday-school treat. The men's work group applied the proceeds from their sweet corn project to the church remodeling program.—Mrs. Glen Tridle, Claypool, Ind.

Marion—On Jan 27 a fellowship supper was held in honor of Brother and Sister O. A. Mathias, who began their duties as superintendents of the Brethren Home, Mexico, Ind., on the first of February. Sister R. H. Miller, who recently visited the Holy Land and our missions in India gave a message in pictures. The films, Shepherd of India and The Bible on the Table, have been shown recently. A father and son banquet was held Feb. 16, with Bro. Claude Wolfe as guest speaker. Bro. Sam Robbins met with our CBYF group on Feb. 20. The Manchester College a cappella choir was with us on Feb. 13. On Jan. 9 a representative from the Gideon Bible Society was guest speaker in our church. Our pastor, T. G. Weaver, leads our prayer meetings each Thursday evening. Our women's work group is working on the district project.—Alma Wood, Marion, Ind.

Pipe Creek—Twelve new members have been added to our church fellowship by baptism since our last report. Bro. Paul Weaver held a week of evangelistic services in our church. Brother and Sister Jack Harless showed slides of our Brethren work in Puerto Rico. In December the district committee on stewardship of life and evangelism, headed by our district fieldman, Bro. Samuel Harley, conducted three sessions in our church. The children gave a candlelight Christmas program on the Sunday night preceding Christmas. The women of our church participated in the World Day of Prayer. They are also working on the district project of hospital supplies for Austria. The new addition to the church was used for the first service on Jan. 16. Dedication services will be held in the early spring.—Mrs. T. A. Hopper, Walton, Ind.

Northern Indiana

Bremen—Dedication services were held for the new auditorium with a full basement which was built onto the old church building. The old building was fully remodeled into classrooms and a small chapel. Bro. R. V. Bollinger of Manchester College gave the dedicatory sermon. Bro. Eldon Petry held a one-week evangelistic meeting at which seven were received by baptism and two by letter into our church. The men's work group sponsored the annual watch night service. On Jan. 9 a special service was held in the morning and afternoon as a tribute to the fifty years of Christian service by Bro. C. C. Cripe, who is now living here after serving a number of other churches. Bro. Eldon Evans of New Paris brought the morning and afternoon messages. On Jan. 30 Anna Warstler from the India mission field was with us for the morning and afternoon services. Our church is making plans to sponsor another refugee family. Bro. Chalmer Faw conducted our pre-Easter services.—Chloie Huff, Bremen, Ind.

Mt. Pleasant—Our church elected officers for the year with Bro. Roy Richey as elder. Sister Anna Mow of Bethany Seminary was guest speaker at our harvest meeting. Bro. Calvin Bright was guest speaker at the sectional young people's conference which was held in our church. Bro. Robert Swank of Bethany Seminary conducted a week of special meetings in our church. As a result of these meetings, one was baptized and one rededicated The children's department fixed baskets for the elderly people of the community and for the Flat Creek mission at Thanksgiving time. An offering was received for the CROP drive. The first year junior class sent a Christmas box to the project in Puerto Rico. The Friendship class sponsored a Christmas program of music, readings and the film, O Holy Night. Our township ministerial association observed Universal Week of Prayer by meeting in the various churches in the township. Several from our church attended the mass meeting at the Plymouth church concerning UMT. Our young people had charge of the service on Sunday evening, Feb. 6, in observance of Youth Week. They showed the film, Thou Shalt Love Thy Neighbor. Our women's work has been sewing for Bethany Hospital and has prepared medical kits. Bro. Homer Kiracofe held a week of meetings in our church March 20-27.—Lillie Markley, Bourbon, Ind.

Southern Indiana

Beech Grove—Bro. V. F. Schwalm, president of Manchester College, officiated at our communion service. The following day we observed home-coming with President Schwalm as guest speaker. A revival meeting was held with Bro. C. H. Petry of Miami, Fla., as guest speaker. As a result of these meetings, five were baptized into our church fellowship. We met in regular quarterly council Dec. 7, with Elder Elden Petry officiating. Pastor C. V. Coppock and Bro. E. O. Norris were speakers for our pre-Easter meetings.—Mrs. Verna Beaver, Fortville, Ind.

Kokomo—Our young people participated in the "trick or treat" for the hungry children of the world which was sponsored by the young people of the community. The Homebuilders' class presented the play, This Thine House. The same class sponsored the sale of Christmas cards and other greeting cards with the proceeds going to the building fund Our church was host to the district fall youth conference. The children of the church school presented a Christmas program as part of the morning service on Dec. 19. Baptismal services were a part of the evening worship service o that day. Our school of mission was held during the month of January. One evening racial problems were discussed with Negroes as guests.—Mrs. Ethel Schelbert Kokomo, Ind.

Muncie—Mrs. Mahlon Rhinehart, ou district children's director, was with u one Sunday. Our church gave a Thanksgiving program for the guests at th Brethren Home in Mexico, Ind. Our Sunday evening services consists of hym

singing, prayer service and Bible study which are led by our pastor, Bro. Sollenberger. On Dec. 19 the children's department gave a Christmas program at the morning service. A play entitled, A Stranger in Bethlehem, was given in the evening. The children's department sponsored the Christmas stocking project and are now sponsoring the Seeds of Hope project. The children also contribute each Sunday to the organ fund. The women's work is working on friendship packets and layettes for relief. On Jan. 14, Bro. Galen T. Lehman and Bro. Calvin Bright held a meeting in our church for the ministerial boards and pastors in area number one of this district. On Jan. 30 a family night was held with a supper followed by a program and the play, Love or Duty. Brother and Sister L. S. Shively of our church are making a tour around the world, visiting the India mission field and also the Holy Land.—Mrs. Cletis Bowers, Muncie, Ind.

Northeastern Ohio

Akron, Eastwood—Forty-five of our members participated in a county-wide religious census recently. Bro. A. H. Miller was installed as assistant pastor of our church serving on a part-time basis. Installation services were conducted for Brother and Sister Miller by our pastor, Bro. Wilmer A. Petry. Our pastor is sending out a weekly bulletin. Several of our people attended the Christian service school at the Springfield church. Our ladies' aid was hostess to an all-day meeting to which the women of the First church were invited. All of our women's groups are collecting discarded nylon hose for Japan. Singspirations are held monthly for the benefit of our organ fund. Guest ministers recently have included Elder Chester H. Petry, former pastor at Miami, Fla., and Bro. Ronald Petry, student minister at Manchester College. Our spring evangelistic meetings were held April 3-10 with Bro. Carroll M. Petry, of Bethany Seminary, as evangelist. We have received two by baptism and four by letter into our fellowship.—Mrs. P. J. Femsburg, Akron, Ohio.

Mansfield—Our church has recently purchased the parsonage from our district mission board, and also assumed the pastor's salary. We are having pre-Easter meetings with Bernard King of Ashland, Ohio, as speaker. The ladies' aid and children department sent friendship packets to Europe at Christmas time. They are also planning to send seeds. One Sunday morning we had Rev. John Huff of Liberia, a student at Ashland College, as guest speaker. We now have a 75% Messenger Club. Robert Roberts was elected treasurer of our district CBYF.—Sara Freed Fulwider, Mansfield, Ohio.

Zion Hill—Bro. Edward Stump of Elkhart, Ind., conducted a two-week meeting in our church. On Jan. 9, Bro. J. Lloyd Nedrow of Connellsville, Pa., preached for us. At our council on Jan. 12, Bro. Nedrow accepted the call to be our pastor and began his pastoral duties with us the first of April. Since the first of September we have had the following speakers, Guy Beach, J. W. Fyock, Willis Kurtz, E. G. Diehm and G. S. Strausbaugh. Our aid is sewing for relief. Sister Harriet Bright brought a missionary message for us.—Mrs. G. S. Strausbaugh, Columbiana, Ohio.

Mohican—Paul Arnold showed pictures of his travel in the Holy Land. Bro. Earl Brubaker of Florin, Pa., was with us for two-week revival meeting. As a direct result of this meeting, eleven were baptized into the church. During the absence of our pastor, Layman's Sunday was observed with local leadership. Seven heifers have been sent to relief by our congregation—two from the Sunday school and five from the men's work. Our spring love feast will be April 17. We sent a truck load of food, clothing and other items to the Flat Creek mission, Ky.—Mrs. Avery Morris, West Salem, Ohio.

West Nimishillen—Our pastor and the choir have held services once a month for the past three years in the Haven of Rest rescue mission in Akron. One Saturday night in November they presented a special program. Our choir provided music for the last night of the Evangelical United Brethren church evangelistic services. Our choir also gave a program at the Church of God in Comet. At our recent evangelistic services held by Bro. Elmer Brumbaugh of the Kent church, we had four reconsecrations making a total of twenty-four baptisms and thirty-five reconsecrations for the year. On Dec. 14 Rev. Fleischer from the Hebrew Christian fellowship showed the picture, Three Minutes Till Twelve, and brought a message. In connection with our Christmas program, a white gift offering was received which will be used for missions.—Mrs. Mary Burgoon, Greentown, Ohio.

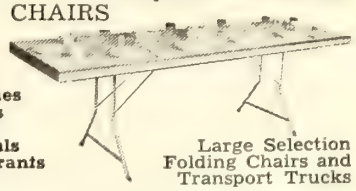
Southern Ohio

Covington—Our women's work conducted a visitation of the homes of shut-ins with small groups of about six going into each home. This was followed by a meeting in the church basement with reports of the visitation, business session and refreshments. Our church co-operated with the Dayton Church Federation in seeing the weekly TV program, Bless This House, and having discussion groups following the program. Our district conference delegates were Brother and Sister G. L. Wine and Brother and Sister M. G. Wilson. Bro. Murray L. Wagner held a week of special services in our church. We began holding church family nights with carry-in suppers on Sunday evenings, followed by various types of programs. One feature that helps increase attendance is that hosts and hostesses are assigned a number of people to invite personally to their table. In November Peter Zachenfels, our Germany exchange student, gave an interesting talk to the group. The December family night included a Christmas program and featured a play written and directed by Mrs. Dan Hollinger entitled Christmas Eve With the Brethren Family. On the afternoon of Jan. 23 our church conducted the service at the Brethren Home in Greenville. George Mendenhall, who was recently licensed to the ministry, preached a sermon on the Lord's Prayer. One of our young men, Robert Mendenhall, will serve his B.V.S. period in Europe.—Miss Ethel Manning, Covington, Ohio.

Eaton—Since our last report eighteen members have been received into our fellowship by baptism and five by letter. On Thanksgiving we united with the churches of the town in union services. Our church is making plans to be host church for the district conference this fall. On Dec. 5 Miss Betty Debels, a native of Latvia, spoke to us after a fellowship luncheon and social hour. At Christmas time our primary department collected

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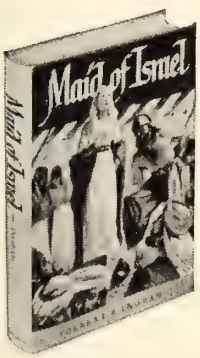
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money which was divided equally among the work at Chosen, Fla., Falfurrias, Texas, and Flat Creek, Ky.; the juniors sent their money to the Lybrook Indian mission in New Mexico. A resettlement committee has been appointed to investigate the possibility of locating a D.P. family in our midst. We have just concluded our school of missions. A German student talked to us on Jan. 9. The pastor and ministerial board are planning an evangelistic campaign of visitation and personal evangelism. Our spring communion was held April 7. Bro. Chester Petry conducted a series of services beginning April 14. Our men's work group rented a farm as their project. An offering was received for the S.O.S. fund. Don Miller showed slides and gave a talk of his two years' work with Brethren Service in Germany and Austria.—Mrs. Elizabeth Gauch, Eaton, Ohio.

Eastern Pennsylvania

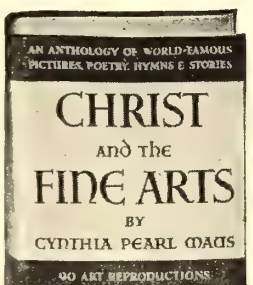
Conewago—Bro. Michael Markey of York, Pa., delivered the Thanksgiving message at the Bachmanville church. Our council meeting was held Dec. 2 at the Bachmanville church. Brethren Carl Zeigler and Nevin Zuck officiated at the ordination of Brother and Sister Earl Eshelman and Brother Robert Young to the eldership. Installation services were also held at this time for Bro. Herman Brandt and his wife and Bro. Emmert Aldinger and his wife as permanent deacons. Bro. Ralph Schlosser of Elizabethtown conducted a Bible institute at the Bachmanville church. Ray Kurtz of Richland brought a temperance sermon at the Conewago church. A missionary sermon was preached at the Bachmanville church by Howard Bernhard.—Bertha M. Shissler, Elizabethtown, Pa.

Lancaster—Our new pastor, Bro. John D. Long, and his family began their pastoral work with us the first of January. Installation services and a reception were held for the Longs on Jan. 7, with Bro. Carl Zeigler of Lebanon officiating. Our new parsonage was completed before the arrival of the Longs. At our last council meeting our pastor presented a challenge to the members—an average attendance of 300 at morning worship and 25 new members before Easter. It was also voted to give three assurances for a refugee family from Germany. During the month of January, a school of missions was held with classes for children and adults each Sunday evening. At the last session Sister S. Olive Widdowson, who has been a missionary to India for forty years, was our guest speaker. We have recently organized a mothers' club for the mothers of preschool age children. These meetings are held monthly in the members' homes. Ten of our members enrolled in the leadership training school which was sponsored by the United Churches of Lancaster County.—Grace W. Evans, Lancaster, Pa.

Long Run—Since our last report Bro. Joseph Moyer of the Indian Creek congregation brought a morning message after which seven persons were baptized into our fellowship. Bro. Linford Rotenberger of the Quakertown congregation also brought a Sunday morning message for us. Bro. Hiram Gingrich conducted a two-week evangelistic meeting in our church. Bro. Perry Liskey was guest speaker for our rally day service. One Sunday morning the young people from the Bareville church were in charge of the services. We had an all-day homecoming service with Bro. Linford Rotenberger bringing the message. Our young people attended the district youth rally at the Spring Creek church and were presented the district banner for having the highest percentage present for the meeting. The children of the Sunday school gave a Christmas program on Sunday evening, Dec. 26, after which a candlelight service was held for the dedication of a baby. We had a combined watch night service with the St. John's Lutheran church with Rev. Lukens bringing the message.—Marguerite Ritter, Richlandtown, Pa.

Mardela

Fairview—A number of our people attended the series of meetings conducted by Bro. Paul Fike at the Bethany church,



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No. 87. Wanted: Job as companion-secretary to couple or woman, preferably Brethren, by middle-aged woman. Past experience: 7 years teaching in Virginia public schools; matron in a home for the aged; practical nurse in a hospital; active in civic and church work; driver of car, fond of travel. References exchanged. Write: Mrs. Ruth Weaver, Box 333, Manchester College, North Manchester, Ind.

No. 88. Wanted: Job by man 52-years old, in good health. Has had experience as sheet mill millwright and pipe-fitter and also in many construction fields. He is also an elder and minister. If interested contact: Placement and Relocation Brethren Service Commission, 22 S. State St., Elgin, Ill.

Del. The women's work group donated clothing and handbags containing household items to overseas relief. We joined the Easton church in a revival service with Bro. Harry M. Gardner of Troutville, Va., as evangelist. Twelve persons were baptized. On Dec. 19 the children presented their annual Christmas program, and the young people held their traditional white gift service on Dec. 24. A group presented the Christmas play, Peace, I Give Unto You. On Jan. 14 the young adult district meeting was held at our church with Merle Crouse showing a film. In February John Earl Hutchison and Howard Blizzard attended the youth seminar in Washington, D. C.—Helen N. Bridge, Cordova, Md.

Eastern Maryland

Monocacy—Our church held a preaching mission with Bro. Lee Weaver of College Park, Md., as the speaker. As a result of these meetings, nine persons were baptized. Delegates to district meeting were Bro. S. R. Weybright and Sister Denda Renner. A group from our church attended the dedication service at the Fahrney-Keedy Home. The ladies' aid is working on the district project and has sent clothing for relief. The men's work group is repairing the cemetery fence. Delegates to the men's work meeting were Brethren D. S. Weybright, Orville Smith and Kenneth Whitmore. Installation services for the CBYF officers were conducted by Bro. Harold Bomberger. Our children's work sent an offering to the Navajo Indians and to the migrant children. They also collected new and used jewelry for the Mental Hygiene Society Christmas project. These articles provide individual gifts for patients in these hospitals. The children's work held a dedication service for their friendship packages which were sent at Christmas time. They also collected clothing for relief and glasses and parts for repair work. Visiting ministers assisting in our morning worship have included Bro. Oren Garner and Bro. Brodish.—Mrs. Denda Renner, New Midway, Md.

First Virgiina

Crab Orchard—A music school was conducted by Bro. Jim Stanley Jan. 24—Feb. 4. The first hour of the evening was devoted to the children followed by the session for the adults. Bro. Arnold Deck has returned home, having served two years in alternative service at Nappanee, Ind. He is now serving as an attendent on a cattle boat to Europe. Bro. Oswald Cummings is now serving his second year in B.V.S. at Falfurrias, Texas.—Mrs. Russell O'Neal, Crab Orchard, W. Va.

Richmond—Since our last report eleven have been received into our church by letter. We have changed the name of our women's group to the Friendship Circle. On Jan. 12 Mrs. Baker J. Cauthern spoke to our women's group. Our December family night was a covered dish supper with a mitten tree project for the children. The mittens were sent to New Windsor for relief. Bro. Clyde Shallenberger of Hopewell is conducting a series of discussions on Brethren doctrines. The Sunday-school department presented a Christmas program in song, verse and drama. Guest ministers have included Bro. Ora DeLauter and Bro. Joseph Glick. Our winter council was held on Jan. 22. Plans are being carried out to secure a full-time pastor beginning in the fall.—Mrs. Raymond Moore, Jr., Richmond, Va.

Roanoke, Central—Progress is being made on our new educational building. Our Sunday-school attendance is on the increase. Mrs. Carroll C. Flora became our church secretary the first of September. The proceeds from the bazaar which was held by the service society will be used for the new kitchen equipment. The various organizations have been helping with community missions including a children's nursery, youth detention home, city rescue mission, old folks' nursing home and baskets to shut-ins. Of special note are programs and parties sponsored by the young people at the city's detention home. Handel's Messiah was presented by the Brethren choir of Roanoke for the first time on Dec. 19 under the direction of Phil Trout. Our senior choir presented this famous oratorio in the church with the help of several guest singers and soloists from the Roanoke area. For the month of January a Sunday evening school of missions was sponsored with Mrs. A. D. Miller as director. Classes for young people and adults were held for study of the books, Under Three Flags and God in the City. These were followed each evening by a guest speaker, film or panel discussion. On Jan. 18 Bro. Bob Richards showed moving pictures of India which were taken on his goodwill tour for the State Department. —Miss Margaret Flora, Roanoke, Va.

Troutville—We have elected D. Price Hylton of Roanoke as our elder. We held a recognition service for our new members. Most of our teachers attended the district children's workers' conference at the Cloverdale church. Union Thanksgiving services were held at our church with the Baptist minister, Rev. Jesse Tate, delivering the message. Some of our boys have joined the newly organized Boy Scout troop which meets in the

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church basement and has two of our members as leaders. Our pastor conducted services over TV each week day during Thanksgiving wek; music was furnished by members of our choir. The CBYF presented the play, Grandpa Hangs the Holly. We held a dedication service for the recording equipment which was recently presented to the church. Each week a recording of the Sunday morning service is taken to the homes of the sick and the shut-ins. On the night of Dec. 19 we held a candlelighting service. The CBYF and the women's work distributed Christmas parcels to various homes in the community. On the morning of Dec. 26 the children presented a Christmas program. Our young people attended the district watch night party. We had two representatives at the CBYF recreational laboratory at New Windsor. On Jan. 27 we had with us Dr. and Mrs. Paul Petcher, missionaries to Africa, who spoke and showed slides of their work. Our pastor and several of our young people attended the youth seminar in Washington, D. C. and New York.—Mrs. James L. Kinzie, Troutville, Va.

Northern Virginia

Mountain View—A women's work group has been organized in our church during the past year. Our church co-operated with the Mathias church in a Bible school. Bro. F. M. Helsey held a one-week revival service, closing with the love feast and communion. During the meetings ten were baptized into our church fellowship. An all-day service was held in connection with a mortgage-burning ceremony. Bro. Helsley brought the morning message and Bro. Joseph M. Mason was the afternoon speaker. Since the Lower Lost River congregation has been divided, we are known as the Mountain View congregation. Our Christmas program was held Dec. 23. During the month of January some of our people attended the school of missions at the Mathias church.—Naomi D. Kohne, Mathias, W. Va.

Unity, Bethel and Fairview—Our church met in quarterly council with our elder, Bro. C. E. Nair, presiding. Bro. D. W. Huffman was chosen to succeed Bro. C. E. Nair as elder-in-charge for the coming year. Bro. Walter Mahan of Maryland conducted a week of evangelistic meetings at the Fairview church, closing with communion service on Sunday evening. Eleven were added to the church by baptism. Brethren O. R. Emswiler, Paul Roller, C. F. Whitmer and Sister Eva Huffman represented our congregation at district meeting. The Bethel women's group sponsored as guest speaker Miss Carolyn Ikenberry of Bridgewater, Va., who shared with us some of her experiences as an exchange student to Germany. The women's work groups continue to contribute to relief. Union Thanksgiving service was held in the Fairview church with Rev. Galt of the Christian church bringing the message. A fellowship supper and consecration service was held in the Bethel church for Alice Higgs and Florence Harpine, who have entered B.V.S. The Sunday schools of both churches presented Christmas programs. A number of our young people attended the district watch night party at the Harrisonburg church on New Year's Eve.—Mrs. David Huffman, Broadway, Va.

Southern Virginia

Laurel Branch—Bro. Clyde Hylton was ordained to the ministry. Elder Luther Bowman brought the message at our home-coming service. The film, Our Bible, How It Came To Be, was shown on three different occasions during November and December. Some of the men from our church attended the district men's banquet. On Jan. 30 the laymen of the church had charge of the morning services. The youth of our church have been holding monthly meetings and attending other activities held throughout the district and region. A Christmas play was presented by our young people. The women's work was organized during the early part of the year and is holding monthly meetings. They have tacked several comforters for relief. The church is in the center of a community improvement project which has done much in creating more co-operation and an improved community.—Reva Reed, Floyd, Va.

First West Virginia

Wiley Ford—The CBYF was in charge of the morning worship service on Youth Sunday, with Norman Harsh, district fieldman, as guest speaker. The young people also presented their annual Christmas play, A light Through Darkness, which was arranged by two members of the group and directed by Mrs. Amos Lambert. The Sunday school also had a Christmas program. Mrs. Carter Malcolm will serve as dean of our Bible school. Our evangelistic meeting was held by Bro. C. O. Brubaker of Lima, Ohio. Twelve new members have been received into our fellowship. The evangelism committee is making plans to go out two by two into the community for an evangelistic campaign. At our quarterly council meeting on Jan. 17, plans were made for our pre-Easter services which will begin on Sunday, April 3, and continue through Wednesday, April 7. These messages will be given by the deacons of the church. Gary Hutt and Jerry Shanholtz have entered B.V.S. The undersigned plans to serve on the Youth Caravan this summer. —Darl Hinkle, Wiley Ford, Va.

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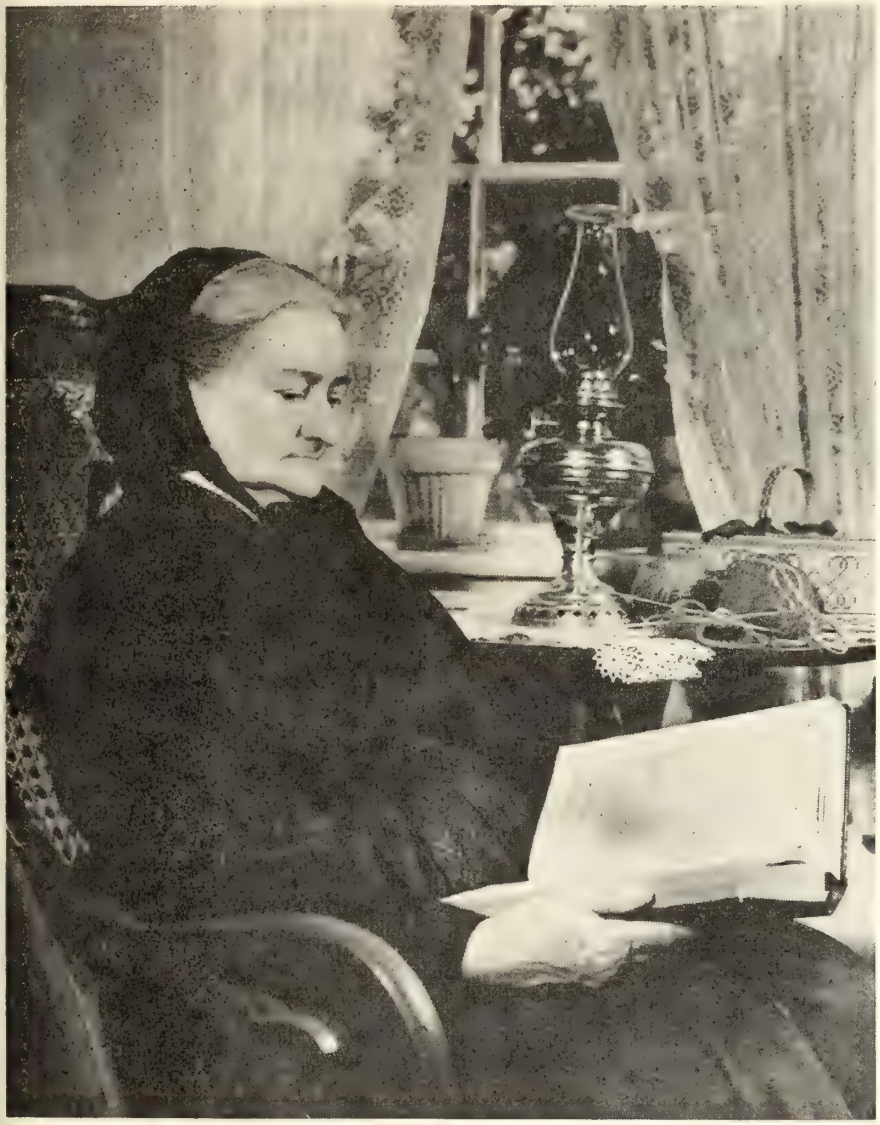
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Church of the Brethren
Gospel MESSENGER
APRIL 16, 1955



Religious News Service

"Adding Life to Their Years"

A RAPIDLY changing world, where new inventions, new developments and new problems constantly thrust themselves upon us, is a disturbing world for older people. It is a difficult world also for those younger in years, but they are more resilient if not basically more adequate for meeting the demands of changing times. Many who are older, like this sister in the rocking chair who still reads by her lamp and who lays aside her knitting to pick up the Bible, need the reassurance that the unshaken message of an eternal gospel can give them. They also need the church, not only as a friendly institution that may help provide food and shelter, but as a fellowship in which older people, as well as others, have a vital share. Only as the church makes them an integral part of its life can it succeed in "adding life to their years."

Gospel Messenger

"Thy Kingdom Come"

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In This Number . . .

Editorial—
"Adding Life to Their Years" 1
A Service to Older Members 5
Advertising in the Gospel Messenger . 5
The General Forum—
Adding Life to Their Years.
Levi K. Ziegler 3
Why I Am a Protestant.
Jacob F. Replogle 6
Wherever I Am. Kirby Page 8
The Church Cares for Older Members . 9
When Night Draws Near (verse).
David M. Miller 11
When "Let" Means "Hinder."
Luther A. Weigle 14
Down the Middle of the Road.
Richard A. Grumbling 15
Reviews of Recent Books 15
The Family Counselor 27
News—
Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 28
Brethren Service—
Evangelisches Hilfswerk in Austria.
Hans Schager 20
At Home and Abroad 21
The Local Church—
Is the Church Meeting the Needs of Older People? H. L. Hartsough 22
Youth Looks at the Almighty and the Dollar 23
Our Mission Work—
You Clothed Me. Ferne Baldwin 24
At Home in India. Leon Neher 25
Meet Your Missionary 25
Ministering to the Negroes Locally.
Edward T. Angeny 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Stand for the Whole Gospel

For I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believes. We should not be ashamed of the true gospel. There are many ministers today who are not preaching the true gospel but are preaching a false gospel. There are many church leaders today who do not believe in the blood of Jesus Christ and the second coming of Jesus Christ.

Let us stand for the whole gospel. I believe the whole Bible, not just part of it. How can we dare preach or teach anything else but the whole gospel! For without the shedding of blood there is no remission of sins. There are many church people who are following man's ideas instead of God's way. The Bible is the inspired Word of God. Why should men today change the meaning of the Bible?

The reason I believe is that it says in the Bible in the latter days men will not endure sound doctrine but will heap to themselves teachers having itching ears. They do not want to hear the fundamental gospel. Unless we obey and take the Bible as it is written we will be led astray and be lost eternally.—Harry C. Meyers, Maugansville, Md.

Right Here at Home

Why is it that the Church of the Brethren begins her ministry to the Negro people in the "uttermost parts of the earth," instead of here at "Jerusalem," at our very doors, here at home in America? Is there not a glaring inconsistency in the fact that we can recognize the spiritual needs and soul welfare of the African and completely ignore the sixteen million Negroes right here at home. This is not to say that we are not interested in the African or our work there, but not primarily so. It is to say, and emphatically, that we are justly convicted and deservedly humiliated by the continual and repeated difference between our profession and our performance. We have testified long and loud in the past against the slavery of the body and mind here in our country, and everywhere in the world where it occurs, but it is still an undeniable fact that we haven't turned a hand or a cent to save the soul of a single one of our Negro neighbors right here in our home communities.

The Emancipation Proclamation, now almost a hundred years ago, laid squarely at the feet of the Church of the Brethren, one of her mightiest challenges to practice what she had hitherto so loudly preached and to demonstrate with concrete action, the only possible Christian position on race relations, namely, absolute equality. Of course this could only mean our complete willingness to pay the ultimate price of truly following Christ all the way. Could some one name for us all the Negroes who have gone into Christian service under the inspiration and challenge and preparation and blessing of the Brethren?

The Communist is screaming his boast for all the world to hear, how they are accomplishing their mission work, taking enormous areas of this world and millions upon millions of souls among the earth's dispossessed and underprivileged, and converting them to a Christless communism. In God's reckoning day, what will our answer be? And let no one dare to say the opportunities are limited or nonexistent. If the gospel of Jesus Christ knows no racial barriers, as we all well know it does not, then we must admit that God has given us an eternal and inestimable opportunity to prove this right here at home. Is it not grossly presumptuous, as well as utterly ridiculuous, for us to tell other countries that in Christ there is no color line, and then deliberately separate ourselves from our Negro neighbors?"—H. M. Coppock.

Christian Worship

I want to express deep appreciation for the meditation by John Barwick in the March 12 Messenger. It seems to me that he has genuinely communicated that sense of worship within the total Christian community of which we stand in so sore need today. One hesitates to add any truism to a meditation that communicates so very well the meaning of Christian worship. But should not each one of us raise the question with himself as to whether he finds in the particular vocation to which God has called him that combination of worship in the invisible church and relief of the distressed, which, taken together, define the Christian's life? Surely the gates of hell will not prevail against this church, which nourishes its life in worship with all the saints and which confesses before the world the One who is Lord of the church.—G. Wayne Glick, Lancaster, Pa.

Grow old along with me!
The best is yet to be,
The last of life, for which the first was made:
Our times are in his hand
Who saith, "A whole I planned,
Youth shows but half; trust God: see all, nor be afraid!"
—Robert Browning



William Smith

Levi K. Ziegler

Adding Life to Their Years

KATHERINE LEE WAHLSTROM, has written a book on activity programs in homes for the aging. The title of this book is Add Life to Their Years. Her concern is that we add life to years, not just years to life.

The problem of aging is very much with us. The 1950 U.S. Census shows that in the decade following 1940, the population of persons 60 to 65 years and older grew to 18,329,012, an increase of 33%. In the U.S. there are more than 30 million persons over 50 years of age; 16½ million over 60; 6 million over 70; 1½ million over 80.

Science has lengthened the life span; the Christian religion has the responsibility to help make those added years creative, serene and satisfying. Our homes for the aging are based on the "inasmuch" philosophy of Jesus not only "to live and let live," but also to help others to live. Jesus said, "I am come that they might have life and that they might have it more abundantly." We shall need more homes for the aging because there will be more and more older people who will need the care that such homes attempt to provide. There are existing homes which now have a waiting list equal to their present capacity.

These homes should be homes rather than institutions. The sooner we deinstitutionalize our homes the sooner we can get to the main business of helping and serving the needs of individual guests in our homes. Likely most of the charters and constitutions governing our older homes need to be changed because of changing concepts about the needs and proper care of the aging. Some constitutions still call the guests in our homes "inmates." It is surprising that some of those visiting a home still speak of and inquire about the "inmates." Such a term carries the idea of ridgidity and impersonality that do not fit with the newer and more enlightened concepts of proper care for the aging.

Who are guests of a home for older people? A consideration of this point is important in relation to the function of a home. It should be recognized in the first place that our modern family life is not geared to taking care of the aging. Our family homes are smaller and the mem-

Superintendent of the Morrison Cove Brethren Home, Martinsburg, Pennsylvania



Religious News Service

The Christian church has the responsibility to make the older years creative and satisfying

bers of the family work away from home. Someone has said that it was easier for a mother to care for six sons than it now is for six sons to care for their mother in her older years. Residence in an institutional home is the answer for such an aging mother.

Often those who seek admission to a home for the aging are the last of a family. Sometimes they are not wanted by other distant relatives. Sometimes the aging one seeks a place which will be more quiet than would be a private home where there are younger people and children. Then there are those who are motivated by the prevalent and quite valid concept of economic independence, using their pensions or social security benefit or state assistance in a way that will have the least degree of social involvements. Many fear what will become of them when and if illness or misfortunes overtakes them. They think that residence in an institutional home would assure not only good treatment but also wise and impartial counsel in emergencies such as adjustment to diminishing financial resources, the need for writing a will, and failing health.

A good home for the aging has few rules as such. The making of many rules invites irritation and antagonism. The best rule is to do what is right always. Rules which are usually agreed upon by all concerned should be scrupulously and meticulously respected. A good home puts emphasise on both guest cooperation and careful, fair and sympathetic management and administration.

Homes located in a town near churches, stores, barber shops



Eva Luoma

and railroad and bus stations have an advantage over those located in the country on busy highways or in secluded spots where they are almost entirely cut off from the social life around them and from public transportation facilities.

Religious services should be adapted to and be an important part of the program of activities of every home. Participation in community activities such as church and other community groups is not only permissible, but is to be encouraged. A Christian family atmosphere should be an important objective in every home. It is essential that the home family be cohesive, sympathetic, patient, forbearing and Christian.

A home for the aging needs a program of rehabilitation. Each member should have an opportunity for creative activity suited to his needs, interests and abilities. The erroneous idea is sometimes allowed to take root and develop that for an aging person there is no more need to engage in normal activities and indeed that this is to be discouraged. Instead, a program of activity composed of creative work, suited to their abilities and planned co-operatively with them; of recreation and fun and fellowship, all of which have a therapeutic value, are of the greatest importance in creating a sense of usefulness and a zest in living which even an aging person should continue to feel.

Normal activity is essential to mental and physical health. Boredom and idleness breed discontent and encourage much more rapid deterioration of the mental and physical faculties than the more normal process of aging brings. Included in such activities might be service projects that will give guests an opportunity for unselfish and cheerful giving. There can be much joy in planning and making gifts for relatives and friends, for children in a neighboring hospital or home or for overseas relief. The spirit of outgoing unselfishness needs special encouragement when one is dependent on others for supplying so many of his needs.

Our Brethren homes generally do not have facilities for the care of guests who need hospitalization or for mental cases. Nor are there places for those who need constant discipline in order to keep them in line with the kind of administration which aims at the welfare of the entire group. Boisterousness, uncleanliness, slovenliness or possessiveness do not make for a whole-

Continued on page 7

EDITORIAL

A Service to Older Members

WE WOULD like to suggest to the planners who fill the church year so full of special Sundays that they set aside one week out of each month as a "no-special-emphasis" week. This would give the ministers an opportunity to preach on solid Christian themes and it would certainly be kind to editors.

It looked for a while as if every Sunday in April and May would be a special observance: Palm Sunday, Easter, College Day, Family Week, Mother's Day, Rural Life Sunday and Pentecost were only the most popular. But we found a Sunday free from other claims, so we promptly jumped in to fill the gap by devoting a part of this issue to an age group that is often overlooked by the church.

The church recognizes Children's Day and Youth Week. Mother has her day in May and Father gets a little attention in June. The laymen have their Sunday and the various causes in our church program have their emphases. But until recently we overlooked an important age group, those older members who still have much to contribute to the church and for whom the church can still render a useful ministry.

One aspect of that ministry is reflected in this issue in a leading article by Levi Ziegler and in a series of reports and pictures from our thirteen institutions devoted to "adding life to their years." We hope our readers note these pages not only as information but also as a challenge to the church to provide a broader, more adequate program for its older people.

Specifically there is an urgent need for devoted helpers to assist the staffs of our present homes for the aged. The work is sometimes heavy and the salary may not be high but the opportunity to serve where there is need is real enough. Many of our districts are making progress in providing better facilities for their aged guests, but the need for consecrated and trained personnel is still urgent—K.M.

Advertising in the Gospel Messenger

FOR a number of years the advertising which appeared in the Gospel Messenger was almost exclusively limited to merchandise handled by the Brethren Publishing House. On the recommendation of the Board of Directors of the House, the General Brotherhood Board recently went on record as favoring the opening of Messenger pages for other kinds of paid advertising. There are several reasons why this decision was made.

The costs of printing our church periodicals have increased as steadily in recent years as have other costs. Yet the subscription rates for the Gospel Messenger have been kept at the same low rates that have been in effect for years. Many readers would be willing to accept necessary price increases just as they have done for other papers and magazines they buy. But some would find it difficult to pay more; and the church paper, as a visitor that now reaches about 42,000 homes, would have a less effective ministry if a price increase limited its circulation. Instead of setting a higher subscription rate, the directors of the Publishing House have tried to encourage more hundred per cent clubs, believing that if every church would help every home to have our church paper, our increased circulation would compensate for rising costs.

The response to our club plans has been encouraging. We are gaining slowly in circulation. But each year the Publishing House has taken a loss in the production of a weekly paper at such a bargain rate. A limited amount of paid advertising from outside sources will help to reimburse the House for its losses.

We believe that with careful editorial planning a small amount of advertising space can be made available without noticeable harm to our regular features. Every effort will be made by the management of the Publishing House to secure advertising that is in accord with the purposes of our church, its program and point of view. Already some display advertising and some classified notices have appeared. Our readers may want to call this opportunity to the attention of responsible business rendering services to churches and church members.

Many church periodicals accept outside advertising and for some it may be a major source of income. Such advertising is not new in Brethren periodicals, as former readers of the Inglenook and of early issues of the Gospel Messenger will recall. However, we do not intend to lose sight of the primary purpose of a church periodical, which is to bear witness to the message of Christ as it is expressed through the ministry of the Church of the Brethren. If advertising can make possible that continuing witness and even increase the scope of its outreach, we believe it can be a blessing. If it creates problems we cannot forsee and if it threatens to compromise our witness in any way, certainly the Board will take another look at our policy—K.M



The church is God's means to an end

WHY I AM A PROTESTANT

Jacob F. Replogle

PROTESTANTISM is not a negative religious movement. Neither did it originate totally with Martin Luther about 400 years ago. The beginnings of Protestantism had its roots in the faith of the New Testament.

It is Roy L. Smith who declares that St. Paul, the great apostle, was a Protestant in principle. It is rare to see a Roman Catholic church named after St. Paul. You see, even he realized he owed no man anything for his own spiritual experience. This was something between the Lord and himself. He realized, with Martin Luther, that God's forgiveness was not based on what he, Paul, had done. The Damascus Road experience was a Protestant experience of the coming of Christ to the human heart.

The controversy later to be aired at Jerusalem was the demand of the "Mother Church" that all converts must follow the ritual she prescribed. And Paul's life and writings, especially Galatians, were dedicated to assuring new Christians that they had direct access to God. This is the Protestant faith.

It is a creative spiritual revival of our New Testament faith. A Protestant is not a *pro*-testant so much as "one who bears witness to his faith."

In the age when the world began to move out of its darkness, up from the Renaissance, the invention of printing, the breakdown of the feudal system, the age of inquiry, men in sundry places searched again God's Word and had a rebirth of personal spiritual power. This was the Reformation. Yes, it was the revolt of common sense against bureaucracy and corruption of an institution financing itself and its building programs by the sale of indulgences, the selling of forgiveness for a mess of pottage, even of the dead from purgatory to heaven for a price.

But Protestantism is more than a revolt of all this. It is the creative revival of New Testament faith. And the Roman Catholic Church has shared in the blessings which the revived church of Christ brought.

This is why I am a Protestant, because Protestantism has held up the New Testament light *"that the just shall live by faith."* The Philippian jailer found the answer to his question: "What must I do to be saved?" "Believe on the Lord Jesus Christ and thou shalt be saved." This is the Protestant faith.

Forgiveness of God is not something that can be bought with sacrifices, vigils or penance. It is the free gift of God.

Protestantism declares that no amount of prescribed ritual is necessary except a sincere and contrite heart. This is available to all through the death of Christ. I am a Protestant because I know I have *direct access to God* and none who is truly penitent is ever turned away. It is not the volume of prayers that count or others interceding for us. Jesus has interceded for us.

Much as we respect and honor Mary, the mother of Jesus, it is impossible to worship her as deity. She was but the handmaid of the Lord, so she herself said. Believing we have access to God, it is unnecessary to solicit the aid of a third party, to pray to Mary for intercession. Here is a theory with no foundation in Scripture, brought in from Greek pagan culture and repudiated by popes. It cannot now be accepted as doctrine. Nothing stands between the soul of man and God but his sin taken away by Christ.

I am a Protestant because of its *reliance upon the Bible as our authority* and guide. The Roman Catholic Church also believes in the Bible. It believes too that the mind and will of God is recorded in the Bible for man's good. But the difference comes in interpretation. It is their belief that the church is the sole authority for interpretation. Man in himself is incapable of correct interpretation. Thus, the church has the "true teaching," and does not encourage reading the Bible without direction lest the reader be led in error.

The Protestant is the reverse. "Read the Word with an open mind and the Holy Spirit will guide you into all truth." It is one of the fundamental beliefs of Protestantism that God will always meet the honest soul somewhere among the Scripture and lead him into the way of life.

I am a Protestant because I believe *the church is God's means to an end* but is not the end in itself. The church is democratic in spirit, the fellowship of sinning saints. It is not primarily an institution, authoritarian in power, totalitarian in character. In fact, we oppose political dictatorship and would oppose ecclesiastical dictatorship. As one put it: "We do not propose to be ruled from any Communist Red Square; neither do we propose to be ruled from any cardinal's red hat."

This brings us to the whole matter of *religious freedom,* and I am a Protestant because of it. It is interesting to note that it is in those countries where Protestant traditions burn bright, that freedom of scientific inquiry, and freedom of man have prospered. As Protestants we have been called to a religion of love and not of fear, of liberty and not of slavery and bondage.



The Protestant believes that God will meet the honest soul somewhere in the Scriptures and lead him into the way of life

Religious News Service

Adding Life to Their Years

Continued from page 4

some Christian atmosphere. Getting on one another's nerves, petty jealousies, a bid for favors from the administration are problems which tax the wisdom of the administration which tries to operate in the spirit of Christ.

What is the answer to the problem of caring for the unlovely and the unloved? Is closer screening the answer? When boards of trustees decide what kind of a home they want to be responsible for, plans must be made for a staff which will keep in mind the needs of those in frail health, proper dietetics, sanitation, recreation, morale and spiritual uplift. Closer screening would eliminate applicants who could not well be absorbed. What then is the hope of those who cannot be taken in? It may become necessary to consider grading our homes, assigning a certain specialized care to a given home. Or it may become necessary to include an infirmary and nurses as functional factors in each home to

care for the ill. Otherwise, such persons are faced with the possibility of going to a county home or a state hospital.

Granted that the conditions for the operation of a good home are favorable on many counts, the interest and support of the church is needed. The care of our aging people is an opportunity to exemplify the spirit of Jesus. Men's and women's groups can bring much lasting cheer to the guests in our homes by their visits and their gifts, thus letting them know that they are remembered. New linoleum on floors of halls and rooms, new screens for the windows, paint on the walls, fuel for the heating plant, flowers for the tables, improved kitchen and dining room ware, tables and chairs which are cozy and comfortable —these are all things which help. In some cases women's work and missionary societies have brought, prepared and served meals, and men's work groups have painted the outside of buildings. Pastors and their people add much to the morale and spiritual uplift of staff and guests by conducting the regular Sunday services and giving a variety of programs. Program contributions by children are very much appreciated.

The guests of our homes pay for their room and board by all sorts of means: social security, state assistance, railroad pensions, teacher pensions, blind pensions, personal funds, and the aid of relatives and war pensions. Likely most of our homes have charity guests. In some instances there are life maintenance contracts, guests coming on the basis of lump sum cash payment or assigned insurance policies. It is understandable that assigned insurance can become a financial liability instead of an asset as originally intended. Charity cases can be cared for only through the contributions of a home's constituent congregations and by sympathetic groups and individuals. Only so can financial embarrassment on the part of trustees be avoided.

Why should we be in this business? First, because aging people count on this kind of care in their older age. Also, because doing so is in the Christian tradition. When we read such scriptures as John 19:27; Matt. 25: 31-46; Luke 4:18,19, we need no longer ask, "What would Jesus do?" He would do now what he did then.

In spite of the many perplexing problems involved in the care of the aging in our homes—problems of finance, morale, loneliness, adjustment, discipline, adequate housing, sanitation, safety, dietetics, adequate staff, let us move forward and do "greater things than these."

Our homes should be under the direct ownership and control of the church. Administration by trustee boards and superintendents and matrons should be most sympathetic toward the needs of guests. Superintendents and matrons should have advance training for their jobs. They should have some acquaintance with the best thought and practice in the field. An increasing number of books and magazines of a professional nature are current.

Some knowledge of abnormal psychology and pastoral psychiatry are musts for superintendents and matrons. Members of trustee boards also should have office tenure which would allow them to render their maximum usefulness. The care of the aging by the church is a Christian adventure, an adventure which is best consummated in the idea of "adding life to their years."

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"For age is opportunity no less
Than youth itself, though in another dress.

Wherever I Am

Kirby Page

Wherever I am, there is God,
Every hour of every day, and
I cannot wander beyond
His love and care. He does
Not track me down as a
Divine detective, but seeks
For me as the Good Shepherd.
When I persist in sowing
Evil seed, not even his
Love can prevent the reaping
Of an evil harvest. With
Integrity he maintains the
Moral order, ever keeping
Inviolate all his processes.
The moral law against which
We often throw ourselves is
His holy gift for our
Redemption. Nothing can
Separate us from his love,
Not even our iniquities.
Before ever we turn to him,
He is eager to grant us
Forgiveness and restitution,
Wisdom and power,
And radiant joy.
It is not his will that
Even the least of us
Should perish, but
Have everlasting life.
Wherever I am, there is the
Living Christ, as near as to
Peter and John in ancient
Galilee. He taught
Wonderful words of life,
Poured himself out in
Loving kindness, brought hope
To the hopeless, aroused the
Hostility of men of power,
Remained faithful to the
Will of God, was crucified,
Buried in a borrowed tomb,
Rose from the grave on
The first Easter, and, lo,
He is with us always, even
To the end of the world.
Closer than hands or feet
Nearer than breathing,
He is eager to guide us,
Empower us, welcome us
As co-workers in his
Father's business.
Speak thou for he hears,
Listen thou for he speaks,
Follow wherever he leads,
And like the men on
The road to Emmaus,
You will feel your heart
Burn within you on the way.

THE CHURCH CARES FOR OLDER MEMBERS

Brethren's Home

BEAUTIFULLY located on eighteen acres of ground, twelve miles east of Gettysburg along U. S. 30, the Brethren's Home at New Oxford, Pa., admitted the first guest on Oct. 20, 1952. Serving the Southern District of Pennsylvania, the home was first chartered on September 14, 1908, and located at Huntsdale, Pa. This home was destroyed by fire January 1951. The present home has a historic background, having originally been built as a barn, converted to a hotel and finally rebuilt and dedicated to the care of the aged. It now stands in this community as a symbol of progress in the Church of the Brethren.

The three-story building of brick construction is rather modern in design. On the inside this is also true. All guest rooms are uniformly furnished and each has running water. An elevator has been installed. The main floor has one section set aside for use as an infirmary, with beds for twelve patients. The lower floor, because of the terrain, is the main floor at the rear of the building. On this level is located the dining room, kitchen, chapel, laundry, furnace and refrigerator rooms.

The grounds around the home are beautifully landscaped, with a pond covering approximately an acre. Nine acres of the ground is cultivated, a portion on which vegetables are raised for use at the Home.

Churches, Sunday schools, women's work groups and individuals throughout the district helped materially by paying for the construction and furnishing of rooms and placing equipment in the home. One of the most recent developments has been the final arrangements for the construction of a water line from the Borough of New Oxford to the home. Work on this has been started.

The home is filled to capacity. Both men and women make up the guests, fifty-five in number. Of this number, thirty-three are members of the Church of the Brethren.

The auxiliary is active in planning special activities for the guests of the home and supplying special programs. A chaplain program has been inaugurated, the work being carried out by the ministers of the Church of the Brethren throughout the district, alternating with ministers from various local Protestant churches. Regular worship is conducted every second Sunday, with Sunday school every Sunday morning.—Esther R. Pentz, superintendent



The home at New Oxford, Pa., started as a barn and then a hotel

The Fostoria Home

THE Brethren Home at Fostoria, Ohio, has been serving the twenty-six churches of the Northwestern Ohio District for fifty-three years. It is located on Route 18. Thirty-two guests are being cared for.

The writer and his wife have served the home as superintendent and matron for the past five years. Their help consists of a cook, a housekeeper, two nurses and a young man in alternative service.

The pastors of the district with the help of their churches bring a worship service to the home two Sunday afternoons a month. Once a year we have a homecoming day.

A gas furnace, two electric water coolers and a new roof have been added to the home in the past year.

The women of the district help in the canning of fruit for the home. Now we are starting a new project. The women's work groups are helping to develop occupational therapy in the home. Once a month one of the groups come to the home with a potluck dinner and materials for the minds and hands of the guests. Our goal is to help the guests live a more abundant life and to strengthen the tie between the home church and the church home.

The district conference has appointed a committee to study the possibilities of enlarging the home and expanding its services. The committee is working with the trustee board which consists of Henry Torrence, chairman; Edna Etter, secretary; Claude Miller, treasurer; Dale Moyer; and Carroll Alger.—W. O. Stutzman, superintendent.



The architect's model of the Hillcrest Homes, La Verne, California

Brethren Hillcrest Homes

THE District of Southern California and Arizona in a special business meeting in 1947 authorized the organization of Brethren Hillcrest Homes, elected five directors and instructed them to provide a home for elderly people, especially members of the Church of the Brethren. A tract of six and one-half acres of land was purchased in the northwestern part of La Verne, Calif., and the organization was incorporated. All developments that have been made are on this land.

Three types of service are being offered to people above sixty-five years of age. They are as follows:

1. Lots are provided on which people may build homes and possess them during their lives. Six single residences and four duplex buildings have been erected.

2. One court of nine apartments has been built. People make donations for a life estate in these apartments. Under plans one and two all titles remain in the possession of the organization. The resident has a contract for life tenancy. The institution pays all taxes and insurance. Plans are now being made to build another court somewhat larger than the one now built.

3. The first wing of the main or central building is now being completed at a cost of approximately $60,000. To this building contributions for life tenancy are being made. This building will be completed about April 15, 1955.

This wing is only one of three resident wings of this main building plan. The entire building will provide for sixty residents. A fourth section will have the kitchen, dining room, large lounge and office accommodations.

Most of the lots on this tract have been contracted. All apartments built have been taken with some demands for more. Rooms in the main building are fast being taken.

Outside appraisers have valued the property at over $200,000. The value should be well over $250,000 by the end of this year if present plans are realized. There is a very small indebtedness.

This property will, in a few years, be completely under church ownership control. This will make it possible to give more service to people of limited means.

J. W. Lear has been a solicitor and he and his wife were the leaders in starting the work. Earl Breon is the executive secretary and to him belongs a large share of the credit for the last three years' development. The present board of directors are: the writer, president; Mrs. D. Earl Brubaker, vice-president; H. A. Brandt, secretary; J. D. Reber, assistant secretary; and J. Ross Hanawalt, treasurer.—G. O. Stutsman.

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"The aging process may be a period of relative well-being for those who have something to do that they enjoy doing, a zest for life and a religious faith."

Morrison Cove Home

THE Morrison Cove Home for the Aged, Martinsburg, Pennsylvania, observed its fiftieth anniversary in August 1953. The retrospective view aroused by that event gave birth to new hopes and visions of improved facilities and expanded services in the future. Part of the desired improvement, an enlarged, modernized kitchen, was completed at that time and the shining new cabinets, sinks, island work tables, new lighting, all new floor covering and redecorated walls drew much attention.

On request of the trustees the October 1953 Middle Pennsylvania conference authorized an improvement and renovation program of approximately $65,000. That program is now under way. Rooms are being enlarged and private sanitation facilities installed for each guest. Specifications call for all new fixtures, floor covering, improved heating and lighting and redecorated walls. An enlarged utility area is contemplated also, this to include a walk-in cooler and freezer and new laundry equipment. Upon conclusion of the present renovation program attention will be given to the construction of an all-new guest unit.

The normal number of guests is forty-five but this is reduced somewhat at this time because of the improvement operations. The area served by the Morrison Cove Home is confined largely to the Middle District of Pennsylvania since the adjoining dis-

tricts, Eastern and Western, each maintain a home for the aged. Middle District has approximately twelve thousand members in forty-four congregations.

The obligation of the home to the area served is comprehended in the following statement of purpose: (1) to provide residence for aged members who no longer have relatives or friends to care for them; (2) to provide Christian fellowship and a program of Christian nurture consistent with our ideals; (3) to provide for a continued Christian experience for those whose opportunities are limited by infirmity. The fine spirit of loyalty and co-operation in our people which makes all this possible is the glory of the church.—H. Paul Cox, secretary of trustees.

Girard Home

THE HOME, located at Girard, Illinois, last December celebrated its fiftieth year. At the present the thirty guests, aged from seventy to ninety-five years, fill it to capacity.

Regular church services are held in the Home three times a month; often church groups come to visit and to hold services. Thirteen different groups and organizations helped the guests to have a memorable Christmas.—Mr. and Mrs. Velner Nolen, superintendent and matron.

Neffsville Home

THE Brethren Home of the Church of the Brethren (incorporated title) of Neffsville, Eastern District, Pennsylvania, first began to operate in 1897 in Manheim, Pennsylvania. In 1910 the home was built on the present site near Neffsville. The home is owned by about one hundred and seventy shareholders and operated by a board of six trustees. Any member of the Church of the Brethren can become a shareholder by making a contribution of $10 or more to the institution. Trustees are elected at an annual meeting of the shareholders in November. The board of trustees meet monthly in the home.

There are ninety-two resident guests in the home. Two thirds of these are women and one third men. Of the total number there are forty who are past eighty years old, and seven are past ninety. Included in the number are also five couples. Most of the guests come from the Eastern and North Atlantic Districts of the Eastern Region. All but thirteen are members of the Church of the Brethren. The home is cared for by fifteen workers, four men and eleven women. Two of the men are I-W's working out their alternative service. There is also an assurance filed with the Brethren Service Commission for a refugee girl who is expected to arrive about June.

Regular worship services are held in the chapel for the spiritual needs of the residents: morning worship at 6:40 in which both guests and workers participate. Midweek service on Wednesday evening, Bible study and prayer; and afternoon worship services every two weeks on Sunday. Sunday afternoon services are conducted by ministers from churches across the districts. In addition to the regular schedule many church groups give musical and other programs on alternate Sundays. Missionaries on furlough also visit the home and speak in the chapel.

During the past year some new equipment has been added and improvements have been made. An elevator (twenty-three passenger capacity) and three new oil heating units were installed; the drives and parking lot were macadamized; the interior of the chapel and several rooms were refinished; the entire electric wiring system was overhauled, and a new drinking water cooler was installed.



Guests in The Cedars gather in the lounge to visit and read

When Night Draws Near

David M. Miller

When night draws near and I view the past
Of an old man's life that's ebbing fast,
The sweetest memories that come to me
Are little children on my knee.

When night draws near and my work is done
I gaze into the fading sun;
I near the scene where the golden gate
Wide open stands, where loved ones wait.

When night draws near, all the care and strife,
All the joys and tears of a busy life
Are left behind to molder away.
I look beyond to a fairer day.

Mount Morris Home

THE Northern District of Illinois and Wisconsin is served by the Brethren Home at Mt. Morris, Illinois. The capacity of the home is nineteen guests, fourteen women and five men. The home is full and several applications are on the waiting list.

The need for more room has increased for the past few years. We especially need rooms for couples, a three-or four-bed ward for bed patients and outside rooms or cottages for the staff.

In the past few years considerable improvements have been made. The kitchen was completely remodeled and modern equipment installed. All guests rooms, bathrooms and halls were refloored with asphalt tile flooring. All rooms were redecorated and outside buildings improved and rebuilt.

We have Sunday school each Sunday, and the churches of the district conduct services each alternate Sunday. Each denomination of our local community, civic organizations, schools, individuals and churches of the district bring gifts, programs and varied entertainment.

The home is trying to meet the needs of our older folk of the district who need a home.—E. O. and Clara Reed, superintendent and matron.

Fahrney-Keedy Home

COME, spend a day with us at the Fahrney-Keedy Memorial Home. We love visitors, and want you to feel at home. First let us attend morning worship in the chapel and join in our closing theme song, Let the Beauty of Jesus Be Seen in Me.

After breakfast some members help clear the tables, others prepare vegetables, act as hostess, mend, sit with invalids, care for flowers, write letters for or read to the handicapped, enjoy radio or TV, etc.

Thursdays we can expect a women's work group from one of our churches and our folks look forward to their regularly scheduled visits. Other local churches and civic groups also provide entertainment. A special fund provides small birthday gifts on occasion.

Sunday mornings we have Sunday school and church services with people of the community attending. We are in that part of the Beaver Creek congregation known as San Mar, but have our own pastor and administrative committee.

Weekday vespers are conducted by members of the home or staff, our evening theme song being If I Have Wounded Any Soul Today, Dear Lord, Forgive.

We welcome members from all parts of the Brotherhood and our present family numbers fifty-three of whom thirty-four are members of the Church of the Brethren; six occupy the infirmary and fifteen others require partial nursing care.

The churches of Middle and Eastern Maryland lend active support, making possible many improvements, including a new, all electric kitchen, remodeled dining room and furnishings for the new addition. We look forward to the remodeling of the entire old building in the near future.

A ladies' auxiliary is forming, and plans for a hobby room and gift shop are taking shape.—George W. Kunz, superintendent.

Marshalltown Home

THE HOME at Marshalltown, Iowa, formerly supported by the Iowa districts, was sold November 1, 1954, to Bro. Henry Swayer. He and Mrs. Swayer will continue operating it privately as a home for the aged, without respect to denomination. At present there are four persons in the home for whom the districts have responsibility; the districts will continue to provide for their care in the



On November 19, 1954 the enlarged and modernized Fahrney-Keedy home was formally dedicated. C. Ernest Davis, secretary of the Christian Education Commission, was the featured speaker. The new section (top), made possible by the Clarence Keedy memorial fund, provides rooms for forty-six guests, including a twelve-bed health unit. The total capacity is ninety-one. The older part where the new joins is shown at the bottom. Guest rooms will be modernized as funds are available

home. In the future, each district will have the choice of sending its aged people either to the home at Marshalltown or to the regional home at McPherson, Kansas.—Lloyd W. Klotz, secretary.

Mexico Welfare Home

THE Mexico Welfare Home, now known as the Church of the Brethren Home, Inc., is located in the town of Mexico, Indiana, five miles north of Peru, Indiana, on state road 31.

This home serves the three church districts of Indiana, and at the present time has sixty-five guests. It is very ably supervised by Bro. O. A. Mathias as superintendent and Sister Mathias as matron, under the direction of the board of nine trustees —three from each district. The trustees meet quarterly. From this board an executive committee is chosen to meet monthly or as the need may require.

Recently the home underwent a complete remodeling program at a cost of more than seventy-five thousand dollars. This includes a hospital unit separate from the main building, where twelve patients can be accommodated and cared for by a twenty-four-hour nursing service. Food is also prepared in this unit for the patients. This unit has proved very helpful.

The remodeling provided a dining room for eighty persons; also a beautiful chapel where the guests meet for worship. Sunday afternoon programs are provided by the churches in this area.

The Mexico Church of the Brethren is located one block from the home, to which those who are able can go for morning worship. The latest project has been the construction of cottages near the main building which are equipped for light housekeeping. The guests in these cottages are under the same supervision as those in the main building. The cottages are not built by the home, but by persons desiring to become guests of the home during the remainder of their natural life. At their demise the cottages become the property of and under the full control of the home. Those who build a cottage also contribute a sum of money large enough to care for them on a basis of life expectancy. Seven of these cottages have been built in the last few years.

The home owns approximately one hundred twenty acres of land, now operated by a tenant. At the present time all available rooms are occupied and others are on the waiting list.—Leroy Fisher, vice-chairman of the Board of Trustees.

Windber Old Folks Home

SITUATED on a sunny eastern slope, backed up by an apple orchard, the Western Pennsylvania Home for the Aged came into existence out of a fine Christian idealism, that older folk, no longer able to care for themselves, should have a comfortable home under the Christian influence to which they were accustomed. A small farm was purchased at the western end of Windber and on this ground in 1921, the present commodious building was completed. The farm house on this site has been remodeled and is occupied by those who serve the guests. The barn, also in splendid shape, is used in the limited farming operations.

The home, like many Christian enterprises, began its existences with limited finances, suffered heavily in the 30's because of the depression and therefore leaned heavily upon the district. With the coming of state assistance for the aged, the finances of the home have improved. The trustees have been able to put the plant in fine shape, add an elevator, complete the third floor, and provide other needed conveniences. The number of guests has grown from about twenty in the beginning to eighty at the present time who are being cared for by a staff of sixteen persons.

Last year, the writer assumed the responsibilities of a pastor-superintendent and Mrs. Paul became home mother. A splendid relationship exists between the supporting district and the home. The pastor has appeared in a number of the churches in the interests of the home; the churches were most generous in the fall harvest festival. The ministers of the district conduct the Sunday afternoon worship period in a very helpful manner.

Physical and spiritual needs of the guests are well provided for. A difficult area, and a needful one, is that of providing interesting leisure-time activities. A beginning has been made for the men with the construction of a shuffleboard court and providing a place to play horseshoes. Plans are to do more for both men and women.

An average of two or three applications for admission are received each week, testifying to the fact that the care of the aged is a growing national concern because of the increase of the life span of man.—I. C. Paul, superintendent.

The Cedars

THE CEDARS, a Church of the Brethren home for the retired citizens of the Western Region, has a capacity of thirty-two guests. A part of the employes use some of the rooms for living quarters. We are at present caring for twenty-two guests. The area of the Brotherhood that The Cedars serves is all districts of Kansas, Nebraska, Oklahoma, Middle and Southern Missouri districts.

Churches and individuals have helped in many ways, given

money for a room, raised enough money for a new piano, new hymnals, etc. Many organizations and groups give special programs for which the home is very grateful. The Council of Churches of McPherson takes care of the Sunday afternoon chapel services.

We are starting twenty-four-hour nursing care and adding some new equipment so that we will be in better position to care for convalescent guests and those that need special care. The future plans for The Cedars as money becomes available is to build two more units, a part to be used for hospital service.—Orval Wagner, manager.

Greenville Home

THE Brethren's Home of Greenville, Ohio, is located at the southwestern edge of the city on forty acres of farm land. It is on state route 121 and U.S. 36. This home was started in 1902 to care for the unfortunate children and the aged who needed help in our district. Later the home was closed to children and the buildings were enlarged from time to time until at present it can accommodate about sixty residents. The new addition, which was completed during 1953, provides twenty-two additional rooms, including an office, a six-bed invalid room, a lovely living room where the residents can entertain themselves with television or can entertain their guests. The new elevator makes the second floor accessible for those who find stairs a hardship.

Our beef, pork, poultry and some vegetables are raised here on the farm and we process our own meat and enjoy the convenience of a walk-in freezer and cool room.

The chapel was enlarged, redecorated and is a most attractive worship center for the residents and visitors. The various churches of the district lead a devotional program each Sunday afternoon in the chapel.

The management has felt that the people who make this their home should have a continuing interest in the general work of the church. At various times we have educational pictures, such as slides and filmstrips, showing the work of the church; also, we have invited missionaries and others to give programs for the folks here. Last Christmas we decided to use the money that we usually use for exchange of gifts to buy a heifer for the Heifer Project. Last fall this home was host to the trustees and superintendents of the homes and other interested persons in this region. This meeting proved very beneficial to those privileged to attend.—Ira C. Mikesell, superintendent



WHEN "LET" MEANS "HINDER"

Luther A. Weigle

IF YOU will turn to your Webster's New International Dictionary you will discover that there are two verbs spelled and pronounced exactly alike, *let,* which come from two distinct Anglo-Saxon roots. The one verb *let* means to hinder, impede or prevent; the other means just the opposite, to permit or allow. Both were in current use in 1611; both are used in the Bible and in Shakespeare. But only the second remains a part of living English today; the first survives only as a noun in the legal phrase, "without let or hindrance" and in the game of tennis, where anything that interrupts or hinders the game and requires a point to be played again is called a "let."

In Shakespeare's Henry V, the Duke of Burgundy, suing for peace with England, and speaking of the ruin that continued war entails, says:

"My speech entreats
That I may know the let, why gentle Peace
Should not expel these inconveniences
And bless us with her former qualities."

When Hamlet's friends seek to restrain him from following the beckoning ghost of his father, he cries:

"Unhand me, gentlemen.
By heaven, I'll make a ghost of him that lets me."

This obsolete use of the verb *let* appears three times in the King James Version of the Bible. In Isa. 43:13 God speaks through the prophet: "There is none that can deliver out of my hand: I will work, and who shall let it?" The revised versions have "who can hinder it?" Paul writing to the Romans (1:13) tells that he had "oftentimes purposed" to come to them, but that he "was let hitherto"; the Revised Standard Version renders this, "I have often intended to

Dean emeritus of Yale Divinity School; chairman of the revision committee for the Revised Standard Version

come to you, but thus far have been prevented."

The other occurrence is in 2 Thess. 2: 6-7, where the King James Version reads: "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way." The obscurity of these verses is increased by the use of the word "letteth" in verse 7 for the Greek word which was translated "withholdeth" in verse 6. The Revised Standard Version reads: "And you know what is restraining him now so that he may be revealed in his time. For the mystery of lawlessness is already at work; only he who now restrains it will do so until he is out of the way."

Down the Middle of the Road

Richard A. Grumbling

AS WE think of the many, many, different brands of so-called Christianity, we are made to wonder what has happened back along the roadway of life and whether this could possibly please our Lord. In our own esteemed Protestantism, the variations are so numerous that the average person begins to wonder just where the middle of the road is.

There have been many good folk who have left the middle of the road, all the way down through the history of Christendom; some of them bumping along on the berm for a while and then finding their way back onto the road, others getting off entirely on one side or the other. A study of the causes will divulge the fact that in practically all cases their attention had been diverted by someone or something along the road.

No matter how good a driver one may be, in our motorized age if he wants to stay on the road he must learn to keep his eyes on it. This holds true just as well in keeping on the "straight and narrow" road, that we enter upon when we become Christians. The only possible way to stay on this road is to keep our eyes fixed steadfastly on Christ and his Word and contend for the faith that was once delivered to the saints.

Let us take a brief look at some of the possible reasons why so many individuals and even many groups of people fail to keep in the middle of the road. We will not try to enumerate the various diversions that get people to veering off to one side or the other. If anyone will just take the time to look around at the multitude of new doctrines and teachings that continue to pour forth through the mails, and sometimes over the radio, he will have his own answer to this perplexing problem.

Now for a glimpse at our own beloved church to get an idea of what I am trying to say. We certainly must believe that back in 1708, when our church was founded, those eight sincere souls started down the middle of the road, after groping their way back to it out of Pietism and state controlled religions. Then early in the history of our church we read of a group getting off the road and of several other groups during the first two centuries, that seemed unable to keep their attention focused in the right direction.

But as we look back at the things that diverted their attention and led them (so to speak) astray, we must admit that at least they were aimed at separation from the world, namely, such things as mode of dress and other aspects of the so-called simple life. And even though it might seem like much foolishness to some of our present-day Brethren, yet we believe that they were conscientious in what they did. Therefore, we might even allow that perhaps they did not get off on the wrong side altogether. Because we did not follow them gives us no right to condemn them. But what about the beam in our own eye?

By taking a little inventory of our present-day church we will be able to see how good our steering has been in keeping in the middle of the road. When we see all the secularism, socialism and the host of man-made doctrines, creeping into our churches and diverting the attention of the Brethren, it can only make you wonder how anyone can remain in the middle of the road. These things are all too real. We should realize that when anyone leaves the spiritual highway, through letting such things divert their attention, they are without a doubt gone off on the wrong side.

What can we do about it? First, we must get back into the middle of the road by sincere repentance; a general call to repentance by our leaders would be in order. Then we will have to forsake everything that would tend to blur our vision or interfere with our steering. Second, we must remain there by constant vigilance, study of the Word, revival of our prayer life and a daily reconsecration to the Master by turning away from friendship with the world and from the reading of the conglomeration of false literature that is sent or handed to us. Third, by letting our light shine before men through the personal witness of a dedicated life and a testimony of Christlike living, inviting others everywhere to join us in this wonderful journey down the middle of the road that leads to that eternal City of Zion.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***The Orbits of Life.** Jack Finegan. Bethany Press, 1954. 160 pages. $2.50.

Here is a book of richly documented, Bible-centered essays which would have been excellent college chapel talks or good sermons for any church. The messages are most practical pointers for achieving Christian nonchalance toward peril, things and fears, and Christian growth in patience, wisdom, service and righteousness.

Dr. Finegan is a brilliant, widely learned young Bible teacher, already well known for several varied volumes both scholarly and popular. This book would be most helpful reading for youth, as well as for those who must often deal with the great questions youth ask.—*Edward K. Ziegler.*

***How to be a Modern Leader.** Lawrence K. Frank. Association Press, 1954. 64 pages. $1.00.

In this little book you will find the latest insights on the old problems of leadership. Careful attention to the message of this book will enable you to avoid some mistakes and will improve your chances of success in the work you are called on to do with groups, large or small.—*C. Ernest Davis.*

KINGDOM GLEANINGS

Secretarial Help Needed

Applicants for the positions now open in the Brotherhood offices must have either business training beyond high school or satisfactory office experience or both. Shorthand is not essential and in one position some literary ability and interest in journalism is more important than typing speed. Qualified secretaries can render significant and needed service to the church. If interested, write General Brotherhood Board, 22 South State St., Elgin, Ill., for information on openings and working conditions.

Those planning to make recordings of the 1955 Annual Conference sessions are reminded to register with the Visual Education Department, General Brotherhood Board, 22 S. State St., Elgin, Ill. Registration fee is $2.00.

Wendell Eller of Salem, Va., now employed in the audio-visual department of the Division of Christian Education, National Council, in Chicago has accepted the call of the General Brotherhood Board to the position of director of audio-visual education. Bro. Eller will assume this position sometime during the summer.

Brethren living in St. Petersburg, Fla., held services for the first time this past winter in the homes of the members. A promising number of the forty known to be living in the city attended services looking forward to the organization of a new church. Those knowing of Brethren residing in St. Petersburg please send the names and addresses to M. E. Kruger, 320 Kingston St., S., St. Petersburg 7, Fla.

The second annual retreat for pastors and their wives is planned for June 14 at Grand Rapids, Mich., by the Pastor's Association and the Ministry and Home Mission Commission. Dr. Joseph H. Jackson, pastor of the largest Negro church in the world, located in Chicago, will be the guest leader. Session will be planned for the pastors and their wives together and some for pastors and wives separately. The annual pastors and wives dinner will be on that evening. Sessions for this retreat will be held in the Black and Silver Room of the Civic Auditorium of Grand Rapids.

A new congregation of the Church of the Brethren has been organized in the Madison Heights area of North Detroit, according to Ernest R. Jehnsen, Michigan district executive secretary. The new church is the outgrowth of local, district and Brotherhood co-operation. The district board has purchased a used church building on Eleven Mile Road and Brush Avenue as a temporary location for the congregation. Bro. William Kidwell, a Bethany senior, has accepted the call to become pastor of the church. An official name will be chosen soon and formal services will begin on May 1.

Lanark church, Ill., invites any Brethren from the West going to Conference to stop and worship with them. The members will provide free lodging on both June 11 and 12 and a basket dinner after worship on Sunday morning. Lanark is on U.S. 52 and state routes 64 and 72 and directly west of Chicago. Lorrel S. Eikenberry is pastor of the church.

The Hymn Society of America is seeking new hymn texts that express the needs and aspirations of people in the churches and communities of rural America. The hymns should be written in well-known meters to be found in standard church hymnals. More than one can be submitted by an author and should be sent to the Hymn Society at 297 Fourth Ave., New York 10, N. Y., not later than May 1.

Standing Committee Delegates

Southeastern Kansas: Robert Teegarden; alternate, Francis Shenefelt.

Northwestern Kansas: John G. Ditmars.

Changes of Address

Emma Ziegler, Woodstock School, Landour, Mussoorie, U.P., India. Miss Ziegler arrived in India on March 14, returning from furlough in the States.

Earl Dibert, from Mubi, Nigeria, W. Africa, to Lassa, PO Garkida, via Jos, Nigeria, West Africa.

Dr. Paul Petcher and family, from Nigeria, W. Africa, to 2687A Dauphinwood Drive, Mobile, Ala. The Petchers have recently returned to the States on furlough.

Arthur H. Hess, from North Canton, Ohio, to 90 Buckeye Road, Painesville, Ohio. Bro. Hess is beginning his pastoral duties at the new church at Painesville. If anyone knows of Brethren living in that area, please send their names and addresses to Bro. Hess.

Anniversaries and Dedications

Reedley church, Calif., home-coming on Sunday, May 1, all day, in observance of the fiftieth anniversary of the church. Bruce Flora, pastor of the Imperial Heights church, Los Angeles, Calif., will be the guest speaker.

Knobsville mission point, dedication on Sunday, April 17, under the auspices of the Southern Pennsylvania mission board. Elders Jacob L. Miller and Ova Edwards will be the speakers at the services beginning at 9:30 a.m. and 2:30 p.m. Knobsville is on route 522, three miles south of the Fort Littleton interchange of the Pennsylvania Turnpike.

Hope church, Mich., dedication of the new church building, May 13-15. Young adults wil be the special guests at the Friday evening service and the youth on Saturday evening. V. F. Schwalm, president of Manchester College, Ind., will be the speaker on Sunday morning and at the dedication service Sunday afternoon. A community hymn sing is planned for the evening. This congregation was formed by uniting the Elmdale and Thornapple churches two years ago.

Arlington church, Va., second anniversary, Sunday, April 17. Ora DeLauter, executive secretary of the Southeastern Region, will speak at the 11:00 a.m. service. A. Stauffer Curry, moderator of Conference, will be the main speaker at the afternoon service which begins at 2:30. Services will be held at 855 N. Edison.

Brotherhood Theme: Seek First His Kingdom

Bus Transportation to Conference

The Myers bus will again make the trip to Annual Conference. It will leave Harrisonburg, Va., at 7:00 p.m., June 13, and will arrive at Grand Rapids, Mich., on the next evening. For more details write John J. Myers, Port Republic, Va.

Act Now or Forever . . . Prepare for War

The UMT-National Reserve Plan bill **(was H. R. 2967 now changed to H. R. 5297),** which intends to fasten a permanent universal military training and compulsory reserve program upon the nation, has been undergoing revision since it was not satisfactory when it first came before the House Armed Services Committee. Only government and military spokesmen were invited to sit in on this revision — no opponents of the bill were invited! It now appears that after all the sifting and pruning, the subcommittee has come out with a form of the bill that grants the Pentagon almost exactly what they originally requested.

Evidence seems to reveal that few desirable changes are coming out of the revision. The whole proposition with all its military implications will be voted on by the full committee on April 18. In spite of the opposition that has already been brought to bear, we must do more. Your congressman may be home over the Easter vacation (April 1-13). If so a group from your church should plan to visit him. Your pastor and superintendent have been receiving weekly reports on the progress of this bill. If it is not possible to visit him, write your congressman today and also to Carl Vinson, Chairman, House Armed Services Committee, House Office Building, Washington 25, D. C., and to other members of the House Armed Services Committee.

The Church Calendar

April 17

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Rehoboam, King of Judah. 2 Chron. 10—13; 1 Kings 12. Memory Selection: If any of you lacks wisdom, let him ask God who gives to all men generously and without reproaching, and it will be given him. James 1:5 (R.S.V.)

CBYF Topic: Modern Crosses

April 20-24 Pacific Coast regional conference, Wenatchee, Wash.

April 23-24 Southeastern Region youth round table, Bridgewater College, Va.

April 24 National Christian College Day

April 29—May 1 Southeastern Region camp leaders training conference, Camp Mardela, Md.

May 1-8 Family Week

May 6-8 Weekend hike on the Appalachian Trail in Maryland

May 8 Mother's Day

May 15 Rural Life Sunday

May 22 Annual Conference Offering

Love Feasts

Florida

April 17, 6:30 pm, Miami
April 24, 6:45 pm, Sebring

Indiana

April 17, 7 pm, Goshen City
April 23, 7:30 pm, Little Pine
April 24, 7:30 pm, Wabash City
April 30, 7 pm, New Hope
May 1, 7:30 pm (DST), Muncie
May 7, 7 pm, Anderson
May 14, Beech Grove
May 15, 6:30 pm (DST), Rossville

Maryland

April 24, 7 pm, Baltimore, Woodberry
April 24, 10:30 pm, and 6:30 pm, Longmeadow
May 7, 6:30 pm (DST), Brownsville
May 15, 7 pm, Locust Grove

Michigan

April 16, 8 pm, New Haven
April 24, 8 pm, Marilla

Missouri

April 30, 8 pm, Shoal Creek

New York

May 15, 4:30 pm, Brooklyn, First

North Carolina

April 17, 5 pm, Spray

Ohio

April 17, 7:30 pm, Eagle Creek
April 17, 7 pm, New Philadelphia
April 17, 7:30 pm, Mohican
April 17, Oakland
April 24, 7:30 pm, Freeburg
May 1, 7:30 pm, Baltic
May 1, 7:30 pm, Dayton, Ft. McKinley
May 1, 7:30 pm, Woodworth
May 8, 8 pm, Walnut Grove

Pennsylvania

April 17, 6:30 pm, Ephrata
April 17, 7 pm, Fairview
April 17, Lewiston
April 17, 7:30 pm, Lower Claar
April 24, Curryville
April 24, 7:30 pm, Erie
April 24, 7 pm, Mt. Joy
April 24, 6:30 pm, Shamokin
April 24, 10:30 am and 7:30 pm, Upper Marsh Creek
April 24, 6 pm, York, Second
May 1, 7 pm, Ambler
May 1, 6:30 pm, Burnham
May 1, Carlisle
May 1, 7 pm, East Fairview
May 1, 6 pm, East McKeesport
May 1, 6:30 pm, East Petersburg
May 1, 6:30 pm, Everett
May 1, 5:30 pm, Lancaster
May 1, 7 pm, Martinsburg
May 1, 6:30 pm, New Enterprise
May 1, 6:30 pm, Philadelphia, First
May 1, 7 pm, Philadelphia, Germantown
May 1, 6 pm, Reading
May 1, 7 pm, Rummel
May 1, 7:15 pm, Smithfield
May 1, Woodbury
May 7, 2 and 6:30 pm, Bachmanville
May 7, 4 and 7 pm, Welty
May 7 and 8, 10:30 am, Falling Spring
May 14, 2:30 pm, Mingo
May 14 and 15, 1:30 pm, Little Swatara
May 14 and 15, 1:30 pm, West Conestoga, Middle Creek
May 15, 7 pm, Albright
May 15, Carson Valley
May 15, 7 pm, East Fairview
May 15, 7 pm, Juniata Park
May 15, 2 and 6:30 pm, Maiden Creek
May 15, 6:30 pm, Salunga
May 21 and 22, 1:30 pm, and 9:15 am, Fredericksburg, Myers
May 21 and 22, 1:45 pm, Springville
May 21 and 22, 1:30 pm, Upper Conewago
May 22, 7 pm, Springfield

Tennessee

April 23, 7:30 pm, Liberty
April 30, 7 pm, French Broad

Virginia

April 16, 7 pm, Bassett
April 17, 6 pm, Danville
April 17, 7 pm, Grottoes
April 17, 6 pm, Newport News

West Virginia

May 24, Old Furnace

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. A. Jay Replogle, pastor, in the Rummel church, Pa., April 24—May 1.

Bro. Eugene Kahle of Danville, Va., in the Pleasant Hill church, Va., May 15-25.

Bro. Fred Dancy of Sparta, N. C. in the Saint Paul church, Va., May 15-29.

Bro. Perry B. Liskey of Shamokin, Pa., in the Rockhill church Aughwick congregation, Pa., May 8-21.

Bro. Bill Longenecker of Mt. Joy, Pa., in the Bunkertown church, Pa., April 24—May 1.

Bro. Stephen G. Margush of Altoona, Pa., in the Yellow Creek church, Pa., April 18-30.

Bro. Cletus Myers of Defiance, Ohio, in the Everett church, Pa., April 25—May 1.

Bro. Harlan C. Grubb of Louisville, Ohio, in the Baltic church, Ohio, April 25—May 1.

Gains for the Kingdom

Five baptized in the Meadow Branch church, Md. **One** baptized and one received by letter in the Spray church, N. C. **Three** baptized and two received by letter in the Jones Chapel church, Va. **Three** baptized in the Salem church, Va. **Four** baptized and four received by letter in the Danville church, Va. **Two** received by letter in the Sebring church, Fla. **Eleven** baptized and four received by letter in the Poages Mill church, Va.

Two baptized in the Coventry church, Pa. **Five** baptized in the Mechanicsburg church, Pa. **One** baptized and two received by letter in the Rockhill church, Aughwick congregation, Pa. **Five** baptized, four received by letter and one reinstalled in the Woodbury church, Pa.

Five baptized in the Pleasant Hill church, Ind. **Five** baptized in the Beech Grove church, Ohio. **Two** baptized in the Anderson church, Ind. **Six** received by letter in the Brookville church, Ohio. **Six** received by letter in the Turkey Creek church, Ind. Two received by letter in the Florence church, Ind.

Six baptized and two received by letter in the Fredericksburg church, Iowa. **Two** baptized and ten received by letter in the First Central church, Kansas City, Kansas. **One** received by letter in the Fredonia church, Kansas.

News and Comment From Around the World

Presbyterian U.S.A. Board Votes to Transfer Indian Property Titles

The transfer of the titles to all property held in northern India by the Presbyterian U.S.A. Board of Foreign Missions to "properly constituted and approved" native trust associations was voted by the board at a recent meeting. In the future missionaries will be known as fraternal workers and the mission will turn over its "rights, duties and responsibilities" to the Kolhapur Church Council. The latter action includes work assignments for missionaries, request for new personnel and responsibility for all institutions.

Survey Charts Population Trends

America is becoming more and more a land of preschool-age youngsters and aging adults, but the nation's churches still gear their programs to other population groups now in actual decline. This fact was revealed in the findings of a study of population trends by the Division of Christian Education of the National Council of Churches.

In twenty years the number of Americans sixty-four or older will jump from about fourteen million to more than twenty million, while the increase of children under five years of age will outstrip all other age brackets. Both age groups of the fastest increase are largely leisure-time groups.

Evangelical Church for Peace and Reunion

A church conference was held at Hanover in Germany, consisting of members of all the Evangelical churches on both sides of the iron curtain. In accordance with the suggestions made by this conference, the Council of the Evangelical Church in Germany decided to send the following message to the churches in Eastern and Western Germany:

"The Evangelical Church feels that it has a clear task at the present time. Like all the German people, it urgently desires the reunion of the German people and will do whatever it can to help bring about this reunion. The church warns people against the false hope that the existing tensions in the world, and particularly the splitting of Germany, could be overcome by means of war. The church of Christ works to promote peace."

Evangelicals Launch Newspaper Ad Campaign

The launching of an advertising campaign by the National Association of Evangelicals to expound "the evangelical Protestant position as based on the Word of God" was announced by Dr. Clyde W. Taylor, the organization's secretary of affairs.

The association plans to provide free of charge to local groups that will sponsor them in community newspapers, mats for an initial series of thirty ads in three groups of ten each. Dr. Taylor said the ads were designed to meet a long-existing need for clarifying the Protestant position.

Report Growth of Lutheran Churches

Membership in Lutheran churches throughout the world is now estimated at more than 75,000,000, according to Bishop Hanns Lilje of Hannover, the president of the Lutheran World Federation.

Protestant leaders from three iron curtain countries, who attended the annual meeting of the Lutheran World Federation's executive committee, reported that their churches were able to work "unhindered by our governments." This statement was made by representatives from Poland, Hungary and Romania. There are now 220,000 Protestants in Poland, over 500,000 in Hungary, and the number of Romanian Protestants has increased from 100,000 to 220,000 since the war.

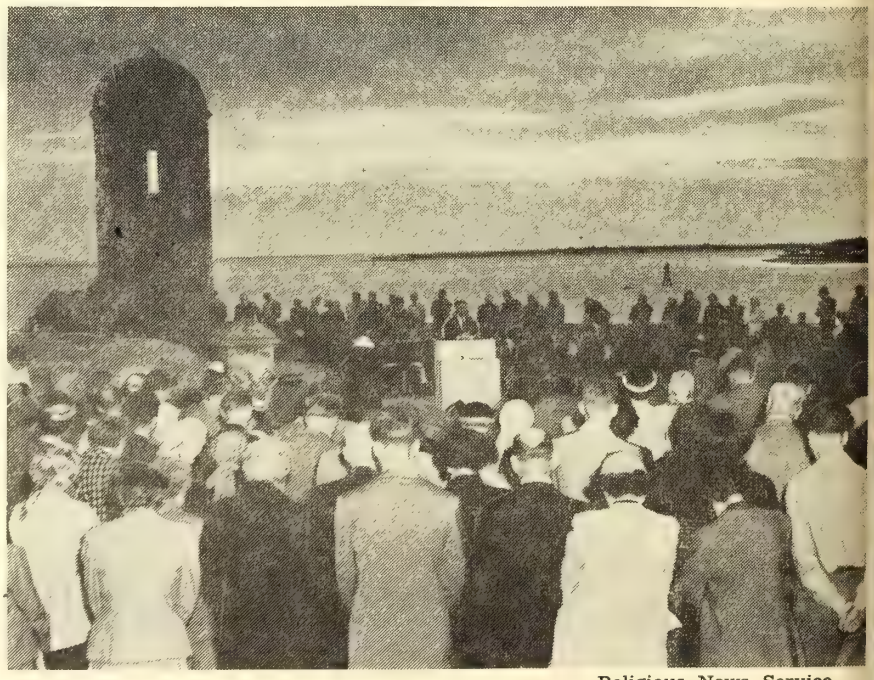
List Principles for German Television

The Protestant and Catholic Television Commissions have worked out principles for the German television program and sent them to the authorities responsible for German television. Concerning the protection of religious sentiment, the principles state:

"Television must not broadcast any program which might disturb religious concord. If God is referred to or described, and when different forms of worship and church symbols are represented, this calls for great reverence. Nothing must be shown that is blasphemous, contemptuous or destructive of faith or which might prove hurtful to religious sentiment."

Intercommunion Between Anglican and Northern Churches

The Anglican church has now officially decided to admit Lutheran Christians from the Norwegian, Danish, and Icelandic churches to the communion table. The Anglican church already has full intercommunion with the Swedish and Fin-



Religious News Service

Traditional Easter sunrise services are held each year at the Castillo de San Marcos monument in St. Augustine's national park, Fla.



Olathe Church of the Brethren

Mrs. Blanche Kramer

THE COMPLETELY remodeled structure of the new house of worship for the Church of the Brethren of Olathe, Kansas, was dedicated Oct. 31, 1954.

The Olathe church was organized in 1891 with approximately twenty families as charter members. They held services in schoolhouses until the existing church was built in 1893. Bro. George Wise was the head carpenter of the building and his helpers were Brethren N. W. Riffey, S. R. Riffey and son, Alva, William Brunk, J. W. Morgan and J. Hollinger.

During the ministry of Bro. L. A. Whitaker the basement was completed, providing a dining hall and classrooms.

The new structure provides an assembly room, two classrooms, baptistry, rest rooms, basement under main building with classrooms and kitchen facilities. The addition of a spire has enhanced the appearance of the building which is located on the corner of Elm and Pine Streets.

The project of building a new church proved to be of great inspirational value to the entire membership. All took part, giving of their time and labor which was a great saving on the cost of the building.

The church on which the remodeling was done was built in 1893, remodeling began March 24, 1954, and was completed Oct. 31, 1954, costing approximately $8,000.

The present officers of the church are Leonard Lowe of Topeka, Kansas, elder; James Hickman, minister, Robert Kramer, Clarence Harris, Glen Buckman and Rudy Whitney, trustees.

Dedication services were held Oct. 31, 1954, at 2:30 p.m. with 184 attending. Milton Early, pastor at Morrill, Kansas, gave the dedicatory address on the subject, This Our Church.

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nish Lutheran churches. The new action is the result of negotiations that have been carried on since 1947 at the instigation of the Archbishop of Canterbury between representatives of the Anglican, Norwegian, Danish and Icelandic churches.

Unitarian, Universalist Publications to Merge

Two of the oldest continuously published religious journals in the United States, the Universalist Leader and the Christian Register (Unitarian), will be merged into a single monthly publication. The reorganization is being undertaken as part of the unification of the publications divisions of the American Unitarian Association and the Universalist Church of America.

An impressive list of great names in American literature and public life have written for one or another of these Unitarian and Universalist publications. Among them were Henry David Thoreau, James Russell Lowell, Ralph Waldo Emerson, Theodore Parker, and Clara Barton.

News Briefs

Some sixteen students for Christian work from the Church of Okinawa are now studying in Japan on scholarships provided through chaplains of the U.S. forces and the Japanese churches.

Representative churchmen of Western Europe will meet this summer under the auspices of the World Council of Churches to discuss the Paris Agreements and West German armament. The decision to call such a meeting was made by the council's executive committee. The action was taken because differences of opinion on the issues exist among the council's member churches.

The Student Mirror, which reflects facets of student activities the world around, reports a recent interesting experiment conducted at the University of Jerusalem to bring Jewish and Arab students closer together. Eight Arab students lived for a month with eight students of the Hebrew faith, and afterwards the same Jewish students lived with the parents of the Arab youth.

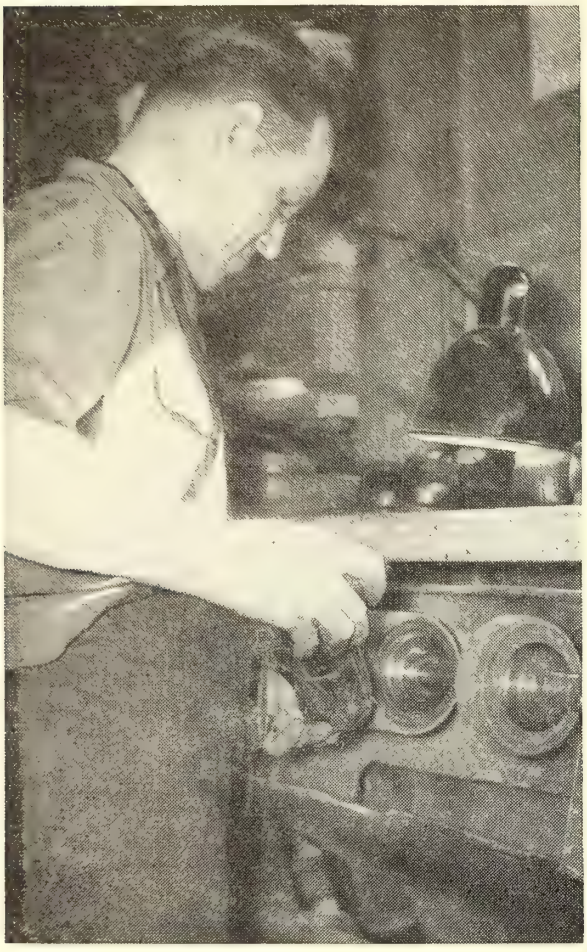
From a student paper in South Africa comes the report that the topic of the 1954 debating contest between the Universities of Capetown and Stellenbosch was the question of racial segregation at such institutions. The representative from Stellenbosch, who spoke for the admission of colored (mixed blood) students to all South African universities, was the contest victor.

A Danny Kaye film portraying his recent tour as UNICEF ambassador-at-large among underprivileged children in Asia will soon be distributed on a nonprofit basis to theaters throughout the world. "Assignment Children" is a twenty-minute technicolor feature which illustrates the significance of UNICEF aid to sick and undernourished youngsters.

Cuba has increased the penalty for racial discrimination from 30 to 180 days in prison.

Mrs. Alice Franklin Bryant, an American, recently presented to the Japanese Parliament a book containing 11,688 signatures to an apology for the H-bomb tests which injured Japanese fisherman last year.

Church construction in 1955 will exceed $700,000,000, it was predicted by Dr. Harry Atkinson, director of the National Council of Churches' Bureau of Church Building. Barring a major war or economic upset, Dr. Atkinson thinks that church building demands will continue strong for many years.



A shoemaker works at the Evangelisches Hilfswerk center in Vienna, Austria, on machinery donated by the Brethren Service Commission

Merlin Shull

Evangelisches Hilfswerk in Austria

Hans Schager

Reprinted from the Information Bulletin of the Austria "Inner Mission," November 1954. One third of Brethren Service material aid supplies sent to Austria are distributed by Hilfswerk. Paul Weaver, Huntington, Indiana, Brethren Volunteer, is on the Hilfswerk staff.

THE scene was the first postwar winter. To the hardships and terrors of the past year, to the uncertainty of the following days was added the trouble of caring for daily life, especially in the metropolis, Vienna. During this time Pastor Traar, in accord with the bishop, appealed to the communities of the provinces, Upper Austria and Burgenland, to donate food supplies to meet the need and relieve starvation especially predominant in Vienna households. The potatoes and vegetables which arrived in Vienna from these two provinces as a result of the appeal of Pastor Traar and the bishop seemed to the recipients like a miracle sent by heaven.

Through this action—without the participants realizing it—the *Evangelisches Hilfswerk* was founded. When, in 1946 Pastor Heinrich Hellstern and Pastor Richard Stahelin came to Vienna as the first brethren from abroad and among other things extended an invitation to a secretaries' conference for interchurch aid, Pastor Traar was appointed by the bishop. . . . Shortly after, the writer began his work with *Evangelisches Hilfswerk,* and has continued to the present as business manager. The first shipments of food and clothing followed soon in a steady flow of goods from the World Council of Churches, the Lutheran World Federation, the Brethren Service Commission, the Norwegian, Swedish and Danish churches and others. . . .

Tens of thousands have been assisted. Priority in the distributions was given to people who had suffered from bombing, to expellees, to old people, to single persons and to many others. Through the opening of a feeding kitchen warm noon meals could be served to approximately 2,500 persons per day. All these programs were carried through not only in Vienna, but also in other provinces of Austria.

The vast majority of the gifts was and is still being used for individual relief. The work of *Hilfswerk* covers the entire nation of Austria. Our work though would not be possible without the co-operation of the individual parishes. Through the work of *Evangelisches Hilfswerk* in Austria the feeling of belonging to a parish should be strengthened. In addition to this principle, members of the parish should receive the feeling that they are not alone in their plights, but that the world-wide brotherhood is aware of their needs and sorrows and is ready to help. Thus it is clear that the selection of needy cases is the responsibility of the parishes. If the persons who are considered to be covered by a distribution are refugees, they are additionally assisted by the respective provincial offices of the *Evangelisches Fluchtlingshilfe* (refugee aid), which maintains close working contact with *Evangelisches Hilfswerk.* We are further charged with a special responsibility for the existing Protestant homes and institutions. It is also primarily food and clothing which is distributed to them. Although it is not possible through this material help to cover all the costs involved in providing places free of charge or places at a reduced price for people needing care in old folks' homes or other institutions, it still helps make possible that homes and institutions are often in a position to help in special emergencies.

During the summer months there are vacation programs which enable youngsters who live in barracks all year, to spend four weeks in a completely changed environment. Many weak and undernourished children have recovered strength through sufficient and nutritious meals.

In 1954, a food contribution of 44,000 kilos (1 kilo is approximately 2 pounds) to cover 110,000 days of feeding was made available. Many children were given a much needed vacation through the joint efforts of *Evangelisches Hilfswerk* and *Evangelisches Fluchtlingshilfe.*

A matter of special interest for *Evangelisches Hilfswerk* are the various international work camps. These work camps received as much aid as possible from *Hilfswerk* regardless of the project.

Besides the activities listed above, *Hilfswerk* is always prepared to relieve need in all special emergencies. The last emergency help *Hilfswerk* gave was during the flood in Austria. Prior to that, assistance was given to the victims of the great avalanche catastrophe. The feeding programs for pupils which have been set up during the first years after the war were continued and assisted further by *Hilfswerk.*

To close this article a few figures taken from the nine months report of 1954 might illustrate the work carried out by *Hilfswerk.*

During the period of nine months (first nine months of 1954) a total of 400,000 kilos of food supplies and 100,000 kilos of used clothing and shoes were distributed. The distribution of 50,069 food packages along with a total of 258,827 kilos shows a considerable increase over the past year. Through direct distribution to individuals 4,152 persons have been assisted. In addition to this many thousand cases have received help through the clothing we have distributed to the parishes.

We have first of all to be very grateful to our brothers and sisters in the wide world who make it possible for us to administer aid in such a large scale in our home country. Among many others it is especially the Brethren Service Commission, the *Hilfswerk* of the Evangelical Churches in Switzerland, Lutheran World Federation and the World Council of Churches whose assistance and co-operation makes such a generous service to others possible.



Winkler

Paul Weaver, David Brightbill and Howard Ogburn (second, third and fourth from the left) help prepare food for packets distributed by Hilfswerk. Paul Weaver still works with Hilfswerk, but David and Howard have completed their alternative service terms and have returned to the U. S.

BRETHREN VOLUNTEER SERVICE

Eighteen are enrolled in the present **B.V.S. unit,** which began training on March 1, 1955. This is smaller than the rest of the units during the year, but a little larger than the unit last March. If the enrollment for the June unit continues as expected, the year will be a record year for B.V.S.

The new unit members are as follows: **Donna Baker** of Hollansburg, Ohio; **Donald Ballinger** of Marion, Ohio; **John Becker** of Elizabethtown, Pa.; **Vivian Blough** of Hollsopple, Pa.; **Glenn Haldeman** of Manheim, Pa.; **George Jenkins** and **Charlotte LaRue,** both of Rodney, Mich.; **Gareth Lease** of Frederick, Md.; **Shirley McCracken** of Jonesboro, Tenn.; **David McRae** of Berkeley, Calif.; **Ronald Moyer** of Vernfield, Pa.; **Heinz Regenbogen** of Kassel, Germany; **William Sherman** of Kansas City, Mo.; **Curt Weddle** of Girard, Ill.; **Donald Werner** and **Wilma Werner,** both of Milledgeville, Ill.; **Jack Wilt** of Scalp Level, Pa.; **Shirley Zimmerman** of Bridgewater, Va.

GERMANY

Harold Brubaker tells of his work at the Lichtenau hospital near Kassel. The hospital is also equipped as a trade school for crippled boys between fourteen and twenty years of age. Harold works on construction and maintenance work for eight and one-half hours each day and five on Saturday. After this assignment he will go to Berlin to a permanent assignment working with refugees in that city.

Donna Sooby reports on her time for the past year assisting in a children's home in Krefeld, Germany. She worked an average of sixty-five hours per week. In the children's home she did the usual work of helping care for children in a situation where everyone needed to work hard as these homes are almost always understaffed. In the material aid program she served 449 families (approximately 2,500 people) during 32 distributions.

Joanne Nesler reports, "Last week the weather was very cold and many, many people came to the office asking for food. It is very difficult to turn these people away with nothing when you know that the little money that they do have has to be spent for coal to heat their one room and then there is not enough left to buy food for their families to eat. We are trying to work as closely with the organizations as possible. We usually give them a bit of fat and a pound of butter and then recommend their going to one of these organizations. There were also some people coming from the East Zone trying to get a start here in the West Zone.

PUERTO RICO

Walter Keiser reports 300 baby chicks, 7 baby goats, 1 calf and 29 baby pigs. Many of these babies will go to 4-H club members and to individuals who wish to improve or start better stock. The agriculture department is furnishing materials for a new bull pen and donating a purebred bull to the project. This is in co-operation with the program to improve livestock on the island.

Dr. Friesen reports an increase in extractions, from 442 in January to 566 in February; eight dentures and five bridges were completed besides other dental operations.

Is the Church Meeting the Needs of Older People?

H. L. Hartsough
North Manchester, Indiana

WE DARE not ignore this question. In five years one out of every eleven of us Americans (more than fifteen million) will be over sixty-five years of age. After a rather extensive study of the problem, I would like to answer it in the affirmative. At least we are on the way. We must put our heart into this business.

If a man in our community is hurt by an accident, we do all we can to help him. We must be as deeply concerned if he is hurt by old age. Older people want reasonable respect and a chance to live. They want something to live for. If you are not old, you are on the way. Prepare for that day in character and disposition as well as in material things. If we do, our last years will be a climax rather than an anticlimax. There is a real awakening in this field, Will the church be out in front?

The greatest hindrance to our ministry in this field is our failure to recognize the need. For some time the church has been giving special attention to children's work, to the building of an adequate program for junior high youth and our young people and to our growing adult Bible classes. These has been a serious neglect of our older people.

In order to make a rather comprehensive study of our ministry to older people, I asked fifty pastors of the Central Region what special ministry they are giving to older people. Evidently that was a rather sensitive question. Perhaps it is because our pastors are modest in discussing their achievements. At least, many of the answers I received were apologetic. There is evidence that this is a neglected field. However, records show that our pastors are trying to give a constructive ministry to their older members. The following are a few of the sixty answers given by the pastors:

We have a special church service once each year honoring our older people.

We try to help them forget their age and be normal.

Plan a Golden Year party for all past sixty-five.

Remember their birthdays in a special way.

Have helpful literature available for them.

Organize them into a club for study or hobbies.

Record the morning service for shut-ins.

See that they get invited into homes for fellowship.

Use them in preparing church programs.

Give them an opportunity to call in homes.

Let them help in evangelistic calling.

Entertain at Sunday dinner its older members.

Ask the older ladies to give a lift to busy mothers.

See that the older ladies get to aid society.

Get the older men to the men's meeting.

Hold group prayer meeting in homes of older people.

Use older people on boards and committees when possible.

Take home department literature to shut-ins.

Encourage them to help in material needs of the church.

Ask them to do odd jobs at the church.

Purchase library books especially for their use.

Have a committee to find things for older people to do.

Recognize people celebrating fiftieth wedding anniversary.

The little study I have made of our ministry to older people has revealed more than I expected. It gave me another look into the pastor's heart. Each letter I received from the pastors who were trying to explain what kind of ministry they were giving to older people unconsciously revealed the true shepherd heart. Almost without exception they said, "We have not done enough." There you have it. The shepherd reaching out to outdo himself in kind, helpful service. Always condemning himself for not doing more. Again I take off my hat to God-called, sincere pastors who are giving themselves to their ministry.



Corson from A. Devaney

All people should constantly prepare themselves in character and disposition, as well as in material things, for the leisure time that will be theirs during the years of their older age



At the Anderson Youth Conference last August two young persons look over the National Youth Project display. In 1953-54 CBYF groups supported the Brotherhood Fund "around the clock . . . around the world" for one full week

Youth looks at

The Almighty and the Dollar

SUMMONED by the current CBYF theme, *For the Glory of God and My Neighbor's Good,* many youth are striving to witness Christian beliefs in personal and social relationships. In response to this call, Brethren youth are demonstrating that time, abilities, possessions and money are all vital in seeking his kingdom.

Through the *sharing of time and talents,* hundreds of Brethren youth have spent weeks, months or years as full-time workers in church-sponsored relief and rehabilitative, educational, evangelistic and missionary projects. Glorifying God and witnessing to neighbor has engaged the time and talents of 680 Brethren Service volunteers, 500 alternative service men, 1,200 work campers, 28 youth caravaners, and hundreds of CBYFers in local and district programs.

Coinciding with the giving of time and talent, Brethren youth are also discovering a joy in the *stewardship of money.* Whether received as compensation for time and talents or as an allowance, all money is a trust from God. Offerings through the church represent personal investments in Christian work.

Last year giving by young people to programs within the Brotherhood Fund increased forty-five per cent over giving of the former year. A major factor in this increment is the new concept of their giving to the church program. Rather than singling out specific needs, the young people contributed to total Brotherhood Fund program, encompassing home and foreign missions, Brethren service, Christian education and general services. For periods of time ranging from two minutes to two hours, scores of local youth fellowships provided support for the Brotherhood work "around the clock . . . around the world."

Last October the National Youth Cabinet enthusiastically adopted the total Brotherhood Fund program as their project for this fiscal year, increasing the goal from $24,452 to $32,055. Last year's goal was for one week's support; this year's, for nine days.

During April and May many CBYFs are establishing goals which they expect to realize before the end of the fiscal year, Sept. 30. The cost per minute for underwriting the total Brotherhood Fund program is $2.47; per hour, $148.40; per day, $3,561.65. CBYF leaders are urged to report goals soon to the Brotherhood Fund Department, 22 S. State St., Elgin, Ill., for publication in Horizons. Remittances, to be sent through district youth treasurers or directly to the General Brotherhood Board, are accorded credit for the Brotherhood Fund giving of churches and districts as well as for the National Youth Project.

Active participation in the church launches youth into a life committed to the glory of God and to their neighbors' good. The fulfillment of stewardship practices helps focus on Almighty God as central and on dollars and abilities and time as subservient in seeking his kingdom.—Howard E. Royer.



Nine days' support of the Brotherhood Fund — a goal amounting to $32,055 — was adopted as a project by the National Youth Cabinet convening in Elgin, Ill., last fall. Many CBYFs are currently establishing goals to be reached by Sept. 30



Harl L. Russell, secretary of the Brotherhood Fund, points out to two Bridgewater College students that stewardship embraces the right use of time, talents and money. The background exhibit also appeared at the National Youth Conference

You Clothed Me

Ferne Baldwin
Garkida, Nigeria, W. Africa

This article was written as an open letter to the ladies of the Fostoria Church of the Brethren, Ohio who sent clothing to our mission in Nigeria



Brubaker

YOUR parcel of lovely little dresses came last week and today I want to tell you a little about some of the girls who have received the dresses. It seems that each one has a story all her own.

Hyelni (God gave me) is Hirku's daughter. She is an older girl in the family and sometime ago Hirku had twins. I am sure you have heard something about what usually happens to twins in this land. In many places they are just put out in the bush to die. Some places one is killed or left to die without food. In the old Buraland twins very seldom grew up not only because they were thought to have evil spirits but also because often the mother could not furnish them with enough milk. But Hirku was here near the hospital. She was farther away from the old pagan family ties, from those who would have told her that twins were very bad luck. And that is where Hyelni comes into the story because since here a baby goes everywhere on its mother's back, Hirku, of course, needed another back. And Hyelni must do her big sister's part and take care of one of the babies. Usually when one baby wakens and wants to be fed mother and daughter trade babies and the one who has been with mother takes a nap on big sister's back while they go to carry water from the river or to hoe.

Six of the girls are leprosy patients in our Leprosarium. Some of them had to leave their parents and families and come many miles away to stay here in the Leprosarium where they can get medicine. The parents at home are really supposed to support their children here but in many cases there are so many other mouths at home to feed and almost no cash in the family coffers from one year's end to the next that Pastor Maisule found these six little girls in real need. How glad they are to have bright new dresses to wear to church today.

Jiami is the daughter of Yadkia, who has served the mission here for many years. He helped with the translation of the New Testament into Bura and did much preaching and teaching in the villages. His hair is growing white now but each Sunday morning we see him in his place in church on the front row. He has quite a large family and the mission has been giving him some help rather like a pension. Jiami will be glad for a new dress, too.

Lami is Bata's daughter. Bata is a widow with several children. During the dry season Bata works carrying water and earns a little money and one of her older children works quite regularly but mostly the burden of caring for and raising and supporting her children rests squarely on her shoulders. And rather weak shoulders they are. She has just recently had a series of injec-

tions. One of her children was very ill and in the hospital for a long time in June. Lami's new dress will mean much more than the actual value of the dress to this mother who is doing her best to make a home for her family.

These are some of the girls who received dresses from among those you sent. There are more like these. Do you think your work was worth while?

At Home in India

Leon Neher of Quinter, Kansas, is spending a year in India as a student at the Government School of Agriculture at Anand. Here he tells of some of his first experiences in India.

AS THE train continued to rattle along I soon realized that we were nearing Anklesvar, where I was to receive my first real introduction to India. Never before in my life have I felt so inadequate as I did that night. I stepped out of the train compartment into darkness as black as the cypress bogs at midnight. As soon as my eyes adjusted to the darkness, I could see a kerosene lamp flame glimmering through a cracked windowpane. By walking closer I could tell that it was the railway station.

After making sure that all my luggage had been put off the train I tried to gather my wits and muster up enough courage to begin my struggle of trying to make the stationmaster understand who I was and where I wanted to go.

Just then I saw a most welcome sight. Amsey Bollinger had just driven up in the jeep. He immediately began explaining things. We were soon bouncing through the rough, narrow and dusty streets to the mission compound.

After a hearty welcome from the rest of the Anklesvarites and a couple of glasses of lemonade, I soon decided that I was still on earth, even though I was in a land of oxcarts, bicycles, dogs and millions of people.

I was tired; so it did not take much coaxing to get me to "hit the sack." I turned the lantern out, tucked in the mosquito net firmly and made inspection with my flashlight, checking for prisoner mosquitoes inside with me. The last thing I remembered before going to sleep was the sound of pom-pom drums in the distance, the singing of dancers and occasional shrieks of tropical birds and wild animals.

Thus began my year in India. Many thrilling and educational days lie ahead.

The following three weeks proved to be among the most exciting and inspirational weeks that I have ever experienced. I visited all our mission stations, except Umalla, which I hope to visit soon. It is thrilling to witness the great work which is being done in this country for our Lord. It is plain to see that the church has taken root in this land.

By the time I arrived at Anand for my school work, I had received such a good orientation to Indian life and culture, that I found that it was not too difficult to adjust to my environment. The first evening was spent with several fellows who helped me buy necessities in the bazaar. They all looked me over from head to toe, dozens of times, trying to decide just what kind of creature I was. They knew that they must beware, because I was surely some type of gangster that would get mad and beat them up, if they made a bad move. They still can't figure out how it is that an American does not smoke, drink, carry a revolver and throw money around. The thing that really got them was when I started to wash my dishes and clothes and sweep my floor. That was far below my dignity.

I have a room by myself, which looks pretty much like home, now. My bed is of solid slats with a thin pad on it. I do not mind it at all. For the first month, I ate in one of the student mess clubs, sitting on the floor with my legs crossed. This was a good experience.

I am now studying plant pathology, agriculture botany, soils, and agriculture economics. I think my time is being spent in a very worth while way. The professors are very friendly and helpful.

At least half of my time is spent in fellowship with the boys. We have excellent talks about everything. I hope that I have been able to clear up many false ideas about my homeland. The week ends are spent out in various villages with different boys. I am having some rare opportunities.

It is my feeling that this is not a time for us to become discouraged by the elements which are working against the mission work. The criticism and persecution should be more wood on the fire, driving us out to work harder than ever, for the night is coming.



Meet Your Missionary

Ella Ebbert

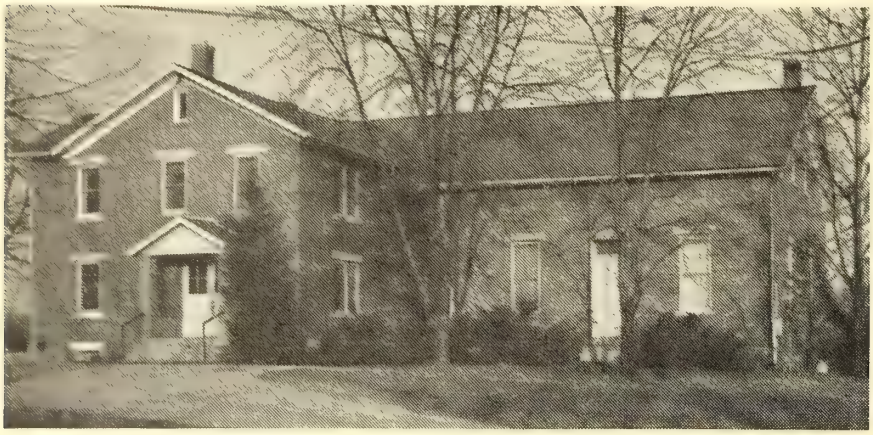
FOR thirty-seven years Sister Ella was a missionary of our church to India. For most of the time since 1917 she has been in charge of our girls' school work in that country. Her greatest labors were in the schoolroom where she worked with growing girls. Sister Ella taught and inspired young women of India to become teachers of others. With those whom she associated Sister Ella instilled a respect for education and a love for the Christian way of life.

In 1925 Ella Ebbert wrote an article, Why I Like My Work. Here, in part is what she wrote: "I love my work, not because it is so easy and because there are no disappointments, no defeats, no perplexities, nothing that gets on my nerves; not because there is no tendency to fret and stew when things do not go as they should, but rather because of the inspiration that causes me not to give up to disappointment; because of the inspiration that prompts me to rise from defeat to go on; the inspiration that urges me toward the goal, and, like the Mt. Everest climbers, not give up till death overtakes me.

"I like my work, not because I have the opportunity of teaching the heathen the terrible wickedness of their idolatry and evil practices, but rather because of the privilege of presenting to them Jesus Christ in all his beauty and love and godliness and purity; showing them by practice and example the better way; leading them into opportunities that will develop right habits and attitudes which will persuade them to accept the good and forsake the wrong."

On Feb. 1, 1955, at the age of sixty-nine, Sister Ebbert retired from our active missionary staff. For the love she showed for her work, for her devoted service to Christ, for her contribution to the church of India, the Brotherhood extends appreciation.

Edited by Alberta Yoder



Lower Miami church in Southern Ohio pioneers in human relations

Edward T. Angeny
Pastor, Lower Miami Church, Ohio

Ministering to the Negroes Locally

LOWER Miami church of the Brethren in Southern Ohio illustrates the idea we run across quite often in our day, that the pioneer spirit of our forefathers is still needed in regard to the application of Christianity to our time. In other words, just as the challenge of extending our geographical frontiers existed in days gone by, so the challenge exists today to extend our frontiers in the realm of human relations. The Lower Miami church is a pioneer church in both regards. This was the first Church of the Brethren west of the Miami River, one of the tributaries of the Ohio. The strength and vigor of its early founders are attested by the fact that from this church came many of the other present-day churches in and around the city of Dayton. Jacob Miller, whose grave is close by Lower Miami, and his successors through the long years were true pioneers in the sense of establishing the church in new territory.

Lower Miami still faces new territory, a changing community; new people are here needing the ministry of Christ and the church. The demand for courage, fortitude and Christian faith is just as necessary as it ever was and the rewards will be as far reaching as the effects of the labors of the earlier pioneers. There is granted to us the possibilities of seeing some of the "greater works of Christ" as the Christian gospel is applied to areas where prejudice, misunderstanding and discrimination now exist. What answer does the church have to the problems which are plaguing and destroying mankind? Does Christian love have any power? In other words, the opportunity that each local church has to demonstrate the Christian ethic and ideal no matter what the situation might be has national and international implications and relation to the total growth of the kingdom of God in the whole world. Because we are not alone we can always feel the force of Christian objectives and the total fellowship and, above all, the presence of Christ as we strive toward the goal of God's kingdom of love and peace.

When we found new people moving into our neighborhood there was nothing we could do except to welcome all alike. People are people and they cannot be raised as an issue; the decision does not rest with us as to what we are going to do about them. Skin color does not change people nor does it determine Christian attitudes. We knew that the struggle would not be easy; neither would the battle be won over night. We realized it would be a slow process. Conversion is never easy, but Christ can save our souls and his victory will be glorious. We are just now tasting some of the fruits of victory. At a combined meeting of the official board and the church administrative board the following resolution of Annual Conference of 1953 was adopted as our own: "We shall begin in our local churches to resist with greater vigor every form of discrimination based on race, color or creed and to extend the rights and privileges of a free Christian society to all people."

A few Negro children are regular members of our Sunday school; the teachers have visited in their homes. Our vacation Bible school for the last two summers was privileged to include Negro children from the community. In our visitation evangelism campaign a few Negro families were visited by laymen. Occasionally a few colored adults have been in our morning worship service. The attitudes of the majority of our people have been admirable toward all of this.

As pastor I have tried not to run too far ahead of the people in this educational process. I have kept in touch with the officials in connection with every step I thought it was necessary to take. We are learning together. I visit every new family regardless of color to extend to them the welcome of the church. The majority of Negro people are also reluctant to break existing patterns. What will happen when a Negro seeks membership in the church? The ministerial board has already faced this. We shall extend Christ's invitation to all and as one member of the board expressed it: "That will be a deepening spiritual experience for all of us."

Early New Year's Day the phone rang and one of our Negro mothers said that her children would not let her rest until they would wish our family "Happy New Year." One after the other, four little children called out their wishes and I felt

that perhaps we had ministered in a way to people who needed the friendship of the church. We are hoping that incident was a sign of progress for the coming year. There is real pleasure in coming to know all kinds of people. Everyone has something to contribute to the total welfare and happiness of all.

Pioneering days are not over. With the disappearance of geographical frontiers comes the challenge of the human frontier and to extend freedom and opportunity to all people in this great land. The motto originating in the West seems to fit our present challenge; "Give us men to match our mountains." Now that the physical resources have been explored we need real men to use them for the progress of civilization and the glory of God, "that men might walk with freedom in their eyes."

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

What should we do about a child who goes into a tantrum over having to pick up toys, eat food he does not like but which he needs or having to take an afternoon nap? Our son is an unusually lovable and responsive child but when the tantrums come on we are worried. Sometimes he holds his breath; we are afraid he might some day harm himself. Please advise.

Perplexed Parents.

Dear Friends,

Your question about temper tantrums will doubtless be of interest to almost all parents of small children. The tantrum tends to be frightening and sometimes very aggravating, not to say humiliating if guests are present.

Drs. English and Pearson in Emotional Problems of Living and Dr. Spock in Manual of Infants and Child Care (35c on newsstands) give wise and sane counsel. They would agree that some temper tantrums are universal in childhood. If, however, they are very severe and prolonged, they may be considered as abnormal.

Abnormal temper tantrums are usually traceable to three different kinds of situation. (1) If a child has had no frustrating experiences but has had his own way almost completely, he has had no opportunity for developing his own inner control system and will react primitively to deprivation. (2) If a child has been forced to do too many things, to grow up too quickly, to take too much responsibility too soon, to become independent before he is ready for it — this may lead to temper tantrums that are severe. (3) If the child feels rejected by the parents and feels he must do everything to please them so as not be further rejected—this may eventuate in severe tantrums.

For the first kind a consistent, mild training by kindly, friendly parents, teacher or nurse will cause the child to find more pleasure in doing what needs to be done than in the tempers. For the second two psychiatric help may be needed in convincing the child that he only needs to take responsibility commensurate with his age, and in convincing the parents that expectations should be geared only to the age of the child.

Often it is true that if there are many shows of temper all that is necessary is for the parents to relax a little in their demands and expectations. Strangely enough, a few months later the child will come to doing the very things that the parents were demanding. Now the child does the things because he is ready to do them and wants to do them.

With regard to eating, this is a good place to be pretty relaxed about what you expect. Studies have shown clearly that the child will be hungry for and want to eat over a period of time the things that his body needs. If daddy and mother consistently are eating a well-rounded diet, the desire to emulate them and to satisfy his own hungers will pretty well take care of the situation. This may not mean that his place will be clean each time.

While the child is in a temper tantrum there is little to do. He does not hear anything you say. Probably the best thing to do is put him in a room by himself and pay no attention until the tantrum is over. Then act as though nothing had happened. He is unlikely to do do any serious damage to himself.

I commend to you especially the little book by Spock for further reading.

Jesse H. Ziegler.

Weddings

Brown-Harmon—Donald F. Brown and Peggy J. Harmon, both of Westminster, Md., Jan. 2, 1955, in the Westminster church, by the undersigned.—Harold Z. Bomberger, Westminster, Md.

Carney-Graybill — Walter Lee Carney and Eleanor Rosalie Graybill, both of Johnstown, Pa., in the Westminster church, Jan. 12, 1955, by the undersigned. — Harold Z. Bomberger, Westminster, Md.

Chenault-Saulman—Robert Chenault and Beverly Jean Saulman, both of Rocky Ford, Colo., in the Presbyterian church, Feb. 20, 1955, by Rev. W. C. Knobloch. —Mrs. O. C. Frantz, Rocky Ford, Colo.

Devilbiss-Rineman—Roger R. Devilbiss and Catharine V. Rineman, both of Westminster, Md., Jan. 8, 1955, in the Westminster church, by the undersigned. —Harold Z. Bomberger, Westminster, Md.

Leidy-Harmon—Richard F. Leidy and Frances M. Harmon, both of Westminster, Md., in the Westminster church, Feb. 19, 1955, by the undersigned. — Harold Z. Bomberger, Westminster, Md.

Morris-Morlan—Marvin Zane Morris of Centerville, Iowa, and Shirley Ann Morlan of Unionville, Iowa, in the Fairview church, Udell, Iowa, by Bro. Richard Burger.—Mrs. Robert L. Morlan, Unionville, Iowa.

Zawadvki-Summers—John Zawadvki and Grace Summers, in the Bethany church, Philadelphia, Pa., by Pastor John Landis. —Mrs. C. S. Bartolett, Philadelphia, Pa.

Obituaries

Brumbaugh, John D., was born Aug. 7, 1891, at Clover Creek, Pa., and died Jan. 19, 1955. For many years he taught the men's class in the Juniata church. In 1920 he was elected superintendent of the Sunday school and served in this office for a number of years. In November 1924 he was elected to the ministry. He is survived by his wife, Alma Nelson Brumbaugh, and one daughter. Services were held in the Juniata Park church by William R. Markley of Alexandria, Va., assisted by Howard L. Alley. Burial was in the Grandview cemetery, Altoona.—Mrs. Cleo Hoover, Altoona, Pa.

Byerly, Mrs. Jesse, daughter of Mr. and Mrs. Samuel Early, was born in Lima, Ohio, April 1, 1875, and died in Adams County, Ind., at the age of seventy-nine years. Her husband, Jesse Byerly, preceded her in death. She was a member of the Pleasant Dale church. Surviving are four daughters, two sons, fifteen grandchildren, eight great-grandchildren, five brothers and three sisters. Funeral services were held at the Pleasant Dale church by John Mishler and Russell Weller. Burial was in the church cemetery.—Mrs. Wilson Mann, Monroe, Ind.

Chaloupka, Mary Elizabeth, daughter of Theodore and Rebecca Bennett Greenawalt, was born Oct. 17, 1888, at Everett, Pa., and died Jan. 28, 1955. She was an active member of the Bethel church in Everett and later of the Panora church, Iowa. On Dec. 21, 1910, she was united in marriage to Frank Chaloupka. She is survived by her husband, one son, two daughters, eight grandchildren, three sisters and one brother. Funeral services were held at the Panora church by Albert Rogers, assisted by Meredith Rogers. Interment was in the Brethren cemetery.—Mrs. Carrie Bullard, Panora, Iowa.

Custer, William, son of William and Elizabeth Seese Custer, was born June 27, 1874, in Richland Township, Pa., and died Feb. 23, 1955, at his home in Windber, Pa. His first wife, Juliann Helman Custer, died in 1933. He was then married to Susan Myers. He was

a member of the Scalp Level church. Surviving are his wife, six children, twenty grandchildren, twenty-four great-grandchildren, one brother and three sisters. Services were held in the Shank funeral home by Bro. Raymond Boose. Interment was in the Ogletown cemetery. —Mrs. A. J. Casseday, Windber, Pa.

Eikenberry, Levi, son of George and Rebecca Miller Eikenbery, was born March 11, 1865, in Miami County, Ind., and died Feb. 26, 1955. On Oct. 13, 1889, he was married to Anna Balsbaugh. Surviving are his wife, four sons, sixteen grandchildren and twenty-two great-grandchildren. Funeral services were conducted in the Mexico church by his pastor, assisted by Harley Fisher. Burial was in the Green Lawn cemetery.—Mrs. John Keyes, Mexico, Ind.

Fadely, Hortense, daughter of John and Edna Samuels, was born Jan. 12, 1898, and died Jan. 15, 1955. She was a member of the Upper Fall Creek church. She was united in marriage to Hershell Fadely. To this union were born three children. Funeral services were conducted at the Upper Fall Creek church with E. L. McCullough and Edward Spyker in charge. — Ethel M. Grady, Middletown, Ind.

Fahrney, Glendon R., son of William and Rebecca Ryman Fahrney, was born in Rockingham County, Va., Dec. 4, 1896, and died at his home near Broadway, Va., Jan. 14, 1955. Besides his wife, Mabel Miller Fahrney, he is survived by two daughters and three sons. Funeral services were conducted in the Timberville church, of which he was a member, by his pastor, Joseph M. Mason, and Ernest E. Muntzing. Burial was in the Timberville cemetery.—Martha A. Huffman, Timberville, Va.

Ferguson, Wells Herman, was born April 9, 1870, in Marshall County, Iowa, and died Feb. 15, 1955, at his home in Grand Junction, Colo. He spent his early life at Audubon, Iowa, where he was united in marriage to Jacobena Doll. He was a faithful member of the First Grand Valley church. Surviving are his wife, one daughter, three sons, twenty-three grandchildren and thirteen great-grandchildren. Funeral services were conducted in the Martin mortuary. Burial was in the Orchard Mesa cemetery.—Lewis Naylor, Grand Junction, Colo.

Greer, John Thomas, son of John and Elizabeth Sink Greer, was born Oct. 5, 1872, in Franklin County, Va., and died March 4, 1955. He was married to Lou Emma Fike on May 16, 1894. Surviving are his wife, one son, two daughters, six grandchildren and eight great-grandchildren. Funeral services were held in the Mexico church by T. G. Weaver and E. Paul Weaver. Burial was in the Green Lawn cemetery. — Mrs. John Keyes, Mexico, Ind.

Hammond, Harry, son of Quigley and Rhoda Hammond, was born Sept. 15, 1893, near Chatham, Ill., and died Feb. 3, 1955. He was a member of the Virden church. Surviving are his wife, Della, two daughters, one son and five grandchildren. Funeral services were held at the Berry funeral home, Virden, by Pastor Kenneth Frantz, assisted by Rev. Robert Byers, pastor of Assembly of God church. Burial was in the Virden cemetery.—Irene Smith, Virden, Ill.

Harmony, Barbara Ellen, daughter of Jacob and Rebecca Lentz Harmony, was born at Mont Alto, Pa., and died Feb. 22, 1955, in Harrisburg, Pa. She was a member of the Greencastle church and the last surviving member of her family. The funeral was held from the Minnich funeral home in Greencastle with the undersigned in charge. Burial was in the Cedar Hill cemetery.—Samuel D. Lindsay, Hagerstown, Md.

Harper, Clifford Lynn, infant son of Clifford and Phyllis Erb Harper, died Jan. 15, 1955. Funeral services were conducted by Bro. Albert Rogers at the Panora church. Burial was in the Brethren cemetery.—Mrs. Carrie Bullard, Panora, Iowa.

Harshman, Martha, daughter of Isaac and Susan Harshman, was born July 1, 1881, and died Feb. 20, 1955. She lived her entire life in New Paris, Ind. She was a charter member of the New Paris church. Surviving is one sister. Funeral services were held in the New Paris church by the undersigned, assisted by Bro. William Brubaker. Burial was in the New Paris cemetery.—Eldon Evans, New Paris, Ind.

Ickes, Dora, daughter of Aaron and Susie E. Imler Lamborn, was born in Altoona, Pa., Nov. 28, 1918, and died in Roaring Spring, Pa., Jan 26, 1955. She was married to Lester Miller, who preceded her in death. Her second marriage was to Dean Ickes. She was a faithful member of the Holsinger church in the Woodbury congregation. Surviving are her husband, two daughters, two sons, her father, one sister and six brothers. Services were held in the Holsinger church by Bro. Earl K. Ziegler, pastor of the church. Burial was in the church cemetery.—Mrs. Vernon Stayer, Curryville, Pa.

Judy, Alyn H., son of Jacob and Angeline Judy, was born at Pansy, W. Va., Nov 3, 1885, and died in Easton, Md., Feb. 16, 1955. He was a long-time member of the church. Prior to his retirement five years ago, he was a teacher at Romney, W. Va. Surviving are two sisters and five brothers. Funeral services were held at the Fairview church, Cordova, Md., by Bro. Emerson Fike. Interment was in the church cemetery.—Mrs. Barry Fox, Easton, Md.

Lawson, Oscar Herman, was born Jan. 18, 1878, and died Aug. 16, 1954. He was a member of the Pleasant Hill church. He is survived by his wife, seven children and ten grandchildren. Services were held in the Pleasant Hill church by the undersigned, assisted by F. Y. Garber.—J. Willard Bowman, Grottoes, Va.

McCahill, John Richard, was born May 21, 1886, near Des Moines, Iowa, and died Jan. 24, 1955, at Reedley, Calif. He was married to Fannie Fike. They moved to California in 1912. Surviving are his wife, three sons, two daughters, seven grandchildren and three great-grandchildren. Burial was in the Reedley cemetery.—Mrs. Anna V. Ramsey, Reedley, Calif.

Newhouse, Lowell Thomas, was born in Fostoria, Ohio, Aug. 5, 1894, and died Feb. 18, 1955. He was united in marriage to Dorothy Gillespie on July 23, 1918. To this union were born four children. He was a member of the church for a number of years. Besides his wife, he is survived by one son and three daughters. Funeral services were conducted by his pastor, the undersigned, in the Fostoria church. Interment was in the Fountain cemetery.—Oliver Royer, Fostoria, Ohio.

Pepple, Elmer, was born July 25, 1877, and died Sept. 20, 1954. He was married to Nellie Bosler on May 4, 1905. He joined the Pleasant Hill church, Ind., at the age of seventeen and served as a minister in the same church for more than forty years. Survivors include his wife, six daughters, six sons, twenty-three grandchildren, four great-grandchildren, two brothers and two sisters. Funeral services were held at the Pleasant Hill church with the undersigned in charge.—Galen Bowman, Middlebury, Ind.

Peterson, Sarah Ann, daughter of Solomon and Nancy Jane Peterson, was born Jan. 8, 1871, at Relief, N. C., and died Feb. 2, 1955, at the home of a son near Crossville, Tenn. She was married to Samuel Peterson in 1893. She was a charter member of the Bakers Cross Roads church, serving as a faithful member for sixty-nine years. Surviving are three sons, one daughter, five grandchildren, four sisters and three brothers. Funeral services were held at the Bakers Cross Roads church by her pastor, Bro. B. F. Long, and Rev. Fulfer. Burial was in the Crossville cemetery.—Mrs. Luther Griffin, Crossville, Tenn.

Rothrock, Elbert Quintin, son of Eli S. and Susan Forney Rothrock, was born Jan. 17, 1881, near Davenport, Nebr., and died Feb. 11, 1955. On March 4, 1908, he was married to Ollie Lichty. To this union were born ten children. At an early age he was baptized into the Bethel church, where he was a loyal and devoted worker. He served as deacon for forty-three years and as Sunday-school superintendent and teacher for a number of years. Surviving are his wife, seven children, eighteen grandchildren, and one sister. The funeral was held at the Bethel church by his pastor, William Albright. Burial was in the Bethel cemetery.—Mrs. William Hamel, Carleton, Nebr.

Shaw, Lottie, was born in Lancaster County, Pa., and died Jan. 17, 1955, at Des Moines, Iowa, at the age of eighty years. In 1917 she was married to Bro. O. F. Shaw and assisted him many years in pastoral work. Besides her husband, she is survived by one daughter and one grandchild. At her request, instead of flowers a church memorial fund was established. Funeral services were held in the Panther Creek church by her pastor, Paul E. Miller, assisted by L. A. Walker and T. U. Reed. Interment was in the near-by cemetery.—Mrs. Ethel Messamer, Dallas Center, Iowa.

Simpson, William S., died Oct. 20, 1954, at the age of seventy-seven years. His wife, Mary Nelson Simpson, preceded him in death as did one son. Surviving are seven children.—Mrs. Cleo Hoover, Altoona, Pa.

Sollenberger, Susie Mae, daughter of Jacob S. and Anna K. Mock Wareham, was born July 9, 1891, in Bedford County, Pa., and died Jan. 23, 1955, at her home in Curryville, Pa. She was united in marriage to Levi K. Sollenberger on March 19, 1932. Early in life she joined the church and served as a faithful worker. Surviving are her husband, seven stepchildren, fourteen grandchildren, one sister and six brothers. One of her last requests was that a memorial mission fund be established instead of sending flowers. Services were held at the Curryville church by Bro. Earl K. Ziegler and Bro. D. I. Pepple. Burial was in the Fairview cemetery.—Mrs. Vernon Strayer, Curryville, Pa.

Stroup, Mrs. Mabel Etta, daughter of Christopher and Elizabeth Price, was born June 21, 1876, in St. Joseph County, Ind., and died Feb. 21, 1955, at her home in South Bend, Ind. She was married to William Stroup, who preceded her in death in 1945. She is survived by five sons, twenty-seven grandchildren, five great-grandchildren, one sister and four brothers. Funeral services were held in the Second church, South Bend, with Bro. Charles Stouder officiating. Burial was in the Mount Pleasant cemetery.—Mrs. Herman W. Suter, South Bend, Ind.

Church News

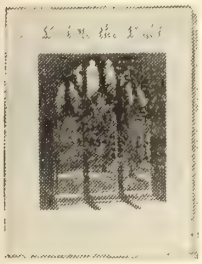
Southern California and Arizona

Santa Ana—Our pastor, Robert G. Mays, conducted a membership class on Saturdays which was followed by baptismal services on Dec. 19. In January Sunday evening services were devoted to mission study. In the first two meetings our pastor conducted a class on problems of the city church and Vera Newcomer taught a class on India. During the last two evenings Merlin Brubaker, who recently returned from the Africa mission field showed moving pictures and slides and told of the church's mission work in Nigeria. A reception and shower of food stuffs were given to the Merlin Brubaker family as a welcome back into our church fellowship. Sara Shisler, missionary on furlough, gave a description of work and needs in Africa. Hazel Landis showed pictures of mission activities in Africa at our New Year's Eve watch social. In a recent evening meeting of the women's service circle, Joyce Mays showed slides of Italy, where she and Bro. Mays spent

BRETHREN BOOK WEEK

April 16-23

Recent Publications







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Book of pictures and verse. Inspirational and devotional. Youth and adults. 96 pages. Cloth. **$2.50**

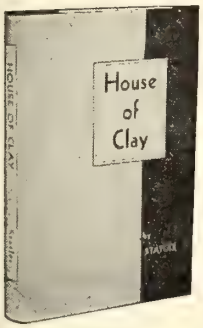
OF SUCH IS THE KINGDOM, Modena M. Studebaker

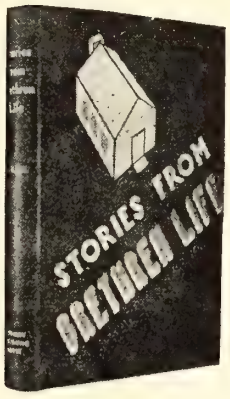
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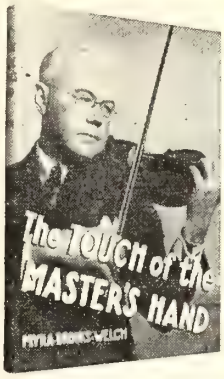
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BRETHREN PUBLISHING HOUSE . . Elgin, Illinois

two years in Brethren Service work. On Feb. 6 at the evening service, a La Verne College deputation team presented the play, Our Father Who Art in Heaven. Our annual birthday banquet was held on Feb. 18, with Rev. Dennis Savage as guest speaker. We are co-operating in the released-time religious education program which is sponsored by our city council of churches. In the latter part of each month our Sunday-school teachers meet together in a preview study of the lessons for the following month.—Iva A. Carl, Santa Ana, Calif.

Northern Iowa, Minnesota and South Dakota

Lewiston—Bro. D. D. Harner is conducting a Bible study class on Sunday evenings. Bro. Clarence Sink is elder of our church. The young adult class sponsored the film, The Pacific and Alaska, made and shown by Julian Gromer. A committee of five chosen by the church council is making a survey and study of the congregation, its field of operation and nature and size of its responsibilities. Union Thanksgiving services were held with the Presbyterian church in Lewiston. The McPherson instrumental quartet was with us in December. A United Nations Day program was held with a round-table discussion on the UN by natives from China, Puerto Rico, Ukrania, Greece, Czechoslovakia, Germany and Columbia—all students or teachers of St. Mary's College.—Mrs. Wiliam E. Wright, Lewiston, Minn.

Southwestern Kansas

Garden City—During the time of our pastor's absence, guest speakers for our worship services were Brethren A. L. Elrod, Harold Crist and Eugene Eisenbise. Our lawn was landscaped and seeded and a new sprinkler system installed. A new Sunday-school class was organized for young married couples. A five-week study course on Christian doctrines was held through January followed by a church doctrine study. Our youth group attended the sub-district rally at Larned in February. Youth Week was observed ending with the youth having charge of the morning worship on Feb. 6.—Mrs. Clifford Husband, Garden City, Kansas.

Northern Illinois and Wisconsin

Maple Grove—Since our church burned last June, we have been holding services in the Church of Christ building. Our new church plans are in the hands of Bro. Forrest Groff, and we plan to begin building in the early spring. Our Bible study group which began eight years ago had an average attendance of twenty-four during this past year. The ladies' aid group made stuffed toys for the Falfurrias, Texas, project and sent several bags of relief clothing.—Mrs. Walter Miller, Stanley, Wis.

Southern Illinois

Oakley—Our pastor and four other persons from our church attended the Ecumenical Institute at Bethany. Anna Mow was speaker for our home-coming services. Several from our congregation attended the leadership training school in Decatur. Our church was host to the women's work workshop for our section. The sectional youth conference was held at our church. An hour of prayer is being conducted each week at the homes of shut-ins. The children's department made and sent friendship packets to children overseas. We have started a quarterly teachers' meeting to help make better use of our teaching time and materials. We participated in a union Christmas program at Cerro Gordo. Several from our church attended the evangelism institute at Girard. For the first time our church prepared a directory. Last year we started remodeling—a vestibule was added

with a stairway to the basement and now classrooms are begun in the basement. We have had a big increase in attendance. A school on Christian living was held during the month of February.—Mrs. Paula Brown, Oakley, Ill.

Northern Indiana

North Liberty—Since our last report four members were received into our church fellowship by letter. Christmas programs were given by the children. On Jan. 9 the St. John's Baptist melody singers of South Bend presented a musical program for us. Bro. Owen E. Price, director of relief work at Nappanee, gave a talk and showed pictures of his trip to Europe. At the morning worship service on Jan. 30, a deputation team from Manchester College was in charge of the program. The young people of section one held their conference at our church in the afternoon and evening of Jan. 30. In the absence of our pastor on Feb. 6, Charles Cripe of Bremen had charge of our morning service. On Feb. 13 Bro. Mark Y. Schrock of Middlebury, brought our morning sermon and was in charge of the service of ordaining Brother and Sister Carl Kime to the ministry. At the morning service on Feb. 27, the Manchester College a capella choir was with us. The ladies' aid is working on relief sewing and friendship packets for the district spring rally. The church kitchen is now completed.—Mrs. Agnes Gorby, North Liberty, Ind.

Osceola—Due to the need for more classroom space, we started a remodeling program last spring. Dedication services were held for the improvements and we are nearly finished except for a few minor details. Bro. Galen Lehman of North Manchester was our harvest day speaker. Bro. Paul Thompson of Lima, Ohio, was evangelist for our revival meetings. One of our special speakers, Bro. George Poole, a Youth for Christ representative who had been in Japan for some time, gave a timely and informative sermon. Our Christmas program was presented by the children's department. As a special project the intermediate class gave toys to the boys at the Bashor Boys' Home in Goshen, Ind., at Christmas time. The ladies' aid group recently held a drive for relief clothing. Bro. Charles Stouder was re-elected elder for our congregation. We have had thirteen new members added to our church by letter and baptism. A father and son banquet was prepared and served by the ladies. Coming events include a service at the St. John's Baptist church in South Bend as part of our racial program, co-operative pre-Easter services, mother and daughter banquet and a revival service beginning Sept. 18 with Bro. Ralph Rarick of Michigan City as evangelist.— Geneva Bloom, Elkhart, Ind.

Southern Indiana

Arcadia—We welcomed Sister Anna Mow for our home-coming observance. One evening the filmstrip, Unto These My Brethren, was shown, this was followed by a farewell for the James Hodshire family who are leaving our community. A service using colored slides of local scenes was held at Thanksgiving time. At Christmas the children presented the play, The Miracle of the Wooden Shoe. A pageant, Christ, the Answer, was also presented recently. The missionary committee is planning a special service one evening each month. At the first of this series, Sister Annis Heiny showed pictures of Puerto Rico.—Carolyn Bolton, Arcadia, Ind.

Windfall—Our revival meeting was held by Bro. Eldon Petry of Anderson, Ind. As a result eleven persons were baptized and four were reconsecrated. During the revival meeting, installation services were held for Sister Winnie Richey, who is serving in the office of deacon with her husband, Bro. Frank Richey. A fellowship meal was held in the church basement on Sunday, Feb. 6, for Bro. Petry and his family. New pews with foam rubber seats were dedicated at our annual home-coming services. Later we bought pulpit furniture which consists of chairs and a desk in matching color; Bro. J. W. Grater of Mexico was in charge of the dedication services. The Sunday-school classes contributed to the purchase of seeds of hope. The ladies' aid group meets once each month to quilt and knot comforters. The group made baby layettes for the district project. We had a watch service on New Year's Eve.—Mrs. Beulah Johnson, Sharpsville, Ind.

Michigan

Pontiac—As a result of our revival services by Bro. George Jeffreys, nine persons were baptized into our church. One Sunday Bro. Charles Bieber, missionary to Africa, gave the morning message with a fellowship dinner at the noon hour. The women's work meets every two weeks to sew for relief. The children gave a Christmas program on Dec. 26. All the services have been well attended during the winter months with a variety of programs each Sunday evening. We meet each Wednesday evening for prayer and Bible study with our pastor as teacher.—Susan P. Shafer, Pontiac, Mich.

Southern Ohio

Poplar Grove—On Jan. 28 our church suffered the loss of our elder and pastor, Bro. James M. Moore, at the age of seventy-nine years. He had served our church for the past nine and one-half years. Bro. Moyne Landis, district fieldman, met with us to select a new elder. Bro. Kenneth Long was chosen to fill this vacancy. Bro. Levi Blocher was chosen as a delegate to Annual Conference. Our parsonage should be ready for occupancy by this fall. We invite any one traveling by car to stop and worship with us whenever it is convenient to do so. Our church is in Darke County, located between Greenville and Union City.—Homer Halladay, Greenville, Ohio.

Potsdam—Our church met in regular council with Elder Philip Lauver presiding. On Dec. 12 the Miami County CBYF took a treat to the children's home in Troy. The ladies' aid has been making comforters and other articles for relief. A group of our young people attended the district CBYF conference at New Carlisle. On Dec. 19 the children presented their Christmas program for the morning worship and the CBYF gave the play, The Guiding Star, in the evening. Some of our young people attended the youth seminar at Washington, D. C. We have received five new members by baptism and two by letter. At our special council meeting the church decided to remodel and enlarge the church during this year. On Jan. 30 Pauline Rodgers gave an illustrated talk of her experiences for a year in an Austrian home. Each Monday evening in February the pastor held a class in church membership for the intermediates.—Mrs. Velma Heck, Laura, Ohio.

Eastern Pennsylvania

Midway—A musical program was given by the Chiques male chorus one Sunday evening. Our evangelistic services were conducted by William Longenecker of Mt. Joy. Fourteen were baptized into our church fellowship. The county W.C.T.U. institute was held in our church. Stewart Kauffman, regional secretary, spoke one Sunday morning in our church. The CBYF had a toys-for-overseas project. This group also entertained several other groups at a watch night service. Ralph Schlosser conducted our Bible institute. The Elizabethtown College a capella choir presented a musical program one Sunday evening. In observance of Youth Week, the CBYF had charge of a Sunday morning service using the theme, Youth Serves. During the month of February a teacher's training course was taught by Rufus Eby of Hershey. A race relations program was sponsored by the men's work with Wiliam White as speaker.—Mrs. Mark Meyer, Lebanon, Pa.

Mingo—Since our last report one has been received on former baptism and two have been baptized. One Sunday evening a quartet from Elizabethtown College had charge of the service. The Coventry church choir was with us for a special program one evening. Bro. Charles Bieber missionary to Africa, showed pictures of the work in Africa at both the Mingo and Skippack churches. One of our members Betty Hartley, R.N., is serving as a nurse in the hospital at the Brethren Service project in Puerto Rico. One Sunday morning our church services were recorded on tape and sent to the workers at the project in Puerto Rico. We also are sending feed bags to the project for the making of clothing as well as a contribution to help the hospital purchase an incubator. Both of our churches have erected new bulletin boards. We started a new library at the Mingo church. Ou

Brethren Placement and Relocation Service . . .

This column is conducted as a free service in the interests of placement and relocation. It does not provide for the advertising of goods or property for sale or rent. Information on rates for paid advertising may be obtained from the Brethren Publishing House.

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No. 85. Wanted: A semi-volunteer service worker for laundry, housework and care of children in a Children's Aid Society home. Unattached woman willing to work hard but provided with good opportunity for experience in child welfare work, working with an experienced children's home matron and qualified social welfare workers. Full maintenance will be provided with pleasant living quarters on the third floor of the Home. Salary satisfactory to provide some security. Write: Dr. Franklin K. Cassell, Superintendent, Children's Aid Society, Neffsville, Pa.

No. 86. Bridgewater College faculty family desires housekeeper. Care for two little girls while mother is employed part-time. Must have ability with small children. Excellent opportunity for middle-aged woman desiring Brethren center, or high school graduate interested in a college education. One block from church and college. Write: Mrs. Victor Glick, Bridgewater, Va.

No. 87. Wanted: Job as companion-secretary to couple or woman, preferably Brethren, by middle-aged woman. Past experience: 7 years teaching in Virginia public schools; matron in a home for the aged; practical nurse in a hospital; active in civic and church work; driver of car; fond of travel. References exchanged. Write: Mrs. Ruth Weaver, Box 333, Manchester College, North Manchester, Ind.

No. 88. Wanted: Job by man 52-years old, in good health. Has had experience as sheet mill millwright and pipe-fitter and also in many construction fields. He is also an elder and minister. If interested contact: Placement and Relocation, Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 89. Wanted: Foster home for little girl school age and her brother two years younger. Prefer Brethren home in Central Region or might consider Western Region. Period of time indefinite. Remuneration arranged to satisfy. Please send names for reference. Write Placement Service, Brethren Service Commission, 22 S. State St., Elgin, Ill.

id society meets each week to knot comorters for relief and make quilts for the Jeffsville orphanage.—Mrs. Elmer Haldeman, Eagleville, Pa.

Spring Grove—Our Thanksgiving services were held in the Blue Ball church with Bro. Joseph Moyer of the Indian Creek congregation bringing the message. On Dec. 19 Bro. Robert Hess of the Chiques congregation brought the morning message at the Kemper house. On Christmas Eve a group of young people went caroling to the homes of the aged and shut-ins. On Sunday evening, Jan. 16, the young people sponsored a program by the Hinkletown Mennonite male chorus in the Blue Ball church. On Jan. 29 a group traveled by bus to the relief center at New Windsor to assist in the processing of relief materials. During the past several months our attendance at Sunday-school and church services has increased.—Mary Esther Stoner, Lititz, Pa.

Middle Pennsylvania

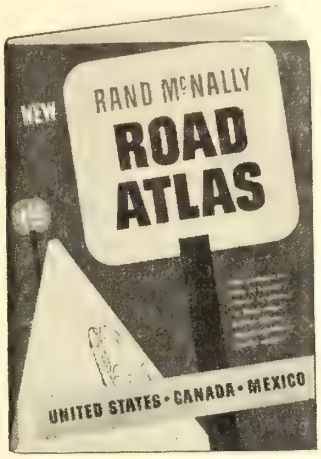
Altoona, Twenty-eighth Street — Our church has made an increase in church membership since the first of the church year. Visits have been made by classes and the church to the home for the aged at Martinsburg. Brother and Sister C. H. Cameron represented our church at district meeting. Some of the members have been visiting in the various homes in our congregation. During the absence of our pastor Brethren F. J. Byer and Chester Baird of Altoona and Paul Yoder representing Juniata College were guest speakers. The film, The City Story, was shown at an evening service. Some of our men attended the district men's work banquet at the New Enterprise church. Our women were represented at the World Community Day services, which were held in the Grace Lutheran church. The women of our church were hostesses to the district spiritual life program at which Bro. Nevin Zuck was speaker. Our church has sponsored the 100% Messenger Club. The members of our church and our pastor co-operated with the churches of the sixth ward for the union Thanksgiving and Week of Prayer services. We were happy to have with us Miss Else Peterson of Denmark, who has been with the Brethren Service group at New Windsor and is currently with the Roaring Spring church. During the months of November and December our pastor conducted a class in church membership. For the second year our church helped with the Christmas parade and depicted the scene, No Room at the Inn. Our pastor was one of the radio speakers for the morning devotions by the Altoona ministerium. Eight of our children's workers attended the children's workers' banquet at Martinsburg. Bro. John Middlekauff was with us one evening and showed slides of his recent trip to the Holy Land.—Martha Mentzer, Altoona, Pa.

Pine Glen—Bro. Paul Yoder of Huntingdon, Pa., was guest speaker for our rally day service. Bro. Joseph G. Moyer of the Indian Creek congregation conducted evangelistic meetings in our church. As a result of these meetings, nine persons were received into our church by baptism. One week end last fall Bro. Ralph Schlosser of Elizabethtown, Pa., held a Bible institute in our church. Bro. Luke Bowser of the Spring Run church officiated at our love feast and communion. Bro. Harrison Frantz was guest speaker one Sunday and visited several days in our congregation in behalf of the nurses' home at Bethany Hospital. Community Thanksgiving services were held in our church with five ministers of the community participating. Sister Helena Kruger of Annville was with us Jan. 2 in connection with the refugee resettlement program of the church. We are studying the Book of Hebrews in our Sunday evening services under the leadership of our pastor, Bro. J. Richard Gotthall. On Jan. 23 we celebrated the sixty-second anniversary of the dedication of the church house. Three persons were present who had attended the dedication services. We have elected a planning committee so that the work which was dedicated sixty-two years ago may be enlarged.—Myra F. Yoder, Mattawana, Pa.

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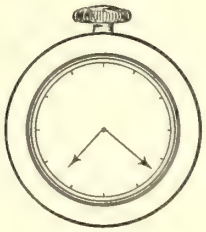
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Western Pennsylvania

Pittsburgh—A school of missions was held during the month of November on the theme, The City Church. The last session of the school included a trip to the Hope Rescue mission, where the group took part in the service. The food from our harvest home service was sent to the Brethren Home at Windber. Friendship packets were sent to New Windsor. Follow-up calls have been made among the membership in connection with the every-member canvass which was conducted last summer. The all-church Christmas dinner and children's party was held Dec. 11. Harold and Olive Wolfe were installed into the permanent office of deacon on Dec. 12. The church Christmas program was presented Dec. 19 in the form of special music and pageantry. Church directories for 1955 have been printed. The Juniata College choir appeared in our church on Feb. 1. Our church is joining with the Protestant churches of the area in conducting a survey canvass of 18,000 residents of Squirrel Hill in co-operation with the Allegheny Council of Churches.—Lillian Straub, Pittsburgh, Pa.

Ten Mile—Our church had been closed for a period of six years, but in September 1950 it was reopened and since that time we have been making progress in the spiritual area as well as in receiving new members. We are under the leadership of Brother and Sister Frank Rehm, who have been with us since the reopening of our church. We have done extensive remodeling to our church building. Electric lighting and an automatic gas heating system have been installed and the rostrum has been enlarged. Our church is the second oldest congregation in the district. We are now conducting a survey of the unchurched persons living in our community.—Mrs. Daisy Holsopple, Marianna, Pa.



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Tire Hill—Eight were baptized into our church as a result of the evangelistic meetings which were conducted by Bro. John Clawson. Harvest home service and cash rally was held with the offering going to the building fund. Our church accepted the resignation of our pastor who has accepted a charge at Miami, Fla. Trimming a Christmas tree with useful gifts for the Navajo Indians of New Mexico was the Christmas project of the children of the Sunday school. On Dec. 17 the children gave a program at the morning church hour. This was also the time of our white gift service. New Brethren Hymnals were presented to the church by individual donations from many of the members. Dedication services were held for the hymnals the last Sunday of the year. Mission school was conducted four Sunday evenings in January on the theme, India, Pakistan and Ceylon. The mission film, Village of the Poor, was shown. Mrs. Clyde Carter spoke about their work in India. Miss Ruth Yoder, a Mennonite relief worker in Puerto Rico, told of her work and showed her filmstrips.—Mrs. Dorothy Blough, Johnstown, Pa.

Florida and Georgia

Jasksonville—The young people had charge of an evening service. They emphasized the areas of the CBYF. We have a film one Sunday night each month. Our Christmas program was held Dec. 19, followed by the picture, Holy Night. Bro. Forrest Groff visited our church to consider plans for a suitable location and the needs of our church. Brother and Sister Leatherman conducted our revival meeting Jan. 9-16, closing with a love feast service. One person was received by baptism into our church. At our Wednesday evening prayer meetings, our pastor is conducting a series of studies on the history and doctrines of the church. On Sunday evening, Jan. 30, our young people had charge of the services and gave a program on the life of Fannie Crosby. We would be glad to have any one passing through Jacksonville to stop and worship with us at 4065 College St., Jacksonville, Fla. Our aid society is making garments for the hospital in Puerto Rico.—Mina Smith, Jacksonville, Fla.

Okeechobee—A farewell party was held at the parsonage for our pastor and his wife, Brother and Sister Walter Replogle, prior to their leaving for their home at Fruitdale, Ala. On Jan. 12 our new pastor, James McAvoy, and his family began their work in our church. Guest speakers have included Fred Hollenberg, Blake Million and D. O. Cotrell. There has been one member received by baptism into our church since our last report.—Mrs. Victor Domer, Okeechobee, Fla.

Middle Maryland

Longmeadow—A stewardship conference was held in our church. In observance of Laymen's Sunday, Bro. Chester W. Seilhamer brought the morning message. An all-day harvest home-coming meeting was held with Brethren David R. Petre, Ralph E. White and Robert A. Schreiber as speakers. Special Christmas services included a Christmas Eve program by the youth and a play by the children. The children's special Christmas offering was used for the education of one student in India. The women's work group of the church sponsored a covered dish supper to which all families were invited. The music department of the church sponsored a hymn sing on Jan. 9. A program was held at the Fahrney-Keedy Memorial home by a group from our church. Two were received into the church by baptism recently. At the present time we are considering a project to enlarge our church building. On Feb. 6 the Christian Volunteers quartet of Waynesboro, Pa., presented a program in our church. The youth fellowship assisted in the morning services on Youth Sunday.—Mrs. Mark Keener, Hagerstown, Md.

Middletown Valley, Myersville—The proceeds from a farm auction which was sponsored by the women of our church was used for our organ fund. A number of our women attended the district women's rally in the Martinsburg church. Our church contributed to the Children's Aid Society of our community. As a result of evangelistic meetings held in our church by Bro. A. R. Showalter, three persons were baptized into our church fellowship. The Myersville community service was held in our church. Dedication services were held for our new organ with Bro. A. R. Showalter, guest speaker, Miss Ruth Weybright, organist and Charles L. Rowland, chorister. Friendship kits for overseas were prepared by our members at Christmas time. A number of our young people attended the district watch night party at the Hagerstown church.—Mrs. Helen Summers, Middletown, Md.

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Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
APRIL 23, 1955



Religious News Service

A RACE TO RUN

IT IS still a few weeks until graduation but these two step aside from the academic procession simply to call attention to Christian college day. Their caps and gowns, therefore, are worn proudly not merely to show that they have completed certain required courses, but also to signify their preparation for making their vocations Christian. Since they have absorbed the atmosphere of a college where spiritual values are uppermost, they cannot be satisfied to seek husbands or wives, jobs or careers, or professional advancement only. They know that they are surrounded by a great cloud of witnesses, not only friends and relatives and classmates, but by inspiring teachers, prophetic leaders, heroes of faith about whom they have learned as well as heroes of the current struggle to confront a pagan world with faith in God. If their education is Christian they must have learned the need of discipline, to lay aside excess baggage and to develop latent strength, for the contests that await them. They have a race to run, an obstacle course to surmount, and distant goals to reach. If their training is Christian, they will not run aimlessly but toward "the prize of the upward call of God."

Gospel Messenger

"Thy Kingdom Come"

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Volume 104 **Number 17**

In This Number . . .

Editorial—
A Race to Run 1
An Age of Automation 5
Not Robots But Men 5
The General Forum—
Leaven in the Lump of Education.
A. G. Breidenstine 3
Education for Sectarians. Kermit Eby 6
When "Prevent" Means "Precede."
Luther A. Weigle 9
Compensation (verse).
Mildred Allen Jeffrey 9
Church and College Are Partners.
A. Stauffer Curry 10
Racial Integration at Bridgewater.
John Boitnott 13
Stars (verse). May Allread Baker 13
Why I Am a Brethren.
Jacob F. Replogle 14
Reviews of Recent Books 14
News—
Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 28
Brethren Service—
Case Study. Ruth Griggs 20
Refugee Resettlement Notes 21
Economic Life Pamphlets 21
The Local Church—
Local Church and College Co-operation.
C. Ernest Davis 22
A School of Home and Family Life.
E. R. Henricks 23
Our Mission Work—
Christian Home Observation in India.
Susan S. Shull 24
Mission Meeting in Nigeria.
Gladys H. Royer 25
Out of the Mailbag 25
Our Anglo-Spanish Church.
Edward K. Ziegler 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Agree With "Conference Reflections"

The sentiments expressed by Bro. A. Jay Replogle of Windber, Pa., in his letter, "Conference Reflections," certainly were in harmony with those expressed by the Brethren from Maiden Creek who attended the Conference of 1954.—Ben Yoder, Centerport, Pa.

Include More Brethren

I would like to share some personal thinking relative to two letters that have appeared in the March 5 and 12 issues of the Gospel Messenger. I refer to the letters written by Brethren Ellis G. Guthrie of Eaton, Ohio, and A. Jay Replogle of Windber, Pa. I would like to say first of all that I share in the deep concern expressed by Bro. Guthrie. The great change that has taken place in our denominational belief and practice has been a source of constant pain to all who believe in the primitive doctrines and practices of our beloved church. One may well ask the question, What is bringing about this great change in the life of our church? I have before me at this moment a church bulletin that I received from the pastor of another denomination. In it is this statement: "The second assembly of the World Council of Churches will be held in Evanston, Ill., Aug. 15-31. This assembly is the greatest forward movement in the history of Protestantism and it is the hope of those in charge, that it will serve to bring all denominations nearer together and will wipe out some of the existing differences in theory and practice." I am wondering if the answer to the question as to what is bringing about these changes in our belief and practice does not lie in the statement I have quoted from this church bulletin?

And now just a brief remark on Bro. Replogle's excellent letter on "Conference Reflections." I am heartily in sympathy with the concerns Bro. Replogle has lifted up. I would like to add one suggestion to those made in this letter. Include more of our own Brethren on the program. I believe that in doing this two purposes would be accomplished: first, the concern expressed by Bro. Replogle about keeping the messages within the understanding of those who attend would be cared for. Secondly, it would make the conference a Church of the Brethren conference, and that is what it ought to be.—John M. Geary, Mount Pleasant, Pa.

An Aid to Bible Reading

I read in the Gospel Messenger that Bibles were made to be underlined to emphasize special verses. Why not, then, print special verses throughout the Bible with green ink so that those of us who believe but who aren't so well versed in looking up Bible verses will know where to look in the Bible for certain information? Also we can read over and over again all the verses mentioning the creation,—or the stories in the Old Testament that tell us how to live in present-day times, or the prophecies of the Old Testament that happened in the New Testament. All the important parts of letters of Paul and the gospels would be easier to find in green print. People could form search-the-Bible classes, and would know that the green print verses would contain a full story to be read to the class in one session. It would give them courage to speak up in class. It would be no different from a minister learning which verses to choose for his sermon. The search-the-Bible class could read the green-printed Bible verses straight through from Genesis to Revelations. —Mrs. A. E. Kroon, Nordland, Wash.

A Right and a Wrong Way

Congratulations on printing the letter from Pastor Ellis G. Guthrie, of Eaton, Ohio. He is exactly right in every statement he made. However, I can not agree that those congregations (or pastors) which do disregard the plain New Testament teachings in regard to baptism and the ordinances are doing "what they think best," as he intimates and you make a statement on it in your editorial. If any one varies from the New Testament teachings, how can they do what is best? Neither can I agree that it is "much better and more Christlike if we can say . . ." as you say is the way to say it in your next to the last paragraph of your editorial. To do what Jesus commanded and to be baptized as the New Testament and early church teaches and practiced is not being dogmatic, and what if it is? There is a right and a wrong way to do these things. But your idea is not the right way. There can be no two or three right ways, so why even try to compromise?—Dan L. Blickenstaff, Cincinatti, Ohio.



A Christian personality in the public school room offers a fine opportunity to leaven our society with Christian influence at its very foundations

Myslis

LEAVEN in the Lump of Education

A. G. Breidenstine

CHRISTIAN higher education cannot be understood apart from the total educational scene within which it exists. On the one hand, it is not wise to think of it as totally unlike all other forms of education. On the other hand, it must be recognized as unique, for the ingredient of Christianity sets it apart from all other forms of education. The Christian element in Christian higher education furnishes a leavening influence without which our free society could not long endure.

The three jobs confronting all educational institutions are: (1) The transmission of knowledge and the techniques for evaluating this knowledge disoovered from the past, or as the outcome of recent research, and forged-out anew by each oncoming generation; (2) the assisting of our young in their preparation for a rightful place in our society and some aid in finding that place; (3) the initiating of each generation into the discovery of true standards of judgment upon which the soundness of our society depends. These are big orders indeed. Apart from the wisdom of God and the refining influence of Christianity they just cannot be executed properly.

To be one among the critics of our public schools is to be in a large company. For some reason the chorus of blasts has risen to a thunderous crescendo. I, for one, do not agree with these critics. Public school educators know their shortcomings and are working hard against great odds to correct them. In spite of their mistakes, however, they have produced a system and quality of public education unequalled in our history. Children today read better, write better, calculate better and, on the whole, know how to live better than at any time since the beginning of

Dean, Franklin and Marshall College; contributing editor of Gospel Messenger

our public schools. These facts have been substantiated by valid and reliable tests which cannot be disputed. In the first job assigned to education our public institutions measure up well. It is interesting to observe that other countries, striving to equal our American way of life, have established public schools with the confidence that this agency is essential to achieving their goal. India is a very recent example. In the transmission of knowledge and techniques, Christian higher education is not unique nor is there any dispute about the positions held by the secular and church-sponsored educational institutions. Our church colleges have come to respect the public schools and, in general, no longer line-up with the critics.

The second objective for our schools presents additional difficulties. Many students are again discovering the true meaning of vocation. They have caught the spirit of the age and think of a job in terms of a calling from God. Secular education is, therefore, confronted with a new challenge. Additions to the faculty of religion—chaplains, directors of religious activities—and numerous extra curriculars seem to be required. Our Christian colleges, however, face no such dilemma, for they have over a long period of time faced this challenge. Here is the unique feature of their history and tradition.

At first glance the third goal of education appears to be wholly outside the sphere of our non-church-related institutions. Values and standards which are merely normative lack the dynamic quality of our Christian absolutes. How can one judge our society properly without the rule of the God of history and the spirit of Christ? Our large state universities have apparently also tried to answer this question because they have added religious, and at times genuinely Christian, emphases heretofore unknown. But this is the rightful heritage of Christian higher education and in this regard our Christian colleges have done and are doing a great service to our society. What would our America be without the leavening influences of our Christian teachers, doctors, statesmen, lawyers, merchants, scientists and engineers? In the church we have come to expect our ministers, Sunday-school teachers, missionaries and other church workers to have learned their judgments in our church colleges. We take these outstanding contributions from our colleges for granted.

There are two additional responsibilities for Christian higher education which I shall describe as the twin functions of leavening and balancing. Many have tried to inject religious instruction into our public schools. Perhaps some day our spirit of ecumenicity will allow complete instruction without denominational flavoring. But to wait for that day is to lose much valuable time. I favor the immediate leavening by having courageous Christian laymen take their places in our public schools and on the faculties of our secular institutions. Recently I heard this idea referred to as one of Christian penetration. Why should not our Christian young people make a bold invasion of graduate studies to conduct inquiries and to write books? This kind of leaven is both subtle and effective. In my opinion, the preparation of teachers is especially crucial. Perhaps nothing is more contagious than the radiance of a Christian personality in the public school room. What an opportunity to leaven our society at its very foundation!

Not only should Christian

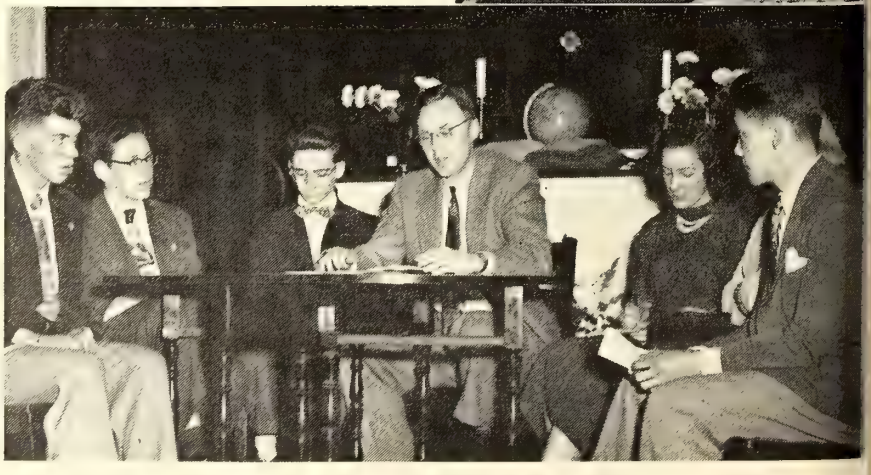
Continued on page 9

Bill Smith



The secular emphasis in public schools and state institutions of higher learning is being balanced with camp experiences and forums, conferences and seminars under the direction of the church

Clark and Clark



EDITORIAL

The Age of Automation

THE new word on many lips is automation. In case the word is unfamiliar to you, consider the Ford Motor Company's Cleveland plant in which an automatic machine can bore cylinders, measure its own work, reject the imperfect product and send the completed one to another automatic process. The principle of automation is the control of one machine by another, as when a thermostat determines when to start or to stop a furnace.

The increasing use of automatic-control equipment has ushered in what some observers are calling the second industrial revolution. Just as the first industrial revolution substituted machinery for human labor and thereby brought both a tremendous increase in production and great social problems, so the new developments of automation promise great miracles of manufacturing and at the same time pose new problems for industry and labor. Norbert Wiener, whose pioneering work in the development of electronic brains is important in the growth of automation, is afraid that this second industrial revolution will "devalue the human brain" just as the earlier revolution devalued the human arm.

Obviously these new developments, by increasing production and by tapping new sources of atomic power, might become the means of making cheap power and fuel available to the whole world. It is not impossible that within a short time problems of feeding the hungry around the world could be easily solved. But the basic human problem remains, no matter how highly refined our mechanisms become. We can create machines that solve problems, that exercise unerring mechanical judgment and that can even "remember" more accurately than their creators. But will the result simply be that as persons we become more mechanical? If so, how are we to maintain the individual initiative, the creative imagination, the spiritual sensitivity that distinguish man from a machine?

Christians cannot be indifferent to the social problems that a second industrial revolution will bring. But we need to be even more alert to the threat to personality itself. There are evidences that the church is tempted to become automatic. For example, in Baltimore it is possible to take your telephone, dial a certain number and listen to a recorded inspirational message. The sponsors think it is just the thing for "hard-pressed business men and housewives who need a change of pace," as well as anyone who can not sleep at night.

Just think of the range of possibilities in the field of religion. Touch the button and select the right Scripture, already preclassified and intoned perfectly by a trained orator. Instead of calling your pastor in time of need, press the right button and hear the correct advice over your own high fidelity speaker.

This is an extreme example, of course. But it shows how easily we could be betrayed into accepting a steamlined but sterile form of automatic religion: one that requires no faith, no sacrifice, no commitment, no thought—only the slight effort to press a button or lift a receiver.

Most of this discussion is related to the need for Christian higher education. We have maintained small independent colleges because we wanted to develop creative young people who would not get lost in the mass education processes of a large university. In the new automatic age we will need the Christian liberal arts college more than ever before. As every article in this college issue demonstrates, we need church colleges and they need our support.—K.M.

Not Robots but Men

AS A disturbing footnote to the blessings of automation described above, consider the news from London about a clock that killed its keeper. Tommy Manners was a veteran clock winder. Since 1937 he had been winding and servicing 800 clocks in the Royal Courts of Justice. One morning he climbed up to the largest clock of all and started to turn on the electrically operated winch that lifted its weights. Somehow his clothes were snagged in the machinery and he was wound into the clock works. But the giant clock never stopped and his cries were drowned out by its booming chimes.

As the first industrial revolution got under way a woman novelist wrote a frightening story about a Frankenstein monster, a mechanical man that turned on its inventor to destroy him. As the second industrial revolution begins we might ponder the actual incident of a machine that devoured its keeper—and never stopped.

Men can devise machines but they cannot control them unless they are themselves controlled by the Creator who made them. If we forget in whose image we are made, the images we make are likely to bend us into their image. More than ever before, God wants men, not robots, to become his sons.—K.M

Education for Sectarians

Kermit Eby

A college should not be judged by its buildings, its enrollment, its endowment, but by the quality of its graduates, its challenge of cliches that pass for truth



Luoma

I HAD perhaps the most paradoxical experience of my whole life when I was dismissed from the examination room of Senator Jenner. I had said there: "I am now and have been, since 1927, a Brethren minister, whose interest in peace took him into economics and other related fields."

My membership in a church which was once hounded from Europe for the refusal of its brethren to kow-tow to Caesar, was for the senator a badge of respectability! And doubtless he knew how the modern descendants of those European refugees are inclined to vote.

It is my contention further that if we knew our heritage, believed it and testified to it, the church would be brought to trial rather than one of its peripheral members. I also believe that the primary purpose of a church-related college is to emphasize that heritage so emphatically that it becomes a part of the intellectual and spiritual life of each student.

My experience on Brethren campuses in 1954-55 and my contact with Brethren students on a graduate level convinces me that this is not the case. The Brethren students do not (with rare exceptions) know their history or the reasons for the witness which they profess. Hence, they are easily assimilated into the main Protestant stream. There may be a justification for such assimilation in an ecumenical age, and there are those who argue that the Brethren destiny is the leavening of the Protestant lump. The only question I would ask of those who hold this view is, "Where will the leavening come from when there is no longer a sectarian fount to give it birth?"

Therefore, if I were a Brethren educator, I should be avowedly sectarian. Otherwise, why be a Brethren educator at all? I am convinced that deep in our heritage there are particularistic values which are of transcendent importance to our entire society. For example, our emphasis on a "rediscovery" of Jesus' teachings; on the evil of war, and especially of a world war which offers us not only personal—but generic—death; our subtle understanding of the futility of the oath, in this day of the informer, our emphasis on the integrity of life and contract; and finally, our conviction that it is more important to win the man than the case. Finally, there is the magnificent drama of the feet-washing, that drama in which the suffering servant is the central and triumphant figure.

I am pleading for education which gives Brethren youth a pride in their heritage and a sense of historical continuity. The continuity which is theirs is a precious gift, and it begins with experiencing the kind of world our rebellious forefathers

Professor in the department of sociology, University of Chicago

lived in. It is a satisfying and healthy thing to remember that our Brethren ancestors also faced the horrors of totalitarianism and war and came up with alternatives to both.

As a Brethren educator conscious of my roots, it would therefore be my purpose to develop tough-minded students—men and women who are conscious that they are destined to be in tension with the world. I might even have a course for them on The Great Heresies. Such a course would include the study of Christ, Giordano Bruno, Erasmus, Luther, John Huss, yes—and even Karl Marx. I would teach Brethrenism as an heretical doctrine, and I would make a constant attempt to find out why it is that we produce so few heretics.

For years I have been trying to discover why English Pietists (Quakers) were social agitators, while German Pietists (Brethren) were so often conformists. Could it be that German authoritarianism is more a part of our heritage than many of us like to admit?

My final emphasis in such a course, therefore, would be an attempt to have my students understand that for every heretic who emerged triumphant and for every revolution which succeeded, history shows a dozen failures. Out of my study of history and its heresies, I would want to produce men and women willing to act on their convictions even though there was no assurance for them of success.

It is actually at this point that American education has perpetuated a fraud. It is a fraud because it resembles that process by which 18th century Catholic missionaries in China—in a wild attempt to convert as many natives as possible—suppressed the original story of the crucifixion. We have come to think of the educator as an apologist for society as it is, foreman in an ideological factory concerned with the adjustment of the bright questioning student to the status quo. Small-town school boards long ago robbed the elementary and secondary school teachers of their right to private personalities, so that there has grown up in this strangely educated land of ours endless stories concerning "the third sex."

I do not think a good teacher is a claims adjuster for any system. Rather, a good teacher is a questioner, a man of both thought and passion, an agitator. And on the highest level of all he may become a disturbing prophet. Jesus of Nazareth spoke quite clearly on the subject. "I come not for ye who are whole; the whole do not need a physician." He also stated that there is no virtue in putting new wine into old wineskins.

The institutionalization of Jesus as the Christ is an old story; when Rome could not destroy Christianity, it embraced, modified and finally corrupted it. The psychological entombing of the leader and the nullification of what the leader taught is best illustrated in modern terms. In Moscow they keep the body of Lenin in a perpetual display case. In America we have embalmed both our religion and our teaching, along with the Declaration of Independence, the original of which is on display in Washington and an exact copy of which was refused the signing by full dozens of people several years past, in Madison, Wisconsin, on the grounds that it "sounded Communist."

If I were to state what I have learned as a teacher since 1922, there would be those who would say that I am cynical. Nevertheless, here is my witness: (1) A teacher can propagandize forever for what is; insistence that there are two or more sides to any given question precipitates tensions. (2) Historians determine conclusions as much by what they leave out as by what they write down. (3) History is almost entirely written from the viewpoint of the elite: the generals, the politicians, the great of the earth. (4) The most dastardly lies are most often



From mural by Medford Neher

Education in a Brethren college should give to Brethren youth a sense of historical continuity and a pride in their heritage in which there are values that are of utmost importance to society as a whole



Education in a sectarian college brings no assurance of success in the worldly meaning and students should be prepared for failure in a material way

Lambert

the lies of silence, the pass-by-on-the-other-side of the street lies.

Neither sectarian nor Brethren education brings assurance of success, as the world defines the word *success*. There is no promise of upward mobility, salary increases, status drives, or even of honors. Actually, the accumulation of such manifestations is often only evidence of our compromises.

It is the responsibility of teachers in sectarian schools to prepare our students for failure (in a worldly sense), and to make those students forever conscious that the cross is the inevitable destiny of all who would follow Jesus. And peace of mind is not to be striven for, only the ability to live with our tensions.

Thus, in these Brethren schools I would look for professors whose business is to profess. Brethrenism, in that sense, could be equated with the ultimate in intellectual training. These professors would be open-minded, but openmindedness would not represent the absolute. For ultimately, every man who is mature compromises within principle; but there comes a time when compromise even within principles is impossible.

Another duty of "my" professors would be the testing of these values in the laboratory of life—their kudos would be their battle-stripes.

Realizing that such men are hard to find and hard to keep, it would be my ambition to protect them. There could be, under such circumstances, no compromise with academic freedom.

It is at this point that the true test of the great administrator comes. Few indeed are the men with courage enough to hire men more brilliant and articulate than they themselves—and after hiring them, protect them. The temptation of the strong is to make those around them into weaker stars rotating around their sun. (Brethren history, like the history of American labor, is replete with such examples.)

I suppose that to create such a school as I have herein proposed I should most obviously be more interested in quality than quantity. And I would not be ambitious to create an institution only to have it conform to the world. Athletes who place their prowess ahead of their intellectual attainments would find no home in my school. (There are times when I feel that wining teams and spectator sports are just one step removed from the bread and circuses of ancient Rome.) I would rather not be party to a conspiracy for recruiting players or paying coaches a higher salary than their professional colleagues. The present athletic program of many universities is a fraud and a lie—such programs pretend to be amateur and they almost never are. American societal values break down at the point where our youth see the contradiction between the extollers of "The Truth" and the success of those who practice "The Lie."

Finally, it is my opinion that Brethren schools should place men ahead of monuments. Let me illustrate. All over America, it is easier to get money for buildings than endowments for scholarships. How many big stone churches are being built to glorify man at the expense of men? I might wish that we would spend only half the amount for buildings and put the other half in a reserve fund that might give a minister an educational director or secretary so that he might spend more time in study and in meditation. This is why the image of the minister today is that of a double-breasted suit man, a raiser of funds, a smooth-shaven payer of mortgages.

How shocked the church would be if a prophet—long haired, raucous, and insolent—should arise from its ranks. If not incarcerated, such a prophet would be promptly psychoanalyzed.

There are many who judge a school by its buildings, its enrollment, its endowment. I am not among that number. I would ask about its men, particularly its poets and prophets. Did they

produce one immortal here? Did they challenge the clichés which pass as the truth? There is no substitute, after all, for that shock of recognition which a good teacher gives to students.

In summary then, Brethren schools should be Brethren plus: prophetic, unapologetically visionary, havens for the otherwise-minded, in tension with the world, sectarian and proudly so. Otherwise, why Brethren schools?

When "Prevent" Means "Precede"

Luther A. Weigle

THE word *prevent* is used fifteen times in the King James Version of the Old Testament and twice in the New Testament, but always in the now obsolete sense of go before, anticipate, or precede (a meaning immediately derived from the Latin *prae* before + *venire* to come). When the psalmist says (119:147), "I prevented the dawning of the morning," the present-day reader of the King James Version is mystified. He may then consult the Revised Version of 1901, where he will read, "I anticipated the dawning of the morning," by which he will probably understand that the writer eagerly looked forward to the dawn. The Revised Standard Version expresses the meaning of the Hebrew clearly, "I rise before dawn." This is a part of the description of the devotional habits of a pious Hebrew, who rises before the dawn to begin the day with meditation and prayer. In the following verse, "Mine eyes prevent the night watches" is now translated, "My eyes are awake before the watches of the night."

When Peter came to Jesus to report that they were asked to pay the half-shekel tax (Matt. 17:25), the King James Version says that Jesus "prevented him." That does not mean that he kept Peter from speaking; it means simply that Jesus spoke to him first. When Paul tells the Thessalonians, anxious to know what will happen on the last great day, that "we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep" (1 Thess. 4:15 K.J.), he is not thinking of a possible attempt to keep the dead in their tombs; he is saying simply that those who are alive will not precede the dead to the triumphant meeting with the Lord.

In the other cases the Revised Standard Version replaces "prevent" with "meet" (Psa. 21:3; 59:10; Isa. 21:14; Amos 9:10), "come to meet" (Job 30:27; Psa. 79:8), "come before" (Psa. 88:13), "come upon" (2 Sam. 22:19; Psa. 18:18), "confront" (2 Sam. 22:6; Psa. 18:5), "receive" (Job 3:12), "has given to" (Job 41:11). The Hebrew word thus translated is *qadam,* the basic idea of which is to come or be in front or beforehand. The appropriate English word, therefore, depends upon the context. The King James Version translated *qadam,* in eleven other instances, by "meet," "come before," "go before," "disappoint," and "before." I will send a list of these instances, with chapter and verse numbers, to any one who requests it.

Leaven in the Lump

Continued from page 4

higher education accept responsibilinty for leavening or penetration, it should also attempt to balance with Christian influence the secular emphasis so common in state schools. Some denominations have spent large sums of money to erect private secondary schools. Others, and the Church of the Brethren is one, have renewed their efforts in Sunday schools and through other types of Christian education in the forms of camps, seminars, forums, etc. Many denominations have discovered all over again the importance of the family as a unit of Christian education. In turn, this discovery required renewed efforts in parent education.

A final illustration of balancing which manifests a true spirit of Christian charity is the effort put forth today to follow the youth of the church wherever they go. If for some reason they seek curricula in a state university, their denomination tries to minister to their spiritual needs. If only the denominational officials could realize the significance of such a ministry! Money invested in these young people to retain them for the church would likewise do a great service to our society. There is an expression now common to our young people in state universities of "on-the-hill" activities. Not infrequently large groups gather "on-the-hill" to discuss religious and Christian values and judgments of life. These activities frequently go begging for funds because they appear isolated rather than truly ingrafted. May I suggest that they might well become a balancing venture for Christian higher education?

Our schools have three big jobs confronting them. They cannot be accomplished adequately without the leaven of Christianity. While we wait for new ways of injecting Christianity, we can penetrate existing secular educational endeavors and we can attempt to balance secular education with renewed vigor in our local churches.

Compensation

MILDRED ALLEN JEFFERY

How much joy may I have,
I, who have known so much sorrow?
How much joy can I hold?
All I can get, and can borrow!

Sorrow assaulted my heart—
Pulled and stretched it and tore ..
Made it more roomy to hold
Twice as much joy as before.

Church and College Are Partners

A. Stauffer Curry

MAN and wife are not merely partners in the usual meaning of a partner-relationship between two people. Instead, they are literally one in an inseparable spiritual and physical unity. Likewise, the church and college are not merely partners in the usual meaning of the partner-relationship between two agencies or institutions. Instead, they are one in the same manifestation of the kingdom of God on earth, even though their techniques and activities differ. The church and church college are of one spiritual flesh and blood. There are several ways in which they function as partners.

First, the church and college will have mutual respect for the vocational calling of the personnel in each field. After teaching public school for a year, I entered the active ministry. I well recall reports about a teacher who seemed to have expressed the opinion it was a step downward to enter the clergy. Perhaps this attitude prevailed because of low educational achievements of our ministers in days past. In any event, it did not exactly show complete respect for the calling of the ministry.

But perhaps more recently, especially with rising salaries of ministers, the vocation of teacher tends to be looked upon by some as less desirable than the ministry. Again, this should not be so and the church can render a basic service to the college by showing the great service rendered by college personnel.

As partners, in the second place, our church and our college will meet together the challenge of a growing population. The September 26, 1954, New York Times estimates the present college enrollment at 2,533,000. In ten years it may be 4,000,000. This would be a 58% increase. If these figures are accurate for all segments of the population, in ten years our colleges should be one and a half times their present size.

Incidently, some time ago I applied some population figures from a Kiplinger Letter to our own church. Our own church should grow from its present 200,000 people to 270,000 by 1975. All of these growth figures suggest the importance to the church of coping with their implications. It means keeping the increased number of youth attending our own churches and our own colleges.

Only 7.4 per cent of American students are in church colleges. I hope our churches will more and more come to see that part of the battle against materialistic secularism is the simple process of sending more and more of our youth to church colleges. Each local church should be a recruiting center and each pastor and alumnus a recruiting agent. To send a student to a church college does as much probably as many fine sermons in developing a religious society.

As partners our church and our college will help each other financially. This seems a trite point, probably, but in the words of Henry Louis Smith to his own group, the Presbyterian Church, U.S., is very significant: "Strong, liberally endowed, aggressive, well-patronized colleges make a strong, intelligent, agressive denomination. The church that saps the lifeblood of her colleges by refusing them a liberal and zealous support is lowering her own vitality and impoverishing her own lifeblood."

As I see it, as church and col-



Myslis

The college can help the church by giving training for local church work in some form or another to every student in the school

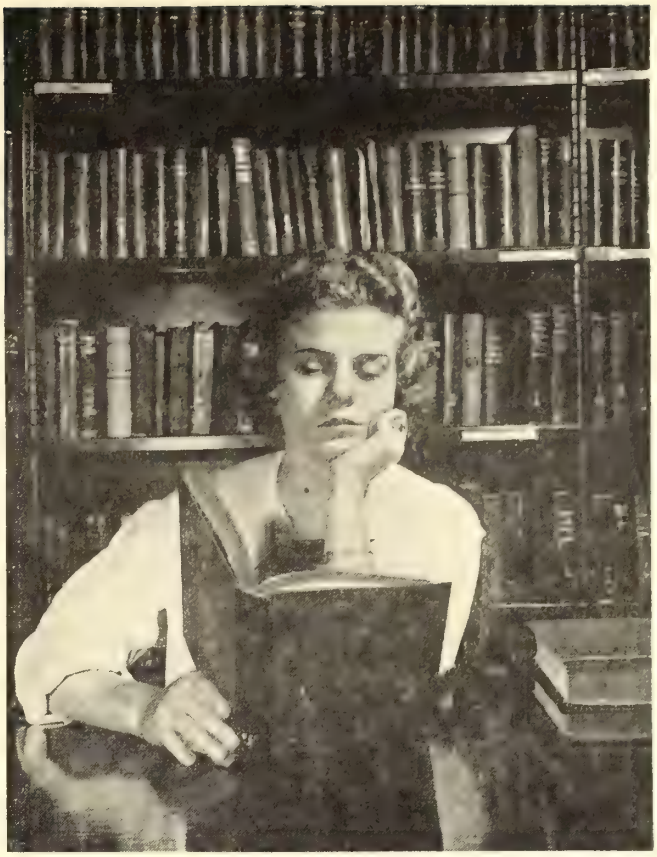
Moderator of Annual Conference

lege work together, the college supplies the promotional and educational tools to the churches. In turn, the churches use them in cultivating an adequate moral and financial support for the colleges. I am not worried about whether or not our people have untapped resources. I am sure they do. But I am concerned about their seeing how these resources can be used in building God's kingdom through our colleges.

Our church and our colleges also work together as partners in helping to select and train one another's personnel. For example, I recently scanned a book, Men Who Control Our Universities. A scholar studied thirty university trustee boards. He listed many significant observations, including both adequacies and inadequacies of these trustees for their tasks. Space prevents analyzing his conclusions. But, needless to say, as generations pass from the scene, the church should be on the lookout for the best men to serve as college trustees. Perhaps district officers should be supplied with job analyses to be read to delegates before the electing of trustees. It is the case that the destinies of thousands of youth depend on these men in moments of decision such as the selection of presidents and the formation of major policies.

The church could also serve the college by helping to send impoverished faculty members to graduate school. Most anyone could list dozens of college teachers who ought to have further training but cannot afford it. Why could not some enterprising congregations help support a man's family while he goes off to the university?

Furthermore, the church could help the college as well as the total church by providing seasoned scholars with leaves of absence for the purpose of writing definitive works. For example, I feel we ought to have a good book setting forth our peace philosophy. We should probably have a book on our underlying philosophy of Christian education. There is room for a publication on Brethren doctrine. Our people are confused about social ethics and social service, and a good definitive work would serve a tremendous purpose. But with very heavy teaching loads, our men in college and seminary do not have time to produce these. It seems they should be released for blocks of time to write these much needed works. The Mennonites are doing a much better job than we are in this regard. Perhaps the time is here for our congregations to support men over a period of months as they produce these much needed volumes.
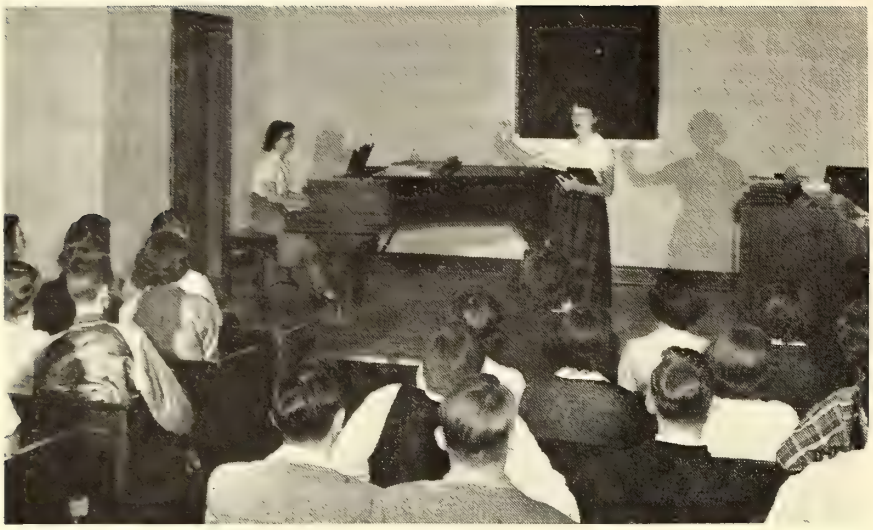


A Christian president and a Christian faculty can do little to foster religious life on the campus if they do not have Christian students

Religious News Service

Conversely, the college can help the church by serving as a sort of "professional school" for local church workers. Rightly or wrongly, the local churches expect college graduates to be better Sunday-school teachers, better committeemen, better church school superintendents than noncollege men. And yet how often a well-educated man or woman flounders over a Sunday-school lesson or is uncertain as he directs the activities of a church organization. I have heard of educational institutions that give courses in family life to everyone, on the assumption that practically all will get into this field. Similarly, training in some form or another for local church work should be given to every student in a church-related college.

In this connection the colleges might think more penetratingly about an emphasis on "Christian vocation." The concept that all people, whether ministers or not, serve God through their vocations is basically sound. It is a much neglected concept. Therefore, in college life, the Commercial Club, the Science Club, the Home Economics Club on the



The church college as a partner of the church can offer a superior setting for the development of the religious life of its students

campus should have the same emphasis upon a religious orientation as do the Ministerium, the Clericus, or the Volunteers.

In the fifth place, our church and our college as partners should help each other think through the church's relationship to world affairs. Benjamin Fine, writer on educational matters for the New York Times, on January 2, 1955, reported that students are not getting enough education in history, politics and the like. He reported that half the prospective teachers in this field failed a test in a certain setting because they could not pursue a course in history or current events properly. Our problem is complicated by the historic philosophy of our church. It seems we ought to discover the alternatives growing out of this situation. Shall our position be one of spiritual isolation, such as that of an Old Mennonite bishop who told me "We want to let the state alone, and we also want them to let us alone"? Or shall our position be one of political action by which we try to influence world activities? Or shall it be that of a sort of "corrective," in the words of a friend, "It's good to have people like you Brethren around as a corrective? It's good for us."

There is a great need to discover how the college, the church and the world can work together to try to prevent the end of humanity through the next war. I have always rejoiced in the Manchester College department of peace studies and its objectives. I hope colleges and seminaries everywhere will quickly develop similar emphases in some form or another.

Finally, as partners our church and our college can work together in demonstrating that the church college can offer a superior setting for the development of the religious life. Essentially there are four ways by which a religious setting is developed on a campus. To begin with, there is the formal program of religious instruction. In some areas of the church, men's groups and others are endowing chairs of Bible, philosophy or religion. This is most notable and commendable.

Two, religion comes to the campus through religious teachers. Recently Edwin R. H. Espy published a book entitled The Religion of College Teachers. His thesis is that, even on church college campuses, the average teacher has little time to think through the deeper meanings of religion in the life of students. Often teachers have to rely on their own undergraduate training in religion. It is obvious why this can be the case among teachers in fields other than that of religion.

Maybe it seems impractical, but I have asked the question, Why could not our churches pay the way of popular and respected athletic coaches, science teachers, or other professors, to Bethany or elsewhere for a quarter semester where a seminar on religion on a college campus would be conducted for them?

Three, a religious setting is developed on a campus through a personal program of religion. The college pastor, religious counselor, Y.M.C.A. director, Wesleyan Foundation leader or even the director of the Hillel Foundation work wonders in this field. Recently I was reading of the great work Bro. Lorell Weiss is doing in Idaho in such a capacity. Our own colleges have developed excellent personnel and counseling programs in religion.

Four, religion comes to a campus when religious students are sent to our colleges. Local churches which do not send their best students to our own colleges are not on tenable grounds if they criticize in any way our institutions for any lack of religious orientation. A Christian president, a Christian faculty can do little unless a nucleus, at least, of devoted Christian students is sent to the campus. In other words, the Christian college is largely perpetuated when we concentrate on the religious development of children in the home, in the cradle roll, in the children's department and the youth departments of the church; it is perpetuated when we then send our youth to Christian colleges, there to join hands in the development of a Christian community to stand against the battering rams of secularism and to help establish and perpetuate the faith.

Racial Integration at Bridgewater

John W. Boitnott

ON MAY 24, 1954, the Council on Administration, which is a group of faculty members to advise the president on administrative matters, moved to ask the trustees of Bridgewater College for permission to admit Negro students on the same basis as white students. At the same meeting, the council decided to determine the attitude of the faculty on such a move. Accordingly, a poll was taken by ballot. The poll revealed that a majority of the faculty were in favor of such a move. Two members approved with reservations; one clearly dissented.

The petition of the council, endorsed by the faculty, was presented to the trustees on June 4. While the trustees did not take official action on the question, they suggested that it should be left to judgment of the administration. Furthermore, in the deliberations, it was pointed out that the charter of the college did not forbid the admission of Negroes and that the trustees had never passed legislation on the matter. This seemed to indicate that the office of admissions had the authority to admit Negro applicants, provided they met the requirements for admission as set forth in the catalogue.

During the summer, two Negroes applied for admission. The usual information was gathered, both were admitted, both are now registered as regular *bona fide* day students and both are classified as juniors. One is a woman, the wife of a minister and elementary school principal of Staunton. The other is a young man from Grottoes, Virginia, who is looking toward seminary training and the Christian ministry. Both seem well adjusted and happy. While they have not been active in extracurricular affairs, the students have accepted them with kindness. Not a word of complaint or criticism has been directed against them, so far as I know.

While time does not permit an elaboration of all aspects of the problem, it may be appropriate to review some of the pros and cons of it. Some of the pros are as follows:

1. The recent unanimous decision of the Supreme Court allowing for desegregation in public education. While this decision has been criticized and resisted in most Southern states, it has been regarded as a great achievement by international leaders because it removes an argument the Communist world has been able to make against us.

2. The attitude of Christian churches throughout the world, and especially the attitude, even official pronouncements, of the Church of the Brethren. Most churches of the northern and western parts of the U.S. have taught and practiced racial integration, in higher education at least, since the Civil War. Within the last year or since the Supreme Court decision, most of the large Southern denominations have voted to support desegregation as called for in the Supreme Court decision. In view of the attitude of Christian churches the world over and in view of the attitude of the Church of the Brethren especially, it would seem a bit irresponsive, to say the least, for Bridgewater College to hold out against racial integration.

3. The long practice of racial integration in institutions of higher learning, especially in the northern and western parts of the U.S. Even in the South it has been accomplished to some extent. For example, Negroes have been admitted to the graduate and law schools of the University of Virginia and some other Southern states. While Bridgewater was the first regionally accredited undergraduate white college in Virginia to

Dean of Bridgewater College, Virginia

STARS

MAY ALLREAD BAKER

Now in the darkling evening sky,
The first few stars appear on high,
And twinkle clear and bright.
Above this lowly world of ours
The baffling mystery of stars
Defies all man-made might.

Are they vast worlds, more wonderful
Than anything that we can tell
Fixed there, in boundless space?
But generations come and go,
And star-lamps send their mystic glow
To all the human race.

But if we will but lift our eyes
Toward the peaceful evening skies
Awhile to meditate,
Our spirits, soaring heavenward, may
Not understand, but, always, they
Shall know that God is great.

admit Negroes, she was the last of the colleges affiliated with the Church of the Brethren to do so.

Before coming to a decision to begin a program of racial integration at Bridgewater, we attempted to predict the arguments that might be advanced against it. Furthermore, we tried to weigh these arguments and to determine their effect on the future welfare of the college. Some of the arguments with possible rebuttals follow:

1. A policy of racial integration at Bridgewater at this time would result in a significant reduction in enrollment. This point could be argued pro and con, but there is very little, if any, concrete evidence to prove the point. While our experience to date may be too short to be conclusive, it is significant to note that our enrollment was up seven per cent in October 1954 over 1953. Furthermore, not a single student, to my knowledge, has withdrawn because of dissatisfaction with the policy.

2. A policy of racial integration at Bridgewater at this time would result in a significant reduction in financial support. Again, the point could be argued pro and con, but very little concrete evidence could be obtained to substantiate either view. Since the policy was started last summer, a few criticisms have been registered in important areas and one or more pledges have been cancelled. However, in relation to the total contributions over the past six months, the loss seems exceedingly small.

3. A policy of racial integration at Bridgewater at this time would be embarassing to the other colleges of Virginia with whom we are associated in several important ways. While our action has been criticized in an instance or two, it has been defended in some. Only time will tell whether we will suffer further criticism or be praised by our college friends for being a first to adopt such a policy.

4. A policy of racial integration at Bridgewater or any school or college will aggravate the problem of racial intermarriage. This is the argument that very conscientious people, Brethren and non-Brethren alike, are apt to advance, often with considerable feeling. It is difficult to deny the probability of such a development in case many young men and women of the races associate freely on a college campus. About all we can say is that race is another one of the many grounds for incompatibility that the marriage counselor may have to face in the future.

Finally, the question of future policy arises. Very obviously, all I can do is to state personal opinion. I have no authority to speak for the administration or the trustees. As I view the problem at this moment it seems wise to continue to admit qualified Negroes on exactly the same basis as white students are admitted. In case this policy is pursued the number of Negro students will not become large, probably no more than five per cent of the total or never a larger ratio than the total number of Negroes bears to the total number of whites in the Shenandoah Valley.

Why I Am a Brethren

Jacob F. Replogle

THE title of this meditation may not be grammatically correct, Why I Am a Brethren, but it does express what I want to say.

The Church of the Brethren was founded 246 years ago in Schwarzenau, Germany, when eight souls gathered at the River Eder for baptism after days and nights of Bible study, prayer and soul-searching. No wonder they used Luke 14 with its emphasis on "count the cost."

Continued persecution drove the Brethren from Germany to the new land of America, to the colony of Pennsylvania, in 1719 and 1728. The first congregation was organized at Germantown in 1723, with twenty-three members. Next year fourteen went on a misionary tour.

The Brethren, because of the war hysteria of the Revolution, and because of its Germanic background, sought the frontiers which put them in the westward trek. Today the church girds the globe, but its membership is small.

So much for who the Brethren are. They hold in common with all Christians the evangelical faith and the Lordship of Christ. But what can justify the church's existence. Why not close up and go in with some other, larger group? Does the Church of the Brethren have a distinctive contribution to make which is not or could not be made better by some other group? I believe so. That is why I am a Brethren and not something else.

It is a family church. Certainly I am a member of the Church of the Brethren because I was born in it. My parents were Brethren. All my life I have known the Brethren. One of the earliest recollections is going to church in the old surrey at Denton. When we moved to Wilmington, it was not long before there were services in our home and a church was born. Washington City church was home for worship, for recreation, for work, for social life. When there was not enough money for carfare,

we walked to church. It was born in me. We came to know Brethren from far and near. I am a member because of my parents. They instilled a love for the church.

It is a New Testament-centered church. Not only did I inherit the church, but I have come to understand that the New Testament is our rule of faith and practice. There is no book of discipline, no restrictive creed that is static. The New Testament is our guide and creed, the Christ, our example and pattern. Liturgy and ritual are minor elements. A Bible-reading and New Testament-practicing devotion is paramount. It is obedience to the Word which is central for Brethren. "What does the New Testament say?" are the first words of a Brethren.

Hence, the Church of the Brethren is rich in symbolism, not as sacraments giving salvation, but handles, ordinances, as means of grace. Only as we come to see the deeper meaning of the love feast and feet-washing service, the communion, the anointing, baptism and the salutation of love, can we understand the meaning of being a Brethren.

It is a church believing that peace is the Christian way. Out of a war-sick, disillusioned world, the Brethren, reading the New Testament, would not compromise with the world. They could not avoid the Christian gospel of peace. It meant three things for the Brethren: (1) that war is sin. The whole spirit of war is against everything for which Christ stood, not only "Thou shalt not kill" but "Love your enemies. Overcome evil with good." (2) It meant "there shall be no force in religion." Religion is a free act of faith, decided by mature judgment. The Brethren had experienced their babies snatched from their arms and baptized. There would be no compulsion except the compulsion of the Holy Spirit. (3) Hence, peace was likewise a personal relationship with all men, creating brotherhood through redemptive love. We had to be Brethren in deed—no caste, no color, no class distinctions. A man must seek forgiveness. A convert with slaves must set them free. Brotherhood must be practiced.

It is out of this inheritance that the Brethren today are in service around the world—because the love of Christ constrains them and they are called to compassion.

It strives to practice what it preaches. I am a Brethren because I see this church striving to live out in practice what it reads in the Bible as precept, falteringly and poorly, perhaps, but honestly. Precepts into practice is the faith of the Brethren. What more can be said? For Brethren, forgiveness must be practiced. Hence, the use of Matt. 18. Temperance in all things, abstinence from liquor and tobacco has been a principle taught from the beginning. Science is now catching up. The simple life is essentially the spiritual Life, and this spiritual life must be cultivated by simple and disciplined living.

"A Brethren's word is as good as his bond" has been traditional. It should be the hallmark of all members of the church.

Yes, I am a Brethren because the Church of the Brethren is a committed church, a fellowship committed to the Lordship of Christ and the following of his way. It is a family church. It is a New Testament-centered church. It is a church believing that peace is Christ's way. And it strives to live out in life, whatever the cost, what it reads in his Word.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Teaching Christian Stewardship. Glenn McRae. Bethany Press, 1954. 160 pages. $1.25.

Two themes run through this book: first, the conviction that "Christian stewardship is the essence of the gospel of Jesus Christ"; second, the assurance that "stewardship must be taught" if people are to be Christian stewards.

A sound theology and philosophy of Christian stewardship in terms of the teachings of Christ and the entire New Testament are set forth in clear and concise terms. Then the author gives specific suggestions as to how to teach stewardship effectively in and through the local church.

The local church that wants every member to be Christian stewards will find this little book to be one of the best available in the field. Pastors and other local church leaders will want to use this book as a regular handbook in reveloping a stewardship education program that is worthy of the name Christian.—*Olden D. Mitchell, Detroit, Mich.*

***A Book of Installation Services.** Virginia Ely. Revell, 1954. 208 pages. $2.50.

This book contains many helpful suggestions and material for all sorts of installation services, and is therefore useful for church libraries.

Some of the music suggested, and much of the illustrative material, is hardly up to the level of the best available. This reviewer particularly disliked the heavy diet of war and military illustrative material.

If you have access to good poetry, such a hymnal as we now have and good sources of illustration, this book can be helpful and stimulating.—*Edward K. Ziegler.*

Life Looks Up. Charles B. Templeton. Harpers, 1955. 192 pages. $2.50.

Here are stimulating messages given in simple language and warm appeal that every layman can appreciate and understand. The author, out of his wide experience as the evangelist for the National Council has spoken helpfully to the average person about making his life Christian.—*Charles E. Zunkel.*

KINGDOM GLEANINGS

One of the Church of the Brethren colleges is attempting to fill the following positions next September: mathematics, physical education for women, music—voice and conducting, home economics, nurse. Qualified persons who are interested are asked to write C. Ernest Davis, 22 S. State St., Elgin, Ill.

Since A Note to Women has appeared in the April Brethren Service News on page 5, the number of the National Reserve Plan-UMT bill has been changed from H. R. 2967 to H. R. 5297. This is very important to note if you are writing regarding the bill. When you write be sure to refer to the new number of the bill.

The second year of the Town and Country Church Development Program for the Middle Atlantic area began April 1. From the churches which enroll will be named in each state a rural church of the year; from these will be chosen the rural church of the area. The citations carry cash awards. In the first year of the program churches from each of the states in the area and from fifteen communions were enrolled. Sponsors of this program are the state councils of churches of Maryland-Delaware, New Jersey, New York and West Virginia, the Westminster Theological Seminary and the Sears-Roebuck Foundation.

A new study series. The Church and the Community, which includes a discussion guide for Christian action and an instructor's manual for Christian action, is recommended by the Brethren Service Commission. Some chapter headings are: Why Worry About Community Relations, Church Goals for a Better Community, A Community Inventory—Gaps and Problems and The Social Structure of Our Community. This series will help people study their community and its trouble spots and initiate programs of Christian action that attack the causes of community ills. Discussion guide, 50c; instructor's manual, $1.00. Order from General Brotherhood Board, Attention Brethren Service Commission, 22 S. State St., Elgin, Ill.

Now is the time for churches and families to decide to take an exchange student into their home. Applications are now being accepted and it is hoped to get students assigned early in order that they may correspond with their American family before they come. Thirty-eight European students will be coming, along with some from Central and South America. We are glad to see new families and communities, who have not yet sponsored a student, have this opportunity. We have had an excellent experience in this program for several years and it remains one of the outstanding programs of the church. For application blanks write: John H. Eberly, Student Exchange Program, Brethren Service Center, New Windsor, Md.

Licensed and Ordained

Beverly Good, licensed to the ministry in the Mill Creek church, Va.

Wilbur Garber, J. E. Seehorn, Albert Burgess, William Rodeffer, ordained to the eldership in the Mill Creek church, Va.

Samuel McCaman, licensed in the Rodney church, Mich.

The School for Town and Country Ministers, sponsored by the Maryland-Delaware Council of churches and the Westminster Theological Seminary, is scheduled for July 5-20, at the seminary in Westminster, Md. An outstanding faculty is being secured.

Bookstore in Johnstown

On April 1 the Brethren Publishing House opened a retail book and supply center under the name of Mack Religious Book Shop at 115 Market St., Johnstown, Pa. The purpose of this project is to serve the churches in the Johnstown area on an across-the-counter basis, with good books, Bibles, church and church school supplies of various kinds. In addition it is our hope also to serve the Protestant needs of the greater Johnstown area in these fields. As the project progresses, plans are being formulated to have an educational outreach available to the local churches of the area. Such an outreach will have personnel available to help churches utilize the curriculum materials and promote the Gospel Messenger.

The Johnstown book outlet will not be used as a mail order center. Rather the sales will be entirely on an across-the-counter basis. Its purpose is to serve the Johnstown area and the immediately surrounding community. Ernest S. Statler of Somerset, Pa., a well-known leader and layman of Western Pennsylvania, has been selected as manager. He is enthusiastically taking hold of the task of providing an enlarged service to the church in the area of books, Bibles, church and church school supplies.

McPherson College

From March 3 to 6 there assembled at McPherson College about 350 youth to participate in a regional youth conference. The main speakers were Dr. Floyd Faust of Columbus, Ohio, Ed Crill of Elgin, Ill., and numerous pastors and leaders within the region. The conference climaxed with a youth banquet on Saturday night at which time youth who will give next summer to work camps and other projects were consecrated under the common title, Servants of the Yoke. Such projects will be located at Springfield, Mo., Corpus Christi, Texas, and elsewhere.

The a cappella choir gave its spring concert. The program presented a wide range of music, including a cowboy ballad with the members of the choir in cowboy costume. The auditorium was filled and the program was well received. The choir will conduct its spring tour during the Easter vacation, traveling northward through Nebaska and Iowa generally, a distance of about 2,000 miles.

The sixty-eighth annual meeting of the trustees of the college convened at the college, Feb. 21-23. At this meeting plans were made for further steps in the ten-year development project. Floor plans for the new Sharp Hall were examined, refinements in curriculum were discussed, general authorization for some further construction of apartments to house married couples was given, plans for joint studies by trustees, students, faculty, alumni and other individuals interested in higher education were made. The trustee meeting began with a joint trustee-faculty dinner.

About thirty students representing the various national and racial groups at the college met in the home of the president in early March for an international dinner. Dishes were prepared by each of the international students and as the group ate together the place

Brotherhood Theme: Seek First His Kingdom

and significance of the various foods in the culture and the diets of the various nations or groups were discussed. This dinner is becoming a traditional affair.

Alumni chapter meetings are being held in various areas of the Western Region for fellowship and planning. Such groups have met recently in Kansas, Iowa, California, and Colorado.

The twenty-fifth Booster Banquet sponsored jointly by the city of McPherson and McPherson College was held on March 25. Julian Gromer of Elgin, Ill., presented a movie-lecture entitled Jewels of the Pacific.

Various musical ensembles and deputation groups are traveling in the region during the spring months. Such groups include ladies' quartet, ladies' trio, male quartet, freshman quartet, string ensemble, a cappella choir, chapel choir and various dramatic and speaking groups.

Prof. E. S. Hershberger, associate professor of art at McPherson College since 1945, has accepted the position as head of the department of art at Goshen College, Goshen, Ind. He will be leaving McPherson following the present semester to begin his work at Goshen.

The Red Cross bloodmobile, which makes its periodic visit to McPherson College, found that more students volunteered to give blood on March 7 than could be handled. Many donors were turned away, but these donors will be called upon to give blood in April when the bloodmobile comes to the city of McPherson again.

McPherson College will be represented at the national debating tournament held April 4-8, 1955, at the University of Redlands at Redlands, Calif. Anne Keim of Idaho, Mary Lu Wise of Iowa, Don Ullom of Colorado and Don Faules of Colorado will attend. Professor Max McAuley will accompany the students. The question, "Resolved that the United States should extend diplomatic recognition to Communist China," will be debated. Members of the debate squad will also participate in the rounds of discussion, extemporaneous speaking and oratory.

McPherson College Players Club will present the play, Deep Are the Roots, at the Annual Conference at Grand Rapids on Friday night, June 17. Members of the original cast of the college will present this controversial play which deals with the emotions of an aristocratic family and a returned war hero of Negro blood. Members of the cast are Max Parmley, a junior who plays the lead role, Irene Shull, Leon Albert, Peg Hoeffer, La Faughn Hubbard, Duane Hoover, Leland Lengel, Dale Shenefelt, Jo Ann Silver, Joe Reeves and Billy Joe Hidreth. The play is directed by Mrs. Wilbur Yoder, speech and dramatics instructor.

Irene Shull, a sophomore from Colo, Iowa, was winner of the state alcohol oratorical contest held at Winfield, Kansas. The title of her oration was Invitation to Death. This contest was held in connection with the state convention of the W.C.T.U. and was the eighth annual alcohol oratorical contest sponsored by the Kansas chapters.

The Church Calendar

April 24

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Asa's Religious Reforms. 2 Chron. 14-16. Memory Selection: The Lord is with you, while you are with him. If you seek him, he will be found by you. 2 Chron. 15:2 (R.S.V.)

CBYF Topic: Modern Crosses

National Christian College Day

April 29—May 1 Southeastern Region camp leaders training conference, Camp Mardela, Md.

May 1-8 Family Week

May 6-8 Week-end hike on the Appalachian Trail in Maryland

May 8 Mother's Day

May 15 Rural Life Sunday

May 22 Annual Conference Offering

May 29 Pentecost Sunday

May 30—June 2 Western Region camp conference, Camp Schwarzenau, Kearney, Neb.

Love Feasts

Florida

April 24, 6:45 pm, Sebring

Illinois

May 6, 7:45 pm, Allison Prairie

Indiana

April 23, 7:30 pm, Little Pine
April 24, 7:30 pm, Wabash City
April 30, 7 pm, New Hope
April 30, 7:30 pm, Bethany
April 30, 7:30 pm, (EST), Nettle Creek, Brick
May 1, 7:30 pm, (DST), Muncie
May 7, 7 pm, Anderson
May 14, Beech Grove
May 14, 7:30 pm, Buck Creek
May 14, 7:30 pm, Windfall

Kansas

May 6, Verdigris

Maryland

April 24, 7 pm, Baltimore, Woodberry
April 24, 10:30 am, and 6:30 pm, Longmeadow
April 24, 6:30 pm, Piney Creek
April 24, 6:30 pm, Westminster
May 7, 6:30 pm, (DST), Brownsville
May 7, 7 (DST), Stone Bridge
May 8, 7 pm (DST), Manor
May 15, 7 pm, Locust Grove

Ohio

April 24, 7:30 pm, Freeburg
May 1, 7:30 pm, Baltic
May 1, 7:30 pm, Dayton, Ft. McKinley
May 1, 7:30 pm, Woodworth
May 8, 8 pm, Walnut Grove

Pennsylvania

April 24, Bellwood
April 24, Curryville
April 24, 7:30 pm, Erie
April 24, 7 pm, Leamersville
April 24, 6:30 pm, Shamokin
April 24, Shrewsbury
April 24, 10:30 am and 7:30 pm, Upper Marsh Creek
April 24, 6 pm, York, Second
May 1, 6:30 pm, Altoona, First
May 1, 7 pm, Ambler
May 1, 6:30 pm, Burnham
May 1, Carlisle
May 1, 7 pm, East Fairview
May 1, 6 pm, Manor
May 1, 6 pm, East McKeesport
May 1, 6:30 pm, East Petersburg
May 1, 6:30 pm, Everett
May 1, 7:30 pm, Geiger
May 1, 5:30 pm, Lancaster
May 1, 7 pm, Martinsburg
May 1, 6:30 pm, New Enterprise
May 1, 7 pm, Norristown
May 1, 6:30 pm, Philadelphia, First
May 1, 7 pm, Philadelphia, Germantown
May 1, 7 pm, Pittsburgh
May 1, 6 pm, Reading
May 1, 7 pm, Rummel
May 1, 6:30 pm, Scalp Level
May 1, 7:15 pm, Smithfield
May 1, 2 pm, Spring Grove, Blue Ball
May 1, Woodbury
May 1, 6:30 pm, York, First
May 1, Yellow Creek, Bethel
May 7, 2 and 6:30 pm, Bachmanville
May 7, 4 and 7 pm, Welty
May 7 and 8, 10:30 am, Falling Spring
May 14, 2 and 6:30 pm, Indian Creek
May 14, 2:30 pm, Mingo
May 14 and 15, 1:30 pm, Little Swatara
May 14 and 15, 1:30 pm, West Conestoga, Middle Creek
May 15, 7 pm, Albright
May 15, Carson Valley
May 15, 7 pm, East Fairview
May 15, 7 pm, Juniata Park
May 15, 2 and 6:30 pm, Maiden Creek
May 15, 6:30 pm, Salunga
May 21 and 22, 1:30 pm, and 9:15 am, Fredericksburg, Myers
May 21 and 22, 1:45 pm, Springville
May 21 and 22, 1:30 pm, Upper Conewago
May 22, 6:30 pm, Lower Conewago
May 22, 7 pm, Springfield

Tennessee

April 23, 7:30 pm, Liberty
April 30, 7 pm, French Broad

West Virginia

May 24, Old Furnace

With Our Evangelists

Bro. Ollie Hevener of Lititz, Pa., in the Indian Creek church, Pa., May 8-15.

Bro. Roy Hawbaker of Mercersburg, Pa., in the Welsh Run church, Pa., May 1-15.

Bro. Dewey Fleishman of Boones Mill, Va., in the Sangerville church, Va., May 1-15.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Leetown church, W. Va., May 1-8.

Bro. Harlan C. Grubb of Louisville, Ohio, in the Sugarcreek house, Baltic church, Ohio, April 25—May 1.

News and Comment From Around the World



As a contribution to the observance of Brotherhood Week, four Cub Scouts of Phoenix, Ariz., made the religious symbols of six faiths on styrofoam plaques. The plaques show the symbols for Christianity, Judaism, Islam, Confucianism, Buddhism and Hinduism painted in gold

Religious News Service

Plan World Fellowship of Moslems and Christians

A World Fellowship of Moslems and Christians will be formed next year at an international convocation in Spain, Switzerland or Pakistan. Plans for the creation of the fellowship were made by the Continuing Committee of Moslem-Christian Cooperation which was organized last April.

Twenty-eight delegates from fourteen countries adopted a constitution for the World Fellowship, which will be presented to the 1956 convocation. Fourteen of the delegates were Christians and fourteen Moslems. Under the proposed constitution, local Christian-Moslem groups will be set up in cities and towns over the world. The aim is to make the movement a grass-roots one instead of a get-together of the spiritual and intellectual leaders of both religions.

Post Office Intensifies Clean-Up-the-Mails Efforts

Postmaster General Arthur E. Summerfield has called attention to the growing volume of unwanted lewd and obscene matter that is being sent through the mails into American homes. He says there has been a seventy-three per cent increase in the last six months in cases dealing with indecent materials sent through the mails.

The Postmaster General says: "This is a serious and nation-wide problem of public morality which effects all our citizens. In our common interest this misuse and prostitution of the mails should be stopped by a sensible preventive program of the Post Office Department, acting for the people as directed by the law enacted by Congress."

Mr. Summerfield urges citizens who wish to help the Post Office Department in its clean-up-the-mails campaign to deliver to their local postmaster, any material received through the mails which they consider obscene. Postmasters throughout the country are instructed to forward such material to Washington to the Office of the Solicitor, the chief legal officer of the Post Office Department, for proper action.

Australian Religious Groups Aiding Flood Victims

Religious groups all over Australia have collected funds, food and clothing for victims of floods in New South Wales which took a toll of nearly forty lives and damaged or destroyed thousands of homes. Even aboriginal tribesmen at the Methodist mission in North Australia are helping in relief efforts. Churches played a major role in organizing aid as the floods, worst in Australia's history, engulfed whole areas.

Church Organizations Urged to Modernize

According to the American Institute of Management, religious groups in the United States must modernize their operations or the widespread gains in church attendance which have marked the postwar years will be endangered.

The institute says: "Our religious bodies—especially Protestant denominations—have a blind spot when it comes to keeping pace with modern developments in communications, personnel and organization structures. The average business organization would go bankrupt if it allowed its managerial practices to lag half as badly as our religious groups have done for years."

EKD Synod Asks Powers to End Partition of Germany

The Synod of the Evangelical church in Germany recently adopted a resolution urging the great powers to end Germany's unnatural portition and make it possible for Germans to live united in freedom. The measure also asked Christians to pray and work for peace. It stressed that the church could not outline a political course that would guarantee reunification.

The resolution said, "Together with all Christians in the world, the Synod feels summoned to the task of promoting peace and abhors the idea that present tensions can be solved by war."

Hails Spread of the Judeo-Christian Aid Concept

For the first time in history the Judeo-Christian concept of "help thy neighbor" has become international in practice, according to J. Donald Kingsley, director of the New York City Welfare and Health Council. He said that historians of the future will be more impressed by the 20th century development of this ethic of international aid than by the technological development of the H-Bomb.

Dr. Kingsley said social welfare must work from the bottom up, starting among basic units of family and neighborhood, helping men and later nations to stand on their own feet. In this way, social work is merely an application of Christian principles.

Form Evangelical Radio, TV Academy in Germany

An Evangelical Academy for Radio and Television Work has been formed under the patronage of Bishop Hanns Lilje of Hannover. The Academy will have no permanent site but will hold meetings at the regional locations. Its aim is to promote the church's interests in the radio and TV field and to train experts for church work. It will also promote discussions with officials of West German radio and TV networks.

Nepal Opens Its Doors to Missionaries

For the first time in nearly 200 years the Kingdom of Nepal has opened its doors to Christian missionaries. An international team of medical missionaries, including two man-and-wife teams from the U. S., have already established a small hospital and five maternity and child welfare centers in the picturesque Himalayan country.

Not since 1771, when Nepal expelled a band of Capuchin monks, has the remote mountain kingdom permitted Christian missionary enterprises within its borders. The bulk of Nepalese practice the rites of an ancient branch of Hinduism. Buddhism is also widely practiced. The new missionary program is sponsored by the United Christian Mission based in India and co-operating with the foreign mission boards of Presbyterian, Methodist and Disciples of Christ groups in this country.



Left to right: Moyne Landis, President V. F. Schwalm, Dale Strickler, Earl S. Garver, dean of the college, and Paul M. Robinson

Manchester College

THE special convocation held at Manchester College the week end of Friday and Saturday, March 11 and 12, brought to the campus a record gathering of more than 1,500 people. Under the chairmanship of Dale A. Strickler the convocation committee presented a strong program for these two days, focusing attention upon the general theme, The Role of Manchester College in the Days Ahead. Highly significant were the sessions on Friday afternoon and evening, given completely to consideration of The Role of Manchester College in the Church of the Brethren. Presenting various aspects of this theme were Earl S. Garver, Paul M. Robinson and A. Stauffer Curry.

The Saturday sessions were oriented primarily to the alumni, the local community and the public. The strong presentations were made by O. M. Swihart of Kokomo, Indiana, Fred A. Replogle of Chicago, Dr. J. Russell Humbert, president of DePauw University, Andrew W. Cordier of the United Nations and Dr. Harold C. Urey, eminent scientist of the University of Chicago.

At the Friday evening session which was held in the Manchester church sanctuary, a ceremony of unusual interest took place. Twelve lay people of the churches of the Central Region were awarded Manchester College laymen's citations "for outstanding service as a leader in the Church of the Brethren and for steadfast loyalty to the wider interests of the kingdom of God." President Schwalm stated that Manchester College, as an arm of the Church of the Brethren, wished to honor these laymen with a citation and thus to recognize the great body of the lay people of our churches without whose loyalty, devotion and active service our churches could not be maintained strong and vital. Those who were awarded this honor are Wilbur S. Barnhart, First church, Indianapolis; Dr. Curtis B. Bowman, First church, Chicago; Nevin L. Coppock, Middle District church, Tipp City, Ohio; Joseph B. Flora, Trotwood, Ohio; Theo A. Hoover, Trinity church, Detroit; Harold K. Loutsenhizer, Lick Creek church, Bryan, Ohio; Thurl D. Metzger, Spring Creek church, Claypool, Indiana; Dr. Daryl McCoid Parker, Beech Grove church, Hollansburg, Ohio; F. Willard Powers, Mt. Morris, Illinois; Orion J. Stover, Milledgeville, Illinois; Modena Minnich Studebaker and Daniel West, Middlebury church, Indiana.

Closing the session on Friday evening, Bro. Schwalm outlined a long-range program for Manchester which the Board of Trustees is launching to culminate when the college celebrates its 75th birthday in 1964. Within this period the board is hoping to place on the campus a new women's residence hall, a new science building, a new student center, make possible badly needed improvements to the present plant and add materially to the endowment funds. Bro. Schwalm stated that this must be accomplished by a series of steps. The first will be to launch a Manchester March of Progress campaign now and to continue during the next fifteen months for a goal of $550,000 to $725,000 for the women's residence hall, the new science building and some badly needed improvements. Subscriptions to the fund will be paid over a period of thirty months.

The Board of Trustees in special session Saturday noon, March 12, gave further consideration to the coming campaign and took the following formal action: "RESOLVED, that the Board of Trustees of Manchester College, having reviewed the plans and procedures for the Manchester March of Progress, hereby endorses and approves them, and urges that steps be taken immediately to put these plans into action."

The campaign is now in process of organization in North Manchester, the home town of the college and in several neighboring churches. Succeeding areas will be announced later as plans develop. Fred A. Priser of Goshen, Indiana, a member of the Board of Trustees of the College and Galen T. Lehman, executive secretary of the Central Region, are serving as general co-chairmen of the campaign.

CASE STUDY

Ruth Griggs
Belle Glade, Florida

THERE is a mother in Osceola whose pluck you would admire...whose plight you would deplore. Mrs. Luce has five children under nine years. Her husband is an alcoholic and has drunk heavily the past five years. "Every time I've really needed to rely on him, he's been drunk," she said one day.

The family came to Florida from North Carolina a year and a half ago after spending a desperate summer up there. The North Carolina Welfare Department paid the bus fare of the wife and children so they could get back to Florida, where they had the needed residence requirements for aid.

During the first months back in Florida Mr. Luce was drinking so heavily he could not hold a job. He battled with great "bugs and snakes" which he pursued wildly with a chair in their one-room home. In an effort to survive, she had him locked in jail. There he put on a sick act and was transferred to the local hospital and was soon released and sent home.

Mrs. Luce had to give the babies whatever milk she could beg or borrow to keep them alive after their return from North Carolina. The daily change from Carnation to Pet to homogenized to raw milk upset the baby's stomach and he nearly died in spite of specialist care in a big city hospital. The next little boy also got sick enough to need hospitalization.

We talked very straight to Mr. Luce about his obligations to his fine family—how indirectly the children's illness was his fault because they had not been adequately fed and provided for. With great sincerity, remorse and promise of better behavior Mr. Luce strung us along. He would work during the day, come down after work to show us that he was sober and then get drunk. This went on for a couple of weeks.

We tried hard to get him to attend Alcoholics Anonymous as an aid to his avowed attempt at sobriety. He cleverly avoided going several Monday nights. One night when we went by to pick him up to go to the meeting, he was lying in bed groaning, rubbing his stomach and crying, "O Miz Ruth, I'm dying. Get me to the hospital quick! No, I'm not drunk. I'm a sick man, Miz Ruth."

We checked on getting him into a veterans hospital. On every response, "Joe Luce? Yes, we know him. Drunk again? No, we can't take him because his case is the result of alcoholism and not a service connected disability."

"Have you lived in this state of desperation long?" I asked Mrs. Luce.

"His drinking wasn't bad the first few years we were married. But the past five years have been just like this, one crisis right after another."

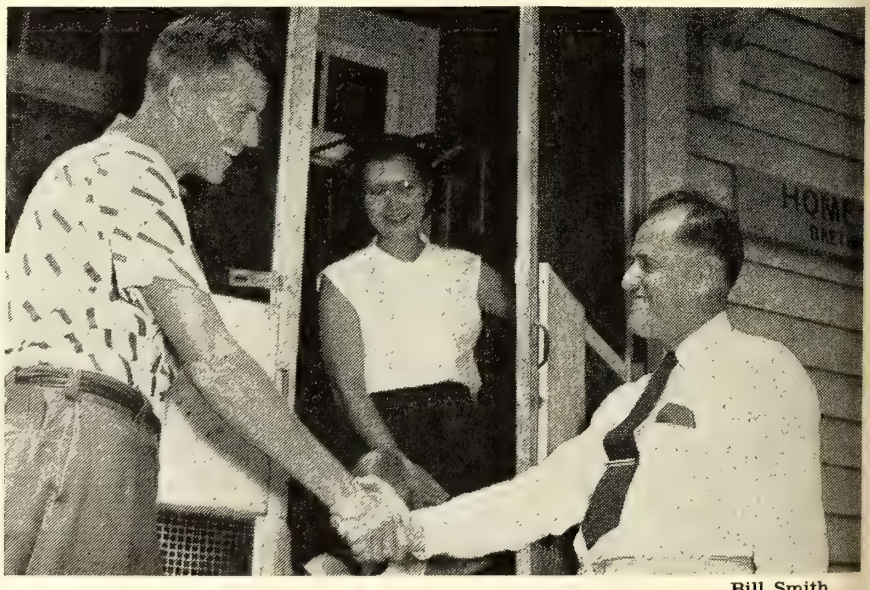
"How have you stayed together this long?"

"I reckon I've stayed with him just because I've never had any kin folks on whom I could rely until I could get divorced and straightened out. Seems like I've always had a baby, too."

We were unable to get state aid for dependent children as long as an able-bodied father was in the home, so they lived on dry beans, faith and a few donated groceries.

Mr. Luce soon solved this dilemma. He went to West Palm Beach, forty miles away, got drunk, hired a taxi to bring him home promising that his wife would pay for the trip when they arrived at Osceola. She, of course, had no money to put on the $15 taxi bill, so the driver called the police and Joe was jailed. For this and writing a phoney check on a nonexistent bank, and a few other things, he was given ninety days in jail.

While he was in jail, Mrs. Luce secured $81 a month from aid to dependent children (state welfare) and carefully budgeted it to reach over the month's bills, rent, food, medical expenses, etc. She stretched $81 further than I've ever seen money reach before. She rented a sewing machine and made over old clothing for the family. She took in washings and ironings to supplement the monthly aid check. An interested church group donated



Bill Smith

Warren Bowman is greeted by Julian and Ruth Griggs at the Brethren Service migrant project in Florida. Julian is the project director

paint and she painted the inside of her metal shelter a soft, homey green. Flowers began to bloom around the doorstep.

Then Joe came home. For a few weeks he worked, stayed sober, helped buy groceries, made plans to have much dental work done for Mrs. Luce. The children were happy to have this changed daddy home again. Then while hopes were high, the whole dream crashed and the old Joe returned with week-long drunks, unemployment, hunger, quarrels, tension, messy house, upset souls and sad faces.

Mrs. Luce said, "One night I lay down on the bed dead tired and cried, 'How can I go any longer? How can I put up with all this?' As I looked up at the cardboard ceiling which Harold (1-W man on the nursery staff) had fixed for us and I thought, 'If someone cares enough about the family to do that for us, I shouldn't be the one to give up!' "

We felt she had put up with enough. We petitioned the court to appoint a board of physicians to examine Joe and recommend whatever procedures they deemed necessary. Their report was: "Mr. Luce is mentally incompetent due to phychosis from long-continued use of alcohol. He is dangerous when under the influence of alcohol and should be given treatment." He is now in the jail awaiting an opening in the state hospital, where he will be in the ward for alcoholics and will receive treatment for six months or a year.

We feel that this mother and children have a lot of possibilities. The mother has integrity and intelligence. She does as good a job with her children as anyone could who works to win the livelihood and who has had so much disappointment, upheaval and terror in the home.

She has been working in the packing houses during the day—ironing at night. Her work earns enough for food and rent. It doesn't reach for clothes, bedding, much needed medical and dental care for Mrs. Luce. Her health is not good.

We feel this family needs a boost. When packing-house work is over, she can again get the aid for dependent children, but this also just barely covers the most necessary expenses. We cannot help much as there is no money in our budget to assist this deserving mother and children. We would like to see the father rehabilitated so that he can take up his family responsibilities as he should. In the meantime, we will do what we can to help these people who don't have much of a chance in life because of circumstances which surround the life of the migrants. As Christian people, we must be concerned and share.

Refugee Resettlement Notes

Outstanding

Our present program of refugee resettlement continues to grow in scope and interest among churches and concerned individuals all over the Brotherhood. We are greatly encouraged by the extraordinary efforts of a number of churches and persons who have taken the responsibilities of serving several refugee families with sponsorships. We feel that we should mention especially the name of Ray M. Petersime of Gettysburg, Ohio, who serves as the chairman of the Southern Ohio District resettlement committee. Mr. Petersime has sent in thirty-one assurances that he has sponsored himself and another fourteen assurances have come from the district. The people of Eastern Pennsylvania have provided fourteen assurances from their membership to date. About nine churches have filed sponsorships for more than one family and more than ten individuals have signed assurances for two or more families. A large number of individuals and churches have arranged already for one refugee family to come and many more are studying the opportunity of refugee resettlement.

Decisions

It takes careful organization and a devoted sense of Christian service for a church group to find employment and a home and give moral support for a strange, bewildered family. The church council meetings that result in a decision to study the requirements and responsibilities of a sponsorship, often become the turning points for lives just as worthy in the sight of God as our own. The refugee has been forced into his futile existence usually because of a political situation or purge born out of the malice and greed of unchristian hearts. For many of them, only the concern and love of true Christian hearts, in turn, will counteract the injustice they suffer.

Now . . .

Now is the time for our church to accept this opportunity to provide homes for refugee people. Brethren Service and the World Council of Churches are working together in Europe to find deserving, needy families who would be best served in Brethren-sponsored situations. The Brethren Service Commission and Church World Service are working together here in the United States to negotiate the final resettlement of the "Brethren-selected" refugees. Two years from now will be too late for us to act, because the Refugee Relief Act of 1953 expires at the end of 1956 and the doors of opportunity for foreign peoples in America will again swing shut.

Call

For more information on the Resettlement Opportunity, call on your local Brethren Service representative or write directly to: Refugee Resettlement Office, Brethren Service Center, New Windsor, Md.

Economic Life Pamphlets

Christian Action in Economic Life, by Harold C. Letts. This study book deals with the problems that are admittedly controversial. Bible references are given from Revised Standard Version. Chapters on Our Economic Order, Work and the Opportunity to Work, Our Mixed Economy, What Standard of Living, Human Relations in Industry, Looking at Communism, etc. Thirteen chapters, additional reading and audio-visual list. Good for teacher and students. 65c.

Economic Life—U. S. A. A brief description of what it is and how it works (with questions for study and discussion). Some of the areas discussed are Characteristics of Economic Organization in the United States, Economic Activity and Its Motivation, Society in Relation to Economic Activity. 30c.

Christian and His Daily Work, The — Cameron Hall. The Christian meaning of work for today with questions for self-examination and group discussion. 1951. 48 pages. 35c.

Christian Principles and Assumptions for Economic Life—Christian principles and assumptions in the field of economic life adopted by the Executive Committee of the National Council of Churches, 1948. Revised 1954. 10 pages. 10c.

Order: **General Brotherhood Board, Attention Brethren Service Commission, 22 S. State St., Elgin, Ill.**



Local Church and College Co-operation

C. Ernest Davis



Consecrated and understanding college teachers help to guide and challenge students into avenues of Christian vocation and service

I HOPE that on seeing this title your reaction is favorable. But just suppose that you are tired, feel yourself pushed around by a lot of interests demanding attention and, broken by this additional straw, you say somewhat belligerently, "Why should we co-operate? What do we owe the colleges? What have they ever done for us?" Well, as the youth editor is constantly saying, "Let's face it."

Historically our colleges were founded by churchmen. They were established because those men had a concern for young people and for the welfare of the church. Not only by accident of origin but also by the processes of historical development our colleges are in fact institutions of the church. Their work is a part of the program of the church. Therefore, we should co-operate.

Functionally the colleges depend upon the church not only for students and financial support, but also for guidance and a sense of direction. Also, the colleges serve the church in significant ways. Therefore, they not only must have, they actually deserve our co-operation.

Logic would drive the church and the Christian college together because of such common objectives as serving youth and preparing them for the experiences of adult life, promoting intelligent citizenship with world-wide horizons, teaching God's truth as found in nature and revelation and advancing the interests of the spiritual kingdom of our Lord. Yes, for philosophical reasons, we must co-operate.

Areas of Co-operation

Having pointed out the grounds of co-operation, I should like to mention three specific areas where co-operation is both possible and profitable.

First, the solicitation, financing and placement of students. A college exists primarily for its students. It needs to discover, solicit and enroll the youth who should be on its campus. Those prospective students, for the most part, are in our local churches. Most of them should find their way to your church college without the school's having to beat the bushes of your parish to find and challenge them. The local church can render effective co-operation by providing complete, accurate lists of prospective students to the college office with pertinent information about each person named. Do not list only the current crop, but also those who will be coming along later so the college can spot its prospective students early, give them helpful guidance and cultivate their interest.

The pastor and other local church personnel should also present the claims of the church college to prospective students and to their parents. National Christian College Day gives one opportunity to do this, but its observance alone is not enough. This job needs to be done in season and out, formally and informally. Repetition is necessary.

The local church can well afford to co-operate with the college by welcoming the various deputation groups and personal visits by faculty and administrative officers which the college is able to offer. The church should also arrange for groups of young people to visit the college and attend events that take place there. This is good student cultivation.

Your church can make the job of student solicitation much easier and less expensive for your college. In fact, you can deliver the bulk of your students to your own church college without much effort on the part of the college's field staff. Will you do it?

Aiding Students

Students must be financed, for it costs money to go to college. Many parents and local churches are inclined to let the college worry about providing the financial assistance needed. The college is willing to do what it can, but all the responsibility should not rest there. Let the local

church community provide remunerative work during vacation periods for its student population. In my personal experience as a student, this was one of the big factors in my being able to stay in school. The local church might be able to provide one or more scholarships and perhaps maintain a loan fund for its own young people. Some members of the local church could make personal loans to deserving young people of the congregation.

After graduation, a student wants a job. The local church can do the student, the college and itself a service by helping in the matter of placement. We should arrange to bring some of our best college graduates into the business, professional and vocational opportunities that are open in our respective communities. You know about the opportunities and the college will be glad to advise you about the available people. Get together; co-operate.

Benefits to Local Church

Second, co-operation results in the enrichment of the life and program of the church.

The schools often hold or are hosts to conventions and conferences that are held for the benefit of the ministry, workers and program of the church. The local church should take all possible advantage of these opportunities by representation and participation.

Our colleges offer a considerable amount of extension service to our churches in such fields as music, Christian service training, doctrinal teaching, Bible institutes, recreation and issues of social concern. The wise church will seek to avail itself of some of these opportunities.

The colleges also provide leadership at church camps and in district and regional meetings. You may occasionally call upon the resources of your college library or profit from the research of some professor. Some of our schools are giving special attention to rural life and the country church. All our schools are concerned about the future ministerial supply of the church and often faculty members and mature students assist in meeting acute pastoral needs in near-by churches. Your church college is trying to be alert to your needs. Your co-operation is solicited.

Financial and Spiritual Support

A third area of co-operation is support, both financial and spiritual.

I have already covered the important area of financial aid to students. Local churches should give generously to the support of the college in their area, both as congregations and as individuals. Space will not allow for the presentation of the need, but I can assure you it is real and in most cases, urgent.

There is also the opportunity for gifts other than cash. You may be able as a congregation or as an individual to present a valuable piece of equipment. It may be furniture, tools, food, a car, a truck or anything the college needs. You may have a rare book or one hot off the press which the college library would like to have. You may have some worthwhile contribution for the college museum. Your college should not be made a dumping ground for junk, but it does have material needs which can often be met in kind. You may own a house, a farm or a business that you could give now or later, outright or on an annuity basis. If you can't turn loose anything now, remember your college in your will.

Finally, give the college the benefit of your moral support, in word and deed, and of your prayers and spiritual concern. Colleges will perish unless they have this spiritual atmosphere in which to breathe.

A School of Home and Family Life

E. R. Henricks

IN JULY and August 1954, the La Place church, Southern Illinois, began planning the church program for the new year beginning Oct. 1. We had been having a school of missions for a number of years, so we decided to try a school of home and family life. The church board asked the Homebuilders to sponsor the school. Early in the fall the officers of the Homebuilders, with the pastor as adviser, met to plan the school in detail. It was a new venture for us and we were not at all sure how it would work out.

It was decided to use the last four Sunday nights in January and to follow the general plan used in our school of missions—a fellowship lunch, class sessions and a closing general assembly. Classes were provided for children of preschool age, primaries, juniors, junior highs, youth, young adults and older adults.

The selection of teachers posed a problem, but this proved to be easily solved by the fine response of those whom we selected. We thought we ran into a real problem when we attempted to plan the general outline of the courses and to find the material for each course. This, of course, was done with the help of the teachers selected. We discovered that we could not find books and material as easily adaptable as was true for our school of missions.

With the splendid co-operation of the Brotherhood home and family life department and the Brethren Loan Library, we were able to surmount what had seemed an almost impossible task of finding the necessary helps for the teachers. After these helps were provided, each teacher was given the liberty of planning his or her own course and procedures, with the advice of the pastor when necessary. The general subjects of discussion for the youth and adult groups were: what makes a happy marriage; democracy in the home; religion and worship in the home; division of work in the home; discipline in the home; family recreation and entertainment; mutual responsibility of home and church for the family; and the responsibility of the grandparents.

The general assemblies were arranged well in advance. We had Prof. Boyer and four students from Millikin University, Decatur, Ill., who conducted a panel on the general theme, Marriage, presenting such topics as planning for marriage, settling the religious problem, problems of adjustment, etc. The next evening we had Mrs. Chapell of Decatur, who is the probation officer for juvenile delinquents. Although in most cases the young people with whom she works come from the city, she cautioned us that our being in a rural community, fifteen miles from Decatur, does not eliminate the possibility of delinquency among our rural youth. On the last Sunday evening, we showed the film, As the Twig is Bent, which was secured from our own Visual Education Service, Elgin, Ill.

Although we approached this school somewhat in fear and trepidation, it proved to be the most outstanding feature that we have ever attempted. The teachers worked hard, having to use their own initiative in much of their planning and procedures, and it resulted in the best work they have ever done. The response of the entire church, from the children to the grandparents, was most enthusiastic.

The Church Abroad

Edited by J. Henry Long



Cleaning grain for the love feast was one of the projects of the women in the afternoon meetings.

Susan S. Shull

Christian Home Observance in India

ONE of the high points of the Dahanu church this past year was the observance of Christian home week. The National Christian Council has encouraged the local churches to put on this type of program and has through the past decade prepared considerable material as aids for the same—pictures, stories, plays, books with many helpful discussions, etc.

The opening Sunday morning sermon presented a study of the home of Aquila and Priscilla—an early Christian home with hospitality, a comprehension of Christian truth, and zeal for the spread of the gospel. Whether Aquila and Priscilla lived in Ephesus or Rome, Paul was able to write of the "church" which was "in their house."

The special program by and for the women in the afternoon was inspiring to that group with talks on worship in the home, beautifying the home, the Christian home in the village, and the economic aspect of the Christian home. Sunday evening's program was led by the young people. One of the nurses presented the Christian Home Yardstick, while another assisted with the flannelgraph pictures that accompany it.

Five afternoons during the week the women met to work an hour on various projects, such as mounting Bible story pictures for their homes, tracing patterns for children's toys, cleaning grain for the love feast, and practicing for the candlelighting service that they presented Friday.



Four high school students (front row) were baptized on the concluding Sunday of the Christian home observance

Each evening there was a cottage prayer meeting in various areas of our Christian community. This period of song, meditation and prayer was followed with a fellowship tea given by the host and hostess in true Indian fashion and this added to the spirit of "oneness in Christ." Meeting thus made us think of the early Christians who met in homes for prayer, especially when we met in "an upper room" with the postmaster's family who live above the post office.

The annual Thanksgiving service was held Saturday morning. Offerings in "cash and kind," first-fruits of grain, vegetables and chickens, together with various articles of needlework, were brought, the latter being auctioned off later outside the church. Thus a goodly offering was realized, one half of which will be used locally while the other goes for the publishing of Christian literature and to aid an Indian National Missionary Society in the spread of the gospel.

A dedication service for children was impressively observed Sunday morning when six young ones were consecrated. This was followed by the baptism of four splendid young high school students coming from Christian homes. In the evening the love feast and communion service provided a fitting climax for the Christian home week celebration.

Mission Meeting in Nigeria

Gladys H. Royer
Shaffa, Nigeria

I LOOK forward to our annual mission meeting as much as I do to Annual Conference in America," someone remarked as we neared the meeting place the first evening.

This year was exceptional because the deputation from the churches in America were with us, namely, Leland S. Brubaker, secretary of Foreign Mission Commission, and his wife; Norman Baugher, general secretary of the General Brotherhood Board, and Clayton Berkshire, secretary of missions in the Brethren Church.

There were fifty-seven adults, forty-two children and four visitors. We were all bountifully fed. Meals were served cafeteria style to the whole group. It was a time for fellowship and discussing the messages and business of the day.

The days started off with worship in the conference room each morning. Mornings and evenings were times of spiritual enrichment with early worship and the Bible hour following breakfast. We were ably led by our visiting deputation and members of the mission staff.

Late mornings and afternoons were for business meetings and for various committees to meet to get their business ready to present to the conference.

The church report was most encouraging. Six hundred forty-nine people asked to enter the class for baptism during the year and three hundred forty-seven were baptized.



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The missionary conference plans to the end that the church of Christ will be built in Nigeria

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Now we look forward to the annual mission meeting at the close of 1955.

Out of the Mailbag

"Marvin has too much work for one person to do, especially since the mission nurse is on vacation this month and this is the heaviest month of the year for the hospital. Five minutes is hardly enough to question the patient, examine, diagnose and treat. However, if he takes much longer than that, it turns into a task requiring time which doesn't exist. Even then sometimes he must ask some to come back the next day when his day begins to run into evening. We expect the load to slacken when the people start work in their farms.

The mission is putting everything it has into the task of preparing the Africans to accept the leadership in church, school and hospital. So everyone is swamped with work."

Marvin and Dorris Blough, Nigeria, Africa.

Our program here is home visitation and personal work in the early mornings and evenings, before and after they come from work. In the afternoons we have a Bible class, a health class and sewing class for the women who are not in the fields, about six daily, but not always the same ones. There have been twenty-two different ones present. We have another Bible class for the women after they come from their fields, about 7:30 p. m., then a meeting for the children, followed by a general message for all who by that time have come. After this we dismiss all who are not enrolled in the special class for Christians. Thirty have enrolled for this class, twenty-two men and eight women. We are studying what we as Christians believe and how to become and remain true, born-again Christians. Our hearts are thrilled with the response we are getting from those who attend the class. Most of them are young people, some of whom have not become Christians, although their parents are. We have some very happy times with some of these parents in their homes, some who are interested, but because of their age, after a day's work in the field, just can't stand being out half the night.

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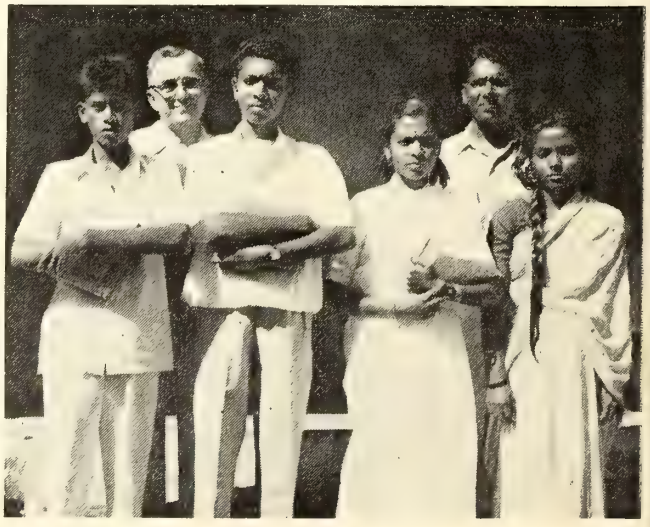
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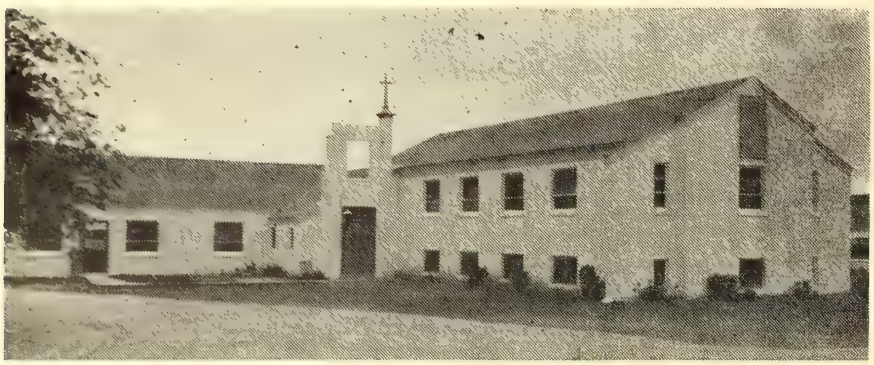
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Our Anglo-Spanish Church

Edward K. Ziegler

ANOTHER long step in brotherhood is our Anglo-Spanish church at Falfurrias, Texas. There is a wide band of border country from the Gulf of Mexico to the Pacific in which the most pressing problem in human relations is the tension between Spanish and Anglo-Americans. The illegal exploitation of cheap and illegal "wetback" labor, the language barrier, economic conditions, all have aggravated these relationships into suspicion, segregation and sinful injustice.

In the country around Falfurrias, eighty miles from the Mexican border, more than half of the population is Mexican. While English is used in the schools, Spanish is the spoken language. The Latins suffer all the indignities and economic disadvantages of a minority people.

The Falfurrias project carried on jointly by Brethren Service and the Texas and Louisiana District is an attempt to meet the total need of these people through a church, a demonstration farm and a school. It had its origins in work started by J. A. Stump and H. D. Michael in the early 1920's. It is the church which makes the whole program really unique. For only through the church can the dream of a nonseparated fellowship of Latin and Anglo-Americans be realized.

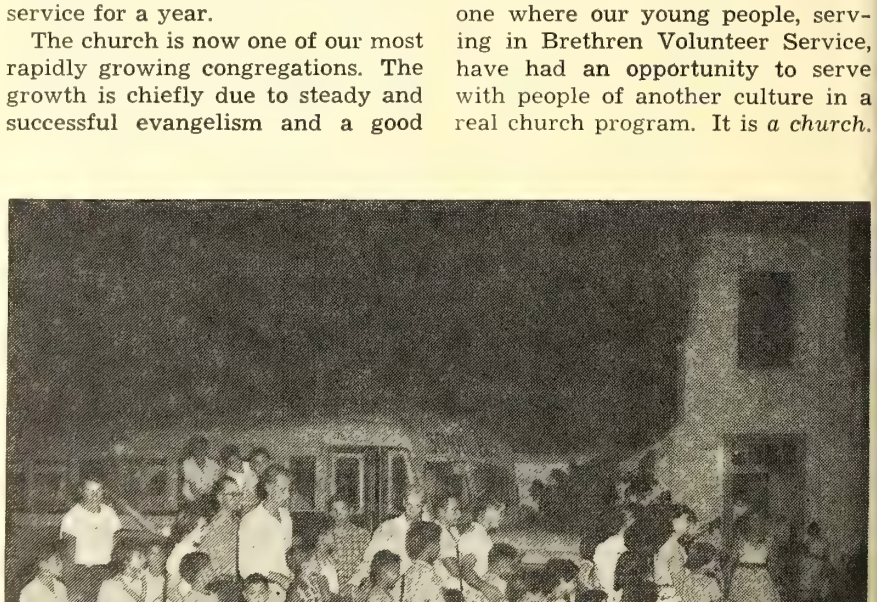
After some years of relative inactivity, the adoption of the social service and educational aspects of the project by Brethren Service—and the discovery of oil on the property—brought new life to the Falfurrias dream.

As a staff of consecrated workers and a volunteer service unit went to work, the church took on new life. Work was begun among Latin-Americans, and a truly integrated church program was begun. In 1953 a Latin minister, Bro. Raymond Castro, began working with Pastor Kenneth Thralls and continued this service for a year.

The church is now one of our most rapidly growing congregations. The growth is chiefly due to steady and successful evangelism and a good program of Christian nurture and service through the church, among the Latins. In 1951 more than forty new members were received, mostly Latins. By the end of 1952, the membership was seventy-five, over half Latin. In 1953 there were seventeen baptisms, and in 1954, twenty-three baptisms, again chiefly Latins. There is now a membership of 107.

In 1950 a beautiful church building was built and more recently an educational wing added to it. This church is often filled to capacity. Average attendance at services is about 140, and the church school attendance is larger. Last year 176 were enrolled in a daily vacation church school.

What makes the Falfurrias church so significant? It is a church which practices with real success, brotherhood among people of two different cultures in an area where these cultures have been segregated and hostile. It is a church with a complete and balanced ministry to an underprivileged people. It is a church where there is a successful program of evangelism and nurture carried on side by side with a service program. And such a church is one where our young people, serving in Brethren Volunteer Service, have had an opportunity to serve with people of another culture in a real church program. It is *a church.*



Carol Dryden

Latin American children going to church with volunteers and 1-W's

Weddings

Bankard-Stonesifer—Richard C. Bankard and Joan Marie Stonesifer, both of Westminster, Md., Aug. 28, 1954, in the Westminster church, by the undersigned.—Harold Z. Bomberger, Westminster, Md.

Breeding-Murphy—Harold F. Breeding and Marian E. Murphy, both of Denton, Md., at the Denton church parsonage, Jan. 28, 1955, by the undersigned.—Lloyd D. Haag, Denton, Md.

Cotton-Ikenberry—H. Dean Cotton and Esther Marie Ikenberry, both of McPherson, Kansas, in the McPherson church, Feb. 9, 1955, by the undersigned, father of the bride.—E. L. Ikenberry, Cuba, N. Mex.

Duell-Shilts—Allen Duell of Thorp, Wis., and Marlene Shilts of Stanley, Wis., Feb. 27, 1955, in the Stanley church, by the undersigned.—Walter A. Miller, Stanley, Wis.

Hawbaker-Leasure—Melvin Dice Hawbaker of Chambersburg, Pa., and Nellie Maude Leasure of Williamson, Pa., March 14, 1955, by the undersigned, at his home—Roy B. Hawbaker, Mercersburg, Pa.

Kesner-Belt—Dale Olen Kesner and Carolyn Jean Belt, Aug. 7, 1954, in the Evangelical United Brethren church, Lock Lynn, Md., by the undersigned.—Robert L. Bridgers, Keyser, W. Va.

Main-Good—Samuel L. Main and Anna E. Good, both of Monrovia, Md., in the home of the groom, Feb. 12, 1955, by the undersigned.—J. Ira Metzker, Monrovia, Md.

Mohler-Chism—Eldon D. Mohler and Margie L. Chism, both of Dallas, Texas, Dec. 17, 1954, in the home of the bride in Dallas, Texas, by James H. Stanley of Forney, Texas.—Mrs. J. L. Mohler, McCune, Kansas.

Myers-Miller—John D. Myers and Dessie R. Miller, both of Harrisonburg, Va., in the Barren Ridge church, Va., March 3, 1955, by the undersigned.—Homer J. Miller, Staunton, Va.

Nestor-Ringer—Dewey Nestor of Markleysburg, Pa., and Ethel Marie Ringer of Farmington, Pa., in the Bethel church, Farmington, Pa., Jan. 30, 1955, by the undersigned.—John E. Grim, Farmington, Pa.

Rexrode-Smith—Robert Rexrode of Farmington, Pa., and Helen Smith of Arkansas, in the Bethel church, Farmington, Pa., Jan. 29, by the undersigned.—John E. Grim, Farmington, Pa.

Ritenour-Baker—Dewight Ritenour and Marilee Baker, both of North Manchester, Ind., in the home of the bride, March 12, 1955, by the undersigned.—A. F. Morris, South Whitley, Ind.

Smith-Stone—Robert W. Smith of North Manchester, Ind., and Evonna Stone of Sunnyside, Wash., in the West Manchester church, Ind., Feb. 12, 1955, by the undersigned.—Howard H. Keim, North Manchester, Ind.

Snyder-Finnegan—George R. Snyder of Hollidaysburg, Pa., and Dorothy Louise Finnegan of Duncansville, Pa., Feb. 8, 1955, in the Hollidaysburg church, by the undersigned.—Ordo M. Pletcher, Duncansville, Pa.

Snyder-Squires—Iris Zane Snyder of Jennings, Md., and Opal Lea Squires of Frostburg, Md., in the Maple Grove parsonage, Md., Feb. 26, 1955, by the undersigned.—Jesse W. Whitacre, Grantsville, Md.

Sprinkle-Riggins—Phillip Sprinkle and Janet Sue Riggins, in the High Street Methodist church, Muncie, Ind., Feb. 20, 1955, by the undersigned.—Albert E. Harshbarger, Bainbridge, Ind.

Stull-Workman—Paul Carroll Stull and Dalene Workman, in the North Bend church, Danville, Ohio, Feb. 27, 1955, by the undersigned.—Robert D. Hoover, Danville, Ohio.

Tinkle-Lesshafft—Rodger Tinkle of La Fontaine, Ind., and Waldstraut Lesshafft of Berlin, Germany, in the Wabash Country church, Ind., Feb. 27, 1955, by Grant Weaver, assisted by Carl Showalter of North Manchester, Ind.—Pearl Hasty, La Fontaine, Ind

Wallace-Miller—Edwin Lee Wallace and Elinor Louise Miller, both of Girard, Ill., in the Girard church, Feb. 20, 1955, by the undersigned.—Perry R. Hoover, Girard, Ill.

Wise-Clouser—Floyd Wise and Anna June Clouser, both of York, Pa., Feb. 13, 1955, in the Second church, York, by the pastor, Robert Turner.—Mrs. Walter Bachman, Jr., York, Pa.

Obituaries

Barrett, James R., was born Jan. 3, 1876 in Huntington County, Ind., and died Oct. 1954, in Huntington, Ind. His first marriage was to Mary Ellen Shock, who died in 1942. On Oct. 16, 1948, he was married to Nona Prillaman. Besides his wife he is survived by one daughter, one brother and one sister. At the time of his death he was a member of the Huntington church. Funeral services were conducted by the undersigned. Burial was in the Lancaster cemetery.—E. R. Fisher, Huntington, Ind.

Graybill, Sheaffer, son of Peter Graybill and Barbara Graybill Stauffer, died Feb. 15, 1955, at the age of seventy-three years. He was a member of the Middle Creek church for many years. He is survived by his wife, two sons, two dughters, fourteen grandchildren, six great-grandchildren and his mother. Funeral services were held at the Spacht funeral home at Lititz by Elders Harvey Markley and Reuben Myers. Burial was in the Middle Creek cemetery.—Emma L. Zook, Lititz, Pa.

Hill, Ira Edward, was born March 5, 1891, at Roberts, Mich., and died Feb. 26, 1955. He is survived by his wife, one son, three daughters and several grandchildren. Funeral services were conducted by Bro. Frank E. Nies at the Ustick funeral home. Burial was in the Hill Crest cemetery, Rocky Ford, Colo.—Mrs. O. C. Frantz, Rocky Ford, Colo.

Hollinger, Roy, was born Dec. 18, 1883, in Darke County, Ohio, and died Feb. 23, 1955, at Sebring, Fla. He was a member of the Harris Creek church, Ohio, serving as a deacon for approximately forty years. On Dec. 25, 1910, he was married to Julia Ann Miller, who preceded him in death on Nov. 22, 1951. To this union were born six children. His second marriage was to Lutie B. McNealey of Milan, Mo. Besides his wife, he is survived by six children, nine grandchildren and one sister. Funeral services were conducted in the Harris Creek church by Brethren H. E. Helstern and John Eikenberry. Interment was in the church cemetery.—Vineta Sargent, Bradford, Ohio.

Kaufman, Hiram, was born in Conemaugh Township, Pa., March 16, 1885, and died Feb. 13, 1955. On May 10, 1914, he was married to Mary C. Blough. He was a long-time member of the Tire Hill church. Surviving are his wife, six children, six grandchildren, his father and three brothers. Services were held in the Tire Hill church by Dorsey Rotruck. Interment was in the Maple Spring cemetery.—Mrs. Dorothy Blough, Johnstown, Pa.

King, Mabel W., daughter of Mr. and Mrs. J. W. Wickham, was born Nov. 6, 1911, in Floyd County, Va., and died Jan. 8, 1955, at her home. On Feb. 18, 1928, she was married to Harry King. She was a member of the Copper Hill church for a number of years. Surviving are her husband, one daughter, her father, two sisters and five brothers. Funeral services were held in the Copper Hill church by O. D. Eller and A. H. Showalter. Interment was in the church cemetery.—Mrs. Carl Stump, Copper Hill, Va.

Miller, Harry F., son of John H. and Margaret Miller, was born May 27, 1876, in Bratton Township, Pa., and died Jan. 1, 1955, at his home in Pine Glen, Pa. He was a member of the Pine Glen church. Surviving are his wife, Ida Harshbarger Miller, three children, nine grandchildren and four great-grandchildren. Funeral services were conducted by J. Richard Gottshall and Lawrence D. Ruble. Interment was in the Pine Glen cemetery.—Myra F. Yoder, Mattawana, Pa.

Miller, Murl R., was born April 4, 1896, at Peabody, Kansas, and died Nov. 20, 1954, at his home in Newton, Kansas. Early in life he united with the church, having served as a Sunday-school superintendent and a deacon for many years. He was also active in a number of civic organizations. On June 22, 1922, he was married to Lucile Mitchell. To this union were born four children. Surviving are his wife, four children and two grandchildren. Funeral services were conducted by his pastor, the undersigned, assisted by Bro. Lee Kendall of McPherson and Bro. A. Blair Helman of Wichita. Interment was in the Greenwood Abbey.—George W. Harvey, Newton, Kansas.

Mitts, Charles Henry, son of Frank and Fannie Edwards Mitts, was born Jan. 14, 1878, and died Feb. 8, 1955, in St. Joseph, Mo., while visiting a son. He was a long-time member of the Summit church, Va. On July 14, 1897, he was united in marriage to Ottie Orebaugh. In addition to his wife, he is survived by five sons, five daughters, twenty-three grandchildren, five great-grandchildren and two sisters. Funeral services were held in the Salem church by David Glovier, assisted by Bro. Troutman. Interment was in the near-by cemetery.—Mrs. C. Frank Craun, Bridgewater, Va.

Newhouse, Lowell Thomas, son of Thomas and Dianna Myers Newhouse, died at his home in Fostoria, Ohio, Feb. 18, 1955. On July 23, 1894, he was married to Dorothy Gillespie. He was a long-time member of the church. He had been an electrical contractor for over thirty years. The funeral was held in the Fostoria church by the pastor, Oliver Royer.—Mrs. Lena Hall, Fostoria, Ohio.

Rodeffer, Mrs. Dora, wife of Ben S. Rodeffer and daughter of John M. and Annie Cline Good, was born Feb. 10, 1880, and died Feb. 15, 1955, at Mt. Sidney, Va. She had been a member of the Mill Creek church since childhood. Besides her husband she is survived by one daughter, two sons, six grandchildren, two sisters and three brothers. Funeral services were conducted at the Mill Creek church by Homer J. Miller, assisted by Pastor Cecil O. Showalter. Interment was in the near-by cemetery.—Mrs. Leon A. Mundy, Port Republic, Va.

Saylor, Lloyd Emmert, son of John P. and Alice Peek Saylor, was born July 9, 1901, at Meyersdale, Pa., and died Feb. 27, 1955, in Pittsburgh, Pa. He was a faithful member of the Meyersdale church. Surviving are his wife, his mother. two brothers and two sisters. Funeral services were held in the Konbaus funeral home by his pastor, Bro. Earle Fike, Jr. Interment was in the I.O.O.F. cemetery, Salisbury, Pa.—Mrs. Elmer L. Dia, Meyersdale, Pa.

Simmons, Sarah Edith, daughter of William and Lydia Rhodes Firestone, was born Dec. 7, 1878, at Ozawkie, Kansas, and died at the home of her son at Ottawa, Kansas, March 1, 1955. On Jan. 6, 1898, she was united in marriage to James T. Simmons. To this union were born seven children. In the fall of 1916 she and her husband united with the Appanoose church. She is survived by two sons, one daughter, one foster son, two grandchildren, one brother and three sisters. Funeral services were held at the Appanoose church by the undersigned, assisted by Bro. Gerald Mease. Burial was in the Appanoose cemetery.—J. M. Ward, Ottawa, Kansas.

Studebaker, Ellis M., was born Sept. 2, 1881, in Pearl City, Ill., and died Dec. 6, 1954. In 1902 he was married to Lottie Viola Rothrock who died in 1945. Following his graduation from McPherson College, he remained on the staff as a member of the Bible faculty. From

the faculty of McPherson College, he was called by La Verne College in 1923 to become its president. Two years after his retirement from the presidency of La Verne College in 1938, he accepted the position as administrator of Bethany Hospital in Chicago, where he served until July 1952. In 1948 he was married to Ida Shockley. Upon retirement from Bethany he and his wife moved to California. His membership in the Pomona church was active and constant. Besides his wife he is survived by four children, ten grandchildren, seven great-grandchildren, one brother and one sister.—Harold D. Fasnacht, La Verne, Calif.

Thomas, Maria, daughter of John and Susan Blough Wingard, was born April 16, 1874, in Cambria County, Pa., and died Feb. 23, 1955, at the home of a daughter in Center Valley, Pa. She was a member of the Quakertown church. Besides her husband, she is survived by eight daughters, twenty grandchildren and twelve great-grandchildren. Services were conducted in the Strunk funeral home in Quakertown, by the undersigned and Bro. Ralph H. Jones.—Luke H. Brandt, Quakertown, Pa.

Womack, Billy Gene, son of Mr. and Mrs. R. R. Womack, was born Sept. 1, 1948, in Frostproof, Fla., and died March 5, 1955, as the result of an accident at a railroad crossing. He attended Sunday school regularly in Sebring. In addition to his parents, he is survived by two sisters, two brothers and his grandparents, Mr. and Mrs. Eli Butler. Memorial services were held in the Sebring church by Herman B. Heisy and Robert Goshorn. Interment was in the Pinecrest cemetery, Sebring, Fla.—Mrs. M. Lucile Painter, Sebring, Fla.

Church News

Northern California

Reedley—On Jan. 16 Bro. Stanley Keller began an eight-day series of evangelistic meetings. As a result of these meetings, one person was baptized into our church at the close of the service on Sunday evening, Jan. 23. The young people challenged the other Sunday-school classes to greater attendance at the midweek prayer meetings and except for a few evenings they have excelled the others in number present and their total attendance is highest. Our church's fiftieth anniversary is to be celebrated with a home-coming service on May 1. Pastor John Hunter is giving instruction preparatory to baptism and church membership to some of the younger classes. Two or more young people now await baptismal rites. The Clarence Heckmans recently showed slides and told of their work in Nigeria.—Mrs. Anna V. Ramsey, Reedley, Calif.

San Francisco Community—It was voted at our last council meeting to proceed with the building program as our expanded church program has made it necessary. The current project of the youth group is the basketball team which is being coached by Arthur Crane. They are playing in the interchurch league which is sponsored by the council of churches. Recent guests were Brother and Sister Clarence Heckman, missionaries on furlough from the Africa mission. Bro. Heckman delivered the morning message and in the evening they showed pictures of their work. On March 4 the first in a series of international dinners was served by the women's circle. This was a Pennsylvania Dutch dinner with Mrs. Salome Mummert as chairman.—Mrs. Helena Curry, South San Francisco, Calif.

Southern California and Arizona

Glendale—One of our senior and faithful members, Mrs. Molly Coffelt, was feted at a reception in the church fellowship hall on her eightieth birthday. Representatives from our church attended a meeting of Brethren churches in Arizona which was held in Phoenix with Harl L. Russell as guest speaker. Our Christmas program was held on Dec. 26 with the children's program in the morning and a musical program in the evening by the junior and adult choirs. Outstanding feature was a live manger scene in the background. On Dec. 27 Miss Sara Shisler, a missionary to Africa, was speaker at a special service. Sunday-school attendence for 1954 showed an increase of ten per cent over the last year's average. Jan. 1 marks the half-year since we embarked on our financial support of the Lynhaven church project. On Jan. 30 the La Verne College chapel choir presented a concert. On Feb. 13, Mrs. Wayne Miller, wife of the pastor of the Lynnhaven church, presented a program featuring music of the vibraharp. Bro. W. T. Luckett conducted a series of pre-Easter meetings in our church. On Feb. 27 in observance of Brotherhood Sunday, our pastor, Bro. Walter Coffman, exchanged pulpits with a Negro Methodist minister in Phoenix.—Thelma Heatwole, Glendale, Ariz.

Washington

Olympia—Brother and Sister Howard Michael have recently returned to their home in Olympia, retiring after forty years of missionary and pastoral work. Our church has just completed a Wells directed financial campaign. The congregation has made the decision to relocate in the growing community of Lacey, about one and one-half miles from Olympia. We are looking forward to the first consultation with the building counselor, Forrest Groff. During the Lenten season our church co-operated with the district emphasis on evangelism.—Mrs. Robert Shumate, Olympia, Wash.

Colorado

Colorado Springs—Sister Sara Shisler gave a talk of her experiences as a missionary in Africa. One Sunday evening the McPherson College quintet presented a program in our church. Mrs. Mary Fagan has been installed as an elder's wife. On Dec. 4 Bro. Paul Wright was installed into the ministry. Our pastor and his wife, Brother and Sister Van B. Wright, attended regional conference. The women's work group sent clothing to New Windsor, as well as Christmas packets for overseas distribution. The women also contributed to Camp Colorado. Harold M. Malin has been elected to the office of deacon. Our love feast was held on April 7. We held an Easter sunrise service at the church followed by breakfast. The Paul Sargents of McPherson, Kansas, gave a lecture and showed pictures of their European trip.—Mrs. Carl J. Reed, Manitou Springs, Colo.

Middle Iowa

Panora—Our church has been participating with four other churches in union services the first Sunday evening of each month. These services are followed by a social hour. Our pastor is conducting a series of studies on the doctrines of the Christian faith and church history. This study is the adult parallel to the youth membership class. Plans are being made for a deacon visitation. An evangelism program was held prior to our spring communion. We observed the World Day of Prayer at the church with a continuous prayer vigil from 6:00 am, to 10:30 pm. Anna Warstler was with us on Friday, March 25, to share with us her missionary experiences in India.—Mrs. Carrie Bullard, Panora, Iowa.

Panther Creek—During December the men's work group held a public sale at the church farm. A Christmas program was presented by our young people. On Christmas morning a service was held at the church. The women's work is now divided into two groups with each group meeting twice each month. The younger women hold their meetings in the evenings. We were host church to the churches of Adel on the World Day of Prayer. The Iowa Church Rural Life Commission, the state youth rally and the sectional women's work meeting have recently been held in our church. A school of missions was conducted on Sunday evenings for each age group. A membership for juniors was taught by our pastor before Easter. Plans have already begun for a vacation Bible school and for a laboratory school. The young people meet often for parties in the fellowship hall.—Mrs. Ethel Messamer, Dallas Center, Iowa.

Southern Iowa

Salem—Our church participated in the union Thanksgiving services in Lenox. Several from our church attended regional conference and made reports of the conference at a Sunday morning service. The freshman male quartet from McPherson College was with us one Friday evening. Our fieldman and his wife, Brother and Sister Zook, conferred with the various boards in our church. The following Sunday morning Bro. Zook brought the message. We observed a young men's day with a neighboring church contributing to the program. A pantomime, From the Cradle to Manhood, was given followed by a talk by Rev. Butts, pastor of the Methodist church in Lenox. Recently several from our church and our pastor conducted services at the county home. The church people have been redecorating and refinishing the seats, floors, etc., of the church. We continue to have our monthly birthday suppers. The aid has contributed money and labor towards the refinishing of the woodwork and has purchased new folding tables for the basement.—Mrs. Charles Colyn, Lenox, Iowa.

Northern Missouri

North Bethel—Our pastor, Vernon Merkey, and his wife, and Mr. and Mrs. Leroy Andes attended regional conference. Our church had Thanksgiving services with an hour of music and a message by Bro. Merkey. Our Christmas program was given under the direction of Mrs. Edwin Fuhrnan and Bro. Merkey. On Dec. 22 a group of children and adults went caroling and enjoyed a social hour afterwards at the parsonage. We recently redecorated three rooms of the parsonage.—Ruby Driver, Mound City, Mo.

Oklahoma, Panhandle of Texas and New Mexico

Big Creek—Brother and Sister Ernest Ikenberry of the Lybrook Indian mission talked to us about their work at the mission. Brother and Sister Earl Frantz of McPherson College were with us in the interest of McPherson. Brother and Sister Frantz of Santa Ana, Calif., were with us in behalf of the Bethany nurses' home. The women's work met at the parsonage for their annual Christmas party and the revealing of their secret sisters and the drawing of new ones for the year. We had our Christmas program followed by our white gift offering. During January we studied home missions in our school of missions. The annual community birthday banquet which was sponsored by the home builders' committee was held Feb. 16. The men's and women's work groups decided to hold a combined meeting once each month. We are looking forward to the enlargement of our church building this summer.—Mrs. Sam Garber, Ripley, Okla.

Oklahoma City—We held our first every-member canvass with Don Stern in charge of the training classes for the fourteen men who conducted the canvass. Three Sunday morning services were broadcast over the local radio station. One Sunday Harl Russell gave stewardship messages at both the morning and evening services. Ernest and Olivia Ikenberry brought a message concerning the Navajo Indians.

At Christmas time a float was entered by our church in the all-religious parade by the downtown merchants under the auspices of the Council of Churches. Our Christmas pageant was The Story of Christmas, with the children taking the leading parts, assisted by the choir and readers. We had a family night Christmas party and three groups of carolers shared Christmas joy with shut-ins. We have new Brethren Hymnals, which were presented by members as gifts to the church. Our programs for the school of missions included the film, Village of the Poor; guest speaker, Raymond T. Jacobs, a native of Southern India; speaker, Harry Hansen, a missionary to India who is now teaching at the city university; the play, The Years Ahead; and an Indian festival. The evangelism committee has set a goal —fifty-five new members in 1955. They will be working through each individual member, through visitation and through our revival meetings which were conducted by Archie Patrick of Garden City, Kansas. The women sponsored the all-church Christmas party and sent a comforter and toys to the Falfurrias, Texas, project. The men painted the walls of three classrooms and laid tile in the nursery. There was an all-day prayer vigil followed by communion services in the evening of World Day of Prayer. We have recently purchased a new parsonage across the street from the church.—Mrs. A. C. Kurtz, Oklahoma City, Okla.

Northern Illinois and Wisconsin

Freeport—We were host church to a sectional music institute with Bro. Alvin Brightbill as guest leader for the meetings. One week our pastor, Bro. James Minnich, conducted the meditation services over the local radio station. At Christmas time the youth group gave the play, Out of the Darkness, directed by Ralph Hauger. The theme for our school of missions which was held for five Sunday evenings was India, Pakistan and Ceylon. Guest leaders for the school included Dr. Barbara Nickey, Brother and Sister D. L. Lichty and Brother and Sister H. Spenser Minnich. On Race Relations Sunday our pastor exchanged pulpits with Rev. Edward M. Radford of the St. James M. E. church. In the evening of the same day, the youth choir of St. Paul's Baptist church presented a program. We participated in the World Day of Prayer program at the First Evangelical Lutheran church. The fourth Sunday night of the month is called home night. The congregation is divided into groups which meet in various homes for worship and fellowship.—Mrs. Alpha Wilson, Freeport, Ill.

Southern Illinois

La Motte Prairie—We met in council on March 3 with Elder Farrel Culler in charge. Our love feast service was observed on April 11. We are still working on the addition to the parsonage. Most of the work has been done by members and friends of our congregation. The men planted fifteen acres of wheat last fall. Our ladies' aid meets one afternoon each month. At the present time the women are making a comforter. We expect Bro. John Martin to hold our special meetings in August. — Florence Seymour, Palestine, Ill.

Northern Indiana

Union—Our church held evangelistic meetings from Jan. 20 to 30 with Bro. Roy Richey as the evangelist. Special music was provided by Mr. and Mrs. David Heiser. Two were received into our church by baptism and several rededicated their lives to the work of the church. Our love feast was held on Feb. 3.—Waneta Hagle, Plymouth, Ind.

Southern Indiana

Antioch—In August 1954 our church called H. Dale Brubaker to be our pastor. We have since completed a new parsonage which was dedicated with our elder, Elden Petry, officiating at the service. Our young people have organized a CBYF and have charge of the worship during the Sunday-school hour one Sunday each month. Since our last report five persons have been baptized into our fellowship. We conducted a religious census in the neighborhood in preparation for the visitation evangelism emphasis which was prior to our pre-Easter services. — Mrs. Clara Ritchie, Muncie, Ind.

Upper Fall Creek—The women's work group has been sewing for Bethany hospital and quilting, and also was responsible for having our church newly papered. The men have reorganized for the coming year. They held their father and son banquet on Feb. 19. Our young people were host to the area young people on March 6. Our evangelistic meetings were held the week of April 3-10 by our pastor, Edward Spyker. Bro. Spyker and his family assumed the pastoral duties the first of September, 1954. The Wedding Ring class purchased a mimeograph machine for the church. One of our members has purchased a tape recorder and in this way the services are taken to our shut-ins.—Ethel M. Grady, Middletown, Ind.

Michigan

Lake View—At Christmas time we heard a cantata given by the combined youth and junior choirs and also a cantata given by the Lutheran choir of Kaleva. The youth groups of the Methodist and Brethren churches sponsored the film, London Crusade. Phyllis and Gloria David of Muskegon, who were sent by the district youth to a European summer work camp, showed slides and told of their experiences. Two from our group attended the political seminar in Washington, D. C., and made reports to our church. Five leaders from our church attended the layman's workshop at Rodney. The women's work group has sent a large quantity of relief goods. Our parsonage fund increased during 1954. Our youth group is now organized under the Youth Action Plan. The choirs from the Methodist and Brethren churches combined for the Easter cantata.—Frank Barkdoll, Copemish, Mich.

Midland—Open house was held at the newly decorated parsonage. Since our last report we have received ten new members by letter and one by baptism. The last Friday night of each month is family and fun night consisting of a potluck supper and recreation. A visitation program is being carried out by our members. Our pastor conducted six membership classes. Sunday evening services have included plays by the young people, hymn sings, discussions and films. Richard Baker has been licensed to the ministry. The women have designated the first Thursday of each month as interest day and the third Thursday as regular work day. We have included $5,000 a year in our church budget toward a new church. A new church site will be voted upon soon. —Mrs. R. L. Palzin, Saginaw, Mich.



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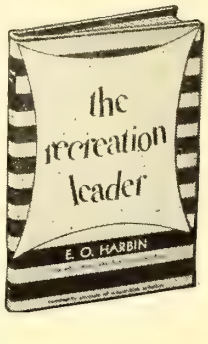
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Northeastern Ohio

Springfield—Our missionary group sponsored another birthday dinner party. As a part of the program, the children helped to fill washcloths for relief. The aid society has made new comforters for relief. Our church joined with two other churches of the village in a union Week of Prayer service. The week end of Feb. 12-13 Brother and Sister R. H. Miller talked about and showed slides of their recent trip to the Holy Lands. A six-week Christian training school was conducted at our church. The Manchester College a cappella choir, under the direction of Bro. Clyde Holsinger, was with us on April 2. An evangelistic campaign was held during Holy Week with Bro. James Renz and Bro. Paul Halladay as guest leaders. New hymnals have been purchased and were dedicated during the pre-Easter meetings. At this writing approximately $400 has been contributed to the new Painsville mission.—Mrs. Richard Shanafelt, Mogadore, Ohio.

Northwestern Ohio

Lima—One Sunday morning the children of our Sunday school gave a Christmas program. In the afternoon of the same day, the choir presented the cantata, The Melody of Christmas. On Dec. 26 our pastor gave an address entitled Gifts for the Christ Child, after which the Sunday-school classes presented their white gifts at the altar. Our January school of missions was held in our church with a guest speaker each Sunday evening, concluding the study on Jan. 30 with the missionary birthday dinner and a sound filmstrip, Unto These My Brethren. Youth Sunday was observed in our church with President Gary McClain in charge of the service. A baby dedication service was also conducted on this Sunday. Our sisters of service group has been rolling bandages for Bethany hospital and making comforters for relief. Plans are being made to furnish a room for one of the guests at the Fostoria Brethren Home. At our February meeting special services and prayer were held in behalf of Congress which is considering the new draft law. On Feb. 27 our pastor, Bro. Paul Thompson, exchanged pulpits with Rev. James Crable, pastor of the Second Baptist church. During the month of February our pastor taught a class at the school of religion in the Presbyterian church.—Mrs. Pearl Anspach, LaFayette, Ohio.

Southern Ohio

Cedar Grove—We held our evangelistic meetings with Joseph Whitacre as guest speaker. Our church participated with the other churches in the community in Thanksgviing services with Bro. Whitacre as speaker. One evening Harold and June Alley showed pictures of their work while in Florida. Our church presented a Christmas play one Sunday afternoon at the Greenville Brethren Home; in the evening of the same day they gave the play at our church. The play was also given for the four-church men's meeting at the Castine church. We held a school of missions with the Beech Grove church for four Sunday nights.—Mrs. Willard Deaton, Eldorado, Ohio.

Dayton, Ft. McKinley—Our community Thanksgiving service was held at the E.U.B. church with Pastor Figley of the Messiah Lutheran church as speaker. The offering went for S.O.S. One Sunday Bro. M. R. Zigler spoke at our church. Five members were received into our fellowship by baptism on Dec. 19. At Christmas time a family night meeting was held. The young people, in a campaign to have surplus grain sent to China, prepared and distributed small bags of wheat to our members who in turn mailed them to President Eisenhower. Our pastor began new classes for church membership in January. Our January school of missions began with a fellowship hour and meal. Mission classes were then held for all age groups. On Jan. 2 Bro. Paul Robinson, president of Bethany Biblical Seminary, was guest speaker; on Jan. 9, we used the slides of our Southern missions; on Jan. 16, we had the motion picture of our Brethren mission work in India, followed by a discussion led by

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Don Bowman; on Jan. 23, Sara Shisler told about the Africa mission work; and on Jan. 30, a program was presented by the young people's class followed by talks and pictures from Brother and Sister R. H. Miller, who recently visited our mission field in India.—Hester Buck, Dayton, Ohio.

Eastern Pennsylvania

Akron—Elder Joseph Baugher and Elder Wayne Nicarry conducted our love feast services. Guest speakers have included Brethren Eugene Martin, Earl Kurtz and Robert Eshleman. Elder Milton Hershey of the White Oak congregation conducted our revival meetings. Rev. George Lewis of the Pennsylvania Temperance League will conduct our temperance service and Bro. A. C. Baugher will be in charge of our Bible institute. Our offerings to the general program of the church are increasing. —Mrs. Harry H. Reitz, Akron, Pa.

East Fairview—Joseph and the Nativity was the theme of our Christmas program which was presented by the choirs. Watch night services were held on New Year's Eve. One person was recently baptized. A series of Wednesday evening meetings is being sponsored by the board of Christian education to encourage young people to teach and to encourage our present teachers by a helpful discussion of the Sunday-school lesson. Each week for five weeks our young people met with four other similar groups for a discussion which was led by a minister from each congregation represented. Youth Week was climaxed with a program in charge of the Student Christian Movement of Elizabethtown College. Bro. Galen Kilhefner was speaker at the evening services on the same day. A group of our men and women assisted in remodeling the Neffsville Brethren orphanage in order to provide more room. On Feb. 13 our church co-operated with five other churches in a religious census of Manheim and outlying sections of our community. Members of the Manheim Lions Club attended our evening services on Feb. 13. Elder Howard Merkey spoke at this meeting. —Mrs. Anna Graybill, Manheim, Pa.

Heidelberg—The January district ministerial meeting was held in our church. A Christmas musical program was presented by our chorus under the direction of Robert Noll. On Jan. 16 Bro. Joseph Moyer brought a message on peace. Robert Hess and the Chiques quartet were with us in a program which was sponsored by the men's work group. The young adults sponsored a program by the East Petersburg a cappella chorus on Feb. 27. The women's work group donated a complete set of dishes to the church. We met for a regular council meeting on Feb. 12. Caleb Frantz was a recent speaker at our men's work meeting. Alton Bucher and our mixed quartet were in charge of the morning service at the Cocalico church on Feb. 13.—Mrs. Curtis Bucher, Lebanon, Pa.

Shamokin—Since our last report eight persons have been received into our church fellowship. A deputation team from Elizabethtown College fellowshiped with us and had charge of a morning worship period. In the absence of our pastor, Bro. George Reedy was with us. Our young people have organized. Bro. Jay Gibble, a student at Elizabethtown College, showed slides concerning work among the young people. We are cooperating with the Protestant churches of Shamokin in a church membership attendance crusade. During the Lenten season teams of two visited in the different homes in our congregation. We had cottage prayer meeting for our pre-Easter services. Bro. Clarence R. Showalter of Hagerstown, Md., was our evangelist April 3-10. District meeting was held at Hanoverdale with Sister Liskey and Sister Reed as our delegates.—Mrs. Evelyn Reed, Shamokin, Pa.

Middle Pennsylvania

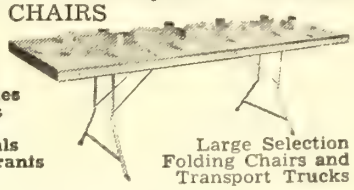
Carson Valley—Our church conducted a teacher's training class for a six-week period with Bro. Tobias Henry of Juniata College as resource person. Our spring evangelistic meetings are scheduled for May 9-15 with Bro. Dorsey E. Rotruck of Tire Hill as speaker. Love feast will be held May 15. The construction of our new church is underway once again. We plan to be using the new structure by fall. —Mrs. James Grove, Lakemont, Pa.

Western Pennsylvania

Rockwood — A temperance program,

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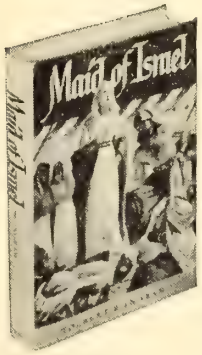
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ANNOUNCING . . .

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Tolbert R. Ingram



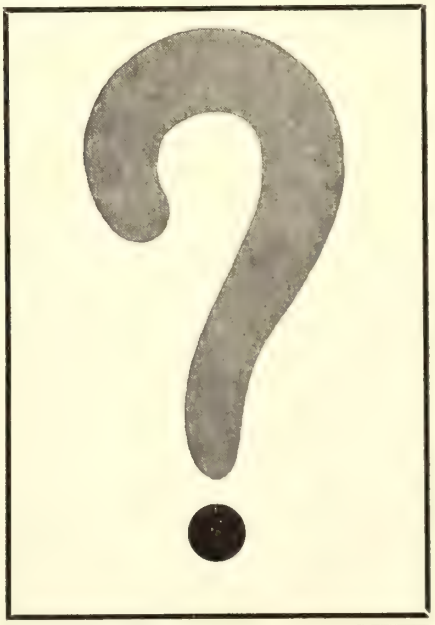
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sponsored by the children's department, included the filmstrip, Bill's Decision. Our district meeting delegates were Ida Hartline and Kathryn Bowlby. Mrs. Walter F. Berkebile represented the aid society. The floods resulting from a hurricane caused heavy damage to the heating plant of our church and to all the children's department equipment. We held our harvest home program with the gifts of food going to the Brethren Home at Scalp Level. Erie day was observed with the offering for the Erie project. At the union Thanksgiving services our pastor brought the message. On Dec. 26 the Christmas program was presented by the children and the young people. We have a 100% Messenger Club again this year as a part of our regular church budget. We participated in the union week of prayer services. On Jan. 29 the Juniata College choir gave a concert in our church. Since our last report we have received eight into our church by baptism.—Mrs. Walter F. Berkebile, Rockwood, Pa.

North and South Carolina

New Haven—Recently three were received into our church by baptism and two by letter. An all-singing service is held at our church once a month with all the surrounding churches participating. We responded to the relief fund, and clothing, canned goods, etc. were picked up in December by the truck from New Windsor. A dedication service was held at the church and a filmstrip was shown. The children presented a Christmas program. We are still in the process of remodeling our church building.—Mrs. Jay Sexton, Sparta, N. C.

First Virginia

Mt. Joy—At our church council, Bro. H. A. Hoover was re-elected elder and pastor for another year. Our Sunday-school attendance has kept up during the winter months. Our men made improvements at the church by painting and sanding the floors and putting up window blinds. Bro. James Butterworth of Vinton, Va., preaches for us twice a month—on Saturday before the second Sunday and on Saturday before the fourth Sunday.—Irene Proffitt, Buchanan, Va.

Oak Grove—Our young people presented the play, The White Christmas, in the Oak Grove and Saunders Grove churches. Our Sunday school has been increasing in attendance during the winter months. We studied city and country churches in our school of missions during the month of January. The Boy Scouts are rendering a valuable service by cleaning the church each week. The ladies' aid is quilting for relief. Our pastor and five other persons from our church attended the spiritual life institute at Bridgewater, A deputation team from Bridgewater College gave a music program recently in our church. The Green Hill, Oak Grove and Peters Creek churches presented an Easter cantata at the three churches.—W. K. Coffman, Roanoke, Va.

Northern Virginia

Timberville, Mt. Olivet—We observed our love feast and communion with Bro. Stanley Wampler, district executive secretary, in charge of the services. Our pastor and a group of Sunday-school workers attended the Plains district leadership training school. Members of our CBYF attended the National Youth Conference and presented a play and sponsored a softball team. A number of our women attended the district women's work meeting at the Greenmount church. The young adult class has been helping to equip and improve the classrooms.—Mrs. H. V. May, Broadway, Va.

Second Virginia

Lebanon—We began the church year with a new pastor, Bro. Russell Beahm. Our church co-operated with the other churches in our community in the annual Thanksgiving services and also in soliciting every home in the community for funds for the support of the Bible teacher for the weekday religious education program in the public school. The pastor and his family held open house. The women's work organization has made comforters and layettes for relief. The men's work sponsored and completed a new roof on the church and one of the adult classes sponsored and completed the painting of the entire basement which we use for Sunday-school classes for the children.—Mrs. Bernice Flory, Mt. Sidney, Va.

Sangerville, Briery Branch—The CBYF worked on several projects to raise money for the church building fund. The ladies' aid group presented clothing to the county welfare. Soap, layettes, friendship kits and clothing were sent to New Windsor. Christmas boxes were given to the shut-ins. Plans are under way for a major remodeling program in our church. The men's work sponsored a Lord's Acre project last year in order to raise money for the building fund. This group also had a share in sending a heifer for relief.—Ruth F. Miller, Dayton, Va.

Southern Virginia

Bassett—Our church was host to the district men's work banquet with Bro. R. E. Mohler, secretary of national men's work, as guest speaker. At the father and son banquet Dr. A. E. Acey, district superintendent of the Methodist church, Danville, was speaker. The Epply sisters' gospel quintet of York, Pa., presented a musical program in January. The January school of missions was held on the theme of India. The film, Empty Shoes, was presented one evening and the women's mission department presented the playlets, Finding God and The Lost Sheep. A mission fellowship tea concluded the mission study. Words From the Cross was the title of a series of sermons given by our pastor during the month of March over the local radio station. Mr. Edmond Blume of the Virginia Temperance Council was a recent speaker in our church. The young adults presented the outdoor live nativity scene three nights preceding Christmas. The CBYF was represented at the U.C.Y.M. conference in Richmond by Opaline Woodall. Lucille Mason, Gloria Smith and Shirley Hundley attended the district hilltop at the Danville church. Christmas activities included a play, White Christmas, caroling, starlight Christmas banquet, a progressive supper and a watch night service on New Year's Eve. —Miss Charlotte Craun, Bassett, Va.

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Church of the Brethren
Gospel MESSENGER
APRIL 30, 1955



Britten

Open Your Home to God

FAMILY worship is not the only door by which God is welcomed into the home. He ought to be as evident in family councils, family fun and family expeditions. Though he needs no engraved invitation to enter, perhaps the best indication that the welcome mat is always out and the door open is the regular practice of family prayer. In Bible reading and devotion the family will not only speak to God, they will hear him speak. Even the youngest can understand how he comes to her in the still small voice of her conscience. And the oldest needs to be reminded to answer any call of God with a new commitment, a renewed dedication. If the door is open to God, surely the entire home is his: the spick-and-span parlor, the noisy dining room, the cluttered sink, the game room in the basement, even the attic filled with memories. If children find him at home they are not likely to forget him away from home. Let every home be open—to God.

Gospel Messenger

"Thy Kingdom Come"

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Volume 104 **Number 18**

In This Number . . .

Editorial—
Open Your Home to God 1
In Defense of Parents 5
The Unworldly Are Too Successful 5

The General Forum—
Opening Your Home to God.
Barbara Enberg 3
How Our Family Worships. Nels Ferre 6
Books Help Make a Home.
Kenneth and Grace Long 8
"Admire" and "Admiration."
Luther A. Weigle 10
Vocation: Housewife. Mrs. E. N. Wright 11
Dedication Service for a House of Peace. Glen Weimer 13
April (verse). Bernice Bell 14
Reviews of Recent Books 15
Conference Business 27

News—
Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 29

Brethren Service—
Christian Citizenship in Action 20
Christian Citizenship Materials 21

The Local Church—
Bless This House. Raymond R. Peters . 22

Our Mission Work—
Laymen's Training Institute in India.
Harlan and Ruth Brooks 24
Out of the Mailbag 25
Scenes From My Windows.
Edythe McDowell 25
What Can a Pastor Expect From His Employer? 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Compromise or Challenge

For several weeks I have been playing chess with the advice of the Family Counselor given to a husband and wife who have been members of the Church of the Brethren since their early teens. (See page 12, Feb. 19 issue of the Gospel Messenger.) The advice given seems to me to be one of plain compromise and not of direct challenge. We often wonder why our number for so long has remained around the 200,000 mark. Perhaps we can find the solution here. Somehow we have failed to challenge our people who go into new communities to live, teach and declare the outstanding values of the New Testament way of life which as Brethren we hold to be the truth in Christ.

To simply follow the easy way of compromise with whatever comes nearest their peculiar understanding of the Christian way is to slay the initiative of Brethren families to bring to the forefront the teachings of Jesus. In addition their own peculiar understanding of the Christian way and that of the nearest to it may be poles apart.

The Mormon, the Seventh Day Adventist and the Christian Scientist faiths are all advancing in both communities and numbers. These various groups definitely believe in their respective faith. It does not seem plausible to me that any of these groups would hand out this advice to people moving into new communities or towns. On the other hand, they would be challenged to strive diligently, work to maintain and promote their beliefs instead of a lull attitude into whatever comes nearest your faith.

It is needless to say that I believe in the New Testament teachings unequivocally and rejoice in the fact that our denomination through its Annual and district conferences still strives to uphold them. I believe on the whole in the world-wide program of the church. I am in full sympathy with the unique programs our church has inaugurated, such as heifers for relief, Brethren Service, student exchange, etc. Who knows but what the Church of the Brethren has come into the world for just such a time as this.

If the advice is wholesome then why not go a step farther? Why not advise small and struggling congregations to do the same thing? Let them find a well-established church nearest their way of thinking and unite with them in toto. This would also stop new organizations and beginnings. It would save the necessity of home mission boards and large sums of money could be diverted into channels of more urgent needs of the world. If the Church of the Brethren has no particular message through its adherents whether they be individuals or families then it has no message through its congregations. Jobs in a strange land may be God's own source of call to Brethren individuals and families to plant the New Testament way of life with its totality of teachings, sacred ordinances many of which have been eliminated, changed or unwanted in the major denominations. We need to remember the admonition given to Moses when he was about to build the tabernacle: "For, see, saith he, that thou make *all things* according to the pattern shewed to thee in the mount" (Heb. 2: 5).

The church at Philippi was started with the conversion of Lydia's household and perhaps included a girl out of whom came the strange spirit. Our church history records that just eight pious souls after studying the Scriptures prayerfully counted the cost and set in force what is now the Church of the Brethren, which, though small, has stretched its arms around the world in a remarkable way. Abraham went to a strange community to begin and propagate a particular faith. He went out in faith. I believe challenge in this day is greater than compromise; and the call is to follow one who knew no compromise, namely Jesus Christ. — McKinley Coffman, Middletown, Ohio.

What Is Ahead?

Time marches on. What have we done for God? Some have the idea that "time" is the "stuff" between pay days. To you, as a child of God, "time" is the "golden opportunity" to labor in his vineyard. Only God knows what is ahead! Will there be war, bloodshed, famine, pestilence, drought, floods, tornadoes and invasions? Will you lose your health as I lost mine? Will these months ahead spell prosperity or poverty? Whatever is ahead, let us here and now decide that Christ shall have pre-eminence.—Sadie M. Rowzer, New Paris, Pa.

I surely enjoy my church paper. —Mrs. Lessie M. Rudolph, Spray, N. C.

Changes in the appearance of the home, in family conversations and customs, an open door to guests and a more active participation in the work of the church --these are the results of

Opening Your Home to God

Barbara Enberg

THERE is something about admitting an outsider to the privacy of one's home that makes a difference. If the plumber is coming I hang the towels straighter. If my groceries are to be delivered, I carry the garbage to the alley myself instead of waiting to hand it to my husband when he's walking in that direction. There's even the old joke about cleaning for the cleaning woman.

Yes, getting ready for company can be quite a job. When you step in your own front door and try to see your dwelling with a visitor's eyes, the results are sometimes disconcerting. That companionable cobweb you have been meaning to take down suddenly becomes a badge of slipshod housekeeping. The furniture looks considerably more beat up than you remembered it did. You set to work making your home as presentable and attractive as you can for your company.



The path to the church will be a familiar one to give support and comfort to the family in times of crises as well as a frequented one for the regular services and work nights and committee meetings

Religious News Service

And so it is when we open our homes to God. There will be changes — more profound changes than those effected by hasty preparation for company. Here there can be no glossing over the top, for "man looketh on the outward appearance, but God looketh on the heart." There would be certain things we would like to hide—set our bad language on the attic stairs, hide our temper on the top shelf in the closet, throw our unchristian prejudices into a desk drawer. Maybe there would even be tangible things to get out of sight—carry the bottles to the garage, stack the ash trays behind the salad bowl, be sure to put a Gospel Messenger on top of the pile of trashy magazines. But when you open your home to God the sham does no good for God is interested in the home, not the house. We may be eating

Wife of a pastor and contributing editor of the Gospel Messenger

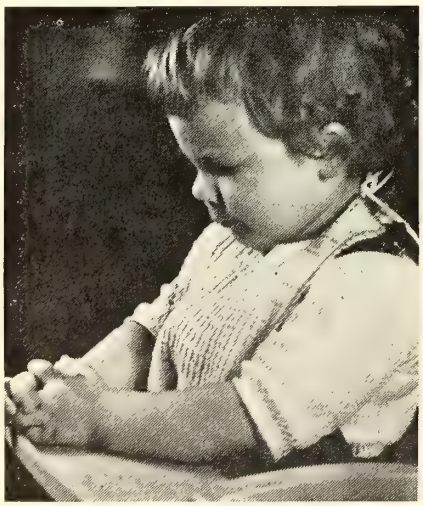
from our best dishes but we are reminded of the clean cup and plate that Jesus spoke about—clean on the outside, but inside filled with rapacity and self-indulgence. Yes, when God comes into a home, the trash and rubbish must be gotten rid of for good, not just set out on the back porch for easy access.

My husband remembers how he and his sister used to hide behind the sofa when the stern minister of their childhood came to make his formal, rather ceremonial call. They stayed behind the sofa during the Bible reading and prayers. Even the cookies and cakes which were served with the coffee could not lure them into near range of this austere man. Maybe like the innocent children hiding from the preacher and the guilty Adam and Eve hiding from God in the Garden of Eden, our impulse is to emulate the ostrich. You say, "If I can't sit down in my own house, put my feet up and be myself with God around, I'm better off without him." But God does not come as a critical guest who makes you ill at ease. Your home may not be the same, but you will say, "Thank you, God, for the difference."

God will make a difference in the way your home looks. Have you ever taken an evening walk and felt instant kinship with the family in some strange house—just because you saw a picture of Jesus hanging on the wall? The home should have some outward and visible signs of its inner spiritual grace. Personally, carefully arranged worship centers at home have never had much appeal for me. For a child to see a Bible casually lying open where his father left it when his reading was interrupted seems as worth remembering as a Bible propped up with candles on either side. (Maybe I have this feeling because our children seem by nature to be constant rearrangers. It somehow seems inappropriate to slap fingers and say, "No, no," when eager little hands are reaching for the Holy Book. There is enough to strain maternal tempers without trying to maintain worship centers—better to have a little holy calm in mama!

There will be a difference in family conversation and customs. It is surprising the number of married couples who admit to a close sharing in all areas of their life—but their religious faith. Much of this reticence disappears when the newlyweds become parents. For in interpreting life to their children parents are forced to put into words their basic beliefs. Perhaps the learned professor is right when he says that nowadays people express their *ids* and *egos,* and suppress their *super-egos,* or the part of them that has to do with ideals and striving for goodness. Nowadays we can tell a risque story but are embarrased to lead in prayer. God should be in family conversations.

As for custom, sometimes I wonder about the value of it. I wonder when the children recite their prayers as so many lines of jingle to be sing-songed through before taking the first bite. I wonder when Adrienne races through "God is great . . ." and then reports to a breathless family, "I said it real fast without taking a breath. Dinner looks so good." But then I remember that "grace before meat" sometimes lacked proper piety in the home of my youth, and yet the idea of life and its sustenance as a gift from God somehow got across.



Religious News Service

Though "grace before meat" may lack the proper piety when the children take part the idea that life and its sustenance is a gift from God somehow gets across

When the home is open to God it has an open door policy for all Christians. We will be "given to hospitality." Some people deplore the passing of Brethren hospitality. But in order to be a host someone has to be a guest. We are hesitant to "put people to all that trouble." We are also in too big a hurry. How often we have begged off from "staying awhile," thinking of a crowded schedule fifty miles down the road. The patience of Abraham's guests always impresses me. They were willing to wait for dinner when the bread had not been mixed and the meat was still on the hoof cavorting with the flock. They waited for the host to butcher; now we have no time to wait for the hostess to thaw her beef potpie. Three cheers for those angels unaware, Christians who take time to visit. Then, too, not everybody is so busy. How about inviting that little old lady who lives alone in the next block?

When you have opened your home to God, there will be a path from your door to the church. It will be a frequented path, walked by little girls in starched Sunday dresses and little boys in their "good" pants, walked by daddy in old clothes on work nights, walked by the entire family on Sunday mornings, walked one at a time to committee meetings, class parties, choir practice. The path to the church will be a familiar path to give comfort and support

Continued on page 10

EDITORIAL

In Defense of Parents

SOMEONE should speak up in defense of parents. Not that the holy calling of parenthood is under criticism, but parents do carry some rather heavy burdens that are frequently overlooked. They usually receive plenty of advice, but they need other kinds of encouragement.

Take the matter of finances, for example. As soon as the first child arrives—or even before—the young parents begin to make some sacrifices, denying themselves what they once enjoyed in order to provide for a dependent. As other children come and their needs multiply, the parents find that their expenses multiply also, often more rapidly than father's income increases.

In some cases, mother works part-time or regularly to help bridge the gap between income and expense. Though she may solve part of the economic problem, home problems increase and her neighbors cast a critical eye on her neglected children. In other cases, father tries to help out by taking extra jobs or working longer hours. His children miss his needed companionship and again the critical judgment of outsiders takes father to task for thinking only of work and failing as a father.

It is obvious that parents cannot function as parents *in absentia.* Yet the very responsibility of being a parent seems to involve attendance at all kinds of community, school and church meetings. Out of his concern for children, any parent may be expected to attend and support P.T.A., Girl Scouts, Boy Scouts, 4-H clubs, music clubs and civic organizations—all of which are in addition to manifold church activities. Yet, at the same time, these movements all picture the parent as having leisure time to play, read, swim, practice, design and build with his offspring. If he neglects a committee meeting, he seems irresponsible. But often the alternative is to neglect his children.

Even the church sometimes appears to be the enemy of parents. When most families arrive at Sunday school they are promptly sorted out by age groups; they no longer study the same lesson; they may not sit together in the same services. Mother's voice is needed in the choir or her helping hand in the nursery. Father's counsel is asked by a committee or he is needed to usher or this is the Sunday he must drive the young people to a district rally. The need to be five places at once is hardly conducive to the integration that worship requires. Yet parents are told over and over in the church that family life is central. They sometimes wonder what family life can remain after the church has made its stringent demands.

Perhaps we have overstated the problem. Of course, there is another side to the whole matter of parenthood. Its joys are many, even amid the worst discouragements. Parents feel closer to God simply by the sheer necessity of loving and caring for their own children, prodigal or otherwise. Yet parents do need less advice and more understanding. Could not our family life programs be geared to helping families have time to live and pray and work together? If the home is as central as we claim, should not more of our Christian education take place there, with teachers helping parents, not competing for the time and energies of their children?—K.M.

The Unworldly Are Too Successful

SOCIOLOGISTS working on a mental health study for the federal government had some remarkable things to say about the Hutterites. These folks, who live in colonies in Canada and in eastern South Dakota, came from Russia in 1874. They are plain people who reject modern luxuries and follow extreme simplicity in living. All property is held in common.

The sociologists decided that the Hutterites were mentally quite healthy, "one of the happiest, most well-adjusted groups in the world." Divorce is practically unknown among them. Their birth rate is high. They are thrifty, prosperous and devout.

Surely these are are characteristics of the kind of citizens our states need. Yet, strangely enough, the South Dakota legislature has just enacted a law passed to prevent further expansion of Hutterite colonies by making their communal corporations unlawful. In spite of the splendid record of the colonies in their wise farming policies, their mutual assistance program, their happy family life, the state officials are trying to check their growth.

Is it because the Hutterites refuse to bear arms, take oaths or hold public office? Is it because their Christian way of holding "all things common" might be confused with some kind of communism? Or may it be that the success of such unworldly people is a strong reminder of the moral failure of more worldly Christians? In any case it seems odd that our best-adjusted families should be discriminated against while the failures of more selfish ones pile up in our domestic courts and fill our jails.—K.M.



How is the family devotion conducted? If anyone can sing and if one member can play an instrument, Christian hymns can be sung as a family. If each member chooses the hymn of the week, how many hymns soon become the rich background of later life

How Our Family Worships Together

Nels Ferre

Photos by Douglas Grundy from Three Lions

WIN the family for Christian living and the world is won. The family is the seat of our troubles and the source of our noblest hopes. This claim is no mere theory. This is the factual truth.

The family will not be won, however, without an effective approach through the devotional life. We tend to ignore this center of Christian living, as if it would take care of itself. Evil wins by default. We blame our busy schedules. Father must hurry to work. Or mother has to get the children to school. Or brother has his vacation and is entitled to sleep in the morning or to be with his date at night. There is thus no time for family devotions. Others dismiss it as old-fashioned. It is as passé, they feel, as the three-hour sermon.

The proper time, though, can be found somehow. Families can get up half an hour earlier. Much sleep is wasted by tensions. The worshiping family finds rest and peace as it worships. A new happiness can heal and refresh the weary spirit. So wake the sleepy boy! Shake the drowsy girl! Leave the dishes on the table and the newspapers on the front steps and join in duty or in joy the feast of family devotions. Some can do it at night, if the ages of the children permit. Or time can be taken before breakfast or dinner. Special services may be held on Sunday, holidays or days of celebration. The time is here and

Professor of philosophical theology, Vanderbuilt University School of Religion

there if you want to find it. Members away from home can read the same devotions and passages and pray together in memory, in the divine presence and in anticipation of reunion. Sometimes people may have to hold devotions in smaller family sections, through force of circumstances.



Family reading is also of great importance. The Bible should be read each day. We read it in successive portions only when all members living at home are present. It does not take long to get through the New Testament by reading only one paragraph each day. Sometimes the father will read aloud and all who can read will follow in their own Bibles

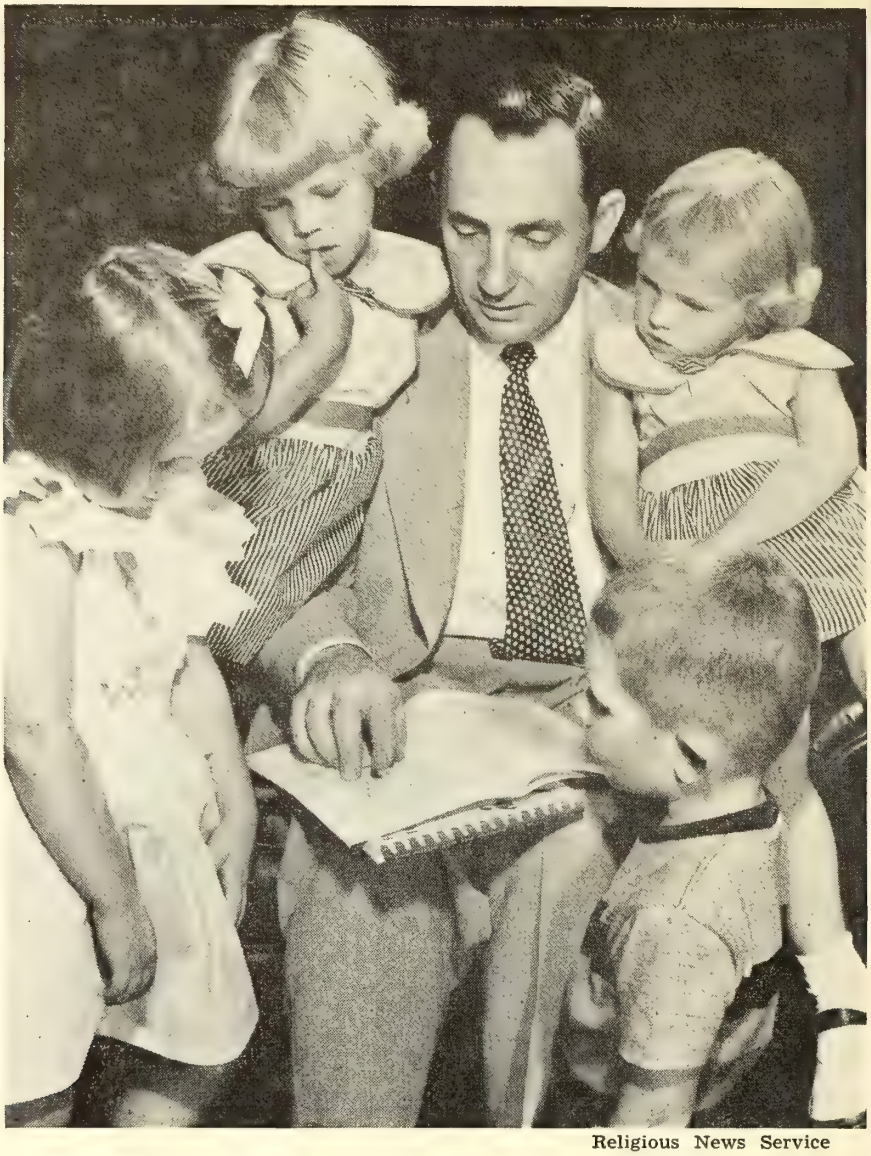
The family should not, of course, stop with Bible reading, formal devotional readings or family prayers. Each individual should be encouraged to have a period of private meditation and prayer, beginning with the bedtime prayers of the young child

Family prayers should be simple and natural. We find kneeling to be generally the best position to assume, but common sense must govern the manner of procedure. The children catch their parents' attitudes; if they truly pray in the Spirit, the children know it





A story can be used helpfully on many occasions and is often a remedy for hurt feelings, loneliness, jealousy or disagreements



Kenneth and Grace Long

Religious News Service

Books Help Make a Home

"YOU great big baboon!" exclaims a nine-year-old lad to a younger brother in the living room. Sounds of a scuffle follow. Finally a muffled voice says, "I take it back; I take it back. You're not a big baboon. You're a little baboon." The tussle is renewed with vigor. Presently a penitent voice is heard, "I take it back. You're not a big baboon; you're not a little baboon." After a long pause, "You're a medium-sized baboon." Soon the voices become more tense. Someone's head is bumped. It is time for mother or dad to appear at the door with, "All right, fellows, get into your pajamas. Bring a book and I'll read you a story."

A story is one of the best "home remedies" for hurt feelings, loneliness, jealousy or lack of harmony in the family induced by fatigue or hunger. Usually considered a bedtime treat, the story need not be confined to that period of the day. It can be squeezed in very helpfully on many occasions, if one is alert to the needs of children, has taught them to enjoy stories and has a supply of good books on hand from which to choose. Let the most unhappy child choose the story and his favorite place to sit, which is usually nearest the reader—the whole family can listen if they wish. How soon tears are changed to laughter! Reading is a good way to say to a child, "I love you. I understand how you feel."

Pastor of Union City church, Indiana, and his wife

Books can strengthen the bonds of love and understanding between parents. If the mother's spirit is a bit low from the constant confinement and work required in the rearing of her children, what a lift it is to have her husband read aloud to her as she works with her hands. They are closer because they have laughed together over a Simeon Stylites letter or a John Gould essay, shared some pertinent thinking from a professional book, a classic, the Gospel Messenger or a Bible passage.

Books stimulate the imagination and often result in creative play by younger members of the family. After reading Mary Godolphin's children's version of Pilgrim's Progress a series of big fights may occur in the front room. Apollyon hides behind the couch, throwing imaginary darts at Christian, who with his shield turns them aside and is occasionally struck to the floor.

Books can do much to inform us of the wonders of God's world and to encourage in us an appreciation for his creatures, great and small. Two generations of families are indebted to Thornton W. Burgess for his writings about the animals and birds of our country. No child brought up on The Burgess Bird Book for Children and The Burgess Animal Book for Children can fail to have a basic knowledge and keen appreciation of these feathered and furred friends. Even in town Jenny Wren may build her nest in your back yard and woe to any neighbor child or cat who may try to molest her. Sammy Jay may shout, "Go it! Go it! Go it!" from your apple tree; Peter Rabbit may live in the far end of your garden; and even Unc' Billy 'Possum may wander into your street some night.

Such books may lead to a lifelong interest in nature study. For those who want to become better acquainted with birds Roger Tory Peterson's A Field Guide to the Birds is unsurpassed, while the huge volume, Birds of America, edited by T. Gilbert Pearson and others, is a complete, beautifully illustrated and standard work.

Before you visit the zoo be sure your children have read or heard Kipling's Jungle Books and Just So Stories, Joe Chandler Harris' Uncle Remus Stories, the National Geographic's Animals of North America. Then nearly every animal in the zoo from B'rer Tairypin to Bagheera, the black panther, will be old friends.

We can learn to know many different people through the magic of books. Judy's Journey, by Lois Lenski, enables us to live the life of a poor migrant family here in our country; A Tree for Peter by Kate Seredy shows us a glimpse of life in a slum and how it can be transformed; Anna Perrott Rose's The Gentle House is the true story of a refugee orphan who finally became a good citizen through the matchless patience and love of his foster mother. Slightly different from these but excellent in illustrations, story, information and feeling is the story of the southwest, Tree in the Trail, by Holling Clancy Holling. The Child Craft set of books are almost a must for a home.

The choice of a life vocation may be greatly influenced by some biography of a great man or woman. The Famous American Series of biographies has good stories of outstanding persons and are suited for children nine years old and up. Such books will be read again and again, if you have your own copies. Just the other day a junior high girl went to visit her friend who was ill and took along her favorite biography of Jane Addams to read aloud from it.

Don't neglect the classics! These can be read with profit and enjoyment again and again. Mark Twain's Tom Sawyer and Huckleberry Finn; Louisa M. Alcott's Litle Women, Little Men and the others; Charles Dickens' books; those by Robert Louis Stevenson; Shakespeare's plays; A. A. Milne's Winnie the Pooh and companion volumes.



Books can do much to inform us about the wonders of God's world and encourage appreciation for his creatures

Gendreau

If you have the comics problem in your home encourage the best ones, especially the ones based on the classics. And do not stop with the comic. Move on to the original. So if your son reads Walt Disney's version of Treasure Island while he's waiting in the doctor's office, help him to discover how much superior the real book is. This leads us to admit, readily, that reading books may spoil many a moving picture or television show—the latter are so inferior to the books themselves! To cite an example, just last Christmas we went to a friend's home to see Dickens' Christmas Carol televised. We have been reading it regularly each year until the story is quite familiar to us and our hopes were high. But what a disappointment! Hundreds of details were left out in the condensation necessary for telecasting and a big share of the time was spent in presenting a love song that never appeared in the story at all. Screen and telecast writers evidently go on the assumption that the audience has never read the original and so change it to suit the medium they are using and their idea of what will please the audience.

The Bible is a little library of books in itself and while it is in all our homes we should remember it is to be read, not just seen. Many Bible storybooks are available, some good and some otherwise, but none an improvement on the original! Read from the Bible as a family, to your children and individually—both Old and New Testaments. Acquaint your children early with its matchless stories—its treasures new and old—and have faith that they will enjoy the stories now and grasp some meaning, too, and that later on much more of the truth and wisdom will come to them.

Long ago a wise man rather lamented: "Of making many books there is no end." What would he say today? Certainly for many of us books are avenues of adventure, sources of truth, highways to understanding. Whenever we go into a home, no matter how humble, and find books—good books—well worn from use our hearts are warmed. Children who can point to shelves and proudly say, "Here are our books," can boast of a treasure that is priceless indeed. Books help make a home. Indeed is any home complete without them?

Opening Your Home

Continued from page 4

when the family walks it to those special services—times of crises—when two will walk together as one for the first time or when some loved member of the family walks with us no more.

God stands at the door of our home and knocks. We invite him in. Our house is "empty, swept and put in order." Into the emptiness of our lives comes God, enriching our home with steadfast love, forgiveness, loyalty and faith—qualities that make a home permanent. It could almost be that God speaks to us with the prayer of St. Francis, asking to be invited into our home . . .

That where there is hatred—
I may bring love,
That where there is wrong—
I may bring the spirit of forgiveness
That where there is discord—
I may bring harmony,
That where there is error—
I may bring truth,
That where there is doubt—
I may bring faith,
That where there is despair—
I may bring hope,
That where there are shadows—
I may bring my light,
That where there is sadness—
I may bring joy.

• • •

By means of prayer we penetrate to those riches which are reserved with our heavenly Father for us.—Calvin

"Admire" and "Admiration"

Luther A. Weigle

THE words "admire" and "admiration" were used in the seventeenth-century simply to denote wonder or astonishment, without any implication of praise or approval. Thomas Fuller, the church historian, writing in 1639, said of Mohammedanism that it was "admirable how that senseless religion should gain so much ground on Christianity" — by which he meant that this fact was amazing. He elsewhere told of Cardinal Pole delivering "a dry sermon . . . many much admiring the jejuneness of his discourse" — that is, they were astonished at its emptiness. In Milton's Paradise Lost, Satan was confronted at the gates of Hell by a monster Shape, and "the undaunted Fiend what this might be admired" — that is, he wondered what this might be.

In Shakespeare's Hamlet when Horatio tells Hamlet that he has seen the ghost of "the king your father," Hamlet responds with a startled exclamation of surprise, to which Horatio answers:

"Season your admiration for awhile
With an attent ear, till I may deliver,
Upon the witness of these gentlemen,
This marvel to you."

This evidence is enough to show that when the writer of Rev. 17:6, as reported in the King James Version, expressed "great admiration" for the woman arrayed in scarlet, "drunken with the blood of the saints and the blood of the martyrs of Jesus," he meant simply to declare his wonder and astonishment at her. The American Standard Version translates the statement: "When I saw her, I wondered with a great wonder." The Revised Standard Version has: "When I saw her I marveled greatly."

Vocation: Housewife

Mrs. E. N. Wright

THE vocation of a housewife sounds like a very commonplace one. In fact, in some instances she does not get credit for any vocation. When the census taker comes around he asks, "Do you work?" and her answer is, "No, I'm just a housewife." Then he probably lists her—no occupation. But in my opinion, where children are involved it is one of the biggest jobs on earth!

So far as I know there are no specific qualifications to become a housewife. However, one should be the possessor of these, and many other qualities: patience, kindness, courage, self-control, a deep faith in God and a pleasing personality.

Some girls marry before finishing high school and sometimes prove to be very successful housewives, but statistics prove this is not advisable. Today there are home economics courses in high school and college. These include work in child care and homemaking which every young woman should take advantage of, and in addition to these courses, everyone who plans a family will need to be educated in almost all fields in order to take an active part in church and community activities and keep abreast of their children.

In spite of the fact that the housewife has "no occupation" sometimes she has the most interesting experiences, with plenty of variety and never a dull moment, particularly in bringing up a family. I am going to talk from the viewpoint of a mother, too, since I am one. The vocation of a housewife and mother includes many responsibilities and duties. Besides the daily routine, many of us serve as nurse, seamstress, laundress, painter, barber and, in emergencies, as plumber and electrician.

"A place for everything and everything in its place" is a good rule for any housewife, but she should not become a slave to her house as this will not only destroy her own happiness but that of each member of her family. She should take time to enjoy her family and home. When her youngster asks her to read a story or fix a broken toy, why should she not leave the dishes and dusting instead of putting him off? After all, the dishes and dusting can wait.

Remember the story of Jesus visiting in the home of Mary and Martha, and how frustrated Martha became because Mary left her to serve alone? She even asked Jesus, "Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me." And Jesus answered her, "Martha, Martha, thou art careful and troubled about many things, but one thing is needful: Mary hath chosen that good part which shall not be taken away from her."

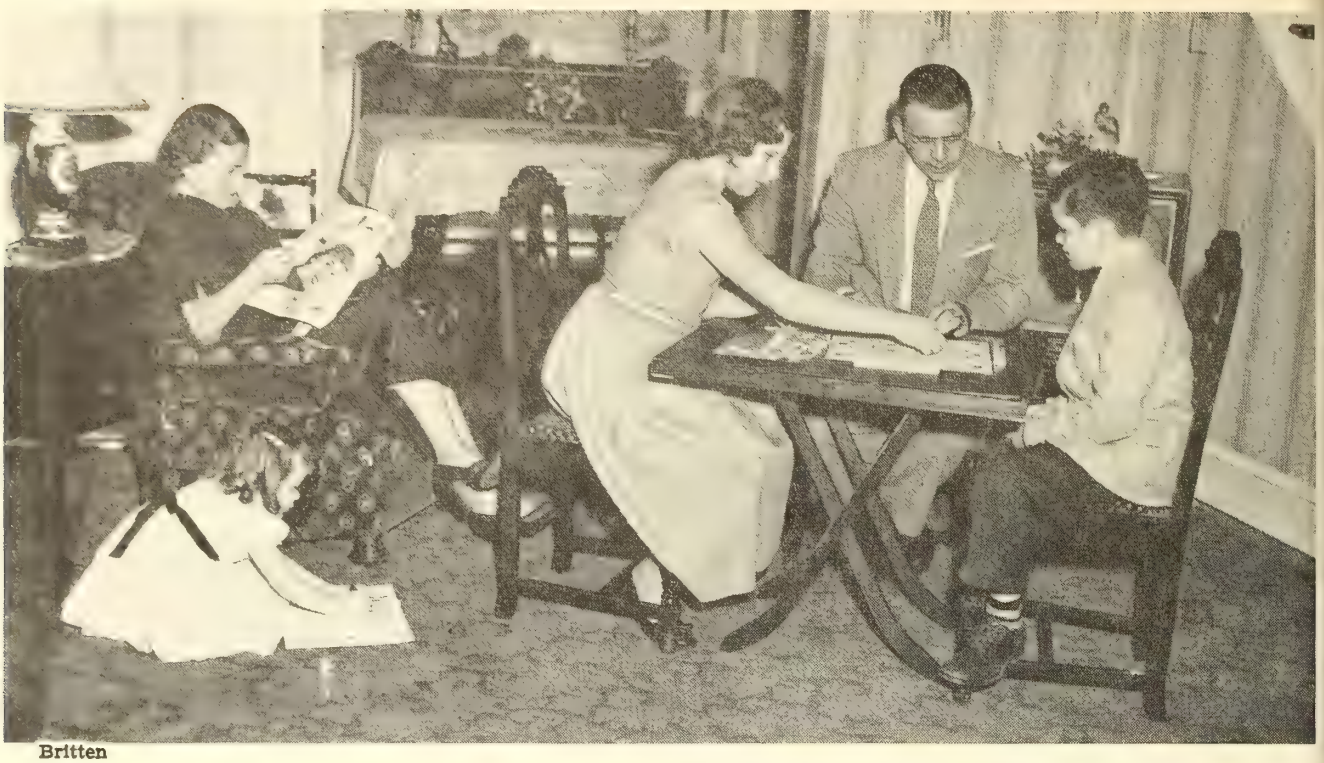
Someone has said that "home is where we are treated the best and grumble the most." The home was established by God in his plan for mankind. A home is not just a place where we eat and sleep, but the dwelling place where domestic love, cherished and happy family life, peace, rest and shelter from the outside world are known and enjoyed. One does not have to have an elaborate house and furnishings to make a home.

The family is that upon which



Religious News Service

One of the first steps in religious training is prayers at bedtime



Britten

One evening a week set aside for family fun night will pay dividends in family unity and security

the social structure of humanity and the fabric of civilization rests. If the family can be won, then the world is won, and I feel that in a great measure the homemaker and mother is responsible. The seat of our basic troubles and the source of our noblest hopes lies in the family.

Many things threaten our homes today, and chief among them is the tendency to seek selfish advantages rather than to render unselfish service. Selfishness destroys affection, and self-seeking will bring any home to bankruptcy. The surest prescription for any happy home is self-forgetting service to one another.

An ideal home must be based on democratic principles. Let us remember, however, that democracy does not mean the absence of authority or of direction given to growing life. We must use discipline and begin with the child soon after birth. A new born baby will soon learn to cry for the light. In Prov. 29:15 we find these words, "The rod and reproof giveth wisdom, but a child left to himself bringeth his mother to shame." Authority should not be used for its own sake but in order that our children may be helped to develop within themselves inner disciplines so essential to their personal happiness. No two children are alike, nor can they be dealt with in exactly the same way. Parents must try to understand the characteristics and personalities of each one.

I am sure that every true parent wants to do his best by his child, and sometimes we are made to wonder if many children of today do not have it too easy, with the protecting and providing parents who see that every whim is met. In trying to provide material things, it is easy to neglect the religious training in the home. Preschool age is when children get their most lasting impressions.

Many problems in the home require the getting together of the entire family—in other words, family council—that each opinion may be considered. Children should be given freedom and independence as they show themselves capable of using them wisely.

Finance is one of the big problems in many homes. Proper training of the children will help greatly in this as will also little heart-to-heart talks of understanding. Teach your child to confide in you; then he will not go outside the home with his problems. Establish regular habits in the home. Before he starts to school be sure to explain to him the things that you do not want him to get from other children, such as sex and Santa Claus. Give each child some chore to be responsible for and see that he does it. This gives him a feeling of usefulness, independence and security.

Play with your children. It is good to have a regular time for the story hour. Pray with your children. It is said that a family who prays together stays together. One of the first steps in religious training is prayers at bedtime.

A child should not be sent to bed in an unhappy mood or

when he is upset. If you have had to punish him, try to reconcile him before going to sleep. "Mother, I am sorry I was naughty today," is one of the compensations we get almost daily.

Have your children invite their friends into the home and make them feel welcome. Some of our most pleasant memories are of helping to entertain our children's friends. However, we did prefer knowing when to expect them, and did in most instances. On one Saturday afternoon, our son came home from college with four other young men students. After meeting them and having a get-acquainted chat of a few moments in the living room, our son followed me back to the kitchen and wanted to know if it would be all right for the boys to have supper with us. He explained that they would not be any trouble and added how much they would enjoy a home-cooked meal. Since it was almost supper time, I hesitated at first for we already had a house full of company from out of town, but rather than disappoint him I consented. We enjoyed having them and the embarrassing moment of viewing the one piece of chicken left on the dish was more than offset by the satisfaction that not only our son, but his four friends, were made happier. See what I mean! I know of no greater opportunity for Christian witnessing, than in the home as its influence is so far-reaching. It is like throwing a pebble into water and watching the ripples go out from it.

I have received compensation in many different ways. Perhaps one of the greatest is the love, appreciation and gratitude of my family, my husband in particular. Without their co-operation my efforts as a housewife would have been futile.

That many of our dreams have been fulfilled in our children is a great satisfaction. And the thought that the small contribution I have made to the world may make it just a little better place in which to live is a great compensation to me.

In looking back over the years, I realize I have made many mistakes, and some of the way has been difficult with discouraging moments. Yet in spite of that, those hard years seemed to be some of the best ones—the achieving ones.

Dedication Service for a House of Peace

Glen Weimer

THE acquiring, building and moving into a new home is a high hour in family experience. For Brethren, it is an opportunity for offering up to God the house as a "house of peace," and for dedicating the life of the family to peace. As the New Testament repeatedly affirms, "God is the God of peace." And if peace is ever to leaven the world—it must flow from homes that are houses of peace, homes subject to the God of peace, and families through whom the peace of God pours into the troubled life of the world family.

The Setting

On the day set apart for dedicating the house of peace, let a few friends be invited to share with the family this joyous hour with God. Place a small table at the center of one end of the living room. At the center of the table place one eighteen-inch white candle—on either side two fifteen-inch white candles. In front of the tall candle a small loaf of bread (unsliced) and a large glass of water.

After everyone is seated—the family being seated nearest the table—the father will say, "God is light and in him there is no darkness—God is not a God of confusion, but of peace." Therefore, let us in the words of an unknown poet express the purpose of our life in this house today and always:

We build an altar here, and pray
That thou wilt show thy face;
Dear Lord, if thou wilt come to stay
This home we consecrate today
Will be a holy place.

The father stepping to the table will say, "We light this tall candle as a symbol that God is the light of peace, and that he will ever be the peace of this house, and of our hearts. And thus he will infuse the great areas of life and experience in our family with the peace-life of his Son." The father leading, the family will unite in saying:

WE DEDICATE THIS HOUSE TO WORK OF PEACE.

Father reads: There is work that sows the seeds of war and there is work that plants the seeds of peace. This house shall be a center of work that builds peace in the world and in the minds of men. The members of this family will engage only in those vocations that sustain, build and enoble all human life. We choose work through which the redeeming, healing, reconciling love of God can flow out to a divided and war-suffering world. We will do the work that

will spread the light of God's peace—and we reject those vocations that lengthen the dark shadows of ruin over the earth. For God is peace, and we are a family of peace, working to build a world at peace. Therefore, we offer this home and our work as a sacrament of peace. And to symbolize this act of dedication we light the first candle to our left, from the candle of God's peace.

The father leading, the family will unite in saying:

WE DEDICATE THIS HOUSE TO PLAY THAT BUILDS PEACE.

Youth reads:

God is not only the God of peace, but an element in his peace is joy. This house then, shall be a center of wholesome play and fun—of games that make life sweeter, richer, ampler, abler and more radiant with the beauty of Christ. This house shall shelter the games that call forth the creative best in mind, body, spirit and fellowship, games that respect the equality of all; and that exclude none; games that express the democratic, co-operative, Christian way of life; games that refresh us and restore the vigor and zest of life; games that take us systematically into the lives of other people—that make us and our guests citizens of God's world community; games that bind people together in creative endeavor—rather than those that put life against life. All our play in this house will be a sacrament of peace and praise to the God of peace. We light then the second candle to our left from the candle of God's peace, symbolizing our devotion to play that contributes to the peace of the heart and to the peace of humanity.

The father leading, the family will unite in saying:

WE DEDICATE THIS HOUSE TO LOVE THAT SPREADS PEACE.

Mother reads:

God is peace that is love! Where love is there is peace—and where peace is there is creative, redeeming love. This house shall ever be our sanctuary of peace and love, because God is master of each life. We seek to grow in the love to which Paul refers in 1 Cor. 13. [This may be read by a member of the family.] We seek to press forward in that life which regards every person as equal before God, that life which enfolds every person in its concern and compassion — regardless of race, religion, nationality or culture. All shall find a welcome here—and a rest for their bodies, minds and spirits in this sanctuary of peace. This house shall be a shrine of the love of God in its inclusiveness. Such love shall be sheltered, nurtured and expressed in us as we live in this house of peace. So we light the first candle on our right from the candle of God's peace, symbolizing our dedicating ourselves and this



APRIL

BERNICE BELL

God walked in my garden
In the quiet of the night,
Dressing all the lilies
In their gowns of purest white.
The hyacinths wear purple
And pink, soft cream and blue,
While the daffodils in yellow
Nod gay greetings to you.

When I awoke this morning
There were dewdrops all around,
Glistening in the sunlight
That lay golden on the ground.
The birds were sweetly singing,
In the bird choir serenade,
To the day's fresh beginning,
With it's blemish yet unmade.

In the quiet I paused to listen
And feast on all the splendor,
That God in his love for me,
So graciously and tender,
Walked along my garden path
And blessed each flower there.
He gave the birds a cheery song
That lifts my day from care.

house to love that spreads peace.

The father leading, the family will unite in saying:

WE DEDICATE THIS HOUSE TO WORSHIP WHOSE FRUIT IS PEACE.

Youth reads:

We bow at the feet of him whose will is our peace. We surrender our lives to him who took God's way of peace, lived it to the end, taught it and died in commending it to our hearts and the whole world. We remember how Peter described the Master's way of life in his first letter, chapter 2, verses 21-24. [A member of the family will read.] To this pattern of peace living, of peacemaking, of suffering, redemptive love we commit ourselves. We offer our home to God as a center where this way of life is upheld, lived, talked about and propagated. We worship the God of peace, who makes men peacemakers. We adore the God of peace who loved the world through the life of his Son—to bring peace to every heart and fireside. So this house shall be a place of prayer where members of the family, friends, guests, strangers may rekindle their own peace of soul, love and aspiration and hope at this altar of the God of peace. We then light this fourth candle from the candle of God's peace, symbolizing our offering up this house and our lives to those patterns of worship whose fruit is peace in personal life, family life, community life and world life.

Here may be sung the hymn, O Thou Whose Gracious Presence Blest (Hymnal 544). Then the father will lead the family in the sealing of its commitments through the symbolism of the loaf and glass of water: "My loved ones, let us now seal our dedication of this house as a house of peace with bread and water. Our Lord said, I am the bread of life. Only as we receive him ever anew can this be a house of peace and we a family of peace." So saying the father takes the loaf and breaks to each a portion which is eaten in silent meditation on Jesus who is the bread of peace. Then, taking the large glass of water in his hand, the father says, "Jesus also said, I am the water of life. So, only as we keep letting his spirit and mind refresh and cleanse us, can this be a house of peace and we a family of peace." The glass is then passed from person to person, each one drinking and meditating in silence on Jesus, the refresher and renewer of Life. Then all present will unite in the prayer:

O Living Master, thou who art the peace of God given to make this house and each one of us a disciple of peace. We taste of thee the Living Bread, we drink of thee the Living Water, because without Thee life is empty and full of strife. Descend to our hearts moment by moment, be formed in our hearts today and every day. To the end that this house which God's providence has given may be a house of peace in a world tortured by war. Amen.

A benediction may be read: "Finally, live in peace, and the God of peace and love will be with you" (2 Cor. 13:11).

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***The Teaching Ministry of the Church.** James D. Smart. The Westminster Press, 1954. 207 pages. $3.00.

Here is a book on the basic principles of Christian education that does not hesitate to point out the mistakes we have made all the way from the Sunday school to the seminary. As a result of these errors, we have much confusion. The author proceeds to point out with clarity and conviction the necessary Biblical and theological basis for education and redefines the goal we seek. The chapter, The Bible in the Curriculum, raises questions that many people have never thought of, but expresses an aim that is so adequate as to be without question. The author has little sympathy for the minister who wrote to his national board of Christian education protesting the omission of the printed Scripture passage from the quarterlies because his teachers were so busy that when they go to prepare a lesson for Sunday, they can't be wasting time hunting up the Scripture passages in a Bible, nor with the superintendent of a junior department who, when told that teachers should spend two hours each week in preparation, stated that her department had to have lessons that the teachers could prepare on the streetcar on the way to church. There are important chapters on The Christian Home and The Church and Public Education. Sunday-school teachers, superintendents, seminary and college presidents and professors, ministers, public school teachers, parents, CEC staff and GBB members should all read this book. The one thing I would allow you to skip is the author's explanation of the meaning of infant baptism.—*C. Ernest Davis.*

***Group Activities for Church Women.** Jane Kirk. Harpers, 1954. 240 pages. $3.00.

This book, in order to be a representative collection of group activities for church women, covers all fields of women's interests and gives specific direction for carrying out the activities. How to put "meat" in your meetings, making your group world minded, Bible conscious, book curious, getting good publicity for your church, providing counseling service, teaching crafts and developing hobbies are discussed in detail. Activities for fun and fellowship: church picnics, quilting bees and shows, wedding anniversary parties and home talent shows, give rise to the lighter side of life in church-centered projects.

Observing special occasions and holidays in new ways and growing flowers for church services challenge individuals and groups "to live for others." — *Mrs. Chester Murrey, Conway, Kansas.*

KINGDOM GLEANINGS

A slide projector is wanted for an Indian student who is willing to pay for it if it is in good condition. The model wanted is an SVE AAA. Write the Regional Office, Bridgewater College, Bridgewater, Va.

The Great Day, a book by the Brethren author, F. O. Shank, is evidence of his long personal study of the Book of Revelation. His purpose is to open new vistas for others in the study of this volume. More information on the book may be obtained from the author at 421 Market St., Brookville, Ohio.

Harry K. Zeller's unusual interpretation of the Brotherhood theme, Seek First His Kingdom, is featured in the 1955-56 issue of Stewardship Facts. This new sixty-four-page digest of choice Protestant stewardship writings is available from the Stewardship Department, General Brotherhood Board, 22 S. State St., Elgin, Ill., for only ten cents per copy.

Travelers to Annual Conference at Grand Rapids, Mich., are invited to visit the Woodland church, located three miles south and one-half mile east of Woodland, just east of state route 43. Worship service on June 12 and 26 will be at 10:00 a.m., followed by Sunday school at 11:00. There will be no service on June 19. Picnic facilities are available. Bro. Glenn Fruth is the pastor of the church.

Three hundred radio stations during the week of May 9 will carry the program, Bobby Wildgoose and His Ragged Regiment, on the Let There Be Light series. This is an interesting story of Robert Raikes and the beginning of his Sunday-school work among the poor children of Gloucester, England. The program will carry an announcement of the International Sunday School Convention to be in Cleveland, Ohio, July 27-31. This convention will celebrate the 175th anniversary of the modern Sundayschool movement. The Chicago office of the National Council of Churches can provide you with a record of this program for $2.

Camp Leaders' Training Opportunities

A trained camp leader helps make possible the success of any camp. Listed below are some opportunities for training. Additional information may be obtained from Paul M. Weaver, National Camping Director, 22 S. State St., Elgin, Ill., or from any regional office. The initials *NCC* in parenthesis indicates sponsorship of the camp by the National Council of Churches.

April 25-29 .... Ohio, Camp Wanake, Beach City (NCC)
April 29—May 1 .. Southeastern Region, Camp Mardela
April 29—May 4 ..... Tennessee, Camp Dogwood, Ashland City (NCC)
May 2-6 ..... Nebraska, Camp Comeca, Cozad (NCC)
May 2-7 .... Texas, Camp Cho Yeh, Livingston (NCC)
May 6-7 ..... Pennsylvania, Camp Swatara
May 9-13 ..... Wisconsin, Camp Anderson, Green Lake (NCC)
May 20-21 ..... Northern Illinois, Camp Emmaus
May 20-21 ..... Pennsylvania, Camp Harmony
May 20-21 ..... Southern Illinois, Camp Emmanuel
May 30—June 2 . Western Region, Camp Schwarzenau
June 6-10 .. Montana, Temple Hills, Livingston (NCC)

Licensed to the Ministry

Wilbur E. Fether, in the First church, Altoona, Pa.
John Patrick, in the Big Swatara church, Pa.

Lodging at Annual Conference

Reservations for lodging at Annual Conference at Grand Rapids can be arranged by writing to the Convention Bureau, Grand Rapids, Mich., stating your rooming needs. With few exceptions the people at Grand Rapids will be very happy to make their rooms available at the rate of $3.00 a night for either one or two persons in a room. In the case of rooms with twin beds or especially fine accommodations, the rates will be $4.00 and $5.00 a night.

Those desiring accommodations in homes would do well to send their registrations to the Convention Bureau well in advance of Conference as they are more likely to secure choice accommodations. It is impossible to avoid considerable delay and also congestion at the lodging booth for the persons who wait to secure lodging after they arrive on the Conference grounds. For advance registrations a $3.00 fee is required; this fee will apply on the room rent for the Conference.

Bridgewater College

At the seventy-fifth anniversary convocation on March 26, the college bestowed honorary degrees on eight of her alumni: Ruth Huff Cline, '22, associate professor of English at Eastern Illinois State Teachers College, Lit.D.; Paul Neff Garber, '19, Bishop of the Virginia Methodist Conference, LL.D.; Boyd Harshbarger '28, head of the department of statistics at Virginia Polytechnic Institute, Sc.D.; DeWitt L. Miller '28, pastor Church of the Brethren, Hagerstown, Md., D.D.; Raymond Russell Peters '28, executive secretary of the Council of Churches, Dayton, Ohio, LL.D.; Robert L. Sherfy '34, pastor Church of the Brethren, Harrisonburg, D.D.; James Alfred Swain '37, pastor Evangelical United Brethren, Harrisonburg, D.D.; C. C. Wright, professor emeritus of economics, LL.D.

Among the special guests at the aniversary luncheon on March 26 were Bro. N. A. Spitler of Spring Creek, near Bridgewater, who attended the first session of Spring Creek Normal School in 1880-81, forerunner to Bridgewater College; and Rev. George L. Brown, retired Presbyterian minister of Swoope, Va., who is the only living member of the 1891 class of three that received the first A.B. degrees from Bridgewater. Bro. Spitler, now ninety-four years old, is a member of the Beaver Creek congregation. Bridgewater was the first Church of the Brethren college to grant A.B. degrees.

Bro. Robert L. Sherfy, pastor of the Harrisonburg Church of the Brethren, preached the seventy-fifth anniversary convocation sermon on Sunday morning, March 27, in the absence of Bro. V. F. Schwalm, who could not be present.

The Board of Trustees has set up an endowment fund of $2,000 in memory of the late Prof. and Mrs. John J. John, who served Blue Ridge College for many years. This sum had been contributed to the college as an annuity gift by Sister John shortly before her death. The income of this fund will be used as scholarship help to music and ministerial students, an interest of Sister John. Prof. John was a beloved professor and Christian gentleman, often referred to complimentarily by his students as the "wise man."

Brotherhood Theme: Seek First His Kingdom

The Clericus Chorus of twelve men under the direction of Ben Sollenberger, a junior music major of Carlisle, Pa., has twenty concerts scheduled this spring in churches and in civic groups in Virginia, Maryland, West Virginia and Pennsylvania. Proceeds from their programs are going to a permanent fund in the college endowment, the income of which will be used to aid needy ministerial students to get their college education at Bridgewater.

The College Glee Club under the direction of Nelson T. Huffman, head of the music department, has scheduled tours involving fifteen concerts in Maryland and Virginia. The five Brethren Churches of Baltimore are sponsoring a concert at the First church on the night of April 29, and the four churches of Roanoke are supporting the concert in the Jefferson High School auditorium in that city on Sunday night, May 8.

Staff members who held pre-Easter services were President Warren D. Bowman at Keyser, W. Va.; A. R. Showalter at Bush Creek, Md.; W. D. Clague at Waynesboro, Va.; and Marshall Wolfe at Barren Ridge, Va.

Bridgewater debaters placed second in the southern division of the North-South debate tournament at West Virginia University on March 4 and 5. The college negative team composed of Pasco Bowman of New Market and Dick Obenshain of Blacksburg went undefeated in five contests, winning from New York University, Princeton, Western Reserve, Kenyon and Lafayette.

Student deputation teams of the Student Christian Movement and the Fellowship of Reconciliation scheduled thirty-five programs in various churches of the Southeastern Region during the winter and spring.

The Church Calendar

May 1

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Jehosaphat's Righteous Leadership. 2 Chron. 17-20. Memory Selection: Deal courageously, and may the Lord be with the upright! 2 Chron. 19:11 (R.S.V.)

CBYF Topic: World Citizens of a World Community

May 1-8 Family Week

May 6-8 Week-end hike on the Appalachian Trail in Maryland

May 8 Mother's Day

May 15 Rural Life Sunday

May 22 Annual Conference Offering

May 29 Pentecost Sunday

May 30—June 2 Western Region camp conference, Camp Schwarzenau, Kearney, Neb.

June 7-10 National Camp Planners meeting, Camp Mack, Milford, Ind.

June 9-13 Music institute, Bethany Biblical Seminary, Chicago, Ill.

Love Feasts

Illinois

May 6, 7:45 pm, Allison Prairie

Indiana

April 30, 7 pm, New Hope
April 30, 7:30 pm, Bethany
April 30, 7:30 pm, (EST), Nettle Creek, Brick
May 1, 7:30 pm, (DST), Muncie
May 7, 7 pm, Anderson
May 14, Beech Grove
May 14, 7:30 pm, Buck Creek
May 14, 7:30 pm, Windfall

Iowa

May 1, 7:30 pm, Mt. Etna
May 1, 7:30 pm, Canton, Maple Avenue
May 1, 7:30 pm, Dayton, Ft. McKinley
May 1, 7:30 pm, Woodworth
May 8, 8 pm, Walnut Grove

Kansas

May 6, Verdigris

Maryland

May 7, 6:30 pm, (DST), Brownsville
May 7, 7 pm (DST), Stone Bridge
May 8, 7 pm, (DST), Manor
May 14, 2:30 pm, Broadfording
May 15, 7 pm, Beaver Creek
May 15, 7 pm, Locust Grove
May 15, 6:30 pm, University Park

Ohio

May 1, 7:30 pm, Baltic
May 1, 6:30 pm, Altoona, First
May 1, 7 pm, Ambler
May 1, 6:30 pm, Burnham
May 1, Carlisle
May 1, 7 pm, East Fairview
May 1, 6 pm, Long Run
May 1, 6 pm, Manor
May 1, 6 pm, East McKeesport
May 1, 6:30 pm, East Petersburg
May 1, 6:30 pm, Everett
May 1, 7:30 pm, Geiger
May 1, 5:30 pm, Lancaster
May 1, 7 pm, Martinsburg
May 1, 6:30 pm, New Enterprise
May 1, 7 pm, Norristown
May 1, Parker Ford
May 1, 6:30 pm, Philadelphia, First
May 1, 7 pm, Philadelphia, Germantown
May 1, 7 pm, Pittsburgh
May 1, 6 pm, Reading
May 1, 7 pm, Roaring Spring
May 1, 7 pm, Rummel
May 1, 6:30 pm, Scalp Level
May 1, 7:15 pm, Smithfield
May 1, 2 pm, Spring Grove, Blue Ball
May 1, Woodbury
May 1, 6:30 pm, York, First
May 1, Yellow Creek, Bethel
May 7, 2 and 6:30 pm, Bachmanville
May 7, 2 and 6:30 pm, Midway
May 7, 4 and 7 pm, Welty
May 7 and 8, 1:30 pm, Annville
May 7 and 8, 10:30 am, Falling Spring
May 8, 6:30 pm, Quakertown
May 14, 2 and 6:30 pm, Indian Creek
May 14, 2:30 pm, Mingo
May 14 and 15, 1:30 pm, Little Swatara
May 14 and 15, 1:30 pm, West Conestoga, Middle Creek
May 15, 7 pm, Albright
May 15, Carson Valley
May 15, 7 pm, East Fairview
May 15, 7 pm, Juniata Park
May 15, 2 and 6:30 pm, Maiden Creek
May 15, 6:30 pm, Salunga
May 21, 2 and 7 pm, Akron
May 21 and 22, 10 am, Back Creek, Shank
May 21 and 22, 10 am, and 6:30 pm, Big Swatara
May 21 and 22, 1:30 pm, and 9:15 am, Fredericksburg, Myers
May 21 and 22, 1:30 pm, Heidelberg
May 21 and 22, 1:45 pm, Springville
May 21 and 22, 1:30 pm, Upper Conewago
May 22, 6:30 pm, Lower Conewago
May 22, 7 pm, Springfield
May 28, 1:30 pm, Welsh Run
May 28 and 29, 1:30 pm, Antietam, Prices
May 28 and 29, 1:30 pm, Chiques, Mt. Hope
May 29, Codorus

Tennessee

April 30, 7 pm, French Broad

Virginia

May 1, Roanoke, Hollins Road
May 1, 7:30 pm, Trinity
May 28, 7 pm, Pleasant Hill

West Virginia

May 24, Old Furnace

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Joseph Moyer of Vernfield, Pa., in the Annville church, Pa., May 9-22.

Bro. H. A. Merkey of Manheim, Pa., in the Codorus church, Pa., May 9-22.

Bro. Earl Bowman of Dayton, Ohio, in the University Park church, Md., May 9-15.

Bro. D. I. Pepple of Woodbury, Pa., in the Bellwood church, Pa., May 16-22.

Bro. Norman Patrick of Hanoverdale, Pa., in the Jennersville church, Pa., May 22-29.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Grossnickle church, Md., May 10-22.

Gains for the Kingdom

Eight baptized in the Barren Ridge church, Va. **Six** baptized and ten received by letter in the Sebring church, Fla. **One** baptized and three received by letter in the Tampa church, Fla. **Three** baptized and three received by letter in the Friendship church, Baltimore, Md.

Eleven baptized and one received by letter in the Fairview church, Pa. **Seventeen** baptized, three received by letter and one received by former baptism in the East Petersburg church, Pa. **Nine** baptized in the Mount Joy church, Pa. **Twenty-one** baptized in the Sugar Valley church, Pa. **Thirteen** baptized in the Middle Creek church, West Conestoga congregation, Pa. **Seventeen** baptized, five received by letter and one received by former baptism in the Walnut Grove church, Johnstown, Pa. **Seven** baptized and seven received by letter in the Scalp Level church, Pa.

Twelve baptized in the Manchester church, Ind. **Five** baptized and two received by letter in the Freeport church, Ill. **Two** baptized in the Loon Creek church, Ind. **Nineteen** baptized and three received by letter in the Ashland City church, Ohio.

Five received by letter in the Washington Creek church, Kansas. **Three** baptized in the Ottumwa church, Iowa. **Six** baptized and twenty-two received by letter in the First Grand Valley church, Colo.

Thirteen baptized in the Empire church, Calif

News and Comment From Around the World

University Gives TV Religion Course

The first accredited college course to be given by television in the St. Louis area is one on The Religions of Man offered by Washington University. One hour of college credit will be awarded all who pass a final examination based on the course's fifteen weekly telecasts. The examination will be given at the university and is the only occasion on which the students are required to appear there.

World's Wealthiest Nun Dies

Mother Mary Katharine Drexel, known as the world's richest nun, died recently at the age of ninety-six. She was the daughter of Francis A. Drexel, a Philadelphia banker and a partner of J. Pierpont Morgan. Her mother, who died only a month after Katharine Drexel was born, was a member of the Church of the Brethren.

The mother's name was Hannah J. Langstroth, a member of the First church, in Philadelphia. Although Mary Katharine Drexel was a member of one of Philadelphia's wealthiest families, she renounced social position for the religious vocation when she was twenty-nine and devoted her life and money completely to the order she founded and to other charity.

Both of her sisters died without issue and in 1945 she became the sole recipient of income from an accumulated $15,000,000 trust left by Mr. Drexel in 1885. She was the founder of an order, the Sisters of the Blessed Sacrament for Indians and Colored People, which was established in 1891. The order has grown to 502 members. They staff sixty-three schools in twenty dioceses across the United States and Xavier University at New Orleans, which is a noted monument of Mother Katharine's interest in the advancement of the colored people.

Mother Katharine traveled widely across the country for years, to further the work and to know personally the conditions of Indians in the West and Negroes in the South. She took the vow of poverty upon her profession. It was largely with her in mind that Congress made an amendment to the income tax law in 1921, so that her annual income, which was all going to charity, could be completely tax free.

In his history of the First Church in Philadelphia written in 1943, Roland Howe says: "Had Hannah Jane Langstroth Drexel lived, and her little daughter brought up in the Dunker faith, perhaps the church would have been the recipient of material wealth even greater than that so graciously bestowed by our beloved Sister Geiger and of personal service too, if indeed that were possible! But what our little church may have lost in this turn of events was assuredly not lost in devotional service to humanity."

Evangelical Church Contacts With Churches in Baltic Areas

In a letter addressed to Dr. Martin D. Niemoller, head of the Foreign Office of the Evangelical Church in Germany, Archbishop Jaan Kiivit of Reval Tallin, leader of the Evangelical-Lutheran church in the Soviet Republic of Esthonia, expressed his thanks for Christmas messages and a gift of books. In the same letter he asked for the greetings of the home church to be passed on to Esthonian pastors living in Western Germany.

The first contact after the war with the Lutheran Archbishops in Esthonia and Latvia was established last year when a group of German theologians paid a visit to the Orthodox Patriarch Alexius in Moscow. One of the objects of the Foreign Office of the Evangelical Church in Germany is to keep in close touch with the churches in the Baltic region.

Disciples Increase Budget Ten Per Cent

A total budget of more than $10,000,000 for co-operative causes of the Disciples of Christ during the 1955-56 fiscal year was adopted at a joint meeting of the denomination's commissions in Indianapolis. The total is ten per cent greater than that for 1954-55. Included is an operating budget of $6,691,000 for missions, education and benevolences and a capital funds budget of $3,546,000 for special projects and the construction of new churches.

Bishop Reports on Staggering Moral Problems Among Military Men

Problems of morality—including drug addiction and prostitution—have become "staggering, not to say frightening" among both American military men at Far East bases and the natives, according to an Episcopal bishop who toured Pacific areas.

Bishop Henry I. Louttit of the South Florida diocese, cited the case



The recently completed prayer room just off the rotunda on the House side of the capitol at Washington was opened for two days to newsmen and the general public. It will be open every day Congress is in session for the exclusive use of its members. The twenty-foot square room has a dozen leather chairs, a simple altar and a stained glass window showing George Washington kneeling in prayer. No symbols distinctive to any one faith are in the room, but a copy of the Bible, lying opened to the Twenty-third Psalm is on the center of the altar

Religious News Service

of the Japanese city of Misawa, where there is an American air base. The town has grown from a World War II population of 500 to 5,000, and police records show 1,200 registered prostitutes, with the number rising to 2,000 on military pay days. Other tragic problems, he said, are the at least 5,000 illegitimate orphans who eventually must face a hostile world in Japan or the United States.

The use of narcotics is gradually being controlled, but venereal disease offers another health hazard. To meet the challenge he urged the churches at home to show a real interest in young servicemen, proposed expanding the chaplain corps and recommended that the government provide sufficient housing for dependents overseas.

Ask Action by Congress Against Obscene Matter

The Senate Juvenile Delinquency Committee has recommended that Congress take immediate action to strengthen laws against transportation of indecent and obscene material in interstate commerce and the United States mails. One proposal would broaden the definition of obscene material entering U. S. mails to cover all loopholes which have developed under the present more restricted language of the law.

News Briefs

The United Church of Northern India has named two missionaries who will be sent to East Africa. The Couple are staff members at the Agricultural College in Allahabad, India. They will sail for East Africa in August.

Bolshevik anti-religious books, used ten to thirty years ago, are being reviewed and published in Russia to meet requests by Comnist Party workers for scientific-atheistic literature. The broadcasts from Soviet radio stations have reported that special publishing houses provided to produce up-to-date anti-religious books were unable to cope with the demand.

Public schools must create a climate favorable to the development of individual religious commitments nurtured in the home and church. This conclusion was reached by a study group at the tenth annual meeting of the Association for Supervision and Curriculum Development, a department of the National Education Association.

Raymond R. Peters, executive secretary of the Dayton Church Federation, will be one of the members of the panel discussion on My Problems with the Press to be held in connection with the seventh annual convention of the Religious Newswriters Association scheduled for Dayton, May 1-3. The association, formed in 1948, comprises men and women engaged in the coverage of religious news for the secular press.



One Hundred Years in Naperville

James Lee Houff

THE YEAR 1855, was the beginning of the Naperville church. This year Elders Samuel Lehman, David Fry and Joseph Emmert gathered the Brethren together and began the German Baptist church, which is now the Bethel Church of the Brethren. There were eleven charter members. These Brethren met for fellowship and "meeting" in homes. Later they met in the schoolhouse, and finally in the years 1865-67 a meetinghouse was built. Services were then held every two weeks instead of the former eight weeks.

In 1907 the meetinghouse was dismantled at the Erb farm and moved into town to Benton Avenue because of the population trends, and on Oct. 20, 1907, the new church was dedicated with Bro. A. C. Wieand the speaker. Since this time the church has had to remodel several times. One of these major programs was that in 1923-24, when the west classrooms were added.

In 1950 the need was again felt for enlarging the building. The plans were submitted for a new north-side addition and a new front entrance. With these plans were also the plans for remodeling the interior. The church auditorium has been enlarged and classrooms have been added. The total available auditorium seating capacity is about 350. There are places for twelve classes, and there is a new fireplace in the fellowship hall.

Bro. Paul Robinson, president of Bethany Biblical Seminary, delivered the sermon on Sunday afternoon Oct. 31, 1954, when the new additions and renovations at Bethel church were dedicated. An organ recital by Harold Noffsinger at 2:45 preceded the dedicatory service at 3:15 in the church sanctuary. Bro. Robinson's sermon title was The Sound of the Trumpet.

John Fry, chairman of the finance committee, made a statement and Paul Shiffler, board chairman, made a statement in recognition of builders and the organizations that worked on the church improvements. Mrs. James Houff directed the choir in music during the service and the writer, pastor of Bethel church, led the dedication service.

During the past several years, the auditorium at Bethel church was enlarged, classrooms and offices were added, both a women's work room and a new entrance to the church were added. New choir robes, a public address system in memory of Morris and Agnes Steck and J. B. and Laura Otto, a memorial window to Dr. C. S. Whitehead, and a memorial organ in memory of Martha Eichelberger Hornback was also part of the dedication.

We pray that all this will be used to the glory of God and to the winning of men to the way of Christ. We would give ourselves as disciples in his kingdom.

Christian Citizens in Action

POLITICAL action seminars have been an important part of the Brethren Service program for the past several years. Each winter, a seminar for youth, as well as one for adults, is conducted in Washington, D. C., and New York. This year approximately 200 youth journeyed to Washington in February by car, train or chartered bus to become better acquainted with our government and the way it operates. Approximately twenty adults attended the adult seminar in March.

All participants find the seminars very valuable to themselves personally and in promoting Christian citizenship in their home churches.



A group of students from Manchester College in Indiana prepare to leave for the youth seminar in Washington.

The Eastern, Southeastern, Central and Western regions were all represented at the Youth Seminar. Besides Manchester there were students from Elizabethtown, Bridgewater, Juniata and McPherson colleges in attendance, as well as young people from many local churches.



Registration is the first thing on the program. At the Washington City Church of the Brethren, which serves as conference headquarters, the group convenes. There are lodging assignments to be made, meal tickets to pick up and day-to-day schedules to become acquainted with.

Fees for seminars are kept at a minimum with lodging, food and transportation the main items. Many persons attend at their own expense while others are delegates from some church groups. Churches are encouraged to assist financially those that want to attend.



An important part of a Washington seminar is a visit with congressmen. Such visits are scheduled in advance and congressmen welcome this opportunity to discuss current situations. It is important for the visitor to state his own views, but just as important to express his appreciation for the commendable action the congressman has taken on various issues.

Visits are also made to various embassies in Washington to discuss with the ambassadors the relation of their country to the United States. An effort is made to visit the White House, where one of the President's assistants explains the relation of the President to Congress, and some of the many activities that take place in the White House.

Discussion sessions are an important part of the seminar. At dinner in the evenings the groups frequently report on their visits to various congressmen or to various committee hearings. Or perhaps a speaker is invited in. By these discussions, information can be shared and evaluated—the important implications being lifted up. Suggestions for action at home within the local church are also discussed.



The second phase of the seminar is a trip to the United Nations in New York. Besides a tour of the building, there are opportunities to meet with important members of this organization and to sit in on some of the council meetings in progress. It is important for people to understand the work the UN is doing and its potential for settling world disputes in a peaceful manner. By being acquainted with the UN and being able to interpret its functions to others, Christian people can do much to promote the good work it is doing.



If you are not able to attend a seminar, there is still a good opportunity for you to be informed. Pamphlets listed below are highly recommended. Use one of the films in your Sunday evening discussion groups. Write your congressmen not only on controversial issues, but commend him on actions taken. *You too can be a Christian citizen in action!*

Alan Whitacre photos

CHRISTIAN CITIZENSHIP MATERIALS

Brethren Seminars to Washington. General facts about seminars. Free.

Christian Youth and Political Responsibility. A guide to action for Christian young people and their leaders. 30c.

Citizenship—Our Christian Concern, Cynthia Wedel. A brief description of the scriptural basis for Christian citizenship, what it means and how it can be practiced. 35c.

Politics Is What You Make It, Joseph E. McLean. Handbook outlining techniques for effective political action on the local, state and national levels. 25c.

Register Christian Opinion — 1955. Director of Congress. Also suggestions for writing letters. 10c.

Present Trends and Activities Among the Brethren in Their Approach to the State. Prepared for Bluffton Conference of Brethren, Friends, and Mennonites, July 15-18, 1954. Mimeographed, 5 pages. Free.

Your Opinion Counts. Importance of public opinion in making foreign policy, how State Department keeps informed of what America thinks, what happens to letters written to the State Department. 10c.

Basic Facts About the United Nations, 1952. Brief summary answering common questions about the UN, its origin, purpose, etc. 45 pages. 15c.

United Nations, The — Action for Peace, Marie and Louis Zocca. 1953. The best, brief illustrated guide for the layman on what the UN is and what it has done politically, economically and socially. 59 pages. 50c.

A United Nations Audit. Facts concerning the UN, its cost to Americans, fallacies concerning the UN, etc. Free.

Order: General Brotherhood Board, Attention Brethren Service Commission, 22 S. State St., Elgin, Ill.

FILMS

A Christian in Politics. Excellent film describing why and how a Christian church member entered politics. Black and white, 30 min. $9.00.

Government Is Your Business. Every Christian has responsibility in the area of Christian citizenship. Black and white, 25 min. $5.00.

Order: Audio-Visual Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.



BLESS THIS HOUSE



Courtesy National Council of Churches

Dr. Frank Slutz, lecturer and counselor, leading a weekly Sunday discussion group on "Bless This House" over WLW-D

Raymond R. Peters

WHAT started out as a thirteen-week experiment, turned out to be so successful that we are now engaged in a year-around series of TV programs dealing with family life situations. This is quite an undertaking for a city council of churches, but with the wholehearted co-operation of television station WLW-D of Dayton, the Division of Christian Education, National Council of Churches, and a group of hard-working volunteers, we expect to be able to carry on.

Last September a Family Life Clinic was held in Dayton under the direction of Dr. Richard Lentz of the Joint Department of Family Life, National Council of Churches. It had already been arranged in previous meetings between Dr. Lentz and the radio-TV committee of our federation to have a series of family life television shows as a follow-up of the clinic. This series began Sept. 26, 1954, and will end June 19, 1955, to be resumed next September.

The program appears on Sunday afternoons from 1:30 to 2:00. It has two main parts—a dramatization of a family life situation and a panel discussion of the problem, led first by Dr. Frank Slutz and now by Dr. Harry DeWire, both well-known educators and family life counselors of Dayton. Actors and panel participants were drawn from churches in the Dayton area, using different persons each week. (Informal discussion groups were organized in a number of churches.)

One of the Dayton TV commentators acclaimed it the best public service program of any kind of telecast over the local station. At the annual meeting of the Commission on General Christian Education held in Cincinnati in February, a citation was given to the Church Federation of Greater Dayton for "service in both religion and education."

What has made this "educational television at its best" has been its very real stimulation of interest in family life situations. The programs are "down to earth" and viewers feel a sense of identification with the family situations portrayed. The dramatizations and discussions show families that they are not alone in having problems and give them courage and help in working things out. There were actual evidences of individual families that were helped. As one family put it, "The program came to us just when we needed it and helped to pull our family over the hill." Some families learned for the first time of help they might get from counselors and various agencies. The whole community has become conscious of the joy of Christian family living.

From the viewpoint of the television station, there was value in finding that "a public service program can be a good TV program." The current series has a TV rating of 7, which is over twice as high as any other public service program heard in this area. Mr. Lasker, general manager of WLW-D, was so pleased with the initial series and the response it got from the viewers that he has suggested that we continue it for a long time.

To our church federation this program has brought a great deal of work, but also many real values. Each week fifteen people must work on the production. We have had to know the resources of our community to find script supervisors, acting groups, artists, rehearsal directors and properties. Through this specialized program persons with highly developed skills have found ways to work for the church which had not been provided before. There has been wonderful Christian fellowship among those participating in the program, drawn from churches of many different denominations. This has helped to spread an understanding of the purpose and work of the federation. There has been a new understanding of the TV medium for communication on the part of church workers which should result in increased support of additional radio-TV programs. We are confident that the church federation can and will meet the challenge offered by television for strengthening Christian family life.

This is an interdenominational program reaching the wider community. People in our churches in Southern Ohio, Northwestern Ohio and Southern Indiana are viewing this program. This week-by-week emphasis on family life helps the whole community to become aware

Executive secretary of the church Federation of Greater Dayton, Ohio

Making Worship More Dramatic and Meaningful

Charles Anderson

EVERY church and every pastor are conscious of the need to make church attendance and church worship more attractive, meaningful and spiritually commensurate. We recognize the fact that churchgoing can become rather dull and meaningless unless it captures the best that is in each person who attends. To many people, even to Christian people, going to church is just like going to most any other place; it is simply a place to spend some time if there is nothing else more attractive going on.

Some people believe that the reason for this situation is the growing influence of secularism and materialism upon the lives of the members of our churches. This undoubtedly is one explanation. However, we can not justify the situation wholly by blaming it on outside influences. Perhaps we have been partly to blame because we have not put enough effort and creative imagination into the planning and conducting of our services of worship, particularly the great spiritual services of the church, such as the love feast, baptism, dedication of children and the dedication of physical aids to worship. As Brethren, who in our origin were greatly influenced by puritanism which divorced art and drama from religion and pietism which placed great emphasis on the simple life, we have tended to be somewhat awkward, shoddy and careless in our conduct of holy worship. We have been inclined to go to the extreme in our desire and love for simplicity.

Past generations may have found vitality and meaning in this kind of approach to worship, but it will no longer suffice in this age of the highly trained and well-developed abilities of our people. The effects of the radio and the screen have been permanently welded into the minds of our present generation. Can we expect our people to be impressed, motivated and moved in their minds and wills if we fail to make our services of worship more vital, refreshing, challenging and dynamic than the world does? Hardly so. We must awake to this situation and face it with something that is much more satisfying, permanent and eternal yet never stoop to the level of worldly enterprises.

During the past year at the La-Porte Church of the Brethren, Ind., we have been seriously exploring in the areas of simple drama and art to make our services more vital and refreshing to our people. Our most recent experience, which proved to be very meaningful and impressive, was a special service of dedication for our chancel baptistry painting. This very beautiful painting was done for us by Bro. Neher, a minister and professional painter of the Church of the Brethren.

The baptistry painting depicts the shepherd, the sheep, the still waters and the green pastures of the Twenty-third Psalm. Appearing in the center foreground immediately over the baptismal waters is the dove, symbolizing the descent of the Holy Spirit. The water falls very quietly into the baptistry. The range of mountains in the distant background represents the great creative power of God, and the large trees that flank both sides of the painting spiral upward to the majestic heavens above. These artistic qualities and spiritual values of the painting were interpreted for us by Bro. Neher in the first part of our service of dedication.

Following this, we joined in the reading of a litany of dedication. The lights in the sanctuary were turned off, including the spot light which is projected on the painting. At this point in the service, a soloist sang Beside Still Waters, during which time a rotating colored disc with a spot light projected from behind it was focused on the lower section of the painting. The disc of amber, red, blue and white light made very interesting changes of color tone on the painting and its counter-clockwise movement seemed to set the water in motion, bringing it over the falls into the baptistry.



Artist Medford Neher interprets baptistry picture to the pastor

Immediately following, the service of dedication moved into a very effective and deeply spiritual climax by the administration of baptism to a young man who had just dedicated his life to Christ. The minister appeared in the waters of the baptistry and introduced the service of baptism by reading several passages of Scripture relating to baptism. A prayer of invocation was offered and a few remarks were made concerning the administration of baptism to this youth. He was then invited to come forward to receive a framed certificate of baptism and a copy of the New Testament in the Revised Standard Version. (Our church gives these tokens of remembrance of the baptism service to each new member received into the fellowship of the church by baptism.) From the pastor he also received a copy of the new booklet entitled Manual for New Church Members. The applicant knelt to take the vows of baptism and for the prayer of dedication. The service closed with the singing of O Jesus, I Have Promised and the benediction.

I am aware of the fact that many churches and pastors are giving a renewed emphasis to the dignity, beauty and sacredness of worship. These experiences of our church are offered and dedicated to the purpose of challenging and encouraging those who have not yet explored in the area of simple drama, art and lighting to enhance the beauty and impressiveness of worship.

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of the need for family life education and, at the same time, definite help is being given to families. No one denomination can promote such a program, but through co-operative effort, TV time is made available. Brethren people in the greater Dayton area are using "Bless This House" TV programs to enrich the family life programs of the local churches. Our people have taken a leading role in producing, supporting, promoting and using this new method of family life education. Church of the Brethren people should encourage every constructive effort to enrich family life on a community basis.

The Church Abroad

Edited by J. Henry Long



Harlan and Ruth Brooks
Vyara, India

Laymen's Training Institute In India

CAN you come to the training institute next week end?" invited Brother Brooks. "It will be held during the vacation so that government school teachers and as many others as possible may attend."

"Our group *hopes* to be there, but some of us may be called to work in the timber hauling this week," replied one young man.

"Come for part of the time, anyway," continued the missionary. "Bring grain and you will be supplied with wood for cooking and kerosene for your lanterns. And, of course, bring your Bibles and songbooks. There will be one evening of singing and one evening for the communion service."

"Yes, we are sure we can come for at least part of it. We will spread the word," came the reply.

The theme for the institute was, "Seek First His Kingdom." Following a long-standing custom, the main speakers were Indian Brethren. Elder G. K. Satvedi, whom many of you know, brought rich truths in simple speech. His listeners leaned forward, so keen was the interest. Shantilal Bhagat taught two sessions on improving agriculture. Brother Abraham of the Evangelical Alliance Mission led our inspiring hymn singing on his piano-accordion. He spoke words of warm personal testimony and exhortation, often lapsing into village dialect.

Several other Indian elders also delivered messages. One health address was given by the local government doctor who is a staunch Christian.

A high spot of the institute was the installation of two deacons, Bro. Narso Kevshi and Brother and Sister Maganlal M. Gameti. Brother Kevshi has faced many years of persecution in his home and village for Christ's sake. Brother Gameti left his position as principal of our central school for seminary training and is now a lay evangelist in a young church in the jungle area.

One unique feature of the institute was the number of different chairmen for the sessions—twelve, mostly laymen, in the four days; all capable. For opening devotions, each chairman read some New Testament teaching on the kingdom. Another feature was the spontaneous testimony of a number of youth on

how they had witnessed in the face of new taunts. The sessions were interesting and vital, so much so that the chairmen found they had to keep their eyes on the church clock!

Between eighty and ninety persons attended a part or all of the training sessions. One group of young men walked fourteen miles after the Sunday night meeting so they could be at work on Monday morning.

The congregational singing always brings out the enthusiasm of local and distant talent. Over two hundred attended the communion service held under the moonlit sky. The meal? A small biscuit and a cup of tea. Feet washing? Water poured over dusty feet and wiped with a towel, truly Oriental. The sacraments? They always bring a special hush. And then, almost to the last participant, men, women and children came forward to lay offerings on the table.

God blessed our institute. Do remember these "other sheep" in prayers.

Out of the Mailbag

Waka is the place where our young men and women come to be trained as teachers for our elementary schools. If they are married, the men bring their wives and families with them and the wives also attend classes which are primarily domestic science. We also have on the site a junior primary school used for practice teaching. Classes in teacher training are taught, using English, though this year we have what we call a vernacular teacher training class starting which is using Bura.

The classrooms, dormitories and staff residences are all across a creek and on a hill opposite from our home. Near us Owen has been busy putting up buildings for the girls' school. The first class of girls will be arriving at the end of this week and Celia will be helping in this school. These girls will spend three years working on the equivalent of the seventh and eighth grades, at the same time devoting considerable time to domestic science subjects. We are expecting twenty-four girls for this first class.

Supplying Christian teachers to pagan villages who come asking is our hope of winning those villages to Christ. As yet, the demand for teachers far exceeds the supply and because of this men are being lost to Mohammedanism. And so we feel that the Waka Training Center is a very important part of our mission program here.

On Sunday afternoons many of the students go out into near-by villages to hold services, and Owen is pleased to be the evangelist in charge of this program. Though Biu, our nearest town, is predominantly Moslem, it is hoped that during this year a Christian church may be established there. At Waka Celia will be teaching a convenant class on Sundays for women who are preparing for baptism. All this work is very challenging and will require the very best that we can give.

Celia and Owen Shankster,
Nigeria

Scenes From My Windows

Edythe McDowell
Bombay, India

SINCE moving into our flat on Churchgate Street in Bombay, India, a large five-storied building directly across from us has been under construction. It has been fascinating to watch it being built and yet heart-rending, too. Women do much of the hard labor as they load their baskets with concrete, hoist it to their heads and move in endless strings to where the material is needed. Or perhaps it is bricks they must carry or large stones but always it is done on their heads. These "coolie" women are allowed time out from their arduous tasks for nursing their babies. When they cry they take them in their arms, feed them and then place them back on a gravel pile or in the dirt to sleep, cry or squirm until another time. I watch and my heart yearns for these mothers and their children.

For several weeks now from my bedroom balcony I have been watching a young mother who sits on a doorstep in the alley across the way. The mother has a toddling baby boy who runs about some to play but much of the time sits still and seems uninterested in the world about him. This young woman is from a village up country. Her husband is a servant in a city home and in order to be with him some she has come to Bombay with no place to stay, no place to keep her child—with nothing to do. So she sits listlessly on the doorstep and at night stretches out on the pavement —her baby at her side. I watch and my heart is torn.

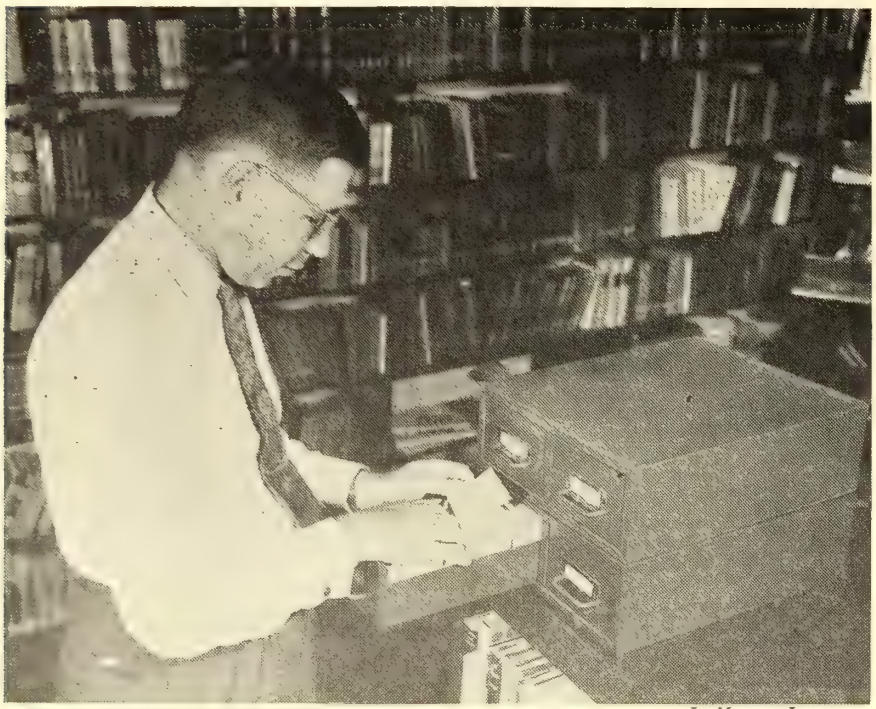


Amsey Bollinger

Women do much of the hard labor in construction, carrying baskets of concrete and bricks or stone

It is Sunday evening, a few minutes past six, and we are ready to leave our house for Sunday worship. Above the din comes a familiar chant. Even before the picture is in front of our window we can visualize what it is to be, for we have seen it many times. Slipping along the street on his back comes a scrawny beggar with legs twisted in grotesque shapes over his body. Around his head is wrapped a thick dirty rag and around his loins is a similar one. Placed on his naked stomach is an old coconut shell. Beside this strange bit of humanity is another walking slowly behind and together they chant their call for alms. As I listen the coins fall fast. I watch and my heart cries out "Have we shared enough of our wealth and our Christ—for all these are God's children too!"

Edited by Alberta Yoder



J. Henry Long

A three- or four-drawer file is an asset to the pastor's study

What Can a Pastor Expect From His Employer?

D. Eugene Lichty
Pastor, Mountain Grove, Missouri

OUR most recent Yearbook reports more than eight hundred pastors serving churches in our Brotherhood. More than half of these are on a full-time basis. Such servants of the kingdom are constantly increasing as our churches grow in number and program. Even so the demand is exceeding the supply. If we are to challenge young men to the ministry, we must do our best to maintain a harmonious relationship between the pastor and his church. This relationship is considerably more involved today than it was when my grandfather ministered the church for many years as a farmer in the community. There were no housing or salary problems. No thought was given to retirement or hospital benefits. Needless to say, there were problems, but they were of a different nature.

In this day of a full-time ministry, two-thousand dollar cars, nineteen years of training, and social security, what can a pastor expect from his congregation? A public school teacher expects rather definite considerations from his school board. The "Record of Agreement" is being used more and more between a pastor and his congregation. But the immediate employer of the minister is his ministerial board or committee. Just what can he expect from such a board?

First of all, this board should provide a comfortable residence in which to live. This does not mean that it need be extravagant. Certainly we could expect it to be as good as the average home of his parishioners. The parsonage is a meeting place for all types of people. Not only should the needy transient be made to feel at home in it, but also the mayor, the banker, the doctor and the school superintendent. If the pastor's home is owned by the church as most of them are, the Board should see that the church trustees make periodic inspections and keep it in good repair. A run-down parsonage is a poor reflection upon the spiritual vitality of a church.

Even though the parsonage is the center of much entertaining, the board should do its best to see that the privacy of the family is respected. Simply being a part of the church property does not make it public property. Such privacy is more frequently violated if the parsonage is adjacent to the church. The pastor and his family are sufficiently in the eye of the public without moving the public into the living room. Occasionally a pastor may encourage such privacy to an extreme. Certainly the latch-string should be on the outside to all in the church and community, but the knocker should be used before the latch.

Many pastors will never have the joy and satisfaction that come with owning their home. That makes it all the more important for the board to see to it that the parsonage can be as much like a home for its pastor and family as possible.

The second provision which a pastor might expect from his board is a reasonably quiet place in which to study. Pastors are not all agreed as to the location for such a room. Personally, I much prefer it in the church. That is the place for the business of the kingdom, and encourages more regular study habits on the part of the minister. Especially for pastors with children, a place in the church will be more acceptable to the mother of the home.

Whether in the church or parsonage, it should be easily accessible to the public. In fact, it ought to be in such a place and sufficiently identified that it would invite people to bring their problems, hopes and aspirations to the minister. More of our folk are realizing the value of counsel with their pastor than ever before. The study should be convenient enough, comfortable and large enough to ecourage such a ministry.

There ought to be at least a few permanent fixtures in the study. Bookshelves are a must. No more costly than they are it is a shame

that many pastors must transport their own or construct them anew upon arrival. Certainly there should be heating facilities. A minister does not appreciate carrying his tools to the fireplace any more than a farmer would like to milk his cows in the garage. A separate telephone or at least an extension from the parsonage will easily pay for itself in time and convenience. Most ministers depend upon the use of a file cabinet and, even though they may have their own, seldom have enough space. A three- or four-drawer cabinet would definitely be an asset to a study.

Larger churches will want to give consideration to a secretarial office in which callers can be received, mimeographing and typing done, and mailing prepared. Even smaller churches could use the abilities of their pastor to a larger degree if volunteer secretarial help could be secured. In these days of bulletins, church newsletters and numerous printed reports, a mimeograph is a must. It pays in the long run to secure a good one.

The parsonage and study are material provisions which are necessary, but these are not the most important. I doubt if many pastors leave a church because of inadequacies of living and study accommodations. There are other less tangible considerations which a pastor should expect of his employer.

Foremost among them are periodic evaluations of his work on the part of the board. My own estimation is that these should be at least quarterly. At these times the minister has a heart-to-heart discussion of his ministry with those to whom he is directly responsible. It is here that misunderstandings should be nipped in the bud. Complaints which the board members have heard should be faced frankly. This group should be a "sounding board" for both the minister and the congregation. Neither should they forget to encourage the minister in areas of achievement. The minister also should feel free to talk over matters which have caused him irritation. Usually they can be improved when brought to the surface. The entire discussion must be kept on a high level of spirituality which will move the church into a greater ministry in the kingdom.

Growing out of such evaluations, the board should be expected to interpret the work of the ministry to the entire congregation. When a congregation moves from a "free ministry" to a full-time pastor, what shall they expect of him? What will he do with all his time? Does it relieve members of the congregation of previous responsibilities? What relation has the pastor to the deacons? Is he supposed to run the Sunday-school program, teach a class and lead the singing when the director fails to appear? The board should help all concerned to arrive at satisfactory answers to such questions. Maybe a special night or council should be taken to discuss the minister's job. This should be a special concern of the ministerial board. We have taken too much for granted. Let us share our thinking in order that pastor and congregation might move forward in harmony.

A pastor certainly has a right to expect a periodic review of his "Record of Agreement" by the Board, *without* having to call it to their attention. For the past several years there has been almost an uninterrupted rise in prices due to inflation. The automobile workers receive automatic increases in wages when the "cost of living index" rises. How many boards have been as considerate of their pastors?

There are other factors which increase the living costs for a minister such as sickness, additional children and school fees. A minister is entitled to expect his board to consider these requirements with him. Even without increased costs, an increase in salary should be forthcoming from time to time. Most jobs assure a salary increase with longer tenure. It shows appreciation for his "stick-to-itiveness" and may be considerably cheaper than changing pastors.

There are other parts of the agreement which may need changing such as provisions for secretarial help, allowance for travel and utilities. Not to be omitted is the section dealing with the responsibilities of the pastor. Frequently a pastor gives excess attention to one phase of his work to the neglect of another phase equally important. The board should call such to his attention. The "Record of Agreement" is not simply a contract to be hidden away in the file. It provides a working reminder for both pastor and congregation.

While I cannot vouch for its authenticity, this incident is told as being true. One Sunday morning a pastor failed to take his accustomed place behind the pulpit. In fact, he simply remained in the pew when the preaching hour arrived. Somewhat embarrassed, one of the deacons approached his pastor for an explanation. Said he, "I had to spend so much time this past week doing the work of the trustees that there was none left to prepare a sermon!" The church officials got the point. How often the minister must dissipate his energy doing the work which is appointed for some board or official in the church. Does not a minister have a right to expect wholehearted co-operation from the boards, committees, teachers, age group directors and other officials in his church? Too often the layman assumes that he has hired the preacher to complete the work that he fails to do. The ministerial board should do its best to see that the entire church organization is putting its shoulder to the wheel.

This article should be supplemented by another on What a Church Can Expect From Its Pastor, but I leave that for a layman to write. Stated or implied, a minister does expect certain considerations from his employer. The degree to which these are done to his satisfaction will have a great deal to do with the length of his tenure. They may even determine whether or not he will remain in the ministry. More of our men leave the ministry than we can afford to lose. There are various reasons, but I am sure that fewer of them will desert the field if local churches as represented on their ministerial boards will act as responsible employers.

Conference Business

Amendment to the Pension Plan

In the judgment of the Pension Board it is desirable and necessary that the Ministerial and Missionary Pension Plan of the Church of the Brethren be further amended. As provided in the Pension Plan, therefore, the Pension Board has adopted the following amendment, ad interim, and presents the amendment to Annual Conference of 1955 for ratification:

Article III. Member Contributions

Each member shall contribute an amount equivalent to four per cent of his salary during his active membership, except as hereinafter provided.

Any member of the Pension Plan shall be permitted, following his election of social security coverage under the 1954 amendments to the

Federal Old Age and Survivors' Insurance Act, as amended from time to time, to make contributions to the pension plan equivalent to 3%, 2%, but not less than 1% of his salary basis, as determined under Article I, paragraph (j), provided the employing organization pays its regular contribution of 6%.

All such contributions shall be credited to the individual account of the member and be increased by the interest credits thereon.

The above and foregoing resolution is approved and adopted as a resolution of the Pension Board (Trustees of the Ministerial and Missionary Pension Plan of the Church of the Brethren) this 10th day of November, 1954.

Anniversaries and Weddings

Anniversaries

Brother and Sister W. R. Bish celebrated their sixtieth wedding anniversary with open house at their home in Rocky Ford, Colo., March 6, 1955. They were married March 7, 1895, at Westminster, Md., by Ephraim Stoner.—Mrs. O. C. Frantz, Rocky Ford, Colo.

Mr. and Mrs. Guy Farmwald observed their golden wedding anniversary March 14, 1955, with a dinner at the home of a daughter. Relatives called in the afternoon at the home of a son.—Mrs. Lewis Dicon, Goshen, Ind.

Brother and Sister Charles G. Gump celebrated their golden wedding anniversary on Feb. 2, 1955, at their home in Calgary, Alberta, Canada. A family dinner was held prior to open house. The Gumps helped to found the First Irricana church. They have two daughters, five grandchildren and one great-grandchild.—Truman Northup, Irricana, Alberta, Canada.

Mr. and Mrs. B. O. Hoover of Overbrook, Kansas, celebrated their golden wedding anniversary at the Methodist church in Overbrook, Nov. 24, 1954. They have four children, nine grandchildren and one great-grandchild.—Mrs. Arthur Longfellow, Overbrook, Kansas.

Brother and Sister Hiram C. Replogle of Martinsburg, Pa., celebrated their fifty-fifth wedding anniversary with a family dinner on Feb. 6, 1955. They have twelve children, twenty-four grandchildren and ten great-grandchildren.—Mrs. C. O. Berry, Martinsburg, Pa.

Mr. and Mrs. James G. Willis celebrated their golden wedding anniversary with open house at their home in Bunkertown, Pa. They have two children and three grandchildren.—Mrs. Boyd Shallenberger, McAlisterville, Pa.

Weddings

Brown-Rabenstein—Randall Brown of Three Springs, Pa., and Edith Rabenstein of Rockhill Furnace, Pa., in the Rockhill church, Feb. 19, 1955, by Bro. David Emerson.—Mrs. Margaret Waite, Rockhill Furnace, Pa.

Canby-Taylor—Charles Clifford Canby and Corrine Taylor, both of Catonsville, Md., in the Woodberry parsonage, Baltimore, Md., March 7, 1955, by the undersigned.—Albert C. Schue, Baltimore, Md.

Clawson-Dowty—Ralph Clawson of Milford, Ind., and Mary Ellen Dowty of New Paris, Ind., in the Bethany church, Ind., March 4, 1955, by the undersigned.—Glenn E. Kinsel, New Paris, Ind.

Ebersole-Custer—Chester J. Ebersole and Carole J. Custer, in the Spring Creek church, Hershey, Pa., March 12, 1955, by the undersigned.—J. Herbert Miller, Hershey, Pa.

Einsig-Domer—Charles A. Einsig of Canton, Ohio, and Alice Domer of Dalton, Ohio, Feb. 19, 1955, in the East Chippewa church, Ohio, by the undersigned.—D. R. McFadden, Smithville, Ohio.

Grandstaff-Dilling—Gerald Grandstaff of Decatur, Ind., and Marilyn Dilling of Fort Wayne, Ind., March 6, 1955, at the Fort Wayne church, by the undersigned.—Herbert C. Dilling, Fort Wayne, Ind.

Grosjean-Conrad—Lawrence E. Grosjean of Fredericksburg, Ohio, and Betty Conrad of Smithville, Ohio, March 12, 1955, in the East Chippewa church, Ohio, by the undersigned.—D. R. McFadden, Smithville, Ohio.

Hern-Swinger—Harold William Hern, Jr., and Dona Fay Swinger, both of Johnstown, Pa., Feb. 27, 1955, in the Walnut Grove church, Pa., by the undersigned.—Clyde L. Carter, Johnstown, Pa.

Hessler-Marihugh—Curtis Hessler of Belvedere, Ill., and Velma Marihugh of Defiance, Ohio, in the home of the bride's parents, Feb. 21, 1955, by Bro. Orville Noffsinger.—Betty Bowling, Defiance, Ohio.

Jarrels-Shirey—John C. Jarrels of Mt. Crawford, Va., and Helen J. Shirey of Penn Laird, Va., in the Mill Creek church, Va., March 12, 1955, by the undersigned.—Cecil O. Showalter, Port Republic, Va.

Kaufman-Berkey—Galen M. Kaufman and Sarah Louise Berkey, both of Johnstown, Pa., in the Walnut Grove church, Pa., March 26, 1955, by the groom's grandfather, Lori Harshberger.—Clyde L. Carter, Johnstown, Pa.

Kreider-Miller—Galen Kreider of South Whitley, Ind., and Jody Miller of Dallas Center, Iowa, in the Eel River church, Ind., Feb. 12, 1955, by the undersigned.—Mervin Cripe, Claypool, Ind.

Kulp-Mowrer—Harold Rudolph Kulp of Pottstown, Pa., and Dawn Mowrer of Spring City, Pa., in the Bethel Methodist church, Pa., March 19, 1955, by the pastor, Rev. Thomas Bare.—D. Howard Keiper, Pottstown, Pa.

Lassiter-Wood—James W. Lassiter of Auburndale, Fla., and Alice Marie Wood of Hopewell, Va., March 18, 1955, at the Hopewell church by Clyde R. Shallenberger.—Mrs. E. D. Green, Hopewell, Va.

Lewis-Baggett—James Robert Lewis and Sylvia Baggett, March 26, 1955, at the parsonage, by the undersigned.—Rhett R. Petcher, Fruitdale, Ala.

Over-Ritchey—Byron Over of Roaring Spring, Pa., and Delma Ritchey of New Enterprise, Pa., in the Koontz church, Pa., Feb. 12, 1955, by the undersigned.—Earl K. Ziegler, Woodbury, Pa.

Philippi-Hardy—Gerald Max Philippi of Beatrice, Nebr., and Wilma Jean Hardy of Holmesville, Nebr., Jan. 29, 1955, at the South Beatrice church, Pa., by Homer D. Kimmel.—Mrs. Paul Dell, Beatrice, Nebr.

Shore-Whitsel—Edwin Shore of Three Springs, Pa., and Peggy Whitsel of Rockhill Furnace, Pa., in the Rockhill church, by Bro. Charles Rhodes, Jan. 29, 1955.—Mrs. Margaret Waite, Rockhill Furnace, Pa.

Taylor-Washburn—Alf Taylor and Mrs. Dolores Barrett Washburn, both of Nampa, Idaho, in the home of the bride's parents, March 18, 1955, by the undersigned.—Galen K. Walker, Nampa, Idaho.

Wingenroth-Ecenrode—Jack Wingenroth and Delores Ecenrode, both of Ephrata, Pa., in the Ephrata church, Feb. 26, 1955, by Bro. J. A. Robinson.—Mabel M. Myer, Ephrata, Pa.

Wombacher-Caswell—George Allen Wombacher and Jean Eleanor Caswell, both of Altoona, Pa., in the Twenty-eighth Street church, Altoona, March 24, 1955, by the undersigned.—C. H. Cameron, Altoona, Pa.

Yost-Weimer—Francis M. Yost and Barbara L. Weimer, both of New Lebanon, Ohio, in the Bear Creek church, Ohio, Feb. 12, 1955, by the undersigned.—Allen H. Weimer, New Lebanon, Ohio.

Obituaries

Banks, William C., son of Samuel and Mary Hooker Banks, was born Dec. 19, 1878, in Jackson County, Ind., and died Jan. 24, 1955. On Dec. 2, 1908, he was married to Edna O. Ross, who died April 29, 1951. He was a member of the New Hope church. Surviving are six children, three brothers and one sister. Funeral services were conducted in the New Hope church with Estel McCullough and Durward Hays in charge. Burial was in the Cana cemetery.—Mrs. Hazel Hildebrand, Seymour, Ind.

Beck, Martin, son of Jonas and Margaret Weber Beck, was born March 7, 1885, and died March 7, 1955. He was married to Annie Ellen Bricker, who died April 23, 1953. He was a member of the Astoria church. Surviving are one daughter and two grandchildren. Funeral services were held at the Shawgo Memorial home by Bro. Paul Lantis. Interment was in the Woodland cemetery.—Mrs. Lizzie Riebling, Astoria, Ill.

Brandenburg, Emma Deliah, daughter of Gideon and Sophia Recher Bussard, was born Feb. 13, 1863, and died at her home Jan. 26, 1955. Her husband, Martin R. Brandenburg, preceded her in death. She was a faithful member of the Bush Creek church, Monrovia, Md. Surviving are nine children, forty-one grandchildren, seventy-six great-grandchildren and eight great-great-grandchildren. Funeral services were conducted by her pastor, the undersigned in the Etchison funeral home, Frederick, Md. Interment was in the Pleasant Hill cemetery.—J. Ira Metzker, Monrovia, Md.

Brubaker, Otis J., son of John W. and Betty Rife Brubaker, was born Sept. 15, 1876, and died Oct. 19, 1954, as the results of an automobile accident. He was a faithful member of the Wabash Country church for a period of thirty-nine years and served as a deacon for thirty years. Surviving are his wife, Callie Rosenthaul Brubaker, one daughter and two grandchildren.—Pearl Hasty, LaFontaine, Ind.

Hileman, Alice Idella, daughter of David and Elizabeth Bowman, was born Aug. 2, 1874, and died March 2, 1955, at the home of her daughter in Wooster, Ohio. On Sept. 24, 1896, she was united in marriage to Wallace N. Hileman. To this union were born three sons and four daughters. As a young woman she united with the Mohican church and remained faithful throughout the years. She is survived by two sons, three daughters, and one brother. Funeral services were held at the Mohican church by her pastor, Bro. Henry A. Krommes. Interment was in the church cemetery.—Mrs. Avery Morris, West Salem, Ohio.

Isenbarger, Dora, daughter of John and Lavina Falknor, was born Jan. 4, 1868, and died March 5, 1955, at the Brethren Home, Greenville, Ohio. On Dec 18, 1890, she was married to Charles Isenbarger, who died in 1941. Surviving are two sons, two daughters, eight grandchildren, twenty-three great-grandchildren, one brother and two sisters. Funeral services were conducted by the undersigned at the Hale funeral home.—L. John Weaver, Potsdam, Ohio.

Keck, Larry Keith, son of Clark and Mae Hollenbaugh Keck, was born May 18, 1947, and died Feb. 22, 1955. He attended the Conewago Sunday school. Besides his parents he is survived by three brothers, one sister, his paternal grandmother and maternal grandfather. Services were held from the Miller funeral home with Brethren Harry Aldinger, Robert Young, Earl Eshleman and Daniel Kettering officiating. Interment was in the Green Tree cemetery.—Bertha M. Shissler, Elizabethtown, Pa.

Knicely, Elijah Gold, formerly of Waynesboro, Va., died in Baltimore, Md., at the age of seventy-six years. He was a member of the Waynesboro church. Survivors include his wife, Cora Jane Knicely of Baltimore, six sons, three daughters, thirty grandchildren, sixteen great-grand-

children, five brothers and two sisters. Funeral services were conducted by Charles J. Whitacre and D. B. Garber. Interment was in the Middle River church cemetery, New Hope.—Mrs. John E. Campbell, Waynesboro, Va.

Lamb, Betty Florence, of near Waynesboro, Va., died Dec. 25, 1954, in Waynesboro, Va., at the age of seventy-nine years. She is survived by one brother. Funeral services were held at the McDow-Tyree funeral home, Waynesboro. Burial was in the Riverside cemetery.—Mrs. John E. Campbell, Waynesboro, Va.

Martin, Martha Elizabeth, daughter of Mr. and Mrs. William Bowman, was born Nov. 14, 1866, in the Shenandoah Valley of Virginia, and died Jan. 3, 1955, at the home of her daughter near Purgittsville, W. Va. In 1883 she was married to John D. Martin, who died in 1950. She was a faithful member of the church for sixty-two years. Surviving are ten children, forty-eight grandchildren and a number of great-grandchildren. Funeral services were held in the Beaver Run church by Bro. Morris Beeghley and the undersigned. Burial was in the Beaver Run cemetery. —A. S. A. Holsinger, Burlington, W. Va.

Miller, Annie Geiman, widow of Edward S. Miller, died Feb. 13, 1955, at the age of ninety-one years. She was a member of the Black Rock church for nearly seventy-seven years. Surviving are two sons, ten grandchildren, twenty-two great-grandchildren and one great-great-grandchild. Funeral services were held at the home of her son at Gettysburg, Pa., with further services at the Black Rock church with M. C. Valentine officiating, assisted by Bro. N. S. Sellers. Interment was in the adjoining cemetery.—Mrs. Donald Valentine, Orrtanna, Pa.

Miller, Maggie A., daughter of George and Sarah Peck, was born in Somerset County, Pa., Feb. 10, 1868, and died March 10, 1955. On Dec. 24, 1893, she was married to J. O. Miller of Waterloo, Iowa. Immediately following her wedding she moved to Waterloo, Iowa, and united with the Waterloo church. To this union was born one daughter. She attended McPherson College and taught school until her marriage. Funeral services were held in the Waterloo City church by the undersigned. Burial was in the Orange cemetery.—J. Perry Prather, Waterloo, Iowa.

Mourer, Ella M., was born Dec. 21, 1871, near Swanton, Ohio, and died Feb. 21, 1955. On Feb. 17, 1897, she was united in marriage to W. A. Mourer. She had joined the church in her early girlhood, and she and her husband located in the Holland community where they were active in the church and Sunday school. In the spring of 1932 they moved to Abilene, after which they became active in the Methodist church. Besides her husband she is survived by one son, three daughters, seven grandchildren, thirteen great-grandchildren and two sisters. Funeral services were held in the Abilene Methodist church by the Rev. Ernest A. Hull, assisted by the undersigned. Burial was in the Abilene cemetery.—Elmer L. Dadisman, Navarre, Kansas.

Pangle, Laura Bell, daughter fo Mr. and Mrs. William Rinley Gilbert, was born in Augusta County, Va., Sept. 18, 1876, and died in Waynesboro, Va. She was preceded in death by her husband, Harvey Preston Pangle, five years ago. She was a member of the Waynesboro church. Survivors include two daughters, twenty grandchildren, fifteen great-grandchildren and two half brothers. Funeral services were conducted at the Waynesboro church by Charles J. Whitacre and D. B. Garber. Interment was in the Barren Ridge cemetery.—Mrs. John E. Campbell, Waynesboro, Va.

Peters, Mrs. Anna S., died Feb. 2, 1955, at her home in Havre, Mont., at the age of eighty-two years. She was first married on April 23, 1894, to William H. Mohn, who preceded her in death in 1933. Her second marriage was to Jonas J. Peters, who also preceded her in death. She was a member of the Church of the Brethren, but in recent years had attended the Christian church at Havre. Surviving are two sons, three grandchildren, four sisters and two brothers. Funeral services were held at the Sixth Avenue Christian church by Harry Bucalstein, assisted by Roy Good of Kremlin, Mont. Interment was in the Highland cemetery at Havre, Mont.—Mrs. C. E. Williams, Kremlin, Mont.

Church News

Northwestern Ohio

Defiance—Our church was host to the district meeting. The men's group of our church was host to the district men's work banquet. In February Bro. Ralph Wiley, pastor of the Marion church, Ohio, was with us for evangelistic meetings. One member was received into our church. In February our church helped in the city religious survey. The ladies' aid anniversary was observed as family night on Sunday evening, Feb. 20. One of the families who had visited in all the homes and had taken pictures showed slides at this meeting. Our church cooperated with the other churches in the town in World Day of Prayer services. On Feb. 27 Sister Martha Cocanower showed pictures at the evening service of the work at Castañer, Puerto Rico. The ladies' aid has been making comforters for relief. The ladies also sponsored the remodeling of the church kitchen. We are organizing a young married people's class in the near future. A church board has been formed to plan the church activities.—Mrs. Leland Bowling, Defiance, Ohio.

Deshler—Following our Christmas program our young people went caroling for the shut-ins. One Sunday morning we had a dedication service for the gifts which were brought for the Navajo Indians. We had a family night in December and also a watch night party. The men of the church have organized a men's work group. This group will work a farm near the church as they did last year. We recently sent used clothing and grease to the relief center at New Windsor. During special meetings, three persons were received into our church. Bro. Elgin S. Moyer of Oak Park, Ill., was evangelist in our church at the Easter season. Our love feast was on Good Friday, April 8. The women's group has been sewing garments and making comforters for relief and sending friendship packets for overseas relief. The women pay for the fuel oil for the church each month.—Marvel Anderson, Hoytville, Ohio.

Tiffin—We co-operated with all the churches in the county in the Share Our Surplus project, and with the council of church women in the World Day of Prayer services. During our January school of missions Goldie Swartz was with us for our first session and we used the following films during the remainder of the school: Unto These My Brethren, Chance to Live, My Peace I Give Thee and Frontiers Near Home. On Feb. 20 Nettie Weybright was with us for an all-day service. Our birthday supper was held on March 24. Lela Miller will serve as our delegate to Annual Conference. Evening services were held during Holy Week.—Mrs. Elias Eberly, Freemont, Ohio.

Southern Ohio

Beech Grove—Several of our young people attended the National Youth Conference. Two of our young people are serving in B.V.S. Home-coming and the fiftieth anniversary of our church was

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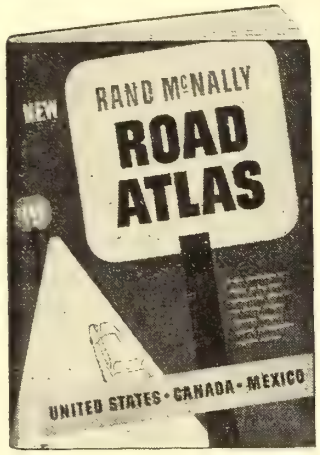
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observed with Bro. Oliver Royer as guest speaker. Several from our church attended the regional conference at North Manchester. A dedication service was held for the new piano in the sanctuary. Our evangelistic meetings were held by Bro. Howard Erbaugh. Three were baptized and two others await baptism. The children sent friendship kits at Christmas time. The Christmas play, A Miracle in Our Town, was given on Sunday evening, Dec. 26. Our church was host to the sectional mission rally on Feb. 6. We had our mission school in co-operation with the Cedar Grove church. At a special council we voted to have a nursery department. At our regular council Bro. Ritchey was chosen as our delegate to Annual Conference. It was also voted that our church would contribute $600 to support one B.V.S. worker this year. Our love feast was held on Saturday evening, April 2. We participated in the Council of Churches pre-Easter meetings.—Mrs. Charles Baker, Hollansburg, Ohio.

North Atlantic

Philadelphia, Germantown—Representatives from our church attended a joint service of the four peace churches at the Schwenksville Mennonite church. We were also represented at the district men's and women's meeting which was held in the Schwenkfelder church. Bro. Marvin Clingenpeel led our Thanksgiving service, which was held in co-operation with the First church. The offering was for the missionary children. The film, Holy Night, was shown at an evening service. A number of our women attended the women's work meeting at the Ambler church in January. The young women sponsored a family night program at the Jan. 30 evening service. The deacons of the district attended a rally which was held in our church on Feb. 7. At the evening service on Feb. 13, the film, God Is My Landlord, was shown and Miss Pegg Cameron reviewed the mission study book, Under Three Flags. Two children have been consecrated into our church fellowship.—Marie M. Cameron, Philadelphia, Pa.

Middle Pennsylvania

Lewistown—At a morning service eleven new members were received into our fellowship. Mrs. Ruth Richard and Mrs. Russell Bashere served as our delegates to district meeting. Our congregation participated in the community Reformation Sunday observance and in the community Thanksgiving services. In connection with our Sunday evening services we used the Brethren films, A Chance to Live and Unto These My Brethren. At another Sunday evening service we viewed the film, All for Him. In December our youth choir and the church choir gave special Christmas programs. The children's program was presented on Sunday morning, Dec 19. Our church choir also presented a Christmas Eve service, and the young people took Christmas baskets to all our sick and shut-ins. We also participated in the Week of Prayer services in January with the Wednesday evening community meeting being held in our church. During the past quarter the women's work organization held regular meetings, studied missions, quilted and worked to help with the local budget and the Brotherhood Fund. One Sunday evening Mrs. Helena Kruger presented the refugee resettlement program to our congregation. At the present time plans are being made to sponsor a refugee family. Our spring love feast was held on Sunday evening, April 17,—Ruth Richard, Lewistown, Pa.

Brethren Placement and Relocation Service . . .

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No. 90. Job wanted: By husband and wife, with two girls 12 and 7. The man has had experience as bus driver and shop supervisor, and the wife is now working as saleslady. They are not interested in a large salary, but would like enough to cover living expenses, plus a little. For more details contact: Placement Service, Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 91. First Church of the Brethren in Norfolk, Va., will gladly assist those who are interested in securing teaching positions in the public schools of Norfolk City or Princess Anne County. Write: S. B. Myers, 1012 Norfolk Ave., Virginia Beach, Va., or F. A. Carter, Jr., 4914 Palem Rd., Norfolk 13, Va.

No. 92. Wanted: An experienced printer interested in owning a job printing plant in the Ankeny-Elkhart area. The present plant enjoys a rushing business from the larger Des Moines area churches. The present owner is retiring from the business. He will give one year free use of his building until the new owner can build or purchase one of his own and would assist the new owner until he was familiar with the business. The Des Moines Valley church would like to help a Brethren family get started in the printing business in our greater Des Moines area. Contact: Rev. R. Dale Ferris, Des Moines Valley Church of the Brethren, Elkhart, Iowa.

No. 93. Wanted: A family of college level to teach school, help in the church and live on a farm and help raise sheep. This is a home mission church. There is a 52-acre farm available near this church, in Green County, Va; a fair 7-room house, good barn, electricity, some timber and is on highway and school bus route. Write either Harry Graybill, St. George, Va., or O. R. Hersch, Manasses, Va.

No. 94. Wanted: Church secretary who could take dictation, type and mimeograph church bulletins, letters, and also answer telephone and meet and deal with people. This job is in Washington, D.C., Church of the Brethren and would be open about June 1. Write Placement and Relocation, Brethren Service Commission, 22 S. State St., Elgin, Ill.

Eastern Maryland

Frederick—The ground-breaking service for the new church was held in August on the new building site. The building of the new church was begun soon thereafter. During the past year the women's fellowship guild made contributions to the Bethany nurses' home and educational program, the leprosy mission and the B.V.S. unit in Baltimore, Md. Inspirational programs were given at Christmas time by the young people's department with the senior choir participating. The Temple choir gave a special program at Easter. About 200 delegates from churches of Frederick County voted to go ahead with perfecting a council of churches of Frederick County. The work on the new church building is progressing nicely. The cornerstone laying will be held sometime in the near future. Evangelistic meetings were conducted in March by Bro. A. J. Caricofe, presiding elder of our church. The spring love feast was held on April 7.—Mrs. Florence B. Shober, Frederick, Md.

Eastern Virginia

Hollywood—We observed communion services with Bro. Davis Nolley officiating. Bro. G. W. Beahm of Nokesville worshiped with us and the Sunday-school departments presented a Christmas program. Bro. O. R. Hersch of Manassas, Va., was at our church on Feb. 22 and showed the picture, I Beheld His Glory. Bro. G. W. Beahm brought the morning message on Feb. 27.—Mrs. Bertha M. Quann, Fredericksburg, Va.

First Virginia

Hopewell—On Feb. 6 the Clericus chorus of Bridgewater College conducted the morning worship hour. The chorus were guests of the church for lunch. In March the men's fellowship painted the church. Revival services were held March 20-27, with Bro. Carroll S. Ringgold of Roanoke, Va., as guest minister for the week. April 7 was the date of our love feast and communion.—Mrs. E. D. Green, Hopewell, Va.

Northern Virginia

Mill Creek—Our school of missions was held in January with Brother and Sister I. S. Long, returned missionaries to India, in charge. Our men's work group entertained their wives at their annual supper in February. The young people of our church served the supper and Bro. Robert Sherfy of Harrisonburg was guest speaker. The women's organization has been organized into three circles with an overall cabinet. The Sunday evening committee has been granted permission to secure a sound projector for our church activities. Our 100% Messenger Club is continued for another year. One of the young people's classes is moving ahead with plans for a nursery in the basement of the church. We are making preparation for a family Bible school for one week in July. At our council meeting we passed a resolution to accept the outdoor bulletin board erected by the James W. and Myrtie Trobaugh family. Delegates to Annual Conference are Martha Lou Smith, Mr. and Mrs. Clifford Good, Wilbur Garber and our pastor, Cecil Showalter. The music committee is planning for a week's music school. A Sunday morning's offering was set aside for the Linville Creek church, which was recently destroyed by fire.—Mrs. Leon A. Mundy, Port Republic, Va.

Salem—At our last council meeting our congregation voted to retain our present pastor, Bro. Arthur G. Carper. We also decided to make plans for remodeling and repairing the church house. Our membership is gradually increasing. Three applicants are awaiting baptism. We are planning a vacation Bible school the last of June or the first of July. We have a community hymnsing the third Sunday night of each month. The women's work group sponsored a program with Bro. Stanley R. Wampler showing the filmstrips, A Chance to Live and Frontiers Near Home.—Mrs. Leola C. Starkey, Stephens City, Va.

Timberville—During our school of missions in January, we studied India. On Feb. 15 the father and son banquet was served by one of our women's groups. A number of our workers attended the community leadership training school. Our pastor, Joseph M. Mason, recently attended the political seminar in Washington, D. C. Elder Paul H. Bowman brought us a report of the World Council of Churches meeting and showed slides. A special offering was received on Feb 13 for the Linville Creek congregation to help rebuild their church which was destroyed by fire. Our men donated a heifer to the Heifer Project. Pre-Easter services were held Sunday through Wednesday evenings with communion on Thursday night. We joined with the other churches of the community in a special Good Friday service. Bro. Floyd Mitchell of Martinsburg, W. Va., conducted a series of meetings in our church in April. —Martha A. Huffman, Timberville, Va.

Southern Virginia

Antioch—The young people delivered the fruit baskets from the church to the shut-ins. The children brought joy to the shut-ins also as they went from home



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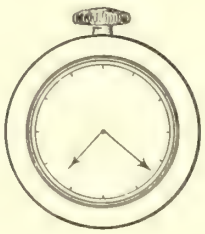
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to home singing. The reception and installation service for our new pastor, Bro. Carson M. Key, was held Jan. 1, with Bro. Galen Crist, of the district ministerial board, preaching the installation sermon. The women of the church received cut garments from New Windsor and have been sewing and quilting for relief. The films, A Chance to Live and Frontiers Near Home, have recently been shown. The World Day of Prayer service was held in our church with all the churches of the community participating. The youth are conducting a study of the Church of the Brethren to which they have invited the adults of the church. The junior high department had a special fellowship meeting to which they invited junior highs from other churches. The membership list of the church has been revised and a special effort has been made to locate all members of the church. A yearbook has been mimeographed and distributed.—Julia Laprade, Boones Mill, Va.

Coulson—Five new members were received into our church by baptism at the close of a revival held by Bro. G. W. Slagle, Limestone, Tenn. Proceeds from our harvest festival sale were used to put a new floor in our church. Our young people under the direction of our B.V.S. workers have exchanged a program with the youth group at the Fremont church. A number of our young people attended the hilltop meeting at the Laurel Branch church in December. Our church was host to the district training school for parents and church workers, Feb. 25-26. Interest group leaders were Paul Fike of Cloverdale, Glenn Garner of Pulaski, Guy Wampler of Bassett and Edgar Martin of Christianburg, Va. The consecration service was led by Julia Laprade of the Antioch church. Total attendance at this meeting was approximately 150 persons, representing 21 churches of the district.—Wyvetta Robinson, Hillsville, Va.

Danville—From Feb. 11-13 the district hilltop retreat was held in our church. The retreat was climaxed by a young people's communion service. The pre-Easter revival services were held each evening April 4-10, with Bro. Orval S. Garber bringing the messages. On the evening of April 3, a deputation team from Bridgewater College presented the Program of Love. Our children's department of the Sunday school has added a class to care for the children and expects to add two more classes soon. The church kitchen is nearly completed. The men have done most of the work in the kitchen and the ladies' aid has taken care of most of the expenses for the materials. The ladies are planning a shower to supply the necessary needs for the kitchen. During the latter part of March our pastor, Bro. Eugene H. Kahle, conducted the morning devotions on the local radio station. Since our last report four new members have been baptized and four received by letter into our fellowship.—Mrs. Orva Shaw, Danville, Va.

Jones Chapel—Bro. Abraham Eshelman of Mount Joy, Pa., conducted our revival meetings May 11-22. Five have been received into our membership recently. At our January council we decided to hold another vacation Bible school and Brethren Lloyd Richardson, Carol Eanes, Macy Bowman, Frank Hylton and Luther Hopkins were appointed as trustees. One Sunday morning the young people were in charge of the Sunday-school service. Our adult class is sponsoring a supper to which our church neighborhood is invited.—Ruth H. Turner, Martinsville, Va.

Pulaski—Revised plans for our new church from Bro. Forrest Groff, our building counselor, have been adopted. Besides our regular building fund offering each Sunday, the ladies' aid is raising money for kitchen equipment. The young people purchased a new piano which was dedicated last fall. The adult Sunday-school class is raising money for a picture window and the intermediates for an electric water heater. Our building committee chairman, Paul Phibbs, recently moved to Bridgewater to further his education so we elected Cecil Bucker as vice-chairman. Youth Week was observed with special activities during the week climaxing with a banquet. We observed Race Relations Sunday by inviting Rev. O. L. Johnson of the Negro Baptist church as guest speaker along with his congregation. Their choir rendered several numbers in song for us. On Feb. 20 we reciprocated with our pastor, Bro. Glenn Garner preaching at their church and our choir singing several selections. Our men's and women's organizations both held banquets recently. The Sunday-school attendance campaign is well under way now. During the month of March all of our 6:30 p.m. group meetings studied temperance. A large number of our CBYF members attended the district round-table at Laurel Branch.—Mrs. Cecil Buckner, Pulaski, Va.

Spray—Since our last report one was baptized and one received by letter into our fellowship. One Saturday in December Bro. M. R. Zigler was guest speaker in our church. Nine of our men attended the district dinner at the Bassett church. Our father and son banquet was held in December. The young people have organized under the Youth Action Plan. Four of our young people and their directors attended the district rally at Laurel Branch. The CBYF sponsored a prayer vigil at the church in January. Our evening services through January were on foreign missions. Bro. Ora DeLauter, regional executive secretary was recently a guest speaker in our church. James Thompson, Don Rebert and Thomas Rotruck, students at Bridgewater College, were in charge of our service at the close of Youth Week. Two of our young people attended the hilltop at the Danville church. On Feb. 13 Armon Snowden and Roger Sappington of Duke University were guest speakers. Bro. Guy Wampler had charge of our service on Feb. 20. Our elder, W. C. Sweitzer conducted our pre-Easter services. Plans are being made to build a parsonage. Bro. Homer J. Miller has accepted the call to be our pastor beginning Sept. 1.—Mrs. Ersley Odell, Leaksville, N.C.

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Gospel Messenger

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Volume 104 **Number 19**

In This Number . . .

Editorial—

Toward His Kingdom 1
When a Church Wakes Up 5

The General Forum—

Parents and Their Children.
Levi K. Ziegler 3
A Chance to Start Over. Beata Mueller 6
Matin and Orison (verse).
George E. Miller, M.D. 8
Toward His Kingdom
Introduction. Norman J. Baugher ... 9
A Miracle Continues to Grow.
Wayne Miller 10
Nourishing Souls and Bodies 12
The Power of a Redemptive Fellowship. Melvin S. Ritchey 15
Helps for Christian Workers 16
Hoosiers Explore the Gospel of Giving 18
Transplanting the Uprooted.
Moyne Landis 19
Return to a Land of Poverty 20
Apostles in a Trailer.
Edward K. Ziegler 21
Why I Am Entering the Ministry.
David C. Wilson 22
Legislators Hear Brethren Views.
Ralph E. Smeltzer 23
Brethren "Town Meeting" 24

News—

Church News 28

• • •

Turn to pages 9 to 25 in this issue for an interpretation of the Brotherhood program.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Denominations

Owing to a change in address I missed a few copies of the Messenger and did not get to read the article by Sister Woods which appeared in Readers Write on the subject of denominations.

The article on the same subject by Bro. Sherfy brought forth some thoughts concerning our apparent Protestant discord.

A glance into history seems to bring up a few pertinent questions.

If Abram had been a conformist to the dominant religion of the people of the Ur of the Chaldees, do you think God would have called him to become the leader and founder of the great peoples which recognize him as their father?

Would Moses, raised as the son of Pharaoh's daughter, ever have become the Lawgiver of God's chosen people and the one under God's guidance to lead them from bondage, had he conformed to the religion of that dynasty of Egyptain rule?

What if Jesus himself had been a strict conformist to the Jewish religion of his day. I am thinking now not of the law and the prophets which he did literally and spiritually fulfill, but of the Jewish religion as taught and practiced in his day. Could he have so conformed and even have become the Savior of the world?

We Protestants cannot consistantly criticize others too severely when we think of the experience and treatment of Roger Williams and many others of our great leaders because of their insistence on the right to worship God according to the dictates of their own conscience as led by the Holy Spirit.

It was because of this fundamental principle of Christianity that most denominations, including our own beloved denomination, were started.

One of the major effects of these various denominations is to assure continued religious freedom in the land which we love.

Now there remains the question, What should be our attitude to members and churches of other denominations? Jesus, when talking to Jews (God's chosen people when the rest of the world was heathen) said, "Other sheep I have which are not of this fold, these also I must bring."

It seems to me therefore that each one of our denominations can fill its vital place in the advancement of God's kingdom here on earth just as each family in a community can and should contribute to the security and advancement of the whole group.

Again all history and our current time reveals that many of the world's problems of religion and brotherhood are too big for any one denomination, however large it is.

This seems to have been the real reason for the organization of the National Council of Churches of Christ in the United States. In this larger group each denomination may have its place as a co-operating member and the opportunity to make its particular contribution to Christ's great work here and now. In this way denominations do not and should not lose their identity nor sacrifice the right of each individual member to his freedom of religious beliefs and freedom of expression.—E. O. Slater, Brentwood, Mo.

Christlike

Read with interest your reply to the article of a brother entitled "The Best Way, Not the Easy Way." Would it be like Christ to organize a group of folks and say, "We don't care what you believe, or what you don't believe, we will accept it and follow along according to your ideas"? Would it be like Christ to teach baptism and tell folks if you don't believe in it, we will accept your principles of unbelief? "Be not unequally yoked together with unbelievers."

Would Christ have called on the apostles to "go teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost," and not expect them to do it?

If they had not done it would the promise hold good when he said, "Lo I am with you!" When Philip preached unto the eunuch, how did he come to believe and know about baptism? Please stay by the doctrine of Christ.—Edwin Groff, Paradise, Calif.

Firm Foundation

Is the Brethren church built on a firm foundation, the Bible? An article referred to church members being taken into the church anyway they prefer. Is that Christ's teaching or man's?

We have all kinds of agencies where folks can have their preference these day to satisfy their needs. . . . Beware of false teachers. I'll stand for the Bible.—Mrs. H. Wagner, Kissimmee, Fla.

PARENTS and their CHILDREN

Levi K. Ziegler



Waltner

Mutual understanding and confidence between parent and child are to be expected in a Christian family

GOD needs parents. He instituted the home and the mechanics for its perpetuation. He intended that children should be born in homes. A man alone can not make a home. Neither can a woman alone. In the beginning it was ordained that man and woman should become husband and wife and have offspring. That is still the divine plan.

"They shall become one flesh" has a number of interesting connotations. They become "one" in the procreative process which brings into being others of their kind. They are "one" in fulfilling God's purpose that the earth should be peopled with human beings. They are "one" in perpetuating the divine institution and purpose of the home. This is to say that the home is one of the best symbols of the orderliness of God. It is an integral part of God's plan for the existence of an orderly, dependable universe.

It appears that in all times God's plan of orderliness for peopling the earth has been antagonized. In high places and in low, this counter plan has flourished. Recent revelations indicate that in Soviet countries sexual promiscuity has become a part of the national intended plan for increasing the population. Every possible opportunity is invented to circumvent God's intended plan. God forbid that this up-surging of humanistic, pagan philosophy, in terrible and frightening conflict with God's plan for life at its best in good homes, should go unrebuked. Rather, let it be our prayer that it be brought under quick judgment by an outraged, dishonored Creator and by a morally incensed and sane society. Nations live or perish, not on the basis of numbers in their populations, but by their spiritual convictions, attitudes, ideals and faith.

Sexual promiscuity creates many uncertainties, many sorrows and regrets and much injustice. This method of man's expression of his innate sexual potentialities is not approved by the Creator, God. "God established the home to people earth and to people heaven," it has been said. God needs parents who will work in harmony with the divine blueprint for the kind of a home God wants, where parents and their children are wholly committed to the fulfillment of the divine design.

Parents can be co-operators with God. God wants the earth populated with good people, with people who are pro-God rather than anti-God. The first people had to be taught, commanded, reproved, entreated, warned, punished, comforted. They were not denied the right of learning by experience. Early experiences seemed to be pleasant; later ones, bitter and anguishing. Their schooling was painful and slow. Experience then, as now, was potent in mak-

ing real the lessons taught by the divine Teacher.

In these days there is little excuse for being uninformed. Young people, long before they contemplate marriage, have access to an amazing array of authentic information in books, magazines, lectures, institutes. Much that has been written and that is being written and said is but a personal recital of what has been successful and useful. Included also are warnings of pitfalls, of disaster and heartbreak. The wedding day is too late to begin to become informed on the meaning of marriage and the purpose of God in the family. It is too late to wait until the first baby is born to inquire as to what is to be done with this "bundle from heaven." Tragedy awaits ignorance, indifference, the trial-and-error method, in getting the new family started.

It seems so strange that for thousands of years the same mistakes have been made and the same home tragedies experienced. The life of humans is regulated, not by instinct, but by what we have learned, by our moral convictions, by our loyalties and our aspirations. This should be especially true of our home life. If, then, the future depends so greatly on our evaluations of the past and present, we should, by all the mistakes, successes, heartaches and satisfactions, be able to progress more securely, and measure up fully in our homes, to what God wants. Parents have a great responsibility as co-operators with God in building homes and in propagating the race. When we want what God wants we shall truly succeed.

Children need good parents. When do children discover that they have parents? The answer to this question may not be easy. Psychologists say that almost as soon as a baby is born it begins to register impressions. It is the impression of this writer that very early a baby responds to love in a bodily contact or in a note of love in a voice it hears or even in love shown in a facial expression. As the child grows and smiles, cries and laughs, walks and talks, it watches what its parents do; it evaluates the tone of voice when they talk; it discerns early whether or not it is really wanted and loved. In the early months the foundation is laid through the sincerity and love of parents, for wholesome response on the part of the child to necessary discipline. You cannot fool a child. It detects unfairness and insincerity very quickly.

The boy who said to his father, as he followed him in the snow, "Father, watch where you step for I am walking in your tracks," suggested an important principle. Parenthood is a stewardship with heavy responsibilities. While the child is expected to respect his parents, the parents must earn the right to be respected. Parental authority and discipline and love cannot be delegated. Movies, television, comic books and social clubs cannot love a boy or a girl.

Mutual understanding and confidence between a boy and his dad and a girl and her mother are to be expected in the Christian family. This kind of a family can stand a great amount of strain. Is it too much to say that sound, devoted and loving parenthood will be reflected in the character of their children? Churchgoing, family prayers, a thoroughly dependable integrity, a mutual respect and trust—this is good ground upon which to build wholesome, enduring and redemptive family relationships.

And what shall we say about the later years of parenthood? After the children are grown up and have homes of their own, their parents are their parents still. How many happy Mother's Day and Father's Day experiences are marred because parents and children have fallen out some place along the way! The traditional Mother's Day and Father's Day are to be commended. But they should be more than traditional observances. There is a great difference between mere words, spoken in praise of parents, and what may be felt in the heart.

The best tribute to a good father and mother is the reflection of their traits of character in the lives of their children. The best bouquet a mother and father can receive from their children is their gratitude for

Continued on page 8



The wedding day is too late to become informed on the meaning of marriage and the purpose of God in the family pattern

EDITORIAL

When a Church Wakes Up

ONLY a few weeks ago Fred made his decision in favor of Jesus Christ. In the special services just before Easter he strode forward confidently and took his pastor's hand. He did not wait until Easter morning to blossom forth in a new suit. That very moment he showed by the light in his eyes that he was beginning to walk in newness of life.

This was the moment that Fred's family and friends had been praying for. They were thrilled to see him make this step, but even more overjoyed to hear him say that this was just the beginning. Before the congratulations were over Fred had already put a direct question to one of his friends who had also neglected to decide for Christ.

Yet Fred's conversion, encouraging as it was, cannot be half as thrilling as what might happen if Fred's church really wakes up. One reason Fred had delayed so long was his feeling that the church hardly mattered anyhow. In a way Fred was exactly right, because in most respects his church was asleep. With Fred's awakening perhaps the prayers of others will be answered and the congregation will revive.

Too many churches are sleeping. They hardly need the rest because of overwork in the Lord's business. Some are simply at ease in Zion, caught in the clutches of a complacency that nothing can shake. They are satisfied with what they have and such satisfaction is deadly. Perhaps they sleep because they lack vision. For years they have held "service as usual" and they have resisted to the death any proposal that might disturb them in their lethargy. Or perhaps there are still old controversies between families and groups, old wounds that are not allowed to heal, old fires that a few careless words cause to smoulder.

Yet churches do wake up. A new pastor may arrive on the scene, no more able or consecrated than his predecessor but somehow he jolts a few, startles others or kindly nudges many more into action. Or it may be that the new improvement in the church house cannot be put off any longer. Members begin to see the old run-down building, the carelessly kept sanctuary as visitors see it. They realize that while they kept their homes modern, they were thoughtless about their church. Evidently if it meant so little to them that they let it go, strangers probably thought their religion meant just as little. Then they begin to look at building plans—and they wake up, not only to building needs but to what their church could offer in the name of Jesus Christ.

> If they who have Plenty love their Fellow Creatures in that Love which is Divine, and in all their Proceedings have an equal Regard to the Good of Mankind universally, their Place in Society is a Place of Care, an Office requiring Attention, and the more we possess, the greater is our Trust, and with an Increase of Treasure, an Increase of Care becomes necessary.
>
> —John Woolman, Journal.

Sometimes the awakening comes as the result of a conference where leaders are inspired. Or a prayer group of concerned members after praying and waiting for years see the Pentecost for which they yearned. The awakening may come because patient teachers worked year after year in the church school without much visible success until finally a new generation is won for Christ and the church is on the march.

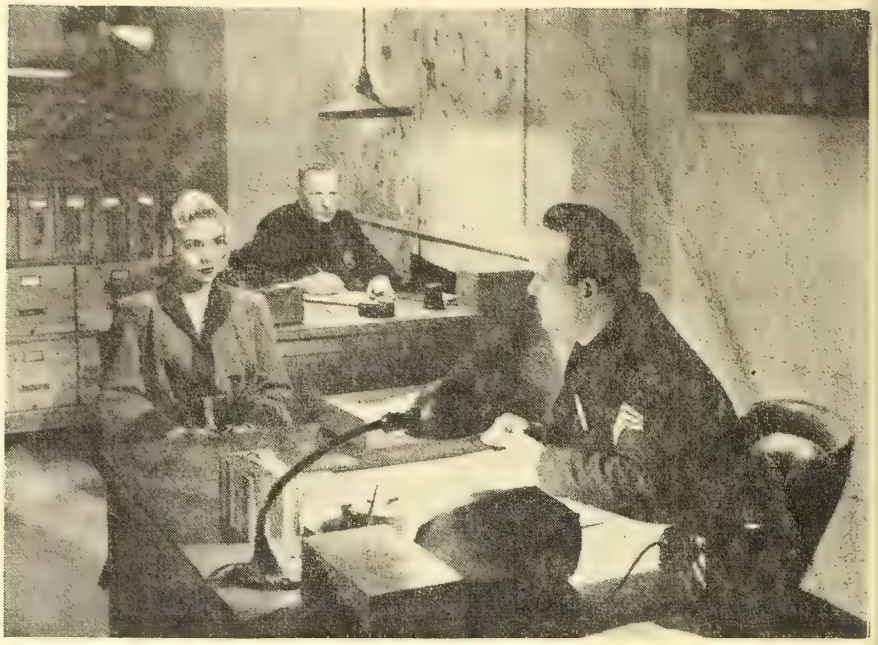
Once the church awakes the Holy Spirit finds many avenues open. Families suddenly awaken to observe that they have lived for years amid families without Christ. At first they tell their pastor. Then they make friendly visits themselves. Then they begin to pray for their neighbors. Then they find an answer to their prayers by inviting their neighbors, even bringing them to church; often they go on to discover the joy of winning that family for Christ and sponsoring their initiation into the church fellowship.

Once the church awakens, opportunities multiply. Each new family knows five other families who ought to be in the church. The prospect list grows and the news gets around that here is a church that is active, friendly, where people are awake and working. Spiritual fervor, once the temperature rises enough to show, can be contagious.

Many churches are awakening from their sleep, but the great potential has still to be tapped. If there should be an atomic disaster in one of our major cities, many churches would awaken to realize how much they have dozed away from God. If our religious freedom were suddenly denied us, we would immediately discover how precious, but how unused, that freedom is. But must we have a world catastrophe or the threat of tyranny to awaken the church? Are there not warnings and alarms enough in every day's news as well as promises enough in the good news of the gospel to stir up the church that is sleeping?—K.M.

A CHANCE TO START OVER

Beata Mueller



Some form of sponsorship for released and paroled prisoners would help to reduce the number of those who turn again to crime when they are not given a chance to earn a decent living

THE young housewife angrily stared at the teen-aged boy standing at the door of her apartment. "You may be my brother," she said, "but you're a jailbird now. And if you ever come here again I'll call the police." She slammed the door shut. . .

The personnel interviewer turned from the application form on her desk to the gray-haired man who stood waiting.

"I'm sorry," she said, "but we don't hire ex-convicts. It's company policy. I hope you understand." He nodded. He had heard the answer so many times before. . . .

The dean shook his head regretfully at the dark-eyed woman seated in his office.

"I wish we could hire you," he said, "but state law forbids us to employ a teacher with a prison record." . . .

There are thousands like them —the teen-ager, the gray-haired clerk, the dark-eyed teacher— released each year from prisons and reformatories and trying, against steep odds to rebuild their lives.

When they were caught and convicted, they may have made headlines that shocked those who knew them. But after they have paid for their offenses, few remember them, and fewer still are ready to help them on their hard road back. And without help, says one church specialist in prison problems, their struggle may end in waste and desperation.

The Rev. Paul Tilden, associate director of the Department of Pastoral Services of the National Council of the Churches, is head of the council's special chaplaincy program for institutions. He has visited scores of prisons, interviewed hundreds of prison officials and inmates and given aid to ex-prisoners who turned to him for guidance. He knows by experience how few resources are open to these men and women.

From his experience came the stories of the three who tried to find their way back alone. The names and some details have been altered here, to protect the individuals and those connected with them, but the stories are essentially true. All three found their road barred by loneliness, law and public prejudice.

Jack, in his late teens, was released from the reformatory where he had served three years after he stole an automobile and was caught at the end of one wild ride.

"If there had been anyone he could turn to after his sister shut the door, it might have turned out differently," Mr. Tilden commented.

But Jack was alone in a strange city. He rented a room in a cheap hotel and when his few dollars ran out, he pilfered a check from an apartment house mailbox and tried to cash it in a neighborhood store. The storekeeper, suspicious of the youngster, had him arrested, and this time Jack was convicted and sent to federal prison as an adult offender.

Gray-haired Philip Stewart, Mr. Tilden noted, most of all needed help in finding work. He had served three sentences for small burglaries and had been trained in prison as a clerk. When he was set free for the third time, with his new suit and ten dollars from the state, he was

determined never to go back to prison. But ten dollars does not go far. It paid his bus fare to the nearest town, his week's room rent in advance, the price of a bag of apples he planned to live on till he found a job, and that was all. And no one would hire the ex-convict as a clerk. Finally one night broke and hungry, he tried to steal food from a grocery, and for his theft was sent back to prison for life as a fourth-time offender.

Miss Roberts, the dark-eyed teacher, had been convicted for falsifying her income tax return. The understanding she gained in prison might have made her a better teacher than before, Mr. Tilden believes—but she was forbidden by law to teach. The end of her losing battle came one morning when she was found in her rented room, hanged from a ceiling fixture, an overturned chair under her dangling feet.

With friendly help, Mr. Tilden emphasized, all three might have been useful and productive people. He is convinced that this kind of help would come from the churches, if church people understood the problem and the reasons for it. To back up his belief, he cites examples of ministers, laymen and women who have given friendly and understanding aid to released prisoners.

There are only a few of these church aid projects now, but soon, Mr. Tilden predicts, there will be many more. Through his department, church representatives have come together with national experts on prison and parole problems to develop a co-operative program in which they hope to enlist churches across the country.

Chairman of the new group is Mr. Robert Hannum, a Congregational minister's son who has been helping ex-prisoners for twenty-five years, for the last ten as director of the vocational placement bureau of the Osborne Association in New York City. From Mr. Hannum came an outline of the special committee's objectives: first, to stir the conscience of the nation's church men and women to realization of the difficulties of those trying to start new lives "outside"; and second, to map out practical ways in which church people can give the aid that is needed.

"Our work is just beginning," Mr. Hannum declares, "but we hope in time our efforts will initiate a nation-wide movement that will help thousands on their road back to normal and useful lives."

Formerly titled the Committee on the Churches and the Problems of Parolees, Probationers and Ex-Offenders, the group is concerned not only with those freed from prison, but with those released on parole, those eligible for parole if jobs are available for them outside, and those convicted and placed on probation instead of being sent to prison.

What kind of help can the churches give them? For one thing, Mr. Tilden points out, many churches could undertake the kind of practical project that is now carried out by an isolated few.

As an example, he cited from his records the story of the minister and the church member who helped Mike Sedgewick, a lawyer who had served time in prison for a fraudulent stock market deal. Sedgewick's wife permitted his release on parole only on condition that he never again come near her or their children. The community where he had once been liked and successful was closed to him.

"But Sedgewick was one of the fortunate few," Mr. Tilden commented, "his chaplain in prison knew an understanding pastor in another town and wrote to him on the ex-lawyer's behalf." When Sedgewick arrived on the train, the pastor met him at the station and took him to a room that had been made ready for him. A businessman in the congregation had found a job that would use at



Thousands released from prisons each year are trying to rebuild their lives against steep odds

Ewing Galloway

least some of the former lawyer's skills. And no one in the community but the minister and his aide from the congregation knew of Sedgewick's record, Mr. Tilden emphasizes—he was free to start with a clean slate.

Another form of direct assistance that the committee will consider, Mr. Tilden said, is a plan used in England, Holland, Denmark and some other countries, where citizen volunteers under professional supervision act as sponsors for specially selected problems. Usually under this plan, he explained, the parole officer has a list of ministers, laymen and other volunteers to whom he can refer individual parolees who seem most likely to succeed in starting over again.

The volunteer works under supervision, most often that of the parole officer, and offers the parolee in his care a spirit of friendly acceptance, a receptive ear and occasionally some practical aid or guidance, until the parolee has gotten well-started on his new life in the community.

"In very few cases," Mr. Tilden added, "have parolees sponsored in this manner gotten into trouble again."

Further, he noted, in countries where this system is used, the number of "repeaters" — those sent to prison for second and third offenses—is less than five in a hundred. The U.S. on the other hand, has the highest percentage of "repeaters" on record, he pointed out—more than half of those who once serve a prison term are convicted and sent to prison again for other offenses.

A program of volunteer sponsorship adapted to American use, he believes, might change one of the factors that contributes to the U.S. "repeater" problem— the overburdened parole system where even efficient parole officers can rarely see their charges for more than a few minutes once a month.

Directed toward legislative reform, rather than immediate aid projects, Mr. Tilden added, is the possibility the committee is considering of enrolling local councils of churches and of church women in a study of prison and parole practices and laws in their own states.

These practices and laws vary widely from state to state, he explained. At one extreme, California is the only state where a judge may pass sentence but may not determine how long a time the sentence will last. A special authority decides when the prisoner has been rehabilitated and is ready to leave the institution. At the other extreme is New York, whose list of laws restricting the ex-offender Mr. Tilden described as "formidable and occasionally fantastic." An ex-offender who was a doctor, lawyer, dentist, nurse or veterinarian cannot practice his profession again; he —or she—cannot teach or enter civil service, even for such a humble job as sweeping the subway platforms. One regulation, he noted, provides that the ex-prisoner cannot take out a license to go fishing.

Whatever understanding, sympathy or programs of study and direct action the committee initiates among U.S. church people will have value, Mr. Tilden declared. "For Miss Roberts, the schoolteacher, and for Stewart, the gray-haired clerk, our help comes too late," he said. "But for teen-ager, and for thousands of others, there is still a chance, if we will give it to them."

Parents and Their Children

Continued from page 4

parental understanding, for constructive discipline and sympathetic guidance. The white carnation or the red rose worn on the lapel on Mother's Day is a beautiful symbol of the appreciation of the fragrance of the life whose beauty, integrity, love, sympathetic understanding and helpful guidance are thus recalled and honored.

In the later years of beloved parents more than carnations and roses may be required to express the devotion which children owe their parents and which is needed to comfort them and to make life a little easier as they come to the end of the earthly journey. Parents can do much to avoid heartache and downright tragedy in aging years if they are alert to the deepest needs of their growing children, demonstrating their understanding through the uncertain years of adolescence and undergirding them in the adventurous years of the beginnings of their own homes.

MATIN AND ORISON

GEORGE E. MILLER, M.D.

This peaceful dell calls me today;
But duty says, "You cannot stay
Save for a quiet hour to pray."

There sing for me the feathered choirs
Where, mid the pine trees' gothic spires
The sun breaks through like altar fires.

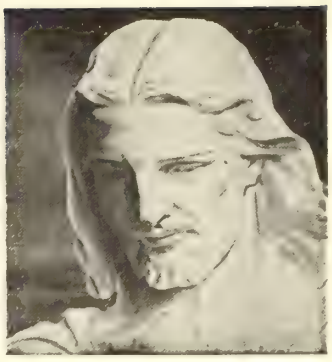
Oh, here I find my spirit freed
From any man-made cumbrous creed,
And faith enough for human need.

Perhaps, when day its course has run,
I may return with work well done
To breathe a twilight orison.



Toward His Kingdom

Interpretative Stories of Brotherhood Work



A Miracle Continues to Grow
Nourishing Souls and Bodies
The Power of a Redemptive Fellowship
Helps for Christian Workers
Hoosiers Explore the Gospel of Giving
Transplanting the Uprooted
Return to a Land of Poverty
Apostles in a Trailer
Why I Am Entering the Ministry
Legislators Hear Brethren Views
Brethren "Town Meeting"

IN THE world-wide program and witness of the Church of the Brethren we "Seek First His Kingdom." At best we glimpse that kingdom enough to know it should be pursued with a mounting urgency of dedication, faith and sacrifice. We know it is the answer regarding all the kingdoms of this world. In local congregations and homes, on college campuses and in camps, in country, town and city, in our land and every man's land, Christ's kingdom needs to be revealed!

The Brotherhood program is our co-operative enterprise encouraging and aiding the church in her movement toward Christ's kingdom. The interpretative stories on the following pages are representative of Brotherhood work and are not a complete report of the total program. It is hoped that as you read these accounts you will envision the scope and purposes of the entire witness of the church, recognizing that it extends from every individual and congregation to many peoples and lands of the earth.

This witness of the Brotherhood has developed across the years. It represents the accumulation of a heritage forged into an ongoing program to serve Christ and his kingdom's purposes in this day. But this is far from the end of the story; rather, this is still only the early beginning of a great witness needed as far into the future as we can discern. The program must be conservative enough to rest solidly on the basic convictions of a faith no age alters; yet it must be sufficiently agile to be prophetically relevant to every new situation. His kingdom must come!

Let us and our church pursue with primary devotion the tasks given us by the King! Only then can he say to us, "Come . . . inherit the kingdom prepared for you from the foundation of the earth."

NORMAN J. BAUGHER, General Secretary, General Brotherhood Board

A MIRACLE *continues to grow...*



Photos top of page 10 and bottom of page 11 by Don Keller; bottom of page 10 and top of page 11 by Bruce Heatwole

WHERE a year ago cotton grew, now children play. An occasional farmhouse or barn stands strangely out of place amidst a sea of new pastel colored houses. New schools, new supermarkets, new industry, new people—yes, everything is new. But underneath this newness is a yearning for something substantial and secure that cannot be uprooted. Here is a task for a church that earnestly works "toward his kingdom."

In this setting is the Lynnhaven community at the edge of Phoenix, Arizona, in the Valley of the Sun. With its green fields of vegetables, groves of golden oranges and stately palms, the county encompassing Lynnhaven is the fastest growing in the nation. Houses built by the acre or square mile are occupied by families from all over the country, needing to develop new ties of friendship and worship.

In the Lynnhaven community of 6,000 to 8,000 persons is a Church of the Brethren now under construction. The idea for a Sunday school and eventually a church in this new area was conceived by the two Brethren churches in Arizona, Phoenix and Glendale. A missionary association was formed by the Harold Wagners, the Walter Coffmans and the Frank Durands from these two congregations. While looking for facilities to establish a Sunday school, the association found a subdivider happy to give a strategic two and a half acre corner site for a church.

In a matter of days a modest dream had exploded into a full-scale church, with the missionary alliance receiving a comity approval from the Arizona council of Churches. The entire district of Southern California and Arizona accepted this as a project, and plans were advanced rapidly under the leadership of J. W. Lear, Galen Ogden, Stanley Keller, H. L. Ruthrauff and E. K. Beekley, the district church extension commitee.

Aid was sought from the Brotherhood and granted in the form of a $15,000 gift and a $10,000 loan. The district promotion committee came forward with a plan to raise $20,000 over a two-year period for home missions. The progress was termed "the miracle of Lynnhaven," for all this developed within two months!

I. V. Funderburgh, the Pacific Coast regional secretary, and H. L. Ruthrauff, district ministry director, secured Wayne L. Miller, a Bethany senior, to direct the work. Beginning last September, he and his family moved into a rented parsonage next to the church property. A survey of the community was started immediately and still continues. Two hundred families have indicated interest in a community church.

Last November the church school started, each class convening in a different home. At-



Secured by the Southern California and Arizona district to organize the Lynnhaven church in Arizona are the Wayne Millers, pictured here with guests. L. to r.: Kevin Miller, Joann Lehman, Teresa Ann Miller, Mrs. Miller, Christopher Miller, Lillian Hodges, Rev. Miller

tendance the first three Sundays was 32, 42 and 62. To serve youth needs in the community in a way consistent with the Christian faith, a Boy Scout troop was formed. Now thirty adults and ninety children and youth are active on committees, as teachers, in church school or Scouts.

On Easter the present unit under construction was complete enough to hold the first services. The immediate needs of space for church school, worship and fellowship are met by this $35,-000 structure. Full plans have been drawn by the Brotherhood building counselor, Forrest Groff.

What of the future of Lynnhaven? "The future is bright for the church here," Pastor Miller states. "People of many different backgrounds and traditions join hands to make this church their church. People who have been uprooted soon discover that likenesses are much greater than differences and that God is not a denominational Being. Difference brings richness, and tolerance of others' views brings growth. The future is bright because God is working and his kingdom will come to Lynnhaven through the church."

Lynnhaven is one of nine home mission developments which the Brotherhood is aiding financially this year.

Currently the Ministry and Home Mission Commission holds requests for gift grants to a dozen churches. More funds need to become available before the Brotherhood can grant this help. During the current year $67,000 has been allocated by the Brotherhood as special and gift grants to churches. An additional $112,-500 has been loaned by the General Brotherhood Board for church building purposes. Also, support of pastors in eighty-seven home mission churches and of fieldmen in nine districts totals $91,000 annually.



"Men Working"— and boys, too — on Lynnhaven church roof one evening. Pastor Miller is at upper right

Building a new church becomes a major though often revitalizing task for a well-established congregation. Reliance on older sister churches and on district and Brotherhood help for building and pastoral support is generally imperative for new or rapidly expanding churches.

Nearly 600 persons contributing to the building of churches through the $10 Club support home missions directly. Since 1952 these Ten Dollar Club members have helped finance the erection of the following churches: Valley View, **Whittier, California**; Albany, Oregon; Lansing, Michigan; Front Royal, Virginia; Monroeville, Pennsylvania; Beacon Heights, Ft. Wayne, Indiana; Battle Creek, Michigan; York Center, Illinois; Drexel Hill, Philadelphia, Pennsylvania; and Norfolk, Virginia. Lynnhaven will be the fourteenth church receiving Ten Dollar Club support.



Dotting the Brotherhood are Home Mission churches, of which Lynnhaven is the fourteenth to receive assistance through the Ten Dollar Club

First unit of the Lynnhaven church provides worship space for 200 and church school and fellowship facilities. First services were held on Easter Sunday





A challenge to missions

Nourishing Souls and Bodies

Hunger encumbers a majority of lives in today's world. Missionaries seek to expand agriculture developments and enhance levels of subsistence

Most of the population of the world is rural. But in spite of the proximity of so many peoples to the source of food supplies, an estimated two out of three persons in the world are hungry almost all the time.

The hungriest may be naked children with swollen stomachs or half-clothed adults with emaciated forms. But the *average* individual in this mass poverty has a subsistence with only one half to two thirds of the recognized minimum caloric need in his diet, a life span of perhaps thirty years and an illiteracy that thwarts initiative and change.

This situation is no new development. For centuries the forebears of these millions of half-starved persons struggled for bare sufficiency. Today the world's peasants are observing that a better life prevails in more favored areas and are clamoring for help.

Since the inception of missions Christians have deplored the low economic standards in India, China, South America, Africa and other places. Medical and educational programs have been launched hand in hand with our own evangelistic endeavors abroad. Since most of the Church of the Brethren missions have been largely with rural people, agricultural betterment has been of much concern.

Illustrating this, Leland S. Brubaker, secretary of the Foreign Mission Commission and a former missionary in China, asserts, "The Christian message has to do with daily living as well as with Sunday practices. Since its beginning our mission program has incorporated this belief. Thirty years ago in China we introduced new varieties of fruit trees, wheat, poultry and domesticated animals as well as proper methods for cultivation and care. Our agriculture work on all

In India students at the Anklesvar vocational training school spend a share of their time growing cotton and other crops



Nigerians find fertile soil more abundant than do farmers in India or Ecuador. Below grain is threshed by flailing



Corn in Ecuador is cultivated by wooden plow — the common tool of peasants in underdeveloped countries of the world



mission fields is growing."

Further expansion of agriculture work in the mission program is indicated in Nigeria, where the Rural Development Committee, composed of Dallas Oswalt, Monroe Good and Harold Royer, has stated the following policy:

"The life of the African is rooted in and guided by his religion. Should this most certainly not be true of the Christian African? His life is not departmentalized but is centered around the basic necessities of life, i.e., food, protection and procreation with the spiritual woven throughout. In the area of food our emphasis should be increased or our gospel tends to become abstract religious dogma. The acceptance of the Christian faith depends, more than we realize, on the condition of the body which is dependent almost entirely upon proper foods and hygiene for good health."

Let's take a field-by-field survey of what Brethren are doing, and hope to do, agriculturally through missions.



A submissive creature, this burro has a major role to play in helping to feed hungry people. Above, water is carried in barrels in Ecuador. In Nigeria, where donkeys and oxen have long been used for hauling, peasants are now beginning to use them to pull

India

The annual income in India as late as 1953 averaged less than $60 per person. Two out of three persons in India are engaged in agriculture, the highest proportion in any civilized country. The chief problems of the peasants are ill-health, fear, ignorance and poverty. Few farmers with India's extremely low incomes, religious and social stratification and unscrupulous usury (sometimes charging seventy-five per cent interest on farm loans), could rise above the status quo economically. In the Christian community of Khergam the Brethren mission helped form a co-operative, in operation for a score of years. A revolving fund permitted large numbers of poor Christians to buy land at fair interest rates. Recently there is some decentralization of the village communities where farmers have lived heretofore.

At a training school at Anklesvar in Gujarat young men experiment with new agricultural techniques while receiving a broad education. The junior youth grow a co-operative garden. Older classes allow each boy to plant and care for an individual garden, from which profits are used in his schooling. Breeding and care of poultry, growing of cotton, general gardening and irrigation are taught and spread throughout the country as boys assume jobs of their own. The approach at this rural life training center conducted by Brethren and four other denominations is to help the Indian solve the food shortage through his own efforts and planning.

One of India's best trained agriculturists, Shantilal Bhagat, is a member of the Church of the Brethren. He studied in America under the sponsorship of our church and Rural Missions Cooperating Committee of the Division of Foreign Missions of the National Council of Churches. His time is spent in extension work in villages throughout India.

Experimentation itself is not readily undertaken by India farmers, who with one crop failure know their families may starve. Demonstrations of successful crops and methods are convincing, however, when performed by mission or government agencies.

Nigeria

South of the Sahara the rural people in Africa compose ninety-six per cent of the population. Unlike India and Ecuador, good land has not been depleted generally. While virgin land is harder to find than a few years ago, still when soil becomes unproductive, the native farmers move on to new sites. The land is owned by the government, but in order to claim farming rights a village of peasants must cultivate the acreage.

Four trained agriculturists are among our mission personnel in Nigeria. Bob McKay and Dallas Oswalt are located at the Waka Training Center where prospective schoolteachers maintain gardens and experiment with new methods of farming, ideas they will share in villages where they go to teach.

Harold Royer, who is located at Shafa, is coordinating the rural program in Africa and is involved primarily in extension service. Royer has conducted considerable research in soy beans.



An agriculture class works in a garden at the school, an old hacienda, in Ecuador



Participants in a short rural-training course in India examine a crop of corn

Jerry Neher, a new agriculture missionary, is establishing a demonstration project in the Chibuk area, where land has been wasted most extravagantly.

The real capitalist in Nigeria is the man with a team of oxen and a steel plow. In areas of Brethren mission work, animals have never been used to pull plows. Land was usually tilled by a convoy of twenty to thirty workers rhythmically hoeing across a plot while listening to a drum or singing.

To retain natural resources the Brethren agriculturists wish to implement practices of conservation and fertilization. Orchards are being encouraged. Continued experimentation with dwarf guinea corn, improved peanut varieties, rice, potatoes, cotton and forage crops, and with milk goats, poultry, cattle, swine, sheep and rabbits, is planned.



Buildings made of mud bricks improve the living conditions for the Nigerians

Ecuador

"It will likely be some time before the government in Ecuador does anything to help the peasant," Brubaker commented. "There seems to be a passion on the part of the Indians to get land back from the Spanish who conquered them centuries ago."

Through the school gardening program at our mission in Ecuador a number of new vegetables have been introduced into the diet of the Indians. An experimental farm supervised by Rolland Flory is seeking to demonstrate the reclamation of worn-out land. The farm has been successful in growing corn, beans and alfalfa. Goats and other domesticated animals have been shipped to Ecuador through Heifer Project, Inc. Many of the men near the Brethren mission travel to the city to work, leaving the farming to wives and children.

Tradition-bound minds amidst primitive conditions and limited resources are reluctant to give up old ways even where dissatisfaction prevails and betterment seems apparent. Acceptance of gradual change from within, rather than an imposition of drastic change from without, must be the approach of agriculturists among underdeveloped peoples. Such a method has been known for sometime by missionaries and is being encompassed in the United Nations FAO and in the Point Four programs. Even a shovel or steel plow or mowing scythe may be the major innovation needed to facilitate a more adequate food supply. American know-how is needed more than material investments, but with it must go understanding of culture, and patience, love and faith. This missionaries can give.

An observation of Tagore on India's situation may be universally relevant: "Village life is a whole life. The development of scientific technique will not build a new village India. The spirit must be lifted and formed." The church and her missions have been aware, but are being alerted further, that "when I was hungry you gave me to eat" is a simple truth yet to be fulfilled.

The Power of a Redemptive Fellowship

Melvin S. Ritchey



Which man is the alcoholic? He is among volunteer workers helping remodel the Milledgeville church, Illinois



The Milledgeville church has a placement committee to help young couples and alcoholics. Temperance training was given this group by James Renz of the Brotherhood staff



Mr. Bihl in the story — shown with Carl Patterson, employer, at milking time. The alcoholic has been with the Pattersons for 15 months



Without patience and fellowship of the Edgar Imel family, Milledgeville, the rehabilitation of Mr. Al Cohol, seated at the center, would not have occurred

I DON'T help drunks," said Mr. Pharisee as he looked in the car window at Mr. Al Cohol. Al's car had just landed in the deep ditch as he tried to straighten out a curve. But a near-by Samaritan farmer brought his tractor and pulled Al's car out. With a word of thanks Al was on his way again.

Al mutters to himself as he drives down the highway: "That guy wouldn't help me. He'd probably preach me a sermon on the sins of drinking. Maybe I need it. But to have someone tell me how sinful it is would be like pouring more salt on popcorn already too salty. I don't need more salt. I need a cool drink—encouragement and confidence. Oh, I'm not worth anything any more!"

If we as a church represent Jesus reaching out to help people, then we have a big task helping alcoholics to understand themselves and to get back to a controlled life again. "The fields are white unto harvest, but the laborers are few." At Milledgeville we have found patience, love and understanding are most important. Pharisaic attitudes will kill other attempts made in love and helpfulness.

As a church we took deliberate training steps for the two alcoholics coming into our fellowship, since we did not have one already in our group. Through continued consultation with James Renz, Brotherhood temperance secretary, our church was waiting for Mr. Bihl.

He was to live and work with one of our dairy farmers at regular farm-hand pay. The family Mr. Bihl resides with is active in the church, and he soon began coming, too, making new friends. The Samaritans he lives with have three children, to whom he is like a grandfather. His experience and sincerity in dairying have helped raise the butterfat average of the 35 Holstein cows from 310 to 373 pounds in a year.

Mr. Al Cohol works for another family in our church. Through literature on alcoholism they had in their home and the knowledge of what the church was doing for Mr. Bihl, Al became interested and began to share his problem. There have been many struggles in the past year. Several slips, borrowed money, a wrecked car and some days in jail gave the opportunity to think. Understanding and patience by the family and church have taught love and how to accept it. Today Al has been without a drink for five months.

The church can be the Good Samaritan to "the least of these, my brethren" by helping restore self-control and self-respect. It can help bind up wounds of alcoholism and allow God to become the controlling power of life. For did not Jesus say, "Go and do likewise"?

HELPS FOR CHRISTIAN WORKERS

ALL phases of the church's program need workers. For the most part, churches must find and develop these workers in their own community. Assistance in this training is provided in the following ways by the Christian Education Commission of the General Brotherhood Board.

Fellowship of Growth in Service

The Fellowship of Growth in Service is an organization among children's workers. Presently 1,469 persons are members, having acquired credit for at least four growth experiences each year. One experience must be in the area of study, gained by reading two books from an approved list or by reading an acceptable magazine throughout the year. Other experiences may be acquired by participation in regular local church workers' conferences, in a community leadership training class, in a district or regional training school or in an interdenominational convention. At Annual Conference each year, recognition is given to those workers who have completed membership requirements.

Recreational Leadership

Wholesome recreation is a decided asset for balanced living. Recreation needs to be creative and active. A National Recreation Committee gives consideration to this work. A number of recreation labs over the Brotherhood have helped many attain a Christian philosophy of recreation and skills in leading various activities.

Camp Leaders

Camping has come to be one of the most potent activities for Christian education available to the church. To prepare qualified leaders, the Christian Education Commission sponsors at regular intervals national camp planners conferences. Camping Director Paul M. Weaver announces such a conference will be held at Camp Alexander Mack, in Indiana, June 7-10. Regional training conferences for camp leaders are encouraged and a number attend the national camp held under the auspices of the National Council of Churches.

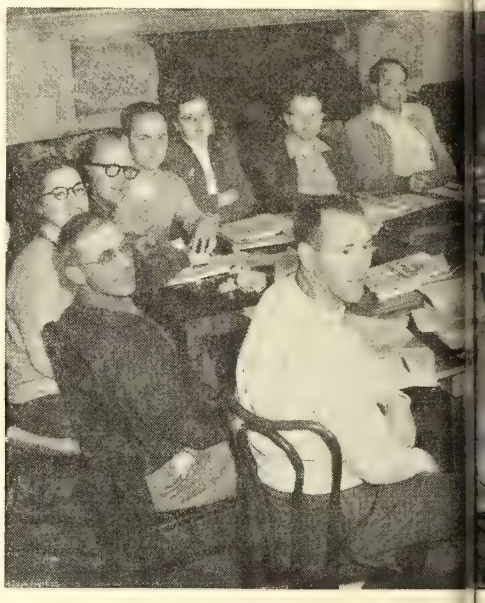
Church Music Institute

Worship is one of the most important activities of life. The Music and Worship Committee, with representatives from all regions of the Brotherhood, has sponsored a series of music and worship conferences. In this series Bethany Biblical Seminary will conduct a church music institute, June 9-13. Advance registrations are necessary, and a flat fee of $20 will cover all expenses at the institute. Paul Halladay, professor of music at Manchester College, is to be the dean of the institute, which will accommodate forty people. Requests for registration should be addressed to Bethany Biblical Seminary, 3435 Van Buren St., Chicago 24, Illinois.

Drama Workshop

Drama has been a powerful means of presenting Christian truth and has been used by the church through the ages. This year for the first time a drama workshop of our own is planned, to convene at Bethany Biblical Seminary August 15-19. Sunday-school teachers, youth and youth workers, pastors, ministers of music and directors of Christian education are among those who may be interested. It is thought that expenses at the workshop, including a $10 registration fee, may not exceed $25. Registrations are desired before July 1





Presentation of Fellowship of Growth in Servic

Recreation workshop in session at Cam

Colleges offer leadership training cou

National camp planners conferences aid directo

and should be sent to the General Brotherhood Board, Attention Christian Education Commission, 22 South State St., Elgin, Illinois.

Leadership Training Courses

The Standard leadership curriculum is provided on a co-operative basis by the National Council of Churches. The Church of the Brethren emphasizes First Series Courses, requiring a total of ten hours in class and outside preparation, and Second Series Courses which require a total of twenty hours. The entire program is set fourth in a Leadership Education Handbook. The Christian Education Commission accredits schools and classes and certifies teachers for our denominational schools, and the National Council of Churches, for interdenominational schools. Last year, over 900 Brethren received Course Recognition Cards. The First West Virginia and Northeastern Ohio districts have outstanding records in maintaining these schools each year.





College Leadership Certificates

Through the co-operation of the six Brethren colleges the Christian Education Commission offers a college level leadership training program leading to a certificate. It is based upon seventeen semester hours of work, six semester hours of elective courses, and one year's practical experience in church school work, while in college, under the supervision of capable leadership. Many students can qualify for the certificate by selecting a few electives in their program. To date, Elizabethtown College has led in promoting this program with her students.

Workers' Conferences

The monthly workers' conference is an effective instrument for the local church to use in giving in-service training to its workers. To give some guidance for such conferences, the Brethren Bible Study Monthly has a regular feature article entitled For the Workers' Conference, giving plans for holding successful meetings. Complete plans for monthly workers' conferences, prepared by Dessie Miller Myers, are available. Superintendents may wish to refer to the book, Planning Church School Workers' Conferences, by Benson.

The Brethren Bible Study Monthly

The Brethren Bible Study Monthly is a professional magazine for the church school superintendent and teacher. In addition to helpful suggestions for interpreting and teaching the International Uniform Lesson, each issue contains articles of general interest for all teachers.



Hoosiers Explore the Gospel of Giving

BRETHREN in Hoosierland are probing their responsibilities as Christian stewards. Skill shops in stewardship —the first in the Brotherhood— were held earlier this year in churches in the Northern and Middle Indiana districts and have created keen interest in the Christian's use of time, talent and money.

Conducting the skill shops for three-week periods in each district was Harl L. Russell, stewardship and Brotherhood Fund secretary of the General Brotherhood Board. A presentation to area church workers was made weekly in six churches in Northern Indiana and in four churches in Middle Indiana during each three-week series.

Topics considered in the skill shops included the Scriptural basis of stewardship, motivation for giving, building and interpretation of a church budget and evaluation of resources. Assistance in church finance and guidance for every-member enlistment canvasses was given.

Samuel A. Harley, executive secretary of the Middle Indiana district, asserted, "The skill shops in our district engendered much enthusiasm for our district-wide stewardship lessons. These will replace the regular Sunday school lessons for five consecutive Sundays. A new interest resulted also in developing local, unified church budgets and in instituting every-member canvasses."

Churches serving as hosts to the skill shops in the Northern district were Middlebury, Cedar Creek, New Salem, Yellow Creek, Plymouth and Second South Bend, and in the Middle district, Salamonie, North Manchester, Wabash and Flora. Consultation with finance or building committees was included in Russell's schedule.

In an evaluation of the sessions by sixty laymen and pastors, Northern Indiana officials learned ninety per cent of them rated the skill shops as "excellent" or "good." As a follow-up the persons participating in the evaluation proposed for the district a year-round stewardship education program.

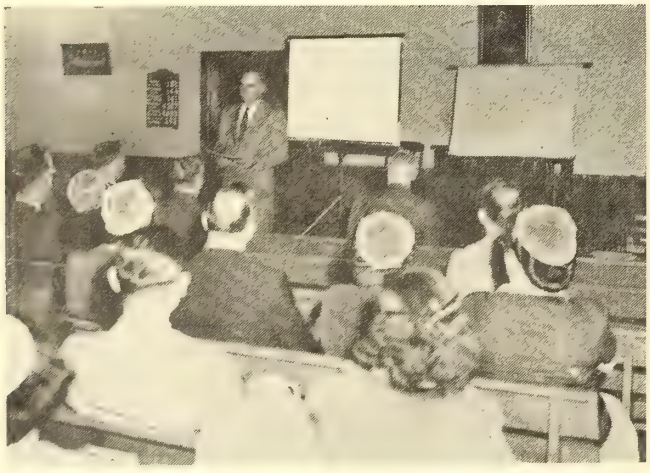
Skill shops within the next year have been slated in the North Atlantic district and in the Eastern, Southern and Middle districts of Pennsylvania.



"Essentials of a Living, Giving Church" are pointed up by Brotherhood Fund-Stewardship Secretary Harl Russell in Indiana churches

Photos by William Twiford

Mark Schrock speaks at a skill shop session at the Yellow Creek church on a check list as a means of evaluating financial needs



At the Middlebury church Mrs. Dan West urges that all churches provide year-round stewardship instruction for all groups



A thousand families in refugee camps await placement by Brethren. That's one for nearly every congregation. Could yours do what the Oakland church has done?



Transplanting the Uprooted

Moyne Landis

"SHE is my flesh and blood—I must give my life to save her." The thought pierced the confused mind of Mary Skarupa, emotionally frayed and physically exhausted by war.

After a moment of hesitation she retrieved her baby, dashed from her arms by an explosion. Only moments before the two had fled from a train as it was bombed. For days and months they had traveled on foot, amidst contending battles, seeking refuge in barns and in partially destroyed buildings along the trek to Poland from their home in southern Russia.

Implanted solemnly in the minds of Mary and her husband, Michael, are recollections of such experiences as these. Today in their new home in Dayton, Ohio, the Skarupas and their three children look back upon fonder memories, realized largely by a Church of the Brethren congregation.

The Oakland church near Gettysburg in southern Ohio took steps to assure placement through the Refugee Resettlement office, New Windsor, Maryland, for a displaced family. One member donated an acre of land, several farmers donated trees for lumber, the men's work built a small house, and the ladies provided furnishings. Christmas 1949 was most meaningful to the Oakland congregation as they welcomed the Skarupa family—including Mike, Mary and two children.

At first Mike worked on the farms of church members. But his interest was in radio and television work particularly, for in Russia he had been trained as an electrician. The church people provided him with repair work.

Mike's radio and television work was soon extended to the neighboring city of Dayton, and to save the expense of transportation, the family moved there. A Brethren extended him credit to purchase a house, where he now has his own television business.

Their love for their new home, their new land, their new friends are in evidence in their countenances and expressions. And this radiance as a contrast to their long and drawn countenances in December 1949 is a spiritual experience for all who learn to know the Skarupa family.



Members of the Oakland church built and furnished a small house for the Skarupas



Michael (Mike) Skarupa, 45, now has his own television business at his new home in Dayton



Georgie Skarupa, at the left in the family picture above, is the American-born addition to the family. Others are Mike, Mary, Margaret and Albert

Return to a Land of Poverty

A BRETHREN farm couple from Eastern Pennsylvania have undertaken the supervision of free distribution of U.S. surplus commodities in Greece for Church World Service.

The couple—Mr. and Mrs. Peter B. Kruger of the Spring Creek Church of the Brethren—have arrived at their Athens headquarters where more than eight million pounds of surplus foods are to be distributed this year. The Krugers themselves were homeless victims of the first World War.

In 1923 the Krugers and infant son arived in this country as refugees from early Communist Russia. With funds exhausted, they settled at Annville, Pennsylvania, on a borrowed $120, most of which they used as down payment on farm land. And here they lived and prospered. Another son was born, they increased their farm acreage, they became citizens, they raised their family under what to them was a blessed new freedom.



Mrs. Helena Kruger examines chicks arriving in Vienna from U.S. in 1947

Because of their own experiences the Krugers' empathy directed them to help World War II refugees. Helena, the mother, assisted in European Brethren Service work from 1946 to 1949. Her ability to speak several languages aided work in refugee camps. Following an assignment in Poland, she helped establish the Brethren Service program in Austria. She was especially instrumental in equipping the Thalham refugee hospital for tuberculosis patients.

Upon return to the States, Mrs. Kruger has served as a field worker for the refugee resettlement office of New Windsor, Maryland, making personal contacts to help newly placed refugees adjust.

In their fifties, the Krugers turned their Annville farm over to the oldest son.

The program which they will administer in Greece is a major material project of Church World Service and the World Council of Churches.

"Our work here is really a service to the poor people of Greece," the Krugers wrote from Athens recently. "Our American government is demonstrating the idea of humanity by practicing Christianity in sharing the surplus food of our rich country with our poor fellowman across the ocean."



Mrs. Kruger, right, who with her husband was a World War I refugee, confers on World War II refugee problems with a Protestant worker in Austria



Largely through the efforts of Mrs. Kruger mattresses and beds and other equipment were secured for this ward at the Thalham tuberculosis hospital following World War II



Apostles in a Trailer

Edward K. Ziegler

THE Leathermans are apostles in a trailer. Let me introduce them to you: Irvin and Orpha Leatherman, Brotherhood evangelists. After many years of happy and successful pastoral service, Brother Irvin accepted the call to travel among the churches, holding a new kind of evangelistic meetings. Now for eleven years they have been in this fascinating but demanding work. For the past seven years they have lived in a house trailer and have served churches from Pennsylvania to the Golden Gate, from Minnesota to Miami Beach.

A new kind of evangelistic meetings? Yes. Instead of preaching only, the Leathermans offer four kinds of evangelistic campaigns:

1. A two-week preaching revival meeting.

2. Pastoral visitation—revival: Visiting done by the pastor and the evangelist for a week, and preaching the second week.

3. Fellowship evangelism followed by a week of preaching.

4. Visitation evangelism followed by a week of preaching.

Whatever plan is followed, Sister Leatherman gives separate service for the children of ages four to eleven each evening.

The department of evangelism of the General Brotherhood Board provides general supervision of their work, a trailer and a guarantee of a modest salary. Since many of the churches they serve are smaller churches, the board invests some funds each year in this creative program.

What have they accomplished in eleven years? Results cannot all be measured in statistics. But consider these: 1016 accessions to the church, 519 recommitments to Christ, 197 evangelistic campaigns, 2,881 sermons preached.

The real results are immeasurable. Here is a young pastor struggling with difficult problems. He finds a wise and able counslor, who also stirs his church with new compassion. Here is a church leaning to undisciplined emotionalism. Now they are steady, warmhearted and united reaching out to the community.

Brother Irvin says, "It is our desire not to push people to a hurried decision in an emotional way, but to lay a foundation and create an atmosphere which will lead to their decision in a normal and wholesome way."

Our church needs more "trailer apostles."



Working with committees in the church, the Leathermans help leaders plan for follow-up evangelism. Here they meet with a committee at Boones Mill, Virginia. The Brotherhood helps support their work

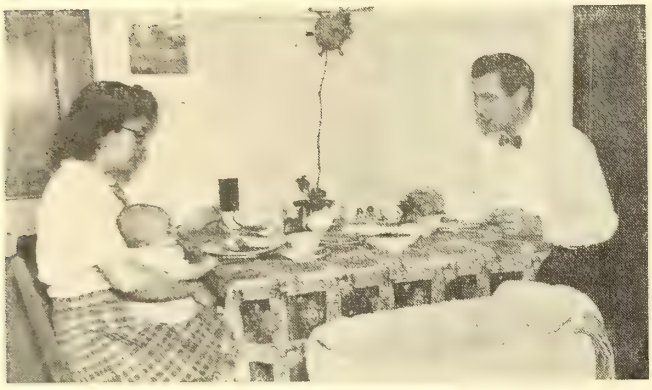


Nearly two hundred churches across the nation have been destination points for the Leathermans. Their preaching services are but a part of the work they do to stimulate more vigorous life in congregations

Why I Am Entering the Ministry

David C. Wilson

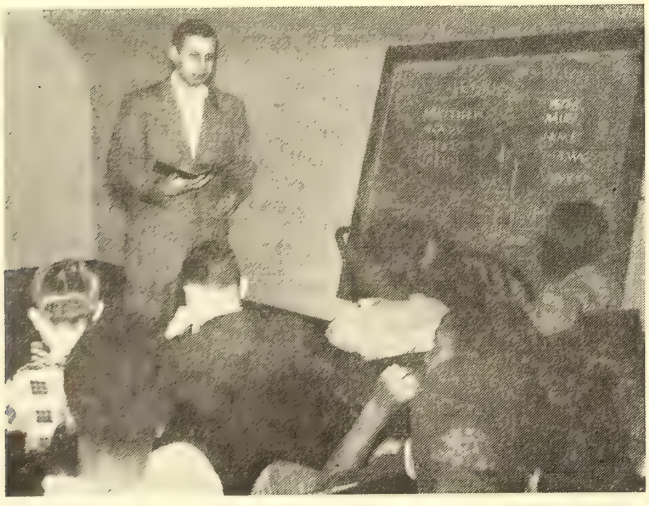




A hurried meal for Dave Wilson is often necessary in a schedule that involves full-time studies at Bethany Seminary and twenty hours' work weekly in a grocery. His wife, a nurse, works part-time at Bethany Hospital. Son Dean receives attention, too



Dave did not consider entering the ministry until after a year in B.V.S. Here Dr. Floyd Mallott of the Seminary counsels with Dave



I NEVER thought much about becoming a preacher when I was growing up. I found, though, that jobs and higher education did not afford real satisfaction until I started training to serve God as a minister. Experiences gained in volunteer service helped point this direction.

I was born into a fine rural Christian family, my father being a schoolteacher. Upon graduation from high school, I vowed I never wanted to see a classroom again. By the end of the summer, however, I decided to enroll in Elizabethtown College.

In the middle of my college work and still uncertain as to what my vocation would be, I entered B.V.S. for a year. For the first time, during my assignment in Puerto Rico, I was confronted with the needs of humanity, and I saw how they were being met. I felt a call to help people through the ministry.

After I graduated at Elizabethtown, my wife and I held a summer pastorate at Newville, Pa. The challenge to serve and love and present the message of Christ seemed to be God's will for my life, working full time through the church.

Upon completion of my next two years at Bethany Seminary I want to assume work in a rural or small town church. There is a big job to be done in these areas, where many churches have been neglected. With God's help and the education and inspiration I am receiving at Bethany I hope to make religion vital in a country community.

Paul in his fourth chapter to Ephesians explains that our gifts from God vary and that they are to be used to the greatest benefit possible. Thus we choose different vocations. To be satisfied, however, I think one should strive to determine to find the place God has intended for him.

Each student at Bethany spends part of his week in practical service that may include pastoral duties in Chicago area churches, work at missions and visitation. Here Dave teaches a group of delinquent boys at the Chicago Parental School

Legislators Hear Brethren Views

Ralph E. Smeltzer
Director of Social Education, Brethren Service

WHETHER Brethren should be involved in political action is now largely an academic question. For the past three months they have been intensely involved in expressing to national leaders their peace views.

During this time the church has been directly engaged in an intensive anticonscription campaign in the nation's capital. Official representatives have testified before House committees, a temporary office has been established in Washington, carloads of Brethren have visited congressmen and hundreds of letters have been written from churches regarding the draft legislation.

John Eberly, of the New Windsor Brethren Service Center staff, was appointed in January as Washington representative. Two B.V.S. girls, Roma Jo Mickey and Betty Crouse, were assigned to assist in the office work. Co-operating in the establishment of this project was the Friends Committee on National Legislation.

H. R. 3005, a bill to extend the draft four more years, was testified against by the writer on Feb. 2. DeWitt L. Miller, pastor of the Hagerstown Church of the Brethren, Maryland, testified on Feb. 28 to the Brooks subcommittee of the House Armed Service Comittee regarding H. R. 2967. This bill, known as the National Reserve Plan, embodies universal military training and compulsory reserve service.

Most of the 225 participants of the Brethren youth seminar held in February and of the Brethren adult seminar in March conferred with legislators concerning conscription. At least sixty Brethren from Indiana, Virginia, Maryland, West Virginia and Ohio have made special trips to visit congressmen on this issue.

Weekly memoranda have been sent since January to Brethren pastors and church school superintendents from the social education department of Brethren Service. These anticonscription reports reveal progress of bills before Congress and suggest means of expressing effective opposition to UMT bills and of working for a more constructive American foreign policy.

Letter writing has been a continuous and growing aspect of the campaign. As I am preparing this article church members are encouraged to write especially to members of the House of Representatives, where legislation is now pending. In several rural Iowa homes the writer noted correspondence with congressmen on this issue.

Eberly writes from Washington, "Congressmen are taking the short view that military conscription and the National Reserve Plan are a necessary deterrent to communism. They still see this military preparation as a necessary emergency. We need to emphasize the long view, showing the spiritual, moral and political effects on the life of the nation. Sooner or later the conflicting 'congressional short views' and the 'military long views' will meet and we hope that it won't be too late for the congressmen to act."

In his testimony before the Brooks subcommittee, Miller stressed, "We humbly believe our nation's chance for survival depends upon the consistency with which we adhere to Christian principles and the thoroughness with which Christian values permeate our national life."



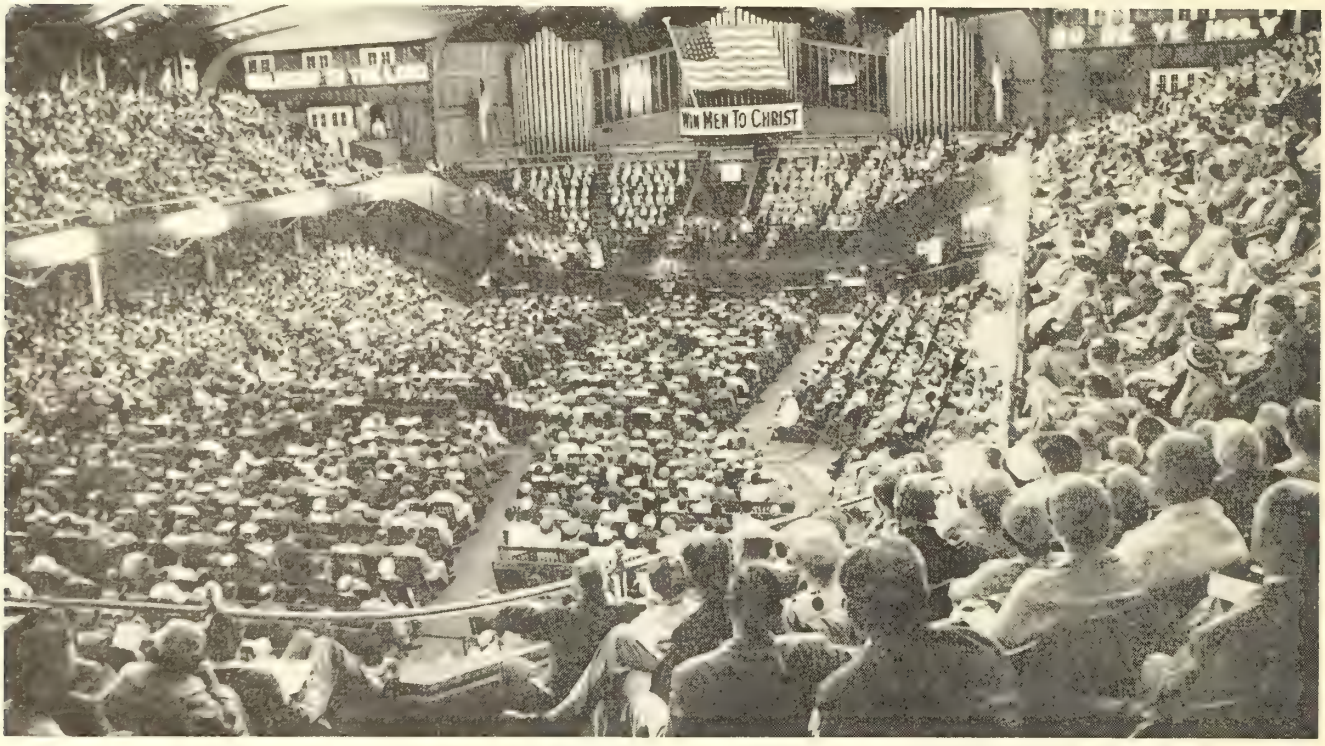
John H. Eberly and B.V.S.ers Roma Jo Mickey and Betty Crouse direct the temporary anticonscription office of the Brethren at the nation's capital



Since February 300 Brethren attending political seminars and making special trips have visited congressmen concerning proposed conscription legislation. Above, a group with Senator Paul H. Douglas of Illinois

Brethren "Town Meeting"

June 14-19 Brethren will trek from across the Brotherhood to Grand Rapids for the 169th recorded Annual Conference. Awaiting the 10,000 who may attend is a unique program combining official church business with inspiration



AN EXPECTED 10,000 members will be in attendance at the Annual Conference of the Church of the Brethren, to convene in Grand Rapids, Mich., June 14-19. Few other religious meetings involving official church business attract so large a gathering.

Other denominational leaders find it a most remarkable fact that so large an attendance is an *annual* occurrence. Wherever held in any one of the five regions of the Brotherhood, there is the same enthusiasm among Brethren to turn out *en masse* for Annual Meeting.

Official business, however, is only one of many features attracting members to the Conference from across the Brotherhood.

"Seek First His Kingdom," current theme of the Brotherhood, will be also the theme of Annual Conference. Sessions will be held at the Civic Auditorium in downtown Grand Rapids.

Opening the six-day program Tuesday evening, June 14, will be an address by Dr. Joseph H. Jackson, president of the National Baptist Convention, U.S.A., and pastor of the Olivet Baptist church in Chicago. Keynoting the Conference on Wednesday evening will be the address of Moderator A. Stauffer Curry, presently executive secretary of the National Service Board for Religious Objectors, Washington, D. C.

Dr. Harold A. Bosley, pastor of the First Methodist church, Evanston, Ill., will be featured as the Thursday evening speaker. The McPherson College Players will present the play, Deep Are the Roots, on Friday night.

Saturday evening Robert E. Richards, pastor of the Long Beach, Calif., church, will deliver an address. Leland S. Brubaker, executive secretary of the Foreign Mission Commission of the General Brotherhood Board, Elgin, Illinois will speak at the church convocation session Sunday evening. His message will be followed with the consecration service for missionaries, closing the 1955 conference.

Morning sessions, too, will feature lectures, to be given by church college educators in a Bible Hour series. These speakers will be: Robert A. Byerly, Elizabethtown, Pennsylvania; R. H. Miller, North Manchester, Indiana; Burton Metzler, McPherson, Kansas; and M. R. Wolfe, Bridgewater, Virginia. All will speak on topics pertaining to the Bible Hour theme entitled The Kingdom We Seek.

Harry K. Zeller, Jr., pastor of the McPherson church, Kansas, will speak at morning worship on Sunday, June 19. On Sunday afternoon the oratorio, The Messiah, will be presented.

Sectional meetings, luncheons, postbreakfast conferences and picnics will be scheduled throughout the week in 23 areas of church life.

Guest speakers for some of the sectional meetings include Dr. T. K. Thompson, executive director of the Joint Department of Stewardship and Benevolence of the National Council of Churches; I. W. Moomaw, executive secretary of Agricultural Missions, Inc.; and Dr. Glenn L. Clayton, president of Ashland College.

Youth and junior high will meet separately for evening recreation and morning programs at the Pantlind Hotel, adjacent to the auditorium.

The program of inspiration and education creates an atmosphere conducive for the determination of church policy and the enactment of program plans for the fiscal year ahead. Matters of business will be discussed in open sessions on Thursday, Friday and Saturday mornings and afternoons.

Processing the business will be a Standing Committee of eighty members, representing the state and overseas districts of the church, and over 800 delegates from local churches. Together the two bodies compose the voting power of Annual Conference.

In the Yearly Meeting which Brethren commenced in 1742, a face-to-face town meeting approach was used for over a century. Since 1880, however, the practice of representative democracy through delegated authority has been pursued. The impending sessions will mark the 169th recorded Annual Meeting.

Officers of the Conference this year, besides Moderator Curry, are Paul M. Robinson, president of Bethany Biblical Seminary, Chicago, assistant moderator; Chalmer Faw, professor at Bethany, secretary; and Robert Greiner, treasurer of the General Brotherhood Board, treasurer.

Kurtis F. Naylor, pastor of the Prince of Peace church, Denver, Colorado, is chairman of the program committee. Galen T. Lehman, executive secretary of the Central Region, North Manchester, Indiana, is chairman of the arrangements committee. General Conference director is Olden D. Mitchell, pastor of the First church in Detroit.



Civic Auditorium in Grand Rapids offers spacious accommodations for conventions. Annual Conference met here five years ago



Accepting the gavel from William M. Beahm, left, 1954 Conference moderator, is A. Stauffer Curry, of Washington, D. C., who will be moderator of Annual Conference this year



Conference time is vacation time for thousands of Brethren families, who will travel to Grand Rapids from all parts of the Brotherhood

Conference Business

Amendment to the Pension Plan

In the judgment of the Pension Board it is desirable and necessary that the Ministerial and Missionary Pension Plan of the Church of the Brethren be further amended. As provided in the Pension Plan, therefore, the Pension Board has adopted the following amendment, ad interim, and presents the amendment to Annual Conference of 1955 for ratification:

Article III. Member Contributions

Each member shall contribute an amount equivalent to four per cent of his salary during his active membership, except as hereinafter provided.

Any member of the Pension Plan shall be permitted, following his election of social security coverage under the 1954 amendments to the Federal Old Age and Survivors' Insurance Act, as amended from time to time, to make contributions to the pension plan equivalent to 3%, 2%, but not less than 1% of his salary basis, as determined under Article I, paragraph (j), provided the employing organization pays its regular contribution of 6%.

All such contributions shall be credited to the individual account of the member and be increased by the interest credits thereon.

The above and foregoing resolution is approved and adopted as a resolution of the Pension Board (Trustees of the Ministerial and Missionary Pension Plan of the Church of the Brethren) this 10th day of November, 1954.

Music at Annual Conference, 1955

Clyde W. Holsinger

FOR SOME TIME there have been plans in the making to present Handel's The Messiah for the Sunday afternoon program on June 19, at the Grand Rapids Annual Conference.

We would like to present as many choruses as we can do and do well. Fortunately, a number of the colleges have presented this work in past years and numerous church choirs or district choruses have been working toward performances which have occurred either recently or will take place in the near future. These performances should give a fine background for the presentation of this great work in June.

There are many people who have aided in the performance of The Messiah in past years. They are urged to dust off their copies and bring them to Grand Rapids. Others who wish to participate should acquire copies and attend rehearsals.

The Conference Choir will be augmented by the Manchester College a cappella choir for this large work. The a cappella choir participated as an integral part of the college choral society which presented The Messiah on Dec. 12, 1954. With several rehearsals leading up to the final presentation as well as with the fine background which many people already have, there is every reason to believe that the first rendition of The Messiah at Annual Conference should be a significant one.

The choruses which will probably be used are the following (the pages indicated are in the edition published by G. Schirmer): No. 4—And the Glory of the Lord, p. 16; No. 9—O Thou That Tellest Good Tidings, p. 54; No. 12—For Unto Us a Child Is Born, p. 66; No. 17—Glory to God, p. 82; No. 22—Behold the Lamb of God, p. 104; No. 24—Surely He Hath Borne Our Griefs, p. 113; No. 26—All We Like Sheep Have Gone Astray, p. 122; No. 33—Lift Up Your Heads, p. 144; No. 44—Hallelujah, p. 193; No. 46—Since by Man Came Death, p. 210; No. 53—Worthy Is the Lamb That Was Slain, p. 237. All of these numbers should move at about the tempo suggested by the metronome markings at the beginning of the number.

In addition to The Messiah the Conference choir will be presenting anthems throughout the week. A list of these is not available at the moment but will be made available to the Gospel Messenger for publication at some future date.

Plans are now in progress to have two rehearsals a day beginning on Tuesday afternoon, June 14. The afternoon rehearsals are planned for 4:00 p.m. and the evening rehearsals will take place after the evening sessions. As many people as possible who wish to sing in the Conference choir should plan to attend rehearsals. The choir program is an ambitious one and will need the diligent co-operation of all who wish to be a part of the whole program.

Obituaries

Balm, George, son of Thomas and Margaret Balm, was born near Denmark, Iowa, March 19, 1859, and died June 18, 1954. On March 29, 1889, he was married to Lizzie Winder Brown, who died in 1925. As a young man he taught in the rural schools of Iowa and Kansas for a period of eighteen years. He united with the Victor church in 1905. Later he was elected to the deacon board, in which office he served faithfully for nearly fifty years. Surviving are one foster son and one foster daughter. Funeral services were conducted in the Victor church by Bro. G. A. Merkey. Burial was in the Cedar Bluff cemetery.—Elva A. Deardorff, Waldo, Kansas.

Barnhart, Jeremiah, died at the age of eighty-three years in Flora, Ind. He was born in Franklin County, Va., and spent most of his life in the Pyrmont vicinity. He was pastor of the Pyrmont church from 1909 until retiring in 1940. He was married to Mary E. Flora, who died in 1938. Surviving are three sons, seven grandchildren, eleven great-grandchildren, one stepson, two stepdaughters, one brother and two sisters. Services were held in the Pyrmont church by Bro. A. Wayne Carr. Burial was in the Pyrmont cemetery.—Ruth Houmard, Lafayette, Ind.

Baughman, Mertie Ellen, daughter of Moses and Sarah Steele, was born in Marshall County, Ind., Sept. 2, 1889, and died March 11, 1955, in South Bend, Ind. She was married in 1909 to Ben Baughman. She was a member of the Second church, South Bend. In addition to her husband, she is survived by four daughters, two sons, fourteen grandchildren, one great-grandchild, one sister and one brother. Funeral services were held in the Second church, South Bend, by Brethren Charles Stouder and Bro. Harry Eshelman. Burial was in the Sumption Prairie cemetery. Mrs. Herman Suber, South Bend,

Black, Andrew Lees, son of William and Mary Henderson Black, was born April 14, 1869, at Beauhornois, Quebec, and died at his home, Feb. 27, 1955. On Sept. 18, 1894, he was married to Jeanie Black of Montreal. To this union were born six children. As a young man he joined the Baptist Church. When he settled near Irricana he became a member of the Second Irricana church. He and his wife celebrated their sixtieth wedding anniversary last September. Besides his wife, he is survived by three sons, two daughters, twelve grandchildren, eight great-grandchildren, two brothers and two sisters. Services were conducted in Calgary by the undersigned. Interment was in the Union cemetery, Calgary.—R. Truman Northup, Irricana, Alta., Canada.

Bradshaw, Agnes Winder, daughter of Daniel and Nancy Isles Winder, was born Dec. 6, 1870, at Troy, Kansas, and died Feb. 8, 1955. She was united in marriage to Henry F. Bradshaw on March 6, 1887. Four children were born to this union. In 1900 she and her husband were baptized into the Church of the Brethren. They were charter members of the Victor church, where they served faithfully on the deacon board. Surviving are one daughter, one son, five grandchildren and twelve great-grandchildren. Funeral services were conducted at the Methodist church in Waldo, Kansas, by Bro. W. W. McDaneld, assisted by Bro. George L. Evans. Burial was in the Victor Brethren cemetery.—Elva A. Deardorff, Waldo, Kansas.

Brovont, Eva, daughter of James and Virginia Cheal, was born Sept. 26, 1895, and died Feb. 2, 1955. In 1920 she was married to William Hoover, who preceded her in death. Later she was married to William Brovont. She was a long-time member of the church. Besides her husband she is survived by one son, one daughter, one stepson, three grandchildren, one sister and four brothers. Funeral services were conducted at the Sunfield church by her pastor, Bro. Ted Gandy.—Mrs. Virginia Snavely, Vermontville, Mich.

Cady, Sarah, was born Oct. 7, 1877, and died Nov. 25, 1954. She was a long-time resident of Irricana and a member of the Second Irricana church. She was married to William Cady, who preceded her in death in 1941. To this union were born five children. She is survived by two sons, two daughters, three grandchildren and ten great-grandchildren. Funeral services were held at the Second Irricana church by Keith G. Syer, minister in the United Church of Canada, Interment was in the Irricana, cemetery.—R. Truman Northup, Irricana, Alta., Canada

Coon, Carl, son of Taylor and Lucy Coon, was born April 9, 1894, and died March 13, 1955, in his farm home near La Place, Ill. He was a member of the La Place church. On Dec. 6, 1916, he was married to Grace Gisinger. Besides his wife he is survived by two sons, two daughters, sixteen grandchildren, three sisters and two brothers. Funeral services were conducted by his pastor, Bro. E. R. Henricks. Interment was in the Croninger cemetery.—Mrs. Estella Emmert, La Place, Ill.

Edgecomb, Alba L., son of Samuel and Maria Huff Edgecomb, was born in Crawford County, Kansas, and died at his home, March 18, 1955, at the age of seventy-four years. As a boy he moved to Cushing, Okla., with his parents. On Aug. 28, 1898, he was married to Lela M. Fillmore, who preceded him in death in 1933. To this union were born five daughters. He then moved to Nampa and in 1935 he was married to Mrs. Minnie Vanderkolk. Surviving are his wife, five daughters, twenty-three grandchildren, six great-grandchildren, three stepsons, two stepdaughters, five brothers and two sisters. Funeral services were held in the Nampa church by Bro. Robert Keim, and the undersigned. Interment was in the Kohlerlawn cemetery, Nampa, Idaho.—Galen K. Walker, Nampa, Idaho.

Frymyer, Florence E., daughter of Daniel C. and Clara McAllister Boone, was born in Berks County, Pa., and died at her home in Ephrata, Pa., March 9, 1955, at the age of forty-nine years. She was united in marriage to Mark K. Frymyer and was a faithful member of the Ephrata church. Besides her husband, she is survived by one daughter, one grandchild, two brothers and five sisters. The funeral service was held in the Ephrata church by Elder J. A. Robinson. Interment was in the Mohler cemetery.—Mabel M. Myer, Ephrata, Pa.

Godfrey, Samuel C., son of George and Emma Sellers Godfrey, was born Dec. 14, 1889, and died Oct. 19, 1954. He was presiding elder of the Codorus congregation for the past eighteen years. He and his wife were elected to the office of deacon in 1917, to the ministry in 1920 and to the eldership in 1930. Besides serving the Codorus congregation in the free ministry, he also served in a number of different offices in the district as well as on the Standing Committee for Annual Conference. Besides his work with the church, he was a public school teacher for forty-six years. Surviving are his wife, Katie Baugher Godfrey, one daughter, four grandchildren and his mother. Funeral services were held in the Codorus church by Elders George H. Keeny, M. M. Hartman and Richard Grim. Interment was in the adjoining cemetery.—Mary A. Lehman, Dallastown, Pa.

Hoover, Annie B., was born July 19, 1867, and died Feb. 15, 1955. Her husband, James Hoover, preceded her in death in 1930. She was a member of the Fredericksburg congregation, Pa. Surviving are two sons, four grandchildren and one great-grandchild. Services were held in Virginia with Max Fisher officiating. Burial was in the Mountain Grove cemetery, Rockingham County, Va.—Grace E. Meyer, Ono, Pa.

Horner, Maude Mabel, daughter of Henry and Clara Daniels Way, was born March 18, 1888, and died Feb 26, 1955. After completing a teacher's training course at the state teacher's college in Kearney, she taught school for several years. On Jan. 20, 1915, she was united in marriage to Harry S. Horner. To this union were born two sons. Throughout her entire life she was a faithful worker and member of the Bethel Sunday-school and church. Surviving are her husband, two sons, two grandchildren and two sisters. The funeral was held in the Bethel church by her pastor, Bro. William Albright, Burial was in the Bethel cemetery.—Mrs. William Hamel, Carleton, Nebr.

Kelley, Mary, daughter of William P. and Mary Ann Bartholow, was born at Taneytown, Md., Oct. 19, 1872, and died at South Bend, Ind., Oct. 25, 1954. She was united in marriage to James R. Kelley on Feb. 24, 1909. She was active in the cultural and religious affairs of the community. At the age of thirteen she united with the Hagerstown church, Md. She is survived by her husband, one daughter and three grandchildren. Services were conducted by Foster B. Statler. Interment was in the St. Joseph Valley Memorial Park, South Bend.—Lucille Sanders, South Bend, Ind.

Ludwick, Ethel, daughter of Milo and Cathren Umbel Thomas, was born Sept. 5, 1888, in Markleysburg, Pa., and died Nov. 6, 1954, at New Creek, W. Va. On July 29, 1945, she became the wife of Bro. B. B. Ludwick. She is survived by her husband. Funeral services were conducted from the Markleysburg church by the undersigned and Bro. Raymond Martin, pastor at Markleysburg.—Owen G. Stultz, New Creek, W. Va.

May, Allegra Mae, daughter of Chester M. and Cora Snyder Holsopple, was born Nov. 22, 1917, and died March 20, 1955, in Somerset, Pa. She is survived by her husband, Wilson, two daughters, one son, one grandchild, her father, one brother and five sisters. Services were held in the Brotherton church by the undersigned. Interment was in the Pike cemetery at Brotherton, Pa.—H. Austin Cooper, Berlin, Pa.

McGrath, Ferdinand J., was born May 1, 1923, and died at Bethany Biblical Seminary, Chicago, Ill., Feb. 24, 1955. He was a member of the First church, Philadelphia, Pa., where he was licensed to preach on Aug. 29, 1954. A memorial service was held in his honor in the seminary chapel. He is survived by his wife, Janet, two boys, his parents, and two brothers. Funeral services were held in the First church, Philadelphia.—Edith M. Ruggles, Cheltenham, Pa.

McMulin, Grace Ellen, daughter of Jacob and Sarah Shupe, was born at Corning, Iowa, Jan. 17, 1880, and died at Albia, Iowa, March 25, 1955. She was married to Arthur R. McMulin on Dec. 25, 1899. She united with the Christian Church in 1894 and in 1907 transferred her membership to the Monroe County Church of the Brethren. For many years she served with her husband in the office of deacon. Surviving are her husband, three sons, five daughters, twenty-three grandchildren, three great-grandchildren and one brother. Services were conducted by her pastor, the undersigned. Interment was in the Cuba cemetery.—William H. Brower, Albia, Iowa.

Metzger, Dora E., daughter of William and Mary Coblentz Stoner, was born in Tipton Township, Ind., Feb. 5, 1885, and died Jan. 3, 1955. She was a member of the Pipe Creek church. On Sept. 13, 1905, she was married to Perry Metzger. Surviving are her husband, one son, five grandchildren and two sisters. Funeral services were held in the Pipe Creek church with Bro. Charles Oberlin officiating, assisted by the local ministers. Burial was in the Metzger cemetery.—Mrs. T. A. Hopper, Walton, Ind.

Moore, James M., son of Elder J. H. and Mary Bishop Moore, was born Feb. 10, 1876, near Urbana, Ill., and died Jan. 28, 1955. On Aug. 17, 1898, he was married to Ella Kessler, who preceded him in death six years ago. For a time he worked in the Brethren Publishing House. When Bethany Bible School was incorporated in 1906, he became an active participant in its growth and development by soliciting funds, helping in business matters and by teaching part time. He served as a member of the board of directors from 1906 until 1930. In 1899 he was elected to the ministry and two years later was advanced to the eldership. He and his wife served pastorates at Batavia, Lanark and Chicago, Ill., Waynesboro and Lititz, Pa., and at the Poplar Grove church, Ohio, where he was serving at the time of his death. Surviving are one son, one daughter, eight grandchildren and one sister. Funeral services were held at the Poplar Grove church by Bro. Philip Lauver, assisted by Brethren Kenneth Long and S. S. Blough. Burial was in the Greenville cemetery.—Mrs. S. W. Longenecker, Napanee, Ind.

Pheasant, Harold Thomas, son of Marion and Margaret S. Pheasant, was born Nov. 7, 1954, and died Feb. 2, 1955, at Buffalo, N. Y. He is survived by his parents, one brother and three sisters. Services were held at the Fairview church by his pastor, Bro. E. A. Brumbaugh. Burial was in the Shellytown cemetery.—Mrs. Paul Brumbaugh, Williamsburg, Pa.

Plank, William H., son of William C. R. and Rosie B. Hummer Plank, died Jan. 2, 1955, at the age of sixty-two years. He was a lifelong resident of Adams County, Pa., and a member of the Upper Marsh Creek church. Surviving are his wife, Freda May Sipe Plank, five children, twenty-two grandchildren, one great-grandchild, two brothers and one sister. Funeral services were held at the Upper Marsh Creek church by Bro. M. C. Valentine, assisted by John G. Miller. Interment was in the adjoining cemetery.—Mrs. Donald Valentine, Orrtanna, Pa.

Reppert, Dean Everett, was born Aug. 28, 1926, at South Worden, Wis., and died Feb. 12, 1955, in Madison, Wis. He was united in marriage on June 25, 1948, to Delores Caswell. He was a member of the Worden church. Besides his wife, he is survived by one daughter and one son. Funeral services were held in the Stanley church, by the undersigned. Burial was in the Stanley cemetery.—Walter A. Miller, Stanley, Wis.

Sampson, Gertrude Jane, daughter of Ezekiel Canady and Emma Ann Cash Marple, was born July 23, 1876, in Staunton, Va., and died Feb. 21, 1955, at Waynesboro, Va. She was a member of the Pleasant Hill church, Va. Her husband, Charles Alexander Sampson, preceded her in death in November 1954. Survivors include five sons, three daughters, a number of grandchildren, several great-grandchildren, two brothers and one sister. Services were held in the Etter funeral home chapel by Otho Frazier. Interment was in the Mountain View church cemetery, Crimona, Va.—Beatrice Rankin, Crimona, Va.

Sears, Lucy Lee, daughter of Paul F. and Mable Riggleman Sears died Jan. 25, 1955 at the age of five months. Funeral services were held in the Beaver Run church by the undersigned. Interment was in the Beaver Run cemetery.—A. S. A. Holsinger, Burlington, W. Va.

Staggs, Pearl, daughter of David and Fannie Jewell Shockey, was born at Old Fields, W. Va., and died Dec. 21, 1954, at Beaver Run, W. Va., at the age of seventy-two years. On Feb. 8, 1905, she was married to Lorenza Staggs, who survives her. To this union were born three sons and one daughter. She was a member of the Methodist church. Besides her husband she is survived by four children and five grandchildren. Funeral services were held in the Beaver Run church by Thomas Mitchell of the Methodist church and the undersigned. Burial was in the Arnold cemetery.—A. S. A. Holsinger, Burlington, W. Va.

Stone, Fleeta May, was born in New Hope, and died at her home in Waynesboro, Va., at the age of seventy-four years. She was a member of the Waynesboro church. Surviving are one daughter, one grandson and four great-grandchildren. Funeral services were conducted by Charles J. Whitacre, pastor of the church. Interment was in the Hermitage Presbyterian church cemetery.—Mrs. John E. Campbell, Waynesboro, Va.

Strunk, Wilmer W., son of George W. and Elmira Fry Strunk, was born May 26, 1886, in McVeytown, Pa., and was killed in an automobile accident near his home, Nov. 30, 1954. On Dec. 19, 1909, he was married to Anna Eiben. He was a member of the Peoria church. Surviving are his wife, two sons, two daughters,

eight grandchildren and two sisters. Funeral services were held in the Cumerford-Endsley Memorial home by his pastor, the undersigned, assisted by Howard B. Detweiler. Interment was in the Springdale cemetery.—J. F. Baldwin, Peoria, Ill.

Weddle, Effie, daughter of Esli and Laura Shively Butterbaugh, was born Nov. 9, 1886, at North Manchester, Ind., and died March 10, 1955, at Liberty Mills, Ind. On Oct. 28, 1914, she was married to Homer B. Weddle, who preceded her in death in 1946. Surviving are two children, five grandchildren, one sister and one brother. Interment was in the Pleasant Hill cemetery.—R. H. Miller, North Manchester, Ind.

Whitaker, Fred D., son of Frank and Mary Whitaker, was born April 3, 1858, at Atchison, Kansas, and died March 8, 1955, in Leavenworth, Kansas. He was married to Dora E. Quiett on May 25, 1902. At the time of his death he held the office of lifetime deacon and emeritus trustee of the church. Survivors include his wife, Dora, two daughters, two grandchildren and one sister. Funeral services were conducted by Ira N. H. Brammell. Burial was in the Mt. Hope cemetery at Topeka, Kansas. — Mrs. Lucy Black, Topeka, Kansas.

White, David William, was born April 30, 1883, in Mifflin Township, Cumberland County, Pa., and died Feb. 9, 1955, in Columbiana County, Ohio. He was united in marriage to Charlotte Belle Coppock on Dec. 25, 1909. To this union were born two sons. He became a member of the Zion Hill church in 1907. Besides his wife, he is survived by one son, four grandchildren and one great-grandchild. Funeral services were held at the Warrick funeral home in Columbiana, Ohio, by Elder G. S. Strausbaugh, assisted by Rev. Bailey of the Fairfield Methodist church. Burial was in the East Fairfield cemetery. —Mrs. G. S. Strausbaugh, Columbiana, Ohio.

Wilburn, Annie Lucretia Durst, was born at Mt. Pleasant, Pa., April 18, 1880, and died at Grantsville, Md., March 10, 1955. She was a faithful member of the Maple Grove church, having served with her husband in the deacon's office for many years. Surviving are her husband, Jason Wilburn, ten children, thirty grandchildren and forty-three great-grandchildren. Funeral services were conducted in the Maple Grove church by her pastor, the undersigned. Burial was in the Grantsville cemetery.—Jesse W. Whitacre, Grantsville, Md.

Wine, Mary Elizabeth, daughter of Mr. and Mrs. Samuel D. Miller, was born June 10, 1865, in Allen County, Ohio, and died March 11, 1955, at Peru, Ind. On Nov. 4, 1883, she was married to John Wine, who died a few years ago. They resided in North Manchester until 1945, when they moved to the Brethren Home at Mexico, Ind. Surviving are five sons, one daughter, twenty-one grandchildren and thirty-five great-grandchildren. Interment was at the Pleasant Hill cemetery, North Manchester, Ind., by the undersigned.—R. H. Miller, North Manchester, Ind.

Church News

Northern California

Raisin—Eighteen have been added to our church by baptism since our last report. On the evening of Feb. 12, Clarence and Lucile Heckman talked about and showed pictures of the mission work in Nigeria. At the February meeting of the men's brotherhood, Russell Johnson, West Coast director of the Heifer Project for the Northern California Council of Churches, gave an illustrated lecture. The women's work organization gave a shower for a family whose home was destroyed by fire. The proceeds from a food sale which was sponsored by the homebuilders was used to buy silverware for the church kitchen. These women are also presenting Bibles to several of the young people who recently joined the church. Mr. Tierce is conducting a weekly singing class in the church. Midweek prayer meetings are held in the homes of the members. Robert Sink, our pastor, presided at the March council meeting, when plans were made for a vacation Bible school. Our Sunday school is growing in number.—Mrs. Sadie Scott, Raisin City, Calif.

Colorado

Haxtun—The CBYF had charge of an evening service and presented the mission playlet entitled Christ the Answer. Open House was held at the parsonage on Christmas Day. The women's work group has been quilting and sewing for relief. At their meetings the junior league has been making scrapbooks for hospitals. The Haxtun ministerial association sponsored the Billy Graham picture, London Crusade, at the high school. In Jaunary the W.C.T.U. held a meeting in our church. The Sunday evening Bible class is studying the Book of Psalms. Our pastor and his wife, Brother and Sister Ralph W. Anderson, were recently advanced to the eldership. The Fairfield Evangelical Covenant church was host to a singspiration service one Sunday evening. The women's work sponsored a chili supper followed by the mission film, No Place for Timba. Our Brotherhood Fund Offering in January went to the support of Brother and Sister Harold Royer on the Africa mission field. Lenten services were held at the local Methodist church with visiting pastors bringing the messages.—Mrs. August Bjorklun, Sr., Haxtun, Colo.

Southern Iowa

Fairview—The film, Second Chance, was used at our father and son banquet. Our church and three neighboring churches sponsored the showing of Billy Graham's film, London Crusade. Our annual birthday super was held in memory of Orlando Ogden, who was a long-time elder of our church. Jay Johnson spoke at our watch night service which was held in co-operation with four neighboring churches in the Methodist church. Bro. Lyle Albright of Pampa, Texas, conducted our evangelistic services in December. Two persons were received into our church. On the morning of Feb. 6, Bro. Brower of the Monroe County church gave the message and in the evening the first part of the film, Our Bible, How It Came to Us, was shown. The remaining parts of the film were used following Sunday evenings. In the evening of Feb. 25 the women of our church and the four neighboring churches sponsored a World Day of Prayer at our church. On Feb. 26 the evangelistic film, Mr. Texas, featuring Billy Graham, was shown at the Udell gymnasium. We have set up a building fund, not that we have any intention of a building program in the near future, but on the basis of the present growth rate. An organ fund has been set up as an exploratory fund. Our church was among the rural churches in Iowa to be presented with the Certificate of Merit through the Extension Service of Iowa State College.—Mrs. Robert L. Morland, Unionville, Iowa.

Northeastern Kansas

Kansas City, First Central—Ten persons have been received by letter into our church. Bro. Brightbill conducted evangelistic meetings through hymn singing during the week of Thanksgiving. On Dec. 4 we had our love feast and communion service and two persons were also baptized into our fellowship. Our Christmas cantata was presented on Dec. 19, and our white gift offering service was held on Dec. 22. Services have been conducted each Sunday evening in January on missions. One evening Miss Sara Shisler was our guest speaker. Our church is growing in attendance. Realizing the need for expansion, on Jan. 3 we had the Wells Organization canvass, which brought in $35,000 in pledges for our building expansion program.—Mrs. Nadine Davis, Kansas City, Kansas.

Southeastern Kansas

Fredonia—Installation services were held for our new pastor and his wife, Carlos and Elsie Ziegler, by John Mohler and Rev. Arthur Hardy, local Methodist minister. A number of our people attended the district meeting at the Verdigris church. Regular monthly class meetings are being held by the young married class and the youth group. A young mother's club has been meeting every two weeks to discuss problems related to children and the home. A nursery has been opened for use during the church hour. A book-of-the-month club has grown out of the ladies' aid society; they are reading one New Testament book a month. The pastor follows through with a sermon on each book. The pastor and his family held open house following the Christmas play. A candle-lighting and watch night service were some of the other seasonal activities. At a recent council it was decided to finish paying our church debt. We had a church fellowship dinner and saw the film, A Second Chance. We received one new member into our fellowship by letter. A girl's sextet has recently been organized. Three of our Sunday-school teachers attended the community leadership training school.—Elsie Ziegler, Fredonia, Kansas.

Southwestern Kansas

Monitor—Our school of missions during February included the study books on India, Pakistan and Ceylon. Rev. and Mrs. Arnold Dietzol, recently returned Mennonite missionaries from work among the lepers, brought us a morning service. Brother and Sister Paul Sargent took us on their pictorial tour of Brethren Service work in Europe. We concluded with a rice and curry fellowship supper and the film, Valley of the Sun. The women's work group has been collecting grease, tying comforters, making children's pajamas and other clothing for relief. During the past year many improvements have been added to our church, new tables and chairs, new table tops in kitchen, Sunday school supply cabinets in the social room and redecorating inside and outside. Plans are progressing to bring a displaced family who will make their home in the parsonage. Eight persons were baptized and five received by letter into our church.—Mrs. James Berkebile, McPherson, Kansas.

Northern Illinois and Wisconsin

Dixon—In December our church presented a program at the Mt. Morris Brethren Home. The Dickey class set up a Christmas scene on the church lawn and also presented the pageant, Christ—the Answer. Our pastor, Don Snider and his family, held open house at the parsonage on Saturday and Sunday over the New Year's week end. Beginning the first of January and lasting until Easter a state crusade was launched for increased church attendance. Our school of missions was held in January, featuring guest speakers and films, preceded by fellowship meals. Paul Macy, secretary of the Fellowship of Reconciliation in the midwest area, conducted an evening meeting on peace and understanding in a war-torn world. He also gave the Sunday morning message. An amplifying system has been added to our church. On Race Relations Sunday our church was invited to the union services at the Second Baptist church. Ten from our Sunday-school department joined in the interdenominational training school of Dixon. Our annual birthday banquet was held in February. The St. Luke's Episcopal church was host to the Dixon interdenominational World Day of Prayer meeting. Our pastor has been sharing with us his films and former experiences while with Brethren Service in Germany.—Mrs. Dwight Butterbaugh, Dixon, Ill.

Middle Indiana

Hickory Grove—We participated with the rural churches of Jay County in union services at the various churches during the Week of Prayer. We have had the sides of our church covered with asphalt shingles. Our women's work group has refinished the basement. Our last council meeting was held with Elder Frank Mulligan in charge. It was voted to have a day of visitation in the church community. Plans were discussed concerning our vacation Bible school which will be held the first part of June. The young people are planning a parents' banquet for the first part of June. The women's work group has completed the work project for the year. Some of the ladies attended the spring rally on March 24. We are planning a series of meetings, closing with a communion service.—Mrs. Edna Hudson, Portland, Ind.

Northern Indiana

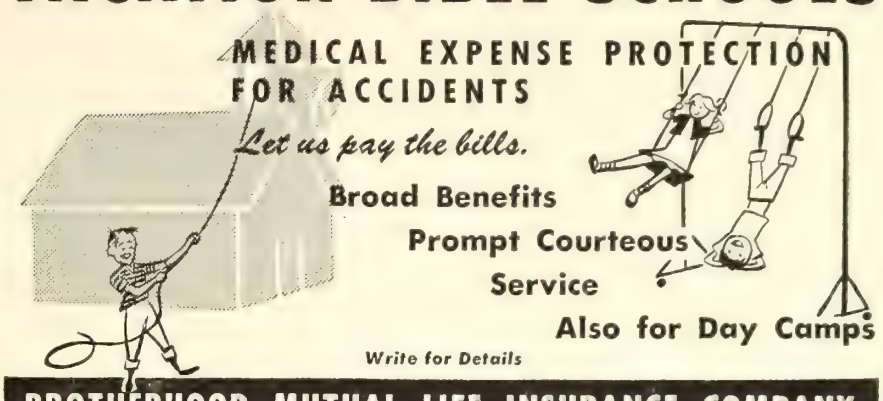
Florence—At Christmas our church sent gifts to church families in Kentucky. Our Christmas program, The Meaning of Christmas, was presented by the children and young people. The young people went caroling which was followed by a fellowship meeting at the pastor's home. During most of the winter months the young people and adults have met together for their mission study and fellowship as several young people are away to school. Two members have been received by letter. The ladies' aid is making a number of new small dresses besides its regular relief work. The CBYF carried the Brotherhood program for fifteen minutes. The men's work gave a contribution for the new Beacon Heights church at Ft. Wayne.—Martha A. Rummel, Constantine, Mich.

Turkey Creek—Bro. Orvin Kilmer and his wife began their pastoral work in our church the first of September. Bro. Claude Wolfe of North Manchester preached for us on our harvest meeting day, and in the afternoon he told of his work with the church in Ecuador, South America. Our evangelistic services were conducted by Herbert Fisher, assisted by Roy Metzler, song leader. Six members were added to the church by letter. The children of the Sunday school presented a Christmas program one Sunday morning, and in the evening the young people presented a play. Rest rooms have been installed in the church by the men. A new furnace has also been installed. We are decorating and furnishing a kitchen in the church basement. The women's work groups are meeting three times a month this winter to sew for relief. They are also preparing medical kits for relief.—Mrs. Leroy Fisher, Milford, Ind.

Northwestern Ohio

Black Swamp—In the absence of our pastor, Bro. Jay Hornish of Popular Ridge brought our Sunday morning message. We held a special council meeting to hear Bro. Forrest Groff; then at the recent council our congregation voted to retain Bro. Groff as architect for our extensive remodeling program. We are now in the midst of a fund-raising program. The twelve new members who were recently baptized meet for training at the parsonage on Saturday mornings. The women have been sewing for relief, tying comforters and collecting clothes and shoes. Our pastor attended the Ohio pastor's convention. In February the men's work sponsored a special sweetheart party. The young people had charge of our Sunday-school and church services during Youth Week. Erma Simmons attended the youth seminar at Washington, D. C., and visited the UN in New York. On Sunday evenings we have had the films, Village of the Poor, Faith of Our Families, They Also Serve, The Boy and His Bible and Bill's Decision. Four of our Bible school teachers and our pastor attended the training period at North Manchester, Ind. At a recent council Sister Inez Carlisle was elected as our delegate to Annual Conference at Grand Rapids. At the women's work meeting in the evening, Mrs. Orville Noffsinger of Defiance was guest speaker and the Toledo church women were our guests.—Mrs. David Kaser, Perrysburg, Ohio.

VACATION BIBLE SCHOOLS



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Fostoria—Since our last report Bernard King of Ashland, Ohio, held a series of evangelistic services with three new members being added to our membership. At Christmas time a family night service was held at the church with the primary department giving a program. World Community Day was observed in our church and the women from the other churches also brought their relief bundles to be sent to New Windsor. The district CBYF met at the church for a conference on Feb. 27, and Myron Clark, a Negro singer of Bellefontaine, Ohio, gave an evening service of song. The women meet once each month for a business and social meeting; they are busy mending and packing clothing for relief and making comforters for relief. The church was saddened by the untimely death of Lowell T. Newhouse on Feb. 18.—Lena Hall, Fostoria, Ohio.

Southern Ohio

Brookville—Six new members have been received into our fellowship by letter. At our March council with our elder, Bro. John Good, presiding, we passed the resolution to have a permanent evangelism committee in accordance with a recommendation from the district board. A public address system will be installed in the church. A few of our young people attended the youth conference at New Carlisle. On Feb 20 our CBYF had a special program, a court scene entitled Peace on Trial. Our morning worship service on Feb 20 was conducted by our junior high group. During our school of missions we used the film, Village of the Poor, and books were reviewed by our local readers. Mr. Hammond, superintendent of Brookville schools, was guest speaker at our father and son banquet on Feb. 22. World Day of Prayer was observed with services at the local Methodist church. Guest speakers have been Raymond Peters; Martha Coy, Methodist missionary to India; and Don Kinsel, formerly of our church and now a student at Manchester College.—Mrs. W. Russell Miller, Brookville, Ohio.

North Atlantic

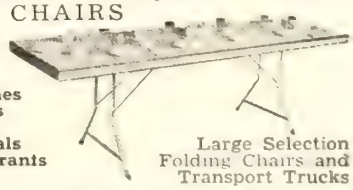
Coventry—Our church was represented at the annual rally of our four historic peace churches at the Edom Mennonite church at Schwenksville. The church choir gave a musical interpretation of the Twenty-third Psalm at a Sunday morning service. Later the choir presented the same program at the Mingo church. Brother and Sister Charles Bieber showed pictures and told of their work at the mission in Nigeria. Previous to Christmas the senior choir presented the cantata, A Star in the Sky. The senior, treble and chapel choirs participated in the annual Christmas Eve candlelighting service. The cherub choir also sang at a Sunday morning worship service. The play, A White Christmas, by Dorothy Clarke Wilson, was presented by our young people. Special Christmas offerings were designated for missions. The children's department of our Sunday school filled stockings for Korean children. One of the adult women's Bible classes filled stockings for the children at the Neffsville children's home. Two new members have been baptized into our church fellowship. Betty Ann Clark from our church participated in the youth seminar at Washington, D. C. At a Sunday morning service she made a report of the meetings.—Mrs. Trostle P. Dick, Pottstown, Pa.

Eastern Pennsylvania

Lebanon—A junior high fellowship group was organized recently. Our pastor, Carl W. Zeigler, was elected to serve as a member on the Standing Committee for Annual Conference. The women of our church attended the World Community Day Service. Our missionary society contributed to the leper fund. Christmas stockings were filled and given to members at the state sanitoriums. Esther Bucher reviewed the mission study book, Face to Face With India, at a regular monthly meeting of the missionary society. Our float which was entered in the Christmas Christian parade depicted the holy family with an angelic choir in the background. The young people sponsored a party for twenty-five children who received personal gifts at the party. We had several musical programs which were presented by the various choirs, also the pageant, A Star in the Sky. Our building fund is growing. The women ironed and mended one day at the Neffsville orphanage. The young people held a singing party one evening following the regular church

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service. A service was held at the county home by the young people. Recently groups from our church were in charge of programs at the Widows' Home. Our men's quartet sang at one of the meetings during the Week of Prayer services. During our mission study we used the films, Empty Shoes and Village of the Poor. At another service Mrs. Charles Hauser of Harrisburg was guest speaker. The men held their father and son fellowship with Rev. C. C. Hollingsworth of the Salem Evangelical United Brethren church as speaker.—Mrs. Ruth B. Reinhold, Lebanon, Pa.

Salunga—During our Sunday morning services guest speakers have been Brethren Daniel Hoopert, Richard Hackman, Robert Stehman and Donald Ruhl. The CBYF sponsored a program by the Chiques male quartet with Bro. Robert Faus giving a sermonette. One evening Bishop Samuel Wolgemuth of Waynesboro told of his experiences in traveling through the East and the Holy Lands. This program was sponsored by the women's work group. Bro. Roy Pfaltzgraff from the Africa mission field gave a message one Sunday morning and in the evening he showed slides of the work. Three Sunday nights in February we conducted a school of missions on India, and the church and the city. Several films aided in presenting the facts for our school. Galen C. Kilhefner of Elizabethtown was speaker at our organ dedication service. Bro. Nevin W. Fisher, professor of music at Elizabethtown College, conducted a music institute one Sunday. Our church has participated in community fellowship services at Thanksgiving, Christmas caroling, Week of Prayer and World Day of Prayer. A combined choir furnished special music at the closing night of the Week of Prayer, with Dr. Harry F. Baughman of the Lutheran Theological Seminary of Gettysburg as guest speaker. The men's work sponsored a program on temperance at which several films were shown.—Mrs. Paul R. Cope, Landisville, Pa.

Middle Pennsylvania

Burnham—Brethren Charles E. Weaver of Manheim, Pa., and Elmer Ebersole of Dunnings Creek were guest speakers for our home-coming and rally day services. Our pastor, Bro. J. Donald Plank, was ordained to the eldership at the district meeting. Our program for expansion began with the purchase of a parsonage including an acre of ground which is to be used as a site for a new church. Mr. Goodwin, formerly of the Wells' organization was with us and presented a plan for fund raising. In January Bro. Forrest Groff, church building counselor, met with us on our church building. A two-week evangelistic service was held in March by Bro. Ralph Ebersole of Reading, Pa. As a result of this meeting three persons were added to our church.—Mrs. Tolbert Filson, Lewistown, Pa.

Fairview—We observed interracial Sunday at our church with Rev. David Bradley of the Zion M. E. church of Bedford as guest speaker. Our evangelistic services were conducted by Bro. Charles Heltzel

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Teaching Positions

No. 91. First Church of the Brethren in Norfolk, Va., will gladly assist those who are interested in securing teaching positions in the public schools of Norfolk City or Princess Anne County. Write: S. B. Myers, 1012 Norfolk Ave., Virginia Beach, Rd., or F. A. Carter, Jr. 4914 Palem Rd., Norfolk 13, Va.

No. 93. Wanted: A family of college level to teach school, help in the church and live on a farm and help raise sheep. This is a home mission church. There is a 52-acre farm available near this church, in Green County, Va; a fair 7-room house, good barn, electricity, some timber and is on highway and school bus route. Write either Harry Graybill, St. George, Va., or O. R. Hersch, Manasses, Va.

No. 96. Freeport Church of the Brethren will assist those who are interested in securing teaching positions in the public schools of Freeport, Ill. Freeport, a city of 25,000, will have vacancies in its senior high school, in its new junior high school and in its elementary schools. One elementary school is being built which must be staffed before September 1955. Contact: Freeport Church of the Brethren, Freeport, Ill.

Secretarial Opportunities

No. 94. Wanted: Church secretary who could take dictation, type and mimeograph church bulletins, letters, and also answer telephone and meet and deal with people. This job is in Washington, D.C., Church of the Brethren and would be open about June 1. Write Placement and Relocation, Brethren Service Commission, 22 S. State St., Elgin, Ill.

Skilled Jobs

No. 92. Wanted: An experienced printer interested in owning a job printing plant in the Ankeny-Elkhart area. The present plant enjoys a rushing business from the larger Des Moines area churches. The present owner is retiring from the business. He will give one year free use of his building until the new owner can build or purchase one of his own and would assist the new owner until he was familiar with the business. The Des Moines Valley church would like to help a Brethren family get started in the printing business in our greater Des Moines area. Contact: Rev. R. Dale Ferris, Des Moines Valley Church of the Brethren, Elkhart, Iowa.

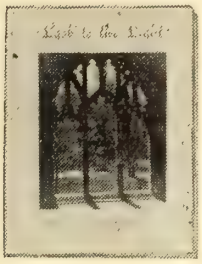
Miscellaneous

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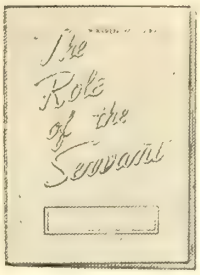
No. 95. Wanted companion: A companion 60 or younger to live with Brethren lady. A good home with meals would be provided in return for companionship. Write: Miss Mary Myers, 113 Yoder Ave., Mount Pleasant, Pa.

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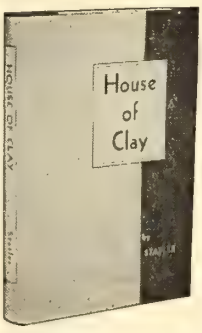
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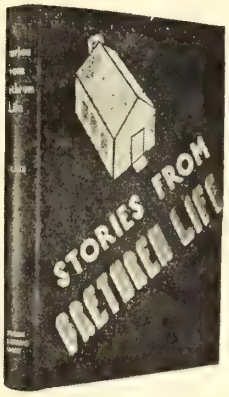
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of Conemaugh, Pa. As a result of these meetings, eleven persons were baptized and one was received by letter into our fellowship. Since last July Bro. T. F. Henry has been filling our pulpit twice a month. On Feb 20 Bro. Clarence Rosenberger was with us and spent several days in our congregation in the interest of Juniata College. Jane Pheasant from our young people's department is now serving in B.V.S. in Roanoke, La. Our church is giving full support for her year of B.V.S. In January our church folks spent a day at New Windsor helping to pack clothing for relief. Our women's work has been doing relief sewing and quilting. Our men's work is remodeling the church kitchen and basement. Our church co-operated with the community World Day of Prayer service.—Mrs. Paul A. Brumbaugh, Williamsburg, Pa.

Hollidaysburg—Brother and Sister Raymond Martin of Markleysburg, Pa., have accepted the call to begin pastoral duties in our church. The Martins will begin their work the first of July.—Mrs. John N. Werking, Duncansville, Pa.

New Enterprise—The children gave a Christmas program one morning and the young people and intermediates gave a play in the evening. A carol service was held on Christmas Eve. Family night followed by a watch night service was held on New Year's Eve. Our church took part in the Week of Prayer, the first service being held in our church. The fourth anniversary of the dedication of our church building was held on Feb. 6, with Bro. D. I. Pepple as the speaker. The young people had charge of the services on the Sunday of Youth Week with the pastor bringing the morning message. A school of missions was held during the month of February. The World Day of Prayer was observed at the Waterside church. Dr. B. E. Ewing, state superintendent of the Pennsylvania League, gave a message at our morning service on March 6.—Sara G. Replogle, New Enterprise, Pa.

Southern Pennsylvania

Mechanicsburg—At our January council, we re-elected Bro. Robert Cocklin of Newville as our elder for the coming three years. Our women's work sponsored a program with Marie Tritt of Carlisle talking about and showing pictures of her work with Brethren Service in Europe. The women made soap and comforters for relief, and sent medicine and a sewing machine to relief. We also participated in the World Day of Prayer service, which



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was held in the Church of God. Mrs. Whitacre, our pastor's wife, is the president of the local council of church women. Evangelistic services were conducted by Bro. David Markey, Sr., of Bunkertown. At the close of these meetings, five were received into the church by baptism. One Sunday morning a deputation team from Elizabethtown College gave a program. The Sunday school presented our pastor with a tape recorder. Bro. Schlosser of Elizabethtown College conducted a three-session Bible institute. Our church is anticipating a building program in the near future.—Mrs. Heman Bowser, Mechanicsburg, Pa.

Southern Pennsylvania

New Fairview—At our last council meeting it was decided that we purchase new songbooks, Vesper Chimes, to be used with our Brethren Hymnals. In February Bro. A. C. Baugher held a Bible institute in our church. The men's class, taught by Bro. Harry Knaub, had charge of an evening program on the theme of mountain climbing. The men's work group is co-operating with the young people's group in their project to promote outdoor gatherings and evening vespers. The women's work group supplied the new pulpit scarf and is furnishing the church bulletin one Sunday each month. The women also made donations to the Brotherhood Fund and to the nurses' training school at Bethany. Twenty-five women from our church went to work in the processing of clothes at New Windsor on March 9. The women's work group also made a trip to the Brethren Home at Cross Keys, where the women served lunch for the guests. At our Yorkana church a new furnace was recently installed and a kitchen is being built in the church basement. The young people are helping with this project. The young people of the Yorkana church have sponsored the following speakers at the Sunday evening services: Bro. Melvin Jacobs of York; Bro. John D. Miller from New Fairview and Bro. Melvin Jacobs of East Berlin.—Charles R. Cleaver, York, Pa.

Eastern Maryland

Meadow Branch—Five new members have been added to our church by baptism since our last report. Bro. George A. Early was re-elected as elder for the coming year. One evening a group from our church processed clothing at the relief center at New Windsor. The men's work completed their Lord's Acre project with the proceeds being used for the parsonage fund. During the year our women have presented two programs at the Fahrney—Keedy Home. The young adult class raised a heifer for relief. Guest speakers have included Brother and Sister Galen Wolfe, who work with our mission in Ecuador, and also Brother and Sister Charles Bieber from our mission in Africa. The addition to our church building is progressing; Forrest Groff is building counselor. Pastor A. Joseph Caricofe conducted our Holy Week services with communion on April 7. Bro. J. Herbert Miller will be with us Aug. 14-21 in a revival meeting.—Mrs. Gerald Boone, Westminster, Md.

First Virginia

Roanoke, First—During the month of January a school of missions was held each Sunday evening. Quarterly council meeting was held on Jan. 11. One of the goals in our Sunday school this year is perfect attendance of members. Bro. Edward K. Ziegler, director of evangelism, was guest speaker one Sunday evening. Six new members have been received by letter into our church. One evening the women's auxiliary and the men's work held mass meetings prior to church services and had charge of the church services at which the district Brethren male chorus gave a program. On Feb. 16 the annual family birthday party was sponsored by the women's auxiliary. Bro. Merlin Garber, pastor of the Central church, was guest speaker at the men's fellowship supper in February. Special Lenten services were held each week during the season with guest speakers for each service. Our pastor, Bro. S. Earl Mitchell, conducted a weekly church membership class for boys and girls. During the month of February our Sunday morning services were broadcast over the local radio station. A committee of the church is preparing plans for an addition to the church building.—Betty Jordan, Roanoke, Va.

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MAY 14, 1955



H. Armstrong Roberts

NO TURNING BACK

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Though the picture may be dated it seems so apt an illustration for a saying of Jesus that can never be dated. When some of his would-be followers began to make excuses, he told them, "No man who puts his hand to the plow and looks back is fit for the kingdom of God." To work in his kingdom requires a forward look and no turning back. Whether you follow two plodding horses or sit on a tractor the same warning applies. In either case God's plowman must take responsibility for moving ahead. Sometimes it is a lonely plow that he guides, sometimes the plowing is retarded by rocks, sometimes his field seems more of a wilderness than an earthly paradise, but always he keeps his hand to the plow, looking ahead. For those who would seek first God's kingdom there is no turning back.

Gospel Messenger

"Thy Kingdom Come"

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Volume 104 **Number 20**

In This Number . . .

Editorial—
No Turning Back 1
Fair Treatment for American Indians 5

The General Forum—
Maintaining the Values of Rural Life. James H. Elrod 3
The Christ of God. G. Wayne Glick 6
Fools for Christ's Sake. Kirby Page 8
A Prayer (verse). Bernice Bell 9
The Church in the World's Rural Areas. I. W. Moomaw 10
Bargaining From Strength. Clarence E. Pickett 12
No Slackening. Glen Weimer 13
A House of Prayer. Paul Thompson .. 14
Reviews of Recent Books 15
Conference Business 27

News—
Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 29

Brethren Service—
Reflections and Observations. Charles Anderson 20
Refugee Resettlement Notes 21
Notes From Fresno 21
The Local Church—
1955 Church Camps and Conferences . 22

Our Mission Work—
Summer Mission Conferences 24
Her Only Son. Anna M. Warstler 25
Out of the Mailbag 25
Our Italian Neighbors in Brooklyn. James D'Amico 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Why the Righteous Suffer

Don Snider asks: Why the righteous suffer and how Jesus would answer (G. M., Mar. 19).

Since this idea has been expressed to me by people who have suffered or have seen loved ones suffer, I have had to find an answer, at least one acceptable to me.

My first reaction is—Jesus suffered and we have a share in his suffering. If we can overcome suffering as he did, then we can be helpful to others in affliction.

When Job suffered, he overcame by concluding, "Though he slay me, yet will I trust him."

When Abraham was asked to sacrifice Isaac he concluded: "though God try me, yet will I trust him."

When Paul asked that the thorn be removed from his flesh he finally accepted God's no, saying "My grace is sufficient unto thee."

And so we can add Beethoven, Edison, Steinmetz, Bartok, Keller, G. W. Carver, Whittier and many others.—Imre Domonkos, Oberlin, Ohio.

Get Rid of the War System

"Whither America" (Gospel Messenger, Feb. 26) and "Whither mankind" are now tied up in the same package. Indeed, they always have been tied up in the same package. But now the time has become ripe to do something about it.

A number of things have hastened the time to get ripe, or using the Biblical term, have hastened the coming of the "fullness of time." Fullness of time for what? one might ask. Fullness of time to get rid of the war system, now brought to the *nth* degree of destructiveness by the hydrogen bomb, could well be one answer.

The next question is, How are we to get rid of war? There are various means which must be used to accomplish this gigantic, but sublime, undertaking. No one single method will suffice. We must use every possible means to do as big a job as this. Then what are the various means to be used? To be specific, we must use identical methods which have been used to get rid of war between primitive tribes and clans and then, later, between cities, counties and states.

How many of us realize that Indian tribes tried to get rid of war between themselves, and partially succeeded, by uniting tribes into clans; and actually brought about peace within the clans. Pocahontas had a grand design for uniting all Indian clans, and thus substituting intertribal usages, or crude law, for war throughout the entire Indian empire.

Now the same method is being tried by the United Nations to outlaw war and thus usher in the reign of world peace. We have, in actual being, the machinery for making international law; for interpreting the international laws that are made; and for—do we dare say—enforcing international law.

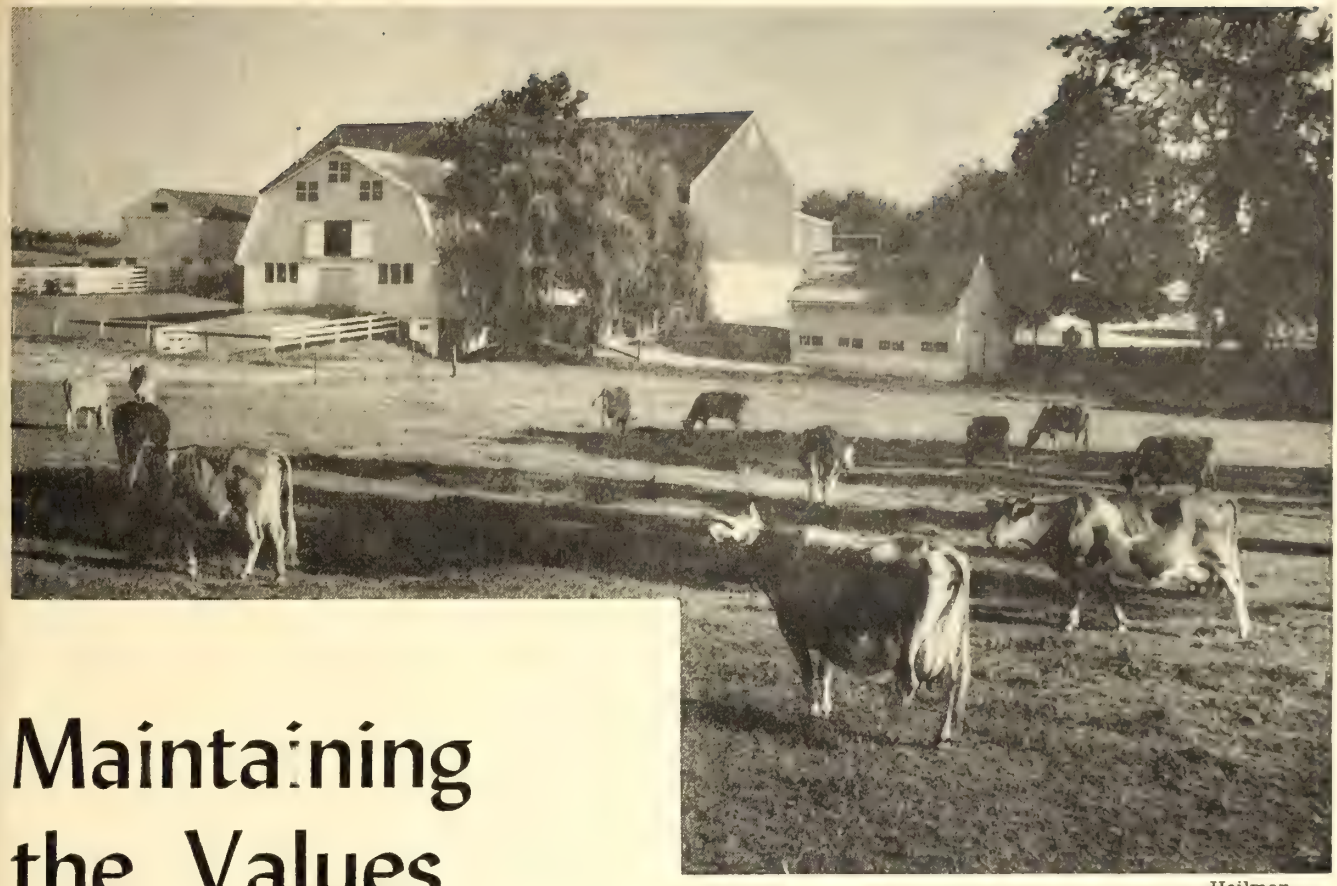
Machinery for making, interpreting and enforcing the law represent the three integral parts of all governments which have outlawed war within themselves, and thus have ushered in the reign of peace, at least a major measure of peace. To be specific, this has been done within each state of the United States of America and between all the states of our nation; and within and between all the states of the British Empire; within and between all the states of the French empire; the western and eastern parts of the former German empire and all other nations.

This subject is too vast to be covered in a single letter. Others should follow and, in the meantime, every reader of the Gospel Messenger and, in fact, every one who will, should think, and think hard, pray and pray hard, for the ushering out of war and the ushering in of world peace.—George Fulk, Decatur, Ill.

People's Crusade

The March issue of Reader's Digest tells the story of Jimmy Yen and the People's Crusade to teach the downtrodden peoples of several countries to read and write a primary language of their own country.

Helping others help themselves, beginning with those at the bottom of the ladder, will appeal to many who do not believe the Bible but believe wholeheartedly in helping others. Churches of all denominations want to learn the languages of downtrodden peoples. The Jimmy Yen and People's Crusade sticker seals will appeal to many because poor people need to learn enough of their own language to communicate with teachers, doctors, trades people, missionaries and nurses.—Mrs. Kroon, Nordland, Wash.



Heilman

Maintaining the Values of Rural Life

James H. Elrod

THOSE who are aware of the interests of the church as reflected in the queries of Annual Conference will recall the query on the employment of a full-time rural life secretary on the Brotherhood staff. This query indicates the concern of the Brethren for the values of rural life.

In my preparation for the discussion of the subject, certain questions inevitably arose. Some of them are: (1) Are there values inherent in rural life that cannot be had or maintained in any other society? (2) If there, are these unique values? Just what are they? (3) If there are these unique values and they can be maintained only in rural life, what will be the total impact of the present movement of our population to urban areas? Will this mean their total loss? (4) How can these significant values be maintained when only about seven per cent of the total population will be needed, in the near future, to produce the needed agricultural products for our society?

Since accepting this assignment I have contacted a number of ministers and others with regard to their ideas. I found some agreement and also differing points of view.

The following values were the ones most often mentioned: (1) In rural life you have the social and community setup whereby it is possible to maintain a closely knit sustaining fellowship. The rural community and church may be a great family fellowship. It was pointed out, on the other hand, that this may become a closed society or clique.

(2) The rural area furnishes the opportunity for family solidarity. This can be true especially where the family operates a family-sized farm. Here again some pointed out that with today's motorized farming there is as much round-the-clock working as is true in the city.

(3) Rural life furnishes the person an opportunity to work directly with God in the creative processes of nature. This is quite in contrast to those who face machines and brick walls in the modern factory.

(4) Absence of the noise and confusion of the city is another value. Something of the peace and quiet the average city person tries to find by driving to the

Pastor of the First Central church, Kansas City, Kansas; contributing editor of the Gospel Messenger



Religious News Service

Rural life gives one the opportunity to work directly with God in Nature's creative processes

park or lake, the rural person enjoys most of the time.

(5) Several suggested that there was less demand on the time of the rural person in terms of organizations. Others feel that in the present enterprising community, about as much time is demanded of the rural person as those in the city.

What are the difficulties we face as we try to maintain these values of rural life? In giving consideration to the above questions and suggestions one must face reality. The reality is that under present circumstances we and other religious groups will be less and less rural, unless present trends in population movements are reversed. It is not enough to say we ought to keep our people in the rural areas. The job is not that simple. Fifty years ago the average man of the farm retired from active farming at the early age of forty-five to fifty-five. Usually he had some sons or sons-in-law who could take over the big muscle jobs of the farmer. This made it easy for the younger generation to get a foothold in the rural community. The time of retirement and that of beginning life's work came at about the same time. Only the surplus persons needed to move out to other farms or on to industry.

No such possibility exists in our day. Father does not retire at forty-five or fifty-five or sixty-five. At the age of seventy or even older, he gets on the tractor and not only farms all his father farmed but more. When father does decide to retire the sons and sons-in-law are all established in jobs in industry or are operating for themselves. The rural community is drained dry because father has not only occupied the land for ten, twenty or thirty years longer, but has farmed more land than his fathers.

The majority of young people who stay in the rural community today are those who early in life are taken into partnership by the older generation. Farming is now a skilled occupation. It is no longer a big muscle job.

Seldom do people seek to live in a rural area simply because there are greater values of life there. For both rural and urban people it is a matter of livelihood. Naturally, therefore, people go where they can make the easiest and the best living. So long as we continue to have the unbalance of earning capacity between the farm, especially the marginal farm, and the wages of industry rural living will suffer.

There are some who will insist that these values cannot be maintained apart from the rural life experience itself. If actual living in the rural area is essential to maintaining these values we ought to take a serious look at the problems we face.

The first problem, which seems to me to be insurmountable, is to get the people to choose rural life basically because it will culture these values. This means placing earnings, city conveniences, etc., secondary to these other values.

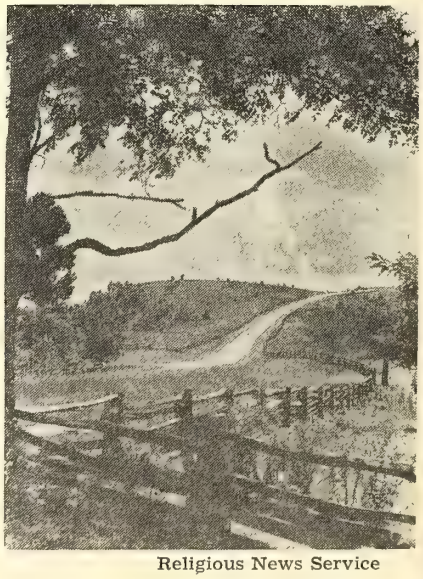
The second problem we face is distribution of land in order that those who choose the rural life may have opportunity to find a satisfactory livelihood. This is one of the most difficult problems facing the world today.

The third problem is the fact that for one to be able to make a livelihood in the rural area he must have considerable cash with which to purchase the necessary machinery for farm operations. All rural people know that even to rent land one must have adequate, modern machinery, and even then the big commercial farmer is favored in getting leases.

It is my firm conviction that the rural area furnishes the best place to nurture basic life values. On the other hand, I am just enough of a realist to feel that we of the Church of the Brethren, and other like groups, must begin seriously to re-evaluate the whole basic philosophy of our present day. We must face the fact that our people are going to the city. They are going to the city because of the conditions we have suggested and many you can suggest.

Can we maintain the values of rural life even though our people do move to the urban areas? If we are to undertake such a program it means certain definite planning. We will need, and that soon, adequate congregations of the Church of the

Continued on page 14



Religious News Service

The rural person enjoys most of the time the peace and quiet the urban dweller seeks in the park

EDITORIAL

Fair Treatment for Indian Americans

ONE of our readers who was trying to make a case for segregation of the races insisted that God provided a proper place for each race and nation and did not expect them to mix. She admitted that American Negroes were not responsible for having left central Africa, but she thought their problems would not be solved until they returned.

In reply we asked her whether God intended that we palefaces should have usurped the land originally occupied by those of darker skin. Those who speak so proudly of their Americanism and look upon their darker brothers as intruders obviously forget that the original, one hundred-per-cent Americans were not white and did not speak English. If any group has a prior claim to be called American it is the American Indian.

Because there are so many dark pages in the history of our nation's dealings with Indian Americans, we have a responsibility toward them that must be taken seriously. According to the Bureau of Indian Affairs there are now about 420,000 Indians in the United States. Those who live on reservations or other land units for which the federal government has responsibility are estimated to be more then 284,700. These Indians live in more than 200 tribes and on more than 300 reservations. Through the years the Indians have been considered as wards of the federal government which holds in trust more than fifty-six million acres of tribal lands and maintains a number of services for them.

About twenty-five years ago steps were taken to give the Indians more freedom, to improve their economic conditions and to provide better educational opportunities. But more recently the policy changed and many examples of discrimination and injustice toward Indians have been noted. Indians were not consulted concerning legislation that affected them. Their attitude changed from one of confidence to a feeling of distrust. Now they face the prospect of a new policy that will "as rapidly as possible" withdraw federal trust from Indian properties, end their status as wards of the United States, abolish tribal constitutions and corporations based on an earlier law and divide up tribal holdings into individual properties.

On the surface this legislation, adopted by the 83rd Congress in its first session, may seem to be a step forward. Its avowed purpose is to help Indians assume their full responsibilities as American citizens. But the whole situation is far more complex. The new legislation goes contrary to agreements made with the Indians in many treaties. They expect our government to live up to its treaty obligations. By terminating its provisions for Indians the government would be abandoning some of the most illiterate and poverty-stricken tribes. The pattern of community life in many tribes would be threatened. Their rights to valuable natural resources would be endangered. In many cases they would become subject to state governments that are unsympathetic. In brief, most Indians are not yet ready for the drastic changes this new legislation involves. It is not surprising that they are protesting its passage and that educational and church groups, deeply concerned for Indian Americans, have also spoken out against the present Indian policy.

Many of our churches will be studying Indian Americans in their schools of missions next year. But even before that time Christians should pay close attention to legislation which can easily run counter to the aims of our mission work. We recommend to our readers a series of articles by Harold E. Fey that appeared in the Christian Century for March 2, 9, 23 and 30. Obviously readers cannot follow the details of each of the 125 bills now before Congress that involve Indian affairs. But we can express our sincere concern that there be no one-sided abrogation of treaty rights, that there be careful planning with Indian leaders before federal trusteeship and services are ended, and that in all matters concerning Indians the government seek their consent and participation. —K. M.

A Radio Church?

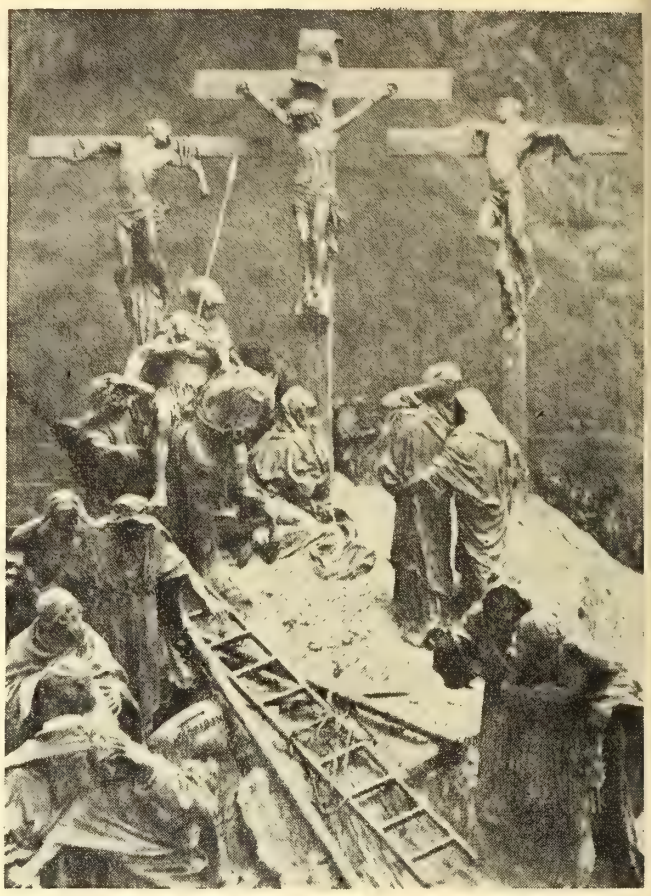
WE HEARD of a man who, when he was asked about his church membership, said he belonged to a "radio church." Just how active his membership was and how loyally he supported his church we did not learn. He may have been attracted by the personality of a radio preacher. He may have preferred to sit in isolation by his radio rather than to sit in the company of fellow worshipers. Yet we doubt if his radio church, however well conducted and organized, can ever take the place of a church fellowship.

Radio and television offer unique opportunities to confront listeners with the message of the church. But they can never become substitutes for the actual assembling of ourselves together that contributes to corporate worship.—K. M.

The CHRIST of GOD

G. Wayne Glick

God's action in making Jesus who was crucified Lord and Christ has become for Christians the gospel and has given them purpose and motive and a faith that keeps them faithful



Three Lions

ON THE wall of my study is a painting which was given to me by a former student. It is a picture of the crucifixion. In the background, leaning on his spear, stands a Roman soldier, doing his duty. In the foreground stands a person with his finger pointed accusingly at the figure of the dying man on the cross. And the accuser is saying, according to the title of the picture, "Save thyself!"

Something like this really happened about nineteen hundred twenty-five years ago. This Jew who had come from Nazareth and had preached and taught and healed, had been arrested as dangerous to the official religion and to the Roman government. His career was very brief. When he was no more than thirty-three, he was dead. According to all the standards of the world, then and now, he was a miserable failure. He had written no great books, he had led no armies to triumph, he had founded no great school of thought, he had amassed no wealth. His name was not known beyond the borders of the tiny Roman province where his whole life had been spent.

Tiberias Caesar, sitting at Rome, probably never saw the report that stated that on such and such a day a Jewish peasant who claimed to be the Messiah had been crucified, along with a couple of thieves. Even his closest friends, a group of twelve men, had deserted him; one had actually led the arresting officers to the place where he had been praying; another had sworn viciously when he was accused by a little maid of being in his company; and all of them had fled in the hour of his arrest. A woman or two whom he had helped remained at the cross, watching helplessly as the cruelty of Roman crucifixion quickly drove the life from his body. Those who passed by, seeing only another egomaniac, mocked at his claims, saying, "You who would destroy the temple and restore it in three days, save yourself, come down from the cross"—surely that must be very easy for *you!* The religious leaders summed it up in a sarcastic formula: "He saved others; he cannot save himself."

The balance sheet of his life: a man despised and rejected; a man who knew grief; a man who died alone and forsaken, unable to escape the Roman punishment for revolutionaries; a form so forlorn in the hour of his death that even to think of it calls from us tears of pity.

Fifty days later, those who had been scattered by his crucifixion and others who had followed him, a hundred and twenty in all, are in Jerusalem. They have been praying and suddenly something comes over them and they begin to make ecstatic noises. Quickly a crowd gathers, and seeing the actions of this group, they express their

amazement in several ways. Some are quite puzzled as to what this all means. Others find a mocking explanation: these people are drunk. Then the man who had sworn viciously in front of a little maid stands up and begins to talk. This is the first Christian sermon.

Peter points out that it is too early in the day for these men to be drunk; the ancients did not possess the modern man's knowledge of fermentation! He declares that this is the fulfillment of a prophecy of the Jews: that in the day of the Messiah God shall pour out his spirit on men. And the Messiah has come, the Christos, the man of God. And this Messiah is none other than that lonely and rejected man who had been killed by the Romans fifty days before.

Notice the difference in the two scenes: the one filled with suffering, the other with triumph; the one a picture of betrayal and desertion, the other a picture of new-found loyalty and bravery; the one filling our hearts with grief, the other capturing our hearts in joy. "This Jesus . . . you crucified and killed by the hands of lawless men; but God raised him up."

This sermon of Peter's is very important and very rich. One cannot read it without being struck by the fact that God is at its center. And God is at its center as a living, working, active God, doing that which is according to his purpose. This Jesus was a man *attested by God; God did through him* the mighty works and wonders which men had seen; *God had a plan* all the time, and this plan included the delivering up of Jesus to death; but *God raised him up* after death; *God exalted him* at his own right hand; it is through the *promise of God* that the spirit is now poured out; in summary, this Jesus, Jew and carpenter of Nazareth, *has been made by God* both Lord and Christ. This is the scandal of Christianity, that one accursed, according to man's lights, dying a criminal's death on a tree, has been declared by the God who rules and governs to be his own Messiah and the Lord of all mankind.

Let us notice these points: first, that this is God's action. We do not make Jesus Lord; Jesus is the Lord because one who is infinitely greater than man has declared him to be the Lord. He is not the Lord of men because men find in him the moral example for holy living; he is the moral example, to be sure, but the quality of his life grows out of his utter obedience to God and we follow the example, insofar as we will and can, only because he is Lord. Our commitment is not to a new law which Jesus gave, though that law is forever the norm by which we must be judged, but our commitment is to a person, who lives and reigns with the Father who made him Lord. He is our guide but we consent to follow him only because we believe that the credentials he possesses in his person command our obedience to him.

It is a mystery, without doubt, the mystery that the Christian church has come to call the Trinity, but it is because God has worked through this Jesus of Nazareth, giving the Spirit to those who believe, that we own him as Lord of our lives, commit ourselves to him in every ultimate concern, accept him as our Redeemer, as the one through whom we have forgiveness, as our only hope in life and in death. He is the Lord; God has made him so.

There are those who insist that a good moral life is all that is required of us; that preaching in Christian pulpits should concern itself with ways and means of a more healthy adjustment to the world as it is; that Jesus' ethical precepts, especially the



Jesus in the name of God ministered to the total need of men, healing crippled bodies, casting out demonic powers that possess men, feeding the hungry, challenging the rich

Sermon on the Mount, give us the gospel; that man's acts, good or bad, shall either save him or damn him. Those who hold this will probably talk a great deal about Jesus' life and example, not so much of his death. Those who hold it will seldom speak of the Jewishness of Peter's first Christian sermon, emphasizing as it does that profound insight that God was working in Christ, the God who is One. Those who hold this will say little of the Holy Spirit as he relates to God and to Christ, for they will implicitly believe that the "spirit" is simply the vague "spirit of goodwill" that binds man to his fellow man. In other words, these persons are "unitarians," who emphasize the role of Jesus in life, but forget his relation to God and to the enabling, living Holy Ghost.

The early church found it to be necessary to speak of a triune God, of a Father-Creator, and a Son-Redeemer and Reconciler, and a Spirit-Comforter. Each was related to the other but for our day, it should be most emphasized that Jesus was related to God in a way that we are not. We are not reconciled to God by Socrates' wisdom or his death, as noble as these are nor by the Hindu Gandhi's admirable forgiveness of the man who killed him. God has made Jesus his Lord and Christ for men and this can neither be put alongside other acts as one of a kind nor diluted into a too simple moralism by which his salvation is in his teachings.

It is in the mystery of the Godhead that the worth-ship of Jesus finds its ground and Peter knew this to be so when he declared over and over that God has made him the first among men. The later church may have carried this further, to a full-blown doctrine of the Trinity, but they did not depart from Biblical presuppositions when they did so. The God of Abraham, Isaac and Jacob was the God who acted for men in Jesus, whom he made Christ and through whom he gave his Holy Ghost. No unitarianism is therefore adequate to render justice to the gospel, even the noble unitarianism which worships Jesus alone.

Let us notice, secondly, that this is God's unexpected action. It ought not to surprise us that God works in mysterious ways. We are not able to know even a sizeable fragment of the total wisdom of men and what we do know always has to undergo revision. From man's standpoint, therefore, the action of a God who created and creates a universe of inconceivable distances, who creates organisms of baffling complexity and who crowned his creation by making a rational creature, must always remain in large part hidden. To our minds, as to the minds of the ancient Jews, lordship would mean visible triumph. The Messiah, the one who is to be God's chosen, would come in power, would show his messiahship in displays of power and would fulfill this messiahship by conquering all the enemies that beset righteousness. Peter's declaration that God has made this weak and suffering Jesus both Lord of all men and Christ, that is, Messiah, means that God's action was a completely unexpected action.

Death, as the final end of man, was heretofore regarded as the limit of life from which no one ever returned. This was common to all men, that they should die. And whatever was to remain, therefore, as memory of a life must be actualized before death. This is certainly the great appeal which prods men into creative activity today, the desire to be remembered, to cheat death in some way by producing that

Fools for Christ's Sake

Kirby Page

FESTUS, the Roman procurator of Judea, turned to Paul and with a loud voice said, "Paul, you are mad; your great learning is turning you mad." The apostle had just finished his defense before Festus and King Agrippa, speaking of his own conversion and testifying that "Christ must suffer, and that, by being the first to rise from the dead, he would proclaim light both to the people and to the Gentiles." And to these men of power this had the ring of insanity.

To the Corinthians Paul wrote: "I think that God has exhibited us apostles as last of all, like men sentenced to death; because we have become a spectacle to the world, to angels and to men. We are fools for Christ's sake." Earlier he had reminded them that the word of the cross is folly to those who are perishing. The Acts of the Apostles and the epistles abound with references to the prevailing attitude toward the Christians as one of derision and bitter opposition, and many martyrs died for their faith.

All this was forseen by our Lord. He had undergone the experience of having his own mother and brethren come to take him home as demented and out of his mind. Men of authority accounted for his power by saying that he was possessed by Beelzebub the prince of demons. Time and again Jesus had warned his disciples that he would be crucified and that they would be hunted down. So severe was the persecution that the early church bracketed the world, the flesh and the devil as their arch enemies.

If Christianity and our present society get along harmoniously, it must be for one of two reasons —because our civilization is approaching the Christian level, or because Christianity has conformed to this world. Perhaps the most urgent need of the time is for the increase in the number of God's fools who rely upon his "foolishness" and put their trust in his weakness."

which will go on after death.

I have heard a curator of a museum give this as the reason why mummies have such a fascination for men: these corpses, in a somewhat unlovely state, to be sure, have managed to attain a certain kind of temporal remembrance thousands of years after life has departed. But this is a most shabby immortality, that of mummies or of those who write books or paint pictures, and man knows in his inmost being that if this is all there is, Koheleth was right and all is vanity. It is only a triumph over death that can give man a confidence that his life, his griefs and trials, his joys and triumphs, mean anything.

It was this new, unexpected meaning which was given to men in the action of God in raising Jesus. This explains the change in the disciples, and only this can explain it; these men, bound by the conviction that death is the end and the judgment on man's sin, had for a period hoped that this Jesus was to be the one who would, as God's Messiah, conquer the evil of the world and man's temporality. But they were beaten, discouraged and despairing, when they saw him killed and buried like any common criminal. They had hoped that he would be the one to redeem Israel but their hope had been frustrated, and they were still bound in the slavery which all men endure.

Pentecost sees an entirely different picture; the despair has given way to joy, and the fear has been replaced by a courage which was to move out into the Roman world and overcome it. For in the action of God, a new thing had happened. Release from sin had taken place; men found themselves standing in a new relation to God. No longer were they condemned to the awful loneliness that "lies awake, weeping for its sins"; they were forgiven, and they knew that this had come about through the chosen one whom God had vindicated thereby forever dispelling the fear of eternal death.

We note also that God has done this work of his not by avoiding the conflict and the suffering, but through this very conflict and suffering. This was the stumbling block, of course, for man has always found it easy to believe that goodness can have no reward except success, that suffering is a rather patent sign that sin is lurking beneath the surface. Not only had Jesus been killed, but his death had been the accursed death of crucifixion, and the despair of the disciples had grown

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A PRAYER

BERNICE BELL

Give me understanding, Lord,
For each searching life
That comes within my reach.
Help me feel their need,
And give me words to teach
Your all-discerning love.
Let them live surrounded
And up-lifted by your hand.
Help me, dear Lord,
To help them understand.

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out of their received belief that God was bound by his law and, therefore, Jesus was accursed. A Messiah who accepts suffering, who makes expiation and reconciles through it, was foreign to their thought. Though the unknown prophet of the exile had sung of one by whose stripes men would be healed, this too had been overlaid by a legalism in interpretation and thus obscured. That the God of Abraham, Isaac and Jacob should take upon himself through his chosen one the sin of the world—this had been lost by generations whose religion had become moralistic and ceremonial.

Then, in history, in a time which gives to all time its meaning, through a man, who shows to all men the intention of God for man, God acted. Through this real man he moved, ministering in the name of God to the total need of man, healing crippled bodies, casting out the demonic powers that possess men, feeding the hungry, challenging the rich, calling the complacent to repentance, posing a threat to all that the self-styled "religious" men of the time called valid religion. And in all of this activity for man, there was one word, spoken in the hour of extremity, which summarized the divine intention: "Forgive them." This was the action of God in Christ, release from the idolatries which man had, in his rebellion, set up in place of the God who is One and, with the release, that blessed reconciliation with the Father which permits men to live henceforward as the sons of God they were intended to be.

This was new, God's action, and "a marvelous thing in our eyes." The disciples, like all of us, had doubted in the face of death, for they had not yet been given that Holy Ghost which opens the eyes of the understanding and permits men to see life in the light of God. At Pentecost this light was given and the details of the giving are not, after all, too important. But it is forever important, and a fact that no amount of unbelief can destroy, that with the gift of the Spirit there came into the group (which from this point on was "the fellowship of the called") purpose and motive and the faith which is the ground of faithfulness. God's action did it, God's unexpected action. And once for all there was ratified in the annals of history the divine notice which has become for Christians the gospel; God has made him both Lord and Christ, this Jesus whom you crucified.

The CHURCH in the World's Rural Areas

I. W. Moomaw

WE NEED to view our mission to rural peoples of the world today in the light of certain new and decisive factors. While the message of the gospel remains, as ever, one of redemption and hope, there are new factors which impinge upon missionary policy and service at almost every turn. What are some of these?

Probably the central fact of our time is the striving of distressed peoples for a better way of life. The rural multitudes in Asia, Africa and Latin America have come to believe they need not remain impoverished for ever. Once the world accepted poverty, famine and mass hunger as just facts of life that could not be changed. Now neglected people everywhere have come to believe something can and must be done. This rising hope among nearly half the world's people presents to the church probably its greatest challenge and most noble opportunity since the Reformation.

The demands of the people are reasonable: some land to till, fair returns for their labor, food and raiment for their children. While relief and gifts do much to alleviate suffering, and are essential, a basic need is to express the gospel of Christ through programs of self-help. Dispossessed peoples are asking not for words of comfort and hope alone, but that the gospel be expressed in more concrete and tangible ways, so they can see its relevance to their day-to-day problems.

The Church of the Brethren has long been concerned for the welfare of neglected people. God has prospered the efforts of our missionaries in India, Africa and Ecuador. Some notable results may be seen. Christian education applied to life's needs, agricultural improvements, co-operative credit and the settlement of families on their own land have contributed much toward wholesome family life and stronger village churches. Now awakened world conscience and governmental programs for technical assistance help to create a climate in which the churches can and must reveal the gospel of Christ and his way still more effectively.

There are several hopeful developments. During the past two years an extension service has been developing with Anklesvar, India, as a hub, designed to deal with the problems of agriculture, credit, village health and literacy. Amsey F. Bollinger and Shantilal P. Bhagat have been asked to lead this worthy effort in which four other denominations co-operate, with generous financial support from World Neighbors, Inc.



A village extension worker and the farmer whose crop yield was increasd by spraying share their satisfaction in the results

Executive secretary of Agricultural Missions, Inc.



A high-yielding strain of rice is being tested in South India. The Japanese method of planting rice is also being introduced. Involving careful spacing, this method results in an increased yield and lowered costs for seeding

We are glad to note other areas of progress in providing a Christian answer to rural problems. Some of them are: (1) A moderate but steady increase in the number of missionaries qualified for rural service. (2) The growing number of agricultural graduates taking Bible or seminary training, either for service as rural churchmen or as agricultural missionaries. This is fulfilment for those who have long stressed world service in agriculture as a Christian witness to the whole of life. (3) Requests from different fields for trained rural workers and adjustments in field organizations to provide place and facilities for such work. (4) The opening of sixteen new extension service projects during the past eighteen months. Especially notable is a trend toward indigenous efforts in co-operation with the village church.

Last year in South India, we met with a group of laymen who had gone through four years of famine. Their cattle were dead or sold, their implements had been pawned for food and their little church was all but closed. They faced the problem of starting life over again with neither capital nor equipment. They talked and planned until about midnight. Then they decided to form a small co-operative credit society as a means to help one another to start farming again. They turned to the local pastor for prayer and he first read the words of Paul, "Bear ye one another's burdens and so fulfill the law of Christ." I was never more proud of the Christian faith or more deeply moved by the constructive work of missions than I was while those men took council together and with their pastor and local missionary planned for self-help and rebuilding life again after famine had done its worst.

The Role of the Home Church

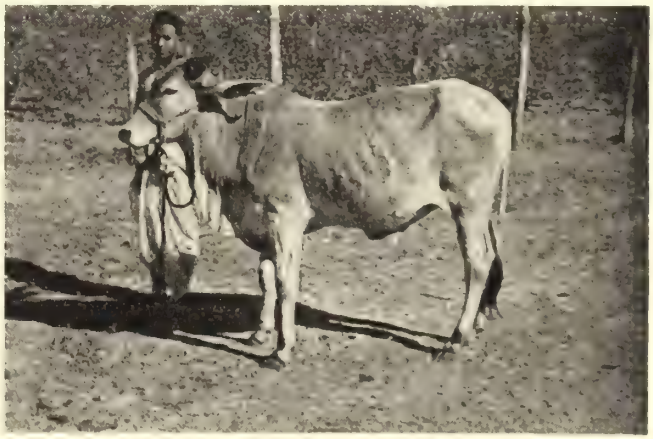
A staff of trained and dedicated missionaries can well be the church's most valuable possession. Their task during the years ahead may be increasingly difficult. Great care is used in the selection of young people to serve abroad. That is well. But we are in one world now, and if their high purposes are to be realized the whole church must manifest fruits of conviction, humility and hope.

There is a disturbing lack of conviction among us as to the urgency of Christ's way of life, and its relevance to the problems of our time. Technology has much to offer, but technology alone without a guiding and sustaining faith leaves men afraid and confused.

Our world mission also calls us to penitence and humility. So much has been given to us, and it becomes us to bear witness before the world with great humility. Of ourselves we have done very little.

Finally, ours must be a mission of hope. Struggling peoples are looking for a faith that lifts, strengthens and redeems all of

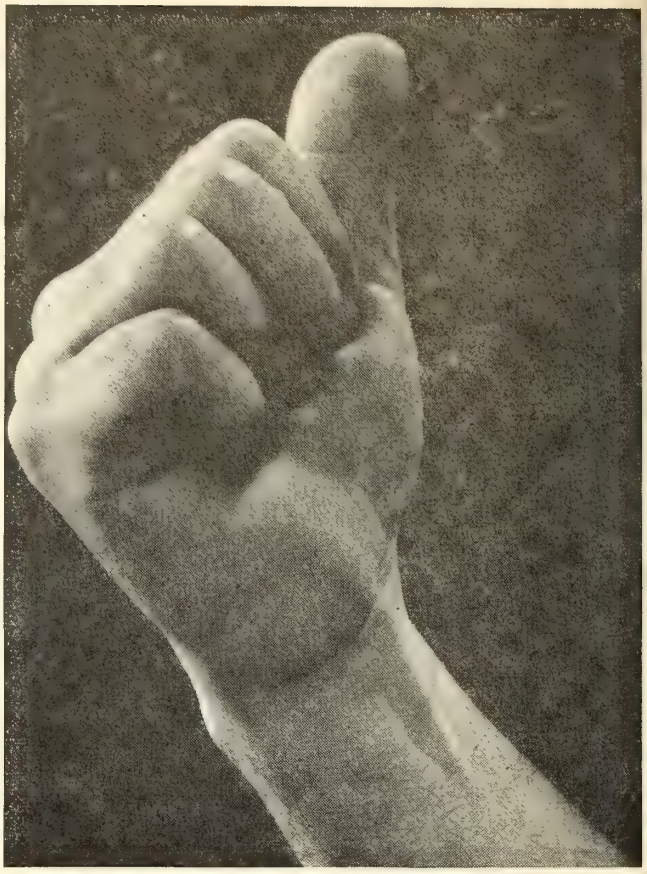
Continued on page 15



Rural improvement work among the farmers of underprivileged countries includes the introduction of new breeds of animals

Bargaining From Strength

Clarence E. Pickett



Pinney from Monkmeyer

Doubling up a fist and saying, "You don't dare to touch me, for I am stronger than you," is fatal to negotiation and creative settlement of disputes

THE most common assumption made today by commentators on our foreign relations is that we must, of course, always "bargain from strength." This term is, by those who are more sophisticated, interpreted to include not only military but economic strength. We must calculate carefully on the balance between these two, to see that we do not break our economic back in building too exclusively our military might. The argument has also a higher moral ingredient. We would, of course, like to see taxes reduced and not to require our boys to do what for many is felt to be meaningless military service. But we must forego even our fortunes and our boys' greatest welfare for the sake of our common "security in the free world." As Americans, we must be willing to bear this extra heavy burden as the price exacted of us for the protection of the cultural and spiritual values we hold sacred.

Honorary secretary of the American Friends Service Committee

Two Questions

So the argument goes. And it is all very plausible if we avoid two questions: (1) How does this look to the people of other countries? (2) What does it do to the very heart of our religious faith? On the first point it has to be admitted that our enormous economic and military preparedness does at times deter temporarily aggressive action. Our recent support of, if not incitement to, a coup in Guatemala is an illustration. And I recall asking why the Jewish army stopped its drive against the Arabs eight miles before it reached the Mediterranean, leaving what is now known as "the Gaza strip" heavily peopled with refugees. I was told by a well-informed official of our government that the British intervened and their might was conclusive. The Jewish army did not dare to run the risk of British involvement. The reader has only to consult himself as to what he would do if his pathway to free action is crossed by overpowering force. Unless he is prepared to court martyrdom, he recoils. However, the immediate result is often taken to be the final one. And that is not likely to be the case. The shock to inter-American relations by our performance in Guatemala is sufficient indication of the long-time corroding effects of such high-handed action on our part. It has given a severe shock to the "good partner" policy. And certainly British "threat of intervention in S. W. Palestine, though it seemed to favor Egypt, has not prevented her from yielding to Egypt in the Suez Canal dispute.

Granting, however, that heavy arms is at times a deterrent to unfortunate action, it says to the victim: "I know better what is good for you than you do." This may be accepted by small countries, at least until they mature politically. But its tendency is, if accepted by the suppressed,

to thwart growth and to arrest development. Political maturity does not develop under such subservience. But what about relations between larger states? For after all they all believe in might, and if we do not accept that thesis we will be crushed out.

Effective Weakness

This thesis should be challenged even on its most common level. It caused the defeat of Germany, and it has removed France and England from the category of the "great powers." Now their true greatness shows in their ability to negotiate from weakness. Whose was the most effective voice in the disarmament discussion? At the recent sessions of the Assembly of the United Nations, I would say Jules Moch's of France. And he spoke from military and economic weakness! But his was the voice of moral concern and passionate dedication.

In the long effort made by good and true men to bring the Korean struggle to a truce, India had a heavier influence than any other country. But not because she is rich or militarily powerful. And while the Indo-China settlement is far from satisfactory, our friends, England and France, showed alarm when we blustered about "massive retaliation" and "revenge." Our very strength tied our hands for negotiation!

And why should we be surprised at this? Do we not know that doubling up our fist and saying, "You don't dare touch me, I'm stronger than you," is fatal to negotiation? Who, if he can help it, will negotiate under those circumstances? Certainly not strong men! Only weak men or those who can only say "I surrender." And that is not the path to creative settlement of disputes. Perhaps some will say —but we should "tread softly but carry a big stick." Well, very few people, and fewer countries, can tread softly when they have a big stick. And if the big stick is to be used to prevent war, how can it fulfill its purpose if silence is attempted?

Political Peril

In a time of atomic weapons, their number and power are well known. And it is just because we have this power that so much of the world is afraid of us. It is not Russia alone, but others who call us imperialists. Not that we want to have colonies. But we want friends and allies. What of friends who come to us because they fear to oppose us? Speaking largely from the observation point of the UN during five Assemblies, the one outstanding deterrent to gradual degeneration of our standing as a responsible great power was when President Eisenhower proposed to the UN the development of atomic energy for peaceful purposes. The acceptance of that development by unanimous vote of the recent Assembly ought to be an object lesson to those who seek peace. This military preparedness and cold war doctrine is heady diet. Those who indulge in it are so prone to like it—and to accept its burdens as a Messianic virtue. And this is most dangerous.

Spiritual Peril

But there is a further word necessary. Whether we be Jews who look to Isaiah's suffering servant or Catholics who worship through the agonizing of Christ during his trial and crucifixion (the heart of the Mass) or Protestants whose hopes center around varying sets of dogmas—all assert the power of the Spirit to overcome the flesh, of truth to triumph over falsehood, of good to overcome evil. And yet when we accept the thesis for our government's action, that evil can be overcome by military force, *we deny our faith!*

And I submit that denial of our faith stands as the greatest danger from which we suffer. If missionaries' work was hindered because in early days they operated under the protection of gunboats in the harbor, so does our religious faith wither on the vine in our own homeland if and when we accept as useful or right a cordon of guns, planes,

No Slackening

Glen Weimer

GOD'S WORK is continuous.
There are no breaks in the activity of God.
There is no slackening in the pursuit of his purpose.
God sustains his completed work and carries forward his unfinished work. Such is the abiding source and ground of the Christian's assurance and hope.
God is consistently true to himself.
God never lays aside the tools with which he is shaping man.
God doesn't ignore moral distinctions:
God sees the output of life as it is and for what it is.
No one deceives God and God deceives no one.
God sees sin as sin, wrong as wrong, right as right, truth as truth.
For God, between these there is a great gulf fixed.
God assures the heart in all that is right—we know that assurance in the peace and well-being that abounds in our hearts.
God wants us to know the peace that is alive and vibrant with love
Jesus is the reach of divine love to where we live—where our problem is—where our burden wears us down—and where our hope is reborn—and where life begins again. And as we obey him we live in the orbit of God's peace and abounding favor.
O Father, through yearning love and in great patience thou dost await our full response to thee. Break the chain of habit that has bound us to this world and to ourselves. Amen.

soldiers, bombs, to protect our "way of life." The very fact of accepting this thesis indicates that decay of both morals and courage has set in!

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Maintaining the Values

Continued from page 4

Brethren in every great urban area. At present we do not have any church in many of the great urban centers, let alone an adequate one. Urban churches must specifically set their program to cultivate as many of these coveted values as they possibly can. Some of these will be difficult and some practically impossible.

Our remaining rural churches must take on new concepts as to their significance in the community. Many rural churches do not attempt to serve the total community. They think in terms of serving a certain constituency or to be very bold, only Brethren. If the Brethren move from the community we often close the church assuming that there is no longer reason for its existence. We must come to serve the total community if we are to preserve our cherished values.

We must help our rural congregations make the pastoral job in their communities as challenging as any urban pasorate. This can be done now if we mean business.

We must inspire our people to dedicated living, whether in rural or urban areas. We will maintain the values of rural life only as we help our people to cherish them enough to give themselves to them and to the church wherever they are.

• • •

Holding fast the truth with all our might we must follow God in soundness of mind, and consider all things to be his, as indeed they are; and further we must . . . entrust ourselves to him, loving the Lord.

Clement of Alexandria

A House of Prayer

Paul Thompson

JESUS entered Jerusalem with the pomp and glory due an Oriental monarch, but it was something like a swan song for it marked the beginning of a bitter ending; his last week was filled with pathos, suffering and seeming defeat. So it was that on the morrow he went to the Temple and, seeing the money changers at work in their dirty business, he overturned their tables and broke up their game. Then he announced: "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves."

Jesus' pronouncement then may be apropos now. There has always been the danger that the church in all of its involvements might deviate from its primary function and so dissipate its energy and influence by its entanglement in divers activities. A clarion call has been heard for the past decade: Let the church be the church. The voicing of this admonition gives rise to the idea that perhaps the church may be lagging in its major objective.

When organized crime, the commercial segment, the political element say, "Let the church be the church," they mean that the church has no business attempting to change the social status quo. They concur in desiring the church to withdraw into its four cloistered walls and, having shut its doors on society and its evils, to sing its members to sleep with a prayerful lullaby.

Churchmen too say, " Let the church be the church," and they mean that the church is commissioned of God to speak and act in all conditions, relations and experiences of life, and that it ought to have the courage to do so.

It is plain to see there is no unanimity of opinion concerning the work of the church. Some think the church has no responsibility at all in the social order; others think it ought to be the most authoritative voice.

There is increasing pressure for the church to become more and more concerned about and involved in the supervision of the education and recreation of its youth. Some believe that the church has an obligation in the matter of helping youth find avenues for recreation and creative activity. Others do not think so.

Still others are saying the church must become more concerned about developing a larger and more inclusive social life for the adults. These believe that teas, dinners, socials and adult education and recreation should be sponsored by the church, helping its members find a complete social life within the frame work of Christian ideals.

Yet others say that the church should never try to compete with the world in the areas of education and recreation, but it should have more worship services, prayer cells and service units.

These ideas all indicate that the church is groping to find its rightful place in society and give hope that it will. Before the church can emerge from its present state of uncertainty concerning its real task, it will need to consider these observations:

The church must never use dishonest, corrupt or subterfuge methods in its program. It must be one organization in society that keeps itself free from the many human frailties that so often despoil others.

The church must minister to the needs of the present genera-

Pastor of the Lima church, Ohio

tion by synchronizing itself with present-day conditions, moods and opportunities.

The church must recognize that it is basically a fellowship of believers, and so it must do everything that will strengthen that fellowship which in turn sustains the lives of its adherents.

Because the secularizing influence of modern living is constantly infiltrating the lives of Christians, the church must empower its influence by enlarging its program to gain greater spiritual control over the total lives of its members.

The church as a denominational fellowship is giving way to a church as a community fellowship. Thus the church must become more outward looking and more ecumenical in spirit. It will need to be more concerned about making people Christian than about making them sectarian. It can no longer minister only to its provincially minded members and maintain its ardor in our social order. It should come out from behind its closed doors and identify itself with the community in which it exists and which it must serve.

The church must never lose sight of its main purpose of transforming human lives into ever-growing Christ-like spirits. It must learn to use all possible Christian methods in an ever-increasing number of areas of human experience. No longer are preaching and praying enough — other methods also must be employed if the church is to do what it ought to do.

With the increasing population and the rapid secularization of our civilization the church has its greatest challenge before it; its possibilities are limited only by its willingness to move forward. Let the church be what it ought to be and do what it ought to do and this will become known as the century of growth.

The harvest is plenteous! Where are the laborers?

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***Do You Understand the Bible?** J. Carter Swaim. Westminster, 1954. 173 pages. $2.50.

This easy-to read, dynamic book deals in a very helpful way with the peculiarities of Biblical thought and language and enables you better to understand the message of the Bible. For example, the highly poetic imagery of miracle stories and apocalyptic passages is to be interpreted in the light of the Hebrew sense of God's nearness. Biblical truth is not just to be believed but to be acted upon. The author emphasizes the Protestant principle that our best understanding comes not in private interpretation of the Scripture, but in togetherness. The last five chapters discuss, in the light of the differences in outlook between the Biblical world and our own, such great themes as God's proof of his love, the atonement, the fatherhood of God, Christian predestination versus Mohammedan fatalism and the philosophy of history. Dr. Swaim shows that our hope of a new and better world rests not upon technology and materialism but upon that which Christianity offers in Christ.—*C. Ernest Davis.*

The Woman of Tekoah. Clarence E. Macartney. Abingdon Press, 1955. 160 pages. $2.00.

This is another book of great sermons on Bible characters by Clarence Macartney. With his usual skill he makes the Bible and its characters live again, bringing eternal truth to focus on our life and problems. It is not only great preaching, but is the kind every minister can well use as a pattern for his own growth in effectiveness.—*Charles Zunkel.*

Nurse, Pastor and Patient. Granger Westberg. Augustana, 1955. 96 pages. $1.00.

A most attractive, excellently written, eminently practical and helpful little book, written by a pioneer in hospital chaplaincy work —Granger Westberg. It is beamed at the nurse to help her perform a Christian ministry and witness of real help to her patient in the three- to five minute contacts with her patient. Also it helps her make use of the minister and chaplain in this ministry and instructs her how to do the little things to make their ministry most effective.

It is a most understanding and helpful treatise, making use of the finest in psychology.—*Charles E. Zunkel.*

In-Laws Pro and Con. Dr. Evelyn Millis Duvall. Association Press, 1954. 400 pages. $3.95.

Mrs. Duvall, the well-known writer in the area of marriage and family relations, has produced another book which will be, we predict, well received. Based partly on her original research findings, persistent and recurrent in-law problems are treated in an objective and reliable yet human and interesting fashion. Many old stereotypes are challenged. The book ends on a positive note with advice for those who are going to be involved in close interpersonal relationships with in-laws.

Special attention is given the mother-in-law role. Especially useful for ministers, counselors and teachers, the book can be recommended to any intelligent adult.—*Atlee L. Stroup, Wooster, Ohio.*

The Church

Continued from page 11

life, saving not only from sin, but from poverty and oppression that blights both body and soul.

We live in a time when the molds of history have been broken and the floodwaters of destiny are flowing rapidly for many nations. The Communist did not cause this striving and rising hope among peasant peoples, although he is ever present to use it for his purpose. In a true sense this rising hope began long ago when the Man of Galilee placed the seed of mercy, justice and goodwill in the hearts of his followers and then walked up the hill to Calvary. Will the church languish in its world mission or will it arise with conviction, humility and hope, to become the helmsman of God for a new day?

KINGDOM GLEANINGS

Ora Seiss, Jr., is interested in acquiring some type of duplicating equipment to use in the Columbus church, Ohio. If you have such equipment to dispose of, write Bro. Seiss at 2836 E. 13th Ave., Columbus 19, Ohio.

Special summer rates will apply on many of the Cathedral Films available to our churches from the Visual Education Department. Complete information on these rates along with a listing of new films has been sent to pastors and elders in charge of churches. You may also receive this listing by writing to the Visual Education Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

The first two registrations received for the Citizenship Training Institute to be held at Grand Rapids, Mich., June 20-23, are from Lauree Hersch, president of the National Youth Cabinet, and Mrs. Helen Sealover, temperance director, Southern Pennsylvania. Anyone desiring to attend this worth-while institute should have his registration in before May 31. Mail registrations to James Renz, Temperance Director, General Brotherhood Board, 22 S. State St., Elgin, Ill.

The S. M. Dell home at McPherson, Kansas, was destroyed on April 18 by an explosion and the fire which followed. Mrs. Dell and her son, Bob, were sleeping at the time and almost miraculously escaped with only minor burns. Professor Dell was on the way to Europe on a cattle boat and did not learn of the disaster until he docked at Bremerhaven. Everything was completely destroyed and the McPherson church has started a fund to help them re-establish themselves.

If any of their friends are interested in contributing to this they should send their contribution to Harry K. Zeller, Jr., 1322 E. Euclid St., McPherson, Kansas.

On April 27 the officers of the National Council of Churches wired President Eisenhower indicating their support of his and Secretary Dulles' declaration of willingness to negotiate directly with Communist China for a cease-fire in the Formosa Strait. Dr. Walter W. Van Kirk, executive director of the Department of Inter-national Affairs of the National Council, urges Christian leaders throughout the country to express similar support for negotiation. He says, "If there was ever a time for the churches to witness to their faith in support of negotiation and against a 'preventive' war, the time is now." When this appears readers may still have an opportunity to express their convictions to President Eisenhower and Secretary of State Dulles.

More Church of the Brethren delegates can be accepted at the International Sunday School Convention, meeting at Cleveland, Ohio, July 27-31, according to assurances given at a meeting of the convention committee on April 26. The Church of the Brethren has already exceeded its original quota by approximately twenty per cent; so it is good to know that more Brethren will be welcome at this important convention—the largest interdenominational meeting that will be held in 1955 in the Americas. If you want to go, send to C. Ernest Davis, 22 S. State St., Elgin, Ill., for a registration blank. One should act promptly, for it is expected that registrations will mount rapidly during this month and June.

Delegates to the International Sunday School Convention who wish to stay in Church of the Brethren homes should send their lodging requests directly to the pastor, H. Robert Gemmer, 14280 Superior Road, Cleveland Heights 18, Ohio, before May 31, so that he can complete arrangements before going to Annual Conference and on vacation. Please tell Bro. Gemmer whether or not you are coming in your automobile so he will know how necessary it is to locate you near public transportation lines. More people can be taken care of by our Cleveland members if delegates will express a willingness to share a room with another delegate.

Dedications

Beacon Heights church, Fort Wayne, Ind., Sunday, May 29, at 2:30 p.m., service of dedication for the new building. Charles Zunkel, secretary of the Ministry and Home Mission Commission of the General Brotherhood Board, will be the guest speaker.

Milledgeville church, Ill., Sunday, June 5, dedication service for the new educational unit and the remodeled church. Former pastor, Jeff Mathis, will speak at the 10:00 a.m. service and Paul Miller, also a former pastor, will preach the dedicatory sermon at the 2:00 p.m. service.

Shepherd church, Mich., fortieth anniversary celebration, Sunday, May 22. Dr. Charles A. Anspach, president of Central Michigan State College, and Bro. Ernest Jehnsen, district executive secretary, will be the speakers.

Day Camp Training Opportunities

Three laboratory day camps are scheduled for this summer, planned by denominations co-operating through the special committee on camps and conferences of the National Council of Churches. These camps will offer opportunities for leaders-in-training to get necessary skills and techniques. The three camps are: Little Rock, Ark., June 5-18 (this will include junior high boys and girls and leaders); Paoli, Pa., July 11-22; Green Lake, Wis., July 16-23. More information can be obtained from your district children's director or the national camping director, Paul M. Weaver, 22 S. State St., Elgin, Ill.

Recent Publications

Readers will be interested in several recent publications by Brethren and by contributors to our Brethren periodicals. *Dr. F. C. Neumann,* professor of languages at Elizabethtown College, has written a book with the title, Man Reborn. This is composed of autobiographical sketches and chapel talks, many of which have appeared in recent years in the Gospel Messenger. Copies can be secured from the author by writing to him at his college address.

Paul R. Myers has written a record of his impressions and experiences during his pilgrimage to the Holy Land. The title of his book is Touring the Holy Land. Further information and copies of the book may be obtained by writing to the author at Box 117, Greentown, Ohio.

Mildred Allen Jeffery, who lives in Medford ,Oregon, and who for many years has contributed verse to Brethren publications, has now published a book of poems entitled, Behind the Burden. Copies may be obtained from Pageant Press, Inc., 130 W. 42nd St., New York 36, N. Y.

Brotherhood Theme: Seek First His Kingdom

Merle Brown of Mt. Pleasant, Pa., has entered the employ of the General Brotherhood Board in the treasurer's office. Prior to coming to Elgin, he was associated with the Brethren Service Center at New Windsor, Md. for five and a half years.

Elaine Jamison of Kearney, Nebr., began work in the office of the Brethren Service Commission on May 2. Sylvia Seese, who has served in that office for several years, is leaving to return to her home in Headwaters, Va.

The Compulsory Reserve-UMT Bill HR 5297 was approved on April 27 by the House Armed Services Committee in a 31 to 5 vote. The bill next goes to the House floor for debate and vote. Church members are urged to contact their representatives to oppose any form of compulsory reserve or military training in the bill.

Elizabethtown College

Dr. Ralph W. Sockman will address the fifty-eight graduates at the fifty-third commencement exercises to be held on Monday, May 30, in the college auditorium. President A. C. Baugher will confer upon Dr. Sockman the honorary degree, Doctor of Humane Letters. Two alumni will be honored with Doctor of Divinity degrees: the Rev. Nevin H. Zuck, pastor of the Elizabethtown Church of the Brethren, and the Rev. Charles F. Jenkins, pastor of the Second Baptist church, Columbus, Ohio.

Religious emphasis week brought to the campus April 20-22 Dr. Raymond Veh, adult counselor of the General Youth Fellowship, Evangelical United Brethren Church, "God's Way—My Way" was the theme for a sunrise service, personal interviews and student-led discussion groups. Dr. Veh addressed the faculty on The Growing Religious Emphasis in American Higher Education.

William Bechtel of East Berlin, was chosen president of the student association for 1955-56 in the first of a series of student elections. Other all-campus positions go to Carl Denlinger of Salunga, editor of *The Etownian,* college newspaper; and to Dorothy Stotz of Middletown, editor of the Conestogan, college annual.

Cooperative business education for high school seniors was considered pro and con at the eighth annual business and education seminar meeting on March 26. For the first time the National Secretaries Association joined with the college and the Lancaster, York and Harrisburg chapters of the National Office Management Association in planning the seminar. Business education teachers from a seven-county area, office managers, salesmen and secretaries heard the discussion and participated in a panel. At the closing luncheon Dr. Harvey A. Andruss, president of Bloomsburg (Pa.) State Teachers College addressed the group on Facts and Fallacies. Prof. Albert Gray, department of business education, was campus co-ordinator for the conference.

The capital fund campaign of the ten-year development program is in progress in the York area and is about to be organized in the Philadelphia area. The initial campaigns in the Lebanon, Hershey-Palmyra, Harrisburg, Elizabethtown and Lancaster areas have been completed with goals exceeded. Following the Philadelphia campaign there will be a general alumni campaign for those not contacted in the general areas.

The Church Calendar

May 15

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Uzziah's Strength and Failure. 2 Chron. 25-26. Memory Selection:

The Lord is in his holy temple;
let all the earth keep silence before him.
Hab. 2:20 (R.S.V.)

CBYF Topic: World Citizens of a World Community

Rural Life Sunday

May 22 Annual Conference Offering

May 29 Pentecost Sunday

May 30—June 2 Western Region camp conference, Camp Schwarzenau, Kearney, Neb.

June 7-10 National Camp Planners meeting, Camp Mack, Milford, Ind.

June 9-13 Music institute, Bethany Biblical Seminary, Chicago, Ill.

June 10-13 National training conference for adult leaders of youth, Camp Mack, Ind.

June 12 Children's Day

June 14-19 Annual Conference, Grand Rapids, Mich.

June 19 Annual Conference Sunday

June 20-22 Missionary conference, Grand Rapids, Mich.

June 20-23 Leader of leaders conference, Grand Rapids, Mich.

June 20-23 Citizenship training institute, Grand Rapids, Mich.

Love Feasts

Indiana

May 14, Beech Grove
May 14, 7:30 pm, Buck Creek
May 14, 7:30 pm, Windfall
May 29, 7:30 (DST), Middletown

Maryland

May 14, 2:30 and 6 pm, Broadfording
May 15, 7 pm, Beaver Creek
May 15, 7 pm, Locust Grove
May 15, 6:30 pm, University Park

Michigan

June 5, Detroit, Trinity

Minnesota

May 15, 7 pm, Minneapolis

Ohio

May 21, 7:30 pm, Middle District

Pennsylvania

May 14, 2:30 pm, Mingo
May 14 and 15, 1:30 pm, Little Swatara
May 14 and 15, 1:30 pm, West Conestoga, Middle Creek
May 15, 7 pm, Albright
May 15, Carson Valley
May 15, 7 pm, East Fairview
May 15, 7 pm, Juniata Park
May 15, 2 and 6:30 pm, Maiden Creek
May 15, 6:30 pm, Salunga
May 15, York, Madison Avenue
May 18 and 19, 1:30 pm, White Oak, Graybill
May 21, 2 and 7 pm, Akron
May 21, 2 and 7 pm, Conestoga, Bareville
May 21, 4 and 7 pm, Rouzerville
May 21 and 22, 10 am, Back Creek, Shank
May 21 and 22, 10 am, and 6:30 pm, Big Swatara
May 21 and 22, 1:30 pm, and 9:15 am, Fredericksburg, Myers
May 21 and 22, 1:30 pm, Heidelberg
May 21 and 22, 10:00 am, Schwylkill, Big Dam
May 21 and 22, 1:45 pm, Springville
May 21 and 22, 1:30 pm, Upper Conewago
May 22, 6:30 pm, Lower Conewago
May 22, 7 pm, Springfield
May 22, 9:45 am, Upper Codorus, Black Rock
May 28, 1:30 pm, Welsh Run
May 28, and 29, 1:30 pm, Antietam, Prices.
May 28 and 29, 1:30 pm, Chiques, Mt. Hope
May 29, Codorus
June 5, 7 pm, Middle Creek

Virginia

May 28, 7 pm, Pleasant Hill

West Virginia

May 24, Old Furnace

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. B. M. Rollins of Keyser, W. Va., in the Knobley church, W. Va., May 22—June 1.

Bro. Galen R. Blough of Somerset, Pa., in the Pike Run church, Pa., June 6-12.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Pleasant Ridge church, Md., May 24—June 5.

News and Comment From Around the World



Religious News Service

Dr. Billy Graham and his wife are shown aboard the liner Liberte before he sailed for Glasgow, where on March 21 he began a four-month preaching tour of Europe. His six-week all-Scotland crusade is being sponsored by the "Tell Scotland" movement with a $133,000 campaign budget

National Council Reaffirms Opposition to UMT

Opposition to universal military training has been reaffirmed by the General Board of the National Council of Churches. The board noted that "we are now in a situation in which it is most important that the churches uphold the hands of leaders who are seeking to reduce tension among the nations." It urged the council's constituent churches to study current legislative proposals having to do with military training from the standpoint of their international and domestic significance.

1954 High in Religious Radio and Television

Nearly 500 individual religious radio and television programs were produced in the United States last year by the 30 major church bodies co-operating through the Broadcasting and Film Commission of the National Council of Churches. Counting as a single broadcast unit each time one station carries a program the figure totals 58,400 broadcasts and telecasts—up 21,000 over the previous year. Anticipating an even broader program in 1955 the Commission authorized a record budget of $1,405,000 for this year.

Korean Ambassador Gets Church Mobile Unit

A mobile anti-tuberculosis X-ray unit has been sent to Korea as the gift of American Protestant church groups. The first X-ray equipment ever to be made available in Korea, it is especially designed on a four-wheel drive automobile chassis and carries with it on a trailer its own gasoline-driven electric generator. It will be put to immediate service in areas of Korea where such clinical apparatus is unavailable. Officials of Church World Service said tuberculosis is "by far the greatest of the disease enemies in Korea with a death rate of 400 per 1,000 population."

Warns Against Haste in Indian Citizenship

The federal government has been urged to heed a "go-slow" admonition of the churches in facilitating the long anticipated transition of the American Indian from status as a ward of the government to full citizenship lest it constitute a program of abandonment.

The National Council of Churches through an action of its General Board deplored the haste with which Congress has enacted legislation to terminate federal trusteeship and services for American Indians who instead of being a vanishing race now number more than 400,000. The council has urged planning on a co-operative basis of the federal, state and local governments, working with the Indians and voluntary agencies.

Dr. Purd E. Dietz, chairman of the Division of Home Missions, warned that the effect of the hasty action in many cases will be to make the Indian a public charge and put him on the relief rolls of states and local communities.

Walls of Jericho Tumbled Twenty-four Times

A team of British and American archaeologists have concluded that twenty-three successive walls of Jericho tumbled down long before Joshua's priests blew their trumpets about 3,000 years ago. Joshua led the Israelite invasion of Canaan in the fourteenth century B. C.

This season the archaeologists finally reached Jericho's earliest known town wall, built on bedrock and buried fifty feet deep beneath the debris of at least 7,000 or 8,000 years of history. Miss Kathleen Kenyon, director of the British School of Archaeology in Jerusalem, said that Jericho's first wall encircled a town of approximately eight acres.

Jericho's first wall was constructed of uncut stones and apparently was built against a mud embankment. Its remains were used as a foundation for the second wall of identical contruction. The wall that fell down before Joshua's invading host has



The loyalty of the family of Bridgewater's founder, D. C. Flory, is demonstrated in this picture. The portrait of D. C. Flory is above. Standing left to right are Joyce Virginia Glover, college freshman of Staunton and granddaughter of D. C. Flory; Earle D. Flory '23, Verona, son of the founder and president of the Bridgewater College Alumni Association; Mrs. Earle Flory '25; and Warren D. Bowman '20, President of the college. The picture was taken on March 26 during the seventy-fifth anniversary convocation



The Sixth Annual Conference of the National Council and Regional Presidents

THE NATIONAL COUNCIL of Women's Work and the regional presidents of women's work assembled at Elgin for their annual spring conference, Feb. 28 to Mar. 3. The National Council met a day prior for business which needed to be done before the conference began.

The major business was to plan the program material for the coming year. Key leaflets and all packet material of missions, home and family life, aid service, temperance, spiritual enrichment, peace and citizenship, as well as the new president's packet, received due consideration. Because each of these departments is closely linked with the work of the staff at national headquarters staff members met with our group and told us the part that women's work could play in promoting the work of the church.

Often at these meetings a need arises which must be taken care of immediately. In presenting the needs of Brethren Service Harold Row said the most urgent one was to work against UMT and the resettlement of refugees came second. The group moved to send a telegram immediately to Chairman Overton Brooks, saying, "We, the national and regional officers of women's work in the Church of the Brethren, representing the women of our denomination, strongly oppose House Resolution 2967, National Reserve Plan, because it is contrary to our basic belief that the conference table is the better way to settle disagreements than military might. This bill moves towards permanent military conscription and engenders suspicion and fear at home and abroad." Ralph Smeltzer urged all women who were local and district directors in women's work to attend the citizenship training institute to be held in Grand Rapids, June 20-23, following Annual Conference.

The new missionary themes were given to us for the year 1955-56. They are as follows: The Christian Mission in a Revolutionary World for foreign missions and the Indian American for home missions. A challenge given to our women was to go out to help the weaker churches in the Brotherhood. It was pointed out that women have an open fellowship — if we want the unreached women to come in, that we are not crossing racial and cultural lines in our churches. When the Supreme Court is breaking down lines, how can we lag behind?

Many women will be interested in knowing that the local report blanks will be revised. One real problem has been that owing to the lateness in the program year in receiving all of our annual report blanks (usually Jan. 1) the mailing list to women's work officers is delayed entirely too long. This means that new officers do not receive any help until long after the program year has started. So it was voted to enclose in the April or May Local Women's Work Bulletin a postal card to be mailed to Elgin as soon as local officers are elected.

Because of the great needs that faced us we are anxiously looking forward to the coming of a full-time executive secretary of women's work, a director of home and family life and an adult education director, and to a closer co-operation with the men's work program, so that all together we can more efficiently do the work which our Lord and Master and our church is asking us to do. — Mrs. Paul Halladay.

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disappeared, according to Miss Kenyon. Presumably built of mud bricks it has long since been washed away by rain. All that is left of the Joshua period is the stone foundation of a house at the eastern edge of the city.

Proposes Youth Hostels for Young Lawbreakers

The Protestant Episcopal Bishop of New York, Horace W. D. Donegan, has recommended the establishment of youth hostels for young lawbreakers. He believes youth hostels supervised by the churches, welfare agencies and the judiciary would help keep young offenders from returning to delinquency.

The hostels would serve youths over sixteen on probation or parole. They also could be used as transition points for boys discharged from correctional institutions and on their way back to society. The hostels would provide supervision for youth in an atmosphere as much like a normal home as possible.

Quakers Set Summer Work Camp Program

Summer work camps and study projects sponsored by the American Friends Service Committee are expected to enroll nearly 1,000 college-age youths. The Quaker organization will send young people to thirteen countries of Europe as well as to Algeria, Israel, Mexico and El Salvador. The United States projects will include work with migrants in Pennsylvania and in an Alabama community where a college has voted to accept both Negro and white students.

Bill Would Simplify Mailing of Church Publications

A bill to simplify the mailing of publications by churches under the second-class permit has been introduced in the House by Rep. James Wright of Texas. It would eliminate a requirement that a church group must obtain an individually signed statement from each of its members testifying that a part of the member's church contribution goes for a subscription to the church publication.

Under the new bill church groups would only be required to send to the Post Office Department a simple resolution of their governing boards, the procedure followed by other non-profit organizations.

Reflections and Observations

After a Trip to the Nation's Capital

Charles Anderson
La Porte, Indiana

A TRIP to Washington to visit the halls of Congress is almost like taking a refresher course in political science. One feels more keenly how ignorant he is of his government and its operation after having been there.

This feeling points out very vividly one of the *most conscientious and honest concerns of many of our representatives — some of whom shared it with us — the need for a citizenry that is more interested and well-informed about the functions of his government.* The very heart and secret of our American form of government has been that of representation, an idea and concept which is rapidly being lost by our people, who are so caught up in the mad rush for making a living that they find little or no time to think about government and to exercise the right of voting.

There are several things that we feel ought to be made clear at this time for the benefit of those of you who are writing and calling on representatives in regard to the draft and UMT. We have been asked by our Washington church representative, John Eberly, to share our observations and concerns after having visited in the offices of about fifteen representatives on the days of March 8 and 9. The first of these appear in the negative as "Don't's" and are followed by a number of "Do's" which we offer for a constructive approach to effective contact work with the representatives:

1. Don't assume or intimate that our representatives are trying to lead us into war or to fasten military controls on our government; most of them are doing their best to avoid such undesirable trends.

2. Don't use "stock phrases" or "trite sayings" in writing or talking to them. One congressman in particular has the opinion and distorted view that we Brethren are "flashing" campaign slogans before our people that border on being "half-truths" and that reflect immature and incomplete understanding, thereby leading to bias, prejudice and faulty conclusions.

3. Don't argue or challenge them with "party issues" or "politics"—things that are incidental and peripheral and indirectly connected with UMT. They hear enough about these things through the "interest groups" in government and from the nonchurch groups who have a stake in this matter of military training.

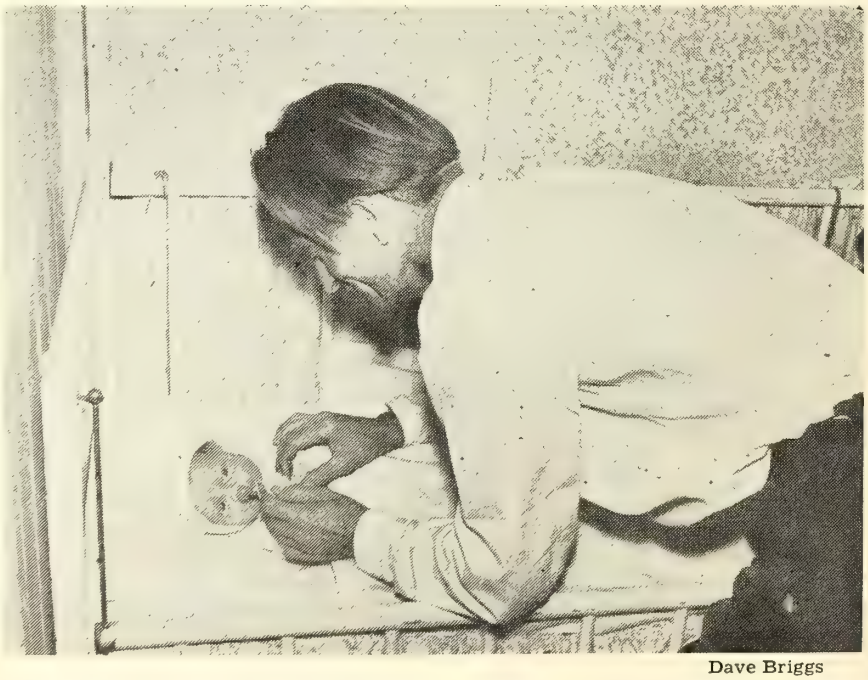
4. Don't talk world disarmament or complete abolition of war and war supplies; such things are legitimate ideals for which we are striving in the future, but they are somewhat irrelevant to the immediate issue at hand. Be as practical and realistic as possible in meeting squarely the immediate issue and in suggesting possible and workable alternatives and ways out.

5. Don't be impatient if you find very few men who are in favor of the United Nations or who show respect and appreciation with what it has done and is doing; quite a number of them, especially the "old-line" Republicans view it as an attempt at supra-government and as a threat to the right of each nation to rule itself and determine its own policies independent of other nations.

6. Don't write or talk as though you have all the answers to the problems of government; stick to UMT! These men are humble enough, at least most of them, to admit on their own volition that they did not have the answers but wish that they did.

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1. Do emphasize the moral and



Dave Briggs

An unemployed refugee father and his three-week-old baby in the Matenburg refugee camp. Refugee families such as these are gradually beginning to arrive in the states

spiritual dangers of any form of mass compulsory conscription for military indoctrination. This is the basis of your concern as a Christian.

2. Do emphasize national defense — a strong moral and spiritual defensive within our nation to stand in opposition to anything that is foreign to Christian freedom, democracy and religion.

3. Do suggest positive alternatives to the threat of communism —alternatives built on love, brotherhood and feeding the hungry people of the world, etc. Remember that many of the congressmen who just recently voted for the extension of the draft did so reluctantly and because they have not yet acquired sufficient faith in any alternative to communism but a strong military defensive.

4. Do carry a written statement with you which sets forth clearly your basic moral and spiritual concerns, convictions and views concerning UMT so that you can leave it with the many men on whom you will call and cannot see personally. Always remember to talk and write in your own everyday words and phrases.

5. Brethren from the South, the far Midwest, the Mountain states and the Pacific Coast states who do not find it feasible to travel the distance to Washington ought to write their men immediately. By choosing at random a few representatives from these parts of the country we found them to be quite uninformed about the positive alternatives to UMT and the moral and spiritual implication of military conscription. Perhaps they have submitted to the view that war is inevitable and, therefore, that a strong military defensive is absolutely necessary now and forever more.

These concerns represent the concensus of opinion of our group (Rev. Roy Richey, Rev. Waldo Kinsel, Rev. Emory Kintner and myself) and in some cases may represent more directly the mind of the writer. They are shared with you not because we think that we have the answers or because we pose to be political analysts, but for whatever value they may have to you.

Note: By the time this is printed it is quite likely that the UMT—National Reserve Plan bill (H.R. 5297, formerly H.R. 2967) will have passed the House Armed Services Committee and the House of Representatives. Both this and the draft extension bill will probably come before the Senate shortly. Whatever the status of these two bills at the time. this article appears, Christian people should speak through visits and letters, not forgetting to pray for our lawmakers as they discharge their duties. The basic principles contained in these Do's and Don't's could apply to almost any situation in which you want to contact your congressman.

REFUGEE RESETTLEMENT NOTES

Marvin Blickenstaff from the Brethren Service-WCC Refugee Resettlement office in Wels, Austria, writes:

Let me share with you the story and my impressions of a family for whom I have just completed visa questionnaires.

The name is *Bedoe*. The family consists only of the mother and the three children. They have not heard from their father since he was declared missing in the war. Herr Bedoe had been a government official in Rumania. After the war, because of fear of the partisans, the family fled to Austria. To reach their "home" one must travel up a very narrow road (which is almost impassable by auto in winter) to the small Austrian village of Pondorf. There in a large farm building this fine family exists in two small, crowded, unhealthful rooms which in my estimation almost pass the border of uninhabitable living quarters. The main room, where they cook, sleep and do most of their living, has only two tiny windows which at midday cannot furnish enough light for good reading.

Karl, the oldest child and only son, is living now in Linz where he is attending a civil engineering school. The elder daughter, Erna, is a very pretty girl. She is now attending commercial school where she rates among the best in her class. And little Hannelore! We Americans seem to have no other word for such people than "cute." She is full of curiosity and vivaciousness, and has a winning smile that attracts one immediately.

It is such family groups that make refugee resettlement the interesting work that it is. Naturally, all of our families are not this appealing, but I'm finding that people in Austria and Germany are just the same as people in the States with a very negligible difference resulting from environment. They deserve to be helped. God grant us the power, wisdom and understanding to carry out our program in service to our refugee brothers.

Notes From Fresno

A well baby clinic is now being conducted at the North Avenue Community Center, with the help of the public health service of the county. A few women from this community have been faithful in volunteering their assistance to the doctor and nurses. Some babies get their only attention from a physician after birth from the clinic physician. Many immunization and booster shots are given. Children are eligible for the clinic from one month old up to school age. The health department has attractive, easy reading and excellent literature on prenatal care, care of babies, helps for growing children, helps on diseases and living with teen-agers. The mothers are eager for this material.

Teams from the center have participated in the city-sponsored playground activities. Both the boys and girls teams competed in the basketball tournaments, yo-yo and marble contests. These activities proved very exciting to the children and youth and provide wholesome recreation for all.

Club activities in both the boys and girls groups, have consisted of a trip to the Sierra cotton gin, the Golden State dairy, the City Edge dairy, Southern Pacific roundhouse and Coca Cola bottling plant. The boys have also been making airplanes and doing other woodwork.

Of primary importance in the work program at the center now is the completion of the **new house.** With the help of a loan from the General Brotherhood Board of the Church of the Brethren, plus a lot of help from the local Church of the Brethren, the house for the director of the project will soon be completed.

New Film

THE SOUND OF A STONE, a new film on civil liberties, has recently been added to the film library. It is timely and very dramatic—a good discussion stimulator. It is excellent for use in churches, youth and young adult discussions, high school groups, PTA's and service clubs and other community organizations. In color, the story of a young high school teacher brought under suspicion because a book he had recommended is thought to be subversive is effectively told. 26 min., color, rental, $10.50. Order: Audio-Visual Education, General Brotherhood Board, 22 S. State, Elgin, Ill.



The Local Church

Edited by Mildred M. Etter

IDEAS—PLANS—METHODS

1955 CHURCH CAMPS AND CONFERENCES

CALIFORNIA

Camp Greenhorn, Glenville

Aug. 14-21	Family	Wilbur Liskey, R. 1, Box 38, Laton

Camp La Verne, Seven Oaks

June 24-26	Family	Leroy C. Doty, Jr., 616 N. Pacific Ave., Glendale
July 12-19	Junior High Boys	Dan Stover, 1918 Sinaloa, Altadena
July 19-26	Junior Boys	Dan Stover, 1918 Sinaloa, Altadena
July 26—Aug. 2	Junior Girls	Donna Prickett, 1726 Leewood St., Covina
Aug. 2-9	Junior High Girls	Alice Jenkins, 453 W. McKinley, Pomona
Aug. 9-16	Youth	Dwight Hanawalt, 2650 Second St., La Verne
Aug. 16-23	Junior High Co-ed	Lucille Robison, 220 S. Third St., Montebello
Sept. 2-5	Young Adults	Mr. and Mrs. Jack Horner, 1410 Merchison, Pomona

Camp Peaceful Pines, Sonora

July 4-12	Young Adults and Family	Glen Montz, R. 3, Box 3669, Paradise; Emmert and Roberta Root, R. 1, Box 34, Laton
July 12-15	Pastors' Retreat	(Pastors of the district)
July 16-23	Junior High	Hannah Francis Glick, P. O. Box 6, Empire
July 23-30	Youth	Sherlo and Ila Shively, 2608 La France, Bakersfield

CANADA

Camp Canaqua, Water Valley

July 25—Aug. 1	Junior High	Willard McDaniel, Arrowwood, Alberta
Aug. 1-8	Youth	R. Truman Northup, Irricana, Alberta

COLORADO

Camp Colorado, Sedalia

July 24-31	Youth	Russell G. West, Box 808, Wiley

FLORIDA

Camp Ithiel, Gotha

July 10-17	Youth	John White, 4505 Prunty St., Jacksonville
July 17-23	Family	John White, 4505 Prunty St., Jacksonville

IDAHO AND WESTERN MONTANA

Camp Stover, Meadows

July 4-10	Family	Richard V. Keim, R. 5, Nampa

ILLINOIS

Camp Emmanuel, Astoria

July 3-10	Junior	(Write camp manager for the names and addresses of camp directors)
July 10-17	Junior High	
July 19-22	Women	
July 22-24	Men	
July 31—Aug. 7	Youth	
Sept. 2-5	Young Adult	

Camp Emmaus, Mt. Morris

June 24-26	Young Adult	Willard Powers, Mt. Morris
July 8-10	Family	Evan Kinsley, Mt. Morris
July 24-30	Junior High	Hubert Newcomer, Polo
Aug. 1-6	Younger Junior	David Ockerman, Lena
Aug. 8-13	Older Junior	Mary Lou Bowman, 310 Villa Ave., Villa Park
Aug. 14-20	Youth	Don Snider, 215 Madison Ave., Dixon

INDIANA

Camp Alexander Mack, Milford

June 7-10	National Camp Planners — Church of the Brethren	
June 10-13	National Training Conference — Adult Leaders of Youth	
June 26—July 2	Junior (M. Ind.)	Conrad Snavely, R. 6, Huntington
July 3-9	Junior (S. Ind. and Sections 4, 5, 6 of N. Ind.)	William Eberly, Hoosier Courts 2-6, Bloomington
July 10-16	Junior (N. Ind., Sections 1, 2, & 3)	Roy Richey, R. 1, Argos
July 17-23	Junior High Girls	Lucile Custer, R. 2, N. Manchester
July 24-30	Junior High Boys	Glen Kinsel, New Paris

Aug. 7-14	Youth	Dayton Kreider, 4404 S. Main St., Elkhart
Aug. 19-21	Laymen's Fellowship	Howard Burnett, 914 Walnut St., Anderson
Sept. 15-16	N. Ind. Women	L. W. Shultz, Camp Mack, Milford

IOWA

Camp Pine Lake, Eldora

July 17-20	Junior (9-10)	William B. Gahm, Mt. Etna
July 20-23	Junior (11-12)	Paul Miller, Adel
July 25-29	Junior High	Charles Albin, Grundy Center Albert Rogers, Panora
July 29-31	Adult	Berle S. Miller, 2928 Meadowbrook Dr., S. E., Cedar Rapids
Aug. 1-6	Youth	Jay Johnson, South English

KANSAS

Mt. Hermon Camp, Tonganoxie

June 6-7	Youth Leaders' Conference	Elmer Dadisman, Navarre
July 11-16	Junior	Elmer Dadisman, Navarre
July 24-29	Junior High	Joe Zuck, 8722 W. Sixty-Third St., Merriam
July 29-31	Family	Elmer Dadisman, Navarre
Aug. 1-6	Youth	Betty Brammell, Perry

Camp Pawnee, Larned

July 25-27	Junior	John G. Ditmars, Norton
July 27-31	Junior High	J. Wilburn Lewallen, Quinter

TEXAS AND LOUISIANA

Camp Lake Arthur, Lake Arthur

June 29—July 3	Family	Mrs. Glenn Harris, R. 1, Box 2, Jennings

MARYLAND

Camp Mardela, Denton

April 29—May 1	S. E. Regional Camp Leaders' Training Conference	Mrs. Clifton Crouse, Queen Anne
June 24-25	Women's Retreat	Mrs. Clifton Crouse, Queen Anne
June 25-26	Leaders' Retreat	Mrs. Clifton Crouse, Queen Anne
June 26—July 3	Youth	Alvin Walbridge, Easton
July 3-10	Young Adult	Robert and Esther Clark, R. 4, Box 67, Easton
July 10-17	Junior High	Thelma Bowman, Ridgely
July 17-23	Junior	W. Ray Kyle, Brethren Service Center, New Windsor
July 24-30	Junior	Mrs. Norman Fike, Cordova
Aug. 6-7	Family	Mrs. Earl Hutchison, Cordova
Aug. 25-27	Ministers' and Deacons' Retreat	Walter K. Mahan, Rehobeth
Oct. 7-9	CBYF Workshop	CBYF Cabinet

Camp Peniel, Thurmont

May 28-30	Eastern and Middle Maryland Districts CBYF Recreation Laboratory	District CBYF Cabinets
June 27—July 1	A-Day-at-Camp for Juniors	W. Ray Kyle, New Windsor
July 3-9	Youth	Harold and Mary Smith, 3407 Cool Spring Road, Hyattsville
July 10-16	Junior High	Floyd H. Mitchell, 803 W. King St., Martinsburg, W. Va.
July 17-23	Junior High	Ralph E. White, 326 W. College Terrace, Frederick
July 24-30	Juniors	Newton L. Poling, Brownsville
Aug. 6-7	Young Adult	Lee A. Weaver, 4311 Tuckerman St., Hyattsville
Aug. 7-13	Junior	Robert F. Strickler, Myersville

MICHIGAN

Camp Brethren Heights, Rodney

July 1-3	Family	Charles Anderson, Scottville
July 3-10	Youth	Ernest Jehnsen, Beaverton
July 10-17	Junior	Ruth Ebey, R. 1, Custer
July 17-20	Junior	Mary Mills, 131 Coldwater, Battle Creek
July 22-24	Youth Week End	Lloyd Evans, 1115 Mill, Midland
July 24-31	Junior High	Robert Ebey, R. 1, Custer
July 31—Aug. 7	Junior High	Ralph Wagoner, 1846 Catherine, Muskegon
Aug. 12-14	Youth Work Week End	Dean Rohrer, R. 4, Mt. Pleasant

MISSOURI

Camp of the Ozarks, Houston

July 11-16	Junior and Junior High	W. Ethmer Erisman, 1231 Sophia St., Carthage
July 22-27	Youth	Kent Naylor, Cabool

Northern and Middle Missouri Camp

July 22-27	Junior and Junior High	Mrs. Harold Correll, Hardin

NEBRASKA

Camp Schwarzenau, Kearney

July 17-23	Junior and Junior High	Mrs. Warren Sisler, 2760 California Court, Lincoln; Dayton Rothrock, Gresham
Aug. 11-14	Family	Homer D. Kimmel, Holmesville
Aug. 15-20	Youth	Kenneth Yingst, 3701 Sumner St., Lincoln (to be concluded next week)

Summer Mission Conferences

EACH SUMMER a number of interdenominational missionary conferences are conducted in various parts of the United States. They are among the finest summer conferences in the nation, drawing upon great Protestant leadership for lectures and discussions. On this page are listed those which should be of interest to mission leaders in our local churches. Perhaps your church can send a delegate to one of the conferences. It will prove to be very worth while.

JUNE 12-17

Mount Sequoyah

ARKANSAS

The Southwest Conference on the Christian World Mission came to birth last summer in a valuable week of study and inspiration which the delegates insisted must be continued and expanded. An attendance of 200 persons is being planned for 1955.

The membership of the conference will be composed of delegates from the co-operating denominational bodies and the Councils of Church Women. Lay people and ministers will join with missionaries and other leaders in the Christian World Mission in periods of study, worship, and fellowship.

This ecumenical conference, like the other summer missionary conferences, is directed by a responsible local committee under the sponsorship of the Division of Foreign Missions, Division of Home Missions, Department of United Church Women, and Joint Commission on Missionary Education, NCCC.

for detailed information write to:

Mrs. H. Parr Armstrong
3856 Winslow, Fort Worth, Texas

JUNE 19-25

Boulder

COLORADO

The Summer Conference and School of Missions conducted by the Interdenominational Board of Church Women for the Rocky Mountain Region was founded in 1906. The 1955 conference will add another great year to this long tradition.

The beautiful Chautauqua grounds at Boulder surrounded by majestic mountain peaks is a setting matched by the exceptional merit of the program offered. Five hundred people reveled in both the scenery and the inspiration of this long-established missionary fellowship last year.

Addresses, forums, study groups and visual presentations will form a varied program of great interest. Outstanding speakers and leaders will be featured in the program.

for detailed information write to:

Mrs. Max Van Hall
1337 Newport St., Denver, Colo.

AUGUST 21-27

Chautauqua

NEW YORK

The Institute of World Missions is the concluding week of "the season" at famous Chautauqua Institution. A wide range of courses covering the mission themes, world order, the work of United Church Women and other major interests will be offered. An extensive literature exhibit is a feature of the institute. Amphitheater lectures on world topics will be followed by afternoon discussions. In addition, delegates will enjoy many features provided by the Chautauqua Institution such as the Chaplain's Hour, outstanding musical and dramatic offerings, plus every kind of recreational facility.

The faculty will consist of experts in their various fields, renowned missionaries and leaders visiting from other lands.

for detailed information write to:

Miss Mabel Head, Director
Chautauqua, N. Y.

AUGUST 5-10

Asilomar

CALIFORNIA

The annual Missionary Education Movement conference is held at Asilomar on the point of the beautiful Monterey peninsula. This is the outstanding missionary education conference on the Pacific Coast. Its fame and superb program attracted almost 600 ministers and lay church leaders last summer.

Good facilities, Monterey pines, sand dunes and the lovely Pacific make the location ideal for thoughtful discussion and meditation.

Addresses by eminent leaders and discussions led by capable teachers will help another interdenominational group of delegates enjoy their preparation for making the current mission study themes come alive in local congregations.

for detailed information write to:

Miss Janet Verkuyl
83 McAllister St., San Francisco 2, Calif.

AUGUST 1-5

Lake Forest

ILLINOIS

The World Missions Institute is located on the splendid campus of Lake Forest College, close to the shore of cooling Lake Michigan and a free bathing beach.

A superb program of missionary education and related subjects was offered last summer to an enthusiastic, capacity attendance of ministers and lay leaders. Here laymen of many callings may engage in free discussion of the Christian world Mission with ministers and faculty. Lake Forest serves the midwest and is characterized by its midwestern cordiality and zest.

The committee has planned a program and has engaged a faculty which will maintain the high standard set in 1954.

for detailed information write to:

Mrs. Fred E. Ried, Sr.
Missions Council, Congregational Christian Churches
19 S. La Salle St., Chicago 3, Ill.



Tiers from Monkmeyer

Her Only Son

Anna M. Warstler

I SAT on a bench on the veranda of the Bulsar hospital waiting my turn to see the doctor. Among the patients waiting also to be called was a very sad-looking lady. She really was a very beautiful elderly person, but her face showed the marks of sorrow. She was a Parsee by religion. Her priest was with her.

Finally the doctor called her name. When she arose she walked with great difficulty. She went ahead as the priest lingered behind. Ratonbai, the Bible woman, asked, "Does she have rheumatism?" He replied, "She has lost her only son." He paused a moment and then said, "Because of that she is sick. She has no one else in this world to depend upon."

Another Parsee woman sitting opposite us threw out her hands and declared that fate was like this and she must accept this. Thereupon, Ratonbai brought forth the point that God punishes us when we sin and that it is hard to understand why God allows these so-called calamities to come upon us.

It did not seem quite satisfactory to allow the matter to stop there; so we continued the thought and challenged our hearers to the thought that God would increase our faith through circumstances such as this one and called us to bring all such burdens to him for a more victorious and continued happy walk on this earth, in spite of sorrow.

"Sister, would you not like to fill the void left by the passing of your only son with the holy presence of God's only Son? God's Son came into the world that you might have life and that abundantly. We shall pray for you, friend."

• • • •

Robert Hess, in charge of Wandali station, Nigeria, West Africa, gives his impressions of the work there on these pages next week.

Out of the Mailbag

"Our impressions of India are certainly good. While the future of missions here may be uncertain, the strength of the established churches and the toil of earnest missionaries indeed give one a hope for the future. We are grateful for the opportunity to take our places in the service of His kingdom."

Joseph and Virginia Schechter.

"The primary need for the future of the church here will doubtless be the training of national church leaders. The church still depends heavily upon missionary leadership though the pulpit is now being shared by lay preachers. These people are enthusiastic about the task of winning others and are receiving training on the job. The present economy of the area will not allow for a paid ministry for some time. The preacher must know how to earn a living in another way. However, a few of the more promising young leaders should probably be sent for thorough training in the years to come. We will need trained leaders if the Indian church is to take its place in the developing national Protestant movement."

From the March 1955 report of our mission in Ecuador, South America

Our Italian Neighbors in Brooklyn

James D'Amico
Pastor, Calvary Church
Brooklyn, New York

WINNING Italians to Christ always involves dealing with the one major problem of prejudice against Protestantism. The only successful method of meeting this problem is the same one which has been used throughout the centuries, i.e., winning men to Christ and not to an "ism." Men and women will recognize their soul's need along with the inadequacy of the Roman Church if they are made to see Christ clearly.

With this in mind our work among the Italians in Brooklyn has been one of witnessing individually to people in church, homes, places of business and street corners. The services at our church are no different from those in any Brethren church except that we have several Italian services throughout the week. Bro. Frank Ottaviano, an assistant pastor, spends much time visiting in homes where English is not spoken. He also preaches at the Italian services.

The work among the children is mainly done by our church missionary, Miss Laura Moyer, who has been with our Italian church for almost twenty years. As new children come into the Sunday school and midweek school she visits their homes and talks to their parents. A number of parents have come after their children have been won. It is easy for me to evaluate Miss Moyer's missionary endeavor by saying that because of her interest in me as one of her "little boys," I came to know Christ and now serve as a full-time pastor.

An important phase of our work which is peculiar to our Italian church is done in summer on a busy corner in front of a local bank. Here as many as thirty to forty of our people gather every Saturday evening. With five or six musical instruments playing and the whole group singing gospel hymns, it is not long before a crowd of spectators gather. The leader for this meeting is Charles Lo Prinzi, a man with many years of experience in this work. With his hearty voice, enthusiasm and love for souls he makes a capable leader. It is his God-given talent to lead these meetings with effectiveness. The crowd that gathers is usually large; so much so that a number of policemen will stand by to insure order. The entire program consists of music and personal testimonies. With a well-trained group of enthusiastic young people the testimonies are very impressive to the crowd. Businessmen and housewives as well as our young people give testimonies. The meeting is usually closed by a prayer from the pastor. After the meeting we distribute tracts, Gospels of John and New Testaments, with a personal invitation to those who seem interested to return with us to the chuch for some refreshments. Each Saturday evening there are three, four or five interested persons who accompany us back to the church. Here we talk to them about their personal relationship to Christ. One case is that of a cab driver who, as he said later, was impressed by our five trumpeters. He stopped his cab and listened to the music and testimonies. In response to our invitation he came to the church, accepted Christ and is now joining the church along with his mother who through him was won to Christ.

Another more commonly used method of evangelism used to reach our neighbors is to invite an evangelist for special services. Our next evangelist will be a missionary who will soon return from Italy. His coming will be publicized widely in our neighborhood with literature and canvassing. When he comes we will spend much time visiting prospective converts. This method of winning our neighbors is effective.

Interested Italians would much sooner attend a meeting in a home than be seen entering a Protestant church. With some cases it takes a few years of care before the prejudice of the Roman Church is broken down. Yet the opposite is sometimes true. One fine man a few months ago came because his wife and children had been coming. While they sat in Sunday school he visited the Italian worship service. After attending a few weeks he made the statement: "Why wasn't I told about the Bible before this?" He takes his Italian Bible to work with him, reading it while traveling the subway going to and from work. For him this makes a minimum of two hours of Bible reading a day. He, too, with his family will be baptized soon.

Teaching Brethren doctrine is done by emphasizing Christian brotherliness, love, consecrated service to Christ and the church, humility as exemplified by the love feast, and living at peace with all men. These doctrines our people readily adhere to. Our church building is of typical Brethren design in its simplicity and is a sharp contrast to the lavish edifices of the Roman churches around us. Some feel that our simple design is a hindrance to our witness, yet when souls are won to Christ they can see that this is in harmony with the character and personality of Christ.

An interesting incident occurred which dates back to the turn of the century and which was responsible for Mr. John Caruso founding the Italian work. As a member of the Roman Church he was told by his parish priest that if he did not want to see the devil face to face he ought to refrain from visiting a Protestant church. Thus, his curiosity being aroused, it was not long before he entered a Protestant church to "see the devil." Instead, he found Christ and a spiritual change took place in his heart; he decided that others should know of the great truths to be found in God's Word and he promptly started a Mission.

We, today, are grateful to Mr. Caruso and to the Brotherhood for backing him and making the Calvary Church of the Brethren possible. Through many combined efforts, the plan of salvation is made known and many have found new hope and life in Christ Jesus.

Conference Business

Amendment to the Pension Plan

In the judgment of the Pension Board it is desirable and necessary that the Ministerial and Missionary Pension Plan of the Church of the Brethren be further amended. As provided in the Pension Plan, therefore, the Pension Board has adopted the following amendment, ad interim, and presents the amendment to Annual Conference of 1955 for ratification:

Article III. Member Contributions

Each member shall contribute an amount equivalent to four per cent of his salary during his active membership, except as hereinafter provided.

Any member of the Pension Plan shall be permitted, following his election of social security coverage under the 1954 amendments to the Federal Old Age and Survivors' Insurance Act, as amended from time to time, to make contributions to the pension plan equivalent to 3%, 2%, but not less than 1% of his salary basis, as determined under Article I, paragraph (j), provided the employing organization pays its regular contribution of 6%.

All such contributions shall be credited to the individual account of the member and be increased by the interest credits thereon.

The above and foregoing resolution is approved and adopted as a resolution of the Pension Board (Trustees of the Ministerial and Missionary Pension Plan of the Church of the Brethren) this 10th day of November, 1954.

Brotherhood Fund Goal

The General Brotherhood Board recommends to Annual Conference through Standing Committee the adoption of a Brotherhood Fund goal of $1,325,000 for the fiscal year beginning Oct. 1, 1955. Through its report the General Brotherhood Board plans to interpret to Annual Conference the needs and opportunities which make this goal and increased support seem most imperative.

Scripture Text in Youth Quarterly

Because Annual Conference has spoken at various times regarding the printing of Scripture texts in our church school quarterlies, the General Brotherhood Board requests that permission be granted to eliminate the printing of the Scripture texts in the Youth Quarterly and recommends that the Bible be used as the resource for all Scripture texts in the church school classes for young people. The General Brotherhood Board believes, along with the National Youth Cabinet which originated this proposal, that such an action would allow greater freedom to use more scriptural references than at present, give more space for Bible helps and commentary and encourage young people to use their Bibles at home and to bring them to church on Sunday.

Ministerial Placement and Policy

(1951 Annual Meeting Minutes, pages 74-78, and Manual of Worship and Polity, pages 296-303)

1955 Report

The General Brotherhood Board received from the 1954 Annual Conference the request to revise, in keeping with the suggestions of the query, the statement of Ministerial Placement and Policy adopted by the 1951 Annual Conference. The Board, therefore, recommends to Annual Conference the following revisions as indicated by the parentheses and underlining:

I. *General Recommendations*

II. *Procedures in Vacancies and Appointments*

1. Extending a Pastoral Call
2. Pastoral Nominations
3. Terminating a Pastorate
   a. At the minister's initiative. The minister may for sufficient reasons and of his own initiative terminate his pastorate by resignation. The resignation should be presented to the pastoral board or corresponding board after careful counseling with them *and the district and/or regional* placement persons. Such counseling . . .
   b. At the pastoral board's initiative. The pastoral board of the congregation or corresponding board *(after carefully counseling with him and the district and/or regional persons)* may, for sufficient cause, suggest to the pastor the advisability of pastoral change . . .
   c. By vote of the church. If the pastor does not see fit to resign, the pastoral board or corresponding board *(after carefully counseling with him and the district and/or regional persons)* should have authority, if they feel the best interests of the church demand it, to call for a vote on the question of retaining the pastor . . .

The Functions of an Elder

1955 Report

I. *Biblical and Historical Background*

See 1954 Minutes, pp. 10 and 11, the two sections entitled:

A. "Biblical Background"

B. "Brethren Background"

II. *Moderator of the Local Church*

A. Title

The presiding officer of the local church shall be called *moderator*, regardless of whether he be a minister or layman. This is to take place of the term *presiding elder* or *elder-in-charge* since these terms are sometimes confused with the term *elder* as a degree in the ministry (Annual Conference Minutes 1951, p. 18).

B. Eligibility

1. The best qualified person available, whether minister or layman, should be elected moderator of the local church (see qualifications below).
2. The moderator should be a resident member of the church which he serves where there is a person available who meets the qualifications set forth below and where it would make for efficiency and harmony in church administration. Otherwise, the moderator should be chosen from outside the church which he serves.
3. Except in extraordinary conditions, no person should serve as moderator of more than one or two churches.
4. Where other leaders are available, someone other than the pastor should usually serve as moderator.
5. All newly elected moderators shall be confirmed by the District Board of Administration or the District Elders and Moderators' Council.

C. Qualifications

1. Such time-tested Scriptural qualifications as the following should be given primary consideration: "a man of irreproachable character," "master of himself," "dignified," "gentle," "not selfish or quarrelsome," "not covetous," "able to manage his own household well," "trustworthy," "a lover of goodness," "not quick tempered," "not over fond of having his own way" (see 1 Tim. 3:2-7; Titus 1:5-9).
2. Such qualifications for moderator of Annual Conference and district conference as have been outlined by Annual Conference should be modified as follows to apply to the moderator of the local church:
   a. Consecrated Christian living in home, church and community.

b. Faithful service and demonstrated leadership ability in the work of the local church.
c. Loyalty to the ideals and program of the Church of the Brethren.
d. A working knowledge and understanding of the Brotherhood and district programs.
e. Ability to exercise mature judgment in the solution of the local church problems.
f. Familiarity with parliamentary procedures and skill in presiding over a deliberative assembly.
g. The ability to secure from a congregation a true expression of their thinking on matters under consideration and to reconcile divergent points of view.

D. Duties
1. He should preside at the business meetings of the congregation unless he designates someone to serve in his place.
2. "He should be chief counselor and advisor to the pastor in all of his work" (see Annual Conference Minutes, 1951, p. 75).
3. He shall serve as an ex-officio member of the Pastoral Board, which board "shall serve as an advisory board to the pastor" (Annual Conference Minutes, 1951, p. 76).
4. He should be a member of the church board, church cabinet or board of administration and, when a resident member, may serve as chairman.
5. He shall serve as a member of District Elders and Moderators Council, representing his congregation at all of its sessions while he is moderator (see Annual Conference Minutes 1947, p. 10; and 1951, p. 18).

E. Installation and Training
1. It is recommended that when a moderator begins serving, he shall be installed into office with a suitable consecration service, arranged by the pastor and retiring moderator. (For a suggestive service, see Manual of Worship and Polity, pp. 153-156.)
2. Provision for in-service training of moderators shall be made by the districts.

F. Term of Service
1. The moderator shall be elected by majority vote for a term of one, two or three years.
2. He shall be eligible to serve not more than six successive years in the same church but, after one year, shall be eligible for election again.

G. Assistant Moderator
1. In churches where there is a nonresident moderator or a pastor-moderator, it is recommended that the church consider the advisability of electing a qualified resident layman as assistant moderator.
2. The assistant moderator shall act at the request of and under the supervision of the moderator in performing the duties of the moderator outlined above.

III. *The Moderator-Pastor Relationship*

A. There must be mutual understanding and a spirit of team work as pastor and moderator co-operate in the performance of their respective functions.

B. The moderator should be recognized as the official head of the church, working through the church board and church council in the formulating of policies, transacting of business and approving of plans for the work of the church.

C. The pastor should be recognized as the executive head of the church, the active leader in its program and activities, its spiritual counselor and the shepherd of the flock.

D. The moderator should protect the pastor from involvement in factions and misunderstandings in the church and community so that his work as shepherd of the flock may not be hindered; and the pastor should support the moderator in carrying out the functions of his office.

E. As genuine love for Christ and the church transcends any selfish ambition on the part of either moderator or pastor, the relationship will be a productive and happy one.

IV. *District Elders and Moderators Council*

A. Name
The former District Elders' Body shall be known as the District Elders and Moderators Council.

B. Personnel and Functions
The personnel and functions of the District Elders and Moderators Council shall be the same as given for the District Elders' Body (See Annual Conference Minutes 1951, p. 17, 18).

Summary

The term *elder* has been used in our church to refer to both the presiding officer over the congregation and to the highest degree in the ministry. In the above report we have tried to eliminate this confusion by using the term *moderator* for the presiding officer of the local church, and to reserve the term *elder* as a degree in the ministry. This report has dealt with the work of the moderator, which was the primary concern of the query. The committee feels there is need for further study of the elder as a degree in the ministry.

V. *The Ministry*

Since there are now no major differences in the functions of an ordained elder and those of an ordained minister, and since there is confusion and lack of guidance in the qualifications and requirements for those being ordained as ministers and as elders, we recommend that a study be made of the degrees in the ministry and especially of the degree of elder with the purpose of bringing our present ministerial structure and practice into harmony with recent Annual Conference decisions and with the present and future needs of the church.

THE COMMITTEE,
S. Earl Mitchell, Chairman
T. F. Henry, Secretary
F. S. Carper
Ray Emmert
J. W. Lear
Paul E. Miller
Raymond R. Peters
Jesse H. Ziegler

Choosing General Brotherhood Board Members

Whereas, we believe that members of the General Brotherhood Board should be selected, inasmuch as possible, from all areas of the Brotherhood; that this representation should over a period of time include each district, if at all possible;

And whereas, we believe a change can be made in the present method of choosing board members without weakening the administration of the board;

Therefore, we, the Little Pine congregation, petition Annual Conference of 1955, through the district conference of North and South Carolina, to authorize the revision of election of members of the General Brotherhood Board as follows:

1. That twenty members be chosen from different regions according to the membership of the regions and

that one member be chosen at large from each of the five regions;

2. That the members of the General Brotherhood Board be chosen from each of the five regions according to membership;

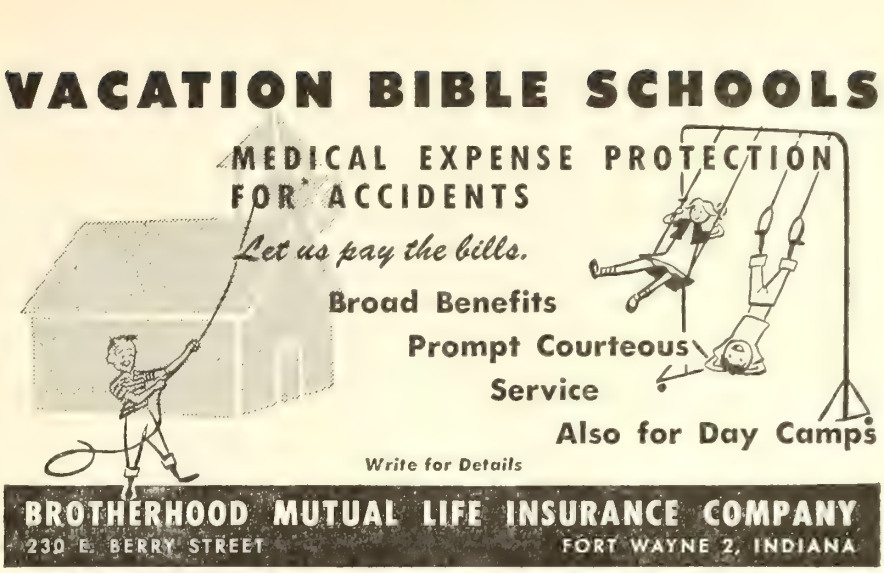
3. Members selected from each region should be, inasmuch as possible, selected according to district or grouping of districts;

4. That the term of office be reduced from five years to four years.

Fred F. Dancy, elder.
Click Murphy, clerk.

North and South Carolina district conference, meeting at the Melvin Hill Church of the Brethren in 1954, voted to pass this petition on to Annual Conference.

Bristoe Osborne, moderator.
Virgie McIntyre, clerk.



Church News

Northern California

Empire—Our church will observe our fiftieth anniversary May 22 with an all-day meeting. Our pastor, Bro. Harley Stump will bring the message at the morning worship hour. The afternoon meeting will be reflections on the life of the church during the past fifty years. A highlight of this service will be when Brother and Sister W. M. Caywood of Lindsay, Calif., tell of their part as charter members in the organization of what is now the Empire congregation. The church started near Ceres, Calif., May 22, 1905. Former pastors and their wives will also be interviewed at this time. A dedication service in the evening will complete the program. All former members and friends of the church will be most welcome to attend any or all of the celebration. Palm Sunday began the Holy Week services with our pastor, Bro. Stump, in charge of the services. On Thursday evening, April 7, there was a prayer vigil. On Easter morning the La Verne College Chapel choir was with us. In the evening we held baptismal services and a reception for the new members. Bro. Stump conducted a class on church membership during the Sunday-school hour for a number of weeks. Thirteen persons have been received by baptism into our church.—Anna Kathryn Heisel, Empire, Calif.

Oregon

Medford—The first of January Bro. C. V. Stern took charge of our church. Bro. Peckover was in charge of the installation services for Brother and Sister Stern on Jan. 23. Our church participated in the Christian teaching mission and in the Day of Prayer service. Our women's work group collected clothing and sent them to Korea. The women also made more soap and gave it to the Salvation Army for Korean relief. On Feb. 20 we had a potluck dinner at the church followed by a business meeting. The women's work group sponsored a sweetheart banquet for our young people in February. Two persons were received into our church by baptism on March 13. We have begun Bible study each Wednesday evening at the church. The women's work group attended the annual rally at Grants Pass the last of March.—Hazel Jackson, Medford, Oregon.

Washington

Seattle, Olympic View Community—During the first part of the year our Sunday-school attendance increased and by March 20 we went over the 300 mark. Our educational building is far enough along in its construction that we can take care of this crowd in a much better manner. At the last report over 5,000 hours of donated labor had been given to the work of the new construction project. Our chimes are played every evening by Joan Wilmot and during the Lenten season they were played at noon by Mrs. Clifford Lueck. We are looking forward to having our pastor and the choir on TV again this year.—Mrs. Calder Muirhead, Seattle, Wash.

Northeastern Kansas

Navarre—Our church held a homecoming and birthday Sunday with Homer Kimmel of the South Beatrice church, Nebr., as guest speaker. Mr. and Mrs. B. H. Shank celebrated their golden wedding anniversary with their children and relatives attending church as a family on Sunday morning. The men's work group has four heifers which they will send overseas next fall with the district shipment. Brother and Sister Emory Shank were installed into the office of deacon by Bro. Gorman Zook, secretary for the Kansas districts, and their pastor, Bro. Elmer Dadisman. Special services during Lenten season included a love feast service on April 7, Good Friday services and the Chapel choir of McPherson College on Easter Sunday evening. Brother and Sister Hylton Harmon of Kansas City were with us March 20 concerning their trip to Brethren Service work in Europe.—Mrs. Elmer L. Dadisman, Navarre, Kansas.

Topeka—Bro. W. H. Yoder began his duties as interim pastor of our church the first of September. Our church was represented at the regional conference. The Christmas program was given the evening of Dec. 19 with an offering being received for The Cedars, our home for the aged at McPherson, Kansas. The Willing Workers' class presented two new flags to the church. A new Sunday-school class composed of the older members of the Home Builders' class has been organized and has chosen the name J.O.Y. Bro. Floyd N. Biddix of Orlando, Fla., was a guest speaker in our church in January. At a special called council meeting Bro. Biddix accepted the call to become our pastor the first of April. On Feb. 16 men's work and women's work sponsored a pancake fry at the noon and evening meal. A meeting of the district education cabinet was held in our church on Feb. 26. Three young people from our church attended the regional youth conference in McPherson.—Mrs. Lucy Black, Topeka, Kansas.

Washington Creek—The Cotton Blossom Singers from the Piney Woods school gave a concert in our church. Afternoon speakers for our home-coming services were Bro. Willard Brammell and Bro. Ralph Hodgden. Our pastor and his wife were delegates to the district meeting. Several young people and their sponsors, Mr. and Mrs. Calvin Hoover, attended the district meeting youth rally at the Richland Center church. The children and young people gave the Christmas pageant, The Glory of the Lord. The young people also went caroling to the shut-ins. On Jan. 14 Sister Sara Shisler, missionary to Africa since 1926, was with us. On Jan. 16 the McPherson College ladies' quartet, accompanied by Glenn Swinger, were with us. The district CBYF rally was held in our church Jan 29 and 30. Our two-week revival meeting began Feb. 20, with Bro. Milton Early as evangelist. Five were received into our fellowship by letter.—Mrs. Arthur Longfellow, Overbrook, Kansas.

Northern Missouri

Wakenda—Our guest speaker for the annual Thanksgiving supper was Bro. Eugene Gnagy. Neighboring communities helped with the special music numbers for the occasion. We are glad to welcome back into our fellowship Mr. and Mrs. Wayne Minnick, who have served two years in B.V.S. work at The Cedars in McPherson, Kansas. Our family night sponsored a watch night service at the parsonage on New Year's Eve. Brother and Sister Correll attended the youth conference at McPherson. Pre-Easter meetings were held in co-operation with the Rockingham church on April 7-9, in our church. Bro. Ralph Skaggs of Warrensburg, Mo., gave a talk and showed colored slides on the new proposed Springfield mission.—Mrs. Joe Minnick, Hardin, Mo.

Nebraska

Enders—At our March council meeting we voted to conduct a vacation Bible school as soon as possible after school is out for the summer. The senior CBYF assisted with the morning worship on Feb. 6. Several of our young people attended regional youth conference at McPherson. Our church took part in the World Day of Prayer services, which were held in the Imperial Methodist church. The district youth rally was held at our church March 26 and 27. The women's work council made ready-cut garments for relief. The women also made comforters during the winter months. The men's work group is planning a Lord's Acre project for this summer. Our love feast was held April 8.—Mrs. Albert Applegarth, Wauneta, Nebr.

Southern Illinois

Astoria—Christmas programs, caroling and a community hymnsing were held during the Christmas season. A school of mission on India was conducted each Sunday evening through January and was climaxed with an Indian meal served by

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Eller, superintendent of Bethany Hospital, was guest speaker in our church in January. Mrs. R. H. Miller showed pictures of the India mission at an evening service recently. A displaced family sponsored by our church will arrive soon. Gratifying results came from the church attendance for the ten weeks before Easter. A series of stewardship meetings for our section of the district were held for four successive Tuesday evenings with Bro. Harl Russell as speaker. On pulpit exchange Sunday, Bro. E. R. Fisher, pastor of the Huntington church, was with us. A music festival was presented by the adult and junior choirs on Feb. 27 under the direction of Bro. Marlin Brightbill. Ten churches of this area joined in a program of visitation called Four Nights for God, which was held the second week in March. Instructions for this visitation program were given by Bro. Samuel Harley, our district secretary. Pre-Easter services were held with Bro. Nevin H. Zuck of Elizabethtown, Pa., as guest speaker. Twelve persons were baptized into our church fellowship. An Easter cantata, The Holy City, was given by the adult choir on Palm Sunday evening. Communion services were held April 7. The young people arranged a sunrise Easter service which was followed by a breakfast. The women also made hospital kits for Austria.—Mrs. Edna Mae Younker, North Manchester, Ind.

Wabash Country—There have been three additions to our membership since our last report. We have redecorated the sanctuary and are improving the church grounds. Our ladies' aid meets once a month to sew for relief and has also been sewing for the Mexico home. We participated in the union pre-Easter services in Waltz Township.—Pearl I. Hasty, La Fontaine, Ind.

West Eel River—Since our last report three new members were added to our fellowship by baptism and two by letter. Bro. B. D. Hirt of Monticello held a one-week revival. Olin Mason gave a talk concerning the nurses' training home at Bethany hospital. Richard Reahard of North Manchester showed pictures and gave a talk on missions in Arizona. A Christmas play was presented by the young people's class at Christmas time and the married people's class had charge of the New Year's Eve service. Our exchange pastor was John Laprad of Delphi and our pastor, Bro. Leonard Custer, went to the Pipe Creek church near Peru. The committee on Christian Advance held a one-day institute at our church. Our church participated in the union pre-Easter service and will also co-operate in the union Bible school. The young people's class entertained the district youth cabinet on March 20. Our communion was held April 9 and the choir presented the cantata, God's Only Son, at Easter time.—Mrs. Harley M. Drudge, Claypool, Ind.

Southern Ohio

Salem—Our church building had completed a service to its members for a few months over a century when it burned to the ground. Our pastor, Foster Bittinger, and other church leaders began immediately to plan the future of the congregation. With the leadership of our pastor and a building committee we are planning to build a new church in the shape of a "y." We are now holding our services in a near-by school. The churches in our community had a united church census. Our young people gave the play, John Kline, the Christian Leader and Brethren Martyr. We closed our school of missions with Goldie Swartz telling of her experiences in India. Our church sent four youth to the Brethren youth seminar in Washington. We united with the Happy Corner congregation for pre-Easter services with Desmond Bittinger as guest speaker.—Miriam P. Wenger, Union, Ohio.

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Church of the Brethren
Gospel MESSENGER
MAY 21, 1955



Heilman

FEEDING COMES FIRST

WHEN three tiny birds fill a nest they appear to be all mouths. Perhaps it is characteristic of all growing things to be hungry, to be in need of food. They are so small you cannot yet see the wonderful engineering of a bird's wing, or catch the loveliness of flight, or hear the coloratura tones of a morning bird song. Yet if these mouths are fed their wings will strengthen, their feathers can develop into shimmering colors and the song will follow. But feeding comes first. In the church's own nurseries, in its classrooms and in its halls, feeding comes first. Education precedes the dedication of Christian life. Vocations of service follow after many years of feeding on spiritual nourishment. In the nest the food problem gets first consideration. Why not for fledglings in the church?

Gospel Messenger

"Thy Kingdom Come"

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Volume 104 **Number 21**

In This Number . . .

Editorial—
Feeding Comes First 1
No Hitching Post? 5
Dialogue Preaching 5
The General Forum—
This Is a Transformation.
A. Stauffer Curry 3
A New Headquarters Building.
Calvert N. Ellis 6
"Conversation" Is Behavior.
Luther A. Weigle 8
Prayer in Action. Edna Phillips Sutton 9
Nebular Hypothesis? (verse).
Mildred Allen Jeffrey 10
This Bread Which We Bless Daily.
Floy Royer Eshleman 11
Quietness (verse). Nellie V. Merkey .. 12
Conference Program 12
Reviews of Recent Books 13
Standing Committee Delegates 25
News—
News and Comment From Around the World 14
Kingdom Gleanings 16
Church News 28
Brethren Service—
"I Was in Prison . . ." Sarah Miller, Norma Switzer, Virginia Holderread 18
Citizenship Training Institute 19
Refugee Resettlement Notes 19
Student Exchange 19
The Local Church—
1955 Church Camps and Conferences 20
Aids for the Home and Family Life Program 21
Our Mission Work—
Wandali and Its People.
Robert A. Hess 22
Out of the Mailbag 23
The Full Ministry of the Church.
James H. Beahm 24

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Wings for the Soul

Do you know we don't need to wait until we get to heaven to have wings? We can have them now, wings for our soul. We can soar to the heights like the eagle. In Isa. 40:31 we read, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Take the little cocoon. The life inside could think, "I am snug and safe in here, I am perfectly satisfied; I believe I will stay right here." But the little cocoon does not think that. It thinks, "there should be some way I can get out of here; it is dark; I would like to get out into the light and become what I am supposed to be." Then the truth dawns on it, and it begins to move, to push and twist and squirm and work and work. The time it takes for it to get out is according to its strength. After a while it begins to stir again. We feel sorry for it and would like to help, but its struggling and working to get out is what makes it strong. It is determined to get out and with a final struggle and push it comes forth into the light. It looks around and shouts for joy, "This is the life, real life. I am not bound any longer. I have wings." Then it begins to soar upward and onward.—Mrs. Mildred Stump, Lakeville, Ind.

On Baptism

The article on Spiritual Baptism, by Edwin L. Christman, La Verne, Calif., prompts this reader to write on baptism. The names of John the Baptist and Jesus are given as lay teachers. John the Baptist was divinely appointed as the forerunner of Jesus Christ. Jesus Christ was the Son of God the Father and received "all authority" from him. If lay teacher in either case can rightly be applied, it cannot in any sense weaken the authority which they used.

Jesus gave us an example, in complying to baptism, not that he needed it for himself, but as he said to John, "So it becometh us to fulfill all righteousness." And John baptized him on that ground (Matt. 3:14-15).

Jesus did not borrow anything from John or use him as a pattern. He got his authority from the Father. So close was he to the Father that he said (John 10:30), "I and the Father are one."

Water baptism is important and should be kept sacred in connection with the new birth. Jesus told Nicodemus, "Except a man be born of 'water' and of the Spirit he cannot enter the kingdom of God." Jesus and his disciples did practice baptism (John 4:1-2), and were doing it on rather a large scale. In the great commission his last charge to his disciples, was to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you."

The disciples understood and practiced water baptism in the early church. The church has used water baptism through the ages so there is not much question as to its need. It's not for any people, group or person to change the plain command Jesus gives in Matt. 28:19, by saying it is not necessary to salvation.

"If ye know these things happy are ye if ye do them."

It is true spiritual baptism is more important, but we cannot separate them, they go together.

Our brother gives Acts 19:2-4 as an example of the contrast between water and spiritual baptism, but read also vs. 5 and 6 which tells of Paul rebaptizing those who had not been properly baptized and laying his hands on them so that they received the Holy Ghost. Also Acts 10:38 is used to show the spirit baptism. This tells of God anointing Jesus of Nazareth with the Holy Ghost and with power. This is used by Peter in presenting him as the holy one spoken of by all the prophets, that through His name all that believe in him shall have remission of sins. To believe in him is to do also what he taught.

It is very clear that baptism was understood and used in the early church and serves its purpose in changing from the sinful ways of the world to the new life in Christ. The Holy Spirit accompanies the water baptism by the laying on of hands.

It is also to be remembered that we need to humble ourselves and seek Jesus and his ways, turning away from every trend that does not measure up to all his plain teachings and his righteousness.—O. E. Stern, Wausaukee, Wis.

There Is a Transformation

Interest, devotion and resources used in the work of the Christian church can transform lives

A. Stauffer Curry

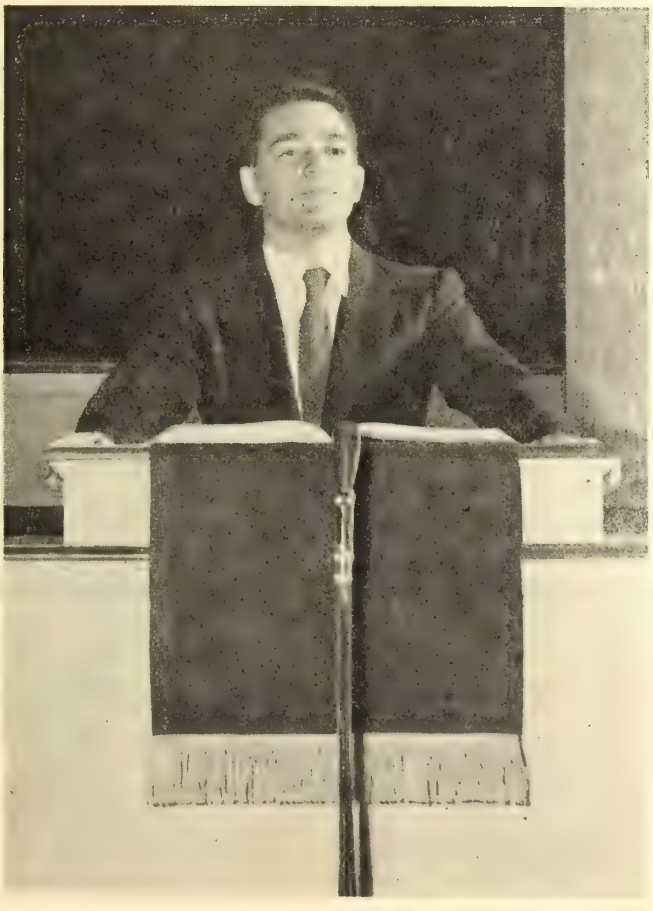
Moderator of Annual Conference

I SEE a transformation ahead. Our people have learned through the May 7 Gospel Messenger about our total church program. They have contributed to it in the Conference Offering. They will discuss the program at Grand Rapids. All this will lead to a transformation of our consecration, interest and resources into changed lives around the world. I see many pictures of the results of this transforming of resources into new living.

The scene is the front room of a parsonage. The pastor and his wife are counseling with the regional man. The pastor is misunderstood by his people, is very discouraged and is tempted to leave the ministry. He could maybe make ends meet by becoming a salesman for some product. But after a few hours the regional secretary persuades him to continue the ministry in a new pastorate. The regional man is paid by the Brotherhood —from your contributions. Your interest has been transformed into saving this pastor, and many others, for church service!

No Longer "Eine Fluchtling"

The scene is a compartment of a moving train in Austria. The nervous young mother with babe in arms, afraid she can not cross the German border, says, "*Ich bin eine fluchtling* (I'm a refugee)." The sympathy of all in the compartment is with her. Maybe she did not reach America. But many like her have new homes because the Church of the Brethren helped them—through your gifts. They have been transformed into self-respecting citizens. Yet, many more refugees are still hopeless wanderers, living in barracks and tents.



Young men have stayed in the ministry because of the counseling given by regional and district fieldmen, made possible through contributions to the Brotherhood program

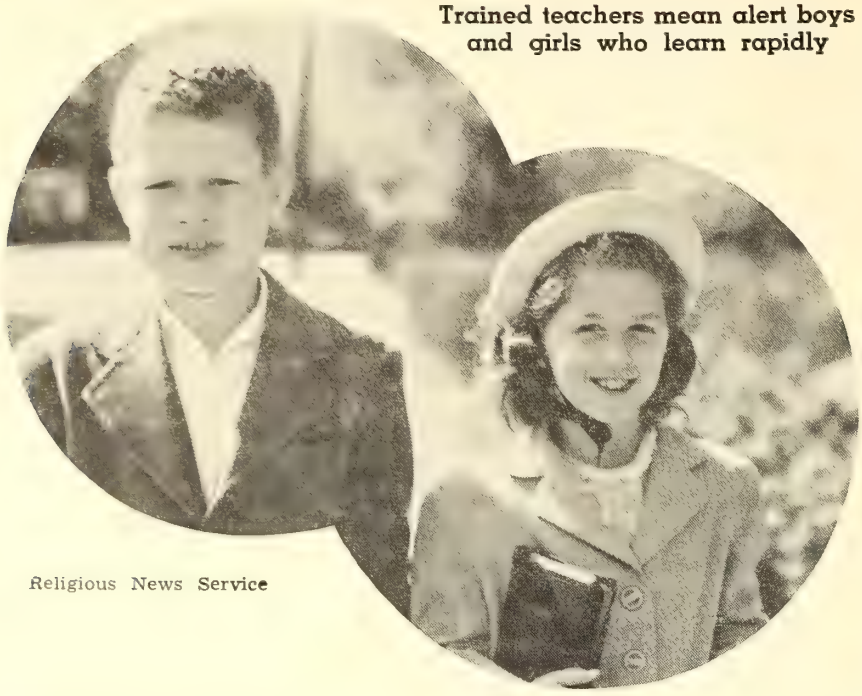
Bill Smith

A Simple Infection Threatens Death

The scene is outside the dispensary of a mission station. A man is horribly raw and bleeding. He has a badly neglected simple skin infection which one call to a doctor or one antiseptic from the corner drugstore would have prevented in this country. He knew of no antiseptic. But Christian gifts erected the mission hospital. At last he could be informed of simple medical remedies. A few days or weeks of treatment cure his torture and the threat of death. Meantime he learns of Christ. The church's resources have transformed an invalid pagan into a healthy Christian prospect. The greater the gifts, the more lives will be thus transformed.

Church Is Planned in Trailer

The scene is the "parlor" of a trailer. There are many trailers and small homes in this part of the city. People have moved in from the North, South, and



Religious News Service

Trained teachers mean alert boys and girls who learn rapidly

West. A small group is meeting with the district and regional officials. They have just had word that the general Board will grant them some money to start a church. They are overjoyed. From loneliness and isolation this group is being transformed into a warm, Christian fellowship — through individual resources and gifts to the total church.

A Marriage Saved

The scene this time is the pastor's study. The man and woman had previously conferred with him separately—now together they talk over the situation. They had felt sure they needed a divorce to be happy, even though it meant risk to the personalities of their children. As a last resort they came to the minister. Very fortunately the minister was trained in counseling in our seminary — Bethany. (He also was trained in Bible, doctrine, church history, how to preach, Christian education, etc.) He, after many weeks of such conversations, got the man and woman together again.

How did your gifts save this couple? Bethany Seminary receives a share of support from general funds each year. Our seminary imparts skills to our ministers. Thus your dollars helped save the personalities of this nearly divorced couple's young children.

A Sinner Is Saved in the Factory

This scene is a factory lunchroom. Two men have "hunted up" Mr. Jones and are talking with him. The whistle is about to blow, but they will be back tomorrow. Actually they conferred daily until Mr. Jones found salvation and became a church member. These men attended the special classes in evangelism in the local church. These were begun as part of our Brotherhood evangelism program. The men were convinced that Mr. Jones, and many others, would find Christ only if he were visited in person at his work. He never came near a church. So they made it a point, during their lunch hour, to speak to him. Your contributed resources, part of which help support an evangelism emphasis, actually were transformed into the buoyant Mr. Jones who now experiences personal salvation.

"You See, Mr. Senator"

In this scene a delegation is seated around the desk of the senator from their home state. The issue is probably war, temperance, delinquency, refugees or foreign policy. The church delegation seems to be well informed. The legislator listens intently. As they leave the senator expresses appreciation for the insights into their interpretation of the gospel. He promises to do what he can on the issues raised. How were these people so well informed? They had read the Gospel Messenger and other literature carefully. Our educational program had reached them. In fact, they knew much about every phase of church life through their reading of our good publications. They were transformed from inert residents to wide-awake Christian citizens. They were transformed from well-intentioned ignorant church members into well-informed all-around good church workers. Yes, through your gifts, because the materials which they read were produced, in part, from general church funds.

"Today, Boys and Girls . . ."

It is a beautiful view through the window as one observes the class in the church school. The children were not numb with fear and timidity while the teacher talked to them. Instead, they were asking questions, expressing their childish views

Continued on page 8



Religious News Service

Refugees have been helped to find new homes in another land or to become self-supporting in the country to which they have fled

EDITORIAL

No Hitching Post?

THERE is no hitching post in the universe—so far as we know." This is the most simple version of Albert Einstein's complicated theory of relativity that has come to our attention —and the sentence had his approval in 1930.

If the statement offers little hope of certainty in an uncertain world, perhaps a more recent comment by the great scientist who died just a few weeks ago should be added, for Einstein also remarked, "I cannot believe that God plays dice with the cosmos." Evidently it was his conviction that even in the world of nature there are some hitching posts, some absolutes as yet undiscovered.

Before he was driven out of Germany by the Nazis Albert Einstein was an active participant in the peace movement. His motives were humanitarian, not political. To many of his friends he seemed naive because he urged young men to refuse military service. Even after Hitler's rise to power and the coming of World War II, he had little enthusiasm for militarism.

Though he had formulated the basic theory that opened the way for the development of the atomic bomb he had grave misgivings concerning its use, especially when it was dropped first on civilian populations. In recent years he was often misunderstood and criticized because he lacked enthusiasm for the manufacturing of still greater bombs and because, like other scientists, he protested against the conscription of our best scientific brains for nationalistic purposes.

In Einstein's concern for humanity, in his placing conscience above patriotism, in his warm appreciation for the world's finest music, one can detect a longing for hitching posts, a need for absolutes, a search for eternal stars to steer by. One Easter season, not long after Albert Einstein came to America, a church in Princeton, New Jersey, was presenting Joseph Haydn's Seven Last Words. When one violinist, a seminary student, was unable at the last minute to take his part in the string accompaniment, the famous scientist who walked across the seminary campus every day, offered to substitue. He often listened to the Westminster Choir present the finest church music, both classic and modern. If he listened as attentively to the text as to the music he must have known the hitching posts that the Christian faith offers to mankind.

For Christians do have hitching posts: the certainty of God's providence and mercy, the assurance that death has been overcome, the ultimate victory of a faith that casts out fear, the understanding that God's spirit is at work in his church, the conviction that Jesus Christ, our hope, has established a kingdom in which he shall reign for ever and ever.

Only the person whose mind and heart are anchored to such hitching posts can confidently face what Einstein viewed as a "drift toward unparalleled catastrophe." Only as we can anchor our public policies, our new experiments and our new discoveries to such hitching posts can we hope to avert catastrophe. Here is a tremendous task for the church of Jesus Christ, if it is to be more than a floating island on the sea of relativity —to offer its faith with certainty, to provide a safe harbor for lost ships, to teach those moral absolutes without which even the greatest minds will be all at sea.—K.M.

Dialogue Preaching

IF OUR churches are going in the direction of providing an open chancel with a pulpit on one side and a lectern on the other, perhaps they ought to look into the merits of dialogue preaching.

The way it works in a few churches is to have a second speaker who instead of preaching serves as an "honest inquirer." He is free to interrupt the speaker at any time with kindly but searching questions. This may seem to encourage debate but it need not lead to controversy. The result may be that the congregation gets a refreshing change, the preacher must guard against half-baked ideas, and everyone should be challenged to do some honest inquiring as well as honest searching of the Scriptures on his own.

Although few preachers want it that way, they often find themselves, as one of our own pastors put it, standing "three feet above contradiction." Many of them would gladly forego the compliments and bouquets they receive at the end of the service if they could be assured of some honest inquirers among every congregation.

Dialogue preaching is certainly not new, as any reader of the prophecy of Malachi, to use only one example, will soon recognize. To be effective it ought to result in another kind of dialogue in which each one of us comes face to face with his God to answer such questions as "Why do you persecute me?" or "What is that in your hand?" or Whom shall I send?"—K. M.

"Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship" (Heb. 12: 28).



The first unit of the publishing house was built in 1902 and the second part in 1906, without adequate provisions for offices

Calvert N. Ellis

A New Headquarters Building

FOR many years the church of the Brethren has given consideration in various ways to the matter of our headquarters location and building. In recent months significant developments have occurred with which the General Brotherhood Board believes the Brotherhood should be acquainted.

The following series of questions represent the ones Brethren are asking and the answers endeavor to reflect the Board's interpretation of the situation.

What decision has been made by the General Brotherhood Board regarding a new headquarters building?

The decision made by the Board in November 1954 approved the erection of a new headquarters building on a new building site in the vicinity of Elgin, Illinois. This decision followed a similar preliminary decision by the Board in 1953 at Colorado Springs, at which time the counsel of Standing Committee was sought and a statement was made to Annual Conference by the chairman of the Board regarding the situation faced by the Board relative to headquarters facilities. Studies of this problem had been made over a period of many years by the Board and staff.

Why did this decision seem necessary at this time?

The present publishing house building is antiquated and inadequate for printing operations and offices.

What is the condition of the present building?

It is a four-story U-shaped structure of mill construction. It was built in three sections, the earliest in 1902 and the latest in 1906. According to a professional analysis of the building, it is inadequate or obsolete in the following respects: production facilities on four floor levels are inefficient and costly; the office plan covering four floors without passenger elevator service is inefficient; the building does not comply with modern building codes and is unsafe as to exits and stairways; the wood frame of the building has sagged at places and been damaged by heavy loads at other places; interior finish is worn and patched from many years of use and expensive to maintain; mechanical equipment is obsolete or worn out, especially the expensive boilers which generate the electric energy.

Would it not seem advisable to remodel the present building?

The Board engaged a competent firm to study the possibilities of the necessary remodeling of the present building. In order to bring both office and publishing facilities up to code requirements and efficient operation, modest remodeling would cost between one half and two thirds of the total cost of a new building on a new site. This would mean the Brotherhood still would have a fifty year old headquarters building after investment of major funds.

Is a new location in Elgin necessary?

In order to remain at the pres-

Chairman, General Brotherhood Board

ent location and erect an adequate building on the present property, it would be necessary to demolish the present building and plan a building to cover the entire property now owned by the Board. The expense of such an operation is prohibitive, to say nothing of the impossibility of being without office and plant facilities for an extended period of time.

Where will the building probably be located in Elgin?

The Board has purchased, subject to proper rezoning, a twenty-seven and one-half acre tract one and one-half miles west of the city limits on West Highland Road.

How much will the building cost?

It is almost imposible to answer this question at this time. No decisions have been made regarding the type of construction, facilities to be included in the building and expenses involved in equipping a new establishment. The architect estimates in very general terms that on the basis of current building rates the total cost may approximate $725,000.



The material for any printing job is set in type and made up for the presses on the third floor and then must be taken to first floor where the presses are located



After being printed the Gospel Messenger and the story papers must then be hauled to the second floor to be folded and then taken to the other wing of the building for addressing and mailing

How does the Board plan to finance this project?

Throughout the years the General Brotherhood Board and Brethren Publishing House have anticipated the time when the church would face the necessity of more adequate headquarters facilities. The boards have held funds in reserve which, when added to the value of the present location and building, should provide nearly two thirds of the necessary finances. The Board is hopeful for modest assistance from the continued favorable operation of the publishing house and the income from undesignated bequests and lapsed annuities. In addition to these resources, the Board believes there will be many of the Brotherhood who will want to assist directly in the erection of this important building.

When will construction begin?

The Board has not projected a time schedule for the building. It will require considerable time to develop building plans. The Board will keep the Brotherhood informed as plans develop.

What values are to be gained for the Brotherhood in erecting such a new building?

First, the Board believes there is long-range economy in erecting a new building. Second, there is opportunity for greatly improving the efficiency of the office and plant services to the Brotherhood. Third, the health, safety and general welfare of those who serve the church at the Brotherhood headquarters is a major concern. Fourth, there is need to have a building that is appropriately designed and identified as the headquarters center of the Church of the Brethren.

Who will be responsible for planning for the new building?

The Board elected a building committee: Paul H. Bowman, chairman, Norman J. Baugher, Joseph Kettering, Floyd Year-

out. Associated with the committee are Earl Kurtz, manager of the House, and Robert Greiner, treasurer.

The entire matter will be discussed with the Standing Committee and presented to the Conference at Grand Rapids, Michigan.

"Conversation" Is Behavior

Luther A. Weigle

THE word *conversation* in the King James Version of the Bible always refers to conduct, behavior or manner of life, and is never used in the sense that it has today as a term for the give-and-take of talk. "The end of their conversation" (Heb. 13:7, K.J) is now translated "the outcome of their life" (R.S.V.). The "vain conversation received by tradition from your fathers" (1 Peter 1:18, K.J.) is "the futile ways inherited from your fathers" (R.S.V.). Lot is said by the King James Version (2 Peter 2:7) to have been "vexed with the filthy conversation" of Sodom and Gomorrah, but it means that he was "greatly distressed by the licentiousness" of these cities. The injunction to the Christian wives of unbelieving husbands expressed in the King James Version of 1 Peter 3:1-2 is confusing to the reader of today: "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear." That conveys the impression that these wives are to talk their husbands into becoming Christians, though it seems strange that husbands are to behold the conversation rather than listen to it and one can only wonder what being coupled with fear has to do with it. But there is no word in the Greek for "coupled," and no justification for dragging it in; the word *fear* stands for the reverent fear of God which is the mark of a good Christian; and the "conversation" of these wives is their behavior. The Revised Standard Version translates the passage: "Likewise you wives, be submissive to your husbands, so that some, though they do not obey the word, may be won without a word by the behavior of their wives, when they see your reverent and chaste behavior."

Writing to the Corinthians Paul, referring to himself as "we," expresses rejoicing in "the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to youward" (2 Cor. 1:12 in the King James Version). Note how much more clearly this reason for rejoicing is expressed in the translation of the Revised Standard Version: "The testimony of our conscience that we have behaved in the world, and still more toward you, with holiness and godly sincerity, not by earthly wisdom but by the grace of God."

This Is a Transformation

Continued from page 4

of ethics and religion, while the teacher was answering their questions and asking some of her own, with facility and skill. Even a non-expert could tell that they were really learning fast. What had happened? This situation was transformed into genuine Christian education because teacher training was a part of the denominational education emphasis. Your contributed resources help to support this program. Quite literally, your gifts help to transform the silent, timid, non-learning group of church-school pupils into relaxed, alert, rapidly learning children who will all too soon be the backbone of the adult group in the church and community.

In a Nonsmoke-filled Room

The scene now is in a hotel room of a large city—fortunately nonsmoke filled! Our college leaders are attending a national convention for educators. They have blocked out time to discuss our own educational problems and are now at lunch together. They are eager to train our youth in the best way possible. They are eager to be good stewards of the gifts of our constituency. They are thinking of three thousand students in their charge. They know what they hope the entire church will come to know — that resources used in Christian higher education are literally transformed into trained Christian leadership in the case of the majority of graduates of our colleges. Some general funds of our church each year go to the support of our colleges.

Kept From False "Isms"

Here the scene is in a small underprivileged village overseas. The church mission-relief workers have helped the people to a better way of life. The relief workers know they made a witness for the church. They also know that if they had not come, a Communist organizer would have been successful in winning the loyalty of these poverty-stricken people. Again, quite realistically, the resources of the Christian church helped save these people from some false "isms," and at the same time transformed them into people loyal to a better way of life than any worldly "ism" which may tend to attract them.

Dozens of similar pictures of transformed lives come to mind. Space does not permit their inclusion in this article. But suffice it to know that our interest, our devotion and our resources bring about a great transformation of lives when directed to the work of the Christian church.

Prayer in Action

Edna Phillips Sutton



Silberstein from Monkmeyer

ON MARCH 5 I awakened early. The morning was unusually clear. A thousand stars gleamed against the blue of heaven. The trees and flowers outside my window were visible and the outline of the mountains to the north were clearly outlined against the sky. My soul was saturated by the glory of those translucent moments of early dawn.

Then instantly a terrible flash of red light glowed behind the mountains and reached the full zenith of the sky. The light burned for twenty seconds, then quickly faded away. It was a bomb, one of a series of forty experiments being conducted in the Nevada desert two hundred and seventy miles away.

The daily paper described it. The flash was seen from Washington to Mexico. The force of it rattled windows three hundred and sixty miles away. The cloud of it drifted across the nation and over the Atlantic ocean. The power of it could blot out a city.

Were people frightened? Why should they be? This was evidence of the power which protects America against her potential enemies. If attacked we will instantly retaliate and drop our bombs on the cities of our enemies, destroying millions of helpless men, women and children. We will have to act quickly before they destroy our cities.

What is at stake in this swift and terrible conflict?

General MacArthur, the greatest military authority of modern times, said "The fate of the world will not be settled by force of arms. In an atomic war if you lose you are annihilated; if you win you lose. It contains the germs of double suicide. The hundreds of millions now spent for weapons could abolish poverty from the face of the earth."

What would happen to our enemies the Communists if poverty were abolished from the face of the earth?

If we have nothing to gain and everything to lose in war and everything to gain and nothing to lose by renouncing war why do we go on preparing for it? What has happened to the soul of America that we can accept the policy of such a war and what has happened to the intelligence of America that we believe it? Or do we?

Are there powerful forces intrenched in our government who are gaining wealth from the manufacture of weapons?

What about UMT.? Of what use could massed armies be in a nuclear war?

Recently I heard a retired officer of the infantry say, "Against our potential enemy we would be outnumbered in man power sixteen to one. Air power is the only power that could be effective. Trained armies do not make military sense. It would cost two billion dollars a year and would add nothing to our security. Naval power would not be any more effective than land power. Any retired soldier would tell you the same thing. The UMT program would only give jobs to officers who are not trained for anything else." Is the military force so powerful in our government that we must main-

QUIETNESS

NELLIE V. MERKEY

I sought for quietness.
I sought it everywhere:
But in this busy world with people rushing
In and out, and
To and fro
From morn till night,
I could not find the quietness I sought.

I threw myself completely into things that were to do.
I gave my time,
My strength,
My substance,
But I found new weariness possessing me and far
from me had flown the quietness I sought.

And then one day I had to stop—
Stand still, and
Wait.
Then frightened, hushed, I heard a voice—!
And lo, the quietness I sought so long and could not find,
Possessed my soul:
And hope
and faith
and peace
and joy unspeakable
Were mine — because I learned that quietness is still God's gift.
We know it not unless it comes from him.

Now o'er and o'er he speaks to me again amid the restlessness
That lies around on every side.
And in his voice I find the quietness I need.
Now each new day a new, new road is mine
With comrades of the faith to share my joy.

I labor in his strength.
I spend myself for him, in loving ministry to those I meet.
O priceless joy!
O precious peace!
In quietness I find him by my side.

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when my family joins hands in our family circle to sing: "Back of the loaf is the snowy flour." I have had a part in bringing this fuller realization of God to my family through this bread which we bless daily.

An aged sister visiting in our home remarked that one thing she would do differently if she had her life to live over again would be to spend more time with her children. One of the most effective ways we can do this is in shared work experiences. The little hands and the little eyes follow each step of the way. And by these living experiences we transmit unconsciously our Christian faith to our children.

The preparing and serving of food can be more than the mechanical process of fixing it. As we are mindful of the ingredients of a loaf of bread, so should we bear in mind the content and beauty of each food we serve. Is it nutritious and attractive? Will it help to develop strong bodies and clear minds? Will it bring all who eat into a fuller relationship with God? In the service of baking the communion bread at West Green Tree the ministers' and deacons' wives prepare their own lives in worship and consecration to God. This spirit permeates the afternoon's activity and has followed me to my home in the baking of bread in my kitchen. It is an important part of the blessing of the bread, the breaking and the giving.

Attitudes of worship and temperance find expression in many ways in the kitchen; in devotion of self to Christ, in avoidance of overwork, in effective household management and in the combinations and amounts of foods served to avoid waste. Some of the groaning tables of yesterday (or today?) would not have pleased our Master if he had dropped in unexpectedly as a guest. If Christ is the unseen Guest at each meal should we not then be conscious of the type of meal we set before him?

Every kitchen can be a workshop for the growing and unfolding of God's kingdom in our daily lives. Traditionally, the Brethren love feast and communion service have renewed and strengthened in a beautiful manner our relationship to God and his people. This service symbolizes a daily devotion in family and community living. Jesus was known in the blessing and breaking and giving of bread. He is still known in the family where the bread is baked and blessed, broken and shared daily in his name!

Conference Program

June 14-19

Conference Theme: Seek First His Kingdom

TUESDAY EVENING, JUNE 14

5:00 **Pastor's Dinner.** Fountain Street Baptist church
Chairman: Clarence R. Bowman.
Speaker: Dr. Joseph H. Jackson.

7:30 **General Session.** Civic Auditorium.
Chairman: Murray L. Wagner.
Address of Welcome.
Message: Dr. Joseph H. Jackson.

WEDNESDAY MORNING, JUNE 15

7:15 Postbreakfast Conferences
1. Men's Work. Continental Room, Pantlind Hotel.

2. Children's Workers. Shubert Room, Pantlind Hotel.

8:30 **Bible Hour:** The Kingdom We Seek. Civic Auditorium.
Chairman: Robert E. Martin.
Speaker: Robert A. Byerly.
Topic: Commitment to the Kingdom.

9:30 **Sectional Conferences**
1. Adult Work. Civic Auditorium.
Joint Session, Men's Work and Women's Work. Civic Auditorium. 9:30.
Women's Work Business Session. Civic Auditorium. 10:30.
Men's Work Business Session. Red Room, Civic Auditorium. 10:30.
Men's Work Regional Meetings. Red Room, Civic Auditorium. 11:15.
2. Children's Workers. Continental Room, Pantlind Hotel.
3. Youth and Adult Leaders of Youth. Pantlind Hotel Ballroom.
4. Junior High Leaders. Room G, Civic Auditorium.
5. Urban Life. Kent State Room, Pantlind Hotel.
6. Brethren Service. Black and Silver Room, Civic Auditorium.

11:45 **Brethren Welfare Workers Luncheon**

WEDNESDAY AFTERNOON

1:30 **Brethren Journal** (postluncheon meeting)

2:30 **Sectional Conferences**
1. Foreign Missions. Civic Auditorium.
2. Brethren Service (social education and action). Black and Silver Room, Civic Auditorium.
3. Home and Family Life. Kent State Room, Pantlind Hotel.
4. Rural Life. Red Room, Civic Auditorium.
5. Stewardship and Local Church Finance. Continental Room, Pantlind Hotel.
6. Christian Education (superintendents and local and district boards). Sadler Room, Pantlind Hotel.

WEDNESDAY EVENING

7:30 **Business Session.** Civic Auditorium.
Chairman: Paul M. Robinson.
Speaker: A. Stauffer Curry, Conference moderator.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Variety in Your Preaching. Lloyd M. Perry, Farris D. Whitesell. Revell, 1954. 220 pages. $2.50.

This book may be helpful to preachers who find themselves in a rut. Strongly urging continued mental and spiritual alertness, the book quotes from many noted preachers and opens windows to many fresh winds of the Spirit. It has a vast amount of variety in the approach to preaching and to preparation for preaching.

The authors are Baptist professors of preaching.—*Edward K. Ziegler.*

The Faiths Men Live By. Charles Francis Potter. Prentice Hall, 1954. 324 pages. $3.95.

The reader will find in this book a great deal of information concerning the living religions of the world. More than fifty religions—all the alphabetical way from Adventist and Animism to Volunteers of America and Zoroastrianism—are given specific treatment. Many interesting insights and sidelights are given. The author writes from an appreciative rather than critical viewpoint, for he is trying to point out the truth which each religion glimpses rather than the errors it embraces. The popular style of the book makes for easy and delightful reading. Many personal anecdotes and stories add to the charm of the volume. The book will answer many questions you have had and will enable you to avoid giving needless offense to your friends of other faiths. It tips you off that followers of Mohammed dislike having their religion called Mohammedanism after the name of their founder. They prefer Islam. Similarly, Lutherans cringe at Lutheranism. Read this book, act according to the insights it gives you, and followers of other religions will give you credit for being at least a lady or gentleman.—*C. Ernest Davis.*

The Pure in Heart. W. E. Sangster. Abingdon, 1954. 254 pages. $4.50.

Dr. Sangster has given us in this volume a very readable and extensive study of Christian saints and saintliness in the Catholic, Anglican and Protestant traditions. He shows the development of it, the meaning, limitations, and values. Then he helpfully discusses what saintliness is, using St. Paul's "fruits of the spirit" as a background or measure, and finally he discusses the how of achievement. It is an excellent book. —*Charles E. Zunkel.*

***Interpreting the Bible to Youth.** J. T. Carlyon. Abinglon, 1954. 155 pages. $1.00.

To say it is a "must" is pretty strong language, but it is not going too far to guarantee that any teacher or counselor in the youth department can make his work more effective by reading this book. For that matter, many workers with adults would also find it helpful. The fact that the price is only $1.00 should make this book very widely used.

Published by the Board of Christian Education of the Methodist Church, the book is addressed directly to church-school teachers of that denomination. Therefore, certain allowances must be made for references to non-Brethren polity and practice. But except for this very minor compensation, Brethren can eat up Dr. Carlyon's words confident that they are getting good nutrition.—*Vernard Eller.*

THURSDAY MORNING, JUNE 16

7:00 **Committee on Higher Education.**

7:15 **Postbreakfast Conferences**
1. Men's Work. Continental Room, Pantlind Hotel.
2. Women's Work (district and regional Women's Work officers). Kent States Room, Pantlind Hotel.
3. Children's Workers. Shubert Room, Pantlind Hotel.
4. Brethren Service. Red Room, Civic Auditorium.
5. Foreign Missions. Black and Silver Room, Civic Auditorium.

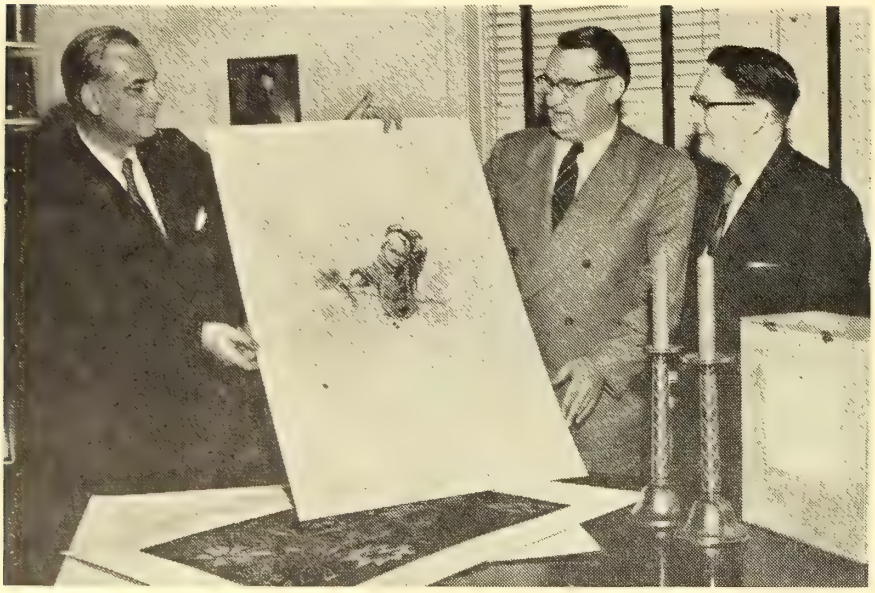
8:30 **Bible Hour:** The Kingdom We Seek. Civic Auditorium.
Chairman: Harold Z. Bomberger.
Speaker: R. H. Miller.
Topic: Growth of the Kingdom.

9:30 **Business Session.** Civic Auditorium.

11:45 **Luncheon Meetings**
1. Brotherhood Fund. Fountain Street Baptist church.
2. Temperance Workers. Park Congregational church.

Continued on page 24

News and Comment From Around the World



Religious News Service

A citation and gifts from the German people were presented to the Brethren Service Commission for the work performed by the agency since the end of World War II. The presentation was made by K. Heinrich Knappstein, German consul general in Chicago (left). Accepting for the church were Norman J. Baugher, general secretary of the General Brotherhood Board (center), and W. Harold Row, executive secretary of the Brethren Service Commission. The citation was signed by President Theodore Heuss of West Germany. Gifts included ten paintings by contemporary German artists and a pair of candlesticks

Bible Society Chooses Theme for World-wide Reading Program

The American Bible Society has chosen Take-Read for the theme of its 12th annual World-wide Bible Reading Program. The theme has been taken from the St. Augustine conversion story. This program has become so popular that last year the Bible Society printed and distributed over 14,000,000 copies of the Scripture reading lists. This year, for the first time, the Society is making this program a Christmas time and Christmas period, extending the readings from Thanksgiving through December 31. Universal Bible Sunday will fall this year on Sunday, Dec. 11.

Southern Baptists Plan Enlarged Radio, TV Program

The Southern Baptist Convention is launching a multi-million dollar program to reach 65,000,000 unchurched Americans through radio and television. Their long-range program calls for immediate extension of the Baptist Hour radio program, the filming of a series of a half-hour color television programs, the distribution of pretested scripts to 30,000 Southern Baptist churches for use on local stations, and the construction of a $200,000 Radio-Television City at Fort Worth, Texas.

Mennonite Farmer Denied Citizenship

A Mennonite farmer has been denied citizenship in California because he said he would not raise crops to feed combat soldiers.

In an examination for naturalization several years ago John Thiesen testified that he could not grow food that would be purchased by the armed forces to enable front-line soldiers to repel an enemy if he knew the food would help the soldiers "kill someone else."

The superior court judge who denied him citizenship said if the citizenship were granted the farmer might in the future refuse to do "some types of work of national importance. . .under civilian direction." The judge insisted that "man's duty to the state and man's duty to God can be reconciled."

Adopt Christian Lawyer's Creed

Lawyers and jurists who attended the first national convention of the Laymen's Fellowship of the Congregational Christian Churches unanimously adopted a Christian Lawyer's Creed and pledged themselves to observe nine rules in their vocation. The rules include the following: (1) Begin the day with prayer and Bible reading; (2) devote time to speaking and service in the church; (3) practice law as if Jesus were at my side at all times; (4) assist those who are un-Christian in their practice to improve their motives; (5) make a Christian influence felt in the bar association; (6) from any church-related business to return such part or all of the fees that one should as a Christian lawyer; (7) never turn aside a request for assistance from a minister; (8) approach work with true humility; and (9) keep in mind one's stewardship to Christ.

Report 6,000 Protestant Welfare Agencies in U. S.

There are at least 6,000 church-related Protestant and Eastern Orthodox welfare agencies and institutions in the United States. This figure was announced by Leonard W. Mayo of New York, chairman of the National Council of Churches' Department of Social Welfare, on the basis of a survey. The first definitive report on such work will be presented at a National Conference on the Churches and Social Welfare to be held in Cleveland, Ohio, next Nov. 1-4. The theme of the conference will be The Churches Respond to the Nation's Needs. Some 2,000 official delegates, consultants and visitors are expected to attend the Cleveland gathering.

CROP Sends Hybrid Corn Seed to Greece

The Christian Rural Overseas Program has shipped on behalf of its many contributors in twenty-two states 420,000 pounds of four varieties of corn seed which will be used to plant around 60,000 acres in Greece. It is expected to yield almost 200,000,000 pounds of corn if growing conditions are favorable. It will yield three times as much as the native Greek variety and thereby substantially help the people of northern Greece.

News Briefs

Nearly 1,000 Southern Baptist foreign missionaries were in active service overseas at the end of 1954, and the Foreign Missions Board spent about $9,500,000 on its work abroad last year. These figures will be given in the annual report of the board to the Southern Baptist Convention annual meeting.

The Netherlands Reformed Church has started a newspaper advertising campaign, paid for by Dutch firms and industries, to propagate its principles among the public. The program will last several months and cost some $40,000. Advertisements, combining slogans and drawings, stress church principles like tolerance and harmony rather than the desire for converts.

West Germany has been experiencing a remarkable drop in divorces. In 1948 there were 19 divorces for every 10,000 inhabitants, whereas in 1953 there were only 10.

Fifteen Christians now hold seats in the new lower House of the Japanese Diet (Parliament), two more than in the previous House. Since there are 467 members the Christian representation is 3.2 per cent. Christians form 0.5 per cent of the total population.

Indian officials are still struggling with the problem of whether or not to allow ships carrying war materials to enter and depart from the country's ports. Two American ships were tied up temporarily towards the end of last year, but were finally permitted to depart. A law placed on the statute books in 1878 by the British authorities prohibits bringing or taking into or out of India any arms shipments.

European press comment on the recent West Coast speech by General Douglas MacArthur has played up prominently his strong remarks about the futility of war and the need of disarmament. Numerous editors criticize the American press for relegating the General's frank statements to a minor place in the news.

Efforts by Soviet Zone Communists to get East German youth to take part in atheist youth dedication ceremonies have proved a failure. Despite pressure by Communists only a small percentage of young people have so far registered for participation. The ceremonies are to be held when a youth reaches the age of fourteen to mark the beginning of adulthood.

In a message striking at "white supremacy" policies and aiming at a restoration of goodwill between the Australian and Asian peoples, the Australian Council for the World Council of Churches has urged that quotas of Asians be admitted as immigrants. The statement was issued from the council's annual meeting at Menangle. A motion was rejected which called for a British majority among immigrants.

A Philippines Christian Rural Life Conference was held in Manila in December 1954, at which about one hundred rural church leaders including a large number of agricultural and rural missionaries from all parts of the Philippines gathered to consider Christian resources for a more effective program among rural people.

Lutheran Refugee Service plans to resettle 15,000 European refugees in the United States within the next year. The agency in which the National Lutheran Council and also the Lutheran Church-Missouri Synod cooperate expects to be able to secure the necessary housing and job assurances for the 15,000 by April 1956.

The German branch of the Pax Christi movement, with headquarters in Aachen, Germany, called upon children in Germany to participate in a world-wide Children's Crusade of Prayer for Peace, an annual event during the Lenten season. The Pax Christi movement encourages Roman Catholics to work and pray for peace. It has some 1,500,000 members in 40 countries.



LeRoy H. Smeltzer

After the regular Good Friday evening church service, the Greensburg church was treated to an unusual surprise. Mrs. Ruth B. Statler of Somerset, Pa., has been compiling data on the life of Bro. M. J. Brougher, who for over forty years was pastor of the church. After two years' work and hundreds of miles of travel, Mrs. Statler finally completed her work and with several of the first copies from the press she came to Greensburg to deliver them personally to Mrs. Mary Brougher, who so ably served with Bro. Brougher in his charge here. Coming from Hanover, Pa., especially for the occasion, were the Brougher's daughter, Mrs. Gladys Rowland, and their granddaughter, Jacqueline Rowland. After the book presentation, Mrs. Rowland presented Mrs. Statler with a bunch of roses and placed an orchid on her mother, Mrs. Brougher. Like a Living Stone is the title of the biography, suggested from the scripture, 1 Peter 2:5, "Ye also, as lively stones, are built up a spiritual house." Truly Bro. Brougher built up a spiritual house in his long years of service here in Greensburg and this biography is exceptionally complete in many details. It includes many interviews with citizens, ministers, members of the congregation and many nationally known figures of the church, and copies of editorials

KINGDOM GLEANINGS

The May 1 issue of Parade magazine, distributed with many Sunday newspapers, carried a brief article by Helena Kruger of Annville, Pa. The title of the article was "I Try."

Bethany Hospital Auxiliary cook books are now available. Orders may be sent to the Auxiliary at 3420 Van Buren St., Chicago 24, Ill. Proceeds are used for hospital equipment.

The Myers bus will leave Harrisonburg, Va., on Monday morning, June 13 at 7:00 on its annual trip to Conference. For more details concerning the trip, write to John J. Myers, Port Republic, Va.

Any person interested in having recording privileges at the Grand Rapids Annual Conference, should send a registration fee of two dollars to the Visual Education Department, General Brotherhood Board at once.

Dr. and Mrs. Curtis Bowman recently returned from a visit to Puerto Rico where they took many excellent films that will be available for showing to churches. The Bowmans will celebrate their thirty-fifth wedding anniversary on June 5.

Miss Doris Eikenberry from the Eaton church in Southern Ohio has been employed to serve as a secretary in the Christian Education offices of the General Brotherhood Board. She succeeds Shirley Stafford, who is planning to enter B.V.S.

Mrs. Otto A. Sanger of Trappe, Md., is the author of a meditation being used on Thursday, May 12, by an estimated ten million people around the world who are readers of The Upper Room, a devotional guide. Mrs. Sanger is a member of the Church of the Brethren in the Mardela District.

Miami church Fla., is interested in contacting all Brethren families living in Miami, Hollywood, West Palm Beach, Ft. Lauderdale and surrounding areas. If you know of any Brethren in those places, please send their names and addresses to Rev. Dorsey E. Rotruck, 585 N.W. 95th St., Miami 38, Fla.

Two Brethren pastors, Wilbur M. and Floyd E. Bantz, tell in recent magazine articles how their churches achieved spiritual and financial results through building fund canvasses. Those interested in reading their stories may secure a free copy of Wells Day magazine by writing to Wells Organization, 222 North Wells St., Chicago 6, Ill.

Sermon manuscripts about the Christian family are being solicited for a book to be published next year by Abingdon Press. Preachers are invited to enter sermons about marriage, parental responsibility, family religion, sex standards, etc. An honorarium of $25 will be paid for each one selected for publication by an editorial committee from the Joint Department of Family Life, National Council of Churches. Two typewritten copies of each manuscript should be submitted to the editor, Rev. J. C. Wynn, 1105 Witherspoon Building, Philadelphia 7, Pa., by the deadline of Aug 10.

The course, The Lands of the Bible, scheduled for the Bethany summer extension school at Juniata College, Aug. 1-6, will be illustrated. Bro. David Wieand will use kodochrome slides taken during his four-month study tour of Bible lands last summer.

All business mail to the Austrian Brethren Service unit should be sent to: Brethren Service Commission, Goethestrasse 63, Linz/Donau, Upper Austria. Personal mail should go to: Brethren Service Commission, Derfflingerstrasse 33, Linz/Donau, Upper Austria. This change of address is necessary because the APO address can no longer be used and any mail sent this way will be returned by postal officials to the sender.

Meadow Branch church, Md., will have a service for laying the memorial stone in the new addition to the church house on Sunday, June 12, at 11:30 a.m. In the stone will be seven articles named by William E. Roop, who gave $12,000 for the erection of a ladies' aid room, a library and a baptistry. Theodore R. McKeldin, governor of Maryland, will assist in the laying of the stone as well as in the morning worship. By adding $36,000 to the Roop bequest, the congregation is also providing improved Sunday-school classrooms and sanctuary and a fellowship hall.

Changes of Address

Forest S. Eisenbise, from Dallas, Texas, to 1328 N. Sierra Bonita Ave., Pasadena 7, Calif. Bro. Eisenbise after serving four years as Southwest secretary for American Leprosy Missions, is now serving the Western area in the same capacity. His office address is 326 W. Third St., Los Angeles 13, Calif.

Ira Petre family, from Nigeria, West Africa, to % Samuel H. Petre, R. 6, Hagerstown, Md. The family is returning to the States on regular furlough.

Doris Walbridge, from Kassel, Germany, to Easton, Md. A volunteer, Doris served as secretary in the work camp and volunteer office in Kassel. Any church wanting her for a speaking engagement should contact her directly at the address given above.

Dedications and Home-comings

Waka church, Okla., dedication of new church furnishings on May 22 at 2:30 p.m. Merlin Frantz will be the guest speaker.

Stone Lick church, Ohio, Sunday, June 26, dedication of new kitchen built on the back of present building. Dr. V. F. Schwalm, president of Manchester College, and Rev. J. W. Fidler will be speakers on the occasion celebrating the 160th anniversary of the organization of the first Church of the Brethren in Southern Ohio, and the 101st anniversary of the present church building. Basket dinner will be served.

Shelby County church, Mo., home-coming services on June 12. Rev. William E. Thompson of Dixon, Ill., will be the guest speaker. All former members, friends and visitors are invited to attend.

Beaverton church, Mich., fiftieth anniversary and home-coming at all-day services June 5, with a basket dinner at noon. Morning service at 10:00 a.m. and afternoon service at 2:00 p.m. Speakers are Rev. D. G. Berkebile of North Manchester, Ind., and Rev. D. O. Schechter of Trinity church, Detroit. Former pastors and members are invited to attend.

Brotherhood Theme: Seek First His Kingdom

A number of old Brethren books by such authors as J. S. Mohler, D. L. Miller, James Quinter, D. B. Gibson and R. H. Miller, books published in the early nineteen hundreds, may be obtained by contacting Hazel Rothrock at Tonasket, Wash. Be sure to send postage when requesting a book.

Juniata College

Ministers and Students Day for the Middle and Western Pennsylvania and North Atlantic districts was held May 7 at Juniata College. Ministers brought with them high school seniors and Juniata College-minded juniors for a day of campus tours, visiting of classes, an intercollegiate sports event and a general assembly with Paul M. Robinson, speaker.

The editor of the campus weekly newspaper at the college, James D. Hunt of Johnstown, Pa., has been elected president of Student Senate in all-college voting. Other officers elected were: William Z. Smith, Jr., of Waynesboro, vice-president; Betty Ann Beatty of Philadelphia, secretary; and Barry Drexler of Pittsburgh, treasurer.

The Red Cross campaign for blood was held at Juniata on March 16 when a bloodmobile from Johnstown arrived on campus. Students and faculty went all-out for the drive, giving 144 pints of the precious liquid, thus topping the goal which was set for 125 pints for the day. Nurses said it was "one of the smoothest operations" they have witnessed in this area. Co-chairmen of the drive were Nancy Nevin of Alexandria, Va., and Joe Hinish of Curryville.

A gift of $3,000 has been presented to Juniata College by John C. Yenter of Tyrone, contractor, to establish a new scholarship fund in his name. The college now has 34 funds for scholarships. The Yenter scholarship will be awarded each year to a "needy student from Tyrone or Huntingdon" who is academically eligible.

A state-wide convention of the Future Teachers of America was held on the campus Friday and Saturday, March 25 and 26. Approximately 350 college and high school students attended. Kaydonna S. Bubeck, a senior elementary education major at Juniata, was president of the state organization until the meeting in March. She presided at the convention whose theme was All the World Is a Stage—the Teacher Plays His Role.

Rainy Belle Linn of Washington, a senior in home economics here, is one of three former 4-H Club members from Pennsylvania chosen for International Farm Youth Exchange goodwill missions abroad during 1955. She leaves for Luxembourg in June.

All-Class Nite was held at Juniata on April 2. This annual matching of skits by classes was won by the freshman class after a difficult decision by five judges. Each skit had to use a musical theme, 22 minutes and a $15 budget. The winning skit was a "Main Street" scene showing the various events on a big-city street in the passing of one day. The seniors presented a first-niter parody of Broadway, Love Is Sweeping the Country. The juniors did a minstrel and the sophomores gave a review of four years at Juniata called Passed, Present and Future.

The district contest of the Pennsylvania Forensic and Music League was held on the campus on March 29. Cambria County walked off with the highest percentage of winning contestants for the day. Approximately 200 students from 20 high schools in a 13-county area participated in the one-day event. Winners were certified to compete in the state finals at York, Pa.

The Church Calendar

May 29

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Hezekiah Meets a Crisis. 2 Chron. 31—32; Isa. 36—39. Memory Selection:

Our help is in the name of the LORD,
who made heaven and earth. Psa. 124: 8 (R.S.V.)

CBYF Topic: World Citizens of a World Community

Annual Conference Offering

May 29 Pentecost Sunday

May 30—June 2 Western Region camp conference, Camp Schwarzenau, Kearney, Neb.

June 7-10 National Camp Planners meeting, Camp Mack, Milford, Ind.

June 9-13 Music institute, Bethany Biblical Seminary, Chicago, Ill.

June 10-13 National training conference for adult leaders of youth, Camp Mack, Ind.

June 12 Children's Day

June 14-19 Annual Conference, Grand Rapids, Mich.

June 19 Annual Conference Sunday

June 20-22 Missionary conference, Grand Rapids, Mich.

June 20-23 Leader of leaders conference, Grand Rapids, Mich.

June 20-23 Citizenship training institute, Grand Rapids, Mich.

Love Feasts

Illinois

June 5, 7 pm, (CST), Cherry Grove

Michigan

June 5, 8 pm, Rodney
June 12, Detroit, Trinity

Ohio

May 21, 7:30 pm, Middle District
June 5, East Chippewa

Pennsylvania

May 21, 2 and 7 pm, Akron
May 21, 2 and 7 pm, Conestoga, Bareville
May 21, 4 and 7 pm, Rouzerville
May 21 and 22, 10 am, Back Creek, Shank
May 21 and 22, 10 am, and 6:30 pm, Big Swatara
May 21 and 22, 1:30 pm, and 9:15 am, Fredericksburg, Myers
May 21 and 22, 1:30 pm, Heidelberg
May 21 and 22, 10 am, Schuylkill, Big Dam
May 21 and 22, 1:45 pm, Springville
May 21 and 22, 1:30 pm, Upper Conewago
May 22, 6:30 pm, Lower Conewago
May 22, 2 and 6:30 pm, Mountville
May 22, 7 pm, Springfield
May 22, 9:45 am, Upper Codorus, Black Rock
May 28, 1:30 pm, Welsh Run
May 28 and 29, 1:30 pm, Antietam, Prices
May 28 and 29, 1:30 pm, Chiques, Mt. Hope
May 29, Codorus
May 29, 6:30 pm, Jennersville
June 5, 7 pm, Middle Creek

Virginia

May 21, 7:30 pm, Ninevah
May 28, 7 pm, Pleasant Hill

West Virginia

May 24, Old Furnace

Gains for the Kingdom

Fourteen baptized and twelve received by letter in the Bridgewater church, Va. **Two** baptized and one received by letter in the Trinity church, Va. **Three** baptized and two received by letter in the Mill Creek church, Va.

One received by letter in the Leamersville church, Pa. **Five** baptized in the Manor church, Pa. **Fifteen** baptized and six received by letter in the Annville church, Pa.

Eight baptized and six received by letter in the Yellow Creek church, Ill. **Seventeen** baptized and received by letter in the Bear Creek church, Ohio. **Six** baptized, two awaiting baptism and one reconsecrated in the Kokomo church, Ind. **One** baptized in the Logansport church, Ind.

Five baptized and twenty-two received by letter in the First Grand Valley church, Colo. **Two** baptized in the Parson church, Kansas. **Six** baptized and six received by letter in the Independence church, Kansas.

Three baptized, five received by letter and one re-affirmed in the Sunnyside church, Wash.



Norma Switzer, Brethren volunteer, helps an inmate fill out her social history form while she is still in three days lock-up. All inmates go through this procedure when they enter the prison

"I Was in Prison . . ."

Sarah Miller, Norma Switzer, Virginia Holderread

A VISITOR would probably notice what is apparently a private girls school or college nestled in a valley in the Allegheny Mountains and secluded from the "outside." Here and there are seen attractive Georgian style cottages with girls in print dresses walking to and fro. This illusion is a bit shattered when we think of the guarded gate which we went through and the book that was signed.

This is Alderson, W. Va., the only federal reformatory for women in the United States. This is where three B.V.S.'ers are trying to show their Christian witness to nearly 600 women. There are about an equal number of Negro and white women here. About 400 are Protestant and 200 Catholic. Over one half of the girls (fifteen to sixty-five) are here for narcotics and forgery. Others are here for prostitution, bank robbery, kidnapping and murder. How can B.V.S.'ers help women with such varied backgrounds to know a different way of life?

When the B.V.S.'er arrives, she is assigned to a job seven hours a day. It may be in orientation where the girls spend their first three weeks, in the mailroom censoring letters or in the storehouse seeing that the food, clothing and supplies are delivered. In each of these jobs the B.V.S.'er comes in contact with the women.

In orientation a B.V.S.'er does many things. The mornings are usually spent checking work assignments that the girls have done, taking them to the clinic for shots and sick call or to the school building for tests which will reveal their I. Q. and their talents for certain jobs. The girls spend their afternoons altering and hemming the clothing that has been issued to them until it fits, and learn how to darn and patch. Since many of these girls have never sewn or darned before, they need an instructor who in this case is a B.V.S.'er. As soon as the girls find out that she isn't a "cop" they begin to ask questions and are always amazed to find "somebody who'd go to jail that did not have to." This is one of the finest chances for Christian witness a person can have.



Virginia Holderread, Brethren volunteer, at work in the storehouse filling a food requisition with some of the girls

In the storehouse she has an opportunity to work side by side with these women. She is on hand to aid a girl in carrying a heavy box or listen to problems. Everything that is used at the reformatory must be requisitioned from the storehouse. The B.V.S.'er sees that the food requisitions are filled and delivered to the kitchen cottages. She also helps fill clothing, cleaning supplies and kitchen orders. Some of the food is locked in cabinets to prevent the girls getting in trouble if found with it. During holidays, "hooch" is often discovered in some hidden spot for the day when it is ready to drink. Fifteen girls work here and each has a responsibility in carrying out the work.

The mailroom is a constant rustle of activity when mail comes in from all over the world. All the mail must be censored before it is delivered to the women. During the holidays there are always extra cards and during Christmas the girls can receive packages, which must be opened and inspected. This year they could receive four pounds of candy and nuts from home. Whether it is the weather report from Fairbanks, Alaska, or pictures of a diaper-clad baby from California the letters bring "home" a little closer for the girls. News from those they love is very important. It is like a thread of hope from the "outside."

Visitation comes when the working day is over and the girls are in their rooms. We are often encouraged by a girl's comment, "When are you going to see my knitting?" or "I have a picture of my baby that I want you to see." They love to show off their accomplishments which many thought they would never be able to do. Being a good listener and always ready with praise may seem like very little to do, but mean so much to a girl who

is looking for self-confidence. Through visitation we get to know more about what living really meant to these girls on the "outside." The girls often tell us things they would never tell a police officer.

There are many opportunities for a B.V.S.'er on the "inside" to show Christ's way. *The job is not all fun but a great challenge.* "I was sick and ye visited me: I was in prison, and ye came unto me . . ."

Citizenship Training Institute

When: June 20-23, 1955
Where: Grand Rapids, Mich., following Annual Conference.
Sponsored: Jointly by the Brethren Service Commission and Christian Education Commission of the General Brotherhood Board and the Grand Rapids Church of the Brethren.

Does your church have a concern for community problems? Does your church have a concern for the welfare of youth in your conmmunity? A concern for creative citizenship? A concern for political responsibility? Does your church have a concern for temperance and moral welfare—for social welfare? If so, this institute is for you. It will help you and your church leaders to find new opportunities and ways to relate themselves and their church to their communities and its problems.

Who should attend? Youth counselors and sponsors, local and district; Youth Citizenship chairmen, local, district and regional; temperance and moral welfare workers, local and district (including women's work temperance director); women's work peace and citizenship directors, local and district; men's work representatives, local and district; and Brethren Service workers responsible for citizenship, social education and action, local and district.

James Renz, temperance director, will be the director of the institute, assisted by Robert Nelson, pastor of Grand Rapids Church of the Brethren. Resource leaders will be Ed Crill, youth department, and Ralph Smeltzer, social education director.

Cost will be $5.00 registration (including study materials); $4.00 per day for board and room; travel pool, $5.00.

Plan to attend personally or secure someone to represent your group. Deadline for registration is May 31. Send registration to James Renz, Citizenship Training Institute, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Refugee Resettlement Notes

Statistics (April 1)

	Goal	Assurances Filed	Arrivals Family Units	Arrivals Persons
Central Region	350	90	1	4
Eastern Region	300	31		
Pacific Coast Region ..	50	9		
Southeastern Region ..	150	17	1	1
Western Region	150	5	1	5
Total	1,000	152	3	10

More assurances are needed for refugee families.
Our "real obligation" is threefold:
—to our suffering fellow men to whom we can give this chance;
—to our Congress and the President who have complied with our request;
—most of all, to Christ, our Lord and Master, because these are his "little ones," our brothers and sisters.

STUDENT EXCHANGE



German students get together and share pictures of their life in the United States

ESPECIALLY, I am aware now of the important part the exchange program plays in approaching the goal of mutual national concern for one another. In case we have never seen a country or the people thereof, we mind very little what they are doing, as long as they don't bother us. But this is as bad as living absolutely isolated from one's neighbors next door, because peace and understanding does not only require leaving the other one alone, letting him mind his own business, but being concerned about him, helping him, talking to him and having him as a friend. However, we only can love him and respect him if we learn to know him. That is the same for the nations; if they do not know one another they cannot love and live in peace with one another. . ." Guenter Erbel, exchange student, 1953, wrote these significant words after his return to Germany.

The student exchange program is now seeking homes for students that will come in August to spend a year in the United States. These students will live with American families, attend high school, church and community activities. As Guenter stated above, nations cannot love and live in peace with one another if they do not know one another. And living together is the best way of learning to know one another. Through this exchange American communities will learn about another nation and each student will carry a picture of America to his home community.

If your family would like to have an extra brother or sister for a year from Europe or from Central or South America write: John Eberly, Student Exchange Program, Brethren Service Center, New Windsor, Md.

We hope that many families and churches who have not yet had a student will respond.



The Local Church

Edited by Mildred M. Etter

IDEAS—PLANS—METHODS

1955 CHURCH CAMPS AND CONFERENCES

NORTH CAROLINA

(For directors' names and addresses, write Floyd Brady, 20 Veharntown St., Inman, S. C.)

Camp Carolina, Linville

June 27—July 2	Ministers' Retreat	
July 3-9	Youth	
July 10-16	Junior and Junior High	
July 29-31	Family	

Camp Mountain Lake, Bellefontaine

July 10-16	Junior	Rev. and Mrs. Edgar Petry, R. 5, Lima
July 17-23	Junior High	Glen Crago, 1115 Woodville St., Toledo 5
July 24-30	Youth	Clarence Brubaker, R. 3, Lima

Camp Sugar Grove, Covington

June 26-29	Junior	Etoile Sargent, Bradford
June 29—July 2	Junior	Etoile Sargent, Bradford
July 2-3	Family	Robert Rhoades, R. 1, Covington
July 4-9	Junior High	R. F. Helstern, R. 1, Box 310, Brookville
July 11-16	Junior	Walter Bowman, 4501 Salem Ave., Dayton 6
July 18-23	Junior High	Otis Landis, 730 West Columbia, Springfield
July 25-30	Junior	R. F. Helstern, R. 1, Box 310, Brookville
Aug. 1-6	Junnor High	Leland Emrick, Pleasant Hill
Aug. 8-13	Junior	R. F. Helstern, R. 1, Box 310, Brookville
Aug. 15-20	Junior High	James Boitnott, 3 McKinley St., Brookville
Aug. 21-27	Youth	CBYF President, Eldon Oswalt, R. 5, Union City, Ind.
Aug. 31—Sept. 1	Women	Mrs. E. S. Hollinger, R. 1, Union City, Ind.

Camp Zion, East Sparta

July 10-16	Junior	Mrs. Harlan Grubb, R. 2, Louisville
July 17-23	Junior	Don Disler, 1002 Dover Ave., Akron 20
Aug. 7-13	Junior High	Mildred Young, Hartville
Aug. 14-20	Junior High	Mildred Young, Hartville
August 21-28	CBYF	Arthur Crone, R. 2, Ashland

OKLAHOMA

Camp Spring Lake, Cordell

July 17-24	Youth	Alvin F. Klotz, Waka, Texas
July 24-29	Junior High	Don Stern, 1731 N. W., 38th, Oklahoma City
July 29—Aug. 1	Junior	Delbert and Barbara Smith, Thomas

OREGON

Camp Myrtlewood, Bridge

July 18-24	Family	Edward H. Lander, 4273 Bristol Ave., Klamath Falls

PENNSYLVANIA

Camp Harmony, Hooversville

June 27—July 2	Junior I	Mrs. C. E. Frye, R. 1, Windber; A. J. Replogle, 3435 Graham Ave., Windber
July 4-9	Junior II	Gladys C. Weaver, Box 364, Windber; C. H. Cameron, 2803 Sixth Ave., Altoona
July 11-16	Junior III	Sara Hoover, 810 Franklin St., Roaring Spring; Daniel C. Haldeman, R. 1, Hollsopple
July 17-23	Junior High I	Robert Mock, 103 N. Spring St., Everett
July 31—Aug. 6	Junior High II	John C. Saylor, 1705 Graham Ave., Windber
Aug. 7-13	Junior High III	John C. Saylor, 1705 Graham Ave., Windber
Aug. 14-20	Younger Youth (15-16)	Clyde Carter, Bedford Street and Miller Avenue, Johnstown; Bonnie Brumbaugh, Williamsburg
Sept. 2-5	Older Youth (17-up)	D. Alfred Replogle, 1337 Roxbury Ave., Johnstown Elaine Sollenberger, R. 3, Everett

Camp Swatara, Bethel

June 19-25	Junior	Sara Steelman, R. 1, York
June 19-25	Junior High	Martha Bucher, R.F.D., Quarryville
June 26—July 2	Junior	Catherine Cassel, Fairview Village
June 26—July 2	Junior High	Ralph Ebersole, 619 Church St., Reading
July 3-9	Junior	Catherine Cassell, Fairveiw Village
July 3-9	Junior High	Ralph Ebersole, 619 Church St., Reading
July 10-16	Junior	Catherine Cassell, Fairveiw Village
July 10-16	Youth	Berkey Knavel, 323 Fairview Ave., Ambler
July 18-20	S. Pa. Women	Mrs. J. V. Grim, R. 9, York
July 18-20	Ministers and Wives	Ralph Ebersole, 619 Church St., Reading
July 20-22	E. Pa. Women	Mrs. H. J. Frysinger, R. 1, Harrisburg
July 23-24	Young Adults	Walter Gingrich, E. Washington St., Elizabethtown
July 24-30	Junior	Gladys Weaver, 303 N. Lime St., Lancaster
July 24-30	Junior High	Ralph Ebersole, 619 Church St., Reading

July 31—Aug. 6	Junior	Gladys Weaver, 303 N. Lime St., Lancaster
July 31—Aug. 13	Junior High	Martha Bucher, R.F.D., Quarryville
Aug. 7-20	Junior	Sara Steelman, R. 1, York
Aug. 14-20	Junior High	Martha Bucher, R.F.D., Quarryville

Camp Placid, Blountville

July 1-2	Women's Work	
July 4-11	Youth	
July 11-18	Junior	
July 18-25	Junior High	

Camp Bethel, Fincastle

July 3-10	Youth	
July 10-17	Junior High (14-15)	
Juy 17-24	Junior High (13)	
July 24-31	Junior High (12)	
July 31—Aug. 7	Junior (11)	
Aug. 7-14	Junior (10)	

Bar 41 Ranch, Cle Elum

Aug. 9-14	Family	

Camp Hope, Belington

Aug. 7-14	Junior	
Aug. 14-21	Youth (13-23)	

Camp Galilee, Terra Alta

July 31—Aug. 7	Junior	
Aug. 7-14	Junior High	
Aug. 14-21	Youth	

Luther Camp, Chetek

Aug. 7-14	Junior High and Youth	Thomas Shoemaker, 108 E. Orchard Beach Lane, Rice Lake

TENNESSEE

(For directors' names and addresses, write Mr. and Mrs. G. B. Peterson, R. 11, Fountain City)

VIRGINIA

Paul Weaver, Elgin, Ill.; Kathryn Widdowson, Bridgewater
Paul Fike, Cloverdale; Lauree Hersch, Bridgewater
George Tinsman, Broadway; Ruth Thompson, Broadway
Effie Ikenberry, Bridgewater Ervin Block, Stuarts Draft
Mildred Mundy, McGaheysville; Byron Berkey, Waynesboro
Galen Crist, Bassett; Charlotte Craun, Bassett

WASHINGTON

Don Verbeck, Tonasket

WEST VIRGINIA

Winoma Spurgeon, Romney
Norman Harsh, Eglon

Paul Crumley, Eglon
Fred Bowman, Keyser
George Tinsman, Broadway

WISCONSIN

Aids for the Home and Family Life Program

Two sets of the play, **Point of Beginning,** a new Temperate Zone play, have been placed in the Brethren Loan Library. The Temperate Zone plays are all produced through the American Theatre Wing, which is a production organization set up by professional people in the play field to write plays for churches, welfare and educational organizations. This particular play was produced for the United Council of Church Women but it is completely suitable for any church to use at any time of the year. The play is intended to be either read or given from memory, and to be followed by an hour of discussion.

Churches wanting to purchase copies rather than borrowing them should write directly to the Publication and Distribution Department, National Council of Churches, 120 E. 23rd St., New York 10, N. Y. The price for a complete set is $5. Single copies of the script are $1.

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Does your church library have a subscription for **Public Affairs Pamphlets,** 22 East 38th St., New York 22, N. Y.? Twenty-five booklets are currently listed for the special price of $3.95 (a saving of 35%)—all in the field of marriage and family life. A year's subscription to Public Affairs Pamphlets costs $2.50. This would be a worthwhile addition to any church library.

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A copy of a sound filmstrip, **Do You Know Your Adolescents?** has just been approved for promotion and the copy has been added to the Audio-Visual Library of the General Brotherhood Board, 22 S. State St., Elgin, Ill. The rental is $2.50 and the purchase price is $10. It has two 78 rpm records and sixty-nine frames in black and white with a manual. It is a segmented sound filmstrip in four parts designed as a discussion filmstrip for parents' groups in the church.

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A film, **Head of the House,** a 16 mm. sound film in black and white, approximately thirty-seven minutes in length, is available from the Mental Health Material Center, Inc. Room 713, 1790 Broadway, New York 19, N. Y. The rental charge is $6.

This is a really significant film on juvenile delinquency that roots back to parental mistakes — related particularly to the father's responsibility for child guidance in the home. It would be more effective if a psychologist or child guidance person or a parent expert could lead the discussion following.

God's Word Prompts



Me to GIVE

That His kingdom may come and His will be done through the teaching, evangelism and witnessing of the church,

I (we) enclose this gift of $..... as an Annual Conference offering for the Brotherhood program.

Name .....

St. or RFD .....

City .....

State .....

Church .....

District .....

(Remit to the General Brotherhood Board, Church of the Brethren, 22 S. State Street, Elgin, Ill.)



The Wandali church, dedicated on April 6, 1952, has grown through the efforts of the consecrated Nigerian pastor

Wandali and Its People

Robert A. Hess
Wandali, Nigeria

Photos by Herman Landis

HOW far is twenty miles? To most Americans it is about a half-hour's drive not even far enough for Sunday afternoon's recreation. In Africa it depends on the season. In the dry season when the roads are good twenty miles is not quite an hour's drive. In the rainy season it may mean hours on a bicycle because the roads are impassable for an automobile. In either case it is a long distance because the price of gasoline is more than sixty-five cents a gallon and motor parts are expensive and hard to get. To the African twenty miles is a long journey, for he goes on foot.

Wandali is just twenty miles from Biu, which is the headquarters for this territory. Biu accepted the British when they came about 1900 and has co-operated in helping to administer the area. It has rapidly taken on features of Western culture.

Not so Wandali. The twenty miles have only in recent years (perhaps ten or fifteen) been accessible by motor from Biu and then only in dry season. During the rains the road becomes a series of ditches and gullies, and motor transport comes to a muddy halt until the next dry season when the gullies are filled in. This means that Wandali is in one of the more backward areas of Bura land.

The capital which flows from British government projects and from other Western contacts has not reached this section in quantity. Money is a scarce item and a penny goes a long way. Six pennies will buy one about two pounds of shelled peanuts and peanuts are the most profitable crop a farmer can plant.

Because of the scarcity of money the products of the West such as soap, kerosene and cloth found in abundance in most African markets are hard to get and expensive. The traders have not been drawn here to any great extent and those who have sell their few articles carried to our markets on their heads at very handsome profits. There are only three bicycles in Wandali village besides those owned by the one family of missionaries. One of these three is the property of the mission and is used by the village pastor. Another is owned privately by the mission dispenser. Only the third is owned by a person not connected with the mission. In Africa where the bicycle has become widely used as a means of travel this points out the scarcity of goods and the isolation of the area. In the eyes of the people the missionary is one with all other Europeans. They hold a very confused conception of the purpose of the mission. They are impressed with the knowledge and authority the white men gain because of scientific and educational advantages. They are likely to hold the childlike opinion that a white man can do anything if he wishes. And why not? Look at the unending array of gadgets and supplies he brings to the mission station. While a missionary lives on a reduced scale

in contrast to those in his homeland, his possessions outnumber those of the people of the country so greatly as to be overwhelming. This is particularly true in a backward area such as Wandali. I have witnessed exclamations of surprise over the use of adhesive tape.

All this tends to cause the people to have a very dependent attitude toward the missionary. They come to look to him as the source of Western materialism. They expect him to provide employment and then act as a market where they may purchase supplies. The people of this area will come for miles asking the missionary to sell his soap and kerosene. And he is confused and disappointed when you refuse to sell and tell him that your purpose is not to run a market. He looks to the missionary as his master and that to him is reason enough to obligate you to supply his commercial needs.

Then, too, he often thinks of the missionary as a sort of professional hunter. He is surprised to find that your only purpose in coming to his village is to visit him. He looks for your gun, for he has an almost supernatural respect for the Westerner's rifle, and if he does not see one he asks where it is. When he realizes that you have come not for game but to visit with him he is impressed.

There are probably many other false concepts about the missionary, but the most discouraging one, both to the missionary and to the African, is that white men and black men seem two entirely different species. White men seem so much greater and more intelligent than black men that the black man can never hope to be able to know the things the white man knows. He listens to stories of American Negroes with unbelief and is sure that black men in America only dig ditches and own very few of the gadgets of America. He sees only one way to have the much desired things the white man possesses—that is to get them from the white man. It is, therefore, very important to be courteous and show much respect to the white man, but they show little enthusiasm to improve their own abilities.

Hence the response to the mission program is slow. Schools struggle along with hardly enough students to make the hiring of teachers worth while. The government is hesitant to subsidize schools with such low enrollment and is attempting to influence the people to attend school through the local rulers. Yet classes remain small and the future of government support for such schools remains dubious.

In this respect the Wandali area is in contrast to neighboring Bura areas. Marama, Shafa and Garkida can hardly find enough classroom space to meet the present enthusiastic drive for more education. Perhaps when the people of Wandali see more clearly the work of their missionary and the importance of education in the culture he represents we, too, will have a space problem in our schools.

It goes without saying that Christianity has difficulty taking root amidst the confusion which lies in the minds of the people of this area concerning the new culture in their midst and especially the missionary. Although our predecessors had a vigorous program of visiting the surrounding villages in the ten years the mission has been here, not one class of religious instruction and only one church of four members have been established in villages other than Wandali proper.

The Wandali church has grown through the years largely through the efforts of a trained local pastor. He has done an excellent job of interpreting the Christian faith to the people and has helped the people to understand better the strange white people who live among them.

The Wandali area is a backward area at this time and somewhat isolated, but the road is being improved and contacts are being made with the outside with increasing frequency. The people are awakening to the possibilities before them. They are beginning to look more and more toward the mission dispensary and school. And as their thinking is broadened beyond the capacity of their old religious practices to serve their spiritual needs, they are looking to the Christian church. The times are ripening and we look toward a gratifying harvest for the years of effort spent here at Wandali.

Out of the Mailbag

Susan Shull of Dahanu and **D. J. Bhonsale** of Palghar participated in the Adult Literacy Conference, March 14-18. Plans for a mammoth literacy drive call for the training of teachers and lay leaders with the aim of strengthening the church in the Marathi-speaking area through improved literacy conditions.

On Feb. 6 and 7 the **Vada congregation** celebrated its first anniversary in their new church building. Bro. Prabhaker Ranadive was licensed to preach and two girls were baptized.

From **Earl Zigler:** "I have been tremendously busy recently on Elders' Meeting and Joint Council work. Just helped to ordain two new elders and to license two new ministers. Continually new challenging contacts are made with people whom we find vitally interested in Christianity. Remember us always in your prayers."

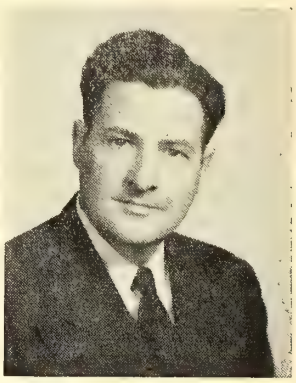
Ernest Shull writes: "These are difficult days, but we are not discouraged. The church in India is growing into an indigenous church."



Musa (Moses) Mbaya and his wife, Bata, were the first man and wife baptized together at Wandali

The Full Ministry of the Church

James H. Beahm
Pastor of First Church, Chicago



THE churches of Chicago are faced with an unusual opportunity and a great responsibility because it is a city of many races and a moving population. The sociologists studying these population movements predict that the area of First church will before many years be rather heavily populated with Negroes. I personally doubt if this will come about as soon as predicted and to the degree that has been expected. But our church has long been an interracial church in some sense of the word and any population changes should not make any difference in our policy and attitude.

For a long time we have provided a meeting place for the Chinese in their Sunday school and worship which are held each Sunday afternoon. We have hoped to bring about a little more integration into the whole life of the church and in some ways that is true. I have been glad to note that they consider the pastor of First Church their pastor although his contacts with them are somewhat fragmentary. My first baptism and my first wedding here were Chinese and quite a number through the years have been baptized into the Church of the Brethren and are loyal members here, although they meet with their segregated group on Sundays. More of the details about the Chinese work here have been written by one well qualified to tell of the history and work with the Chinese, Bro. Elgin Moyer, who has given faithful service for many years in this area of the church's program.

As far as ministering to the Negroes is concerned, we have not been too aggressive. We have had through the years one or two members but there has been no great attempt at drawing them in from distances in the city. It seems that our role should be to stand ready to welcome them into our services and into our fellowship if and when they become an actual part of this community. Some serious attempt has been made to welcome Negro boys into our Scouting program and we do have several boys now active. At least we want to be thought of as being friendly to them. Some time ago several families moved into the community and a group of our people, including the pastor, went to visit them and invited them to our church. However, none of them ever came and it was not long until these families moved elsewhere. We have discovered that they are just like people of any other color or race—we must go out to win them; they do not flock into the church automatically and take over everything as some people seem to expect them to do.

We have had a number of committees studying the goals and policies of the church and the reports of these committees, which were adopted by official action of the church, were very gratifying in the direction of being an interracial church in a more aggressive sense.

One of our most recent challenges has come to us because of the Puerto Rican families which have moved into our community. The Puerto Rican immigration to this city has been tremendous and many of them have come to the community of our church because they have had contacts with the Brethren at Castañer in the hospital unit there administered by the Brethren Service Commission. We felt that because of this fact we had not only a great opportunity but a tremendous responsibility. We made some attempts to minister to them by having a Spanish-speaking Sunday-school class and some other occasional activities. However, our contacts were not at all adequate and we began to see that we would have to reach out to them with a more active and positive program.

For several months now we have been working in a greatly expanded ministry; Ignacio Rivera, who is a minister from Castañer, is in Chicago with his family, completing his seminary work, having finished college and one year of graduate study in Puerto Rico. Through the combined support of the Brethren Service Commission, the Ministry and Home Missions Commission, and some interested individuals, Bro. Rivera is being supported in a ministry to the Puerto Ricans in our community. He is doing a great deal in the area of personal help in assisting them to make necessary adjustments to this community. He has classes in English, in Bible study, recreation and social activities. Through these contacts we hope to integrate many of these people into the life of the church. Bro. Rivera is listed as a pastoral assistant and is proving to be that in many ways. He makes reports through the pastor to the ministerial board and his name is listed on our regular Sunday bulletins. In these ways we hope to help to integrate the Puerto Ricans and also to help our people to be more willing to accept them as brothers in Christ. Through social activities together with them and our people we hope to develop a greater degree of friendly understanding.

And now we have opened our church in a co-operative program with the Chicago Board of Education in having classes in English for non-English-speaking people. These classes are held in our parish house twice a week and the teacher is supplied by the city school system. We hope this may help increase our outreach and provide a fuller ministry to the people of our community.

Conference Program

Continued from page 13

3. Children's Workers. First Methodist church.

THURSDAY AFTERNOON

2:00 **Business Session.** Civic Auditorium.

5:00 **Brethren Service Dinner.** Fountain Street Baptist church.

THURSDAY EVENING

7:30 **General Session.** Civic Auditorium.
Chairman: Vernon F. Schwalm.
Address: Following Jesus Today, Dr. Harold A. Bosley.

FRIDAY MORNING, JUNE 17

7:15 Postbreakfast Conferences
1. Men's Work. Continental Room, Pantlind Hotel.
2. Women's Work (district and regional Women's Work officers). Kent State Room, Pantlind Hotel.
3. Children's Workers. Shubert Room, Pantlind Hotel.
4. Brethren Service. Red Room, Civic Auditorium.
5. Foreign Missions. Black and Silver Room, Civic Auditorium.

8:30 **Bible Hour:** The Kingdom We Seek. Civic Auditorium.
Chairman: J. Herbert Miller.
Speaker: Burton Metzler.
Topic: Work of the Kingdom.

9:30 **Business Session.** Civic Auditorium.

11:45 **Luncheon Meetings**
1. Medical Workers. Park Congregational church.
2. Youth and Junior High Adult Leaders. Fountain Street Baptist church.
3. Brethren Tours.

FRIDAY AFTERNOON

2:00 **Business Session.** Civic Auditorium.

5:00 **Educational Dinner.** Fountain Street Baptist church.
Speaker: Dr. Glenn L. Clayton.

5:30 **Brethren Volunteer Service Picnic** (including all youth).

FRIDAY EVENING

7:00 **General Session.** Civic Auditorium.
Chairman: S. Loren Bowman.
Drama: Deep Are the Roots, McPherson College Players.

SATURDAY MORNING, JUNE 18

7:00 **Men's Work Council Breakfast**

7:15 **Postbreakfast Conferences**
1. Home and Family Life (district and regional family life directors). Kent State Room, Pantlind Hotel.
2. Children's Workers. Shubert Room, Pantlind Hotel.
3. Brethren Service. Red Room, Civic Auditorium.
4. Foreign Missions. Black and Silver Room, Civic Auditorium.
5. Women's Work (district and regional presidents).

8:30 **Bible Hour:** The Kingdom We Seek. Civic Auditorium.
Chairman: Ralph W. Anderson.
Speaker: M. R. Wolfe.
Topic: The Consummation of the Kingdom.

9:30 **Business Session.** Civic Auditorium.

11:45 **Luncheon Meetings**
1. Men's and Women's Work. Fountain Street Baptist church.
2. College Students.
3. Camp Leaders.

SATURDAY AFTERNOON

2:00 **Business Session.** Civic Auditorium.

5:00 **Dinner Meetings**
1. Foreign Missions. Fountain Street Baptist church.
2. National Recreation Fellowship.

5:30 1-W and CPS Picnic.

SATURDAY EVENING

7:30 **General Session.** Civic Auditorium.
Chairman: Charles E. Zunkel.
Address: Youth, the Cross and the Challenge of Today's World, Robert E. Richards.

SUNDAY MORNING, JUNE 19

9:00 **Church School**
1. Nursery. Room 327, Pantlind Hotel.
2. Kindergarten. Room 328, Pantlind Hotel.
3. Primaries. Rooms 325 and 323, Pantlind Hotel.
4. Juniors. Rooms 322 and 324, Pantlind Hotel.
5. Junior High.

STANDING COMMITTEE DELEGATES

Africa	James Bowman
California, Northern	Leland A. Nelson, Ralph Turnidge
California, Southern, and Arizona	Lowell K. Brubaker, C. LeRoy Doty, Jr.
Canada, Western	Willard B. McDaniel
China	
Colorado	Russell G. West
Florida, Georgia, and Puerto Rico	John B. White
Idaho and Western Montana	G. G. Bollinger
Illinois, Northern and Wisconsin	Lorrel Eikenberry, Willard Powers
Illinois, Southern	James W. Simmons, Gordon W. Bucher
India, First	Hamiliton G. Satvedi
India, Second	Amsey Bollinger
Indiana, Middle	Howard H. Keim, A. F. Morris, Howard J. Kreider
Indiana, Northern	Mrs. Dan West, Clarence B. Fike, H. W. Eshelman
Indiana, Southern	Harold B. Statler, Richard D. Speicher
Iowa, Middle	Harry W. Flory
Iowa, Northern, Minnesota, and South Dakota	Vernon S. Powell
Iowa, Southern	Leland F. Grove
Kansas, Northeastern	Dennis W. Kesler
Kansas, Northwestern	John Ditmars
Kansas, Southeastern	Robert A. Teegarden
Kansas, Southwestern	A. L. Patrick
Mardela	Emerson S. Fike
Maryland, Eastern	John H. Eberly, David K. Hanawalt
Maryland, Middle	Floyd H. Mitchell, D. Fred Neikirk
Maryland, Western	Jesse W. Whitacre
Michigan	Russell Hartzler, Hugh Warstler
Missouri, Middle	Ralph Skaggs
Missouri, Northern	Eugene E. Gnagy
Missouri, Southern, and Arkansas	Glen E. Trowbridge
Nebraska	Homer D. Kimmel
North Atlantic	Ivan Fetterman, D. Howard Keiper
North Dakota and Eastern Montana	Edward Duncan
North and South Carolina	Holt Griffith
Ohio, Northeastern	Bernard N. King, Arthur H. Hess, Harold Steiner
Ohio, Northwestern	Leonard B. Carlisle, Cletus S. Myers
Ohio, Southern	Homer L. Royer, C. G. Erbaugh, Foster M. Bittinger
Oklahoma, Panhandle of Texas, and New Mexico	L. M. Baldwin
Oregon	Edward H. Lander, Jr.
Pennsylvania, Eastern	Abram N. Eshelman, Carl W. Zeigler, Frank S. Carper
Pennsylvania, Middle	C. H. Cameron, Carl E. Myers, Tobias F. Henry
Pennsylvania, Southern	M. Guy West, Otho J. Hassinger, Howard A. Whitacre
Pennsylvania, Western	Eli S. Keeny, A. Jay Replogle, H. Austin Cooper
Tennessee	G. W. Petcher
Texas and Louisiana	Kenneth O. Thralls
Virginia, Eastern	Minor M. Myers, Carl F. Smith
Virginia, First	J. P. Bowman, D. P. Hylton, Earl D. Rowland
Virginia, Northern	Hollen H. Helbert, Joseph Mason, I. C. Senger
Virginia, Second	Rufus King, I. J. Garber, Ora DeLauter
Virginia, Southern	L. C. Carter, Eugene H. Kahle, C. A. Flora
Washington	Joe E. Campbell
West Virginia, First	Norman L. Harsh, John E. Teets
West Virginia, Second	H. C. Sanders

6. Youth. Pantlind Hotel Ballroom.
7. Adults. Civic Auditorium.

11:30 **Morning Worship**
Chairman: Glen Weimer.
Speaker: Harry K. Zeller, Jr.

SUNDAY AFTERNOON

2:30 **General Session**
Oratorio: The Messiah.

SUNDAY EVENING

7:30 **Church Convocation**
Chairman: Alvin F. Brightbill.
Speaker: Leland S. Brubaker.
Consecration Service.
Adjournment.

Other activities at Annual Conference include: a film preview Tuesday, Wednesday and Saturday evenings following the evening session; choir rehearsal every evening after the evening session.

Youth and junior high activities scheduled are: breakfast at 7:30, Wednesday through Saturday, 7:00, Sunday morning; preview of the day, Wednesday through Saturday, 8:00 a.m.; recreation and fellowship following each evening session. Tours for junior highs are scheduled for 2:00 p. m., Wednesday through Friday.

Anniversaries and Weddings

Anniversaries

Brother and Sister Andrew D. Jensma of Prairie City, Iowa, celebrated their golden wedding anniversary April 10, 1955, in the Prairie City church. A reading of a golden wedding ceremony by Pastor Edward Zook was followed by open house in the church social room. They have five children and five grandchildren.—Mrs. Merlin Brewer, Prairie City, Iowa.

Brother and Sister Samuel W. Knavel celebrated their fifty-ninth wedding anniversary at their home, March 15, 1955.—Mrs. Warren Hoover, Windber, Pa.

Weddings

Beachy-Birky—Larry Lee Beachy and Carol JoAnn Birky, both of Goshen, Ind., in the Goshen City church, Ind., April 3, 1955, by Clarence B. Fike.—Mrs. Lewis Dixon, Goshen, Ind.

Bittinger-Wilt—John Donald Bittinger and Leora Althea Wilt, both of Jennings, Md., by the undersigned, at his home, March 21, 1955.—J. C. Beahm, Grantsville, Md.

Elliott-Newham—Elwyn C. Elliott of Orick, Mo., and Bernita Rose Newham of Richmond, Mo., in the Rockingham church, Mo., March 25, 1955, by the undersigned.—Harold Correll, Hardin, Mo.

Hartman-Beahm — John Hartman of Westover, Md., and Adele Beahm of Mount Sidney, Va., in the Lebanon church, Va., Feb. 26, 1955, by the undersigned.—J. S. Rittenhouse, Queen Anne, Md.

Heigel-Good—James Heigel of Elizabethtown, Pa., and Jean E. Good of Middletown, Pa., in the Elizabethtown church, March 20, 1955, by the undersigned, assisted by Wilmer R. Hurst.—Nevin H. Zuck, Elizabethtown, Pa.

Hogan-Summers—Sam E. Hogan of Norborne, Mo., and Carolyn Fern Summers of Hardin, Mo., March 27, 1955, in the Methodist church, Hardin, by Rev. H. F. Mittendorf and the undersigned.—Harold G. Correll, Hardin, Mo.

Longenecker-Shultz—John Longenecker and Mary Shultz, both of Tonasket, Wash., in the Ellisforde church parsonage, Wash., April 2, 1955, by the undersigned.—M. G. Blickenstaff, Tonasket, Wash.

Mills-Imler—Donald Elmer Mills of Tyrone, Pa., and Josephine Jane Imler of Altoona, Pa., in the Bellwood church, Pa., March 26, 1955, by the undersigned.—Arthur L. Croyle, Bellwood, Pa.

Reiter-Rinehart—William V. Reiter of Carrollton, Mo., and Sandra Kay Rinehart of Bogard, Mo., in the Methodist church, Bogard, March 25, 1955, by the undersigned.—Harold G. Correll, Hardin, Mo.

Smeltzer-Moyer—Kenneth Smeltzer of Goshen, Ind., and Gene Moyer of Alvordton, Ohio, in the Walnut Grove church, Ohio, April 3, 1955, by the undersigned.—Glen A. Moyer, Greenville, Ohio.

Smith-Kreider—Max L. Smith of Portland, Ind., and Gayle Elaine Kreider of Greenville, Ohio, April 30, 1955.—Mrs. Marian Rife, Greenville, Ohio.

Steele-Ritchey—Fred Snyder Steele of Hopewell, Pa., and Velma Gay Ritchey of New Enterprise, Pa., in the Koontz church, Pa., March 30, 1955, by the undersigned.—Percy R. Kegarise, Saxton, Pa.

Thompson-Ringgold—Alfred Thompson and Margaret Ringgold, both of Ridgely, Md., March 1, 1955, in the home of the undersigned.—J. S. Rittenhouse, Queen Anne, Md.

Obituaries

Bauman, Carrie, widow of Harrison Bauman, died at her home near Pottstown, Pa., March 26, 1955, at the age of eighty-eight years. She was a long-time member of the Coventry church. Surviving are one son, two daughters and a number of grandchildren. Funeral services were conducted by her pastor, the undersigned, at the White Memorial home, Parker Ford, Pa. Interment was in the East Coventry Mennonite cemetery near Kenilworth, Pa.—D. Howard Keiper, Pottstown, Pa.

Bowman, Mrs. Kate, daughter of Mr. and Mrs. Galvin Summers, was born April 14, 1870, and died Nov. 6, 1954, at her home. On April 1, 1893, she was married to John Bowman, who preceded her in death on March 30, 1933. She was a lifelong resident of Huntington County, Ind., and was a member of the Loon Creek church. She is survived by one son, three grandchildren, one great-grandchild and one brother. Funeral services were held in the Salamonie church by Bro. B. D. Hirt, assisted by the undersigned.—Pius Gibble, Huntington, Ind.

Brandt, Ivy, widow of Maurice Brandt, died Jan. 26, 1955, at the age of sixty years. She was a member of the Welsh Run congregation. She is survived by one son, one daughter, five stepchildren, thirty-three grandchildren and sixteen great-grandchildren. Funeral services were held in the Welsh Run church by Brethren Russell Martin, Clarence Hunsberger and William Garland. Interment was in the cemetery adjoining the church.—John D. Martin, Mercersburg, Pa.

Brandt, Maurice, died Oct. 13, 1954, at the age of eighty-three years. He was a member of the Welsh Run congregation. He is survived by five daughters, two sons, thirty-three grandchildren and sixteen great-grandchildren. The funeral was held in the Welsh Run church by Brethren Russell Martin, Clarence Hunsberger and William Garland. Burial was in the cemetery adjoining the church.—John D. Martin, Mercersburg, Pa.

Briar, George W., son of George and Rachael Sodder Briar, was born Jan. 10, 1874, and died at his home, March 12, 1955. He united with the Locust Grove church in 1922. Surviving are three sons, three daughters, a number of grandchildren, one sister and one brother. Services were held in the Howard funeral home in Cambridge City, by Lester E. Fike. Interment was in the Lutheran cemetery in East Germantown.—Mrs. O. D. Werking, Hagerstown, Ind.

Brown, Addie Emily, was born in Texas, and died March 13, 1955, at Fresno, Calif., at the age of sixty-four years. She was an active member of the church from her girlhood and was a charter member of the Paradise church. She is survived by her husband, John T. Brown, four sons, one daughter, ten grandchildren, two brothers and four sisters. Funeral services were held in the Paradise church by Lenn W. Smith. Interment was in the Paradise cemetery.—Margaret Schmorleitz, Paradise, Calif.

Brubaker, Daniel Benjamin, son of Henry and Nancy Brubaker, was born in Franklin County, Va., July 2, 1867, and died July 30, 1954. In 1892 he was united in marriage to Susan Flora. He united with the church about the time of his marriage and was a faithful member. He is survived by three children, eight grandchildren, several great-grandchildren and three sisters. The funeral was conducted at the Antioch church by Bro. S. H. Flora. Burial was in the church cemetery.—Julia Laprade, Boones Mill, Va.

Brumbaugh, Justin C., was born in Stark County, Ohio, and died April 3, 1955, in Canton, Ohio, at the age of eighty-six years. He was a charter member of the Hartville church. Surviving are one son, one daughter, two grandchildren and one great-grandchild. Funeral services were held in the Hartville church by his pastor, the undersigned. Burial was in the Mt. Peace cemetery.—C. G. Hesse, Hartville, Ohio.

Brunk, Ida May, daughter of Samuel P. and Elizabeth Weaver, was born Nov. 5, 1876, in Jackson County, Mo., and died Feb. 18, 1955. On Feb. 21, 1898, she was married to John A. Brunk. For twenty years she worked in the kitchen at McPherson College. She was an active and faithful member of the McPherson church. Burial was in the McPherson cemetery.— Burton Metzler, McPherson, Kansas.

Byerly, Flora D., was born near Lima, Ohio, and died March 15, 1955, in Detroit Mich. On Aug. 29, 1903, she was married to Chester Byerly. She was a member of the Lima church. In addition to her husband, she is survived by two daughters, two sons, nine grandchildren, one sister and one brother. Services were held in the Lima church by her pastor, Bro. Paul Thompson. Burial was in the Blue Lick cemetery.—Mrs. O. C. Anspach, Lafayette, Ohio.

Drabenstot, Elmer A., son of Jacob and Mary Dungan Drabenstot, was born Dec. 18, 1872, in Huntington County, Ind., and died Jan. 19, 1955, at his home in Huntington County, Ind. In October 1897 he was married to Anna M. Hart, who died in 1932. He was a farmer and a member of the Loon Creek church. Surviving are one son, two daughters, eight grandchildren and two great-grandchildren. Funeral services were conducted at the Bailey mortuary in Huntington by the undersigned.—Pius Gibble, Huntington, Ind.

Eshleman, Mattie E., daughter of John and Sarah Eby Ginder, was born April 19, 1871, in Lancaster County, Pa., and died Jan. 19, 1955, at the Elmdale rest home. She was married to Samuel Eshleman, who preceded her in death several years ago. She was a faithful member of the Chiques church for many years. Surviving are four sons, fourteen grandchildren, seventeen great-grandchildren, one brother and one sister. Funeral services were held at the Mt. Hope church by Elder B. G. Stauffer and Bro. David G. Gibble. Burial was in the Chiques cemetery.—Mrs. John K. Stauffer, Lawn, Pa.

Flory, Elmer Noah, son of Abraham and Susannah Miller Flory, was born April 7, 1879, at North English, Iowa, and died March 29, 1955, at Paradise, Calif. His

first marriage was to Eda Senger of Franklin Grove, Ill., who preceded him in death. In 1948 he was married to Martha Shick of McFarland, Calif. Besides being a deacon in the church since early manhood, he served as superintendent of the Sunday school in the Twin Falls church, Idaho, and in the Glendale church, Calif. Surviving are his wife and one brother. Funeral services were conducted in the Paradise church by his pastor, Glen R. Montz, assisted by Lenn W. Smith. Interment was in the Paradise cemetery.—Margaret Schmorleitz, Paradise, Calif.

Geisel, Sadie, daughter of Richard and Ellen Smith Marsh, was born in Suterville, Pa., Sept. 5, 1898, and died March 26, 1955, in Johnstown, Pa. She was preceded in death by her husband, Harve, in 1944. She was a member of the Scalp Level church. Surviving are one daughter, one son, four grandchildren, three brothers and four sisters. Funeral services were conducted at the Geisel funeral home in Johnstown by Benton McKee. Interment was in the Richland cemetery.—Mrs. A. J. Casseday, Windber, Pa.

Graybill, Julia Moler, was born Dec. 11, 1860, in Fincastle, Va., and died March 30, 1955. She taught in the public school in Troutville, Va., and on Sept. 15, 1880, she was married to J. H. Graybill. In 1899 the Graybills moved from Roanoke, Va., to Nampa, Idaho, where they helped to organize the Nampa church. She taught the Twilight Hour Sunday-school class for thirty years. Surviving are three children, seven grandchildren and nine great-grandchildren. Funeral services were held in the Nampa church by her pastor, the undersigned. Burial was in the Kohlerlawn cemetery.—Galen K. Walker, Nampa, Idaho.

Hertzler, Mrs. Mary C., daughter of Mr. and Mrs. Daniel Ziegler, and widow of Samuel H. Hertzler, died March 25, 1955, at the Neffsville Brethren Home, where she resided. Funeral services were conducted in the Elizabethtown church by Bro. A. C. Baugher. Interment was in the Mt. Tunnel cemetery, Elizabethtown, Pa.—Nevin H. Zuck, Elizabethtown, Pa.

Hughes, Ray M., son of Albert and Mary Richey Hughes, was born in the Flora community, Ind., Jan. 19, 1893, and died March 29, 1955. In 1913 he was united in marriage with Ersie Pullen. To this union were born eight children. He was a member of the Flora church for many years. Surviving are his wife, eight children, his mother, twenty grandchildren, one brother and three sisters. Funeral services were held in the Flora church by the undersigned.—Charles Dumond, Sr., Flora, Ind.

Lannerd, Ida Loretta, daughter of Levi and Barbara Bennett Williams, was born Oct. 3, 1868, and died March 22, 1955. She was married to George Lannerd. To this union were born four sons and one daughter. She became a member of the United Brethren church, but later united with the Nettle Creek Church of the Brethren and remained a member of that congregation until her death. Surviving are two sons, one daughter, eleven grandchildren and eleven great-grandchildren. Services were held in the Nettle Creek church by Lester E. Fike. Interment was in the Brick church cemetery.—Mrs. O. D. Werking, Hagerstown, Ind.

Lannerd, Orrie Elden, son of George and Ida Williams Lannerd, was born Nov. 27, 1907, in Wayne County, Ind., and died Feb. 6, 1955. He lived his entire life in the community where he was born. He was a member of the Locust Grove church. Surviving are two brothers and one sister. Services were held in the Nettle Creek church by Lester E. Fike. Interment was in the church cemetery.—Mrs O. D. Werking, Hagerstown, Ind.

Layman, Sadie, daughter of Isaac and Nancy Peters Bowman, was born in Franklin County, Va., April 10, 1892, and died June 11, 1954. On April 1, 1914, she was united in marriage to Frank Layman, Sr. To this union were born ten children. She served with her husband in the pastoral duties of the church. Besides her husband she is survived by seven children, eighteen grandchildren, six brothers and two sisters. The funeral service was conducted at the Antioch church by Bro. J. B. Peters, assisted by C. A. Flora. Burial was in the church cemetery.—Julia Laprade, Boones Mill, Va.

Morrison, Helen, daughter of Lewis J. and Harriett E. King, was born June 17, 1893, in Monmouth, Kansas, and died Feb. 25, 1955, in Joplin, Mo. She was an active member of the Osage church and taught a junior class for the past fifteen years. On March 30, 1913, she was married to Earl Morrison. Besides her husband she is survived by three sons and three daughters. Funeral services were conducted by her pastor, Bro. Francis Shenefelt. Burial was in the McCune cemetery.—Mrs. J. L. Mohler,—McCune, Kansas.

Moyer, Sarah, was born March 9, 1862, in Hardy County, Va., and died March 19, 1955, at Lexington, Mo. She was a charter member of the Bethany church and was the oldest living member. On Aug. 12, 1886, she was united in marriage to John W. Moyer. To this union were born nine children. Her husband and four children preceded her in death. Memorial services were held at the Millville Methodist church by the undersigned, assisted by Rev. Carrow. Interment was in the Kincaid cemetery.—Byron E. Dell, Stet, Mo.

Myers, Evelyn D., daughter of Mr. and Mrs. James Moody, was born Jan. 20, 1900, at Passaic, N. J., and died March 16, 1955. In 1918 she was married to Forrest Clifford Myers. Besides her husband, she is survived by four daughters, four sons, eighteen grandchildren, two brothers and four sisters. Services were held at the Goshen City church by Bro. Clarence Fike. Burial was in the Oak Ridge cemetery.—Mrs. Lewis Dixon, Goshen, Ind.

Nankeville, John Raymond, son of John and Esther Nankeville, was born in Mifflin, Pa., May 16, 1883, and died at his home in Altoona, Pa., Jan. 24, 1955. Surviving are his wife, Anna Wood Nankeville, three stepchildren and one sister. Services were conducted by the undersigned, his pastor, at the Vincent Stevens funeral home. Interment was in the Rose Hill cemetery.—C. H. Cameron, Altoona, Pa.

Nicholson, Charles Will, son of Mr. and Mrs. Samuel Nicholson, was born April 6, 1893, near McCune, Kansas, and died Jan. 2, 1955. Since his youth he had been a member of the Osage church. Surviving are his wife, Emma May Nicholson, and three sisters. His pastor, Bro. Francis Shenefelt, conducted the funeral services. Burial was in the Girard cemetery, Kansas. —Mrs. J. L. Mohler, McCune, Kansas.

Nissley, Reuben F., died Feb. 20, 1955, in Lancaster, Pa., at the age of thirty-five years, as the result of an auto accident near his home at Mastersonville, Pa. He was a member of the East Fairview church. Besides his wife, he is survived by three daughters, his mother and one sister. Funeral services were conducted at the East Fairview church by the home ministers. Interment was in the adjoining cemetery.—Howard A. Merkey, Manheim, Pa.

Norris, Hulda Campbell, was born in 1869, and died March 26, 1955, at her home in Marion, Ind. On Dec. 11, 1892, she was united in marriage to J. W. Norris, who preceded her in death in 1937. She was a faithful member of the Marion church, which her husband helped to open as a mission. Surviving are three daughters, two sons, sixteen grandchildren and twenty-two great-grandchildren. Services were conducted at the Marion church by the undersigned, assisted by B. F. Kendall. Burial was in the Spring Creek cemetery. —T. G. Weaver, Marion, Ind.

Payne, William Jackson, was born in Carroll County, Va., May 17, 1876, and died Feb. 19, 1955. On Sept. 13, 1894, he was united in marriage to Amelia C. Leftwich. He united with the Saint Paul church in 1893 and was ordained deacon in 1904. He was then called to the ministry by his congregation in 1918 and was ordained to the eldership in 1923. He served the Saint Paul church as presiding elder the greater portion of this time and was presiding elder at the time of his death. He had also served the Shelton Town and Mountain View churches as elder and pastor. He spent his entire life in the Saint Paul church except for six years with the Fraternity church, N. C. Surviving are his wife, four sons, five daughters, twenty-one grandchildren, twenty great-grandchildren and one sister. The funeral was conducted by his pastor, Bro. Bristo Osborne, assisted by Otte Utt, and C. W. Faulkner. Interment was in the church cemetery.—W. M. Leftwich, Mount Airy, N. C.

Quick, Mrs. Ossie, daughter of William and Madora Triplett, was born April 6, 1891, in Geneva, Ind., and died Dec. 18, 1954, at her home in Liberty, Ind. Her husband preceded her in death in 1945. She was an active member of the Four Mile church. She is survived by one sister. Funeral services were conducted in the Fosdick funeral home in Liberty by Bro. J. E. Smeltzer. Interment was in the College Corner cemetery.—Mrs. J. E. Smeltzer, Liberty, Ind.

Reber, Clayton D., son of Elder Jonathan G. and Clara Snyder Reber, was born March 9, 1901, and died March 23, 1955, in Centerport, Pa. He was united with the church while attending Elizabethtown College. Surviving are his wife, Fannie Minnich Reber, three daughters, two sons, six grandchildren, six brothers and three sisters. Funeral services were conducted in the Naftzinger funeral home in Centerport by his pastor, the undersigned. Burial was in the Viewpoint cemetery.—Cyrus B. Krall, Robesonia, Pa.

Roark, Madge, was born in Decatur, Ill., Feb 18, 1911, and died in February 1955. With her parents she moved to California and on June 12, 1929, she was married to Vaughn Roark. Besides her husband she is survived by two daughters, one son and three grandchildren. Funeral services were held in the Nampa church on Feb. 19 by the undersigned. Burial was in the Kuna cemetery, Idaho.—Galen K. Walker, Nampa, Idaho.

Scofield, Donna Gay, infant daughter of Mr. and Mrs. Donald Scofield of Independence, Mo., was born July 14, 1954, and died March 8, 1955. Besides her parents she is survived by one brother, her maternal grandparents and her paternal grandmother. Services were conducted by Bro. Kent Naylor at Cabool, Mo.—Mrs. Gertrude Gaba, Kansas City, Mo.

Secrist, Moses Wise, son of Caleb and Hannah Wise Secrist, was born June 9, 1877, in Indiana County, Pa., and died March 7, 1955, at his home in Easton, Md. He was married to Ida Bowser on Jan. 1, 1911. Surviving are his wife, one son, three daughters, six grandchildren, two sisters and one brother. Funeral services were held in the Easton church by Bro. Joseph Rittenhouse, assisted by the undersigned. Interment was in the Fairview cemetery.—Barry T. Fox, Easton, Md.

Sherck, Clara Adeline, daughter of Levi and Emma Shrock Weaver, was born March 9, 1879, and died March 16, 1955, at her home in New Paris, Ind. On Oct. 3, 1899, she was married to Jasper Sherck. She was a faithful member of the church, having served with her husband in the office of deacon for fifty-five years in the Middlebury, Pleasant Valley, West Goshen and New Paris churches. Surviving besides her husband are three daughters, six sons, thirty-one grandchildren, nineteen great-grandchildren, one sister and two brothers. Funeral services were held at the New Paris church with the undersigned, assisted by M. D. Stutsman and William Brubaker, officiating. Burial was in the Pleasant Valley cemetery.—Eldon Evans, New Paris, Ind.

Stowe, Lizzie, daughter of Cullen and Nancy Daugherty Gibson, was born Oct.

9, 1870, in Girard, Ill., and died March 12, 1955, in Springfield, Ill. She had spent her entire life in Girard and Springfield. She was married to John Stowe, who preceded her in death several years ago. She was a member of the Girard church. She is survived by one brother. Funeral services were conducted at the Berry funeral home in Girard by the undersigned, assisted by Bro. Gordon W. Bucher of Springfield. Interment was in the Pleasant Hill cemetery.—Perry R. Hoover, Girard, Ill.

Strayer, Nancy, daughter of George and Barbara Replogle Hanawalt, was born March 30, 1863, and died March 12, 1955. She was preceded in death by her husband, Jacob B. Strayer. She was the oldest member in the Walnut Grove church. For many years she taught in the Sunday-school department. Surviving are two sons, one daughter, one niece whom she reared from infancy, six grandchildren, eighteen great-grandchildren, three brothers and three sisters. Funeral services were held at the Geisel funeral home. Interment was in the Grandview cemetery. —Emelia Gran Strayer, Johnstown, Pa.

Taylor, Minnie Mae, died at Greensburg, Pa., March 25, 1955, at the age of seventy-seven years. She was a member of the Greensburg church. Surviving are three daughters, two sons, twenty-two grandchildren, five great-grandchildren, one sister and brothers. Funeral services were held in the Greensburg church by her pastor, Wilfred N. Staufer. Interment was in the Middletown cemetery.—Mrs. Galen Bittner, Greensburg, Pa.

Unger, Marietta, daughter of Samuel and Susan Reese Shidler, was born Oct. 26, 1856, near Freeburg, Ohio, and died Feb. 10, 1955, at the home of a daughter in Freeburg, Ohio. She was a life-long resident of the community and a faithful member of the church. She is survived by three daughters, one son, eleven grandchildren, twenty-four great-grandchildren and three great-great-grandchildren. Funeral services were held in the Freeburg church by the undersigned, assisted by Bro. D. F. Stuckey. Burial was in the Freeburg church cemetery.—John W. Johnson, Paris, Ohio.

Weyandt, Samuel, J. died at his home in South Greensburg, Pa., March 15, 1955, at the age of seventy years. He was a member of the Greensburg church. Surviving are his widow, Amanda Hayden Weyandt, four daughters, three sons, nine grandchildren, three great-grandchildren and two brothers. Funeral services were held in the Jay Peterson chapel, Youngwood, Pa., by his pastor, Bro. Wilfred N. Staufer. Interment was in the Westmoreland County memorial park.—Mrs. Galen Bittner, Greensburg, Pa.

Winder, Clyde Marvin, son of Daniel and Myrtle Winder, was born Oct. 4, 1900, near Waldo, Kansas, and died Dec. 5, 1954, at Modesto, Calif. As a child he united with the Victor church. On June 29, 1927, he was married to Vera Overby. To this union were born four sons. Surviving are his wife, three sons, his father, three sisters and one brother. Funeral services were conducted at the Victor church by Bro. G. A. Merkey of Clayton, Kansas. Burial was in the Cedar Bluff cemetery.—Elva A. Deardorff, Waldo, Kansas.

Wrightsman, Harvey P., was born Jan. 7, 1883, near Virden, Ill., and died Feb. 9, 1955. On Feb. 13, 1907, he was united in marriage to Laura Frantz at Holmesville, Nebr. To this union were born two sons. He united with the church when he was a young man and was always active in the work of the church. Besides his wife, he is survived by two sons, five grandchildren and two brothers. Memorial services were conducted by the undersigned, his pastor. Interment was in the Brethren cemetery near Holmesville, Nebr.—Homer D. Kimmel, Holmesville, Nebr.

Church News

Texas and Louisiana

Roanoke—Our two B.V.S. workers, Jo Ann Newkirk and Jane Pheasant, began their work with us the first of February. On Sunday morning, Feb. 6, the McPherson College quartet and Bro. Glenn Swinger, director of public relations at McPherson College, were with us. Our regular quarterly council was held Sunday afternoon, March 6. The women met at the home of Mrs. Ruby Butson for their March 9 Bible study. On March 16 the ladies' aid met for an all-day sewing meeting in the home of Mrs. J. B. Firestone. Our spring love feast was held on the evening of Good Friday.—Mrs. Johnnie L. Morse, Iowa, La.

Northern Indiana

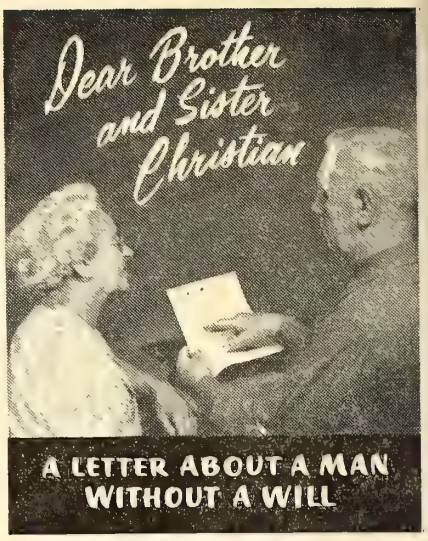
Pleasant Hill—As a result of the revival meetings five were received into the church by baptism and fifteen were reconsecrated into the life of the church. Two persons are waiting to be received into the church fellowship. Our sanctuary has been remodeled giving us four additional classrooms. Marjorie Pepple is serving a year in B.V.S. at Fresno, Calif. Two of our men went to Washington, D.C., opposing the U.M.T. Reserve Bill. We held a school of missions during the month of January. A birthday fellowship supper was held at the church on March 12. Our love feast was held April 9 followed by a breakfast on Easter morning.—Mrs. Mary L. Felger, Churubusco, Ind.

Rock Run—Roy Swihart, who was recently licensed to the ministry, spoke on Thanksgiving morning. Mrs. Nettie Weybright showed pictures and talked about her trip to several of our missions in the East. The young people have charge of the evening service the last Sunday of each month. One class in the Sunday school purchased folding doors for the church. The women knotted comforters and sewed garments for relief. Goldie Swartz spoke at one of their meetings. The men's work group is raising from twelve to fiften heifers for relief. On the afternoon of Feb. 27, a group from Manchester College gave a musical program. The Topeka public school choir presented the evening program on March 13. At Christmas time the children put their money in little stockings for a family whose father is unable to work after being stricken with polio.—Mrs. Chester A. Huber, Goshen, Ind.

Southern Indiana

Fairview—Our pastor, Bro. Dale Gibboney, and his wife attended the regional conference at North Manchester. We have a family night each month. Programs have included the films, Simon Peter and Reaching From Heaven, and a talk by Bro. Galen Lehman, regional secretary. In February some Negro people from the LaFayette Baptist church were with us for a service. Recently a dedication service was held for several babies. We have a 75% Messenger Club this year. The annual minister's conference was held at our church on Feb. 12 with Bro. Paul Robinson, president of Bethany Seminary, and Charles Zunkel of Elgin as guest speakers. The children's department has participated in the friendship packets, Christmas stocking and Navajo Indian projects. Several of our members attended the World Day of Prayer meeting at the Plymouth church. Some of our people also attended the convocation services at Manchester College.—Hattie Peter, La Fayette, Ind.

Nettle Creek, Brick—A committee of nine members met and made plans and decisions to assist in the reorganization of this congregation known as the Nettle Creek congregation for the past 135 years and having three houses of worship for more than 96 years. Each group was asked to meet in council, select a name for its new organization and begin functioning as a separate congregation, ready to be



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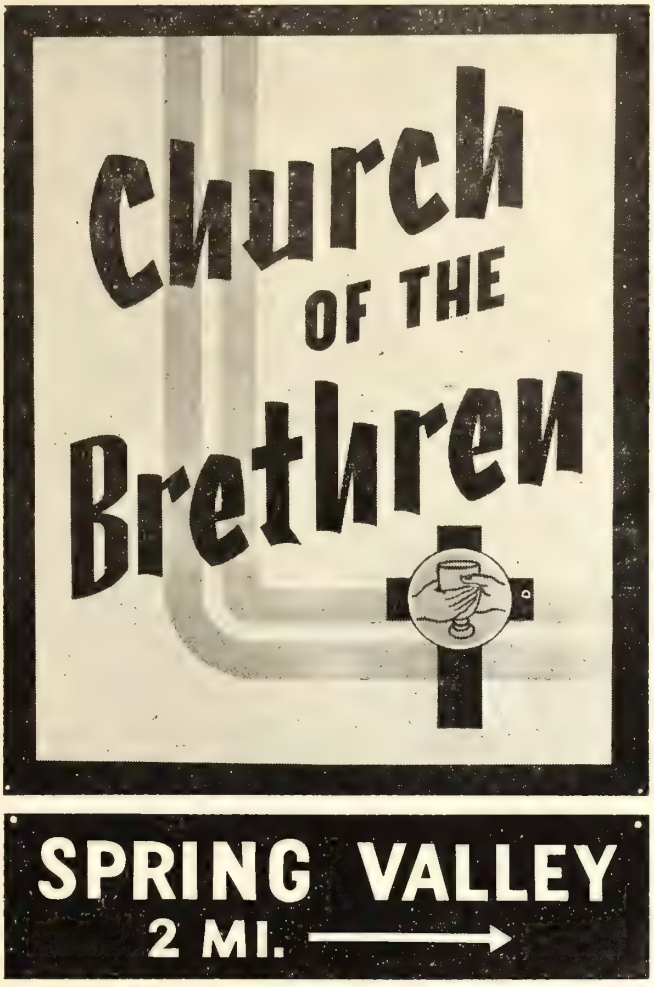
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recognized as such at our district conference in August. We who worship at the Brick house decided to retain the name Nettle Creek. We elected Bro. Lester E. Fike as our elder. The reorganization will be completed by Oct. 1, 1955.—Mrs. O. D. Werking, Hagerstown, Ind.

New Hope—The advance class had a small stocking project with the proceeds to be used towards a new piano for the church. The offering from the morning service on Feb. 6 was used for the seeds-of-hope project. Our pastor, Bro. Durwood Hays, attended the state pastors' conference. On Feb. 12 Brother and Sister Jessie Hoover were in attendance at the Fairview district pastors' conference. The junior Bible class women sponsored a father and son banquet on March 5. Bro. Elden M. Petry, pastor of the Anderson church, gave a talk at our church on Monday evening, March 7. Our ladies' aid meets twice a month.—Mrs. Hazel Hildebrand, Seymour, Ind.

Michigan

Beaverton—Our school of Christian living which was conducted each Sunday evening for two months closed on Sunday evening, March 13. Three age groups met each week with the adults studying, The Christian Home, the young people, Boy and Girl Friendships, and the children, Friends at Work. Two films have been shown recently, Barabbas the Robber and Journey Into Faith. Holy Week services were conducted with Bro. Paul Bowman of Manchester College as speaker. Our church participated in the union Good Friday services. The young people were in charge of the Easter sunrise service and breakfast. A vacation church school will be held again this summer. At our business meeting we adopted the organizational plan which was presented by the committee in the September meeting. Delegates chosen to represent our church at the Annual Conference are Anna Rupp and Elma Rau. District meeting delegates are Edward Schnepp, Irene Parker and Martha Maier. We are preparing to celebrate the fiftieth anniversary of the dedication of our church on June 5, with an all-day meeting and a basket dinner at the noon hour. A special effort is being made to contact all former members and former pastors and to extend to all an invitation to attend. Bro. Ernest Jehnsen will be leaving our church as full-time pastor the first of September to become full-time district executive secretary.—Elma Rau, Beaverton, Mich.

Northeastern Ohio

Baltic—Christmas services were rendered by the children and young people's departments of both churches. Both the Baltic and Sugarcreek ladies' aids packed Christmas boxes for the shut-ins. A family night service was held at the Baltic house on Jan. 13 and at the Sugarcreek house on Jan 14. The film on stewardship, For Good or Evil, was shown. We have a 100% Messenger Club again this year. Our pastor, Bro. Guy S. Fern, was in charge of a period of meditation each Friday in January over the local radio station. Our regular council meeting was held March 1 with Elder Harlan C. Grubb presiding. We elected our pastor and his wife as delegates to Annual Conference at Grand Rapids. Our church at Sugarcreek co-operated with the community Lenten services. Bro. Harlan C. Grubb held a week of meetings in the Sugarcreek church April 25—May 1. Love feast services were held at the Baltic house on May 1.—Mrs. Guy S. Fern, Baltic, Ohio.

Cleveland—Eighteen teachers and other

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members from our church attended the school in Christian living, a six-week session at the Euclid Avenue Baptist church, in which our pastor served as dean. Once a month we have had a series of Sunday family nights with guest speakers to include Representative Frances P. Bolton, Kermit Eby, Arthur Hess and W. D. Shoemaker, minister and contractor of the new Painesville church. During the week of Feb. 10 we had a National Christian Teaching mission directed by Galen Lehman, which included a self-study of our sixteen groups and a religious census of the neighborhood. The children's department has met monthly on Saturdays for a missionary study and activity program. At Thanksgiving they packed baskets and at Christmas time they gave baby garments for the Africa mission, where Dr. and Mrs. John Hamer are located. The adults also included a white gift offering for the Hamers' work. The ladies' circle has contributed towards the Inter-City Mission project and has made children's garments for World Community Day project. The circle is in close association with the Cleveland Council of Church Women. We received thirty-eight new members last year which brings our membership to a total of 248, a net increase of nearly 50% in the past 3

Brethren Placement and Relocation Service . . .

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Teaching Positions

No. 96. Freeport Church of the Brethren will assist those who are interested in securing teaching positions in the public schools of Freeport, Ill. Freeport, a city of 25,000, will have vacancies in its senior high school, in its new junior high school and in its elementary schools. One elementary school is being built which must be staffed before September 1955. Contact: Freeport Church of the Brethren, Freeport, Ill.

No. 98. Elementary teacher, middle-aged woman, fifteen years' experience, desires position, preferably in or near Western Pennsylvania. Would accept position in town or country but wish to live in the country. Write: Placement and Relocation, Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 102. Wanted: A high school teacher, one if possible who knows athletics. Also an upper grade teacher, and someone to manage the kitchen activities, with much help by school girls. Salary on the "allowance" basis. Good working conditions in a Christian atmosphere. Write; G. E. Drushal, Lost Creek, Ky.

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No. 99. Wanted: Secretarial workers in the Brotherhood offices at Elgin. Must have business training beyond high school or satisfactory office experience or both. One position open in Brethren Service office for person who may have limited secretarial skills but who is interested in editing Brethren Service News and Brethren Service pages in the Gospel Messenger. Contact: General Secretary's Office, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Farmer

No. 101. Wanted: Young couple interested in operating dairy farm near Falfurrias, Texas. Write; Ken Thralls, Brethren Service Farm, Falfurrias, Texas.

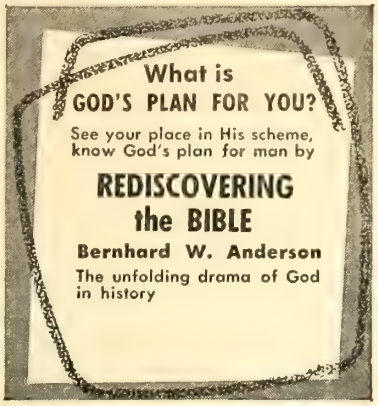
Miscellaneous

No. 95. Wanted companion: A companion 60 or younger to live with Brethren lady. A good home with meals would be provided in return for companionship. Write: Miss Mary Myers, 113 Yoder Ave., Mount Pleasant, Pa.

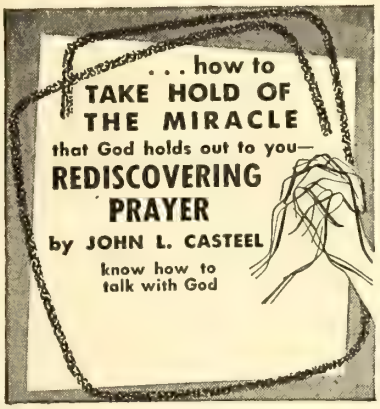
No. 97. Needed: Handyman in country home in central Pennsylvania. No electricity but it is available. Reliable single man, age between 35-40 or retired. Room and board with some privileges. Reference required. Write: Placement and Relocation, Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 100. Wanted: Person to be companion and help cook and do house work, for a wife and husband who is very ill. Private bedroom and bath in a one-story house, 4 miles from St. Charles, Ill. $1,200 a year. Write: Mrs. Russell Doherty, R. 1, St. Charles, Ill.

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years.—Mrs. William Wieand, Cleveland, Ohio.

Eastern Pennsylvania

East Petersburg—City Life was the theme for our school of missions in January. One feature of the school was the contribution given by representatives from the Pilot House in Baltimore. Since our church has three workers on the Africa mission field we were keenly interested in the messages brought to us recently by Roy and Violet Pfaltzgraff, Clarence and Lucille Heckman and Emma Snyder. Frank Carper showed pictures and talked about his trip to the Holy Land. The women's work has sponsored the packing of the friendship packets for overseas relief and the stockings for local institutions. Boxes of food and useful articles were distributed to the guests at the Neffsville Brethren Home by the intermediates. They also took part in the regular midweek prayer services at the home. Layettes and comforters have been made and shipped to New Windsor for overseas relief. In Jaunary the women invited the women from the various churches in the town to meet for a regular meeting. At the March meeting a group of women from the Bareville church presented a program which centered about the thought of the suffering Christ. Our church was host for the community World Day of Prayer. Elder Milton G. Hershey of Manheim conducted our evangelistic services Feb. 27—March 13. Fourteen persons were received into our church by baptism. Our church and the East Fairview church exchanged pulpits for the pre-Easter service.—Edith A. Eichelberger, East Petersburg, Pa.

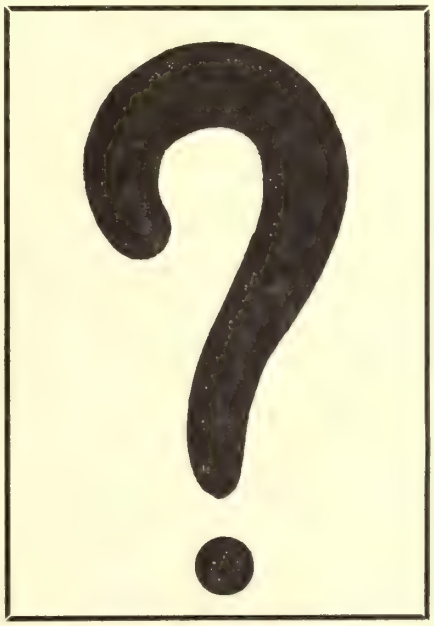
Elizabethtown—Matthew Meyer was ordained to the ministry. Dr. and Mrs. Paul Petcher, our missionary representatives to Africa, spoke and showed pictures. A reorganization of our choir produced a chapel choir composed of young people of junior and senior high ages. Our school of missions included Donald Shank, F. S. Carper, and Rev. Inayat Masih as guest speakers. Willard Hackman, Shirley Raffensperger and Betsy Wenger assisted in the worship service in observance of Youth Week. Several of our women are participating in the newly organized United Council of Church Women in Elizabethtown. During the Sunday evening services in February, Pastor Zuck conducted a prayer clinic using Bonnell's The Practice and Power of Prayer as a basis for discussion. In March Bro. Stewart Kauffman was guest speaker for our revival meetings. Following these meetings there were a number of applicants for baptism. Bro. Elmer Hoover was evangelist for the Swatara Hill church. Both the Swatara Hill and Stevens Hill churches are in the midst of building and alteration programs. Work on our new church continues with the completed building becoming more and more a reality.—Mildred B. McDannel, Elizabethtown, Pa.

Sugar Valley—Various programs have included the religious film, Shadows of Glory, slides of the work among the American Indians of Central America, a Bible institute with Bro. A. C. Baugher as leader, a week of union Bible school with the offerings being used for leper work and guest speaker, Emma Ziegler, missionary to India. Laura M. Boone attended the National Youth Conference at Anderson, Ind. Our evangelistic services were conducted by Linford Rotenberger of Quakertown. As a result of the meetings, twenty-one were baptized into our church. Our Christmas program offering was sent to the American Bible Society to be used in sending New Testaments to Russia. The ladies of our church are sewing cut garments from New Windsor for relief. Our church joined the Lutheran and E.U.B. churches of the community in holding Lenten services during Lent. Bro. Robert Byerly of Elizabethtown College was guest speaker for our Bible institute in April. Being isolated from other Brethren groups, our church co-operates with other denominations.—Hester Bartges, Loganton, Pa.

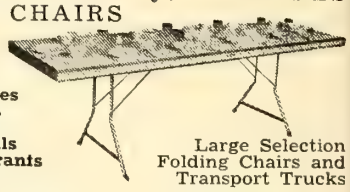
Western Pennsylvania

Mount Joy—Dr. E. Lloyd Cunningham gave a missionary message to our church. He and his family were on their way to the India mission field. Our achievement offering was received at this service. The contributions of fruit and vegetables that were displayed at the harvest home service were donated to the old folks' home at Windber. Bro. Carl Myers of the Roaring Spring church conducted a week of evangelistic meetings in our church. Nine were baptized following this meeting. Our church delegates to district meeting were Bro. John Geary, Mrs. Frank Sollenberger and Lois Horner, The exterior of the church and the basement were painted by the men of the church. Horst Lobe, a German B.V.S. worker, was guest speaker at a morning service in December. The morning Christmas service, On Judea's Hills, was presented by the children of the Sunday school and in the evening the young people presented a candlelight program, The Light of Men. The young people planted and harvested a crop of corn and also collected used nylon hose to be sent to Germany to be used in making of rugs. We were host church to seventh circuit young people's meeting in February The annual father and son banquet was held on March 4 at the church with Prof. Samuel Jones as guest speaker. The Somerset male chorus under the direction of Ernest Statler presented a program of music and verse on March 20.—Lois Horner, Mount Pleasant, Pa.

Scalp Level—A school of missions for all age groups was held Sunday evenings during January and February. A religious census was taken by the church of our community. The churches also joined in union Lenten services each Thursday evening during Lent and a Good Friday service. Our church council authorized a 100% Messenger Club as a home mission project financed by the mission fund. A dedication service was held for the house adjacent to the church which is now being used for Sunday-school classes. A letter writing campaign against UMT and legalized gambling in Pennsylvania was conducted recently. On Jan. 30 our young people had charge of the morning devotions and presented a program in the evening. They were also in charge of the Easter morning service and the choir presented a program in the evening. Jack Wilt has begun his B.V.S. service. Miss Leisel Grupe, a German exchange student who resides with Bro. Kissinger in Windber, was guest



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speaker at the Hopeful Band class meeting. We observed the One Great Hour of Sharing. Five young men recently elected as deacons were installed at this service. A study in the history and message of the Old Testament is being conducted by Bro. Boose on Sunday evenings. A six-week course in training for Christian service began March 21 with our assistant elder, Bro. I. C. Paul, as instructor. Individuals and groups have been providing memorial baskets of flowers for the altar. Our ladies' aid activities include quilting and supervision of relief goods. Work may begin on the new church this summer. Our love feast and communion service was held May 1.—Mrs. A. J. Casseday, Windber, Pa.

Florida and Georgia

Orlando, Highland Community — Bro. Perry Huffaker of West Milton, Ohio, was with our church for a singspiration and worship program. The women's fellowship group is making dish towels for the Puerto Rico hospital. One of our young men, Leroy Preston, was licensed to the ministry. Our attendance has been good this winter and we appreciate the interest of the tourists. For midweek meetings we have been studying the Doctrine of the Church by D. W. Kurtz. Bro. David Webster will begin his pastoral work with us the first of July. We had a farewell supper for Bro. Biddix and his family on the evening of March 23. Our love feast was held on Thursday evening prior to Easter Sunday.—Mrs. Viola Preston, Orlando, Fla.

Sebring—Sixteen new members have been received into our fellowship since our last report—six by baptism and ten by letter. Our united choirs presented a Christmas cantata, The Star in the Sky. The junior choir sang carols at the women's club. Bro. Perry Huffaker led us in a hymnsing. A few assisted in the work camp at Camp Ithiel. Some of our folks have visited the migrant camps and our own home mission churches at Lorida and Arcadia. Mr. Joseph H. Anderson, president of the Prison Missionary Association, told of the needy work of taking Christ to the prisoners. Brother and Sister Harper S. Will were in our midst for our annual Bible conference. The cost of our church building is paid; so on the Sunday which was our fifth anniversary of the dedication of our new building, we lifted an offering for the church in Puerto Rico. The women's work group sent our hospital in Puerto Rico twenty-four sheets. The women also sent money and clothing to Korea, New Windsor and elsewhere. Our CBYF sponsored a musical program under the supervision of their counselor, Bro. Quinter Liskey. Recent pictures shown have been A Boy and His Bible and The Neighbor Next Door. Our church has co-operated in the noonday Lenten services. Choice public plays sponsored by the women's work group were Christ the Answer, A Lamp Unto My Feet, and the Lost Sheep which was climaxed by Dr. Cottrell's missionary appeal. We welcomed the many tourists and winter guests who worshiped with us, but we missed all those who could not be with us this winter because of illness. —Mrs. M. Lucile Painter, Sebring, Fla.

Eastern Maryland

Baltimore, First—In December the cantata, The Story of Christmas, was presented in our church by sixty members of the senior choir of the Milford Mill high school. Memorial chimes were presented to the church by the Silver Star class in memory of Bro. Homer Miller. The annual Christmas program, A Song in the Air, was given the Sunday evening before Christmas. The music guild sponsored a special concert by a group of the B. & O. men's glee club. At our first missions' family night of the year, Dr. and Mrs. Newton Long, Jr., were with us, having just returned from work with the Navajo Indians. On March 13 Brother an Sister Galen Wolfe, recently returned from service, took us on a visit to Ecuador. Open house was held at the new Pilot House on March 27.—Helen A. Vance, Baltimore, Md.

Piney Creek—Our church met in regular council on March 13. We are installing a water system in the church. The Petchers were with us in January sharing some of their experiences on the Africa mission field.—Mrs. Birnie Bowers, Littlestown, Pa.

Tennessee

French Broad—Dr. and Mrs. Paul Petcher and their two children visited in our church and with Bro. Petchers' parents Jan. 30—Feb. 6. He is a medical missionary and the son of our pastor, Glenn W. Petcher. On Jan. 30, Bro. Petcher showed slides of their work on the mission field. On Sunday evening, Feb. 6, Sister Petcher showed slides on home life in Africa. A council meeting was held Saturday night, Feb. 5. We discussed certain improvements to be made to the cemetery.—Shelby Jean Williford, Dandridge, Tenn.

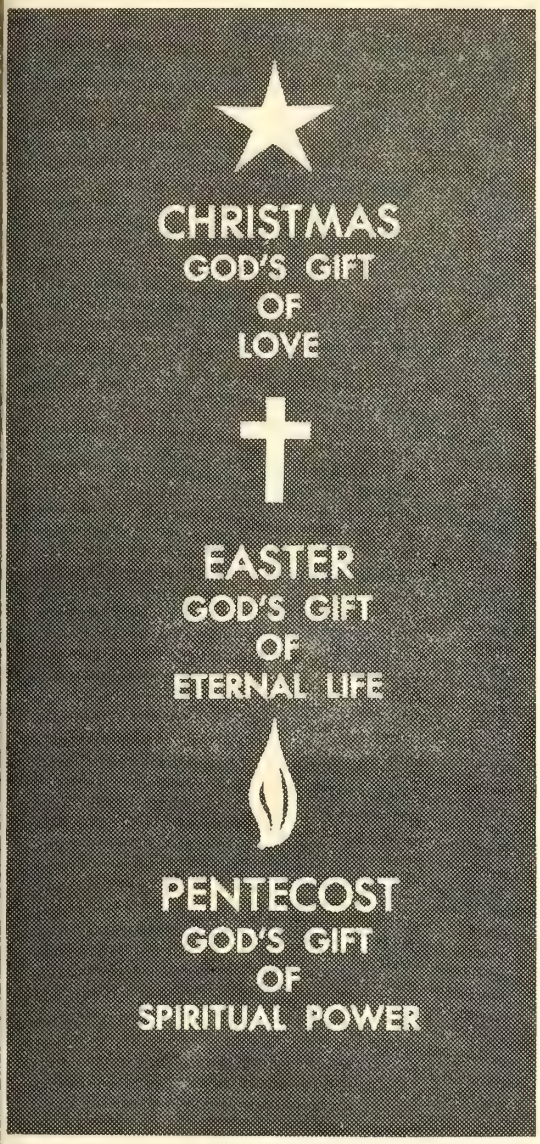
Fruitdale—Bro. Walter Replogle conducted a week of evangelistic meetings in February. As a result two were baptized into our church fellowship. Our young people have reorganized and are holding regular meetings. We are having a community sing once a month with all three churches co-operating. These services are held in the various churches. The sing on Easter was held in our church with the choirs of the churches participating in the program. The men of the church are making bookracks for our new hymnals. The young people have finished the walls in two Sunday-school rooms and the ladies have been making prayer coverings along with their regular relief work. Brother and Sister Paul Petcher, missionaries on furlough from Africa, were with us March 13 and will be with us the second Sunday of each month. Our pastor, Bro. Rhett Petcher, has resigned, effective the latter part of August. Mrs. Rhett R. Petcher, Fruitdale, Ala.

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Church of the Brethren
Gospel MESSENGER
MAY 28, 1955



—a time to think
about our place
as individual Christians
in God's dynamic,
ecumenical Church
and of our Christian
responsibility
and opportunity
in the world-wide
program
of the Church

PENTECOST

Gospel Messenger

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MAY 28, 1955

Volume 104 **Number 22**

In This Number . . .

Editorial—
Reasons for Delinquency 5
What Is a New Testament Church? .. 5

The General Forum—
Pentecost—a Past Glory and a Present Possibility. Glen Weimer 3
Looking Toward Annual Conference. A. Stauffer Curry 6
Pentecost and the Layman. William S. Mitchell, Jr. 8
God's Ambassadors. Kirby Page 9
Brethren in the "Water Wonderland." Ernest R. Jehnsen 10
A Decision for the Ages. V. P. Mock . 12
A Message for Pentecost 12
"Communicate" and "Communication." Luther A. Weigle 13
Reviews of Recent Books 13

News—
News and Comment From Around the World 14
Kingdom Gleanings 16
Church News 26

Brethren Service—
Seminar Vacation. Mr. and Mrs. W. E. Hershberger 18
Atomic News 19
Brethren Tour 19

The Local Church—
What Every Person Should Know About Organs. Helene B. Crill 20
Camping and Christian Growth 21

Our Mission Work—
Life on a One Family Station. Robert and Beatrice Bischof 22
Out of the Mailbag 23

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

An Appeal to Women and Girls

My name is Roma Jo Mickey and I am in Brethren Volunteer Service. My home is in Irwin, Pa. I am nineteen years old and would like to state my stand as a conscientious objector. This is an appeal to the women and girls of the church and to anyone else who might read this.

An American teenager, or anyone about to date, will go out with a government man sooner than she will with an ordinary college student or a laborer. Why? Because all her girl friends can see her when she walks down the street with a man in uniform. Crazy? Yes, but I believe it's true. A so-called government man has a label of distinction, his neat and outstanding uniform.

Did you know a CO has a uniform? A CO has a distinction all his own, and no one can take it from him. A CO has an invisible uniform but yet it's luminous, too. The CO's uniform can never be taken away like that of the soldier, sailor or marine. The military man has a material uniform; the CO has a uniform of the spirit of God. Even on the darkest of days the CO's uniform will shine because it is the armor of God.

It may be hard to listen to a loved one tell you that if and when he has the opportunity to lay down his life to show other people what he believes and why he believes as he does he will do so without any hesitancy. The women of the church can make their beliefs and convictions as strong as this. They can prove to the people all over the world that they believe war is wrong and that they don't intend to participate in such. Let's do it!—R. J. M.

Why UMT?

History records that business and tradesmen invariably follow their victorious armies and flags into conquered nations. In past ages, victorious armies simply took over defeated lands and peoples. This was known as naked colonialism.

But in present days a more subtle way of conquest has been devised to serve the conquering nations.

Foreign economic penetration is paying off handsome dollar profits of from 10% to 30% per year today, plus a tax incentive of only 37%, as against 52% on domestic corporations, and other benefits. Our foreign holdings now amount to some twenty billions of dollars and are growing at a very rapid rate.

Indeed, it is said that some ten huge American corporations now have the controlling interest in the west German and Japanese economies. We furnish the dollars, brains and know-how, while the conquered nations furnish the cheap brawn and low cost raw materials.

This is proving to be a very successful combination and if the American "protective tariff walls" can be torn down, it will be a gold mine. But it will drag American wages and standards of living down to that of foreign lands.

Competition between this combine and our so-called Western allies for Western markets has become so fierce that the British and French are now being forced to trade with the Russians for self-survival.

Meanwhile, colonial peoples are awakening under Communist leadership to the idea of confiscating our economic holdings in foreign lands as in Indo-China where we owned 75% of almost everything worth holding, while the French banking interests held the remainder. These conditions call for a huge military establishment, UMT and frequent wars, to protect our foreign holdings.

So it's obvious that if we are to reduce our military we common people must insist to our congressmen and President that our countrymen invest in foreign ventures at their own risk and peril.

Another contributing cause for UMT is our drift into a fascist form of government, namely the union of the military and big business to control via bipartisanism which is political monopoly and most certainly will kill pure democracy.

In Ezek. 3:33, God states that his people are watchmen and unless they warn the people of wars and the cause of same men will lose their lives.

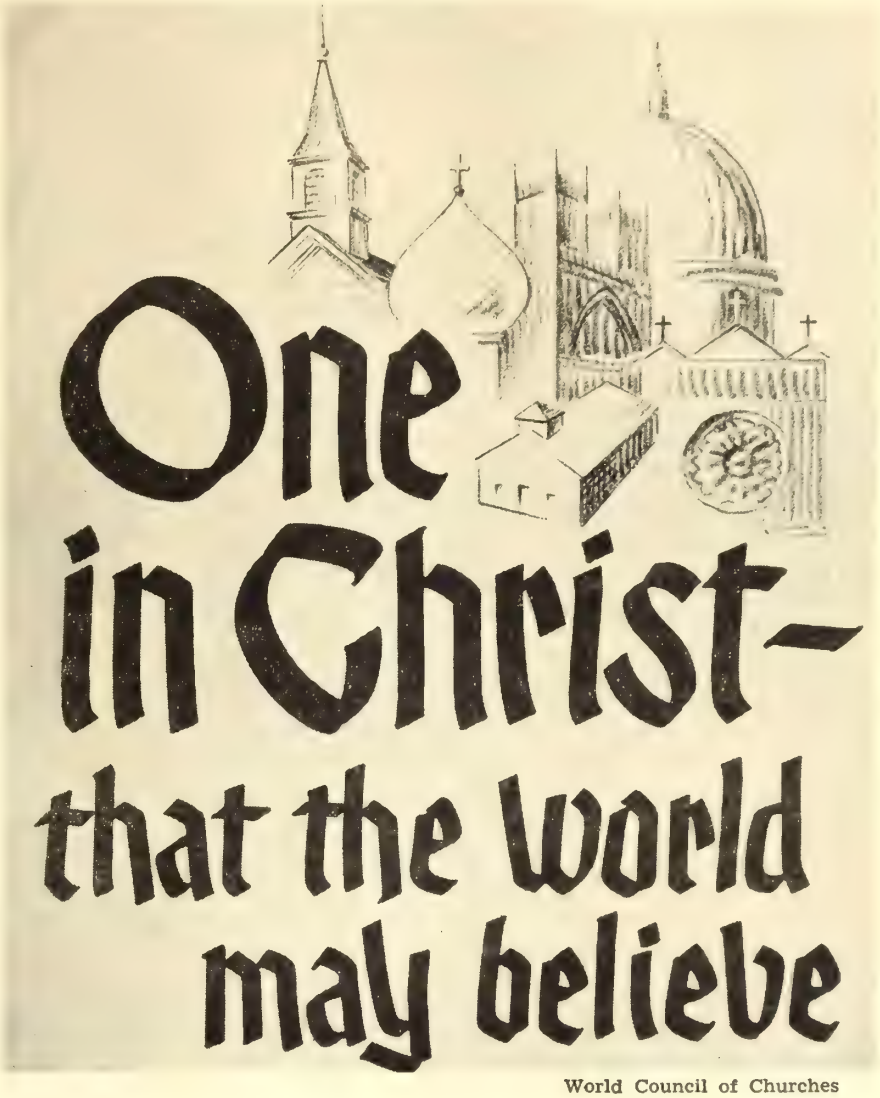
How many young men's blood will be required at the hands of present-day Christians, because they failed to get into active politics as a part of a Christian's duty, to the end that Christian men might be sent to Washington, D. C., that we might have lawmakers who are not selected by selfish men from smoke-filled back rooms.

Christian politicians would use Christ's peace policies in human relations instead of power politics backed up by UMT and a huge military machine.—A Traveling Man.

PENTECOST--

a past glory and a present possibility

Glen Weimer



World Council of Churches

THE Pentecost described in Acts was a fresh realization in personal and corporate life of the presence, power and purpose of God as made human and triumphant in Jesus Christ. It was a quickened and joyful awareness of God intensely active in Jesus for the world's blessing and healing. The church became alive with the compellingness of Christ's victory and his living presence. How easy it is to look back and rejoice in that wonderful day. But, is Pentecost only history? A wonderful memory? A murmur of a greatness that once was and that never recurs? Can the experience become ours? It is a live possibility. The glow and glory of the Spirit-filled life can happen to us. God is ready to give them as soon as we are ready to receive them.

What sent the disciples to the feet of God? Prayerful penitence is the plowshare that breaks up the soil of the heart and makes it a fitting seedbed for the Spirit's work. That upper room fellowship was a broken, yearning, penitent community. They were individually and corporately burdened with the weight of their own cowardice, pride, blindness and selfishness which had contributed to the suffering of the Lord on the cross. Before God they wrestled with the realities of their own sin. They acknowledged their spiritual bankruptcy and hungered for righteousness. They groaned under the load of their age's sin and the impending doom which threatened the world.

All of this impelled them to penitent prayer. This meant the dying of an old order of life and the aspiration after that order of life which God so mightily demonstrated in Jesus. It became clear to them that the way of active, creative, suffering, redeeming love was God's way for all men—his way of meeting evil and of overcoming it. Out of penitence there came full surrender to all that God had said and done for them and for the world in the Lord. They were now ready to be God's agents in witnessing, working, sacrificing, serving, and suffering. Their readiness was matched by God's giving the Holy Spirit.

How long must God wait for us to realize that only a new vision of our sin can open the flood gate of the Spirit's invasion of our lives? A people bowed in prayerful penitence, in agonizing wrestling over their revolt against God and his way in Christ will be baptized with the Spirit in a new Pentecost. God is waiting for us to get ready.

Pastor of the Arlington church, Virginia

When we meet the conditions of mind and heart whereby God can work, life is recast, reborn, restructured and given unimagined power. In this lies our bitter need. A deeply sensitive soul once said to me, "I do not need to go to church to be told what to do. I know what God wants of me. I need the power to live and do what I know." So did the first disciples before Pentecost. But given the chance, God came into their lives like a tide of the sea, literally making them over inwardly and outwardly, and thereby starting a spiritual revolution which is still going on.

What were some of the marks of this inward change in them? They were cleansed and forgiven of their sins and the peace of God flooded their hearts. They grasped the meaning of the love of God. They caught sight of the infinite horizons of God's purpose. They felt the commanding presence of the risen Lord, who filled their hearts with unearthly joy. They underwent that greatest of all events—the fusion of the mind of man with the will and the love of God.

The fears that beset them dropped away like leaves whose time had come. And they stood up and were counted on God's side. Life for them throbbed with a fresh realization of the living Presence of Jesus. They understood now the meaning of his suffering servanthood and what God's purpose required of them. The universal outreach of divine love burst through the restricted channels of their Jewish hearts and they began loving all men with the aboundingness of God's compassion for all.

So that historic Pentecost was the marvel of the bursting of new life from life's hardened shell. I have seen this miracle of the Spirit descend to persons and push their lives forward into wholly new patterns of living approved of God. In the dead of winter I saw a woman tenderly push back a pile of dead leaves on the mountain side and there before our eyes was a live, growing flower. There is a world of divine life pushing its way through a world of death, even in our time. And when men and women are ready, God bestows the Spirit of power by which the kingdoms of this world are shaken and the kingdom that cannot be shaken rises. Pentecost can happen to you, to your church and to this sad, suffering, anxious world. When the living Lord takes form in the soul, life can go forward in joy, peace and victory.

O God, make it come to pass, this miracle of thy life in us that sends us forth to give thy Son to mankind. Release through the world-wide body of Christ the power of the Spirit in a redeeming ministry to the minds, bodies and souls of people everywhere. Make us to love everyone with the immeasurable love wherewith thou lovest us. Send us out of our sheltered, protected upper rooms into the fever-ridden spots of the world. To the end that the wonderful days of Jesus in Galilee and Judea may go on in Ohio, Virginia, California, Europe, Asia and the islands of the sea. So come, Lord, that men may see, feel and know that we have been with thee!

This is the coming again of the Lord for which men yearn and wait. But this appearing of the Lord awaits Pentecost in your heart and mine.

Once again the time is ripe for that inrush of divine power which taxed the capacities of language to describe—but which enabled the disciples to tell of God in a way that men everywhere understood. The emptiness of the human heart today is its lack of God. And to this emptiness the Spirit-filled church will address itself. We are far too busy about many secondary things. Our real commission is to be a community of the evangel—declaring to every heart the immeasurable love of God in Christ. We are too absorbed in what we can do for God. We need to rejoice in what God has done for us—is doing—and will do for the world using us.

A friend who has recently had a Pentecost in his life says, "Before, I was a church member,

Continued on page 11



The fear that had beset the disciples after the death of Jesus was dispelled on Pentecost and, moved by the power of the Spirit, they boldly proclaimed the living Christ and healed in his name

Three Lions

EDITORIAL

Reasons for Delinquency

RIGHT at the moment when there seem to be indications of a religious revival in America it is a little disturbing to hear from J. Edgar Hoover that the crime rate in the United States has been increasing four times faster than the growth of the population.

In releasing the FBI report on crime statistics for 1954, Mr. Hoover noted that there were 1,406 major crimes for each 100,000 persons last year. Rural crime is increasing twice as fast as that in cities. There can be no question about juvenile delinquency being a problem that all must face, for youths 17 and under comprise 57.6 per cent of all criminals arrested for car theft, 49 per cent of all arrested for burglary and 43.6 per cent of all arrested for larceny.

If these figures seem alarming, remember that some of the causes for this increase are fairly obvious. Any citizen can make his own casual investigation of the reading diet of many children and adults by looking through the "comics" for sale at most newsstands or drugstores. Although the comics industry set up a code and a czar to discipline itself the results, according to Dr. Werthman, a psychiatrist, are "still murder."

Another simple investigation that anyone can make requires only a television set and the hardihood to observe all the variations of violence that fill up the evening hours in many homes. Some of the worst offenders have special appeal for children.

Some clergymen asked Dr. George W. Crane, a psychologist, what is the underlying cause of vandalism and delinquency. He reminded them that we have had the threat of a draft over the heads of American boys for fourteen years. He writes, "The teen-ager begins to realize, even before he is well launched into high school that Uncle Sam's power transcends that of Dad and Mother. Thus the boy begins to disregard his parents' authority prematurely . . . . One of the quickest ways to lower vandalism and juvenile delinquency will be for our Congress to terminate the draft and get our military forces back on a voluntary enlistment basis."

These are not the only causes of juvenile crime and delinquency but they are major contributing factors and they indicate where definite action can be taken. The church can help parents in dealing with comics and in setting standards for television watching. The church must speak out more decidedly against a peacetime draft. But perhaps the best contribution the church can make —and one that is in keeping with her central mission—is to answer the appeal of a seventeen-year old girl who was writing about her teen-age generation. She said, "We need someone to believe in us."—K.M.

What Is a New Testament Church?

WHAT do we mean when we speak of a New Testament church? Obviously this is a designation that should challenge any present-day church to pattern its life and witness after the teachings of the New Testament. Yet even within our own Brotherhood there seem to be varied interpretations of what we mean by a New Testament church.

Some would call immediate attention to our church ordinances. These are New Testament practices taken over quite literally and quite appropriately from the scriptural records. They are designed to reproduce, so far as may be possible, the form of baptism, the setting and details of the Lord's Supper, the observance of the anointing service and other New Testament practices.

Others place their emphasis upon New Testament ideals. They point to the teachings of Jesus and Paul concerning peace, brotherhood, temperance, reconciliation, stewardship and personal integrity. These are New Testament standards and the attempt to realize such Christian ideals must characterize a New Testament church.

Still others claim the New Testament primarily as a basis for their doctrinal convictions. It is their creed and they need no other. Here in the life, the words, the ministry, the death and resurrection of Christ is the foundation for faith.

Surely all of these interpretations are true. The church looks to the New Testament for its ordinances, for its ideals, for its basic doctrines. Yet may we be bold to suggest still another way of looking at the New Testament church? It is the church whose beginnings are so vividly described in the Book of Acts, a church of quite human persons caught up in a passion for Christ, empowered by a Holy Spirit, set up in sharp contrast to the pagan world in which it lived. Yet this church, with all its limitations, grew spiritually so that in a short time it challenged its generation.

A New Testament church today—or one that seeks to become one—should reveal something of that same passion and spirit. It will not only have ordinances and ideals and doctrines. It will have a spiritually motivated program of witness and service. It will give evidence of the dynamic of the Holy Spirit, at work today as it once worked mightily in the pages of the New Testament.—K.M.



The gavel is a symbol of the authority and responsibility of the moderator of the deliberative and legislative assembly

Looking Toward Annual Conference

A. Stauffer Curry

BENJAMIN FRANKLIN introduced a resolution early in the constitutional convention which gives us inspiration as we look toward Annual Conference. Said Franklin: "The longer I live, the more convincing proofs I see of this truth, that God governs in the affairs of men . . . . And, if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured . . . that except the Lord build the house they labor in vain that build it . . . . without His concurring aid we shall succeed in this political building no better than the builders of Babel; we shall be divided by our own little, partial, local interests; our projects will be confounded and we ourselves shall become a reproach and a byword down to future ages . . . . And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom and leave it to chance, war and conquest. I therefore beg leave to move, that henceforth prayers, imploring the assistance of Heaven, and its blessings on our deliberation, be held at this assembly every morning before we proceed to business; and that one or more of the clergy of this city be requested to officiate in that service."

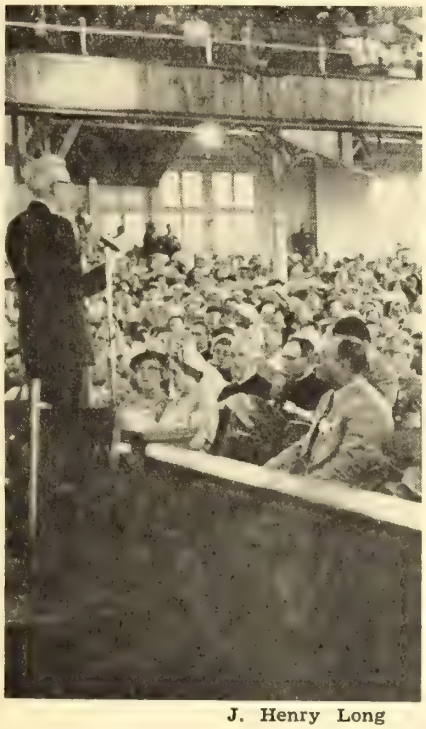
To surmise the consequences of a religious deliberative assembly without the continuing presence of God, we might paraphrase a few of Franklin's statements: "And if a sparrow cannot fall to the ground without his notice, is it probable that a living church can rise without his aid? . . . Without his concurring aid, we shall succeed in this spiritual building no better than the builders of Babel; we shall be rendered incoherent by our local parish, district, regional or personal interests; our church program will be confused, and we ourselves shall be the butt of ridicule by worldly men who believe church leaders have no business or executive ability. And what is worse, the church may hereafter despair of church government by the democratic processes, and leave it to chance, to self-appointed demagogues and to those whose subconscious motivation places ego-satisfaction above genuine Christian statesmanship. I therefore beg to move that prayers, imploring the wisdom of Jesus Christ our Lord, be offered by each one, not only in the morning, but at each moment of decision throughout the day."

Another emphasis as one looks toward Annual Conference is the importance of practicing principles of Christian group

Moderator of Annual Conference

relations. What good is a very coherent and profound set of minutes if even a small minority feels in an unco-operative mood as they pack their bags on Monday after Conference? Or what good is any decision if a forceful minority has overpersuaded a majority to vote for something with which they may still fundamentally differ? I hope and pray every person will be able to leave Conference with the full inner assurance that God's will has been done. And I hope at the same time true Christian progress will be achieved through Annual Conference.

There are several principles underlying the parlimentary procedure we are accustomed to follow. *First, rules are for the protection of the minority.* The minority must be given a chance to be heard on any issue. If this is done, the members of the minority will co-operate more fully with the majority decision. The assistant parlimentarian of the United States Senate told me that, even though a senator is not supposed to make a speech when he "reserves the right to object," to allow a short speech then prevents the senator from objecting later on. Expression of a minority or negative view often is in itself sufficient to bring acceptance of the majority decision.



J. Henry Long

Opportunity to express both supporting and opposing views of the business before Conference will result in a greater acceptance of the final decision of the body

Second, the use of parliamentary procedure is to give assurance that the will of the majority is enacted with reasonable speed and dispatch. Rules are to protect the will of the majority from being totally blocked or unduly delayed by the minority. Unfortunately, it is possible, if basic rules are not followed, for a "dictatorship of the minority" to develop and thus defeat the purpose of a deliberative assembly.

Another purpose for using parlimentary procedure is to protect the absentees. For this reason a quorum is necessary. Otherwise a small group could come together and enact something contrary to the will of the majority. It seems local churches might do well to enforce more fully the quorum rule. Why should thirty-five or fifty at council do business for a church of four hundred?

Fortunately at Conference we have the vast majority of delegates present. Usually there is 100% representation on Standing Committee. Our concern, therefore, should be for the absentees in the church as a whole. Perhaps ninety-five to ninety-seven per cent of all our members do not attend even our largest Annual Conferences. The task of delegates is to serve them. And we seek the prayers of all those not at Annual Conference as we attempt to serve the church through Annual Conference.

A final principle of parlimentary procedure is the protection of the assembly against itself. There are rules to protect an assembly against sudden action —and sudden reversals of decisions. Parlimentary rules recognized the dangers of mass psychology perhaps even long before this term became common.

To me, the summarizing point of these observations on parliamentary procedure can be stated thus: *The more the spirit of Christ,* with its basic respect of personality, prevails *the less need there will be for rules.* And at the same time, the more the Christlike spirit prevails, the more a group will automatically follow time-tested rules and procedures.

A final emphasis is to see the very special present need for seeking God's will in our annual deliberative assembly. Our world could well be at war in the Far East even before this is printed or Conference begins. In any event we will again meet in a world threatened with war. We need special grace. We also need to seek God's will because of human frailties which may show up in the thick of discussion. The tensions produced when one discovers himself directly opposed by another respected brother may temporarily make one a weak channel for the working of the Holy Spirit. Again, we need to seek God's guidance to prevent us from attaching more significance to plans, programs, decisions and resolutions than we should. These are all extremely important and may never be underestimated. But they may not replace a genuine faith in God that he will direct men's destinies if we trust in him. We will plant and water at Annual Conference, but only God can give the increase.

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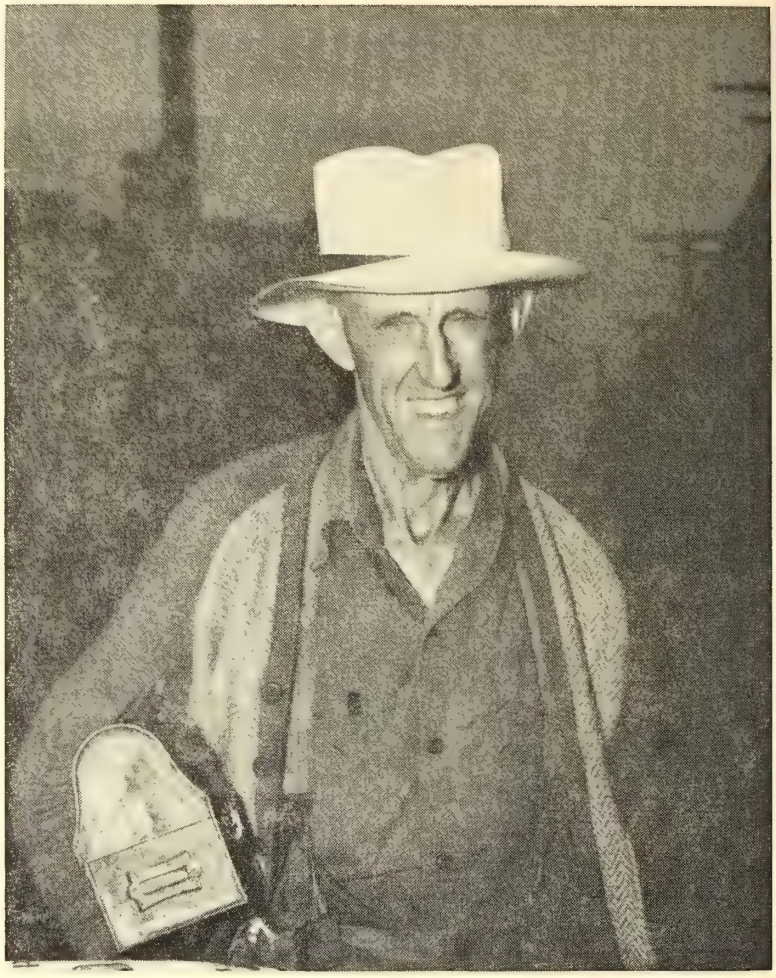
It sickens me to hear America brag about its atom bomb. What security is there in that? It is a wicked instrument, and it can mean the end of all of us. We are wicked when we put faith in it. We need to turn back from the atom to the Almighty.

From My Spiritual Diary
by Dale Evans Rogers
(Fleming H. Revell Company)

Pentecost and the Layman

William S. Mitchell, Jr.

In his daily work the Christian layman finds opportunity of bearing witness for God through his own workmanship and of showing a grateful, considerate and sensitive feeling to the troubles of others



Gendreau

DURING the Pentecostal season, following the observance of the glorious resurrection of Jesus Christ, the Holy Spirit speaks again to each Christian as a member of his church, enabling us to approach the dynamic religious experience of the little band of first century Christians who went forth from the first Christian Pentecost to win the pagan world for Christ.

The nature of the Holy Spirit often lies beyond the limits of our knowledge and understanding, but the glorious fact of his Presence in our minds and hearts is the central certainty of our Christian experience.

The gifts of the Holy Spirit are given to us with the primary purpose of bearing true witness for Christ. We cannot expect the gift while ignoring the purpose of the gift. The gifts of the Holy Spirit issue in loving service and inspired duty to the believers in Christ's divine mission. God is present where the spirit of God is manifested through tokens of vitality, personality, fellowship and service.

The Christian church was born of the will of God on that historic Pentecost almost two thousand years ago. The fellowship of the universal church which was founded then transcends all barriers of language, creed, nation and race.

Today, the World Council of Churches, in ecumenical fashion, takes a step toward Christian unity through its world-wide organization. Functioning as a service to the churches of the world, it assists in the common task of manifesting the true nature of the church: to demonstrate the universal brotherhood of man, especially in these troubled times of increasing strain between East and West. It seeks to offset the selfish ambitions of totalitarianism, aiding in the elimination of race prejudice and conflict. The World Council of Churches strives constantly to reassert the presence of God in this dreadful era of the atom and hydrogen bomb, by attempting to satisfy the desperate need of millions of displaced and poverty-stricken people for food, clothing and shelter. It represents a fellowship of understanding where people learn from one another and try to grow together and stay together through common prayer for Christian unity.

Ecumenicity begins with a sense of identity and oneness among all Christians, with its best beginning in the local community, with faith in Jesus Christ as the life of the world. Thus a new community arises, bound together by his Spirit and commissioned to make him known throughout the world.

The Christian layman, as do the members of the clergy, believes that we, as Christians, must live and act in faith and that hope lies in the spirit of Jesus Christ. He is concerned with society, a society where faith is present, where witness is given and a Christian life lived. Such a society in Christ includes the religious, political, governmental, industrial, labor, commercial, financial, agricultural, artistic . . . in fact, all phases of our daily human life. Through his daily existence the layman tries to express the meaning of citizenship in God's kingdom through the duties, responsibilities and opportunities which are entrusted to him as a citizen in his particular society. Modern society, with its modern technical and mechanized economy, requires a renewed fellowship of the brotherhood of man.

In his idea of Christian vocation the Christian layman includes every honorable job, however mechanical or trivial. Christian vocation has to do with one's relationship with others. It means showing true witness and a grateful, considerate and sensitive feeling to the needs and troubles of others. It requires a greater interest in the general welfare than in the fulfillment of one's own desires.

Thus, in his vocation, the layman is concerned first with ministry to others and his vocation becomes the sphere of his daily work. Ministry for God is not a function of the clergy alone, for both clergy and laity belong together and work together. They need each other to perform their mission in the world. It is the privilege of the whole church to share in Christ's ministry, for, being baptized as Christians, we must all minister according to the particular gift of the Spirit that we have received and act as messengers of the hope revealed in Christ.

It is for the layman to bridge the gulf between the church and the world. His task is to manifest in word and action the Lordship of Jesus Christ over the world. The true meaning of Christian vocation is God's call to each member of his church to a life of faith, obedience, service and worship. The layman seeks to answer God's call in his vocation; thus he may share in the gifts of the Holy Spirit and may abound in hope through the power of the Holy Spirit as did the disciples on the first Christian Pentecost. The Christian layman knows that work is not the whole of life. If work became an idol it would prevent him from coming into the right relationship with God and his fellowmen. However, in his daily work lies the opportunity of bearing witness for God through his own workmanship.

Oftentimes serious conflicts arise as Christians seek to relate divine vocation to daily work: conflicts between duties to dependents, fellow workers and society. Therefore a true understanding of work is needed in the ordering of one's daily life for the fulfillment of human needs. Work should be a source of profound satisfaction, not drudgery leading to futility and despair. Labor is not in vain in the Lord. Honest work is a service to God. Man's spontaneous joy in the creative element in work is a sign of freedom and dominion achieved in Christ.

The layman in his vocation demonstrates the power of the Holy Spirit by keeping in mind these thoughts which went with the disciples from the first Christian Pentecost. He is always conscious that "God is in my head and in my understanding; God is in my eyes and in my looking; God is in my mouth and in my speaking; and God is in my heart and in my thinking."

God's Ambassadors

Kirby Page

THE purpose of the New Testament church is to continue the ministry of Jesus Christ, to carry on the work which he had not completed. It is the body of Christ and its members are the hands and feet and voice of the living Lord. He remains in direct contact and provides guidance and power and joy. Therefore, the church must be without spot or blemish that it may worthily represent the God and Father of our Lord Jesus Christ.

Our membership in the church is a grave responsibility. It is our privilege so to live that men may see that we have been with Jesus. Our lives are to shine that they may give God glory. Among a perverse and unregenerate people, we are God's ambassadors. Little wonder that we are overwhelmed with a sense of unworthiness and inadequacy and know that we are not fit for such a task. And then there sweeps over us the realization that all the divine resources upon which Jesus relied are at our disposal. Not in our own strength but in God's might we are to represent him. Our task is to provide God with opportunity to enlighten and guide and use us in the doing of his work. This we do through dominant desire to know and do his holy will, for prayer is the sincere desire uttered or unexpressed. More things are wrought by prayer than this world dreams of the poet reminds us. The unfinished work of Christ is to bring every character and every relationship into reconciliation with God's purpose and procedure. Not conformity to this world but transformation until we have that mind which is in Christ Jesus our Lord is the requirement. In an age of secularism, industrialism, nationalism and totalitarianism, grave indeed is the responsibility resting upon members of the holy church. So we must provide God with opportunity, and God never misses an opportunity.

Brethren in the "Water Wonderland"

Ernest R. Jehnson

THE State of Michigan is one of America's great vacation lands. Its shoreline, longer than any other state, is 2,242 miles, equaling the Atlantic coastline from Maine to Florida. Michigan is unique among the states in that it consists of two large peninsulas, the Upper and Lower. Ferry boats furnish transportation between the two. A bridge, one of the world's longest, is now under construction and will connect the two peninsulas in the near future.

Hundreds of lakes and streams attract vacationists. Large and small game bring many thousands of sportsmen to the fields and forests. The scenic beauty of Northern Michigan is equal to the nation's finest. In recent years winter sports take over where summer sports leave off. Large winter sports areas attract skaters. Ski jumps and toboggan slides assure a year-round tourist season in many parts of Michigan.

Northern Michigan was discovered very early by the white man. The first Christian church was planted by the young Jesuit priest, Pere Marquette, in 1637. The oldest settlements of the state are Sault Saint Marie and Michilemackinac. The first Protestant society was organized in 1818. It was an interfaith group. Later this society became a Presbyterian Church and still exists. Protestant mission work was begun in 1804 by Presbyterian missionaries.

Before the Civil War, Michigan was mostly an untrampled wilderness. Following 1865 the great pine forests began to be exploited. Homestead laws and land grants to soldiers, new emigrants in search of homes all helped transform the wilderness to a settled frontier area.

In a few short years the great pine had been slashed down and floated down the rivers to the sawmills. The farmer plowed where the forests had stood. His plow crossed and recrossed the Indian trails and turned up relics of a culture older than history.

The iron and copper mines, the salt deposits and the oil and gas as well as other resources helped produce many industries. Automobile factories of Detroit, Flint, Lansing and other cities put America on wheels as horsepower replaced horses. Forest products made possible the furniture factories of Grand Rapids. The mineral well provided innumerable products and from this sprang the great Dow Chemical Company of Midland. Perhaps a greater variety of products comes from Michigan than any other state.

The Brethren began to migrate into this state at an early date. Some lived at North Star in 1856. In 1863 the Gospel Visitor tells of a missionary journey by Elder John Wise of Pennsylvania into Michigan. He describes a group of Brethren in Clinton County as "unhealthy in spirit" because of lack of spiritual food. The majority of the Brethren settled in Eaton, Barry and Ionia counties. The Thornapple congregation was organized in 1867; the Woodland church, in 1873. Other congregations followed at Rodney, Elsie, New Haven and Little Traverse.

The earliest Michigan churches were part of the Northern Indiana District. The Michigan District was organized on May 1 1874, at the Thornapple church. Later churches in the southern tier of counties were returned to the districts of Northern Indiana and North-western Ohio.

The work of the early Brethren was devoted to the building of churches and the locating of mission points. They had a zeal unmatched in our lifetime. They established over forty churches

District secretary, Michigan



Elwood Cherry

Grand Rapids church, Michigan, is in the southwest side of the city

or strong mission points. We hope this passion for establishing churches is being reborn in the district today.

Some of the churches established served a need and served well but later had to be closed. Today only a little over half of these early efforts exist as organized congregations. One factor that led to the closing of some churches was lack of leadership. Bro. J. Edison Ulery, beloved leader who has spent his ministry among the churches of Michigan, recently said, "When ministers moved away the people were left helpless." In other communities the people moved away. Brethren, usually uncanny in their selection of good land, were not always so in Michigan. Economic factors led Brethren to larger centers.

Today ecumenical surveys reveal, however, a vast unchurched population in many of the same areas. The Michigan Council of Churches is seriously concerning itself with this fact.

Many opportunities await the Brethren in Michigan. There is still much of the pioneer spirit left. With a rebirth of evangelism this should become one of the fastest growing districts of the Brotherhood in a short time.

Most of the churches of the district have secured parsonages or church farms in recent years. The majority of the churches have or are undergoing building programs or are doing large-scale remodeling.

New buildings exist at Lansing, Hope, Battle Creek, Trinity and Detroit First. All of these are relocated to serve more effectively. Midland has land for relocating and the same thing is under discussion in Grand Rapids.

Trinity is a new congregation organized about four years ago. The district meeting of 1954 voted to underwrite a $35,000 church extension project. This has resulted in the Bethany church; this newest congregation was organized in February of 1955 and is holding its formal opening in its new church home on May 1. This congregation is located in Madison Heights, north of Detroit.



Virgil Rose

Brother and Sister J. E. Ulery (left) were pioneer leaders in the Brooklyn mission, located in Manistee County, Michigan, about 1901. Led by Bro. Ulery the resident ministers guided the growing Brethren colony and established the Lakeview, Harlan, Marilla, Onekama, Long Lake and Homestead congregations. The Ulerys settled at Onekama, where for forty years Bro. Ulery was resident minister. He also served as trustee of Manchester College and conducted evangelistic meetings and Bible institutes in the churches of the Central Region and Florida. Brother and Sister I. C. Snavely (right) came to Michigan in 1905, settling near the Blackwater church. He teamed up with Bro. Ulery in holding evangelistic meetings, Bible institutes and music classes. Together they aided the new churches in the rapidly growing Michigan area

It is the district plan to start a new church every five years. At a special district meeting on December 11, 1954, the delegates approved a budget for a full-time executive secretary and the district boards have purchased, in Mt. Pleasant, a parsonage for that purpose.

One of the most encouraging things about the district is a strong corps of pastors who are giving such excellent leadership to the churches and to the district. Strong lay leaders are also rising to work in an expanding program.

Pentecost

Continued from page 4

a hero worshiper of Jesus, but now he is the Lord of my heart before whom I bow." Always before Pentecost, Jesus is the ideal but after he is far more—he is Lord and Master.

The Spirit has his seasons which we can neither chart nor change. But always when life reaches a point of fitness the presence and power of the Spirit pours in and through human life.

Our duty is to meet and establish the conditions for the Holy Spirit's coming and mightier work. Pentecost is not a once-for-all incident. There have been many upsurgings of the Spirit in history. There is one now in Christendom, and there will be many more—as many as men are willing to undergo. God is the living God and today, where life is alive with love, compassion, creative brotherliness, blood-red sacrifice and penitent humility, there the Holy Spirit dwells; there the Spirit is incarnate in life, breaking through and pushing back the curtain of night in our sorely beset world. Pentecost as personal and corporate experience is the one and only redeeming possibility under which we live.

A Decision for the Ages

V. P. Mock

THE sun was nearing the western horizon. Off in the southern distance lay the land of Zoar, Sodom and Gomorrah. In the north lay the hills of Moab, a backstage for the mists arising from the Dead Sea. A tired man with staff in hand wound his way up the east steps to the mountain heights. He seated himself upon a boulder and removed the sandles from his tired feet. Shading his eyes with his hand he looked out over the panoramic view unfolding before him.

His thoughts were not of that vista, but rather concerned with a question, the decision of which would determine the greatest crisis of all times, a decision which was to affect all mankind; its terrific message would ring down through the ages. Was he to become a temporal king? He had the power. He knew he could sway multitudes, could topple the Caesars from the Roman throne. Should he set up a Jewish kingdom with himself on the throne? As the enormous import of the question enveloped his consciousness he began to perspire and to pray fervently. What a prayer! Too bad that history has never recorded the unceasing prayer that must have ensued during those terrible forty days of fasting and temptation.

This was no ordinary man. His very physique and magnetic personality were regal. He was not too large a man. His muscles were not bulging and he probably was of moderate height. But his well-proportioned body gave him a look of slenderness, some said frail and pale. Yet, the finely knit muscles that rippled beneath his robe were not the muscles of a weakling. The arm that shoved a plane and wielded an ax back in the Nazareth carpenter shop was a strong arm. The arm that later drove the money-changers from the temple with a whip did not belong to a tenderfoot. But above all the greatest single outstanding characteristic of this personality were his face and eyes, eyes that were like liquid pools, perhaps a light brown that seemed to encompass all the sorrow and suffering of a lost world. It is a tragedy that no artist of that day could have been privileged to paint on canvas the face of this man, a face finely chiseled to infinite perfection. The man was a Jew.

The man arose. His decision was made and he began his descent from the mountain, turning his steps toward the Jordan River. Well did he know that his decision would lead to the building of a kingdom not of this world and also would lead to a cross on Calvary.

A Message for Pentecost

GRACE be unto you and peace from God our Father and the Lord Jesus Christ.

As presidents of the World Council of Churches we greet our brethren of the churches participating in the World Council.

A year ago at this time we were called to pray for God's blessing upon the coming General Assembly of the Council. Now in retrospect we can join in thanksgiving to God for the many blessings granted to us as a result of the Evanston Assembly. With frank and sincere facing of many differences there was revealed a deep underlying unity of Christian love and mutual understanding. Despite the barriers of race, of nationality, of varying ecclesiastical traditions and of theological emphasis we remain brothers in Christ. In this fact may be found a source of spiritual strength for the present and of high promise for the future.

There are stern realities in our world which must be met courageously. There is strife between men and nations. In many places men do not have that freedom which is their deep desire. Millions of the children of God are without the barest necessities of life. We dare not forget the plight of those who through no fault of their own are helpless refugees. Christendom is divided and therefore its witness is weakened.

But these difficulties are accompanied by equally real opportunities. Countless men, women, boys and girls everywhere stand in need of the unsearchable riches of the gospel and of the peace of God which passes all understanding. In the light of the tragedy of our times there is urgent need for groups of men and women everywhere working more closely together in Christian love in the service of Christ.

We may well ask ourselves: "Who is sufficient for these things?" The answer comes from our blessed Savior Jesus Christ: "Ask and ye shall receive, knock and it shall be opened unto you."

So at this season of Pentecost let us pray that the Holy Spirit may make our hearts burn within us so that we may better understand the mind of Christ and more deeply realize our need of one another. Let us pray especially that all men may be granted the opportunity to worship the Almighty in full freedom. And let our prayer be accompanied by this solemn rededication of our lives to the gracious purpose of God.

We urge the offering of this age-old prayer to God through Jesus Christ:

"Come Holy Ghost, our souls inspire,
and lighten with celestial fire."

The Presidents of the World Council of Churches

Otto Dibelius (Bishop)
Mar Juhanon (Metropolitan)
Michael (Archbishop)
John Baillie (Principal)
Sante Uberto Barbieri (Bishop)
George Cicestr (Bishop of Chichester)
Henry Knox Sherrill (Bishop)

"Communicate" and "Communication"

Luther A. Weigle

THE King James Version of the Bible uses the verb *Communicate* six times and the noun *communication* seven times; but in each case the Revised Standard Version has chosen another word as a more accurate translation. To say that Paul "communicated" to the heads of the church in Jerusalem the gospel which he was preaching among the Gentiles (Gal. 2:2), fails to describe the situation, for the Greek says that he "laid it before them" with a view to coming to an agreement concerning the most far-reaching question of principle and policy that the church ever faced. In all other cases where it is used in the King James Version, the verb *communicate* has the sense of "share." It refers, not to words, but to fellowship and generous action.

"To do good and to communicate forget not" (Heb. 13:16) means, "Do not neglect to do good and to share what you have." Paul's injunction to the Galatians (6:6), "Let him that is taught in the word communicate unto him that teacheth in all good things," means, "Let him who is taught the word share all good things with him who teaches." When Paul wrote to the Philippians (4:14), "Ye have well done, that ye did communicate with my affliction," he did not refer to letters of sympathy, but to gifts of material aid, as the succeeding verses make perfectly clear. This verse is now translated, "It was kind of you to share my trouble."

In one case the use of the word *communication* is misleading. It is the often quoted text in 1 Cor. 15:33, "Evil communications corrupt good manners." That was a copybook maxim in my public-school days which I am sure that I copied a thousand times, and I thought that "evil communications" meant profane or obscene language. But the Greek word used here is more comprehensive; it refers to the whole body of social influences, the companionships and associations, in which oral conversations and written communications play only a part. And what is at stake is more than good manners; it is moral character. The Greek word is the one from which the English word "ethics" is derived. The present translation is, "Bad company ruins good morals."

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

*** Interpreting Paul's Gospel.** Archibald M. Hunter. Westminster, 1955. 144 pages. $2.50.

Here is a book of penetrating insight into the message of the great apostle. Many who feel that Paul is hard to understand will find illumination and direction in this clear exposition. If brevity is its shortcoming, a sparkling simplicity is its virtue. Part One consists of a brilliant synopsis of the Gospel of Paul packed into fifty-four pages. Part Two, consisting of seventy-four pages, applies his gospel to today.

Here is a trustworthy guide to the thought of Paul and its relevance to men of the twentieth century. Ministers and laymen cannot afford to overlook this book.—*David J. Wieand, Lombard, Ill.*

Fun with Skits, Stunts and Stories. Helen and Larry Eisenberg. Association, 1955. 256 pages. $2.95.

The Eisenbergs need no introduction to those who have done any reading in the field of recreation. Not only do they present top-notch material, but they have a distinctly religious orientation, Mr. Eisenberg being a Methodist minister. This volume is similar to an earlier one, The Handbook of Skits and Stunts, though it does not duplicate any of that material. Here is a veritable gold mine of entertainment suggestions for banquets, camps and conferences. For any CBYF or youth leader who customarily has the responsibility of entertaining the group, Fun with Skits, Stunts and Stories could prove a lifesaver.—*Vernard Eller.*

Social Relations in the Urban Parish. Joseph H. Fichter, S. J. University of Chicago Press, 263 pages. $5.50.

Mr. Fichter has become the most widely known authority on the sociology of urban Roman Catholic religious life. His first book, Southern Parish, and his most recent, Social Relations in the Urban Parish, demonstrate his mastery of the tools of social research and the latter especially reveals his insight into the very nature of religious and social experience.

His main hypothesis is that solidarity among Roman Catholics is much more a matter of natural group identification than of religious belief as such. He sees the urban parish not only as a "group united by the will to believe and practice religion, but also as a complex group of human relationships influenced by the impact of modern society."

Most of the material is based on his most extensive analysis of several Roman Catholic parishes in New Orleans. This makes it a bit difficult to make generalizations to a wider universe, but his analysis of social process will be helpful to workers in all urban churches and not a few rural church workers. For these reviewers this is the most significant work in sociology of the urban church that has yet been published.—*Merlin L. Clark, Chicago, Ill., and Ralph Smeltzer.*

The Great Tradition of the American Churches. Winthrop S. Hudson. Harpers, 1953. 284 pages. $3.75.

This volume reminds the reader of the theological basis for the American doctrine of separation of church and state. It places the blame for the present unsteadiness of our equilibrium upon the churches because they have forsaken their distinctive role in the partnership and have succumbed to pressures of a secular character. The movements in American church life are illustrated by "thumbnail" biographies of the representative leaders. There is a ringing call for the churches to return to a vital concern for the things of God and the spirit. This book should be required reading for all ministers, members of local and district boards and members of the General Brotherhood Board. — *C. Ernest Davis.*

News and Comment From Around the World

Protestants to Sponsor 12,000 Refugees in 1955

Protestant and Orthodox churches in the United States expect to sponsor the resettlement in this country of at least 12,000 European refugees this year. Dr. Norris Wilson, executive director of Church World Service, said that the Refugee Relief Act of 1953 has the strong support of the National Council but "the slowness of the program since it was enacted into law has discouraged not only sponsors in the churches of this country but also many applicants overseas who need and wish to come to the United States." He said the appointment of a new special assistant for migration and refugee problems has resulted in an immediate speed up of the processing of the program.

Yale Divinity Dean Criticizes Religious Broadcasts

Dr. Liston Pope, dean of Yale Divinity School, has criticized many so-called religious broadcasts as being "neither intelligible nor intelligent from a Christian point of view." He said that most of them falsify or ignore the gospel in one way or another, and he added that a number of the broadcasts "have outdone the soap operas in stickiness." The theologian's appraisal of religious broadcasting included sermons, plays, skits and the peace of mind cult that offers "solutions to personal or social problems under the guise of religion." Dr. Pope asked, "When shall we have some programs that will take the focus off man and his petty neuroses and tell us again the message that once had the power to remake the whole world? When shall we be led again by the Christian religion to Gethsemane rather than to a phychiatrist's couch?" He said that the principal fault of religious broadcasting has been to focus attention on the audience rather than on the gospel.

Healing in Prayer Discussed in Norway

A number of leading personalities within the Church of Norway have issued an open letter to "All Christians in Norway" concerning the question of healing by prayer. The letter warns against any misplaced sensation and propaganda. It affirms, however, belief in the reality of healing by prayer. In another letter the signers protest against any law that may hinder or restrict preaching or practice which is in accordance with the teaching of the Bible on this point.



Attendants for the shipment of cattle to Germany which left New York on April 14 receive final advice from Robert S. Zigler, eastern representative of Heifer Project, Inc. Left to right: Zigler and "seagoing cowboys," Myron Metzger of Claypool, Ind.; Prof. S. M. Dell of McPherson, Kansas; Raymond West of Jefferson City, Mo.; and Moyne Landis of West Milton, Ohio. Also on board was "Miss Charity," the two thousandth heifer sent to Western Germany by the Heifer Project

Institute of Scientific Studies for the Prevention of Alcoholism

The sixth session of the Institute of Scientific Studies for the Prevention of Alcoholism will be conducted at Loma Linda, Calif., July 11-12. Lectures will be devoted to a scientific presentation of the physiological, neurological, psychiatric, social, economic, moral, legal and educational aspects of the alcohol problem. The institute is conducted under the auspices of the National Committee for the Prevention of Alcoholism.

Congress Urged to Continue U.S. Share of UN Technical Assistance

The Church Peace Union has taken a strong stand in favor of the United States continuing to pay its share of the United Nations Technical Assistance Program. The Union is urging that Congress appropriate eight million dollars for the United Nations program for the period of January to June this year. They point out this amount was pledged to the United Nations and was authorized by the Congress in 1954 but has not yet been appropriated.

The Union also suggested that an appropriation of twenty-five million for technical assistance be appropriated this spring to cover an eighteen-month period from June to December of 1956.

State Department Rejects China Food Relief Plan

Some religious groups that urged the sending of surplus food to flood victims in China have been advised that the State Department has turned down such proposals. Thruston Morton, Assistant Secretary of State, has stated that the matter of donating food for relief was considered at the time of the disastrous floods, but was turned down because the Chinese Communist government twice refused offers of aid made by the Red Cross. Offers by the Chinese Nationalists also were rejected.

Mr. Morton said, "Under the pres-

ent Chinese Communist system for the allocation of food and other supplies on the basis of political and economic considerations rather than human need, there was little, if any, chance that food for relief would reach the flood sufferers." The proposal to donate surplus foods to China for the relief of victims of the Yangtze River floods was given strong support by the Fellowship of Reconciliation. An editorial in Life Magazine several months ago favored it. It was also supported editorially in the Gospel Messenger.

Church Council Asks Grocers Not to Sell Beer

The Denver Council of Churches launched a campaign to persuade grocery stores not to sell beer. Committees met with several large chains and got assurances they would not stock beer. To independent grocers, the board of directors sent a letter informing them of the action by the chains and urging them to do likewise. A long list of immediate responses from independent grocers indicated the drive would be successful.

North Carolina Ministerial Groups Becoming Interracial

Ministerial associations in North Carolina are quietly opening their membership to qualified clergymen of all races. A recent survey of twenty communities showed that only in one of them was the local association satisfied with the present arrangement of separate Negro and white clergy groups.

Three communities already have interracial ministerial bodies, one plans to merge its two associations this fall, and four others are holding discussions looking toward integrated groups in the near future.

Whole Bible Printed in Six New Languages in 1954

Some part of the Bible has been published in 1,084 languages and dialects as of the end of 1954. Six languages last year received the whole Bible for the first time. They are Ndonga, Ngala, Ruanda, Maltese, Sindhi and Cambodian. There are eighty additional languages in which short passages or collections of passages have been published, but in which no complete book of the Bible has appeared.

Home Missions Division Gets Grant for Migrant Education

The Home Missions Division of the National Council of Churches has received a grant of nearly $15,000 from the Fund for the Advancement of Education to aid in work among children of Negro migrant farm workers. The grant will be used in an educational project to relate the learning and experience of parents and their children, and to encourage parents to have their children go to school rather than work in the fields.



Religious News Service

This symbolic panel is the first thing churchgoers see on entering the new Christ the King Lutheran church in Chicago's Loop area. The panel depicts Christ with outstretched arms over the Loop with waves representing Lake Michigan in the foreground. It is done in brass

News Briefs

The twenty-fifth anniversary of the founding of Agricultural Missions, Inc., was recognized at a luncheon on May 19. The nondenominational agency has trained an estimated 2,000 missionaries for rural work in underdeveloped countries around the world. Dr. Ira W. Moomaw, Brethren minister and former Brethren missionary, is executive secretary of the organization.

Patients in many hospitals on Easter morning found a beautifully colored paper-bound Gospel of John on their breakfast trays. These were published by the American Bible Society. Many church organizations and individuals used these Gospels in their Lenten calling; they were used also for unison reading at sunrise services and for other group study.

Through the good offices of an interested donor in the United States, the American Bible Society has secured permission to place Bibles in English and the national languages in all U. S. embassies, legations and consulates throughout the world. Scriptures are also to be placed in the reference rooms of all United States Information Service libraries.

At the request of Madame Chiang Kai-Shek a special edition of 60,000 New Testaments was published in Hong Kong for distribution among the Nationalist troops on Formosa. The publication work was done by the American Bible Society and other Bible Societies working together in the Bible House at Hong Kong.

Combined circulation of Southern Baptist state papers has reached 1,157,444 or more than six times what it was in 1940. The largest circulation of any of the 22 state papers was reported by the Baptist Standard of Dallas, Texas, which has more than 286,000 subscribers.

Harold E. Stassen has been appointed President Eisenhower's special assistant on disarmament. His chief task will be to search for ideas to develop a basic approach to international disarmament. Mr. Stassen has appealed to the people to submit to him comments and suggestions.

KINGDOM GLEANINGS

The eleventh session of the Pennsylvania School of Alcohol Studies will be held July 12-16 on the Juniata College campus, Huntingdon, Pa. Dr. Carl Nissen will deliver two lectures.

There will be another meeting of conscientious objectors to be held at the Peters Creek church on July 31. W. Harold Row from the Brethren Service Commission and a representative from the National Service Board for Religious Objectors will be in attendance. This meeting has been an annual affair since 1928.

Dr. Howard Conn, pastor of the Plymouth Congregational church, Minneapolis, Minn., is replacing Dr. Ralph Sockman on the National Radio Pulpit for eleven Sundays. Dr. Conn, who began his broadcasts on May 1, has chosen The New Wine of the Spirit as the general subject for his sermons. The National Radio Pulpit is broadcast over NBC at 10:00 a.m. (E.D.T.)

C. Ernest Davis and Ed Crill attended a consultation on older youth-young adult work at the Brethren Service Center, New Windsor, Md., May 13-15. The consultation was sponsored by the National Council of Churches. Other Church of the Brethren representatives were Donald Fogelsanger, representing youth, and Frances Clemens, representing young adults.

First Grand Valley church, Colo., extends an invitation to all Brethren tourists traveling US 50-6 through the Grand Valley to visit the church. Church signs will direct you to the church and parsonage in the village of Appleton. Monument Drive and the Grand Mesa with its lakes and forests invite you and a visit to the atomic energy plant will acquaint you with the power of uranium. If you come during peach, pear or apple harvest, you will find excellent fruit.

A summer workshop on family life education and evaluation for teachers of functional family courses, social workers and marriage counselors, sponsored by the Family Study Center of the University of Chicago, will be held on the university campus, Aug. 1-19. The workshop will be open to a limited number of people and admission will be by invitation only. For further information write: Eugene Litwak, Assistant Director, Family Study Center, University of Chicago, 5757 Drexel Ave., Chicago 37, Ill.

A Mural History of the Church of the Brethren is the title of a new sound filmstrip, with 33 rpm record, which tells the story of the history of the Church of the Brethren. There are 46 black and white views of the twelve large mural paintings by Medford Neher which hang at Camp Mack. The script, written by C. Ernest Davis, gives a concise interpretation of the murals and presents a connected story of the history of our church. The film strip will have many uses for instructional purposes. Through the co-operation of the Historical Committee in underwriting production costs, it is possible to sell the filmstrip, record and user's guide for $5. It can be rented for $1. Only fifty copies were produced. Order from Visual Education Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

The Pension Board was able to increase minimum pensions from $10. to $20. per month effective April 1, 1955, for retired ministers and missionaries who have qualified.

An album of fifty-seven hymns and anthems (3 double-faced LP microgroove recordings) sung by outstanding choirs and cleared for radio and television use is available from the Visual Education Department, General Brotherhood Board, 22 S. State St., Elgin, Ill., for ten dollars. Write to the Visual Education Department for a complete listing and the timing for each number included in the album.

The American Institute of Family Relations, of which Paul Popenoe is general director, will have its annual summer workshop on Aug. 1-13. The theme will be techniques of counseling. The number of applicants for this workshop is limited to fifty. If you are interested write to Mrs. Leslie S. Kimmell, Registrar, American Institute of Family Relations, 5287 Sunset Blvd., Los Angeles 27, Calif. Paul S. Hersch, former pastor of the Modesto church, is listed as an associate counselor in the faculty.

Changes of Address

J. Ewing Jones, from Sand Patch, Pa., to R. 2, Connellsville, Pa. Bro. Jones is closing his pastorate with the Hostetler church to become pastor of the Wooddale church, Pa., on June 1.

J. Stanley Earhart, from Chicago, Ill., to 64 S. Main St., % Dr. C. E. Weaver, Manheim, Pa.

Kathryn Coffman, volunteer service worker, from Kassel, Germany, to 2400 Hill Ave., Middletown 15, Ohio.

John M. Roller from 5238 West Race St., Chicago 44, Ill., to 75 West Jackson Blvd., Chicago 4, Ill.

Laban C. Strite from 3716 West Century Blvd., Inglewood 2, Calif., to 1084 Elkgrove Avenue, Apt. 2, Venice, Calif.

Dedications and Home-comings

County Line church, Pa., dedication services for remodeled building, Sunday, June 5. Wilfred N. Staufer of Greensburg, Pa., will be the speaker for the afternoon service; Galen Blough of Somerset, elder of the congregation, will be in charge of the dedication service.

First church, Brooklyn, N. Y., a home-coming and a dedication for the remodeled and redecorated building, Saturday afternoon, June 4, 4:30 o'clock. All former members are urged to attend this service and enjoy the fellowship of old friends. If you plan to be present please inform the pastor, Frederick Dunn, 352 Sixtieth St., Brooklyn 20, N. Y.

Middle River church, Va., home-coming, Sunday, July 10. Samuel Harley, the first full-time pastor of the church, will speak at the morning services, beginning at eleven o'clock. The speaker for the afternoon service will be B. F. Wampler, Jr.

Upper Claar church, Pa., home-coming, Sunday, June 5. In the afternoon the new parsonage will be dedicated; Dr. T. F. Henry, professor of sociology at Juniata College, will deliver the dedicatory sermon.

Quinter church, Kansas, dedication of the new parsonage, Sunday, June 5, at 2:00 p.m. Desmond W. Bittinger, president of McPherson College, will be the speaker. Open house at the parsonage will follow the service.

Brotherhood Theme: Seek First His Kingdom

Licensed to the Ministry

Kenneth Hershey, in the White Oak church, Pa.

Walter Shank, in the West Greentree congregation, Pa.

Preston Thomas, in the Olympia church, Wash.

Notice to Conference Goers

Cando church, N. Dak., extends an invitation to persons going to Annual Conference on highway 2 to spend the night at Cando. Lodging may be found by calling Mrs. L. R. Maust, telephone 2124.

Lansing church, Mich., invites those attending the Grand Rapids Conference to visit the church at 3020 S. Washington Ave., Lansing. Jack Kline is the pastor.

McPherson College

McPherson College was represented at the National Pi Kappa Delta Tournament, April 4-8 by Don Faules, Haxtun, Colorado; Don Ullom, Wiley, Colorado; Mary Lou Wise, Nevada, Iowa; and Irene Shull, Colo, Iowa. These four debaters were accompanied by Max McAuley, Debate Coach. The Pi Kappa Delta honorary fraternity holds a biennial national tournament.

John Oliver Nelson was Religious Emphasis Week speaker this year. Dr. Nelson spoke at chapel and in evening church services at the college church. Dr. Nelson is director of Christian Vocations at Yale University. During the day he held many conferences with individual students and groups.

The Kansas College Teachers of English held their yearly meeting on the McPherson College campus April 15, and 16. This years' speaker was a former McPherson College professor, Dr. Cecil B. Williams, of Oklahoma A. & M. College, who is the author of Paradise Prairie. Other speakers for the conference were Dr. James Wortham of the University of Kansas, Dr. John E. Hankins of the University of Kansas and Rev. Harry K. Zeller, pastor of the McPherson Church of the Brethren.

McPherson's two choral groups made extensive tours during the Easter vacation. The A Cappella Choir traveled through Iowa, giving concerts at various churches. The College Chapel Choir traveled through Missouri giving programs for the various churches in that area.

Norman Long, junior from Worthington, Minnesota, was elected by the student body to head the 1955-56 Student Council. Don Colberg, a sophomore from Lyons, Kansas, was elected treasurer of the council.

Six hundred boosters of McPherson College attended the twenty-fifth annual Booster Banquet. Julian Gromer presented his latest movie-lecture, Jewels of the Pacific.

The Placement Bureau of McPherson College has been placing new teachers in the teaching field. At the present time the requests for teachers far exceeds the supply.

A team of four men from Elgin recently presented the challenge of Christian vocation to the students of McPherson College in a two-day session. They were Edward Ziegler, C. E. Davis, Ralph Smeltzer, and J. Henry Long.

Alumni day this year will be celebrated on Saturday, May 28. The annual Alumni Banquet will be held in the evening, followed by the presentation of the play, Deep are the Roots. This play is to be taken to the Annual Conference at Grand Rapids. Baccalaureate service will be on Sunday morning, May 29, with the annual commencement in the evening.

The Church Calendar

May 29

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Hezekiah Meets a Crisis. 2 Chron. 31—32; Isa. 36—39. Memory Selection:

Our help is in the name of the LORD,
who made heaven and earth. Psa. 124: 8 (R.S.V.)

CBYF Topic: World Citizens of a World Community

Annual Conference Offering

May 30—June 2 Western Region camp conference, Camp Schwarzenau, Kearney, Nebr.

June 7-10 National Camp Planners meeting, Camp Mack, Milford, Ind.

June 9-13 Music institute, Bethany Biblical Seminary, Chicago, Ill.

June 10-13 National training conference for adult leaders of youth, Camp Mack, Ind.

June 12 Children's Day

June 14-19 Annual Conference, Grand Rapids, Mich.

June 19 Annual Conference Sunday

June 20-22 Missionary conference, Grand Rapids, Mich.

Love Feasts

Illinois

June 5, 7 pm, (CST), Cherry Grove

Indiana

June 11, Camp Creek

Michigan

June 5, 8 pm, Rodney

June 12, Detroit, Trinity

Ohio

June 5, East Chippewa

Pennsylvania

May 28, 1:30 pm, Welsh Run

May 28 and 29, 1:30 pm, Chiques, Mt. Hope

May 29, Codorus

May 29, 6:30 pm, Jennersville

June 5, 7 pm, Middle Creek

Virginia

May 28, 7 pm, Pleasant Hill

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Albert Showalter of Roanoke, Va., in the Ninevah church, Va., June 8-19.

Bro. H. Robert Gemmer of Cleveland, Ohio, in the Danville church, Ohio, May 29—June 5.

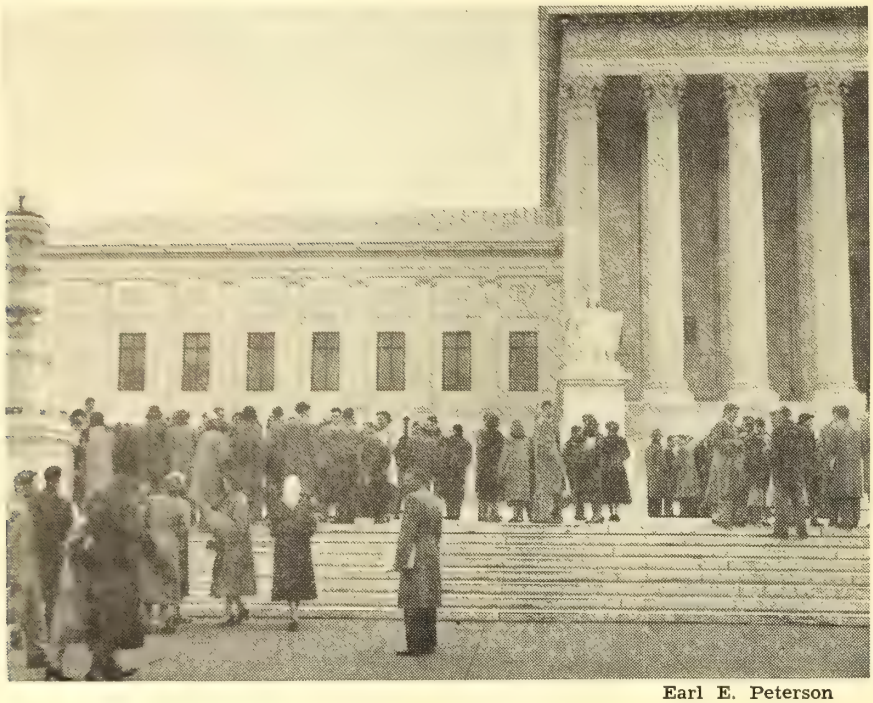
Gains for the Kingdom

Three baptized and one awaiting baptism in the Midland church, Va. **Twelve** baptized in the Denton church, Md. **One** baptized in the Ninevah church, Va. **Seven** received by letter in the Friendship church, Baltimore, Md. **Two** baptized in the Keyser church, W. Va. **Seven** baptized and five received by letter in the Middle River church, Va. **One** received by letter in the Maple Grove church, Md. **Three** baptized and one received by letter in the Arcadia church, Fla. **Nine** baptized and four received by letter in the Christiansburg church, Va.

Six baptized in the Long Run church, Pa. **Five** baptized, nine received by letter and three to be received in the Spring Creek church, Pa. **Ten** baptized in the Marsh Creek church, Pa. **Five** baptized in the County Line church, Pa. **Eighteen** baptized, five received by letter and two rebaptized in the Lititz church, Pa. **Eleven** baptized in the White Oak church, Pa.

Four baptized in the Marion church, Ind. **One** received by letter in the Four Mile church, Ind. **Nine** baptized in the Pontiac church, Mich. **Nineteen** baptized in the Happy Corner church, Ohio. **Two** baptized in the Donnels Creek church, Ohio. **Twenty** baptized and thirteen received by letter in the Elgin church, Ill. **Twelve** baptized, two received by letter and one received by former baptism in the Lena church, Ill. **Eight** baptized in the Flora church, Ind. **Two** baptized and two received by letter in the West Goshen church, Ind. **Sixteen** baptized and six received by letter in the Ashland City church, Ohio. **One** received by letter in the Midland church, Mich. **Fourteen** baptized and twenty-three received by letter in the First church, Cleveland, Ohio.

Six baptized and six received by letter in the Independence church, Kansas. **Six** baptized and five received by letter in the Des Moines Valley church, Iowa. **Four** received on confession of faith and one by reconsecration in the First Grand Valley church, Colo. **Four** baptized in the Clovis church, N. Mex. **Ten** baptized and three received by letter in the Ivester church, Iowa. **Four baptized** in the Falfurrias church, Texas. **Sixteen** baptized and one reconsecrated in the Dallas Center church, Iowa. **Seven** baptized and thirteen received by letter in the First church, Wichita, Kansas.



Earl E. Peterson

Seminar groups, both youth and adults, visit congressmen and sessions of Congress

Seminar Vacation

Mr. and Mrs. W. E. Hershberger

OUR WINTER vacation was all we expected and more. We attended the adult seminar in Washington and New York. We had been in Washington on vacation before, but it was not like this one. The prearranged program of the seminar provided so many advantages that would not have been available to just the two of us. And, of course, since a friendly group of Brethren were there to fellowship with, there could be none of the "aloneness" that is usual when vacationing in a strange city. It was like taking a vacation in new and interesting surroundings and yet having your friends along.

The first session was less than an hour old before the discussion waxed warm and interesting. This we found was the pattern of the following sessions and believe it was an indication of the general interest in the program and the timeliness of the topics.

The afternoon of the first day included an interview in the State Department, visits to various embassies, a visit to the office of The National Service Board for Religious Objectors, then supper and back to the church for a meeting with Mr. Glen Everett, a reporter for Religious News Service. Succeeding days were just as full and just as interesting. Visits were made to committee hearings, Senate, House, and Supreme Court when in session and to individual congressmen and senators in their offices.

With the background of information gained in the sessions of the seminar, the visits with senators and congressmen were much more significant than just dropping in to say, "Hello."

The seminar sessions included as speakers representatives from the Department of Agriculture, the Farmers Union, U. S. Chamber of Commerce, Community Relations Department of the C. I. O., American Council on Human Rights, Mennonite Central Committee, Brethren Service, Friends Committee on Legislation, Women's International League for Peace and Freedom and several others. This all in three days, then a pleasant trip to New York and an inspiring evening and day there.

As I try to decide what made the entire program so interesting, I came to the conclusion that each of our speakers was voicing a concern about one or more of the current problems of our society and world. Obviously, it is impossible to report here on all the speakers, but I will try to give some of the high lights.

One of the men who talked to us at the State Department was Harry Seaman, liason between the State Department and church groups. His statement that "in a democracy the government policies are of necessity formed from public opinion since the government can neither go far ahead nor lag far behind what its people are thinking," raises an important question. Are we as Christians making sure that our opinions are being counted to help guide our government toward a more Christian program?

Mr. Carraud of the French embassy said, "Communism in France has regressed in ratio to the improvement in the living standard of the working people, and heavy spending on a military program would be inconsistent with our attempt to convince the people that communism is not the best method."

Mr. Everett, reporter, said, "We are spending more for liquor than for all education. Christian citizens failing to take an interest in their government should have a guilty conscience."

Mrs. Stewart, Women's International League for Peace and Freedom, said, "We are spending 72% of our tax dollar for present and future wars and 8% for past wars, yet only one tenth of one per cent for all the functions of the United Nations and world aid programs."

Bro. John Eberly, Brethren Service, said, "If the church does not improve the community it is missing the mark."

Mr. Elmer Henderson, American Council on Human Rights, made the

statement that "segregation in the churches is morally indefensible."

These quotations are at random, but as you read them I am sure that you can sense the concern of the speakers. I am also quite sure that many of you who read this will say to yourselves, "Those are also our concerns. What can we do about them?" This question was asked several times during the discussion periods and the answer was always the same. "Keep up the search for information as you are doing here this week and make sure your elected representatives know how you feel about the issues involved."

In New York the visit to the UN was most inspiring. We came away feeling that all Christians in America should urge their congressmen and senators to increase our financial support to the UN world aid programs.

Each time I reread my notes the thrill of the wonderful fellowship and the challenging program is renewed.

Seldom if ever has a week's vacation been so enjoyable and so inexpensive. Food and lodging were very reasonable in Washington and New York. We did not keep an exact account of expenses, but returned home with many more dollars left than is usual at the end of a vacation.

Besides what we learned in the seminar we also found what happens when folks do not pay their fare on streetcars, how taxi drivers get through the New York traffic and what happens when people drive too fast or park in the wrong place. Several Brethren co-operated in getting this information so that it was not too hard on anyone.

We would like to say special thanks to Bro. Stauffer Curry and Bro. Karl Yount for the time and effort spent in arranging the program. We had a wonderful time and wish that many other Brethren could have taken advantage of this opportunity.

Austria News

FIFTEEN returned Austrian exchange students joined six Brethren Service Workers in a conference at the Brethren House in Linz from April 3-6. Guest speakers were M. R. Zigler, director of Brethren Service in Europe; Dr. Wilhelm Dantine, Lutheran Church, Vienna; and Dwight Horner, former Brethren Service worker and now with U. S. Information Service, Graz.

The socio-economic study of a typical refugee camp in Upper Austria prepared by Don Miller in 1954 was the topic of a recent meeting of the council of voluntary agencies in Vienna. Don Durnbaugh presented the survey which was received with enthusiasm as a long needed factual investigation of the refugee camp problems.

During the month of March, 244 medical treatments were given in Brethren Service clinics in Wels and Linz, 346 TB food packages were distributed and 40 layettes to expectant mothers. Mothers' classes, special medicines and prothesis complete activities for the month with the health program.

Brethren Tour



Mr. and Mrs. A. R. Grober of McFarland, Calif., board ship as they start on the current Brethren tour to Europe under the direction of L. W. Shultz. Other members of the tour are Bro. Ivan Fetterman of the Green Tree church near Philadelphia, Pa., Nora Rhodes of Dallas Center, Iowa, and Mrs. Grace Murphy of Peru, Ind. In Cairo the group will be joined by a missionary who will travel through Palestine with the tour.

Two busloads of people came from the Green Tree congregation to see Bro. Fetterman off. Bro. Shultz reports, "The Protestant church service on board ship was almost a Brethren service. Ivan Fetterman was asked by the purser to plan and conduct the service. He used as his theme "A Kingdom That Cannot be Shaken."...After church the Harry McConnell family of the Trotwood church came up and we learned to know them. So there were at least twelve Brethren in the audience."

Monday, April 4, Bro. Shultz writes, "Today we go from Friesland to Bremen, Germany. We had some difficulty in making it across the border for the Germans had just passed a regulation taxing tourist buses entering Germany...We arrived in Bremen and visited the institution Friedehorst, where some 1,100 unfortunate people are cared for—old people, orphans, cripples, etc. The cripples are given a vocational course to fit them for jobs. They are doing a good work in weaving, shoemaking, basketry, furniture and clothing production."

On April 5: "Today we traveled to Uelzen. This is one of the three reception centers for escapees from the East Zone of Germany. The capacity is 1,000 and there are now 700 here with daily intake of about 150 persons. The other two centers are at Geissen and Berlin West. We were taken on a tour through this camp. We heard many people tell us where they had come from in the last few days. It is a very sad experience to go through these barracks and see these unfortunates. Our party shared some sweets with the kindergarten age children. The evening we spent in Hannover and had a delightful entertainment of music and fellowship in the Halatsch home with Brigitte and her family. Brigitte was an exchange student and lived in a Brethren home in the States for a year.

Wednesday, April 6: "This afternoon we went to the village of Niederkaufungen to let Pastor Standau share some of his experiences with us from the standpoint of a pastor of a country community of 300 persons. The Kassel staff had briefed us on the work here including material aid, work camps, heifers, student exchange, refugee resettlement, etc. In the evening each of us went to a German home for the night."

The Brethren tour sailed on March 24 and will return to the U. S. on May 23. The purpose of the tour is to acquaint the group with life and conditions in other lands; to visit places of interest in Bible lands; and to visit the birthplace of our church at Schwarzenau and observe the work of our relief centers.

WHAT EVERY PERSON SHOULD KNOW ABOUT ORGANS

Helene B. Crill
Elgin, Illinois

EVERYONE, musical or not, can understand some of the basic principles involved in organ playing. Churches are making decisions today. You are one of many if you are going to buy an organ, or have bought one and need an organist. You may be on the music committee or you may be a farmer interested in an investment you are helping to pay for. Here are some things you should know in order to make intelligent decisions.

There are many and varied types of organs and organ attachments on the market today. It is not the purpose of this article to tell you which is the instrument for your church. But if you would hear the great organ music of the church, you must have an organ with at least two keyboards and a full thirty-two-note pedal board. A lesser organ can play hymns and certain familiar pieces, but the greatest religious instrumental music has been written for full organ. You will always enjoy hearing music you know, but you owe it to yourself and your church to become acquainted with the truly inspired music written to glorify Him. A too small organ with less than two manuals and a full footboard is not an economy. It would be like limiting yourself to the Gospel of Matthew when, with a little more effort, you could have the harmony and inspiration of all four gospels.

With your organ comes the need to understand the instrument and the need to select an organist. You will naturally look to your pianists. Can any pianist play the organ? There are five basic differences between the piano and organ in which the piano player has had no experience.

1. The most noticeable difference is the multiple keyboards. The organist has from two to four keyboards, each built for a specific purpose.

2. The foot keyboard always fascinates the layman. The organist must be able to play the bass line of all hymns with his feet. Pedals are played by touch, and it takes about as long to develop good accurate footwork as it does to become a fast, accurate typist.

3. Just above the pedalboard are the expression pedals. At the piano you control the expression with finger and body weight. On the organ it must be done by expression pedals.

4. Selecting, blending and contrasting tone quality is another field in which most pianists have had no previous experience. The organ is built like an orchestra with strings, reeds, brasses and bass, with a choice of three or four octaves in which to play them. The artistry with which these are used often determines whether you like the "sound" of your organ.

5. Organ touch is different. On the piano the pedal connects your notes for you and the fingers generally work independently with a "hammer touch. On the organ the fingers must learn to sustain the music and change fingering while holding down notes.

The organist must also perfect other skills to be a master of the organ. A knowledge of harmony is a must. At the organ he must be able to transpose (raise or lower a piece of music), modulate (go from one key to another), and accompany all vocal music the soloists and choir director hand to him.

If you have a $3,000 to $10,000 instrument, you should take an interest to see that your organist gets adequate training to use that instrument as nearly to its capacity as possible. Your organist should have at least several years of study with the best teacher available. The teacher should have Christian attitudes and an understanding of Protestant church music. If you have a well-trained organist, he must still have an appreciation of religious values if he is to lead you in worship.

Your church college is the ideal place to acquire organ training. By the time they are ready for college many pianists have developed their skill sufficiently to begin organ. At college, he has skilled, consecrated teachers, handy practice rooms, basic music courses to further his knowledge, and the religious values which must accompany the rest.

When the organist has mastered his instrument and harmonic skills, his training and study place him on a par with your director of education. For every hour he plays in church, he will want to put in two hours of practice if he knows his music. Much of the organ repertoire is very difficult and he may spend months practicing on one piece he feels will enrich the worship service. He attends the choir rehearsal each week and is "on call" for funerals, weddings, extra rehearsals and special services. Most organists love their instrument and will give their time if necessary. But you should know that their services would be worth $500 to $2,000 a year to many congregations.

Another question you may face is, "Who should take lessons?" For several years to come, the pupil will not be as adequate on the organ as he is right now on the piano. A poor pianist will not make a good organist. As in other fields, desire and ability are not always equal. In fact, they cannot always be bridged. If music has always been easy for a person and he has built a good piano foundation, the chances are good that he can succeed here. (It should be mentioned that there is a high mortality rate in first-year organ, even among gifted pianists.) Most pianists who begin organ and like it will not go back to piano. If an older person with some piano wants organ for his own enjoyment, that's one thing. But if he is serious about being of service, he should advance his piano and music theory.

The organ is one of the most rewarding and difficult of instruments to play. At your fingertips is a whole orchestra. Let us lift it to God with skill and devotion.



Camping and Christian Growth

ONE of the most significant advances in Christian education in the last fifty years has been through the avenue of camping. Each year the number of boys and girls and youth served by our church camps is increasing and each year more intensive study is being made of our program and procedures. Objectives are re-examined and clarified before each new season begins to determine just what results we are striving for—what the end product of our efforts should be.

This examination and re-examination of objectives and procedures has brought about some basic changes in our camp program over the years. Whereas at one time we emphasized numbers in camp, we now believe that more effective growth of campers can be brought about in smaller groups. Our camps of former years emphasized an intensive, vigorous round of activity that was strenuous and exhaustive. We now plan a relaxed camp program in which boys and girls live, work and play in a leisurely fashion that does not bring about mental, physical and spiritual exhaustion by the end of the week. In former years, we sought to teach by the classroom method in a formal classroom atmosphere many things that could have been taught better within the walls of the Sunday school or church. Today we really attempt to use the out-of-doors as our classroom and the natural environment about us as the basis of our teaching.

We no longer believe that a camp justifies its existence only as a place to have a good time. We believe it can be and should be one of the instruments, if not the most effective one, of Christian education the church has at its disposal. We believe that basic attitudes and patterns of conduct can be modified and changed in a week's time of living in an intimate Christian environment. The camp, therefore, affords a unique laboratory of Christian living and experience where leader and camper are learners together, living and experiencing a Christian community.

Small Group Camping

To better achieve this end today, our children's camps are organized in small "discovery groups" of ten or twelve campers with two leaders. The leaders live with and share experiences with the small groups throughout the week. They use the out-of-doors, the natural environment as an avenue of approach to the development of an awareness and appreciation and acquaintance with God, the Creator. The leader does not make the appreciation of God's physical universe the end of his teaching. It is but the beginning of the quest in understanding God's plan for his universe—for unless the camper can be made aware of the fact that he and his fellow campers are also God's creation—his highest —for whom he cares infinitely, the real objective of Christian education has been missed. The small groups make possible this experience.

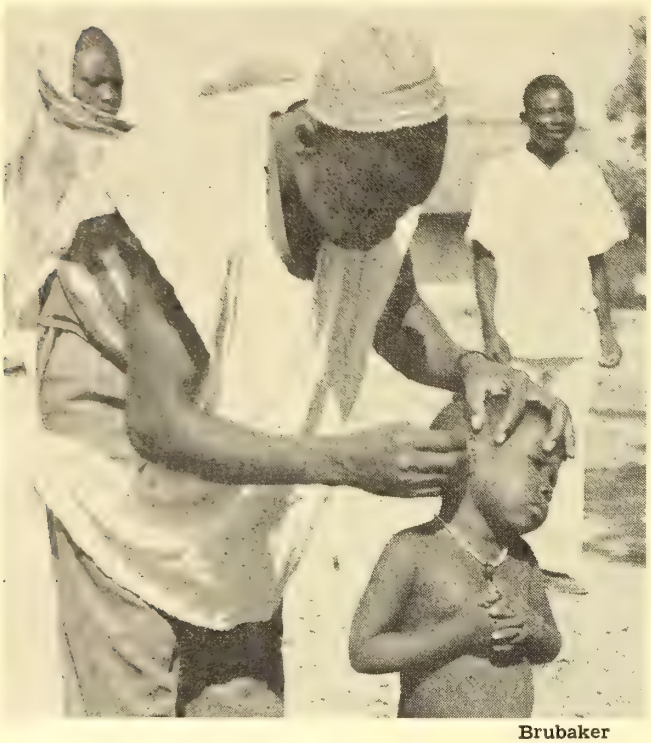
At the junior high level, the small group pattern of camping is modified somewhat to fit the emerging interests of teen-age boys and girls. Although the small intimate group is maintained in cabin groups, many more activities are planned for full camp participation. Small discussion groups or "buzz sessions" in junior high camps often serve the purpose of the discovery groups in the younger children's camps. Although interests differ at the various age levels, the value of some small group activity at every age level is readily apparent.

Trail Hikes

The one-, two- or three-day "trail hikes" are excellent small group activities for the junior high or older teen-age campers. Under competent leaders and with a minimum of equipment for living on the trail, an exciting and never to be forgotten experience can be afforded. Adequate, but simple cooking gear with simple, but well-planned menus suited to the out-of-doors can be provided by any group who might be eager for the experience. The trail environment, alive and rich in variety of plant, animal and bird life, becomes the laboratory for creative living. The small group around the campfire at the close of a day of rich experience on the trail can be led to further adventures of mind and spirit by wise leaders. These explorations into the realm of thought and worship for the junior high camper can be the mountaintop of the whole experience. Such an experience as this can be made possible wherever the camp is located. It need not only be in scenic mountain terrain, but wherever there are woods, stream or lake, and leadership imagination.

Camp Leadership

The success of any camping program depends upon the quality and adequacy of the leadership. There is no limit to the possibilities of Christian growth where skilled leadership can be obtained. Our camping program has succeeded when wise, consecrated and able leadership has been available and has failed when that leadership was lacking. One is amazed at the spiritual capacity shown by our boys and girls when challenged by resourceful and capable leaders. There is no more strategic and fruitful area of service to the church than that afforded by the camping program. In the relaxed and unhurried mode of camp living, children, teenagers and young people respond readily to suggested motivations given by their leaders for Christian service and consecration of their lives. Numerous life-time dedications to full-time Christian service can be attributed to the "seeds" sown during camping experiences. Leaders find it not the easiest job they have ever done, but certainly one of the most challenging and rewarding they have ever engaged in.—R. F. Helstern, Brookville, Ohio.



Brubaker

Life on a One-Family Station

Robert and Beatrice Bischof
Gulak, Nigeria

Supervision of the dispensary and treating the patients who come is the first duty on Mrs. Bischof's daily schedule

BEFORE Bea and I came to Africa, we heard a great deal about the various stations on the field; among the stations mentioned were the ones which are called one-family stations. These are the stations where only one family lives. There are three such stations in our mission: one is Wandali, over in the west not too far from Waka Training Center; another, Shafa, is on the main road between Garkida, Marama and Waka; a third is Gulak, here in the east.

Both Wandali and Gulak stations are cut off from the rest of the mission during the rainy season; that is, motor travel cannot reach them, and thus there are only three methods of getting out of or into them—by bicycle or horse or on foot. If a bicycle is taken, one ends up by walking a good part of the distance and pushing his bicycle.

Life on a one-family station is quite similar to life on a larger station. One thing any couple who are thinking of coming to the mission field should remember is that both man and wife are expected to work. Each one has his own duties to perform.

Let me, first of all, just take you through Bea's schedule for an ordinary day on a one-family station. The bell rings at 6 a.m. Bea hurriedly gets up, collects her tray of various medicines and trots off to the dispensary. There she will be seeing patients as a doctor would at home. A woman has just brought in her baby; its body is hot; it has malaria. "John," says Bea to her dispenser, "give this baby some atabrine." Over there sits a man that was in a fight. There is a stab wound in his back, a cut on his head, and his hand is badly cut. His wounds must be washed out and bandaged, and then he is given a shot of tetanus vaccine. Over there a little farther is a mother who has just brought in her little baby.

During these cold, windy nights this woman had a small fire in her compound to keep warm, and while they were sleeping the baby rolled into the fire, burning itself badly. It will probably not live, but while there is life there is still hope. The baby is given a shot of tetanus vaccine. The burns are cleaned; boric powder is spread on and the burns bandaged. Such goes the work at the dispensary from 6 a.m. to 10 a.m. (and often a little later) and from 3 p.m. to 6 p.m.

Between dispensary hours, Bea teaches one class of English. Thus she will prepare her lesson notes, grade papers and such. She is also attending a class in the Hausa language at the school; so she will spend some time studying for it. Her evenings are spent in reading, writing letters, sewing, preparing things for the next day or studying language. Quite a full day for a wife. Bea has other duties as well. Saturday she has meetings of the women or, as you call it, the women's missionary society. Sunday she will teach the Sunday-school class of women or else sit in on it.

Now for a little of my schedule. It is quite a lot more flexible than Bea's. This is because part of my work is to visit the outvillages. I get up and ring the bell at 6 a.m., wait around till the laborers come and then tell them the things which must be taken care of for the day. This morning the young boys were

put to carrying bricks as we are building a house for one of the teachers. Some men are mixing mud; others are putting up a temporary mat shelter for patients at the dispensary. All the huts are full and some people need a place to sleep.

Somewhere between 7:30-8:00 Bea and I will eat breakfast. After breakfast there are several things which I may do. This past Tuesday, together with our blind evangelist and several other Christians, I went northeast of Gulak to the village of Midlu. There we held a service and talked to the people about God and his love shown to us through his Son, Jesus Christ.

Our main purpose in going there was to talk to them about putting a class of religious instruction in their village. The chief and elders were quite enthusiastic about it, and I believe before the rains come arrangements will be completed to place an evangelist in their village. Or I might, as I try to do at least once a week during the dry season, go over to Brishishiwa to see the junior-primary school and give the teachers some help.

I teach English to class IV, eight periods a week; so lesson plans, grading of papers and such take some of my time. Also English is taught to the practice teachers at least two hours a week. Then there is the work of observing the teaching, advising the teachers and keeping all the school records in order.

I am pastor of the local church. Meetings are held with the church committee, a Bible study is conducted, and I take my regular turn in preaching. Often counsel is given to the Christians who from time to time stop at the house and ask for some spiritual help. In the church work, all the duties of a pastor at home are carried on.

In all, Bea and I have quite a full schedule. But that is how it should be and we would not in any way feel happy if we were not busy. Perhaps you are wondering whether we do not often get lonely without some other missionaries near by to talk to and to fellowship with. Yes, now and then we do, but we try to keep busy and not let our minds dwell too much on the loneliness. We love the African people very much. But their cultural background and way of life are so much different from ours that it is hard to feel as close a fellowship with them as one might with people of his own cultural background.

For health reasons we do not feel free to visit in their compounds for the purpose of eating with them. Now and then we do have the teachers in for an evening with us where we sing and play some games; but even here, what Bea and I might enjoy, they do not seem to have an interest in.

We attempt to keep ourselves busy in the evenings, the time when we could get lonely, by reading, writing letters and playing some games with each other. Neither one of us as yet has come across a hobby which we have felt interested in and which can be carried on with the minimum of equipment. But in this area we are open to any suggestions which anyone might have, as a hobby would be good for us; in fact it is good for any missionary.

I hope that this gives you just a little picture of life on a one-family station. We enjoy it and find plenty to do.

The Bischofs are first-term missionaries supported by the Brethren Church to serve in the Nigerian mission of the Church of the Brethren. This co-operation with our sister denomination makes possible an expanded mission program.

Out of the Mailbag

Delegates from twenty churches and mission bodies attended the Maharashtrian Regional Christian Conference March 8-10. **Chalmer Shull** was a guest speaker. Lay leadership, national leadership, church union and religious education were stressed in the conference. Special attention was given to plans for the distribution of materials from Church World Service to help poor village Christians through a program of cottage industries, handcrafts and canneries.

Ernest Shull directed a successful youth camp near Ahwa, Feb. 24-28. Approximately 100 campers and leaders attended.



Brubaker

Meeting with the women of the church is an important part of the work of the missionary wife

Andrew Holderreed was elected moderator at the Marathi district meeting held at Ahwa, Feb. 18-21. The delegates were challenged to meet the opportunities of the day. The district laid plans for a stewardship drive with emphasis on proportionate giving and the tithe.

The highlight of recent weeks at Dahanu has been a splendid observance of Christian Home Week. Special women's meetings were held five afternoons during the week. Prayer services in various homes were held each night. Saturday, Nov. 27, the annual thanksgiving service was observed and this was followed by an auction outside the church of the articles received in the thank offering. That same evening Dr. Shively conducted the preparatory service for the love feast and Mrs. Shively spoke on a timely subject in connection with the Christian home. During the Sunday morning service there was a dedication of children, including Kenneth and Reid Blickenstaff. At the close of the morning service two young men and two young women were baptized. In the evening we had our love feast.

Leonard Blickenstaff, India

Report From Ecuador

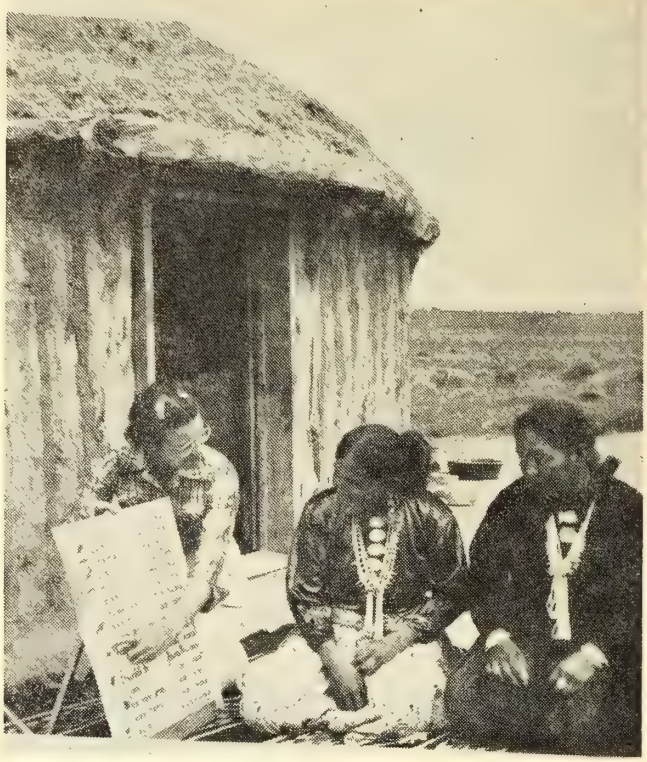
Church. A recent event of interest in the young church was the formal organization of the national congregation. This was effected with the election of lay elders and deacons. One of the lay elders was also named moderator of the local church. The newly formed congregation has begun to set aside a fund for construction of its own place of worship. It has also made application for entrance in the national association of churches now in process of formation in Ecuador.

School. The school is moving toward a greater vocational emphasis with the inauguration this year of a fully equipped woodworking shop, also of classes in mechanics and barbering. The school is now the owner of one universal hand loom and has money, given by an interested businessman, for purchase of another. The school's first course in weaving is under the direction of Point IV technical personnel. The first six regular graduates will complete their primary education this year.

Edited by Alberta Yoder

In the Interest of the Indian

A Legislative Program Submitted to the 84th Congress by the Association on American Indian Affairs, Inc.



1. An amendment to H. Con. Res. 108, 83rd Congress, which stated the policy of Congress to terminate the special relationship of the Federal Government to Indian tribes and individual Indians "as rapidly as possible." The proposed amendment should either (a) specifically define criteria for termination or (b) direct the establishment of such criteria, with provision for the addition from time to time of new tests geared to the situation of the Indians immediately involved and as knowledge is gained from experience. The amendatory resolution should provide that it is the intent of Congress, not to enact further withdrawal legislation unless and until the established criteria are met, and further that the administrative officers of the government shall conform their actions to these same criteria in any steps they may lawfully take with a view to termination.

2. A bill to amend Sections 6 and 7 of Public Law 280, 83rd Congress, to provide for Indian consent to the assumption of state civil and criminal jurisdiction over Indian reservations.

3. A bill to amend the Indian Claims Commission Act of 1946, to provide an extension of time during which pending claims may be determined. Present law requires the commission to complete its work by April 1957. The commission cannot possibly meet that dead-line.

4. A bill to facilitate the readjustment of Indian land holdings, with special reference to lands in heirship status, that is lands held by the United States in trust for the benefit of two or more heirs. The bill should give Indians and Indian tribes a first preference in the purchase of such lands, and should further provide funds through which purchases could be financed on a long-term repayment plan either (1) by the establishment of a special loan fund or (2) by express authorization and direction for the use of existing Federal loan funds.

5. A bill to authorize long-term leases for the development of Indian land holdings for public, religious, recreational, educational, commercial and other worthy purposes.

6. A series of special bills to confirm Indian tribal title to certain lands, including minerals. Such bills would include the transfer of title to submarginal lands purchased for Indians and now used by them; the repeal of the 1934 provision which leaves the Papago reservation open to mineral entry under the Federal mining laws, the clarification of title to the diminished reservation at Colville; and similar corrective measures. Included in this group should be a bill to correct the Eastern Cherokee tribal roll, not strictly a land bill, but a bill which would in effect limit the rights to tribal lands and other property to those Indians recognized by the band as members.

7. Three bills to eliminate or modify the department authority in certain administrative matters: (1) to eliminate or modify the supervisory powers of the Secretary of the Interior over attorney contracts with Indian tribes; (2) to give the tribes control over their current income, with strong provisions for penalties for mishandling or misappropriating such funds; (3) to authorize and direct the Secretary of the Interior to use appropriated gratuity funds for the expenses of tribal delegations which would not otherwise be able to testify before the Congress on bills affecting their property and their future, particularly termination bills, and also to forbid the use of tribal funds except when authorized by the tribal owners.

8. A bill or bills, like the Navajo-Hopi Rehabilitation Act, to provide for the economic rehabilitation of certain depressed Indian groups, such as the Papago, Sioux and Minnesota Chippewa. The Upper Colorado River legislation should include adequate language directing construction of the Navajo (Shiprock) irrigation project.

9. A bill to provide for the equitable settlement of native land claims in Alaska.

10. A bill to amend the Johnson-O'Malley Act to require the transfer of Indian Bureau extension services to appropriate state and local agencies, if and when the Indians concerned so request.

Adopted by the Board of Directors, December 1954; submitted to the 84th Congress, January 1955

Obituaries

Brower, Quinter, son of Aaron and Callie Brower, was born Jan. 20, 1874, in Newton County, Ind., and died April 2, 1955 in Mount Clemens, Mich. On March 15, 1895, he was married to Dora Blickenstaff. He was a faithful worker in the church and for more than forty years he and his wife were active deacons. Surviving are his wife, one son and two grandchildren. Funeral services were conducted by the undersigned at the West Manchester church. Burial was in the adjoining cemetery.—Robert Ebey, Custer, Mich.

Bowers, Stella Shertzer, was born June 19, 1894, and died March 30, 1955. She was a member of the Mountville church. Besides her husband, she is survived by one daughter, two sons and two grandchildren. Funeral services were conducted at the Koser funeral home by Harry Neff, Harry Enders and the undersigned. Interment was in the Salunga cemetery.—Norman K. Musser, Columbia, Pa.

Burgess, John Henry, son of John L. and Eliza Anna Burgess, was born March 13, 1874, in Floyd County, Va., and died March 22, 1955. He was united in marriage to Ida A. Sutphin. To this union were born ten children. He had been a faithful member of the church for a number of years. Surviving are two sons, four daughters, twenty-four grandchildren and seventeen great-grandchildren. Funeral services were held in the Topeco church by Brethren A. N. Hylton and Maurice Strasbaugh. Interment was in the church cemetery.—Reva Reed, Floyd, Va.

Cheramy, George A., son of Dennis and Christina Loury Cheramy, was born Aug. 16, 1876, at Smithfield, Iowa, and died March 27, 1955, in Denver, Colo. He united with the Methodist church at Boulder, Colo. In 1903 he was married to Jennie Hunt, who died in 1933. To this union were born two children. In 1943 he became a resident of Haxtun, Colo. His second marriage was to Mrs. Verna Intermill in 1945. To this union one child was born. Surviving are his wife, three children, seven stepchildren, four grandchildren, two sisters and one brother. Funeral services were held in the Radford funeral home by Bro. Ralph W. Anderson, pastor of the Haxtun church. Interment was in the Haxtun cemetery.—Mrs. August Bjorklun, Haxtun, Colo.

Danner, Peter R., son of Andrew and Sarah Ann Rudisill Danner, was born Dec. 25, 1860, and died April 7, 1955. On Dec. 25, 1883, he was united in marriage to Ellen Amanda Parks, who preceded him in death in 1943. To this union were born three children. He was a member of the church for sixty years. Surviving are one daughter, one son, nine grandchildren and twenty-one great-grandchildren. Funeral services were conducted in the Astoria church, Ill., by Bro. Paul Lantis. Burial was in the Astoria cemetery.—Lizzie Riebling, Astoria, Ill.

Filbrun, John, son of Joseph and Hattie Filbrun, was born at Potsdam, Ohio, Aug. 27, 1885, and died at his home in Scottville, Mich., Dec. 4, 1954. He began auctioneering in his home community in Ohio and continued with this work after coming to Michigan at the age of nineteen years. On July 2, 1908, he was married to Cora Barnes. He is survived by his wife, one son, four grandchildren and one sister. The funeral service was conducted by the undersigned in the Sugar Ridge church. Burial was in the Riverside cemetery at Custer.—Robert Ebey, Custer, Mich.

Foreman, Martin L., son of Frederick and Eliza Fluke Foreman, was born July 23, 1863, at Yellow Creek, Pa., and died March 28, 1955. He was married to Theresa Bardell and the couple celebrated their sixty-third wedding anniversary on Nov. 17, 1954. He was a member of the First church, Altoona. Surviving are his wife, four daughters, three sons, seventeen grandchildren, twenty-two great-grandchildren, four brothers and three sisters. Funeral services were conducted by the pastor, Stephen G. Margush.—Mrs. Hazel B. Maloy, Altoona, Pa.

Foust, Emma, daughter of Leander and Sarah Banister, was born June 27, 1873, and died March 28, 1955. On July 16, 1896, she was married to Samuel Foust. To this union were born two sons. Since early in life she had been a faithful member of the Beech Grove church. Surviving are her husband, two sons, six grandchildren, seven great-grandchildren, and one sister. Funeral services were conducted by E. O. Norris and C. V. Coppock. Interment was in the Gravel Lawn cemetery.—Verna Beaver, Fortville, Ind.

Fyock, John S., son of Samuel L. and Lydia Ann Spicher Fyock, was born April 5, 1901, and died Oct. 23, 1954. Surviving are his wife, two daughters, two sisters and one brother. Funeral services were conducted in the Purchase Line church by the pastor. Interment was in the Salem cemetery.—Mrs. Rosie Ober, Clymer, Pa.

Greene, Ray, son of James and Chloe Medelle Gibson Greene, was born July 20, 1899, and died in March 1955. He is survived by his wife, five daughters, nine grandchildren, six sisters and three brothers. Services were conducted by Bro. J. I. Thomas at the Purchase Line church. Interment was in the Ruffner cemetery.—Mrs. Rosie Ober, Clymer, Pa.

Harclerode, Beatrice, daughter of William and Mary Daily Rouser, was born May 3, 1907, in Adams Township, Pa., and died March 23, 1955, in Windber, Pa. She was a member of the Rummel church for many years. Beside her husband, she is survived by two sons, six stepchildren, her parents, three sisters and five brothers. Funeral services were held at the Shank funeral home by Bro. A. Jay Replogle. Burial was in the Richland cemetery.—Mrs. Warren Hoover, Windber, Pa.

Hawes, Blanche T. Pope, was born June 23, 1894, at Moorefield, W. Va., and died April 10, 1955. She was a member of the Keyser church. Surviving are her husband, Peter Hawes, one daughter, two sisters and two brothers. Funeral services were held at the Markwood funeral home by Bro. Fred Bowman. Interment was in the Queens Point cemetery.—Tempest Gardner, Keyser, W. Va.

Miller, John Luther, was born at Roann, Ind., July 16, 1889, and died April 1, 1955. In 1920 he was married to Ida May Watts. To this union were born six children. In 1932 the family moved from California to Nampa, Idaho. For many years he was an active member of the Nampa church. In addition to his wife, he is survived by four children, and eight grandchildren. Services were conducted in the Edmunds funeral home in Nampa by his pastor, the undersigned. Burial was in the Kohlerlawn cemetery, Nampa.—Galen K. Walker, Nampa, Idaho.

Murphy, Harry C., son of Mr. and Mrs. Charles Murphy, was born May 6, 1878, in Newton County, Ind., and died Jan. 24, 1955, at his home in Kokomo, Ind. As a member of the Kokomo church, he had served the church as chorister, deacon and Sunday-school teacher and in other offices. On Sept. 8, 1897, he was married to Ella Pasdach. In addition to his wife, he is survived by three sons, four daughters, forty-four grandchildren, forty-seven great-grandchildren, one sister and two brothers. Funeral services were held in the Kokomo church by the undersigned and Bro. Charles Oberlin of Peru. Burial was in the Albright cemetery.—Richard D. Speicher, Kokomo, Ind.

Murray, William, was born March 19, 1863, in Giles County, Va., and died Jan. 8, 1955, at Kansas City, Mo. He was a member of the church for more than sixty-five years and served as a deacon. On Dec. 29, 1883, he was married to Lurinda B. Boley, who died in 1927. To this union were born ten children. Surviving are one son, five daughters, seventeen grandchildren, thirty-two great-grandchildren, and two great-great- grandchildren. Funeral services were held in the Sabetha church by Bro. Earl M. Frantz of McPherson, Kansas, assisted by Delvis Bradshaw of Sabetha. Interment was in the Sabetha cemetery.—Mrs. Minnie Funderburgh, Sabetha, Kansas.

Neterer, Lottie Elizabeth, daughter of William and Mary Gongwer, was born March 25, 1884, in Mason Township, Mich., and died March 22, 1955, at her home. On Jan. 5, 1909, she was married to William Henry Neterer, who died April 29, 1937. She was a member of the Yellow Creek church. Surviving are one daughter, one foster son, two stepdaughters and three sisters. Funeral services were held in the Yellow Creek church by Oscar Fike and Forrest Statler. Burial was in the Yellow Creek cemetery.—Mrs. Ivan Nunemaker, Wakarusa, Ind.

Noll, Samuel Henry, two-month-old son of Adam E. and Mary Loose Noll, died Feb. 25, 1955, at his home in Denver, Pa. Besides his parents, he is survived by one brother, his maternal grandmother and his paternal grandfather. Funeral services were conducted at the Mellinger funeral home by Elder John L. Meyer. Interment was in the Middle Creek cemetery.—Mrs. Mark Royer, Denver, Pa.

Rhodes, Melvin L., son of Samuel S. and Martha Brown Rhodes, was born Feb. 4, 1896, at Curryville, Pa., and died March 30, 1955, at Roaring Spring, Pa. He was married to Hannah Fox Smith on Dec. 22, 1917. He was a member of the Martinsburg church. Surviving are his wife, one son, two stepchildren, five grandchildren, four great-grandchildren, two brothers and two sisters. Funeral services were conducted at the K. R. Miller funeral home by his pastor, Bro. Roy Forney. Burial was in the Fairview cemetery.—Mrs. C. O. Beery, Martinsburg, Pa.

Ridinger, Edmund L., son of C. E. and Dolly Hale Ridinger, was born in Floyd County, Va., and died March 19, 1955, at his home, at the age of fifty-one years. He was a faithful member of the Mechanic Grove church, having served as a Sunday-school treasurer for many years. Surviving are his wife, Mary E. Hoback Ridinger, one daughter, one son, three grandchildren, his father and five sisters. Funeral services were held in the Mechanic Grove church. Burial was in the adjoining cemetery.—Anna Schrieber, New Providence, Pa.

Samsel, Helen, daughter of Benjamin and Mary Stouffer, was born Jan. 20, 1873, in Hagerstown, Md., and died April 3, 1955, at her home in Mt. Morris, Ill. On Feb. 7, 1896, she was married to Daniel P. Samsel. Surviving are three daughters, three sons, fifteen grandchildren, ten great-grandchildren, one brother and one sister. Services were conducted at the Mt. Morris church by the pastor, Bro. Dean Frantz. Interment was in the Silver Creek cemetery, Mt. Morris.—Mrs. Robert Fridley, Mt. Morris, Ill.

Seese, John Albert, was born April 12, 1878, in Somerset County, Pa., and died April 1, 1955, at his home in Denton, Md. He was a graduate of Bridgewater College, class of 1913, and had been a teacher and farmer. For over thirty years he had served as a deacon. He is survived by his wife, Letitia McDaniel Seese, whom he married on Oct. 8, 1908, five children, eleven grandchildren, two brothers and one sister. Memorial services were conducted in the Denton church by Lloyd B. Haig, assisted by Harry Ziegler.—Genevieve M. Seese, Cleveland Heights, Ohio.

Smeltzer, Anna Catharine, daughter of Christian B. and Barbara Heiny, was born Dec. 2, 1856, near Clarksville, Ind., and died Feb. 9, 1955, at Rochester, Ind. On March 15, 1877, she was united in marriage to Moses Smeltzer, who preceded her in death. She was a long-time member of the church. With her husband, she served the church in ministering to elderly people for several years. Surviving are two sons, one daughter, nine grandchildren, six great-grandchildren. Funeral services were held at the Arcadia church by the undersigned. Interment was in the Crownland cemetery.—D. C. Fryman, Arcadia, Ind.

Snyder, Robert F., son of John and Susan

Houck Snyder, was born April 16, 1878, in Petersburg, Pa., and died April 2, 1955. His wife, Mrs. Minnie Green Snyder, preceded him in death five years ago. He was a member of the First church, Altoona, and of the men's Bible class. Funeral services were conducted by the pastor, Stephen G. Margush.—Mrs. Hazel B. Maloy, Altoona, Pa.

Stoner, Mary Elizabeth, daughter of Adam and Elizabeth Woods Fuss, was born Dec. 10, 1871, and died April 10, 1955, at her home near Johnsville, Md. She was a member of the Beaver Dam church. She is survived by one son, two grandchildren and five great-grandchildren. Services were held at the D. D. Hartzler and Sons funeral home by Byron Flory, assisted by O. P. Jones. Interment was in the Pipe Creek cemetery.—Mrs. Samuel E. Glisan, Union Bridge, Md.

Stull, Martin J., son of Joseph and Catherine Helsel Stull, was born July 31, 1875, at Nappanee, Ind., and died March 3, 1955. On Dec. 25, 1903, he was married to Alice White, who preceded him in death. He is survived by one son, one daughter, nine grandchildren, five great-grandchildren and two sisters. The funeral services were conducted at the Walley funeral home in Elkhart by his pastor, Bro. John A. McCormick, assisted by Bro. Edward Stump. Interment was in the Prairie Street cemetery.—Mrs. Viola McCormick, Elkhart, Ind.

Thomas, David, son of Daniel and Sarah Berkebile Thomas, was born Aug. 16, 1872, in Paint Township, Pa., and died Jan. 30, 1955, in Tampa, Fla. He and his wife celebrated their fifty-ninth wedding anniversary just four days before his death. He was a member of the Rummel church for a number of years. He is survived by his wife, Sadie, one son, two daughters, ten grandchildren, fifteen great-grandchildren and one half brother. Services were held at Rummel by his pastor, Bro. A. Jay Replogle. Burial was in the Berkey cemetery.—Mrs. Warren Hoover, Windber, Pa.

Weasenforth, Charles Ervin, son of Theodore and Catherine Amtower Weasenforth, was born Nov. 25, 1883, at Scherr, W. Va., and died April 9, 1955. Surviving are his wife, Ellen Liller Weasenforth, two sons, one daughter, three stepsons, one grandchild, one sister and one brother. Funeral services were held at the Markwood funeral home with Bro. Fred Bowman officiating. Interment was in the Dayton cemetery at McCoole, Md.—Tempest Gardner, Keyser, W. Va.

Wenger, Alice R. Strohm, wife of Elmer W. Wenger, died Feb. 22, 1955, at her home near Denver, Pa., at the age of fifty-nine years. She was a faithful member of the church. She is survived by her husband, two sons, one stepdaughter, eleven grandchildren and two sisters. Funeral services were held in the Cocalico church by the ministers of the Springville congregation. Interment was in Wolf Union cemetery near Fredericksburg. —Mrs. Mark Royer, Denver, Pa.

Church News

Northern California

Fresno—Six Sunday evenings in January and February we held a school of missions featuring India and ending with an Indian dinner. Feb. 28—March 1 Bro. Bob Richards was in our church sharing with us information concerning his tour of India and showing movies of the life there. Sarah Shisler told of her work in Nigeria. Our church has applied for a refugee family from Germany consisting of a widow and two sons. On March 26 the young people of our church gave the play, Two Dates for Tonight, with the proceeds going to the youth work of the church. On Sunday morning, March 27, the La Verne College chapel choir presented a program under the direction of Elias F. Brightbill. In the evening Brother and Sister Eisenbise were with us and showed pictures on their trip to the Holy Land and India.—Mrs. Rhoda Hoff, Fresno, Calif.

Colorado

First Grand Valley—In a church census held throughout the valley, thirty-six new contacts in our community and twenty in the city indicated preference for our church. On March 6 our pastor, Bro. Lewis Naylor, and other representatives from our church attended the youth conference at McPherson, Kansas. Bro. Frank Weaver was guest speaker at our church. On March 20, district pulpit exchange Sunday, Bro. Ralph Hoover of the Fruita church was visiting speaker at our church. The proceeds from our father and son banquet on March 31 were used for the CBYF camp fund. At the work day at the church on April 2, new trees were planted. On Palm Sunday baptismal services and a reception were held for the new members. Twenty-seven persons were received into our church fellowship. Our love feast was observed on April 7. Post-Easter evangelistic services were held April 11-17 with Bro. Charles Dumond as speaker.—Mrs. Paul Mitchel, Grand Junction, Colo.

Haxtun—On district pulpit exchange Sunday, Bro. Henry Mankey of the Bethel church, Arriba, Colo., was with us and our pastor was speaker at the Bethel church. Our church was invited to worship and fellowship with the Colorado Springs church on March 27 in celebration of the second anniversary of their new sanctuary. Our quarterly council meeting was held at the church on Sunday, March 13, following a basket dinner. At our midweek prayer service and Bible study the class has begun the study of The Gospel of Prayer, by A. C. Wieand. On Palm Sunday evening three persons were baptized into the church fellowship. Our One Great Hour of Sharing offering was designated to go towards the support of Harold Royer on the Africa mission field. Pre-Easter meetings were held in our church with our pastor bringing the messages. Bro. W. O. Neff assisted our pastor in our love feast and communion services. Union Good Friday services were observed in the Methodist church with each pastor bringing a message based on the seven last words of Jesus. Our congregation was invited to the Assembly of God sectional fellowship and missionary meeting which was held in our church on March 28.—Mrs. August Bjorklun, Haxtun, Colo.

Southern Iowa

Ottumwa—Bro. John O. Wagner from our congregation has accepted the call to be pastor of the church at Garrison, Iowa. Miss Joyce Berry represented our church and young people at the regional youth conference at McPherson. Since the beginning of the new church year two dedication services for parents and new babies have been held by our pastor. The choir presented their first cantata on Easter evening, The Thorn-crowned King. Bro. Leland Grove of Libertyville, Iowa, is serving as our elder. Bro. Russell Pepple from Bethany Biblical Seminary accepted the call to be pastor of our church. The Pepples moved to Ottumwa the first of April. Bro. Pepple began his pastoral duties before Christmas in our church. During his absence guest speakers included Ray Zook, David Wieand and Robert Boyer. David Wieand showed colored slides of his recent trip to Palestine and the Holy Land the evening of March 6. Some repair work and redecorating has been done in the church parsonage. The children's Sunday-school department received as a gift two small baskets from our missionaries in Africa, Charles and Rozella Lunkley. The baskets were made by the children in Africa and are being used for our offering.—June E. Ware, Ottumwa, Iowa.

Oklahoma, Panhandle of Texas and New Mexico

Antelope Valley—A group from our church provided special music for the World Day of Prayer service at the Methodist church in Garber. We have three fellowship cell groups which meet each week in the various homes. A fellowship dinner was held following the services on April 3. The men had a work day at the church on April 13. They meet every two weeks for an evening meeting. Our women's work group meets the first and third Tuesdays of each month. We held pre-Easter meetings and on Thursday evening Rev. Allen Keller from the Garber Christian church was guest speaker. On Easter morning a sunrise service and breakfast were held at the church. Two persons were baptized into our church fellowship. The women's work group sent relief clothing to the Brethren Service Center at New Windsor.—Mrs. Maggie Cook, Garber, Okla.

Northern Illinois and Wisconsin

Polo—Our attendance was maintained during our building program. Bro. R. H. Miller from Manchester College spoke at a morning worship hour and again at our school of missions. The program, From Daylight to Dark, was given under the direction of Mrs. Dan Fierheller at the all-church family night. So far this year we have sent clothing, bandages, garden seeds and soap grease to the relief center. Proceeds from the surplus and benefit sale were used for the building fund. The union Lenten service was held at our church on Sunday evening with Dr. K. E. Irvin as speaker. On April 17 we had the dedication for the new addition to our building and observed the fiftieth anniversary of our church. Open house was held on April 24.—Mrs. Maynard Wisner, Polo, Ill.

Southern Illinois

Romine—Our church council was held on Friday night, March 25, with Elder Simmons of Oakley in charge. Bro. Glenn Prosise was licensed to the ministry. Our church had a sunrise service on Easter morning followed by breakfast in the church basement. Our love feast was held in the evening of the same day. Our fall evangelistic meetings will be held in October with Bro. Clarence Brubaker as evangelist. We have installed new pews and a pulpit. Our church is buying a heifer for relief.—Mrs. Lena Bryant, Iuka, Ill.

Middle Indiana

Logansport—On Jan. 30 our young people's and intermediate classes had a program preceding the morning services. In the evening the young people sponsored a carry-in supper followed by pictures on missions. One Sunday a deputation team from Manchester College presented a program. The women's organization is busy making hospital kits. Several of these kits were taken to the district rally at the Salamonie church on March 24. In the exchange of pulpit program, Bro. Richard Knarr of the Sugar Creek church was with us. Bro. Walter Stinebaugh assisted our pastor, Elder Grant Weaver, with council meeting on March 23. Palm Sunday was highlighted with special music by the adult choir and the primary children. In the evening of the same day, we held our communion with Bro. Samuel A. Harley in charge. During the afternoon of this day, baptismal services were held. Bro. Charles Oberlin of the Peru church brought our pre-Easter messages.—Faye Martin, Logansport, Ind.

Peru—We had a school of missions each Sunday evening during the month of Jaunary. India was the subject used for all the classes. Three films were used during the worship hour; Bro. Samuel Harley, district secretary, was with us one evening; and Bro. Holly Garner, missionary on furlough, was with us for both the morning and evening services on

the closing Sunday. On Feb 13 we united with the union race relations services which were held in the First Brethren church with Chinese Nationalist, David Luo, as speaker. Kenneth Morse, editor of the Gospel Messenger, was with us on Feb. 27 for both the morning and evening services. On the folowing week end Prof. Paul Halladay was with us in a four-session music conference. The Manchester College a capella choir was with us on the evening of March 13. About fifteen of our women attended the women's spring rally in the Salomonie church. We have a 100% Messenger Club again this year. Our ladies' aid has been meeting every two weeks during the winter months to mend clothing for relief. A fifteen-minute religious program, sponsored by the Bethany class, is being broadcast each Sunday morning over the local radio station.—Mrs. Lamoin Lawson, Peru, Ind.

Portland—We met in council with our elder, Bro. Edward Kintner, presiding. A building committee and a cheer committee were appointed at this time. Bro. John D. Mishler conducted a one-week revival meeting. As a result eight have been added to the church by baptism. In preparation for our revival services, we canvassed the neighborhood in teams of two. A group from our church was in attendance at the skill shop at the Salamonie church. Bro. Harl Russell gave a talk on stewardship at our church. Three from our church attended the district women's rally at the Salamonie church. Our district project was the making of hospital kits for Austria. Our love feast was observed on April 24. We are making plans for our daily vacation Bible school.—Eva Dalrymple, Portland, Ind.

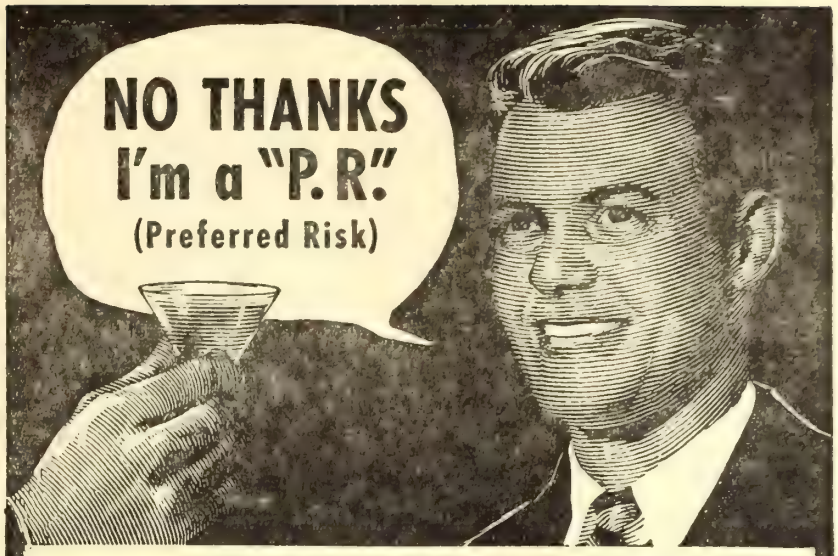
Northern Indiana

South Bend, Second—During the month of January when missions were especially emphasized, guest speakers were Miss Anna Warstler, who is now home on furlough from India, and Rev. Tobe Schmucker, director of the Hope Gospel mission in our city. Bro. Harl Russell conducted a stewardship workshop for section one in our church. Two of our young people attended the youth seminar in Washington, D C., and brought back interesting reports. The young people have enjoyed several week-end retreats at Camp Mack during the past several months. Sixteen members were added to the church by baptism upon completion of the membership training class which was conducted by our pastor. Easter sunrise services were followed by our annual breakfast, and the day was closed with an evening musical program.—Mrs. Herman Suter, South Bend, Ind.

Yellow Creek—As a result of the revival meetings conducted by Bro. Charles Stouder, Jr., four persons were baptized. Norma Jean Drake and Eloise Overholser attended the youth seminar in Washington, D. C. Abe Mizrahi of Jerusalem, Israel, a senior at Manchester College, gave a talk concerning his home country. Sister Anna Warstler helped to prepare an Indian supper following our mission study on India. Vernon L. Cripe, sheriff of Elkhart County, was guest speaker on juvenile delinquency. Miss Mary Ann Caspar of Hanover, Germany, an exchange student, was also a guest speaker. Sisters Alva Huber and Lula Herr, mothers from our church, and Brethren Glenn Anglemyer and Dean Ramer, young men of draft age, went to Washington, D. C., to talk with officials regarding peacetime conscription. Our church has decided to sponsor a refugee family.—Mrs. Ivan Nunemaker, Wakarusa, Ind.

Northwestern Ohio

Sugar Creek—Since our last report, six new members have been added to our church by baptism. Our CBYF was host to the district Thanksgiving conference. Our church was in charge of services at the Brethren Home in Fostoria in February. Our pastor, Bro. C. O. Brubaker, exchanged pulpits with four other local



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Brethren ministers during Holy Week. Our men's work group served breakfast following the Easte sunrise service. At the evening service the young people presented the play, Easter Dawns. The junior choir wore the new robes for the Easter services. New doors, a bulletin board and church signs have recently been installed. A planning committee has been selected for our remodeling project which is to get under way soon. Our women's work group has been sewing on relief material and materials for Bethany Hospital. The Sunny Future class recently purchased a projector.—Isabelle Houston, Lima, Ohio.

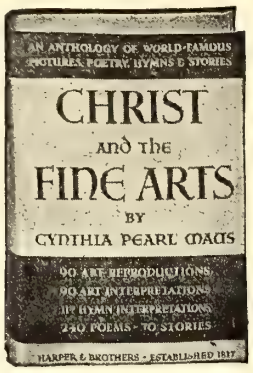
Southern Ohio

Greenville—During the months of January and February we held our mission study on the theme of home missions. Special speakers were Murray Wagner of Troy, Ohio, Raymond Peters of Dayton, Ohio, and our local probate judge. We also used the picture, Dedicated Men. We co-operated with eleven other Darke County churches in a preaching mission which was held at the Oakland church near Gettysburg, Ohio. Bro. Olden Mitchell was guest speaker for the week. Our choir furnished the music for the Sunday evening service. For eight Sunday nights our pastor, Bro. Philip Lauver, was in charge of our Bible study group. Our pastor was in charge of our pre-Easter services. On April 24 ten were baptized.—Mrs. Marion Rife, Greenville, Ohio.

Pleasant Hill—Our church participated in a community Thanksgiving service. India, Ceylon and Pakistan were the countries studied during our school of missions. Our church sponsored a basketball team. Stamped and addressed envelopes were given to all members interested in writing letters to various representatives at Washington, D. C. concerning the universal military training program. On Youth Sunday the young people took a special part in the service. Dedication services were held for seven babies and their parents. In January the film, Examination for Cancer, was shown at our church with a local doctor in attendance. A class on church membership was conducted in February by our pastor. As a result six were baptized into our church on Palm Sunday. A Quaker artist, Francis Clark Brown, gave a chalk talk and the Sons of Harmony of Arcanum were the highlight features for our father and son banquet. The men's work, with the women's work group in charge of the lunch stand, sponsored a church benefit sale with the proceeds being used for the remodeling of our church basement. Our preaching mission with Bro. Moyne Landis as speaker closed on Palm Sunday evening with all churches of our town in attendance. We participated in the Holy Week services in the various churches in our town. Our communion service was held on April 7. Union Good Friday services were also held and a community sunrise service was held at Camp Sugar Grove. We are sponsoring the Marko family of eleven members who will be arriving soon.—Mrs. Lois P. Schleinitz, Ludlow Falls, Ohio.

North Atlantic

Brooklyn, Calvary—One of our own members, Louis Carbone, served as interim pastor during the past two years when our church was without a pastor. Twelve young people were baptized into our church fellowship. In June 1954 Bro. James D'Amico began his pastoral duties in our church. Installation services were held for our pastor at which time a deacon was licensed to the ministry and another deacon was ordained for life. A large number of people from the district helped us celebrate the installing of our pastor. The women of the church served an Italian dinner. After the installation service, there was a time of fellowship and refreshments in the church basement. The young people presented the play, Carol Finds Christmas. Twenty-three from our church attended the district men's fellowship dinner. Our church celebrated home-coming on Washington's birthday, Elder Waltz from the Germantown church, Philadelphia, was guest speaker. In February a group of our people were guests of the Bethany church, Philadelphia. On April 3 ten persons were baptized and received into our church fellowship.—Laura Moyer, Brooklyn, N. Y.



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Eastern Pennsylvania

Akron—During our March council three new deacons were elected. Bro. A. C. Baugher conducted our Bible institute. Recently we decided to be responsible for half the support of Sister Olivia Ikenberry, who is serving in the home missions in New Mexico.—Mrs. Harry H. Reitz, Akron, Pa.

Annville—Bro. Frank Carper brought us an illustrated message on the Holy Lands. On Jan. 16 we conducted services at the Neffsville home. Bro. Henry Bucher from Elizabethtown College conducted a three-session Bible institute. Our spring council was held March 7; at this time our elder, Bro. Hiram Gingrich, was chosen for a three-year term. Our delegates to Annual Conference and the ministerial meeting were also elected at this meeting. Bro. Richard Hackman conducted our pre-Easter services. On April 17 Bro. Franklin Cassel spoke concerning temperance. Fifteen have been added to the church by baptism and six by letter. Our spring love feast was held May 7 and 8. Revival services were conducted at the South Annville house May 9-22 by Bro. Joseph Moyer of Vernfield, Pa.—Sarah Winters, Cleona, Pa.

East Fairview—The men's work group sponsored a race relations program with a Negro trio singing and representatives from other nationalities as speakers. A food shower was held for Sister Sara Shisler, missionary on furlough from Africa, who is supported by our church. Sister Shisler gave a message and also spoke to our CBYF group. Our church participated with five other churches in a community World Day of Prayer service which was held in our church. Bro. William Longenecker was guest speaker at the morning service in observance of the fiftieth anniversary of our present church building. At the evening services the Midway senior and junior choirs were with us. The congregation voted at the church council to hold an appropriate service in commemoration of the liquidation of our church indebtedness. As a project in February the young adults formed teams to visit the shut-ins. A group of women sewed at the Lancaster St. Joseph hospital. Sister Martha Martin conducted our Bible institute the week end of March 5 and 6. Brother and Sister Ralph Z. Gibble were elected to the office of deacon at the quarterly council. On March 13 the Elizabethtown College choir presented a program at the morning service. A father and son fellowship was held at which Dr. Paul Z. Rummel of Lancaster was speaker. Bro. F. S. Carper

showed slides of his trip to the Holy Lands. Community Lenten services were held in our church with Bro. John Long as speaker. We contributed to the One Great Hour of Sharing project. During Holy Week we had a pulpit exchange with the East Petersburg church. Bro. Robert Eshleman was speaker at the April young adult meeting. The women of the church are supporting a native child in Africa and also are contributing towards the furnishing of a nurse's room at Bethany hospital.—Mrs. Anna Graybill, Manheim, Pa.

Hatfield—Our newly organized church choir combined with the choir of the Indian Creek church in presenting a concert at our church. Our first school of missions was held for five Sunday evenings. The book, Under Three Flags, was used for the adults. Our assembly periods featured India exhibits, the film, Valley of the Sun, and addresses by Rev. and Mrs. George Paulus, returned Brethren in Christ missionaries to India. Sister Emma Ziegler, who resided in our locality during her furlough, gave us help in these projects and a farewell service was given for her one Sunday evening. On March 5 the Elizabethtown College choir gave an evening concert. An all-musical program was sponsored by the young adults on March 13. The CBYF group was host to four neighboring youth groups in a worship service at our church followed by a social hour on March 26. At our spring council meeting the church decided to sponsor a refugee family. We also decided to elect two deacons at our next quarterly meeting. The older folks Sunday-school class gave a program one Sunday evening on the Bible, with the offering going to the American Bible society. Our pastor, Bro. Ralph Jones, was elected delegate to Annual Conference.—Mrs. William G. Nyce, Lansdale, Pa.

Middle Pennsylvania

Bellwood—On March 27 the spring rally of circuit one was held in our church on the theme, Seek First the Kingdom. Afternoon speakers were Judy Glasgow and Robert Benner of Bellwood and Dorothy Fowler and Wilbur Fether of Altoona. Bro. Lawrence Thomas was the speaker for the evening service. Our CBYF has regular meetings each Sunday evening and a social activity once a month. The CBYF group painted the walls and ceiling in the church basement. For our midweek prayer meeting we just finished the study of Genesis and have begun 1 Corinthians. We have just completed our subscription to the 75% Messenger Club. The women's work group is making cancer bandages, quilting, and collecting used clothing. The women's group purchased venetian blinds for the parsonage. —Mrs. Cloyd Estep, Bellwood, Pa.

Huntingdon—The school of missions was held during January with India as the study subject. These meetings were preceded by suppers in the church basement. In February spiritual emphasis week was conducted by Bro. Frederick Hollingshead of Harrisburg. Work is progressing rapidly on our Christian education building and already an encouraging increase in Sunday-school attendance has been noted. Our church joined with the other churches in the area in union Lenten, Good Friday and Easter sunrise services. —Mrs. C. Raymond Hetrick, Huntingdon, Pa.

Leamersville—Since our last report one member has been received into our fellowship by letter. Our church joined with two other churches in a bake sale for the benefit of crippled children in our county. The women's work group meets once a week to quilt for relief and do other types of work for the church. On Sunday, April 3, Bro. Harshberger from Martinsburg showed pictures of the Holy Land. —Mrs. Rachel Claar, East Freedom, Pa.

Southern Pennsylvania

Chambersburg—Six have been baptized and two received by letter into our church. The children made friendship packets for relief. The film, Schwarzenau, was shown at the reception for the new members. The pastor, Bro. Joseph M. Long, and his wife held a reception at the church parsonage for the couples he had married. On Race Relations Sunday, Rev. C. J. Covington and the choir from the John Wesley A.M.E. church conducted the evening service. Later our pastor and the men's quartet presented a return service. The pastor and two young men from our church attended the youth seminar at Washington, D. C. The women's work group prepared clothing and other items for relief. Sixteen attended the district women's meeting at the Black Rock church. Our pastor and Bro. Wayne Nicarry were elected delegates to Annual Conference. Bro. John Rowland of Greencastle conducted a week of meetings in our church. Our love feast was observed on April 7. The story of Easter in song and scripture—arranged by the pastor and Richard Kramer—was given on Easter evening. — Rebecca Foutz, Chambersburg, Pa.

Florida and Georgia

Tampa—We now have a junior church which is directed by Sister Mary May. At our home-coming service Sister Bail of Arcadia, Fla., and Bro. J. H. Morris of Tampa gave talks on their early work in Tampa as did also Bro. May and Bro. Haney, charter members of our church. Brother and Sister I. D. Leatherman conducted our revival meeting in January. Katherine Rhinehart talked about and showed pictures of Puerto Rico and a talk was also given by Bro. Cottrell, former missionary to India. The children gave a Christmas program and the young people gave a play. Bro. A. B. Nebelsick gave a talk concerning his trip with the Heifer Project. Bro. Hoffman showed pictures of Europe. We had a week of pre-Easter services. We also used the picture, God Is My Landlord.—Mrs. Hazel Cox, Tampa, Fla.

Middle Maryland

Welsh Run—Our church met in council on April 2 with Elder Clarence Hunsberger presiding. Our delegate to Annual Conference is Bro. Hunsberger. Bro. Roy Hawbaker was with us for a series of meetings May 1-15. Our love feast was observed on May 28.—John D. Martin, Mercersburg, Pa.

Tennessee

Beaver Creek—Since our last report Brethren Robert Edwards and Ova Edwards of Jonesboro, Tenn., have conducted revival meetings for us. Bro. Ova Edwards showed slides of foreign lands. Eleven were added to our church at our revival meeting. Bro. F. C. Rohrer of Bean Station is serving as our pastor and elder. Our love feast service was observed on Saturday, May 14. Our Sunday school is progressing. We are in the process of rebuilding the church.—Mrs. Vernon Spangler, Fountain City, Tenn.

Eastern Virginia

Mt. Carmel, Western—The young people of the Evergreen and Mountain Grove churches sponsored a stewardship play which was given during the Christmas season at three of our churches followed by a candlelighting service. An offering for the Brotherhood Fund was sponsored through the stocking plan. India missions was stressed during the month of January with our regular family night, and the picture, A Chance to Live, was shown on Jan. 30. The Clericus chorus of Bridgewater College was with the Evergreen church on Feb. 6. On Feb. 13 our church held an all-day service with Bro. O. Roy Showalter of Bridgewater College as guest speaker for both the morning and afternoon service. Two pictures in the St. Paul series were used at the Evergreen and Shiloh churches. Brother and Sister Harley Kline of Manasses were with us on Feb. 27 and talked and showed slides of their three years of Brethren Service work in Germany and Greece.

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R. E. Arnold, Elgin, Illinois

Several of our women attended the children's work conference at Nokesville. At our recent quarterly council meeting our pastor, Harold Kettering, was released for a summer's work in Europe. His place will be filled by a supply pastor. The Evergreen church observed the World Day of Prayer with the Mt. Vernon Methodist church and the Congregational Christian church. Five persons from the Evergreen church spent a day working at New Windsor. The women sent used clothing and a comforter to New Windsor for relief.—Nelie Wampler, Geer, Va.

Newport News—The Clericus Chorus from Bridgewater College presented a program of music on Feb. 5. Our young people gave a play entitled, The Fruit of the Vine. This was a part of the World Day of Prayer program. Four Park View churches were represented at our union services on the World Day of Prayer. The Zion Baptist church provided special music for this occasion. On March 11 we held our church council. By action of council we voted to become a self-supporting church. Six of our members attended the district children's workers' conference at the Nokesville church. A large delegation from our church also attended the youth rally at the Manassas church on March 19-20. Our pastor preached a series of sermons over the local radio station in co-operation with the ministerial association. Our church participated in the One Great Hour of Sharing.—Mrs. H. H. Roberts, Newport News, Va.

Nokesville—Bro. Carl Zigler began his pastorate of the Nokesville and Valley View congregations the first of September, succeeding Bro. D. D. Fleishman. Bro. Zigler held a week of evangelistic services. Home-coming day was observed with Bro. Zigler conducting the morning service and Bro. Warren Bowman delivering the evening address. A family Christmas party was held in the church basement at which time the children from the Sunday school were in charge. The women's work has contributed clothing, grease for soap, canning jars, sewing articles and other items for Brethren Service work. The men's and women's Bible classes are continuing their missionary project of supporting a native African evangelist. The young adult class is supporting Mark Schechter, young son of a medical missionary to India. The Faithful Climbers class has purchased some secretarial equipment for the church. All church groups have co-operated towards paying the church debt which was liquidated by the first of January.—Anna Hooker, Nokesville, Va.

First Virginia

Green Hill—Our school of missions was conducted through the month of January on India, Pakistan and Ceylon. The filmstrip, They Went Forth Two by Two, was used by the men's work organization. A new women's circle was organized for the ladies who work and could not attend the regular ladies' aid meeting during the day. The name chosen for this circle is the Mamie Kinzie circle in honor of our first pastor's wife. Our young people gave a program on the Sunday morning of National Youth Week. A Valentine banquet was given at the parsonage for the young people. Our love feast and communion was held April 8.—Charlotte Coon, Salem, Va.

Poages Mill—At our council meeting Bro. H. Allen Hoover was elected elder for the new year. We are still without a pastor, but have worship services twice each Sunday with Brethren O. D. Eller, C. P. Stump, John S. Showalter, Paul B. Sanger and our elder in charge of the services on Sunday mornings. The young people of the church sponsor the Sunday evening worship services with different speakers. The attendance at both services and for Sunday school have increased. Bro. A. H. Showalter of Masons Cove conducted a series of services in our church. Twenty-three have been reconsecrated, eleven baptized and four received by letter into our fellowship. The Sunday school presented the Christmas program, Holy Night. The women's work group together with the adult Sunday-school class provided cheer for the sick and shut-ins at Christmas time. Our men's work group has worked on cleaning and beautifying the church lawn. Our pre-Easter services closed with our spring love feast on April 9.—Mrs. John Grubb, Roanoke, Va.

Roanoke, Ninth Street—The proceeds from the children's fair has been used for equipment for the educational building. All of the Sunday-school classes took part in our candlelighting service on Christmas Eve. During the month of January a school of missions was held on Sunday evenings climaxed with a fellowship supper. We observed Brotherhood Week in February by having Rabbi Tobias Rothenberg of the Jewish synagogue as guest speaker. The Addison Negro high school choir presented a concert on Feb. 20. Our men continue to give at least one night a week helping with the work around the church. The district leadership training school was held in our church in February. Our programs for Sunday evening services during March was on our church and the world situation. Guest speakers for these special services included Harry Gardner from the Troutville church, Henry Eller, Ora Delauter and Guy Wampler. We are looking forward to our day camps again this summer for the primaries, juniors and junior highs. Our pastor, Bro. Lawrence Rice, participated in a week of TV discussions with Rev. Clifford McCoy and Rev. Howard Leming. Other programs of this nature are being planned for the near future.—Mrs. H. H. Neathawk, Jr., Roanoke, Va.

Roanoke, Williamson Road—Our revival was held with Bro. Lawrence Rice of Roanoke conducting the meetings. Seven were baptized and nine received by letter into our church fellowship. Plans are in the process for the building of a church auditorium. The children gave a Christmas program at the church. The first of January our pastor, Bro. Carson M. Key, accepted the call to the Antioch church. Bro. E. F. Sherfy is now serving as our interim pastor. Bro. Edward Ziegler of Elgin, Ill., has accepted the call as our pastor and will be with us the first of September. During February a school of missions on India was conducted on Sunday evenings with classes for children, young people and adults. Our love feast was held April 3. Bro. Sherfy was in

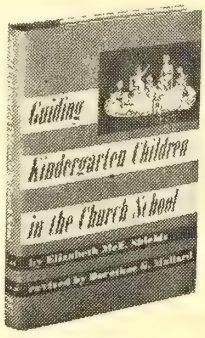
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charge of our pre-Easter services.—Mrs. H. W. Brubaker, Roanoke, Va.

Trinity—Bro. David L. Rogers was with us for a revival meeting on March 9-20. Two new members have been baptized and one has been received by letter. Our church met in council on April 4, with Elder H. B. Layman presiding. We are considering building a new addition to our church house. Our women's group recently bought a vacuum cleaner for the church and had the classrooms in the children's department painted.—Mrs. H. B. Layman, Troutville, Va.

Northern Virginia

Mill Creek, Mt. Pleasant—Our church continues to grow in attendance. The women's organization served dinner two days for the men while they were painting the church and roof. Our men's organization has been helping to improve our church grounds and church basement. The women met at the church one day to make comforters. Our CBYF purchased Bibles for two members of the church who are in the armed services. On Sunday night, March 20, our spring council meeting was held at the church. Our Easter program was presented at the church on Easter evening with the CBYF in charge. Revival meetings were held April 11-17, with Bro. Russell Showalter as the evangelist. These meetings closed with our communion service. Our home-coming will be held on May 29. Our church accepted the group insurance plan for our pastor which was explained to us by Mrs. Mark Roller. Our Bible school will be held in the evenings again this year beginning June 27 to July 3. There will be classes for all ages.—Miss Audrey Wisman, Harrisonburg, Va.

Moorefield—Our general council was held at the Walnut Grove church April 3 with Bro. Joe Mason, elder, acting as moderator. A pre-Easter service was conducted by Emmett Dettra of Midland, Va. The youth group meets each Tuesday night of the week at the Walnut Grove church and every Wednesday evening the Evergreen youth fellowship group meet. The entire interior of the sanctuary and two new Sunday-school rooms have been covered with plaster board and will be painted in the near future. The church ground has been leveled which adds much to the appearance of the church building. We are looking forward to the rededication of our church in June. The women's work group has increased in members over that of last year.—Wilmetta Clayton, Moorefield, W. Va.

Second Virginia

Barren Ridge—As a result of the revival meetings conducted in our church by Bro. A. R. Showalter, eight persons were baptized into our fellowship. The youth fellowship presented the play, The Blue Angle, at a number of churches. Our school of missions was held during the month of January ending with a fellowship supper and the film, The City Story. A number of our people attended the spiritual life institute at Bridgewater. The women's work group has made layettes and comforters for relief and has carpeted the church. We invited a neighboring church in for our study of the mission book on India. Bro. Frank Garber was our guest speaker. Our church met in quarterly council in February with Bro. Homer J. Miller presiding in the absence of our elder. The youth presented the church with forty folding chairs. Brother Homer J. Miller has resigned as pastor of our church as of the first of September. The men have been remodeling our church—enlarging our basement and finishing our Sunday-school rooms. A number of our people attended the leadership training school in Staunton.—Flossie V. Gibson, Staunton, Va.

Beaver Creek, Montezuma—Our revival was held with Bro. Floyd Mitchell of Martinsburg, W. Va., as the evangelist. As a direct result of these messages, ten new members were added to the church by baptism and nine by letter. Dedication services were held for the new parsonage just recently completed with Bro. William Smith of Bridgewater College delivering the dedicatory address. Open house was held during the afternoon and evening. Communion services at the Beaver Creek church were well attended by our members. Council meeting was held at our church on Dec. 5. The children's department presented the Christmas program with a social hour following for all the parents and children. The young people sponsored a Christmas caroling party. The temperance director sponsored the presentation of the play, What Shall It Profit? During the month of February our mission study group meet each Sunday evening with Bro. Willoughby of Bridgewater College as instructor on missions in cities and faraway India. We concluded with a fellowship supper on the last Sunday night serving foods used in India. The aid society sent pillowcases, bed sheets, washcloths for an Austrian hospital and apron material, scissors, needles, thread and thimbles for women in concentration camps to New Windsor. We also sent packages of seeds for relief.—Mrs. Arlie S. Glick, Dayton, Va.

Moscow—Our evangelistic meeting was held by Bro. M. R. Wolf from Bridgewater College. The World Day of Prayer service was held in our church with five denominations taking part in the program. A school of missions on India was held on Sunday nights during the month of March with Miss Mary Buck as teacher. The men's organization recently had a covered dish supper with Bro. James Eshleman as guest speaker. The group has a heifer ready for shipment overseas. We have a 100% Messenger Club again this year. The aid society had two all-day meetings and completed ten comforters. The women also sent sheets and towels to the district project. Layettes and used clothing were also given to relief work. Seven packets of goodwill seeds were sent from our church. Our love feast was held April 8. Recently Carolyn Ikenberry gave a talk about and showed pictures of her year as an exchange student in Germany. Our CBYF has been having one Sunday night program a month. We observed One Great Hour of Sharing in March. On April 19 there was a temperance program held at our church with Rev. Womer as guest speaker. This program was sponsored by the Elk Run, Lebanon and Moscow congrega-

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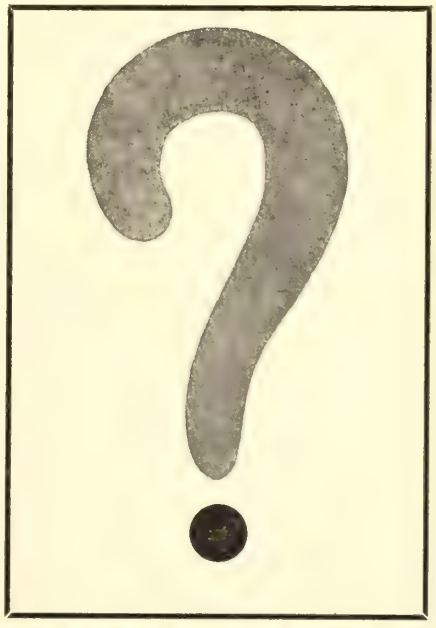
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tions.—Mrs. Dewey Byerly, Mt. Solon, Va.

Pleasant Hill—Our church council was held Feb. 18 at the church. The idea of landscaping the ground around the church was discussed and the board of trustees was appointed to study this project and report back to the church. Our revival was held in May by Bro. Eugene H. Kahle of Danville, Va. Our love feast service will be observed on May 28. Our minister, Bro. J. Willard Bowman, will be leaving us the last of August. The pastoral board was asked to secure another pastor.—Beatrice Rankin, Crimora, Va.

Staunton—Our yearly mission educational program on home missions was held for six nights, beginning on Jan. 2. At the same time a class on church membership for juniors and junior high young people was held by our pastor. Our church participated in the city-wide church attendance crusade. We have had a very good attendance as a result of this crusade with the church school reaching two hundred and sixty-four, the highest point in its history. The leadership training school for the Staunton-Waynesboro-Barren Ridge communities was held in our church. James Renz of Elgin, national director of temperance work, was with us for our morning service on Feb. 27. Speakers for our Holy Week services were Russell Beahm, Ervin Block and Charles Whitacre.—Mrs. Cline Rodeffer, Staunton, Va.

Waynesboro—In the fall of 1954 our church had the Wells' Fund Raising Organization with us to help in a campaign to raise money for a new church building. This program is progressing and we broke ground for the new church in April. Pre-Easter services were held April 3-8, with Bro. Donald Clague of Bridgewater as guest minister. Our school of missions was held during the month of January on the theme, The Church in the City. Our church is affiliated with the Council of Church Women. Our women's work group is active in national, regional and district projects. The women set a goal to make twenty-five comforters for local and foreign relief this year. They have made contributions to the American Bible Society and to the migrant work. They also made a donation towards a television set for the district home.—Mrs. John E. Campbell, Waynesboro, Va.

Southern Virginia

Fraternity—Our pastor and his wife and five young people with their adviser attended the youth seminar in Washington, D. C., and New York. On March 6 a dedication service was held for yard goods, buttons, thread, needles and comforters for relief. A home-coming service is being planned in celebration of our fifty-fifth anniversary on May 29. Our pastor, Paul R. White, will conduct a series of meetings beginning on Sept. 11. Two new members have been added to our church. At council meeting early in March it was decided to purchase a new piano for the church sanctuary. A number from our junior high department attended the district rally in Christianburg, Va. Several young people attended the district youth banquet at the Bassett church on March 26. On March 27 following the monthly Sunday evening fellowship meal, we spent an hour with Fanny J. Crosby in a hymn sing. Several members of the men's and women's work groups attended the annual spring meeting of these two groups in the Stonewall church. Pre-Easter services were held by our pastor, closing with our love feast and communion service on April 7. Mrs. H. D. Robertson, Winston-Salem, N. C.

Germantown, Brick—Our young people were host to the district youth cabinet. The following evening Bro. M. R. Zigler spoke to our people on Brethren Service in Europe. An offering was received at that time for Brethren Service. Some of the men from our church attended the district men's banquet at the Bassett church. We recently honored our elder and his wife, Brother and Sister J. B. Peters, on their golden wedding anniversary. The young people presented the play, A Stranger in Bethlehem. They also went caroling on Christmas Eve and the children went caroling on Christmas morning to the shut-ins. Four of our CBYF members attended the hilltop at the Danville church. The CBYF hold regular monthly discussions followed by a social in the various homes. In the absence of our pastor Bro. Charles Flora was guest speaker. Brethren Elwood Wray, Maurice Barnhart, Joseph Ferguson and Jay Plunkett were recently installed into the office of deacon. Our women's work group has donated additional equipment to the church kitchen. We have a 100% Messenger Club again this year.—Mrs. Levi T. Angle, Rocky Mount, Va.

First West Virginia

Old Furnace—At our January council meeting, four Brethren were called to the office of deacon. They, with their wives, were installed into office the same evening. Seven members have been received by letter since our last report. Several of our men attended the district men's work banquet at the Keyser church. A family life institute was held at our church with Brother and Sister Willoughly of Bridgewater, Va., as instructors. On Dec. 19 we presented the Christmas cantata, The Miracle at the Inn. The following Sunday the children gave a Christmas program. The young people went caroling. The women's work prepared and delivered baskets at Christmas time to the aged and shut-ins. The women have also knotted comforters, quilted one quilt, collected clothing and toilet soap, made friendship packets and contributed to the seeds-of-hope project. World Day of Prayer services were held in the Wiley Ford church with three other churches of the community participating. The CBYF is meeting once every two weeks in the various homes. Several of the young people attended the district round-table in Keyser. During the month of March our church conducted a school of peace each Sunday evening. Our pastor, Bro. H. W. Peters, taught a class of adults using as a textbook, Seventy Times Seven.—Miss Wanda Bohrer, Keyser, W. Va.

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Church of the Brethren
Gospel MESSENGER
JUNE 4, 1955



Courtesy of Grand Rapids Convention Bureau

ASSEMBLING FOR ACTION

FOR the second time an Annual Conference will meet in the large and adequate Civic Auditorium in Grand Rapids, Michigan. Here is an aerial view of the business section of the city where several hundred delegates will assemble to carry on the business of the church. Though the river that cuts through the picture is "Grand" and though its "rapids" were once rough enough to command attention, the setting is placid enough in this picture. Perhaps the Conference can be a calm and deliberate one also, unruffled by disturbing questions that so often put an end to smooth sailing. We hope so. But we hope also that the Conference does not achieve harmony at the price of ignoring issues either within or outside the church or by delayng action on them until some more convenient time. Sometimes there must be a troubling of the waters before healing comes. We expect dedicated action for Christ and the church to be the order of the day at Grand Rapids.

Gospel Messenger

"Thy Kingdom Come"

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Volume 104 **Number 23**

In This Number . . .

Editorial—

Assembling for Action 1
The Holy Spirit Works Unofficially Too 5
The Kingdom Is at Hand 5

The General Forum—

"Therefore Choose Life."
John C. Middlekauff 3
William Carey. Elgin S. Moyer 6
I Wonder (verse). Harold Rowley 7
I Believe in God. H. P. Garner 9
Praise God. Kirby Page 9
Who Is My Neighbor? Kurt Peters ... 10
"Conversation." Luther A. Weigle ... 11
The Cup of Life. Elmer L. Dadisman .. 12
More for Your Money. Harl L. Russell 14
Reviews of Recent Books 15

News—

Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 29

Brethren Service—

Summer Institutes 20
Hope for the Aged. Joanne Nesler .. 21

The Local Church—

Church Newsletters—Vital Educational Tools. E. Floyd McDowell 22
Sunday Morning Worship Service. Donald Robertson 23

Our Mission Work—

Report on Mission in Ecuador 24
A Pronouncement on Indian Affairs .. 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Old Hymnals

On reading Bro. Eberly's treatise on "The Hymnbooks of Henry Kurtz," I remembered seeing two little books, like the ones described, in an old chest which I inherited from my grandfather.

On delving into the chest I came up with the two books: one, a first edition of *Die Kleine Leider Sammlung,* of 1826. The other has the same title and is dated 1835.

As my knowledge of the German language is very limited I am not able to read the books but we showed them in the primary Sunday school and compared the size of them to the size of our new hymnal. Then we sang the hymn, Savior of My Soul, which was translated and published in the new book.—Mrs. J. C. Harless, Burnettsville, Ind.

The Better Way

First, a word of appreciation for the high-grade literature the Church of the Brethren puts out. Three of the best Sunday--school papers. Another best: Brethren Bible Study Monthly and another best is the Gospel Messenger. Through the years it has grown in size, in expressive pictures, in doctrine, in sound teaching and in deep spirituality. Thanks to all our editors. Each issue is loaded with good articles and interesting reading.

I enjoyed reading David B. Pitler's "I Quit the Liquor Business" in the April 2 paper. After he pictures conditions in the alcoholic's home he emphasizes this thought that the liquor traffic is not content with its present business and profits but is determined to expand continually to make more profits out of human misery. And here is a clipping out of the White Ribbon that illustrates that thought. "A cereal beverage with an alcoholic content of one-half of one per cent is being sold as a beer for children that they may sip it as they watch television while mother and father drink strong beer." There is a new drink advertised as "Orange Tommy—juice with a kick." The liquor traffic is a giant evil in our midst. A great responsibility rests upon the Christian church to protest against bad bills, to vote dry, to practice and teach total abstinence and pray.

And what about universal military training? We remember what Mohandas Gandhi said—"If you prepare to kill others, others will prepare to kill you." Our President, Mr. Eisenhower, says he hates war, for it settles nothing. We all know that it multiplies problems and hatreds. Then we should find a better way to prepare for peace and goodwill. Not the peacetime conscription of the beautiful youth of our fair land.

Again, our vote and our prayers will help to decide. May we hear the voice of the Spirit and do the better way.—Martha H. Keller, Worthington, Minn.

Water Baptism

I was hurt a bit, when reading April 2 issue of G. M., that a brother said, "He (Jesus) was coming into his own as a lay teacher, and discarded the old water system for one more in tune with the will of God." I thought Christ in tune always. We dare not belittle God and Christ's way. We can and may discard many things if we are looking for the easy way to heaven. But God's or Christ's water system has been installed. All we need do is to abide by it. After baptism the Holy Spirit. And we too need both, but we need not expect the latter, unless we have complied with the former. It is a born again process, a burial, a washing process and, much more, an "answering of a clear conscience." But little or much water cannot save us, we may go into the water a dry sinner and come up a wet one.

Jesus was a good example for Christian baptism. It lay upon him "to fulfill all righteousness." Water baptism alone cannot save us, yet we cannot be saved without it. Jesus set the example at the beginning of his ministry. "For if any man will take away from the words of the book, of this prophecy, God shall take away his part out of the book of life and out of the Holy City" (Rev. 22:19). Let us beware.—Orpha Nusbaum, Middlebury, Ind.

In the Messenger

I enjoy reading the Messenger, because we hear from the lands around the world. We learn what missionaries are doing in other lands, and we hear of people in other lands who love the Christ Jesus who first loved them and worship the same God who watches over all the world. And they want to help carry the gospel to their people. May God bless the gospel of the Lord Jesus where it goes.—Oran Younce, Greenville, Ohio.

"See, I have set before you this day life and good, death and evil . . . I have set before you life and death, blessing and curse;

"THEREFORE CHOOSE LIFE"

John C. Middlekauff



H. Armstrong Roberts

This is God's world which he has created, which he sustains and for which he has plans; if we want good and not evil we submit ourselves to his authority

FOR forty years, Moses had led the children of Israel in their exodus from Egypt —forty years of wanderings in the barren wilderness of the Sinai Peninsula. Encamped in Moab, not too far from where the Jordan River empties its waters into the Dead Sea, Moses gathered all the people to hear a farewell address—for he was soon to die on lonely Mt. Nebo and Joshua was to assume leadership.

After recounting the providential care of God during their wanderings and reminding them again of the nature of God's covenant with them, he offers them the most momentous choice that a man or a nation can face—the choice of life and good, death and evil. "See, I have set before you this day life and good, death and evil," and again, "I have set before you life and death, blessing and curse; therefore chose life."

Dr. Arnold Toynbee, the noted British historian whose recently completed ten-volume work, A Study of History, has created unusual interest in academic circles, says that the same choice of life and death which was laid before the Israelites is being set before our generation. In an article published several weeks ago, Dr. Toynbee says that 1955 may be the turning point in man's destiny. He argues that for the past 250 years, Western man has substituted "natural science" and "the practical applications of it in technology" for spiritual ideals. He goes on to say that if we are to live, to have good instead of evil, we must substitute a new spiritual vision for the secular and materialistic ideals which have guided us since about the year 1700.

Our belief in science has led us to the very brink of catastrophe, for science, in our day, has placed in the hands of men the power to destroy life on the earth. It is not that our wickedness today is any greater than it was 100 or 500 years ago but that our progress in material power has made the practical consequences of man's conduct infinitely more serious than they have been any time in the past.

Pastor of the Stone church, Huntingdon, Pennsylvania

A man killed by a blow on the head with a stone hatchet is just as dead as the man who is killed by the explosion of the H-bomb. But a dozen men in one bomber can drop one H-bomb on a crowded American city and in an instant wipe out four or five million men, women and children. And the fall-out would kill or seriously injure millions more who might be 100 to 200 miles from the point of the explosion.

Added to man's terrifying powers of destruction is the emergence of communism which Toynbee describes as a revival of the old religion of collective human power. It is important that we understand, as Toynbee points out, that communism is a religion and that its central faith is this: the individual human being has no rights against the community but he exists for the sake of the community. He is a cog in a machine, a bee in a hive, an ant in a colony. This eminent historian argues that we cannot meet the challenge of communism on secular ground. If we are to win over communism, it must be on religious grounds and primarily upon the religious faith that each individual soul has been created in God's image and has supreme value in his eyes. In short, says Toynbee, it will be "a vision of God's nature and man's destiny that can inspire us, with the help of God, to lead a new life."

If our generation is to forsake secularism and return to the spiritual foundations which our fathers forsook 250 years ago, what will be some of the characteristics of our religious faith? If we are to choose life and good instead of death and evil, what kind of a religion will our generation have to adopt, for it ought to be obvious to everyone that just anything tagged "religion" will not do.

Recognize the Sovereignty of God

A religion that will be effective at this potential turning point in man's destiny will have to be a religion that recognizes the sovereignty of God. The religion of the Jews was imperfect and unsatisfactory in many respects—and Jesus criticized it at a number of points. But there was one grand characteristic of Judaism that Jesus commended and that was its recognition of the centrality and the sovereignty of God. At its best, Judaism held as the foremost of the commandments "You shall have no other gods before me" (Ex. 20:3). Running like a scarlet cord throughout the whole Old Testament is this conception of the absolute authority and kingship of God over men. The psalmist declared: "The Lord is a great God, and a great King above all gods" (95:3). And when our Lord was asked, "Which is the great commandment in the law?" his reply was, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind" (Matt 22:36-37).

According to the teachings of Jesus, life is not a democracy wherein each man votes what is right and what is wrong. Rather, we live in a kingdom—the kingdom of God—and we must submit to the authority of God or we will find defeat, disaster and death. This is God's world. He created it; he sustains it; he has a plan for it. And if we want life and good, we must submit to his authority. He gives us freedom of choice but not the freedom to choose the consequences of our choices!

For far too long, our world has proceeded on the assumption that man was on the throne and that it was up to God to conform to our plans and our purposes. If our civilization is to escape total destruction, we must return to the idea that God is the sovereign ruler of the universe and we must conform to his will or perish!

Recognize the Primacy of Character

A religion that will give men life instead of death must be a

Continued on page 8



Religion goes beyond the observance of rites and ceremonies; it must transform character so that all of life is God-centered

H. Armstrong Roberts

EDITORIAL

The Holy Spirit Works Unofficially Too

IT IS A healthy sign when government bureaucrats can laugh at themselves. One day recently some high officials had some fun by imagining what would happen to Lincoln's Gettysburg Address if it had to be cleared by present government bureaus. They noted the questions that might be raised by the Budget Bureau, the State Department and by other agencies. By the time the speech had made the rounds of departments it had undergone so many editorial changes that it was finally recommitted to a "working group for further study." If Lincoln's address had received such official treatment, it would have lost all of its classic simplicity, its eloquent phrasing, its moving spirit—all that now makes it immortal.

It is easy to laugh at government bureaucrats, but consider also what might happen if the great love passage in 1 Corinthians were to be submitted, without the sanction of Scripture, as a statement for adoption by our Annual Conference. Undoubtedly various commissions on the General Brotherhood Board would have changes to propose. Standing Committee could hardly let it go by without raising some questions as to whether such pointed references as Paul makes might not create some controversy. And of course when the statement came to the floor of Conference delegates would have other changes to suggest, other doubts to express, other amendments to propose.

Fortunately for Paul, he had no editorial committee to satisfy and no conference to please. Yet he did have to write for some rather special situations in the Corinthian church and his lovely song concerning divine love was prompted by a rather unlovely problem. Indeed, we can be thankful that the Holy Spirit is able to work through some highly individualistic minds as well as through duly constituted councils and committees.

If Amos had submitted his Bethel sermon in a contest for aspiring preachers, he would never have been chosen "seminarian-of-the-year." Jeremiah once ran into a king who thought he could dispose of the prophet's writing by using his pocketknife and feeding the fireplace. But Jeremiah promptly started over and did a more thorough job on the failures of the king.

Certainly we need official statements, properly cleared and duly adopted, and maybe we need some safeguards against self-appointed prophets who won't play by the rules. But we ought to see how deadly our requirements can sometimes be. We ought to give the Holy Spirit a better opportunity to break through and across official channels, if need be, in order to give us the rebuke or the encouragement we need. Let all our business be carried on decently and in order (even by Robert's Rules of Order), but if God should raise up an Amos of Tekoa or a Paul of Tarsus or an Abraham Lincoln among us, by all means let him speak lest we miss hearing a word from the Lord.—K.M.

The Kingdom Is at Hand

FROM the very beginning of his public ministry Jesus asserted that the kingdom of God was at hand. As he preached this gospel of the kingdom, as he taught and trained his disciples, as he healed many of their diseases, he proclaimed a new order, a new rule of God in the lives of men, a new kingdom.

Certainly he meant to say that the kingdom is here. It was not some distant Shangri-La, some remote paradise from which no visitor returned, but a present reality. The kingdom was there, in Galilean villages, in the midst of fishermen and farmers, along Judean roads, in Samaria as well as Jerusalem. Wherever the king was received, there was the kingdom.

And certainly he meant to say that the kingdom is now. Whatever its future consumation may be, the kingdom came with the king. But it did not die when the king hung on a cross. His kingdom is for ever and ever. It is a kingdom without end. And it is a present reality we can lay hold of now, not some future reward for which we wait.

To say that the kingdom is at hand should mean not only that it is here, but also that it is something to take hold of. There are handles of faith to which one can lay one's own hand. There are handles for action—works, if you please, that accompany faith—and they are available for immediate application. To ignore the practical outlines of the kingdom as Jesus set them forth or to relegate them to some later dispensation, some future millennium, is to miss the kingdom that is "at hand" here and now.

Of course the kingdom is also a future kingdom. But the promise that servants should "inherit the kingdom" was given to those who ministered—here and now—to any who needed food, clothing, kindliness and love. If the king identified himself with the hungry, the naked, the lonely, the suffering and the lost, can the church that proclaims his kingdom do any less? In seeking first that kingdom we ought never to overlook the opportunities for service that are at hand.—K.M.

William Carey

The father of modern missions

"If God gives us work to do, and fits us for it, and strengthens us in it, that is enough"
—Carey

Elgin S. Moyer

IN THE late years of the eighteenth century the Christian faith had reached a low ebb in Europe and America. The Wesleyan revival in England, the Pietistic movement in Germany, and the "Great Awakening" in the United States, had helped prepare the way for revival in the church and for a forward movement in the Christian world. At this time a young man was living in England who in the Providence of God was destined to bring a new challenge to the whole Christian church. This man was William Carey.

Carey was born in a small village in Northampton, England, in 1761. He was the son of Edmund Carey, a hand-loom weaver, who also became his only schoolmaster. At the age of twelve, William was a field laborer and at the age of fourteen was apprenticed to a shoemaker. The boy early developed studious habits and took an interest in reading the Bible. He said, "From my infancy I was accustomed to reading the Scriptures." He had a great fondness for plant and animal life, a passion that remained with him throughout life. As a lad he filled his room with insects, little animals and plants. As a missionary in India he had his farm and botanical garden. He was adept in the study of languages and early learned Latin, Greek, Hebrew, French and Dutch. This ability to learn languages was a great asset to him in his missionary life.

A simple piety pervaded the Carey home, but the family was in humble circumstances. His school privileges in early life were, therefore, greatly limited. His becoming a shoemaker's apprentice, however, did not end his thirst for knowledge, his interest in nature or his study of the languages. When in this employ he came into a vital religious experience. At the age of twenty-two he joined the Baptist Church, and soon became a Baptist preacher.

He married before he was twenty and earned a living for himself and family by teaching school, making and mending shoes and preaching. Being an indefatigable student, he continued his study of languages, read with avidity the Voyages of Captain James Cook and followed with keen interest the missionary work of John Eliot and David Brainerd among the American Indians. On the wall of his shoeshop he hung a large map of the world, on which he indicated the latest religious and political statistics and facts of the different countries as he was able to learn them.

At a Baptist ministers' meeting in Northampton in 1792, in a sermon he said, "Expect great things from God. Attempt great things for God." At the close of this meeting he seized Andrew Fuller by the arm and asked, "And are you, after all, going again to do nothing?" This sermon and this question were not without effect. Later the same year the first Baptist Missionary Society was organized and Carey was chosen as one of the pioneer missionaries to be sent out by the society.

Carey's original plan had been to go to the island of Tahiti, but through the influence of John Thomas, an eccentric and enthusiastic Christian physician who had earlier been in India, the mission was directed to India. In 1793 Mr. Carey and Dr. Thomas were ready to start for the field. But the East India Company, hostile to any missionary endeavor, discovering the purpose and plan of these missionaries who had already embarked on one of their vessels, forced them to leave before the ship sailed.

By the time they had found passage on a friendly Danish vessel, Mrs. Carey, who up to this moment had refused to go to India, consented to accompany her husband if she were permitted to take her sister with her. Permission was granted; and Mr. and Mrs. Carey and their four children, Mrs. Carey's sister, and Dr. and Mrs. Thomas and their one child were soon en route to India.

Carey's early years in India were beset with tremendous difficulties and discouragements. Dr. Thomas proved to be a man of unsound business judgement and of financial irresponsibility.



Librarian, Moody Bible Institute, Chicago

Within a few weeks Thomas had spent the sum that was designed to maintain the mission for a year. Some of Carey's family became ill and his wife, overburdened by the hardships and difficulties of adjustment to the strange environment, developed a serious mental illness that burdened them until her death in 1807.

Soon after arriving in India Carey became superintendent of an indigo factory in Calcutta, which provided maintenance for him and his family for several years. When this factory closed in 1799, he purchased a small indigo plantation and started a mission. But since the East India Company refused to allow missionaries to reside or work in territories which they controlled, Carey was forced to plan otherwise. In 1800 he moved to Serampore, a short distance from Calcutta. There the Danish governor gave the missionaries sanctuary. Henceforth, Carey and his associates were to labor under the tolerant Danish flag, rather than under the flag of their homeland. In 1799 William Ward, a printer, and Joshua Marshman, a schoolteacher, joined Carey. These three, the translator, the printer, and the teacher, became known as the Serampore Trio.

At Serampore a printing press was set up; preaching to non-Christians was undertaken; and a school was opened for the children of Europeans. In the year 1800, after about seven years, Carey baptized his first convert from Hinduism and his own son, Felix. About this same time he was appointed professor of Oriental languages in the newly founded Fort William College, a position he was to hold for thirty years. By 1832 portions or all of the Christian Scriptures in forty-four languages and dialects had been issued from the Serampore press. This press under Carey's direction thus rendered the Bible accessible to more than three hundred million people.

While the translation of the Scriptures constituted the great achievement of Carey and his colleagues, he did much else. He taught Mahrati and Sanscrit as well as Bengali. Carey and Marshman translated Indian classics into English. They prepared dictionaries and grammars in various languages. Mission stations were opened in a score or more places, including Burma and the East Indies. Schools were established, out of which came Serampore College, an institution designed to train Indian Christians to work among their own people. Carey wrote articles on natural history and botany for the Asiatic Society, of which, in 1805, he was elected a fellow. He did much for India in the field of agriculture and horticulture. Partly for his own interest and recreation and partly as a means of scientific study, he developed a garden in which he collected plants from various parts of the East. He organized what he called an agri-horticultural society for India, hoping thereby to find means of improving the soil and the food supply for his adopted land. He had fruit trees introduced from England and also directed experiments in the culture of coffee, cotton, sugar cane and cereals. Few missionaries of the Christian church have undertaken to bring the Christian message to bear upon so large a proportion of the earth's surface and by such wide, far-reaching and diversified methods.

William Carey and his colaborers, through their own labors and activities on the field, earned hundreds of thousands of dollars to support in large measure their mission for nearly forty years. George Smith says, "Two principles regulated the conception, the foundation and the whole course of the mission: (1) A missionary must be one of the companions and equals of the people to whom he is sent; (2) a missionary must as soon as possible become indigenous, self-supporting, self-propagating, alike by the labors of the mission and by the converts."

The great missionary went to be with His Lord in 1834, when he was almost seventy-three years of age. His dying words to the young Scottish missionary to India, Alexander Duff, were: "Do not speak of Dr. Carey. Speak of Dr. Carey's Savior." It is most fitting to close this brief biography of William Carey with the words of a contemporary missionary of Bombay: "Dr. Carey, the first of living missionaries, the most honored and the most successful since the time of the apostles, has closed his long and influential career. Indeed his spirit, his life and his labors were truly apostolic. The Spirit of God

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I WONDER

HAROLD ROWLEY

I call myself a Christian
And read God's Word each day.
But what do others call me
Who chance to pass my way?

I'm always in a hurry
And prone to be too curt,
Forgetful that I can't take back
The things I've said that hurt.

It seems to me a Christian
Should be the kind who tries
To see another's point of view,
To stop and sympathize.

I'd like to be the fellow
Who takes off time to chat
With those whose lives are empty;
I'd like to be like that.

But now I'm fighting evil;
As every Christian should.
Yes, now I'm fighting evil;
Some day I shall do good.

And so I often wonder,
Would other people know
That I'm a Bible reader
Without my saying so?

which was in him led him forward from strength to strength, supported him under privation, enabled him to overcome in a fight that seemed without hope. He outlived his trials to enjoy a peaceful and honored old age, to know that his Master's cause was prospering and that his own name was named with reverence and blessing in every country where a Christian dwelt. Perhaps no man ever exerted a greater influence for good on a great cause."

"Therefore Choose Life"

Continued from page 4

religion that recognizes the primacy of character. It is not enough to have faith in and to trust a God who is sovereign. We must have a faith that enables a man to obey the will of God and that produces a godly character.

Through the years, men have had a tendency to think of religion in terms of rites and ceremonies. It was the insistence of Jesus that religion must go beyond the outward and the mechanical to the very core of life and there transform character so that the whole of life gives evidence of being God-centered. The harshest word Jesus ever used against men was *hypocrites* and he accused the religious leaders of his day of hypocrisy, because "they preach, but do not practice" (Matt. 23:3). He said that the infallible mark of true religion was not to be found in the observance of religious acts and rites but in the fruitage of a man's life—"you will know them by their fruits" (Matt. 7:16).

To illustrate how our generation has twisted Christ's concept of true religion, I would like to call your attention to a dramatic scene in the play, The Plow and the Stars. When the tension grows intense among the Irish patriots for independence, the Covey speaks out scornfully about patriotism and mocks the enthusiasm of those who in torchlight parades "renew their political baptismal vows to be faithful." Fluther replies: "There's no reason to bring religion into it. . . . We ought to have as great a regard for religion as we can, so as to keep it out of as many things as possible."

Fluther would isolate religion, set it apart, keep it uncontaminated by life; Jesus would bring religion into every area of life and have religion control every thought, word, deed and attitude. I believe it was Phillips Brooks, who once told the story of some savages who, having received the gift of a sundial, set it up and built a roof over it that this sacred and valued gift might be protected from the elements. Of course, in so doing, they rendered worthless the gift that had been given them. In their desire to preserve the sacredness of the gift, they failed to realize that it had lost all its value. And some people treat religion the same way. They are willing to do everything with religion except use it. They will defend religion; praise it and give it respect. They think that it is something confined to the four walls of a building called a "church." But the religion that will transform our world is a religion that first transforms a man's character and then sends a transformed man out to live religiously twenty-four hours of every day.

Disciplines Relationships

I will mention just one more characteristic of the religion that will turn the destiny of man into the channel of life and good—it must be a religion that disciplines a man's relationships with his fellows.

God is interested in this matter of human relationships. The first four of the Ten Commandments have to do with a man's relationships with his God but the second six have to do with a man's relationships with his fellows. And when Jesus was asked which of the commandments was the greatest, he replied that it was to give God priority and to love him completely and supremely. But then he went on to say that the "second is like it, you shall love your neighbor as yourself. On these two commandments depend all the law and the prophets" (Matt. 22:29-40).

Whenever and wherever Christ is taken seriously, right human relationships are established. At the beginning of World War II, some of our young soldiers landed in Hawaii and went to church. It was a cosmopolitan church, carrying out the spirit of Christ regarding brotherhood and one of the ministers officiating at that communion service was an American of Japanese ancestry. A soldier was heard to murmur, "We go half way around the world to fight the Japs and we kneel here to be served communion by one of them. It sure does beat hell!"

It sure does! And it is only this spirit of Christ that will keep our world from becoming a blazing hell in our day. Neighborliness and friendship must lie at the heart of our religion if we are to redeem our society from destruction. Here is the solution of the tensions between the races, between capital and labor, between East and West. And if our religion does not redeem our human relationships and make us good friends and neighbors, then our civilization is doomed and the better day for which we pray will not come in our generation.

Science is not enough; technical skills will not save the world; education is inadequate. Only religion—the power of God in the lives of men—can save us. This religion must be one that

recognizes the sovereignty of God; that recognizes the primacy of character; that disciplines a man's relationships with his fellows.

I Believe in God

H. P. Garner

WHOEVER would draw near to God must believe that he exists and that he rewards those who seek after him" (Heb. 11:16). The reward is that we always find him.

God is the central figure in the entire Bible. The first book opens with his creation, and the last book closes with the triumph of all who believe in him and are faithful unto death. The Bible is unique in the fact that there are no definite arguments as to the existence or nonexistence of God. It just takes it for granted that God is, that he exists.

The Bible portrays a universe with a God in it which the believer appreciates. It is in him that both our needs and our aspirations are met. We are satisfied. Millions of saints have given their testimony to their belief in God, and many have sealed their conviction with their life's blood.

There are men who feel that they are intelligent enough to get on without God, but he who tries to get rid of God gets into as much trouble as he who tries to make God, as we saw so many times in India. The religious instinct is universal and essential to human nature. Man was made by God, for God and in God's image. God breathed into his nostrils the breath of life, and he became a living soul.

I believe in God as an eternal being. He was, he is, and he will be forever. I believe in a God who creates. I heard Wm. Jennings Bryan say one time, "When I begin where God began I have no trouble, but if I begin where some men begin I have no end of trouble."

I believe in an invisible God, and I believe in a God who reveals himself. I believe in God as revealed in Christ. I believe in God as Lord and King, and I also believe in God as a God of love and mercy. I believe in a God who condemns sin, but I also believe in a God who forgives the repentant sinner. I believe in a God who demands justice and I also believe in a God who extends to his believing children grace and peace. I believe in a God who cares for me, wills my good, wants my friendship, meets my needs, throws light on my path when it becomes dark, gives added strength when burdens are heavy, gives wisdom when choices are to be made, comforts me when sorrow comes, and has promised me an eternal home.

I believe in a God as good as Jesus was, and as good as Jesus said his Father God was. "For he that has seen me has seen the Father also." The writer of the Forty-second Psalm was not just dreaming when he wrote: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." I believe in one God, maker and ruler of all, the Father of all men, the source of all fullness, the embodiment of all love, the exponent of all beauty, full of holiness, truth and life.

You ask why I believe in him. First, because I was taught to believe in him. Second, it is my own personal experience that he has been with me. I feel that I am made for friendship with a higher being whom I call God as well as with men like myself. In that belief I have discovered his will and purpose for my life. Third, my soul needs such a companionship. Fourth, there is an intelligent being directing all life and order which I believe to be God.

The fool says in his heart, "There is no God" (Psa. 14:1), but Jesus said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). If God believes in me, and if he did not he would not have made me, why should I not believe in him?

Former missionary to India and retired pastor

Praise God

Kirby Page

PRAISE God from whom all
Blessings flow, praise him
All creatures here below.
Thank him for the sheer joy
Of being alive, for a mind
With which to think his
Thoughts, a voice to speak
His word, a heart to have
Compassion on his people.
Pour forth gratitude for
Power to exult in the
Presence of beauty, at the
Sounds of music, at the
Smell of sweet violets.
Praise him for rain and
Sunshine, drifting clouds
And gorgeous sunsets, for
Fertile soil and plentiful
Yield. Be appreciative
For sustenance and shelter,
For work to do and loads
To be lifted. Give voice
In thanks for mirth and
Laughter, for pleasure
Brought by dogs and
Cats and ponies and
All simple satisfactions.

Praise God from whom all
Blessings flow, praise him
All creatures here below.
Thank him for the Bible,
For the teaching and example
Of our Lord, for his courage
And fidelity to the will of
God, for his resurrection
And living presence. Speak
Words of gratitude for the
Church, the school, the
Home, and for all the high
Ideals and noble aspirations
Of our nation. Be thankful
For the enrichment of our
Lives by men and women of
Many races and distant
Places, for blessings
Coming from the living and
From those long departed.
Praise God in your heart.
Count your blessings, name
Them over, one by one, and
See what God has done.

WHO IS MY NEIGHBOR?

KURT PETERS is my name. I would like briefly to tell you the history of the past twenty-five years of my life. Perhaps it has something to do with brotherhood. Someone I never knew before was a brother to me.

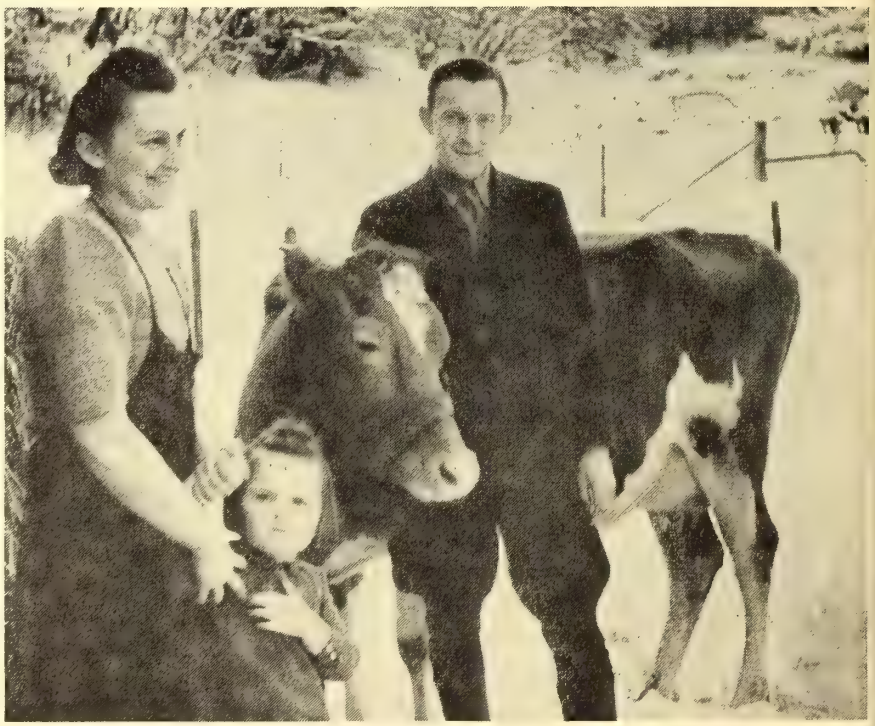
It started in 1929 when I first went to America to the agricultural college in Lansing, Michigan. I studied there for four years working in the summers between college semesters and having part-time jobs during school. In the total of five years that I was there, I was able to get my agricultural degree and had acquired numerous possessions. In 1934 I had a team of horses, a tractor, part interest in a car, rented land, shoes, clothing and plenty to eat. At that time I had all those things, but at the same time I thought of my parents and family back in Pomorania, Germany. They had written to me that perhaps I could make as good a life with them as I had done in the States. You remember, of course, that those were the years of depression. Mainly because of homesickness I decided to return to my home.

Soon I was manager of one of the larger farms in our country. Again, I was doing quite well and life was good to me. In fact, life was treating me so well that by 1938, when I was about to be married, my future wife and I were able to pay for a farm of 200 Morgens. I believe that would be about 120 acres. So it went on through the war years. During those times I had not only my own farm but was an agriculturalist and had responsibilities for different farms in the region.

Then the war was over; my status was low. I became only the farmer and cultivator of my own land. That was still good. The Communist occupation of Pomorania was proposed to be friendly to the people. Every farmer was placed back on his own land and was given freedom to do what he wanted to do. According to their theory, dictators and capitalist controllers were destroyed. All this was to change.

In 1949 the land was redivided. Anyone having more than twelve acres of his own land was labeled capitalist and therefore his land was seized and all his possessions were taken from him. Only the poorest of small farmers remained. As with others who had larger farms or domains, everything I had was taken from me. I was then installed as the manager of the same 120 acres that I had formerly farmed. Under this new collective farm system we had quotas which we were ordered to meet. You have probably heard of quotas and therefore I will not illustrate it past one example. The reason I give this particular example is because I was unable to meet it and therefore it played an important role in one of the greatest decisions in my life.

We had been ordered to have all of our sugar beets, which were to be so many tons per acre, dug and hauled to the factory by October 9, 1952. We had had rain beginning the end of September and continuing through the first three weeks of October, making it impossible for us to dig the beets. About one week after the quota's expiration date, I was warned by a friend that because of my noncompliance to regulations I would be brought before the court within a few days. Such cases coming before the court meant certain imprisonment. Since my wife and I by this time had four children, it was a frightening fact to face. We then decided to go by train to Berlin and henceforth into



A refugee receives a heifer and with it hope again for the future and a feeling that someone has a concern for his welfare

the West Zone. Our fate lay in the hands of a higher power. We were processed through the Berlin refugee camps and then transported into West Germany where we were then placed in another camp.

I am a farmer at heart and therefore I desired to be a farmer again. I had made friends with people and eventually I was able to find a small plot of land which I rented. Of course, this all took time and it was early spring 1954 when we were able to move our family, which now had grown to five children, into an old cold brick house which stood on the plot of ten acres we had rented. The house was several hundred years old and the stalls which were next to the kitchen were run down and broken. We had to make many repairs but soon were able to rent an additional ten acres and we knew because of the help of friends we would eventually become self-supporting.

You can see how many different things have had an effect upon my life. I have lived under different systems in this world and have made important decisions while living under these systems.

I was just a ragged poor man, when in June 1954 I was informed that I was to receive a cow which was given by an unknown donor, to help a refugee in Germany. Suddenly it seemed that a small light was shining through the darkness of our despair. This was the most wonderful gift that I had ever received in my whole life.

Someone in a church fellowship whom I didn't even know became my brother. I did not know how to explain it but, now as I think of it, that certainly is what they call brotherhood. We received the name and address of the donor and were therefore able to make direct personal contact with the donating group. Through the gift and through the friendship that followed with the donor, our hopes grew. We received encouragement and we hope to sometime pass on the results of both our material and spiritual gifts. Love had been shown us and our spirits were awakened once again.

Some months later we were visited by an American who was representing the donors of many American gifts. He told us of the meaning of the program and of the inner motivation causing people to give of their material wealth in this world; how they wanted to love, to be loved, and to work for a brotherhood of brethren in peace among men.

I have received great blows by losses in material possessions and also by loss of spirit because of the great injustices caused by war. I have learned to know different governments and the new basis on which they are founded. We as refugees, perhaps more than anyone, know the difference between hate, fear and love. We were shown love when we received personally, through a representative, material aid, through correspondence with the donor, and once again when we were visited by an American representative. I know in my poor meager life I will never be able to repay it all. But it has made our family happy and we will face life with a new courageous spirit. For love, we can only thank God.

"Conversation"

Luther A. Weigle

THE archaic use of the word *conversation* in the King James Version of the Bible is so misleading and so completely abandoned by the revised versions and modern translations that it will be well to cite other examples, in addition to those given in this column recently. I will quote the renderings of the Revised Standard Version, and state in parentheses the archaic phrases which they have displaced.

In Gal. 1:13 Paul refers to his "former life in Judaism" (conversation in time past in the Jews' religion). He reminds the Ephesians (2:3) how "we all once lived" (we all had our conversation in times past) as children of wrath; and he urges them (4:22) to "put off your old nature which belongs to your former manner of life" (put off concerning the former conversation the old man). He exhorts the Philippians (1:27) to let their "manner of life be worthy of [conversation be as it becometh] the gospel of Christ," and declares that "our commonwealth [conversation] is in heaven" (3:20).

Timothy is encouraged, in spite of his youth (1 Tim. 4:12), to "set the believers an example in speech and conduct" (be thou an example of the believers, in word, in conversation). Among the injunctions in the Letter to the Hebrews is (13:5): "Keep your life free from love of money" (Let your conversation be without covetousness). If a man is wise and understanding (Jas. 3:13), "by his good life let him show his works" (let him shew out of a good conversation his works).

Peter counsels his readers (1 Peter 1:15; 2:12) to be holy "in all your conduct" (in all manner of conversation), and to "maintain good conduct among the Gentiles" (having your conversation honest among the Gentiles). He warns (3:16) that some may "revile your good behavior in Christ" (falsely accuse your good conversation in Christ). He encourages them (2 Peter 3:11) to "lives of holiness and godliness" (holy conversation and godliness).

Luther Weigle, chairman of the Standard Bible committee responsible for the Revised Standard Version, has made a special study of Bible words that have changed their meaning.



Religious News Service

Happy parishioners line up to get their dishes filled at a church supper — one of the means of building a worth-while fellowship

The Cup of Life

Elmer L. Dadisman

FROM time immemorial men have sought release from the loneliness of life, the stimulation of its joys and fellowship, by passing the cup. The term "the cup of fellowship" has come into common usage, connoting any one of a number of possibilities. If when we hear that expression we find our minds turning to the picture of a social drinking party, we can know that we have been conditioned to accept the degradation of a worthy life-centered expression.

The word *fellowship* is the key word in that term, "the cup of fellowship," the word *cup* coming in only as a matter of association. It has always been that when the basic ties of friendship or brotherhood are to be celebrated in any company, large or small, there is no better way than that of eating and/or drinking together—of sharing life's basic sustenance. True, the actual food and drink have been symbolized in different ways from time to time so that within certain limitations it matters little the nature of the food or content of the cup. It can be a taste of salt on the moistened finger, a leisurely cup of tea or even the simple cup of cold water to a thirsty traveler. But it does matter greatly whether the cup of fellowship contains life or death when we lift it to our lips or offer it to another. Therefore we shall seek to find and define for our socially sensitive age the cup of life, the cup which can be the cup of fellowship *par excellence.*

If we open our ears to the world we will hear a babble of voices. We will hear that beer belongs—that it belongs to the outdoor life, that it belongs to the hour of relaxation, that it belongs in the hospitality of home life, that it belongs as the life of the party! How ridiculous! And these voices do not cross the threshold of our resistance alone; they become as carpets across those thresholds to muffle the approach of even more dangerous foes. God help us to know that it takes more than a social setting to make just any drink become the life of the party! Every alcoholic beverage which reaches the lips comes from the cup of death.

It has long since been known that the cup with an alcoholic content is a cheater. The wise men of every age have warned against it and its use has been forbidden for the consecrated. We can take the broad warning of the Proverbs of Solomon that "wine is a mocker, strong drink is raging. and whosoever is deceived thereby is not wise" (Prov. 20:1), or the warning from this chance parable in modern life. I am told that there is an old church near Berlin, Germany, which attracts many tourists. The graveyard out back is kept locked, but on one of its gates is the following notice:

Pastor of the Navarre church, Kansas

"The key to the graveyard is to be found in the tavern."

The question, "Have you ever voted for me?" is a vital one. Because we wanted the taxes that come from letting the brewers, the distillers and the handlers traffic in human life, beginning with its moral and spiritual values; because we were willing to let our neighbors who desire release from the disappointing realities of their lives buy it in the deceitful cup of death rather than seek it in the gift through Jesus Christ; because we sold out far too cheaply after our Lord had given his life, we find ourselves in the predicament of having tried to make respectable the cup which contains death. I can hear the heartbroken, stinging words of our Lord reaching to us across the centuries and through our quickening spiritual senses: "Woe to you, scribes and Pharisees, hypocrites! for you cleanse the outside of the cup and of the plate, but inside they are full of extortion and rapacity. You blind Pharisee! first cleanse the inside of the cup and of the plate, that the outside also may be clean" (Matt. 23:25-26, R.S.V.). As Christians we must find a deeper answer to this personal and social problem. We must find the cup of life.

The desire for release from or removal of a life that has become humdrum or unbearable is a God-given desire; it should neither be discontinued nor denied. No one can successfully storm the citadel of life in his own powers. Every person has the right to experience what it is like to leave his frustrations, his sorrows, his insecurities, his inmost doubts about himself behind. But this can come about through the cup of life found in the gospel of Jesus Christ. Paul makes the contrast specific and clear when he says, "And do not get drunk with wine, for that is debauchery; but be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart, always and for everything giving thanks in the name of our Lord Jesus Christ to God the Father" (Eph. 5: 18-20, R.S.V.).

"Do not get drunk with wine . . . but be filled with the Spirit . . . ." In other words, find the answer to those deep-felt needs in your Christian faith. Let's take a look at some of the ways in which the cup of life shows up in the gospel and is found in experience.

The cup of cold water, the cup of sharing in the gospel, is a form of the cup of life. As such, it certainly is worthy of its central place in our emblem of Brethren Service. On a purely psychological basis, it is wholesome indeed for one to leave one's own sorrows and losses behind as he gives attention to the blessings of life that are his which he can share with others of the world who have incomparably less than he. There is deliverance for many in the cup of compassion, if we but give ourselves to it. In contrast, those who look inward in self-pity without the gospel of love in their hearts are but watering their sorrows as they attempt to drown them with the cup of death. It is a Christian issue. The cup by which life's blessings are shared in the name of Christ becomes a cup of life. Someone has caught this basic thought in a little quatrain with Scripture background.

Is thy cruse of comfort failing?
Arise, and share it with another;
And through all thy famine
It will feed you and your brother.

The cup of cold water can be the cup of life and we can all have it and give it.

There is also a cup of redemption which is even more deeply the cup of life as we find it in the gospel. It is the cup of salvation that flowed from Cal-



Religious News Service

A minister of a Twin Falls church Idaho, examines the winning entry in an antiliquor poster contest that helped defeat a local proposal to permit the sale of hard liquor by the drink in Twin Falls taverns. Evalyn DeKramer (left) submitted the winning poster in the contest

vary's cross. We must first of all receive it. It is the cup which Jesus gave to his disciples in the upper room experience, of which we read: "And he took a cup, and when he had given thanks he gave it to them, saying, 'Drink of it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins'" (Matt. 26:27-28, R.S.V.). But this cup had a price for him, even as it does for us. He gives it to us freely, but it costs if we accept it fully. Regarding it, Jesus himself prayed earnestly in the garden, "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt" (Matt. 26:39, R.S.V.). So we see that this cup of life, besides bearing to us the salvation that flowed from Calvary, becomes also the symbol of our own total commitment to the will of God. When his disciples began speaking for places in his kingdom, Jesus asked, "Are you able to drink the cup that I am to drink?" immediately assuring them that they would drink it (Matt. 20:22-23).

This particular cup should have a higher place in our lives. It is not so much a matter of seeking a cross in life as it is the depth of faith in and commitment to God that will enable us to accept all of life's crosses with unshaken trust in him, in his power and his love. The Christian is able to drink deeply of life's sorrows and heartaches, even if they come to him undeserved or through another. He is ready to be poured out, if need be, to the glory of God. Now this cup of redemption and salvation through faith is so far removed from the popularized alcoholic cup of death that the two can hardly be compared, but we dare not forget that we choose between these two again and again. Blessed are those who have received and accepted this cup of life, for without it the temptation may come to fall back on the deceitful cup of death.

Now let us see the cup of life in one more scriptural setting. We find it mentioned in the most loved psalm of David, the twenty-third. We need hardly discuss it in this setting, for it comes to us with a perfect picture of what life is like when we drink it from the right cup.

The Lord is my shepherd, I shall not want;
he makes me lie down in green pastures.
He leads me beside still waters; he restores my soul.
He leads me in paths of righteousness
for his name's sake.

Even though I walk through the valley of the shadow of death,
I fear no evil;
for thou art with me;
thy rod and thy staff,
they comfort me.
Thou preparest a table before me in the presence of my enemies;
thou anointest my head with oil,
my cup overflows.
Surely goodness and mercy shall follow me
all the days of my life;
and I shall dwell in the house of the Lord
for ever. (R.S.V.)

Yes, "my cup overflows"; it is the cup of life. It is not the cup of death which is continually empty and mocking, swallowing up more and more of life's resources as into a bottomless pit. It is not the cup of death which we have tried to cleanse on the outside, but which inside is full of death and destruction. We have a choice. Paul says, "Do not get drunk with wine, for that is debauchery; but be filled with the Spirit." Our situation is parallel to the one with which Moses faced the children of Israel when he said. "I call heaven and earth to witness against you this day, that I have set before you life and death, blessing and curse; therefore choose life, that you and your descendants may live, loving the Lord your God, obeying his voice, and cleaving to him; for that means life to you and length of days, that you may dwell in the land which the Lord swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them" (Deut. 30:19-20, R.S.V.). Let us drink deeply from the cup of life only, to the glory of God!

More for Your Money

Harl L. Russell

WHO does not want more for his money? In recent years advertisers have stressed as never before the "worth more" aspects of their products.

In an intriguing new book entitled What Are You Worth? G. Curtis Jones states, "In today's world of deflated dollars and inflated values, there is no place where you can get as much for your money as in your church." Even so it now takes a doubling of our gifts to carry the same program, locally and beyond.

However, the fact remains our money goes farther through supporting the church. Besides the program achievements from our investment in legitimate Christian causes where else can we get the lasting radiance and abiding satisfaction that comes from contributing to the far-reaching work of the church of our choice? A case in point is Zacchaeus, who received the Savior joyfuly (see Luke 19:6) for he had determined beforehand to give half of his goods to the poor and to restore fourfold to any man whom he may have defrauded.

Christianity is a religion of sharing. To be a genuine Christian is to be possessed of a burning desire to support that which enlarges the influence of Christianity. Within the breast of the true follower of Christ is the compulsion to return to God,

Secretary of the Brotherhood Fund

as an expression of love and worship, a generous portion of God-given resources. When we understand fully, we, too, will know joy unspeakable as we give of time, strength and moneys unto Christ.

Yes, there is more return on the dollar invested in the work of the church than can be obtained from any other investment. To know of the rich "dividends," however, we must prove God. Remember, the worldly minded do not understand or experience the blessings that come to those who freely give.

Perhaps some who read this may say, "Yes, I would give regularly to Brethren causes if I lived where I could worship in my home church. Then I would see the needs and be moved to give." If this be your thoughts, consider one well-known Brethren man's staunch assertion that he and his wife "would give 15% of their income to Brotherhood enterprises even if their local church had $5,000 in the treasury." Why? It is because they do not give on the basis of need but out of hearts full of love and gratitude for God's goodness. They know there is always great need and they just cannot withhold from the work of the kingdom the Lord's money that has been given to them to use.

It has been my privilege to confer recently with men who serve churches full time in helping members to contribute funds for building purposes or to underwrite enlarged programs as represented in a budget twice the size of budgets of former years. These men concentrate on developing right attitudes and motives. Never do they permit a member to think the need of a church or the need of an expanded program are as important as the need of the individual to give. Again and again they point to Christ's words as found in Luke 12:34, "Where your treasure is, there will your heart be also."

Truly the dollars we hold in our hands are a fragment of self: the coinage of God-given time, ability and energy. What we do with our money we do with our life. How we use our money is an index to our motives and basic desires. In deciding on its use we do well to consider the wisdom of great Christians and what Jesus has to say on the question.

Would you get more joy and abiding satisfactions from life? Then support kingdom work with money, *you* in "proxy" form. Do it regularly and generously. See if you won't experience something good deep down inside and a new outlook on life. Should your material possessions not increase, what does it matter? You have begun to realize, as the Pilgrims did, that a little is abundance when God is recognized in it. When that concept gets hold of you then you will sense the divine partnership. More and more will you turn gladly to the "Senior Partner" for his guidance and approval on the use of what is entrusted to your management.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

*** How to Be an Effective Church Woman.** Carolyn P. Blackwood. Westminster, 1955. 189 pages. $2.50.

This is the book we laywomen have been looking for. Mrs. Blackwood believes that next to the home "nowhere in the world can a Christian woman find a vocation so thrilling as in the work of her own church." Women have increased opportunities in today's changing church and she challenges them to prepare themselves for the church of tomorrow, where she hopes they will not stand out as over against the men, but will work side by side with them.

In simple, easy-reading fashion the reader is given specific helps in how to serve effectively, whether it be presiding at a meeting, praying in public, being a good committee member or serving on a total church board.

However, with emphasis on her organizational detail, the author never loses sight of the paramount goal of women's work. She would have every woman of every local church at work for the winning of the world to Christ. Hence she calls on them to be promoters of a twofold Christian stewardship. Her chapter, As a Raiser of Church Money, is very timely for Brethren women who are now trying to evaluate our women's work in this regard. In another chapter she calls for even a greater stewardship—that of our very lives, reminding us we cannot serve God with just spare money and spare time.

The emphasis of the entire book is caught up in a part of her closing paragraph—"To serve as a leader among church women you don't have to be a brilliant organizer or an eloquent speaker, but you do need to know God's love in Christ. That is the indispensable element." — *Mrs. Charles E. Zunkel, Elgin, Ill.*

Modern Illustrations for Public Speakers. Dr. Robert G. Lee. Zondervan, 1955. 128 pages. $1.75.

This seems to be an unusually fine selection of interesting illustrations taken from insect, animal and human life. They are the kind that appeal and have value.—*Charles Zunkel.*

The Faith That Rebels. D. S. Cairns. Harpers, 1955. 260 pages. $3.00.

A re-edition of a book issued first in 1928. At that time it was recognized as a work of major exegetical importance. Dr. Cairns sets forth the traditional and the modernist theories of the interpretation of the miracles and shows the defects of both. Then he shows how by approaching them from the pattern of thought in the Old Testament we can truly see in them the work of Jesus in the framework of a new order—a divine order— the fragment of heaven emerging in our world. A most helpful book. — *Charles Zunkel.*

KINGDOM GLEANINGS

The Mt. Bethel United Brethren church and the **Pleasant Hill church,** Second Virginia, are joining their vacation Bible school this year. It will be held at the Pleasant Hill church on June 6-17, 6:30—8:30 p.m. Everyone is invited to come.

Elmer Huffman of Chautaqua, N. Y., writes that his office handles rentals by the day, week or month and Brethren contemplating attending any of the conferences or institutes at Chautauqua might contact his office in arranging for lodging. Write him at 38 Vincent Ave., Chautauqua, N. Y.

The Brotherhood will be sorry to learn that Bro. H. Stover Kulp, pioneer missionary to Nigeria, West Africa, met with an automobile accident on May 6 and has sustained a concussion of the brain, laceration of the scalp and large bruised areas on the left shoulder and hip. It is expected that Bro. Kulp will be unable to carry his normal duties for at least three weeks. The Brotherhood will join in the prayer that his recovery may be rapid.

The Brethren Service project at Castañer, Puerto Rico, needs the following workers for two- or three-year terms: one dentist, one dental laboratory technician (with experience and qualified to instruct students), one registered nurse, one medical secretary-pharmacist. These are opportunities to serve in an area of real need and to work with a developing community service program. Write: Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

A Time for Greatness, a new peace film, has been added to the film library. This film is concerned with peace on the level of international relations. It shows how different nations are trying to use force to solve their problems but this method only makes new ones. This film is a good discussion starter for those considering conscientious objection. Good for adults and youth. Black and white, sound, 25 min., $3.00 rental. Write: Audio-visual Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Youth fellowship group and other interested church groups throughout the Brotherhood are being asked for food for European work camps. Overseas volunteer service workers, work campers from other countries who are unable to provide their own food for the work camp period and many needy persons who live in refugee camps are dependent upon the aid given by the Brethren Service food supplies. For additional information on this project, write W. Ray Kyle, Brethren Service Center, New Windsor, Md.

Every member canvass materials of proved effectiveness are now ready for fall use. These attractive Joint Department of Stewardship, National Council of Churches, resource aids develop the theme, "Thank God Through Your Church." Samples of appeal folders, attendance reminder cards, letterheads, envelopes, posters, pledge calculators, and stewardship leaflets are free on request. Prices are substantially lower. Order from United Church Canvass, 297 Fourth Ave., New York 10, N. Y.

Gloria Anderson of Lowpoint, Ill., would like to have a ride from Conference to Dayton, Ohio. She is joining the youth caravan at Camp Sugar Grove on June 21.

Historical Tour

If you are a young person interested in learning more about the Church of the Brethren, the historical tour sponsored by the Eastern Region youth cabinet offers you the opportunity to visit places of significance in the early history of the church. The dates are July 17-23 and the cost will be $15, including food, insurance and bus transportation. If a sufficient number have not registered by the deadline of July 6, the tour will be canceled.

Licensed and Ordained to the Ministry

Herman Baliles, ordained in the University Park church, Md.

Dean F. Cooney, licensed in the Santa Ana church, Calif.

Eldon Shingleton, licensed in the Tear Coat church, W. Va.

Jay Rinebolt, licensed in the Roxbury church, Johnstown, Pa.

Ross Eshleman, licensed in the Florin church, Pa.

Norman O. Rebert, Jr., licensed in the Westminster church, Md.

Charles Rose, licensed in the La Verne church, Calif.

Murray Wagner, II, licensed in the Troy church, Ohio.

Changes of Address

Donald E. Ritchey, from Chicago, Ill., to R. 2, Hartford City, Ind.

E. Floyd McDowell, from Palmyra, Pa., to 31 E. Center St., Lititz, Pa. Bro. McDowell is now serving the Lititz church as pastor.

P. G. Bhagat, from Anklesvar, India, to Bulsar, Broach District, B. S., India.

Don Murray, from Europe, to 171 Sixth Ave., New York City. Don has returned to the United States after completing his period of alternative service in the European Program.

Faye Koontz, on furlough from Ecuador, can now be addressed at Route 2, Clearville, Pa.

Warren and Marguerite Ritter, from Star Route, Richlandtown, Pa., to R.F.D. No. 3, Lehighton, Pa.

La Verne College

Graduation speakers have been announced by the college. Dr. Charles S. Braden, professor of history and literature of religions at Northwestern University and visiting instructor at Scripps College this semester, will be the Baccalaureate preacher on Sunday evening, May 29. Dr. Myron Olson, professor of secondary, higher and adult education at the University of Southern California, will deliver the commencement address on Thursday evening, June 2.

Year-end events also include presentations of the world premiere of the ballad opera, The Philosopher and the Fool, written by Clokey, by the college music department and the annual alumni banquet on May 28.

Summer session dates are June 20 to July 29. In addition there will be a two weeks' postsession Aug. 1-12. Liberal arts courses applying toward a degree and many special teachers' credential courses are offered in the

Brotherhood Theme: Seek First His Kingdom

regular session. The postsession will feature two seminars: one in international relations sponsored in co-operation with the Brethren Service Commission will be directed by Gladdys Muir of Manchester College; and the other in current issues on education will be taught by President H. D. Fasnacht, Dean Paul Baum and Prof. Jack Melhorn.

National Christian College Day observance was assisted on the West Coast on April 24, when the La Verne College chapel choir was featured by the National Broadcasting Company's western division network.

Esther Williams, junior student from Wenatchee, Wash., will serve the college and the regional youth organization during the summer by assisting in summer camps and with youth groups.

Major revisions in admissions requirements, major patterns and curriculum divisions and in the general education programal of the college are outlined in the 1955-56 annual catalog. These revisions are the culmination of several years' work of the faculty and its curriculum committee.

Dr. George A. Scott, San Diego business executive and leading layman, announced a gift of $20,000 to the college during his New Era Banquet address, March 18. He turned to President Fasnacht midway in his address and said: "I've decided to do something. I'd like to give you $20,000, sir, as of now." His generosity and enthusiasm added inspiration to the college's development program.

Long-range development goals were outlined and announced by the Board of Trustees at its annual meeting on March 19. A realistic immediate, three-year $500,000 goal including a new dining hall, partial financing of a new dormitory, improvement of facilities and scholarship funds, is the first step in the long-range program. Milton J. Brock, Sr., chairman of the trustees' executive committee, is general chairman of the program with F. A. Yearout as chairman of the church division and Gerald Deal in charge of alumni development.

The Church Calendar

June 5

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Manasseh's Sin and Repentance (Temperance). 2 Chron. 33. Memory Selection:

Teach me to do thy will,
for thou art my God!
Let thy good spirit lead me
on a level path! Psa. 143:10 (R.S.V.)

CBYF Topic: Music, Handmaiden of the Church

June 7-10 National Camp Planners meeting, Camp Mack, Milford, Ind.

June 9-13 Music institute, Bethany Biblical Seminary, Chicago, Ill.

June 10-13 National training conference for adult leaders of youth, Camp Mack, Ind.

June 12 Children's Day

June 14-19 Annual Conference, Grand Rapids, Mich.

June 19 Annual Conference Sunday

June 20-22 Missionary conference, Grand Rapids, Mich.

June 20-23 Leader of leaders conference, Grand Rapids, Mich.

June 20-23 Citizenship training institute, Grand Rapids, Mich.

July 3-6 District meeting, Western Canada, Second Irricana

July 4 Independence Day

July 5-20 School for Town and Country Ministers, Westminster Theological Seminary, Westminster, Md.

Love Feasts

Illinois

June 5, 7 pm, (CST), Cherry Grove

Indiana

June 9, 7:30 pm (DST), Baugo
June 11, Camp Creek

Michigan

June 5, 8 pm, Rodney
June 12, Detroit, Trinity

Ohio

June 5, East Chippewa

Pennsylvania

June 5, 7 pm, Middle Creek

Gains for the Kingdom

Seven baptized and seven received by letter in the University Park church, Md. **Twelve** baptized and eight received by letter in the Washington City, D. C. church. **One** baptized and one received by letter in the Mt. Pleasant church, Middle Creek congregation, Va. **Three** baptized and two received by letter in the Buena Vista church, Va. **Two** baptized and two reconsecrated in the Pleasant View church, Tenn. **One** baptized in the Knobley church, W. Va. **Two** baptized and two received by letter in the Sunnyside church, W. Va.

One baptized in the Bellwood church, Pa. **Five** baptized in the Prices church, Antietam congregation, Pa. **Fifteen** baptized in the Harrisburg church, Pa. **Eleven** baptized in the Somerset church, Pa. **Five** baptized and six received by letter in the Martinsburg church, Pa. **Thirteen** baptized in the Coventry church, Pa. **Eight** baptized in the Rockwood church, Pa. **One** baptized and five received by letter in the West Greentree church, Pa. **Twenty-two** baptized and three received on the confession of faith in the Calvary church, Brooklyn, New York. **One** baptized and one received by letter in the Rummel church, Pa. **Six** baptized and two received by letter in the Chambersburg church, Pa. **Seven** baptized and four received by letter in the Roxbury church, Johnstown, Pa. **Twenty-seven** baptized and two received by letter in the Waynesboro church, Pa. **Twenty** baptized in the Lebanon church, Pa. **Thirty-five** baptized and five received by letter in the Meyersdale church, Pa. **Four** baptized in the Salunga church, Pa. **Three** received by letter in the Parker Ford church, Pa. **Eleven** baptized and seven received by letter in the Mountville church, Pa. **Twelve** baptized in the Drexel Hill church, Philadelphia, Pa.

Eight baptized in the Portland church, Ind. **Four** baptized in the Yellow Creek church, Ind. **One** baptized in the Eagle Creek church, Ohio. **Ten** baptized in the Greenville church, Ohio. **Sixteen** baptized in the Second church, South Bend, Ind. **Twenty** baptized and eleven received by letter in the Mt. Morris church, Ill. **Five** baptized and two received by letter in the Black Swamp church, Ohio. **One** baptized in the Midland church, Mich. **Six** baptized in the Sugar Creek church, Ohio. **Seven** received by letter in the Trinity church, Detroit, Mich. **Fourteen** baptized and one received by letter in the Salem church, Ohio. **Five** baptized and six received by letter in the Nappanee church, Ind. **Nine** baptized and two received by letter in the First church, Fort Wayne, Ind. **Five** baptized and nine received by letter in the Ft. McKinley church, Dayton, Ohio. **Six** baptized and one received on former baptism in the Deshler church, Ohio. **Six** baptized and five received by letter in the Battle Creek church, Mich. **Six** baptized, two received by letter and one by former baptism in the Flat Creek church, Ky. **One** baptized and two received by letter in the Wabash City church, Ind. **Fifteen** baptized and four received by letter in the Oakland church, Ohio.

Five baptized and one received by letter in the Eden Valley church, Kansas. **Four** received by letter in the Minneapolis church, Minn. **Three** baptized in the Haxtun church, Colo. **Two** baptized in the Antelope Valley church, Okla. **Two** baptized and seven received by letter in the Lone Star church, Kansas. **One** received by letter in the Colorado Springs church, Colo. **Two** baptized and one reclaimed in the Omaha church, Nebr. **Fourteen** baptized and seven received by letter in the South Waterloo church, Iowa. **Four** baptized and four received by letter in the Sabetha church, Kansas. **Six** baptized and five received by letter in the Independence church, Kansas. **Ten** baptized and four received by letter in the Garden City church, Kansas. **Fourteen** baptized and fourteen received by letter in the Nampa church, Idaho. **One** baptized and two received by letter in the Kansas City church, Mo.

One baptized and six received by letter in the Santa Ana church, Calif. **Three** baptized and one received by letter in the Yuba City church, Calif. **Two** baptized in the Myrtle Point church, Oregon. **Three** baptized and eight received by letter in the Van Nuys church, Calif. **Five** baptized and five received by letter in the Pasadena church, Calif. **Eight** baptized in the Sunnyslope church, Wash. **Five** baptized and five received by letter in the Long Beach church, Calif.

News and Comment From Around the World

Discover Remains of Shrine Denounced by Amos

A French archeologist has discovered at Beersheba in southern Israel the remains of what is believed to be an idolatrous shrine denounced by the prophet Amos (Amos 5:5), according to an announcement by the Israeli Department of Antiquities. Diggers work-at the site unearthed a large quantity of Iron Age figurines which definitely date the building as of the era of the early Jewish kingdom.

Indications of an even earlier civilization were found under the structure. It is hoped that continued digging may unearth the sanctuary of Abraham, mentioned repeatedly in Genesis, which some persons believe is at the same site.

E and R Women to Stress Christian Marriage

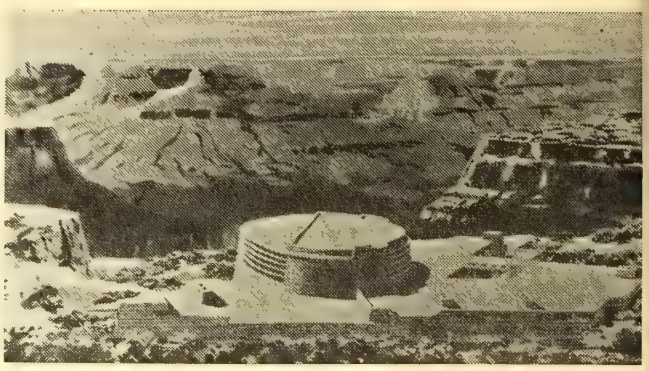
The Women's Guild of the Evangelical and Reformed Church has decided to give increased emphasis in the coming year to the duties and obligations of Christian marriage. The guild's board of directors has also decided to encourage members to seek new sources of spiritual life through private and family devotions; to provide homes for more foreign students; to impress members with the duties and obligations of Christian citizenship; and to take a renewed interest in various relief programs.

Post Office Calls Prayer Chain Illegal

Prayer chain letters that have been circulating through the mails were declared illegal by post office officials in Louisville, Ky. Although the letters ask for no money, they still violate the federal lottery laws. The letters transmit a "good-luck prayer" that supposedly has been sent around the world four times. Recipients are asked to send copies to five other persons within twenty-four hours. If they do not, they will have bad luck.

Protestants Oppose Gift of Civic Center by Brewers

Protestant clergymen in Toronto are opposing the erection of a new $12,000,000 Civic Center by the O'Keefe Brewing Company. They contend that beer profits should not be used for such a purpose. The city council approved the gift, allowing the brewery concern to choose the site, name it the O'Keefe Civic Center and assist in its management.



This is the architect's sketch of the "Shrine of the Ages," a chapel that will be built in the Grand Canyon national park. Located on a promontory jutting into the canyon, the chapel will be available to all faiths and will serve visitors and families who live at the canyon.

Dr. Emlyn Davies, prominent Baptist minister, told a temperance meeting that the center was not a civic project and that expropriating land for it sets a dangerous precedent.

U. S. Opposes New Calendar Proposal

The United States opposes any change in the present calendar, according to a note sent by the State Department to Dag Hammarskjold, secretary general of the United Nations. A new World Calendar, proposed by India, has been referred to member nations for study by the U.N. The State Department said that any further study of the proposal would "serve no useful purpose."

The new calendar has been strongly opposed by some religious groups because it would mean that the Sabbath would keep shifting. The State Department said it would not be appropriate for the U.N. to sponsor any calendar change conflicting with the principles of important religious faiths.

Church Leaders Urge President to Resist War Pressures

Three National Council of Churches officials recently urged President Eisenhower to resist those who advocate policies that could lead to a third world war. They also asked him to take all honorable steps to peaceably end the Asian crisis. The message was signed by Eugene Carson Blake, president of the National Council, Ernest A. Gross, chairman, and Walter W. Van Kirk, executive secretary of the Council's Department of International Affairs.

The officials said they "reject the view that negotiation is appeasement." They said there was no substitute for negotiation except the arbitrament of force which creates vastly greater problems than it can ever solve.

Priest Says All Christians May Have to Be CO's

All Christians may have to be conscientious objectors to war in the future, according to Father O. Danielou who spoke to a meeting of the Pax Christi Movement in Paris. He said that "it is possible that in view of the development of the techniques of destruction every and any war may appear an unjust one and a matter of condemnation by Christian standards. In this case it would be the duty of every Christian to refuse to fight." However, the priest added, it is not for the individual conscience to decide whether this is so. It would be for the church to decide.

World Council Executives Plan Australia Meeting

The World Council of Churches' executive committee has accepted an invitation to hold its first 1956 session near Sydney, Australia, Feb. 6-10 next year. It will mark the first time any governing body of the World Council has met in the southern hemisphere. The executive committee meets twice yearly. In addition to its chairman and vice-chairman, the committee is composed of twelve members and seven ex-officio members, the latter being the World Council's six presidents and its honorary president, the bishop of Chichester.

U. S. Baptist Leaders Invited to Moscow

Three United States Baptist leaders have been invited to preach in Moscow by officials of the All-Soviet Council of Evangelical Christians, a Baptist body. Invitations were ex-

tended to Dr. V. Carney Hargroves of Philadelphia, president of the American Baptist Convention, to Dr. Theodore F. Adams of Richmond, Va., a Southern Baptist minister who was one of the speakers at the Richmond Annual Conference of the Church of the Brethren; and Dr. J. H. Jackson of Chicago, president of the National Baptist Convention, a Negro body.

No decision on accepting the invitations has yet been made. If the bids are accepted, it will mark the first time since before World War I that U.S. Baptist clergymen have filled Russian pulpits.

Religious Welfare Leaders See President on Escapee Program

Representatives of religious and other voluntary agencies co-operating with the United States escapee program called on President Eisenhower recently. The escapee program, directed by the Foreign Operations Administration, is carried out on a contractual basis with seventeen private welfare agencies.

The 600 projects undertaken with government aid in the past three years have helped escapees with food, clothing, medical care and vocational training in preparation for resettlement. Roland Elliott of Church World Service served as spokesman for the voluntary agencies in expressing gratitude to President Eisenhower for his support of the program.

Supreme Court Reverses Conviction of Jehovah's Witness

The Supreme Court has reversed the conviction of three Jehovah's Witnesses charged with refusing to report for induction in the armed services. In so doing, the high tribunal rebuked for the second time in a month the Department of Justice for the manner in which appeals by conscientions objectors have been handled. A. Stauffer Curry, executive secretary of the National Service Board for Religious Objectors, hailed the court's decision as "an important advance in defending the rights of religious objectors."

Churches to Increase Surplus Food Shipments

John Metzler, special Church World Service representative attached to the World Council of Churches staff, recently returned to Geneva from a survey trip through Greece and Italy. He said he was "enormously encouraged to find the European share of the administrative expenses of the share-our-surplus program to be under one per cent of the value of the foods shipped." He said that "a phenomenal opportunity is offered through this program to meet the urgent needs of many people in southeast Europe."

Newsbriefs on Religion in Europe

Howard Schomer

HOWEVER EFFICIENT the powerful political machine with which *Chancellor Adenauer* pushes through the ratification of the Paris accords, the widespread church debate unleashed by this question is extremely revealing. Not only the Catholic forces in general, but the bulk of the Lutherans tend to approve German rearmament, political orthodoxy vis-a-vis Dr. Adenauer's Christian Democratic policy having become almost a test of spiritual orthodoxy. On the contrary, the United Church and Reformed Church elements repudiate this political trend of the church and their distinguished leaders have had a steadily growing attention. Dr. Gustav Heinemann has declared that the real policy of West Germany is at the opposite pole from any conceivable "Christian policy." It is, he says: "Make a lot of money.... Get an army to defend it...and a church to bless both."

The public seems to respond more and more, both to the Protestant and to the Socialist opposition to rearmament. The question is asked again and again: What long-term value will the victory of the Adenauer machine have?

* * *

In the midst of rising tension between the Arab population of *North Africa* and the government of *France,* the tiny French Protestant social work organization CIMADE and the Paris Missionary Society are helping the Protestant church in Dakar to open a fraternal center in the heart of the Arab city. The center, a friendly meeting place for Moslems and Christians, will also offer a dispensary service.

* * *

When Pastor Martin Niemoeller declared the intention of several *German* provincial churches to follow through on the recommendations of the Evanston Assembly of the World Council by inviting representatives of the Orthodox Church in Russia to visit West Germany, Archbishop Alexander, head of the Russian Orthodox Church in Germany, protested. He said the Orthodox Church of Russia is used as a political instrument. The persons whom the Patriarch of Moscow would send must be considered as representatives of the Kremlin.

* * *

A bishop of the Lutheran Church in *Finland* has aroused widespread interest by telling a laymen's meeting that a church which is identified exclusively with the upper classes loses its influence on the life of the people. He added that working men are far too few in the committees of the World Council of Churches.

* * *

When responsible *German* church leaders have a chance to buttonhole a visiting churchman from the United States, one subject overshadows all others: dollar-bought vice. A G. I. in Germany, without any expenses for food, clothing and shelter, receives in cash each month the equivalent of the total income received by a German worker's family.

In a district where the French army (not necessarily more virtuous but whose privates receive about two cents a day) was encamped for half a dozen years without any considerable vice problem arising, the coming of the affluent G. I.'s has led to incredible "red light" concentrations. Certain towns and villages where Franco-German pastoral meetings have been held annually since 1949 are in such districts.

Now the German ministers, overwhelmed by the pastoral problems the dollar has brought, tell of parishioners who cannot resist the temptation to rent every possible room in their houses, even if their children must sleep in the attic, for more money than they have ever hoped to have—on condition that they ignore the use to which the rooms are put. German and French ministers alike turn to American churchmen, saying: "Why don't your churches act?"

* * *

The next in a long and growing series of *Franco-German* meetings of churchmen will be held right after Easter in the Saarland and elsewhere in the orbit of the Rhineland Evangelical Church. By unanimous agreement the theme of the gatherings is to be: The Christian Confronted with Modern War. (World-over Press)

SUMMER INSTITUTES

THESE SUMMER INSTITUTES are excellent training opportunities for:

—*Brethren Service workers*
—*Social Education and Action workers*
—*Youth citizenship chairmen and Youth counselors*
—*Women's work peace and citizenship directors*
—*Men's work leaders*

Each of these institutes has been set up and designed to train local church and district leaders in the fields of Christian citizenship, international relations or race relations. If you are one of the above workers or are simply interested in one of these institute topics, you are urged to take advantage of one or more of these institutes this summer. Each of our congregations needs trained leadership in these fields.

Jointly sponsored or endorsed by Social Education Department, Brethren Service Commission, General Brotherhood Board, Church of the Brethren, 22 S. State St., Elgin, Ill.

International Relations Institute
La Verne, California (La Verne College campus)

Time: August 1-12
Theme: Current Problems in International Relations and Peaceful Solutions. Workshop in peace studies under direction of Dr. Gladdys Muir, director of peace studies, Manchester College, Ind.
Cost: For auditors, $3.00; for college credit, $15.00 or one hour of credit or $30.00 for two hours of credit. Room and board available on campus at very reasonable cost. (Some scholarship help is available from the Brethren Service Commission for local and district Brethren Service workers.)



Henle from Monkmeyer

Interracial groups come to a better understanding of one another and of the problems confronting all, when they come together for study and discussion

Contact: Herbert Hogan, La Verne College, La Verne, Calif.
Sponsored: Jointly by social education department, Brethren Service Commission, and La Verne College summer session.

American Friends Service Committee

International Relations Institutes

The Brethren Service Commission heartily endorses these institutes and urges Brethren to attend. Further information regarding place, theme and cost may be secured by writing to the appropriate regional office.

Middle Atlantic Regional Office, 20 S. 12th St, Philadelphia 7, Pa.
Adult Institute of International Relations, July 9-16; theme: Meeting the Vital Aspirations of Mankind
High School Institute, June 25—July 2 and Aug. 21-28
Family Institute, Aug. 13-20

Des Moines Regional Office, 4211 Grand Ave, Des Moines 12, Iowa
Family Institute, Aug. 14-20 and Aug. 22-28

Pacific Southwest Regional Office, Box 966-M, Pasadena 20, Calif.
Adult Institute of International

— — — — — — — — — — — — — — Clip and Mail — — — — — — — — — — — — —

Social Education Department
Brethren Service Commission
General Brotherhood Board
22 S. State St., Elgin, Ill.

Date: .....

I am interested in the following 1955 Summer institute:

.....

Please put me on your mailing list for further information .....

I am a local ..... or district ..... Brethren Service worker. My position is

.....

I would like to receive some scholarship help ..... Attached is a letter describing my financial needs.

Name ..... Age .....

Address .....

Relations, June 28—July 4, theme: High School Institute, June 19—Speak Truth to Power
July 4 (work camp/seminar)
Portland Regional Office, 1108 S. E. Grand Ave., Portland 14, Oregon and *Seattle Regional Office,* 3959 15th Ave., N. E., Seattle 5, Wash.
Family Institute, Aug. 28—Sept. 3

Race Relations Institutes

Lincoln Seminary, Lincoln University, Chester County, Pa.
Time: July 18-23
Theme: Improving Race Relations in the Church and the Community. Methods and techniques for realizing nonsegregated churches in nonsegregated communities. For local and district Brethren Service workers
Cost: Registration, $5; room and board, $25 (some scholarship help is available from the Brethren Service Commission for local and district workers)
Contact: Social Education Department, Brethren Service Commission, 22 S. State, Elgin, Ill.
Sponsored: Jointly by several denominations including the Church of the Brethren, and the National Council of Churches, Department of Racial and Cultural Relations
Pepperdine College, Los Angeles, Calif.
Time: Aug. 1-6
Theme, cost, contact, sponsorship same as for Lincoln institute above
Fisk University, Nashville 8, Tenn.
Time: June 27—July 9
Theme: Facing the Challenge of Desegregation
Cost: $80 (includes registration, tuition, room and board
Contact: Race Relations Department, American Missionary Association Division, Board of Home Missions, Congregational Christian Churches, Fisk University Office, Nashville 8, Tenn.
Sponsored: Jointly by Race Relations Department of the American Missionary Association Division and Fisk University

• • •

Speak Truth to Power is a fundamental analysis of American foreign policy and its commitment to violence. This seventy-page study cuts to the heart of the crippling contradictions of American foreign policy; it is a study of international conflict and the story of a Quaker search for an alternative to violence. Available at 25c from the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Hope for the Aged

Joanne Nesler
Kassel, Germany



Joanne Nesler, a volunteer in the material aid department, takes a food package to an old lady

WE IN material aid have taken on a new project which is a very interesting one.

We called the local social office in March and they informed us that in the city of Kassel alone there are 3,000 old people who are getting less than $20 a month to live on. We suggested to the office that we would be willing to contact 300 of these old people and take a food package to them. The social office was very pleased.

We are hoping to deliver 100 food packages each month for a three-month period and then if we feel after talking to the people and seeing the conditions that they live in, that these people need another package, we will again take one to them in three months.

We have delivered forty-one packages to date. These old people are a forgotten people. They are so surprised and happy to have someone visit them and talk to them for a while that they hardly know how to act. Emotions spring up when one presents them with a food package. Some of them ask how much it will cost them to keep the food that we bring. It is hard for them to realize or understand why anyone would want to help them. When we show them what is in the package, they act as though we had given them a most precious jewel.

I went to one address and found that there was a man living alone in one room. He had only one leg, having lost the other because of an illness. He does his own cooking, washing, ironing, cleaning and all the other things that go along with living. He has no friends with whom he can visit and pass the time of day because they are living outside of Kassel; the ones who did live in this area are dead. This man was so happy just to talk to someone.

I visited another man who also lives alone. His wife has been dead for twenty-eight years. He has two small rooms which were not very clean or orderly. He said that he hadn't slept for days because the people above him played cards every night until the early hours of the morning and made so much noise that he could not sleep. I asked him why he didn't ask them to be a little quieter. He said that he was afraid if he said anything that he would be put out. He was just thankful to have a place to sleep. He showed me pictures of his wife, children and grandchildren. He acted like a little child running from one room to the next looking for pictures to show me. I don't believe he had talked to anyone for a long, long time. He cried when I gave him the food and as I told him what the package contained, he turned toward the window, looked up and thanked God for the help that had come to him.

I have met many interesting people and have come to realize more and more each day that there is more misery in this world than any of us realize. I am certain that the Lord does not want it this way and I believe that we as Christians all over the world are and should be the kind of people who do not just go to church every Sunday, sit in the front pews and then go home to fine houses and feel proud because we have given 25c to the church.

James said, "Faith without works is dead." Let us not forget that when we are asked to give some of our time and/or talents to God's kingdom.

Church Newsletters --- Vital Educational Tools

E. Floyd McDowell
Lititz, Pennsylvania

CHRISTIAN education in the local church can be greatly strengthened by the use of a monthly newspaper. Such a paper is usually considered a publicity or promotional instrument. It can serve a deeper purpose, if it is well planned, as a vital educational tool which will undergird the total Christian education program. Articles on the worship, teaching, projects and beliefs of the church can all serve to educate the local congregation in the Christian way of life.

The production of a church paper is not a difficult task, but it will take some careful planning, if it is to be effective. Deciding upon content matter, means of production, sources of financial support and types of records to keep are four major considerations that need attention. Let us look briefly at each one of these.

Content of Newsletter

The content matter is the editor's responsibility. An editor with a vision of "the world and the individual" will be necessary if the newsletter is to be significant for its people. The quality of the printing can be poor, the publication date irregular, but if the content is irrelevant to the people with whom you are working, your efforts are practically wasted. Gear the content to the aims and purposes you have in mind, but mostly to the needs of the people who are served by your paper.



The production of a church paper is not difficult, but it takes careful planning if it's to be effective

Items concerning the worship, teaching, projects of the church and achievements of local members would be helpful. Be certain that your paper does not become a "gossip" sheet as you think of the last of these suggestions. Supplement all of this with educational articles on the doctrines and beliefs of the church. Stimulate your members with articles challenging them to a deeper devotion to their church and their Lord. Preview coming events for them by giving summaries of future programs. Publicize and promote various projects or educational opportunities held in the local church. Have your pastor make reports to the church through this medium. Keep your congregation posted on the giving and attendance of the local group. Use as many people as possible to write your materials, but reserve the right to reject or change any materials that you receive. Insist on short articles (maximum of 1,000 words) and on printing the names of contributors. Finally, try to get the name of every family in the congregation in the paper at least once a year so all will feel that this is their paper.

Layout of Paper

A related concern to content is the layout of material on the page. Take some time in layout, cutting of stencils and actual mimeographing, if you are not having the paper done commercially. An attractive paper commands more respect than an obvious haphazard piece of work. A four-page (8½ x 11) paper is a good size for a church to produce monthly. A two or three column page usually makes a more attractive appearance than a single column type. Two column pages would be



recommended for mimeographed papers and three column for commercially printed ones. Maintain a liberal margin between and on either side of the columns.

Pictures will help to make your paper attractive, but they are expensive to use especially if your work is done commercially. It is imperative that they be selected wisely if you plan to use them. Be certain to place them in a conspicuous place, probably on the first page.

It is usually a good policy to have several striking headlines on the first page. Do not occupy that page with just one article. Begin your key materials on page one and continue them on another page so that they do not occupy too much of the premium space. Remember that effective layout requires a conscientious craftsman.

Means of Production

The actual printing of the paper can be done in a number of different ways. Your choice of method will be determined by the size of the church you represent and the finances available. There are many companies which are set up specifically to receive your materials, supplement them with syndicated religious articles and send you the finished product within several days after

you send in your materials. Your local printer will be glad to work with you in producing the paper within your community if that is your desire. Perhaps you will want to do all the work within the local church. The mimeographing or duplicating process can be used to advantage in this situation. Be sure to compare the relative costs before you decide. Certainly commercial printing can be more attractive than duplicating or mimeographing and the costs may not be as prohibitive as you might guess.

Let us imagine you are producing the paper within the local church. The following are some suggestions for facilitating its publication. Three groups of staff people are necessary: editorial, secretarial and circulation. First, the editorial staff would decide what articles and news items are to be included, assign these to individual writers and reporters, receive the completed materials (preferably typed double or triple spaced), proofread and edit them and then turn them over to the secretarial staff. It is recommended that you have one person finally responsible for this editing. (Note: If you are producing the paper commercially, you then send these materials to the printer who would take care of the second step in the process.)

A group of secretaries would receive the copy and immediately begin typing it in columns the width of the finished product. Consult a local secretary for the technique used in having all the lines end at the same margin. Care should be given to correct syllabication of words. The typewriter desk should be equipped with a good dictionary or a small volume, 20,000 Words. A layout person in the secretarial staff would then take the typed materials and cut them to fit the respective pages. Perhaps he would want to paste them on sheets of paper. After this is completed, the secretaries could cut the stencils directly from this second draft, now pasted on sheets exactly as it will appear in the final form. A good grade of stencils should be used and the secretary should have a good quality of correction fluid on hand so all corrections can be made neatly. The paper is then ready for mimeographing. Care should be used in the duplication process that a sufficient amount of ink is used in order that clear copies are produced. Mimeographed materials can be produced in neat, attractive and easily read formats.

The last group to receive the paper is the circulation staff. They assemble, staple and fold it for distribution. If the paper is to be mailed to the total membership, consult your local postmaster for the requirements to mail under a second or third class bulk mailing permit. There are certain regulations that are very important in such mailings. If you are distributing the paper otherwise, perhaps your ushers can hand it out with the Sunday bulletin. At any rate, be certain that the paper gets into every church home.

Suggested Time Schedule

Timing is important if your news and articles are to be pertinent. A suggested schedule would go something like this: Assign articles at the first of each month. Insist that they be returned by the last Sunday of that month. Edit them in the next several days. Turn them over to the secretarial committee which should have three or four days to complete their work. The circulation committee could then have the paper in the hands of the membership by the second Sunday of that month.

Means of Financing

The source of financial support is a major consideration for all churches. Locate a local member or members who would be willing to sponsor your paper. Perhaps you would get twelve people, each sponsoring one month. Or, more advisedly, the paper could be included in the local budget as a regular expense. In other cases, you may even be able to charge a nominal subscription rate, but the danger here is that circulation will be limited to those who subscribe. Above all, try to finance the newsletter without selling advertising space.

Records

Records of the publication are a necessity. Keep official copies of each issue, a list of contributing writers, financial reports on costs and how they were met, postal receipts from mailings, correspondence received regarding your paper and other pertinent information.

A church newspaper has value for the smallest and the largest of churches. We live in a world where people are inclined to react favorably to that which is continually before them. The church should recognize this principle as she plans her educational strategy. The newspaper can be used in your church as a consistent and effective means of placing the work of the church before the people and of drawing and keeping members in the fellowship of Christ.



Sunday Morning Worship

GOING to church on Sunday morning continues to be a growing experience for me, for every such service not only strengthens my relationship with my Creator but it also gives to me a new and meaningful experience with him. It is the grand finale in my little personal drama which starts earlier in the week. Yes, the worship service is the culmination of God's weekly wooing of a new facet of my being of which he gives me consciousness. Because of the abundant love which he gives to me without the asking or the deserving I spontaneously respond, first by simply adoring him, then by surrendering to him this newly revealed facet of myself. It is here that we two, the Creator and the creature, are again united through love into a better and more perfect union; it is here that I again say "I do"; it is here that all our voices join as one in singing the triumphant march, in proclaiming the good news, always exciting, always surprising.

Once again, through this worship service, God's people have been united with one another to become lost in a spiritual oneness, and then united with him whom we worship and adore, so that our common light might shine anew within a world which is filled with so much darkness. And then we depart from this place of worship, not one by one, but together as one people, united into a oneness of purpose which is to live the new week in a finer way, serving him who first loved us, who then created us, and who now sustains and redeems us in all of time.

—Dr. Donald Robertson,
Modesto, California

The Church Abroad

Edited by J. Henry Long



In November 1954 Dr. and Mrs. Vernon Kinzie of Tonasket, Washington, paid a vacation visit to our mission in Ecuador. Here are Dr. Kinzie's observations in question and answer form.

Report on Mission in Ecuador

Dr. Kinzie, I understand that your trip to Ecuador was partly a vacation trip. How does Ecuador strike a tourist?

From a vacation standpoint, I think Ecuador is a wonderful country. It is almost a cameraman's paradise. Lots of beautiful scenery there. I think the country struck us as being a little bit more backward than we had anticipated, a little more primitive, certainly in the Indian area.

However, in addition to taking a vacation trip you had definitely planned to observe the mission at work and to bring back a report to the Board?

That's right.

Several questions come to my mind concerning Ecuador. The one that is asked perhaps most frequently is the question of religious liberty. How is that situation in Ecuador? Do the Protestants, or Evangelicals as they are called, have freedom of worship as we understand it?

Yes, there is freedom of worship, I think as we understand it, although there is much pressure brought to bear on Protestants in various ways. You can feel pressure against the Protestant religion.

Then there is nothing official that would restrict their assembling for worship or organizing as a church?

No, as a matter of fact, freedom of worship is guaranteed in the constitution.

Our mission seems to be directed primarily to the Indian people. How do these people stand in relation to what you might call Ecuadorians?

There is a rather heavy Indian population in Ecuador and the Indian in Ecuador is the bottom of the totem pole, so to speak. He is looked down on by every other class of people. Our work did start primarily among the Indians, but as our work progressed gradually there came to our Indian church whites or mixed whites, as they are called, who asked to become Christians. We explained to them that if they did become Christians they would have to come into an Indian church. This is hard to visualize because the whites and Indians are culturally far apart, something like putting a group of college professors and household servants together in one group. The whites speak Spanish, whereas the Indians, although some of them can understand Spanish, largely speak Quechua. And so there is a great difference, but more and more whites are coming into the church. This produces some cultural problems in our church right now.

Do you forsee any great difficulties in our attempt to minister to both these groups in the church?

It certainly poses a great problem, and I don't quite know what ul-

timately will be the answer. If the church was immediately put on an indigenous basis, we would have two groups right now. The Indian group would go its way and the white would go its way. As long as we maintain missionary influence I think they will remain in one church.

Are there any Indians on the teaching staff of our school?

No, they're all Ecuadorians. The national director of the school was converted in another mission and is a loyal Christian. The other members on the teaching staff, of whom there are three, are Catholic, but liberal Catholic I'd say, because they co-operate in our school program and attend Bible study and prayer meeting with a group of our Christians and help in numerous ways. They do not seem to be obstructive at all in our work.

To what extent is it possible to give religious instruction in the school?

We have complete freedom from that standpoint in our school, which is on mission property. We have chapel services twice a week and there are classes of religious instruction.

Are any Bible study classes held outside the school?

They are Bible study classes for the adults in our church.

Is there any prospect that as the school program grows these graduates of our school may develop into evangelical leaders?

I think there is a good prospect of that. One boy now in the fifth grade actually conducts the worship services on Sunday morning. At least two others are at normal school taking teachers' training courses; and Mercedes Tasiguano, who is one of our first Christians and who brought her father and family into the church, offers real promise for Christian leadership later on.



One of the things that gives me concern, however, is that we do not have any actual training program beyond the sixth grade. One wonders what is going to happen to these youngsters if we cannot hold on to them in some way or other.

Is there any possibility of developing a hostel for our students who are at public schools?

There is a teacher's training school, which is a national school and there is a possibility that one of the other missions is going to run a hostel for Christians who attend that school for teachers' training.

What are the major health needs of the Indian people?

There is an urgent need of medical care among Indians. They have practically none. There is a free clinic in the city of Quito to which they can go, but the medical care is of poor quality. Since Faye Koontz came into our area we are now having clinics once a month at our school to which a doctor from Quito gives his services. The Indians have many skin diseases. Much of their trouble is due to poor diet, poor nutrition. They have parasitic diseases of various kinds, hookworm, malaria and that sort of thing.

Do you feel that our mission program, even if it would not otherwise be greatly expanded in the future, should have a resident doctor?

One of my recommendations to the commission was that we have a doctor and wife sent down as soon as it is practical to do so and that attention be given to the preventive health program. I think that will pay the biggest dividends. We need to do something to raise the general health level.

In your report you pointed up some of the difficulties in agricultural work. What kind of an agricultural program is likely to be of most help?

Among these Indian people, of course the thing that will be of most help, if we can accomplish it, is to improve the variety of some of the things that they are raising and improve their soil conservation practices both in the matter of erosion and in the matter of using fertilizer for their soil. That will pay



Galen Wolfe

the biggest dividends for improving their health and their general living standards. There would be some value in getting the Indians to use milk, but that is an extremely difficult thing to do. Even though they have goats, some of them, they almost never use milk. If we could get them to raise animals to produce food, it would be of real help.

Is this a program that will take time and patience?

The Indian lives only for today; he cannot see how doing things now will help him tomorrow.

Will new ideas take hold through the school? Are the children our best opportunities?

We are hoping that we can change the attitude so that they will be more susceptible to some of these teaching methods. Rolland Flory is attempting to introduce new ideas with the school garden plots on which the youngsters are working.

Just what is the difference between our mission in Ecuador and the Foundation?

The Foundation is a nonprofit corporation that owns the buildings and the land and some of our vehicles. It is a nonprofit corporation administered by some of the missionaries and some of the Indians for the benefit of the people in the area. Any profits derived from the sale of produce on this farm or this Foundation will be used for this work. It cannot be sent out of the country. It has to be used there.

If there are political changes in the future that would make it necessary for missionaries to leave, would the Foundation facilitate the continuing of the church and perhaps some of these other activities?

Ecuadorians can take over the

Continued on page 27

Edited by Alberta Yoder

A Pronouncement on Indian Affairs

Adopted March 3, 1955, by the General Board of the National Council of Churches on recommendation of the Division of Home Missions

THE communions constituent to the National Council of Churches of Christ in the U.S.A. and the National Council's Division of Home Missions have long been concerned for the welfare of Indian Americans. In their missionary outreach to Indian Americans they have preached the gospel, provided schools, conducted hospitals, rendered services to families and communities and labored persistently in behalf of justice.

Suggested Standards for Federal Policy

Because of this historic interest and contribution the National Council of Churches expresses certain concerns and proposes certain standards in respect to recent trends and actions of the Federal Government in relation to its responsibilities towards our Indian fellow citizens. We are mindful of the very long trustee relationship which the national government has sustained to these original Americans and the moral obligation to see that any transition is made in an orderly and deliberate way with full participation by the Indians affected.

We note a major trend in recent years toward the development of proposals for the termination of federal trusteeship and services. The last session of the Congress actually passed bills affecting six groups. In the consideration given to such legislation in the Eighty-third Congress, it became evident that members of tribes for whom tentative decisions had been made were not prepared to accept the responsibilities. We deplore the haste with which the recent termination bills have been drawn up and, in certain cases, enacted.

Safeguarding of Democratic Rights

A primary objective of our democratic society is that Indian people along with all other American citizens shall have opportunities for self-development in family and religious life, in education and employment and for participation in the benefits of housing, medical care, public services and accomodation. Indians can and should be helped to participate more fully in the benefits and responsibilities of the American community. We recognize that America has been enriched by the Indian cultural heritage and that the values thus brought into our society should be conserved. We therefore affirm the necessity for assuring to each Indian tribe or band the right to preserve, to the extent consistent with the general welfare, its own cultural identity. In any actions terminating its special relationship to Indian tribes, we believe that the Federal Government has a responsibility to act in accordance with objectives stated in this paragraph.

Careful social planning is necessary to make the transition a just and equitable one, so that the termination of federal trusteeship and services does not become a program of abandonment. Such planning should take into consideration the special problems which arise as a result of the varying social, economic and cultural conditions that exist among the Indian tribes or bands. In keeping with the democratic principle, this planning must be accomplished by full consultation and by decisions reached through co-operative effort on the part of the Federal Government, the Indian tribe or band, state and local governments and voluntary agencies.

Specific Considerations

In the light of the more general concerns stated above the National Council of Churches believes that the following specific considerations will contribute to the orderly transition of Indian tribes or bands from trusteeship status to full participation in community life.



1. Legislation to terminate trusteeship should protect the Indian tribe or band against unilateral government abrogation of contracts or treaties which exist between the tribe or band and the Federal Government. Therefore provision should be included in such legislation for the renegotiation of such contractual agreements.

2. Legislation and the administrative procedure of government agencies should provide for consultation and negotiation between federal officials and the representatives duly authorized by the Indian tribe or band. In this way the social and economic problems which confront the tribe or band during the transition period may be handled equitably. The tribe or band should have an opportunity to develop plans or a program for administering its own affairs either as a group or as individuals as the tribe or band itself may decide.

3. Negotiations should be carried on between the Bureau of Indian Affairs and the other agencies of the Federal Government as well as with state and local governmental agencies to work out mutually acceptable arrangements. These should guarantee that the customary governmental services shall be fully available to Indians without segregation or discrimination. Federal services should not be terminated until such arrangements have been made.

4. Programs should be continued and greatly expanded: for the development and use of reservation resources; for a solution of the fractionated land problem in a way that protects the Indian's interests; for the development of those social and economic skills that make pos-

sible normal adjustment to employment; and for assisted voluntary relocation.

5. Greatly increased attention should be given to programs for fundamental education and health education. These programs should conserve the values of family life and be in harmony with accepted principles of education.

6. Programs of education for the entire community are necessary to develop an understanding of the changing status of Indian tribes or bands and its effect on Indian American families and individuals.

The National Council of Churches believes that the churches have a particular responsibility through their interdenominational and denominational agencies to contribute to a constructive process of change as Indians face new adjustments to the American community. Every step possible should be taken to prepare local congregations to understand the problems and to maintain mutually helpful relationships between Indians and others in the community.

Report on Mission in Ecuador

Continued from page 25

management and function of the Foundation and continue to use it in the work that has been established there.

We have been hearing reports, almost every few months, of the baptisms in the church in Ecuador. In your opinion what is the most promising aspect of the church and its future there?

The most promising thing, from my standpoint, is the fact that we have recently gotten some rather influential people, as far as the Indian community is concerned, to confess their faith and become Christian. One is a fellow, they call him the Old Soldier, who came in the day we left. He is sort of a patriarch in the Indian community and respected by everyone. He is one who leads the parade in all festivities. It was somewhat of a surprise and a real joy that he has come into the church. And then Pedro Manuel, who is the present president of P.T.A., a real leader in his own right, recently came in. He works in Quito in one of the embassies there.

Does this developing church in Ecuador have any share in a larger group of evangelical churches there, such as we have in Africa and India for example?

At the time I was in Ecuador, I talked to a great many people and they said they did not believe as far as they could see there was any possibility that there would be a united Ecuadorian church on the level of the Indian himself. But since I came back I have a note from Benton Rhoades, saying that there is in the process of formation now such an organization. Some of our own local Christians are working to effect such an organization.

Is the church in Ecuador to stay, or is it just a transient thing?

The church is in Ecuador to stay. Of course, we need to expand our program. We can rejoice that our mission is succeeding where many have not been able to succeed.

Anniversaries and Weddings

Anniversary

Brother and Sister Jacob M. Hoover celebrated their fifty-fifth wedding anniversary in the home of their son in Grand Junction, Colo., on April 17, 1955. They have four children, twenty-two grandchildren and thirty-three great-grandchildren.—Lewis Naylor, Grand Junction, Colo.

Weddings

Armstrong-Sage—Jesse Armstrong and Guila Sage, both of Long Beach, Calif., April 10, 1955, in the Killingsworth Chapel, Long Beach, Calif., by Robert E. Richards.—Mrs. Homer E. Fike, Long Beach, Calif.

Barbor-Witmer—Ralph E. Barbor of Wellington, Ohio, and Mary Witmer of Ashland, Ohio, April 4, 1955, in the Ashland church, by the undersigned.—Bernard N. King, Ashland, Ohio.

Berry-Cooper—William M. Berry of Springfield, Ohio, and Delores A. Cooper of New Carlisle, Ohio, April 2, 1955, in the New Carlisle church, by the undersigned.—Chester I. Harley, New Carlisle, Ohio.

Bland-Loyd—Guy Glen Bland of Franklin, W. Va., and Louise Eleanor Loyd of Bridgewater, Va., at the home of the undersigned, April 16, 1955.—O. S. Miller, Bridgewater, Va.

Catterton-Repass—Edward Lee Catterton and Shirley Jean Repass, April 15, 1955, in the Washington City church, D. C., by the undersigned.—Duane H. Ramsey, Washington, D. C.

Conklin-Howell—William Lehmer Conklin and Mary Jo Howell, both of Long Beach, Calif., April 3, 1955, in the Long Beach church, by Robert E. Richards.—Mrs. Homer E. Fike, Long Beach, Calif.

Drook-Ross—James Drook and Carolyn Ross, both of Wabash, Ind., April 3, 1955, in the Wabash City church, Ind, by Bro. W. C. Stinebaugh.—Mrs. Ray Ulery, Wabash, Ind.

Gongwer-Martin—Wayne Gongwer and Doris Joan Martin, both of Elkhart, Ind., in the Elkhart Valley church, Ind., April 3, 1955, by John A. McCormick.—Mrs. Viola McCormick, Elkhart, Ind.

Kalp-Swarner—Jack O'Neil Kalp of Jones Mills, Pa., and Wanda June Swarner of Rockwood, Pa., Jan. 29, 1955, in the Rockwood church, by the undersigned.—Walter F. Berkebile, Rockwood, Pa.

Kaseta-Fullen—Daniel Peter Kaseta and Johann Marie Fullen, both of Manchester, Pa., April 16, 1955, in the Mt. Washington U. B. church, by the undersigned.—M. A. Jacobs, York, Pa.

Ketchum-Hylton—Maurice S. Ketchum and Lois Elaine Hylton, both of Colorado Springs, Colo., April 2, 1955, in the parsonage, by the undersigned.—Van B. Wright, Colorado Springs, Colo.

Lewis-Reese—Albert Lewis and Carole Reese, both of Long Beach, Calif., April 2, 1955, in the Long Beach church, by Robert E. Richards.—Mrs. Homer E. Fike, Long Beach, Calif.

Oberlin-Perkins—Charles Oberlin of Butler, Ind., and Joyce Perkins of Hudson, Ind., in the Pleasant Chapel church, Ind., March 26, 1955, by Israel Gordon.—Ocie Hamman, Corunna, Ind.

Randolph-Greenfield—David Randolph and Virginia Greenfield, both of Long Beach, Calif., April 1, 1955, in the Long Beach church, by Robert E. Richards.—Mrs. Homer E. Fike, Long Beach, Calif.

Rice-Huffman—James Walter Rice and Annie Bea Huffman, both of Roanoke, Va., March 19, 1955, by the undersigned, at his residence.—Ralph E. Shober, Roanoke, Va.

Roderick - Detwiler—Phillip Roderick and Janet Detwiler, both of Elkhart, Ind., in the Elkhart Valley church, Ind., April 2, 1955, by George Stull.—Mrs. Viola McCormick, Elkhart, Ind.

Rydell-Lindsay—Charles Ray Rydell and Susan Elaine Lindsay, both of Long Beach, Calif., April 16, 1955, in the Long Beach church, by Robert E. Richards.—Mrs. Homer E. Fike, Long Beach, Calif.

Sayler-Burkholder—Adrian G. Sayler of St. John, Kansas, and Elaine Burkholder of McPherson, Kansas, April 10, 1955, in the McPherson Methodist church, by Rev. S. R. Keller of Scott City, Kansas.—Russell E. Jarboe, St. John, Kansas.

Schick-Bond—Donald Duane Schick and Marjorie Ann Bond, both of Lawrence, Kansas, in the Lone Star church, Kansas, April 10, 1955, by the undersigned.—Leland Wilson, Lawrence, Kansas.

Shoemaker-Boggs—Daniel Weybright Shoemaker of Red Lion, Pa., and Eleanor Anne Boggs of Alexandria, Va., in the Northwestern Presbyterian church, Washington, D. C., April 9, 1955, by Rev. Stewart McKinzie and the undersigned.—S. R. Weybright, Detour, Md.

Smith-Bates—Dale E. Smith of Jeromesville, Ohio, and Rosalie Bates of Ashland, Ohio, Jan. 15, 1955, in the Ashland church, by the undersigned.—Bernard N. King, Ashland, Ohio.

Strickler-Kile—Donald B. Strickler of Broadway, Va., and Ruby Gail Kile of Timberville, Va., at the Cedar Run church, Va., May 1, 1955, by the undersigned.—Ernest E. Muntzing, Broadway, Va.

Swick-Rowser—Richard Swick and Jean Rowser, both of Johnstown, Pa., March 30, 1955, in the Pleasant Hill church, Pa., by the undersigned.—William L. Gould, Johnstown, Pa.

Trask-Woolery—Ronald Trask and Sandra Woolery, both of Nampa, Idaho, in the Nampa church, April 17, 1955, by the undersigned.—Galen K. Walker, Nampa, Idaho.

Tubbs-Goodling—Paul E. Tubbs of Lewistown, Pa., and Doris A. Goodling of Cocolamus, Pa., in the Bunkertown church, Pa., April 10, 1955, by the undersigned.—David H. Markey, Bunkertown, Pa.

Weaver-Heater—Alonza D. Weaver and Mrs. Vera Heater, both of Johnstown, Pa., March 6, 1955, in the Cherry Lane church, Pa., by the undersigned.—D. Alfred Replogle, Johnstown, Pa.

Werner-Silvius—Donald Werner of Milledgeville, Ill., and Wilma Silvius of Mt. Morris, Ill., in the Mt. Morris church, Feb. 20, 1955, by Dean Frantz and the undersigned.—Melvin S. Ritchey, Milledgeville, Ill.

Whitmer-Hoover—Charles Whitmer and Mrs. Josephine Hoover, April 21, 1955, by Bro. James Minnich.—Mrs. Alpha Wilson, Freeport, Ill.

Obituaries

Bashore, Nora, daughter of Joseph and Mary Diffenderfer, was born April 20, 1865, at Oakland Mills, Pa., and died in December 1954, at the home of her daughter. She was married to Hiram Bashore, who died in 1917. She was a faithful member of the Free Spring church for a number of years. Surviving are one son, two daughters, three grandchildren and four great-grandchildren. Funeral services were held in the Brown funeral home by John Rowland and David Markey.—Etta R. Bardell, Millerstown, Pa.

Burns, Mrs. Lucy, was born April 23, 1865, and died April 18, 1955, at her home in Surrey, N. Dak. On Feb. 12, 1893, she was married to David F. Burns. In 1901 the family moved near Surrey, N. Dak., and in 1921 they moved into Surrey. Surviving are two sons, two daughters, eight grandchildren and two great-grandchildren. Funeral services were held in the Surrey church by Rev. L. A. Kruckenberg and the undersigned. Interment was in the cemetery by the church.—D. A. Miller, Minot, N. Dak.

Copeland, Ida Patterson, was born Nov. 11, 1869, and died Jan. 24, 1955. She had been a member of the Mountville church for many years. She is survived by two daughters and two sons. Funeral services were held at the Mountville church by Harry Enders and the undersigned. Interment was in the adjoining cemetery. —Norman K. Musser, Columbia, Pa.

Cripe, Rodney Dean, son of Theodore and Kay Pederson Cripe, was born Dec. 27, 1953, and died April 4, 1955, in Goshen, Ind. Funeral services were held in the West Goshen church by Bro. Harry Eshleman. Burial was in the West Goshen cemetery.—Mrs. M. C. Agley, Goshen, Ind.

Dyer, Lena Armenta, daughter of Nathan Thomas and Kathryn Smith Manor, was born March 14, 1881, in Des Moines, Iowa, and died March 14, 1955. She spent the past forty-eight years of her life in Independence, Kansas. In September 1897 she was married to William A. Dyer, who preceded her in death in 1952. Surviving are one son, one daughter, seven grandchildren, eight great-grandchildren, two sisters, one brother, three half sisters and two half brothers. Services were held at the Potts funeral home by the undersigned.—Kenneth F. Wampler, Independence, Kansas.

Fox, Della M., daughter of Elder John H. and Sophia Brumbaugh, was born Jan. 17, 1887, near Brookville, Ohio, and died March 11, 1955. In 1905 she was married to Webster H. Fox. After she and her husband were baptized in 1906, she served on many boards and committees, as well as Sunday-school teacher, president of women's work; at the time of her death she was serving on the building committee. Surviving are three daughters, one son, one foster son, fifteen grandchildren and three great-grandchildren. Funeral services were conducted by her pastor, Foster Bittinger, in the Brookville church. Burial was in the Bethel cemetery.—Miriam P. Wenger, Union, Ohio.

Frantz, John, was born Dec. 24, 1864, in Clark County, Ohio, and died April 12, 1955, in Pasadena, Calif. He spent the greater part of his life on a farm in Kansas. He was a long-time member of the church. Surviving are his wife, Clara Myers Frantz, four daughters, two sons, five grandchildren, three great-grandchildren, four sisters and two brothers. Funeral services were conducted at the chapel of Turner and Stevens Company, by his pastor, Paul B. Studebaker, assisted by I. V. Funderburgh. Interment was in the Mountain View cemetery.—Maud Newcomer, Pasadena, Calif.

Howard, Ida Mae, was born Nov. 20, 1872, in Woodford County, Ill., and died April 16, 1955, in Fort Meade, Fla. Her husband preceded her in death. She was a member of the Church of God at Anderson, Ind., but worshiped with the Sebring church for the twenty years she spent in Florida. Surviving are three children. Interment was in the Pinecrest cemetery, Sebring, Fla.—M. Lucile Painter, Sebring, Fla.

Keener, Kathryn Knox, was born March 15, 1865, and died April 5, 1955. She was married on Dec. 18, 1900, to C. E. Keener, who preceded her in death in 1932. To this union was born one son who died at birth. She had been a member of the church since early childhood. Funeral services were held in the Morgantown church by the undersigned, assisted by Bro. Vernon Beckman, pastor of the Wiles Hill church. Interment was in the Mt. Union cemetery.—Emra T. Fike, Terra Alta, W. Va.

Kohlmier, Ida Puterbaugh, was born in Frederick County, Md., May 5, 1873, and died in Los Angeles, Calif., March 30, 1955. She united with the church early in life. Her first marriage was to Howard Puterbaugh, who preceded her in death. To this union was born one son. She was later married to Mr. Kohlmier, who also preceded her in death. Surviving are three grandchildren. Funeral services were conducted by Pastor Paul B. Studebaker in the Utter McKinley mortuary. Interment was in the Mountain View cemetery.—Maud Newcomer, Pasadena, Calif.

Mohler, George Wilson, was born June 15, 1904, and died March 14, 1955, at his home in Rohrerstown, Pa. He was a member of the Mountville church. Besides his wife, he is survived by one son and two daughters. Funeral services were conducted at the Koser funeral home by Harry Enders and the undersigned. Interment was in the Rohrerstown cemetery.—Norman K. Musser, Columbia, Pa.

Myers, Lydia, daughter of George and Margaret Leiphart, was born March 23, 1858, in Pennsylvania, and died Feb 12, 1955. In 1872 she became a member of the church. On Jan. 7, 1875, she was married to David Myers. Survivors include one daughter, three grandchildren and two sisters. The funeral service was held in the Leamon funeral home, Lena, Ill., by the undersigned. Interment was in the Louisa cemetery near Lena.—David Ockerman, Lena, Ill.

Phillips, Charles L., son of Washington and Eliza Wilmoth Phillips, was born Nov. 3, 1868, and died Feb. 14, 1955. He was married in 1898 to Ivy Myrtle Phillips, who died May 29, 1950. He was a member of the Mt. Zion church, W. Va., for more than fifty years, and served his church as deacon, Sunday-school superintendent, church clerk and treasurer. He is survived by four sons and one daughter. Services were conducted at the Mt. Zion church, by N. A. Seese and Fred R. Clayton. Burial was in the church cemetery adjoining the church.—Mrs. Howard B. Phillips, Montrose, W. Va.

Redcay, John, died April 2, 1955 at his home in Rothsville, Pa., at the age of sixty-five years. He was a member of the Middle Creek church. Besides his wife, he is survived by one son. Funeral services were held at the Middle Creek church by Henry Wenger and Reuben Myer. Burial was in the adjoining cemetery.—Emma L. Zook, Lititz, Pa.

Rowland, Cora, daughter of Brother and Sister Jacob Stutzman of Lower Yoder Township, Pa., was born July 17, 1881, and died March 19, 1955. On Nov. 15, 1900, she was married to Melvin Rowland. To this union were born three daughters. Besides her husband and daughters she is survived by fourteen grandchildren and twenty-one great-grandchildren. Services were held in the Henderson funeral home by William L. Gould. Interment was in the Grandview cemetery, Johnstown, Pa.—Mrs. Harold Speicher, Johnstown, Pa.

Rusley, Oscar J., was born Dec. 13, 1882, in St. Anagar, Iowa, and died April 11, 1955, in Minot, N. Dak. In 1905 he moved to Carrington, N. Dak., and in 1916 to Minot. On July 3, 1921, he was married to Bessie C. Cover. He was confirmed in the Lutheran Church at the age of twelve, and was a faithful worker in the Church of the Brethren for a number of years. Surviving are his wife, two brothers and one sister. Funeral services were conducted in the Surrey church by the undersigned. Interment was in the cemetery by the church.—D. A. Miller, Minot, N. Dak.

Scofield, Warren W., son of Zebulon and Clara Scofield, was born May 2, 1867, at Vevay, Ind., and died Jan. 29, 1955, at his home in Independence, Kansas. On Aug. 7, 1899, he was united in marriage to Ella Barnard. About forty years ago he moved from Arkansas to Independence, Kansas. Surviving are his wife, three sons, three daughters, twenty-four grandchildren, sixteen great-grandchildren and one sister. Funeral services were conducted in the Independence church by the undersigned. — Kenneth F. Wampler, Independence, Kansas.

Smith, Norma Grace, daughter of Henry and Lulu B. Morgan Weatherholt, was born near Lewisport, Ky., Oct. 2, 1882, and died at Colorado Springs, Colo., April 9, 1955. On March 15, 1905, she was married to Mack W. Smith in Howard, Kansas, while teaching in the public schools of that vicinity. To this union were born two daughters and one son. In girlhood she became a member of the Methodist Church, but soon after her marriage she united with the Church of the Brethren. She was a faithful member, serving as Messenger club director and Sunday-school teacher. Surviving are three children, five grandchildren, two brothers and three sisters. Services were held in the Law drawing room by the undersigned, assisted by Elder L. R. Fagan. Interment was in the Evergreen cemetery, Colorado Springs, Colo.—Van B. Wright, Colorado Springs, Colo.

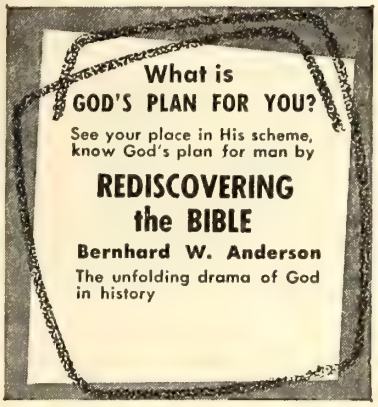
Ulrich, Ethel, was born March 30, 1873, near Hagerstown, Ind., and died April 8, 1955, at her home. On June 16, 1904, she was married to Oliver C. Ulrich. In 1910 they moved to the Wenatchee area, Wash., residing at Sunnyslope for four years prior to moving to their home near Wenatchee, where they have resided since. She was a member of the Sunnyslope church. Surviving are her husband, one son, two daughters, seven grandchildren, one great-grandchild and one brother. Services were conducted by Bro. Noble E. Deardorff. Interment was in the Memorial Park cemetery.—Mrs. Stanley E. Deardorff, Soap Lake, Wash.

Wildasin, Calvin A., was born Oct. 27, 1883, and died March 29, 1955. For many years he served as a deacon in the Upper Codorus church. He is survived by his wife, one son, one daughter, one stepdaughter, seven grandchildren and seven great-grandchildren. Funeral services were conducted in the Black Rock church by Elder N. S. Sellers. Interment was in the cemetery adjoining the church.—Mrs. N. S. Sellers, Lineboro, Md.

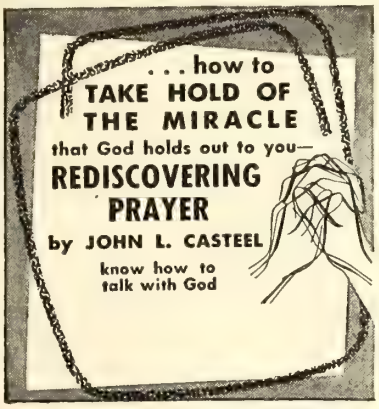
Wiles, Edgar Paul, was born in Murrinsville, Pa., July 24, 1894, and died at his home in Colorado Springs. On Dec. 24, 1920, he was married to Arlene Pendleton and they moved to Colorado Springs in 1927. He had been a member of the Catholic Church. Surviving are his wife and two sisters. Services were conducted by the undersigned in the Blunt funeral parlors, Colorado Springs.—Van B. Wright, Colorado Springs, Colo.

Wissinger, Elizabeth, daughter of Alexander and Amy Blough Beam, died April 15, 1955, at Akron, Ohio, at the age of eighty-one years. She was a former resident of Johnstown, Pa. She was an active member of the Walnut Grove church in Johnstown and an active member of the women's Bible class and aid society until failing health made it necessary for her to make her home with a granddaughter in Akron, Ohio. Surviving are six grandchildren, two great-grandchildren, one brother and one sister. Funeral services were held in the Hooversville church by Bro. Kenneth Blough. Burial was in the Maple Springs cemetery. —Emelia Gran Strayer, Johnstown, Pa.

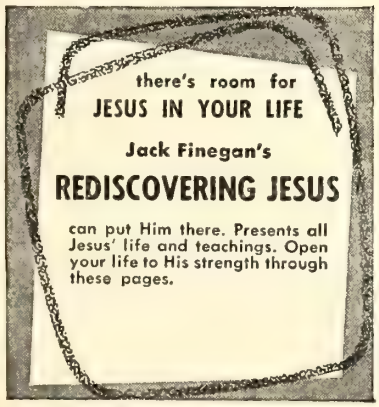
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Church News

Northern California

Yuba City—A school of missions was conducted under the guidance of Mrs. Lloyd Dukes with the study being on India, Pakistan, and Ceylon. On Youth Sunday the young people helped prepare for and participated in the love feast and communion with the help of the deacons and the pastor. Our evangelism committee with Melvin Herrick as chairman planned for a preaching revival which was held in March by Bro. Leland A. Nelson, pastor of the Modesto church. Three have been baptized into our church fellowship. On Easter evening one of our youth, Miss Beverely Landis, presented a vocal vesper concert of Passion Week music. On April 16 Miss Hazel Kennedy and Mrs. Paul Halladay were in our church in the interests of both children's work and women's work. Representative leaders from neighboring churches attended this conference.—Ward E. Pratt, Yuba City, Calif.

Washington

Seattle, Lakewood—We have several newly appointed junior ushers who assist at the Sunday services. Installation services were held in March for our deacons. The finance commission made an every-family canvass to help finance the budget and to discuss plans for our church. Good Friday was observed in our church with music and drama by the combined choirs. The choirs also participated in the services at the Easter sunrise service at Seward Park. Elijah Odokara, a member of our church in Harcourt, Nigeria, talked to our youth group on missions. He is attending the university in Seattle and is attending our church.—Mrs. J. W. Ralston, Seattle, Wash.

Northern Iowa, Minnesota and South Dakota

Minneapolis—Nine children were dedicated at the Easter morning service. Since the first of the year seven persons have been received by letter into our church fellowship. The first of the year a beginner's Sunday-school class was started and on April 17 a class was organized for young married people. A group from the Barnum church furnished a service in song one evening and a group from our church went to Barnum to present special music at one of their evangelistic services. Several men representing the men's work group at the Waterloo church visited with us one Sunday evening. The McPherson College ladies' quartet spent one evening with us. At a special church council meeting Bro. Vernon Carothers and Bro. Dale Eddy were elected deacons. Bro. Ray Zook, district fieldman was with us on that occasion and delivered the morning message. Our school of missions series was on the work of the city church. Several films were shown such as Unto These My Brethren and Bible Through the Ages. Rev. David Witheridge, representing the Greater Minneapolis Council of Churches, was guest speaker one Sunday evening. Two of our young people attended regional youth conference at McPherson College. Our church participated with other churches in the community in Good Friday services. The ladies' aid has been making and tying comforters for relief. The devotions at every other women's meeting pertain to missions and the offerings go for that purpose. The ladies have been having a fellowship dinner once each month. Our Bible study and prayer group meets every Wednesday evening.—Minnie E. Smith, Minneapolis, Minn.

South Waterloo—The church is growing steadily and Sunday-school classes were moved about to give the entire basement parlors to the children's department. The women's work group sponsored a mother and daughter banquet on April 22. The Hi-Y and men's groups were co-sponsors for the father and son banquet. On April 6 the McPherson College a cappella choir were with us for the evening program. Fourteen persons were baptized and seven received by letter into our church fellowship. Communion services were held on Good Friday. We participated in the special services on the World Day of Prayer. Once a month a night is given over to the young people with a supper followed by a film, program or recreation. Our evening services have included a number of films. The men's work group has helped at several places in razing old buildings and recently the group tore down the old barn on the custodian's property where a new garage will later be erected.—Mrs. R. C. Hollis, Waterloo, Iowa.

Middle Missouri

Kansas City—The women's work has an all-church women's meeting in the evening once every three months. We had a reception for our pastor and his family, recognizing their five years of loyal service. Bro. Ralph Skaggs and James and Harold Mohler were with us for the reception. Elizabeth Baile also was with us representing the young people's department. Our missionary circle sent clothing to the Navajo Indian mission prior to Christmas. A Christmas pageant in living pictures was presented by the junior high, junior and primary departments. We have two young men in alternative service. One person was baptized and two received by letter into our church fellowship. On Sunday evenings during January our pastor talked concerning the city church. A teacher's training class was held on Monday evenings during February. Race Relations Sunday was observed by exchanging groups with the African Methodist Episcopal church. The women's work group had charge of the



World Day of Prayer program with Dr. Ben Morris Ridpath as guest speaker. Our love feast was held Palm Sunday evening. On Easter the McPherson College chapel choir was with us. We met in regular quarterly council on April 13. Mrs. R. J. Gibbs was elected delegate to Annual Conference. Approximately eighteen of our women attended the women's work rally at Warrensburg on April 14.—Mrs. Gertrude Gaba, Kansas City, Mo.

Nebraska

Omaha—On Palm Sunday two were baptized and one reclaimed. A candlelight love feast was observed on Thursday evening, April 7, with our pastor, Bro. Wieand, officiating. On Easter evening the senior choir presented the cantata, King of Glory, which was followed by a fellowship hour. The junior choir also sang on Easter. Our men's quartet has sung on several occasions. All phases of our church work has shown considerable growth since the coming of our pastor, Bro. John Wieand.—Mrs. O. J. Dickey, Omaha, Nebr.

Middle Indiana

Wabash City—Bro. Harl Russell met with us in the sectional stewardship meetings on Feb. 23, March 2 and 9. On district pulpit exchange Sunday, Bro. Wayne Lawson brought our message. A large amount of relief goods was collected in our community. Eight persons from our church attended the regional vacation school conference at Manchester College. Twenty-one from our church attended the district women's rally at Salamonie church. During our Holy Week services, one person was received into our fellowship. Our CBYF sponsored a sunrise service on Easter morning. Council meeting was held April 12 with our elder, Bro. Charles Oberlin, in charge. Bro. Wilford Crumrine was chosen as delegate to Annual Conference. Brethren Marvin Ridgeway and Howard Uhrig were chosen as deacons. The Willing Workers' class sponsored the film, Rim of the Wheel. Our mother and daughter banquet was held May 2 and a baby dedication service, May 8. Two members have been received into our church by letter.—Mrs. Ray Ulery, Wabash, Ind.

Northeastern Ohio

White Cottage—At our regular church council on April 12, we held our election of officers. Bro. Fausnight held a one-week pre-Easter meeting. Our church co-operated with the churches of Newton Township in an Easter sunrise service at Lake Isabella in East Fultonham, Ohio. Two new members have been received into our fellowship. The women's work group has been quilting and making comforters. Minor repairs have been made on the parsonage and a gas furnace has been installed. During our pastor's vacation the latter part of April, a guest speaker was with us for the Sunday morning services. A week of evangelistic meetings will be held in August.—Miss Ella Weaver, South Zanesville, Ohio.

Northwestern Ohio

Eagle Creek—Recognition was given to seven of our juniors for perfect attendance during the past year. One afternoon a number from our church gave a program at the Brethren Home in Fostoria. One evening the men and boys had a meeting at the church using the filmstrip, Unto These My Brethren. On Feb. 27, at the close of the morning service, one person was baptized. At our March family night program, one of our servicemen, Bayard Bosserman, showed pictures of Guam, Honolulu and other places where he had been. Several from our church attended the spring assembly at the Lick Creek church. At the regular March meeting of our ladies' aid group, the women went to the Brethren Home in Fostoria and sewed with the group there. Our church had pre-Easter services, co-operating with four near-by churches in our district. Speakers for these meetings were Brethren Edgar Petry, Oliver Dearing and C. O. Brubaker. The last evening of the meetings, four of our community churches held a union meeting in our church with Professor Howard Raid of Bluffton College as guest speaker. At the beginning of our Easter program on April 10, a pageant was given of the resurrection based on the account in John by the intermediate young people. Following the Sunday-school session, three babies were dedicated. Our church observed the One Great Hour of Sharing.—Mrs. Lois Rodabaugh, Williamstown, Ohio.

Western Pennsylvania

Manor—We had an exchange of ministers during our pre-Easter services. Before our last two evangelistic meetings, we used the two-by-two visitation plan.

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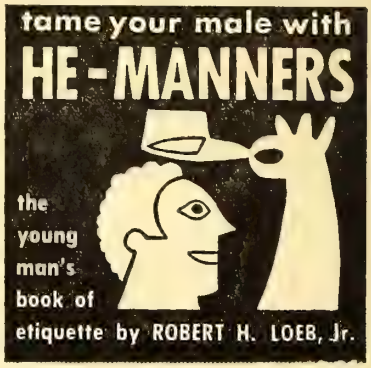
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Miscellaneous

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No. 100. Wanted: Person to be companion and help cook and do house work, for a wife and husband who is very ill. Private bedroom and bath in a one-story house, 4 miles from St. Charles, Ill. $1,200 a year. Write: Mrs. Russell Doherty, R. 1, St. Charles, Ill.

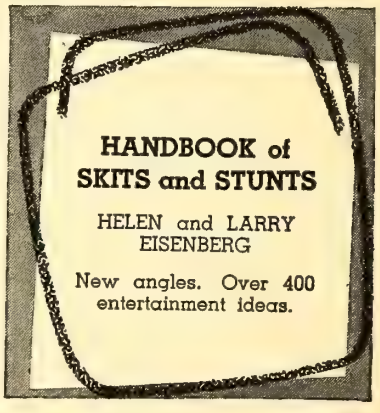
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Brethren George Fyock, Valgene Fyock, Glenn Ober and Kenneth Widdowson were installed as deacons. At our spring council we elected Brother and Sister J. I. Thomas as delegates to Annual Conference. On March 31 our district young people held their meeting at Penn Run. We elected Bro. Chalmer Dilling of Nanty-Glo as our elder with our pastor, Bro. Thomas, as associate elder. Evangelistic meetings are being planned for October at the Diamondville church. The basement at the Purchase Line house is about completed and plans are in the making for the auditorium with a baptistry.—Mrs. Rosie Ober, Clymer, Pa.

Rummel—Through the month of January a mission study was conducted each Sunday evening on the theme of India. Our pastor, Bro. A. Jay Replogle, taught the adults and Mrs. Luella Edeline taught the children. Rev. J. H. Tice, Pennsylvania temperance representative, gave a talk at Rummel and Ogletown. The offerings were used for temperance work. On Feb. 6 we honored our three golden wedding couples. A religious survey was conducted in Windber and the surrounding territories. A follow-up of visitation by the different Sunday-school classes has been planned in our church. Lenten services were conducted by our pastor and Rev. John Gaus in our church and the Lutheran church. Services alternated between the two churches. Holy Week services were conducted by Edward Cauffiel, Richard Gillin and Kenneth Blough. Our fellowship hall is open one night a week for supervised recreation for the young people. Since our last report one has been received by baptism and one by letter into our church. — Mrs. Warren Hoover, Windber, Pa.

Eastern Maryland

University Park—Bro. Carroll Yingling and Bro. Byron Flory, Jr., were guest speakers on Sunday evenings. During our adult study the chairmen of committees and boards of the church led the discussion; Charles Ogburn led our mission study on India; and letters were written to congressmen by the youth and adults regarding UMT. The women of the church made a money contribution towards a church library which will be under the direction of the board of Christian education. Our church helped in a religious survey in our area. Bro. Irven Stern, missionary to Africa, spoke at a morning worship service. On Feb. 6 we observed the second anniversary of the dedication of our present church building. Mrs. Kenneth Shifflet presented a half-hour organ recital and Ray Ogburn showed pictures and told of his recent visit to Europe as a cattle boat attendant. The evening offering went towards the CBYF's heifer project. A deputation team from Bridgewater College conducted a Sunday morning worship program. Howard Ogburn spoke several Sunday evenings concerning his B.V.S. work in Europe. We again joined in the community Wednesday night Lenten services. The filmstrip, They Also Serve, was shown to several groups in our church. Herman Baliles, who is graduating from Bethany Biblical Seminary this spring, was ordained to the ministry on Palm Sunday morning. Bro. Berkley Bowman represented the district in this service. The Homebuilders class presented the play, The Symbol of a Cross. The film, I Beheld His Glory was shown on Easter evening. On May 1 the Bridgewater College glee club presented a program at the morning service. Seven have been baptized, seven received by letter and seven babies dedicated since our last report.—Blanche Bowman, Riverdale, Md.

Washington City, D. C.—The senior and junior choirs presented the Christmas story, Come to Bethlehem. Our church was represented at the Christian school in the nation's capital, which was sponsored by the Washington Federation of Churches. At our adult forum on Jan. 23, Robert Zigler, Jr., who is with the Heifer Project at New Windsor, showed slides and talked concerning his recent tour of the Middle and Far East. On Feb. 6 the Boy Scouts of our church had charge of the evening program. On Sunday morning, Feb. 13, our pastor, Duane H. Ramsey, was ordained to the eldership. A. Stauffer Curry and our moderator, Saylor C. Cubbage, participated in the ordination service. Our new church parsonage was dedicated on Sunday, Feb. 20, with Bro. Warren D. Bowman, president of Bridgewater College, as speaker for the morning and afternoon services. Open house was held at the parsonage following the dedication service. Special speakers for our Thursday evening devotional services during Lent were Dr. Frederick E. Reissig, executive secretary of the Washington Federation of Churches; Dr. Clarence W. Cranford, pastor of Calvary Baptist church; Bro. Ralph E. White, pastor of the Frederick church; Rev. Edgar W. Beckett, pastor of the Hyattsville Methodist church; Dr. Lawrence D. Folkemer, pastor of the Church of the Reformation; and Bro. Carl H. Zigler, pastor of

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the Nokesville church. Our associate pastor, Harold S. Moyer, spoke each Sunday during Lent. Our pastor conducted services each evening during Holy Week. On Good Friday five other churches united with us in a three-hour service. On Palm Sunday evening our senior choir presented the cantata, Olivet to Calvary. Our adult forum recently had a series of five discussions on the beliefs and doctrines of the church. Since our last report, ten babies have been consecrated, twelve persons baptized and eight received by letter into our church.—Mrs. Danny Dalyai, Washington, D. C.

Middle Maryland

Broadfording—A number of our women attended the women's work convention in Martinsburg, W. Va. Miss Helen Roth, sponsored by the women's group, presented a selection of pictures taken while on a Brethren Service tour in Europe. A Christmas program was presented by the children and young people of our Sunday school. The CBYF, which is responsible for one Sunday night service each month, conducted a service in January entitled Worshiping Through Hymns, one in February entitled Some Great Men of History, and on March 27 the group presented the Easter play, This I Know. Our women's work group presented a program on the theme of spiritual enrichment through Bible study. Pre-Easter services were held with Bro. Leroy Plum delivering the messages. Work on the new parsonage is progressing rapidly; Bro. Howard Wishard is chairman of the building committee. An Easter program was presented by the children of our Sunday school. At the council on March 30, it was decided to call four young men to the office of deacon at our fall council.—Betty Lou Cunningham, Hagerstown, Md.

Martinsburg-Vanclevesville—The youth presented the play, A Stranger in Bethlehem. Our church was host to the community Week of Prayer service with our pastor, Floyd H. Mitchell, bringing the message. The Martinsburg midweek prayer services are being conducted by the adult Sunday-school classes. Vanclevesville continues to have cottage prayer services on Friday nights. We co-operated in the Wednesday noon community Lenten services which were sponsored by the city ministerial association. The Berean class members have been doing visitation. Our ladies' aid group has been sewing for relief. Brother and Sister Ernest Wampler of Bridgewater, Va., spoke at our morning and evening services on Feb. 27, bringing an end to our month-of-missions emphasis. A special offering was received for missions. The filmstrip, Bill's Decision, and the movies, Alcohol and the Human Body and No Smoking, were shown as a part of our March emphasis on clean living. Our elder, Bro. Fred Spitzer, conducted our council meeting. Mrs. Vaughn Brown and Mrs. Elmer Keesecker were elected Annual Conference delegates.—Betty Grubb, Martinsburg, W. Va.

Second Virginia

Beaver Creek—Bro. Orville Garber was morning speaker for our home-coming service and Bro. Carroll Ringgold, afternoon speaker. They were both ordained to the ministry in our church and are now serving in other churches. Our children's Christmas program was followed by a fellowship supper at the church. Bro. James Renz was with us on Sunday morning, March 6. Our CBYF group presented a musical program on Sunday evening, March 13, which included special music and congregational singing.—Mrs. Roy F. Simmons, Bridgewater, Va.

Southern Virginia

Boones Mill—Since our last report visiting ministers in our church have been Bro. Ezra Bowman from the Bethlehem church, and Bro. Homer J. Miller from the Barren Ridge church. Our young people attended the district hilltop at the Danville church. One Sunday evening, Wesley Wright showed pictures of his trip overseas. Mrs. Roland Ikenberry and Mrs. Sylvia Laprade represented our church at the children's workshop at the Coulson church. A group of our young people attended the district youth banquet at the Bassett church. Our church council was held on April 3, with Bro. G. W. Bowman as moderator. We are looking forward to securing a full-time pastor in the near future. Bro. E. E. Bowman was appointed to represent our church at Annual Conference. Our spring communion was held on April 7, with Bro. Randolph Abshire officiating. On April 10 Bro. O. D. Eller brought our Easter message. The young people sponsored a sunrise service in the Mountain View cemetery.—Mrs. Owen Ikenberry, Rocky Mount, Va.

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Gospel Messenger

"Thy Kingdom Come"

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Volume 104 **Number 24**

In This Number . . .

Editorial
Unto One of the Least of These 1
Is It a Genuine Revival? 5

The General Forum—
Toward His Kingdom of Truth. Gerald Mease 3
Self (verse). Russell S. Shurte 4
From Bobby Wildgoose to Cleveland .. 6
Live Up to the Dream. Glen Weimer .. 8
When "Comprehend" Means "Overcome." Luther A. Weigle 9
Religion Makes the Difference. Roger T. Hodgden 10
The Family Counselor 11
Companion (verse). Mildred Allen Jeffrey 11
New Director of Children's Work. Norman J. Baugher 12
Wendell Eller Assumes Audio-Visual Education Post. Norman J. Baugher . 12
Bethany Biblical Seminary Presents Class of 1955 13

News—
Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 29

Brethren Service—
New Brotherhood Pilot House 20
"Brethren" German Students on University Campuses. Graydon Snyder 21
At Home and Abroad 21

The Local Church—
Personal Contacts Count. Harl Russell 22

Our Mission Work—
St. Thomas Christians. Goldie Swartz 24
Working at the Lord's Business 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Could Lead to Misunderstanding

Bro. Eby's article, "Education for Sectarians," in the April 23 issue of the Gospel Messenger was very provocative, and should be considered seriously as a symbolical sectarian group is being distorted by contemporary exigencies. Although I think I understand what Bro. Eby means when he says that Brethren doctrine should be taught as heretical doctrine, I feel that this particular terminology can lead to misunderstanding. It seems to me that Brethren doctrine, if it is to maintain a vital relationship to the church universal, must transcend the orthodox-heretical conflict in which true doctrine is identified with particular relative understandings of Christianity. Pietism was a reformation or purification of a distorted interpretation of Christianity in which doctrine had become a matter of intellectual deductions in both the orthodox and heretical camps. Pietism was an attempt to state the truth that Christianity transcends any human formulations about it, and consequently contended that neither the orthodox nor the heretical views of Christianity could be identified with Christianity. Pietism went beyond the conflict and concluded that Christian experience stands in judgment on any concept of doctrine which claims to have the totality of Christian experience wrapped up within itself. Therefore, the Church of the Brethren as a part of the Pietistic movement finds itself not only faced with the problem of maintaining a tradition which is capable of producing nonconformists, but is also faced with the responsibility of relating this tradition to the ongoing development of doctrine within the church universal which has a tendency to claim a sovereign status for human fragmentary interpretations of Christianity—Armon Snowden, Raleigh, N. C.

Together

More than fifty years ago, the Brethren church at Mathias, W. Va., was separated from the Church of the Brethren. There are now, and have been for many years, two buildings in almost calling distance of each other. Of recent years, however, there have been many co-operative activities between the churches of this community. Realizing that our two organizations have a common heritage, and that our practices are almost identical, even closer co-operation has existed between the Brethren church and the Church of the Brethren.

Since there is no baptistry in the Church of the Brethren, the Brethren church kindly offered its facilities to the Church of the Brethren over a year ago, and the pastors of the two churches together administered the sacred rite of baptism to several applicants from the Church of the Brethren. Later, the Brethren church, needing another minister to assist in the ordination of deacons, called on the pastor of the Church of the Brethren.

All of these experiences have been so gratifying and satisfying, that this year, a joint communion was planned. It was held in the Brethren church on April 9, and there were many from both organizations in attendance. Among the many touching scenes was one that some will not soon forget. The two old doctors, now both in their eighties, who served this community for so many years, and who represent both of the churches, washed each other's feet.

After fifty years! What rejoicing in the hearts of many. Activities such as these cannot help but deepen our religious experiences. May the time soon come when all of God's children sit down to the table of the Lord together.—W. G. Kinzie, Mathias, W. Va.

Lessons From the Israelites

For the past several months our Sunday-school lessons have been given to the study of the Old Testament. I have found the lessons very helpful and inspiring; I have started studying the entire Old Testament.

The study of the journey of the Israelites has taught me several important lessons. As long as they followed God they were in need of nothing. As long as we follow God and obey his commandments we have nothing to fear.

The journey of the Israelites corresponds to the journey of a Christian from babyhood to a full-grown Christian. When an individual realizes he needs God he tries his very best to do what is right in God's sight. If he has secret faults God is willing to forgive them. A person sometimes finds that living the Christian life is not easy but if he trusts God he will not return to the pleasures of the world.—Patricia Brate, Falfurrias, Texas.

Toward His Kingdom of Truth

Gerald Mease



Three Lions

What is truth? a persistent question before and since Pilate cynically asked Jesus the question

THE setting for a very persistent question was the ancient city of Jerusalem. It was early on Friday morning, before the Feast of the Passover. A mob of Jewish people had gathered before the Roman governor's residence, where they raised a clamor calling for Pilate to come out and give them an audience.

When the governor came out, he was grouchy. It was early; he was probably groggy from more than just lack of sleep, and he despised these Jewish people and their religious concerns anyway.

"All right! What is all the fuss over this man? What kind of charge are you going to bring against him that justifies getting me out of bed in the middle of the night?"

"Listen, governor," the Jewish leaders said, "We have a very serious charge against him or we would never have handed him over to a Gentile court. He has blasphemed against God."

Pilate was not impressed with a religious charge. He said, "Take him away; you have courts to handle such things."

But the Jews insisted that Pilate try Jesus, for they felt that he deserved death. So Pilate went into the guard house and talked with Jesus. He got right down to the point that bothers any ruler. Did Jesus have any political designs? Was he a member of some underground movement that would threaten Rome? Was he the King of the Jews?

Jesus was rather surprised. He asked Pilate, "Do you ask this question yourself, or is this a charge brought against me?"

Contemptuously Pilate asked, "What do you take me for, a Jew? Your leaders handed you over to me. Why did they do it? What have you done?"

Jesus told Pilate of the kingdom of God. There were no political designs to it. If there had been, the followers of Jesus would not have allowed him to be taken. His kingship was in the realm of the spirit. Pilate was impressed, and he confessed there was something kingly about Jesus.

But Jesus would not accept that in material terms. The only kingdom Christ claimed for himself was absolute rule over the kingdom of truth. He responded like this, "For this one reason I was born into the world, to bear witness to the truth. Everyone who is of the truth hears my voice."

The flippant, skeptical Pilate scoffed and asked, "What is truth?" Rome and the Roman Empire were filled with people who claimed to be searching for the truth. Many religious and philosophical groups claimed to have a monopoly on truth. When the Romans developed into a luxury-loving people, they welcomed the Epicureans. The Epicureans taught that the only real good in life is to enjoy your appetites.

Pastor of the Ottawa church, Kansas

There were the Greek Sophists, teachers of the fine art of living. They taught the skillful artistic use of speech, the use of clever arguments and reasoning to win their point. They used fallacy which could not be disproved.

There were the Oriental Theosophists, who claimed to get their knowledge by a mystical inspiration from God. There were the Hindus, with their doctrines of the reincarnation of the soul, which may come back as a man or an animal, depending on how well one submitted himself to his caste limitations. Maybe that was truth.

There were the Stoics, who taught you must discipline yourself so you are not influenced by your emotions, either of joy or of sorrow.

Rome had developed laws and a physical power to enforce order. They believed that might makes right, that peace belongs to the strong. Maybe this was truth.

The Roman world of Jesus' day was running over with people who claimed to have the truth. It is no wonder this poor man of the world, Pontius Pilate, flippantly scoffed at Jesus. Truth —what is truth?

Jesus had an answer to that question. He gave it to the disciples in the upper room, following the last supper he shared with them. Jesus' answer is, "I am the truth." No man will ever find enduring satisfaction, peace, or joy in this life; no person can come into a right relationship with God the Father and know eternal life, except through Jesus.

The flippant question of Pilate is a persistent one. It still plagues the people of today. We wonder what truth is. What is right and wrong? It seems a relative matter, doesn't it?

Our news is a good illustration of this. We take our newspapers and read different columnists' comments about the same news story, and we wonder if we have understood what we read. Then we realize some things are told from the interest of big business or labor; some from Hollywood's viewpoint; others from a religious viewpoint. The religious commentators are likely to differ more than anyone else.

The other day I saw a very interesting news picture of the President giving a citation to Dr. Salk for his polio vaccine work. He commented on how much the people of the United States and the world appreciate what he had done to relieve suffering and death. It was a very moving sight. Then I saw that the program was sponsored by a tobacco and an automobile company. I recall reading only a few days ago that speed is one of our greatest killers, and we are building and buying faster and more powerful cars. On the one hand, we are thrilled to be overcoming the fear of polio and death, but this emotion is used to induce people to buy things that may kill them anyway, by a sudden jolt or in a slower cancerous way.

Young people are constantly faced with the problem of what is right and wrong in thoughts, habits, moral conduct, choosing friends, deciding what to do with their lives. Recently a student from a nearby university robbed a bank in Kansas. Those who knew him said he was a fine boy, and they wondered about his motives. Newspaper reporters said it was because he owed bills at school and he wanted money for dates, like other fellows at school. The next day the police found him. The things he wanted, if the reporters got the real story, are not his to enjoy because he chose the wrong way to get them.

You cannot measure right and wrong on the basis of your own situation. Truth and right are the same under all circumstances. A wrong answer will get you into trouble.

It is a persistent question. There is an enduring answer. Jesus said, "I am the truth. I will not just tell you what it is; I will show you. I am truth itself. My spirit, my nature, my life are truth. All else is false, error, sin."

I think we can illustrate truth by our experience of remodeling old houses. I was helping to put up a new wall in a building one day. We had tested the sides with the level, and they seemed almost perfect. But when those carpenters put up the studding for the doors and built in the door frames, they didn't measure from the walls; they used a level,

Continued on page 12

SELF

RUSSELL S. SHURTE

Why do we pray, "Thy will be done," and then reject it?
Why do we search and beg and plead, then not respect it?
We are afraid; we have not learned to trust Thee;
Our foolish self has caused us to mistrust Thee.
Each morn we pray to know "thy will" this day,
Then rise and start to falter, on the way.
The simple reason is we can't believe
Because our hearts have not been open to receive,
And thus with others we have failed to share
Our lives too wrapped in self to really care.
O God! there is a way from out this great distress
But we our selfish sins must first confess,
Then crucify the self, with all its lusts,
And live a life of one who really trusts,
Or we will never follow where He trod;
No man can follow both himself and God.

EDITORIAL

Is It a Genuine Revival?

IS THERE a revival of religion in America? Is it genuine or is it "phony"? Is Protestantism truly "resurgent" or are we in danger of accepting some new religion that is not really Christian?

These are questions that frequently come to our minds as we read today's newspapers and magazines. The statistics are impressive. Churches accepted more new members at Easter time than ever before. There are now more than ninety-four million church members in our country. The percentage of church growth increases faster than the growth of our population.

There are evidences of a new interest in religion. The sales of Bibles, especially the new Revised Standard Version, are high. Billy Graham and Fulton J. Sheen, though most widely known, are not the only leaders whose meetings, whose radio and television appearances and whose books appeal to millions. The movies have seized on Biblical subjects; popular songs exploit religious themes; and the Jehovah's Witnesses can crowd more followers into Yankee Stadium than any ball club.

Religion is popular in Washington. The Capitol now has a prayer room; the pledge of allegiance includes the phrase "under God"; new stamps insist that "in God we trust"; senators and representatives go to prayer meetings; and President Eisenhower regularly attends church.

Writing in Life Magazine, Paul Hutchinson points out that the new interest in religion appeals to high brows—the intellectuals who read Niebuhr, watch Eliot's plays and Menotti's operas; the low brows—who like juke box versions of religious songs and hillbilly-type hymns; and even the middle-brows—who go in for books about peace of mind and who follow the "positive thinking" of Norman Vincent Peale.

But is it a genuine revival? Billy Graham draws his crowds and thousands make decisions, but does that merely prove, as one critic said, that "there's no business like show business"? In other words, are we as a nation merely responding to well-publicized showmen or are we on the way to finding real security in a faith that will transform our personal lives—and give strength to our nation?

Prominent churchmen have come to the defense of the revival, especially in Washington. Joseph Sizoo, who now ministers to university students, says "the search for God is on." Elton Trueblood defends public leaders, like the president, who are openly identified as church members. Many who once were critical of Billy Graham are now among his supporters.

But many other Christians are raising questions. Franklin Clark Fry, Lutheran and World Council official, notes that much of the interest in religion results from anxiety and fear. People want God, but their God is not clearly defined. It seems that "any God will do." Liston Pope, dean of Yale Divinity School, comments that radio and television religious programs are merely sentimental—they focus on the audience, not on the gospel.

Dean James Pike, Episcopal leader and university teacher, warns against the hypocrisy that results when we state noble ideals and then fail to live up to them, putting "in God we trust" on stamps and coins but making sure we have more atomic weapons than any other nation. Another Episcopalian, young Francis B. Sayre, the grandson of a former president, reminds us that the cross is lacking in these public manifestations of religion. He says that terror is not the motive on which to build religious faith. Terror can thrust out love for man and love for God.

A genuine revival always requires repentance. Let's face it frankly. There's little personal or national repentance in the United States today. When a real revival starts we'll start asking questions about the monstrous evil of building and using hydrogen bombs, about wasting our agricultural resources while other nations starve, about drafting our young men for compulsory training to kill. A real revival should raise questions about our high standards of living, our growing materialism, our increasing crime rate, our problems resulting from alcoholism.

There is a revival of interest in religion. The church has, therefore, a unique opportunity to meet that interest with the preaching of a genuine faith, calling for honest repentance as a prerequisite for a new life in Christ. The church must never "focus on the audience" to the neglect of the gospel. The church must preach and practice a religion that has the cross of Christ always at its center.

There is a revival and it is neither phony nor phenomenal, but it will not become the revival we pray for unless it confronts men with the gospel of Jesus Christ, a gospel that cannot be sold by hucksters, but must be lived by those whose lives it claims.—K.M.

From Bobby Wildgoose to Cleveland

OVER thirty million attend Sunday schools in the United States and Canada today and many more millions in other countries around the world, but it was not always so. It required newspaper publicity in 1783 in Gloucester, England, for Robert Raikes, "proprieter of the only printing press in several counties," to make the Sunday-school movement, then new, known and accepted. Three years earlier he had quietly founded a Sunday school to teach reading, writing and good moral habits.

The reformation started by Robert Raikes inspired the first national Sunday School Convention in New York in 1832. Continuing the work to "Teach Christ Now," the twenty-third International Sunday School Convention will be held in Cleveland, Ohio, July 27-31, marking the 175th anniversary of the founding of the Sunday-school movement. Some ten thousand volunteer church workers of the U.S. and Canada, the men and women who teach children the importance of religion in their lives, are expected to attend. Also present will be directors of church school programs and leaders of weekday activities.



The Sunday school has moved from a school for underprivileged children with paid teachers to a church agency for teaching adults, young people and children

Opposition to Raikes' Sunday school was fierce for many years and even in 1797 the Sunday school was attacked in the British press as "subversive of that order, that industry, that peace and tranquility which constitutes a happy society and that . . . it ought to be exploded as the vain chimerical institution of a visionary projector."

As an editor, Robert Raikes' attention was first drawn to the deplorable condition in prisons. From this he advanced to the study of the lower classes from which there was a continual procession "ripening for the gallows." Ignorance and neglect of childhood prevailed in England even in the late eighteenth century. Children worked long hours six days a week and were deprived of both religious and secular teaching. On Sunday they roamed the countryside upsetting and damaging farm products and properties, and in cities they ran riot in the streets. Many lived in vicious, foul slums. Not one in twenty persons in Britain could read.

Sometime before 1780 it came into Raikes' mind to attempt a reformation by restraint and instruction in the rudiments of morality. He attacked the problem through the children whom he saw in the streets of the cathedral town "spending their Sundays in sports and drinking, with lewd and brutal songs."

In 1780 he began an experiment which he pursued without



publicity for three years to see whether salvation might be accomplished through the children. From his own pocket he paid a poor woman a shilling a day to teach the boys he gathered in "Sooty Alley." He and his young charges were dubbed "Bobby Wildgoose and his ragged regiment."

On November 3, 1783, Raikes published an editorial in his paper and began to exploit his plans in the weekly issues and in the popular and influential Gentleman's Magazine. He secured the interest of such men as the Wesleys and Whitefield, and by 1784 there were five schools in Gloucester with seventy-seven boys and eighty-eight girls.

It was John Wesley, in 1786, who promoted the idea of volunteer teachers, thus insuring the more rapid growth of Sunday schools. By this time the number of scholars in Sunday schools in England had risen to 250,000. The improvement in the morals of the children and in the conditions that encourage and produce vice and crime was remarkable.

Attacks on these schools continued, however, and a Scottish preacher's objection was the fear that "they will destroy all family religion." "It is sacriligious to desecrate the Sabbath Day by having these Sunday schools," said another.

The second great forward step was taken in Wales where adults as well as children were taken into the Sunday school and activities centered on the study of the Bible.

Robert Raikes lived to see the Sunday school established in England, Wales, Scotland, Ireland and America, and the 12 boys of his "ragged regiment" become an army of 400,000. He was honored by the queen, who gave his work the stamp of royal favor.

Development in the United States

The Sunday-school movement had a hard struggle getting under way in America. In Charleston, S. C.., in 1787, a Methodist preacher, George Daughaday, was drenched with water, pumped from a public cistern, "for the crime of conducting a Sunday school for the benefit of the African children of that vicinity." New England was no better, for a young girl in Connecticut in 1820 who gathered a little Sunday school in a church gallery, was forbidden by the church to continue her work on the ground that she was "desecrating God's day in God's house."

The pastor of the church shouted at her and her flock, "You imps of Satan, doing the devil's work!"

In this country there are records of a number of Sunday schools in the late 17th and early 18th century, but these were quite different from the later systematic development stemming from Robert Raikes. For example, by or before 1738, there was a Sunday afternoon meeting held for young people in our Germantown congregation. In 1744, Christopher Sower printed 381 cards for use in these meetings. Each card had on it a verse of Scripture and an appropriate stanza of poetry. This was probably the first Sunday-school literature printed in North America.

A Sunday school on the Raikes plan was organized by Bishop Asbury in America in 1786. Other similar schools were soon started. Sunday schools were begun in the interest of the neglected and uncared for. At first they gave general education such as reading, as well as religious education. Later, with the rise of better public instruction, Sunday schools became more specifically religious and all classes of people began to attend.

In 1817 there were 100 Sunday schools in the whole country. Local Sunday School Societies or Unions were formed in Boston, New York and Philadelphia, and by 1824 the American Sunday School Union. Its purposes were: publication of suitable literature for Sunday schools, selection of Biblical lessons and helps and the organization of Sunday schools in needy parts of the country.

The Mississippi Valley Enterprise was begun in 1829, when the first permanent agency in the Western states was established in Cincinnati. In 1830 it was resolved to organize a Sunday school in every destitute place in the valley of the Mississippi. Among the Sunday schools organized was one at Winchester, Illinois, where a little child, Mary Paxson, brought her father. This Stephen Paxson, known as "Stuttering Steve," soon became the greatest of the Mississippi Valley missionaries.

His parish was the Mississippi area which at that time numbered scarcely 3,000,000 persons. Chicago was a mud hamlet and Illinois a wild prairie. Paxson was provided with a horse named "Robert Raikes," which carried Paxson 100,000 miles in 25 years. The horse is said never to have passed a child on the road without stopping. When "Robert Raikes" eventually wore out, Paxson was presented with another horse known as "Robert Raikes, Jr."

Paxson organized 1,314 Sunday schools with 83,405 pupils and teachers, besides encouraging



Bible stories and Bible verses become meaningful as they are related to the pupil's experiences

Religious News Service

and aiding 1,747 other Sunday schools. Sunday schools were organized in schoolhouses, barns, log cabins and sod houses, homes and primitive little churches.

The Sunday-school movement came to be supported by the choicest laymen as well as the ministry. By 1832, a common need arose around such matters as the duties of officers, Sunday-school organization and management, and the best method of instruction. To meet these needs, 200 superintendents and teachers representing 14 states and 4 territories convened in New York City.

This was the first National Sunday School Convention. The delegates came by canal barge, by stagecoach, on horseback, by horse and buggy, on foot, and a few on the less than 200 miles of railroad in the entire United States.

The 1832 Convention recommended that the whole congregation, young and old, take part in Bible study. Among the topics considered were infant Sunday-school organizations, qualifying scholars to become teachers, organization of county and other unions.

Use of such secular aids as a blackboard, whiteboard and object lessons came into use late in the 19th century. One teacher reported at the 1887 convention of her experience in teaching the story of God feeding Elijah. She used a loaf of bread to gain attention. This went well in Philadelphia, for example, where boys and girls had bread and butter for breakfast. When, however, she asked in Boston, "And what did you have for breakfast?" the Boston children shouted back, "Baked beans!"

No two classes had the same lesson. The little children studied their catechism; the intermediate groups recited verses they had learned during the week; the advanced classes read the Bible through, without questions, comment or explanation, often without meaning!

Quaint and varied ideas on grading existed in the early days, perhaps necessary because of conditions. About the middle of the century the prize-winning essay in England on practical instruction for Sunday-school teachers urged the following grades: "The Infant," from 2 to 7 years old; "The Ignorant," those from 7 to 15 unable to read well; "The Instructed," those from 7 to 15 who can read; "The Adult," those over 15. The writer calls this classification "natural" as compared to the usual "artificial" separation of the sexes.

Preceding action on uniformity of Sunday-school lessons, there was a meeting of all lesson writers and publishers in New York, on August 8, 1871, with twenty-nine publishers and writers on hand. To them, uniform lessons meant the sacrifice of copyright, plates already prepared and popular schemes of study, aggregating in value many thousands of dollars. However, they appointed a committee which selected lessons for 1872 made up of outlines from different plans, and the first tentative international course came into being. It is of interest to note that the International Sunday School Lessons studied today by millions of people and syndicated in more than 1,100 newspapers follow, with modifications, but in direct uninterrupted sequence, this lesson series of 1872.

The Sunday school has been (1) a "ragged school" with paid teachers, (2) a "ragged school" with unpaid teachers, (3) a church agency to teach neglected children of those outside the church, (4) a church agency to teach both church and outside children, (5) a church agency to teach both adults and young people.

The fifth convention in 1872 drew from twenty-eight states and laid the foundations for the establishment of the International Sunday School Associa-

Live Up to the Dream

Glen Weimer

GOD CREATED MAN in hope that man would be man in the way he meant him to live.

Each newborn child is a sign of divine expectancy and hope.

Man does not really live until he fulfills God's hope for his life.

God made man to be Christlike—to repeat in his own measure the mind and spirit of Christ. The great sorrow of the human heart is to fail in being like Christ. This alone is the supreme tragedy of life!

God made us to be persons in whom he is felt and seen to live—persons who flood the world with healing, redeeming love, persons who carry the eternal light into the dark corners of the world and into the night-like chambers of the human soul.

God made us to be so much, and we are content to be so little.

God made us to give so much and we are satisfied to give mere tokens of what we might give.

When we lose sight of God we lose the vision of life's goal, we leave the path of life and the music in us dies.

When we lose God, we lose each other—

When we forget God, we deny the Christ who loved all equally.

Only as we live up to God's intention do we know the ineffable joy of living.

Now and again life measures up and the heart abounds and overflows with peace, joy and contentment. What is thus occasional in experience, God meant to be continuous. In Christ it was constant because he was fully at the command of God.

Father, enable us to live to thy dream of life for us. Amen.

tion. Uniform curriculum lessons were adopted for the first time. A graded curriculum, for different ages, was adopted in 1908.

By 1890 there was a new appreciation of the value and power of home visitation and teachers were urged to get acquainted with the children in their classes. Mabel Hall of Illinois, a leader in this movement, not only urged visitation in homes but, shocking as the implication must seem to us in 1955, she urged teachers to visit little children in their places of business.

For many decades Sunday-school emphasis was placed on memorization, and the number of Bible verses sounds almost incredible to our ears today. A New York Sunday school reported "18,859 Bible verses recited in one school during the past year." One boy of eleven had memorized four hundred verses in six weeks.

Many verses, of course, were misunderstood. When asked to write out the verse, "Take ye heed, watch and pray," a junior girl wrote, "Tee hee hee, watch and pray." A boy wrote the text, "Many are called but few are frozen," and a girl, "There is a green hill far away, without a city hall."

The twentieth century moved in the direction of stronger organization and greater co-operation. The international Sunday School Association was organized in 1905, with a congressional charter granted in 1907. Meanwhile, the denominations had for many years been organizing their Sunday-school work under boards of education, beginning with the Methodist Episcopal in 1827.

The conviction grew that it was the responsibility of the churches to provide an adequate program of religious education for their constituency. The International Sunday School Association, while thoroughly co-operative on an interdenominational basis, was wholly independent of church control. With the intensification of the sense of church responsibility, the Sunday School Council of Evangelical Denominations was organized in 1910. It was a co-operation of denominations.

The work of the two associations, particularly in the matter of Sunday-school lessons, naturally paralleled one another, and in 1922 they merged to form the International Sunday School Council of Religious Education. This later became the International Council of Religious Education.

In 1950, at Cleveland, in the same auditorium where the Sunday-school convention will be held in July, twelve large interdenominational organizations merged to form the National Council of Churches. In this merger, the International Council of Religious Education became the Commission on General Christian Education. The Missionary Education Movement became the Joint Commission on Missionary Education. These, together with the Commission on Higher Education, now form the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A.

When "Comprehend" Means "Overcome"

Luther A. Weigle

THE word *comprehend* comes from a Latin verb which means to seize or grasp. The primary reference of the Latin *comprehendere* was to the physical laying hold of something but it readily acquired a secondary meaning and was applied to the intellectual grasp or understanding of a matter. In the sixteenth century the English word *comprehend* was employed in both the physical and the intellectual senses, as was also the related word *apprehend*. Today the physical sense of *comprehend* is obsolete, while *apprehend* retains both senses.

For this reason the translation of John 1:5 in the King James Version has now become misleading: "The light shineth in darkness; and the darkness comprehended it not." That seems to the reader of today to be a statement concerning the stupidity of those who were in the dark and their lack of understanding. The translation by the American Standard Version is better: "The darkness apprehended it not"—but it still is open to the same misunderstanding.

The best translation is that which was given in the marginal note of the American Standard Version and has now been adopted by the Revised Standard Version: "The darkness has not overcome it." The opening sentences of John's gospel concerning the Word in whom is life and who is the light of men do not close with the anti-climactic idea that it is all very puzzling, but with the triumphant assertion that the light dispels the darkness, and that the darkness cannot overcome the light.

Here is the present rendering of the first five verses of the Gospel of John: "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it."

Other modern translations have "did not master it" (Moffatt); "has never put it out" (Goodspeed, Phillips); "has never overpowered it" (Weymouth, Twentieth Century, Williams); "overcame it not" (Torrey); "did not conquer it" (Rieu).



Three Lions

Religion helps the alcoholic to find joy in serving God and man and to forget himself in helping other alcoholics to make a comeback

Roger T. Hodgden

Religion Makes the Difference

THOSE who are opposed to alcohol and what it stands for are facing a battle of uneven odds. Wherever you go you are reminded of alcohol, through the meduim of television, newspapers, magazines and road signs. Almost every grocery store and drugstore dispenses alcoholic products. It is greatly advertised and it is available on a wide scale. Those in favor of, or those who profit from alcohol are fighting steadfastly for its continued use.

Having had no more experience than the average layman dealing with the situation, I was gratified and inspired to learn from reliable sources that the main difference between the for and against factions is religion. From whichever angle you may examine the subject, it is religion that makes the difference in your line of thinking.

Of all the organizations fighting against alcohol, the Alcoholics Anonymous especially drew my attention. Recently I had the privilege of attending one of their regular meetings. I was greatly impressed by their sincerity and seriousness of purpose. The A.A. is an organization which has but one purpose—one objective only—"to help other alcoholics to recover from their illness." The A.A.'s have twelve steps to recovery, boiled down these steps mean simply: admission of alcoholism, personality analysis, adjustment of personal relations, dependence upon some Higher Power, working with other alcoholics.

Medicine and religion are in surprising agreement and we can compare briefly in a general way what medicine and religion tell the alcoholic:

Medicine says: The alcoholic needs a personality change. Religion says: The alcoholic needs a change of heart, a spiritual awakening. Medicine says: The patient ought to be analyzed and should make a full and honest mental catharsis. Religion says: The alcoholic should make examination of the "conscience" and a confession—or a moral inventory and a frank discussion.

Medicine says: Serious "personality defects" must be eliminated through accurate self-knowledge and realistic readjustment to life. Religion says: Character defects, or sins, can be eliminated by acquiring more honesty, humility, unselfishness, tolerance, generosity, love, etc. Medicine says: The alcoholic neurotic retreats from life, is a picture of anxiety and abnormal self-concern; he withdraws from the herd. Religion says: The alcoholic's basic trouble is self-centeredness. Filled with fear and self-seeking, he has forgotten the "brotherhood of man."

Medicine says: The alcoholic must find "a new compelling interest in life"; he must "get back into the herd." He should find an interesting occupation; he should join clubs, social activities or political parties; or he should discover hobbies to take the place of alcohol. Religion says: The alcoholic should learn the expulsive power of a new affection, love of serving man, of serving God. He must "lose his life to find it," He should join the church and there find self-forgetfulness in service. For "faith without works is dead."

However, we must give religion the last word, by saying, "God grant us the sincerity to accept things we cannot change, courage to change the things we can, and wisdom to know the difference."

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Family Counselor,

Our daughter, who is in the eleventh grade has never been known to drink or smoke. But the other night she stayed out much later than usual. Of course, we were concerned. When she came home we are certain we detected alcohol and cigarettes on her breath. When we approached her about it, she first tried to laugh it off. When we pressed the matter further, she became very angry, ran to her room and will not talk to us about it.

We also think we detect a change in her attitude towards us when we approach other matters. How can we regain the confidence that is shattered and continue to grow in our family fellowship?

Concerned Parents

Dear Friends,

From reading your letter I observe assets that are both commendable and constructive. You have had a good personal relationship with your daughter. You have had her confidence and still do to a large extent.

Understanding the experience of your daughter in participating with a group who smoke and drink is basic to understanding the problem. We know the social pressure of the group is extremely heavy at this period in the life of students. Social pressure begins in the late sixth or seventh grade and continues to increase until the tenth or eleventh grade. In most cases it begins to subside then and is not nearly so strong in the twelfth grade. In college or university it will either increase or decrease, depending upon the school attended and the group with which the student is associated.

To most youth the first drink or first smoke is an evidence of the attempt to grow up. It is a way of stating that the individual is big enough to be a part of the social group. From studies made by competent authorities, it has been determined that the children of parents who abstain are about three times more likely to be abstainers than they are if their parents use such items. This does not insure complete victory, but it seems to be primary.

I would then suggest that the change in attitude of your daughter is an evidence of a growing person in a complicated world. Knowing how you feel about engaging in such practices she has already been convicted of her actions. I believe you can do your best to assist her by accepting her completely and bringing her and her problem into your confidence. You will need to assist her to regain completely her confidence by sharing with her more of home responsibility and family concerns and by working with her on other problems without pressing or alluding to the problem related to her smoking and drinking.

As a family you may want to plan more picnics, hikes, camp-outs, cook-outs, trips and other creative experiences where such confidence can be built. To provide the opportunity for her to have friends in the home and to take them along on such family outings will give her security in the family and social group. Further, it will also let her set the pace rather than follow the pressures of the group.

Most youth experiment with smoking or drinking at some time or other. Social pressures in the United States demand it everywhere we turn. Tensions exist in all families at some point or other. Happy is the family who recognizes them early and uses ways of handling them in a constructive way.

You may rebuild broken confidences by sharing more within your family—by taking your daughter more and more into your confidence. Constructive methods of meeting such a problem will also include creative approaches as mentioned above or others that may appeal to you and your family.

It takes time to rebuild that which has been destroyed. Patience and understanding lead to a greater confidence. But also use such experiences as a means to an end. Wait and watch for the opportunity to discuss the basic problems underlying her experience with the group and your relationship to it through her. I feel confident that through such an experience both you and your daughter will grow and deepen both your confidence in each other and convictions related to such problems.

James Renz

Companion

"The Lord is my light" (Psa. 27:1)

MILDRED ALLEN JEFFERY

The days are little pools of light
hedged in with night
And I go forward in the sun
when day's begun,
Content and glad to walk with him
from rim to rim—
For when I reach the hedge of night
it, too, is light.

New Director of Children's Work

Norman J. Baugher

MARY SPESSARD will begin service to the church as director of children's work on June 1. She was called to this position by the General Brotherhood Board to succeed Dessie Miller Myers, who left the office March 1, 1955, to be married.

Miss Spessard comes to this position with a fine background of experience in educational and church activities and enters her new responsibilities with a high sense of dedication to Christ and the church.

In her local church at McPherson, Kansas, Miss Spessard has served as superintendent of the kindergarten department, chairman of the board of Christian education, member of the church board and representative to the city council of churches. In the district she has been director of junior-high work, participated in camp work for seven years and served as a member of the district board of Southwesten Kansas.



Mary Spessard

Miss Spessard is a graduate of McPherson College and has taken graduate work at Kansas State College. She has had twelve years' experience in teaching in the junior high and high schools of Kansas and has served on committees or as an officer of a number of city, district and state educational and professional groups.

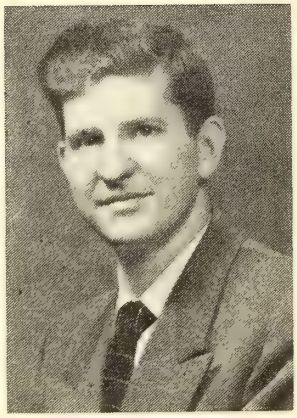
Mary Spessard is the daughter of Mr. and Mrs. Keller Spessard of McPherson, Kansas.

Wendell Eller Assumes Audio-Visual Education Post

Norman J. Baugher

WENDELL ELLER of Chicago, Illinois, who has been called by the General Brotherhood Board to become director of audio-visual education for the Church of the Brethren, will begin his service to the church in that capacity on June 1, 1955. He succeeds J. Henry Long, who is now associate secretary of the Foreign Mission Commission.

Since 1953 Bro. Eller has been employed in the Department of Audio Visual and Broadcast Education of the National Council of Churches in Chicago as evaluation assistant. In this capacity he has worked with committees in evaluating audio-visual materials for use in the local church.



Wendell Eller

Wendell Eller graduated from Bridgewater College in 1948 and received his B. D. degree from Bethany Biblical Seminary in 1953. He taught for one year in the public schools of the state of Virginia.

Among the church activities in which Bro. Eller has participated are a summer pastorate, Brethren Service projects in mental hospitals and a work camp, district youth work and the young adult program.

Wendell was born in Lynchburg, Virginia, the son of Henry C. and Effie Mae Naff Eller, now of Salem, Virginia.

Toward the Kingdom of Truth

Continued from page 4

to capture the force of gravity. They knew that if they wanted the doorway to be square, it must conform to the original true force of God.

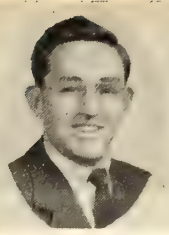
It was Jesus who said, "You shall know the truth, and the truth will make you free." He also said, "I am the truth," the truth of God and of life. What was the spirit and nature of Jesus Christ? It was moral righteousness, love, mercy, forgiveness, respect for the personalities of others, a desire to serve; this is in line with the eternal standard of God. This is the truth that will set men free from selfishness, sin and spiritual death. It is truth on which you can build a life or a civilization that cannot be defeated.

We are living in a day when the truth of Christ is needed in our world. It is needed in the world of the family, the home, religion, education, finance, recreation and politics—in every area of living. Pilate's question is a persistent one. "What is truth?" What is right and wrong? Is it relative, depending on you and the situation? Men who have accepted that answer have always ultimately been defeated.

There is an enduring answer. Jesus said, "I am the way." Let us walk in the way he lived. He said, "I am the truth." Let us conform our lives to the spirit of God which he has shown us. He said, "I am the life." Let us believe this and live.



Herman Baliles



Willis Bosserman



Robert Boyer



Richard Coffman



Gale Crumrine



David Eiler

Bethany Biblical Seminary Presents Class of 1955

THE fiftieth Anniversary Commencement for Bethany Biblical Seminary and Bethany Bible Training School was held on Sunday, May 22, with fifty-eight graduates. Included among the Seminary graduates were forty-two who received the Bachelor of Divinity degree, one who received the degree, Master of Theology, and ten who received the degree, Master of Religious Education. In the Training School two were granted the Bachelor of Sacred Literature degree and three received the two-year certificate.

Seven of the Seminary graduates receiving the B. D. degree were of the Mennonite affiliation while the candidate for the Th. M. degree and three of the candidates with the M. R. E. degree were Mennonites. One M. R. E. graduate was a member of the Christian Reformed Church. The remaining graduates were all members of the Church of the Brethren. For the first time in many years a woman was granted the B. D. degree.

Of the thirty-four Brethren ministers who are completing their work twenty-six expect to go immediately into pastoral work. Others will be entering church service following special graduate work while one will continue on the general office staff at Elgin and another will engage in missionary work for the church in Africa.

The Brethren graduates from the Seminary who received their Bachelor of Divinity degree are:

Herman Lee Baliles, son of Mr. and Mrs. Mack L. Baliles of Hyattsville, Maryland, from the University Park church, Eastern Maryland. He is married to Ruth Hilbert, daughter of the Reverend and Mrs. Carl Hilbert from the White Branch church of Southern Indiana. Herman is a graduate of Bob Jones University and Ruth is a graduate of Manchester College, with an M.R.E. from Bethany. They will probably be serving a pastorate in the Southeastern Region.

Willis Orlo Bosserman, son of Mrs. Fred Sampson of Ada, Ohio. Willis comes from the First Church of the Brethren of Adrian, Michigan, in Northwestern Ohio. He is a graduate of Adrian College and is married to Virginia E. Sweeny of Georgia, Vermont. They expect to serve in the Central Region.

John Robert Boyer, son of Mr. and Mrs. John O. Boyer of Keedysville, Maryland. Bob comes from the Pleasant View church in Middle Maryland and is a graduate of McPherson College. He is married to the former Bernice Miles, daughter of Mr. and Mrs. Joseph E. Miles, Sr., of Shelby County, Missouri . They will probably be serving in the Western Region.

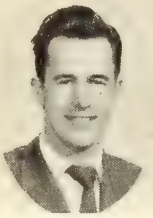
Richard Allen Coffman, son of Mr. and Mrs. Allen Coffman of Dalton, Ohio. Richard is a member of the East Chippewa church of Northeastern Ohio and is a graduate of Manchester College. His plans for the future are uncertain at this writing.

Gale David Crumrine, son of Mr. and Mrs. Wilford Crumrine of Wabash City, Indiana. He is a member of the Wabash City church of Middle Indiana and is a graduate of Manchester College. He is married to Ruth Gessaman, daughter of Mr. and Mrs. Mahlon Gessaman of the Hanoverdale church in Eastern Pennsylvania. Gale will be going to the Palmyra church, Pensylvania, as minister of Christian education.

David Lemoine Eiler, son of Mr. and Mrs. Austin Eiler of Nampa, Idaho, a member of the Nampa church in Idaho and West Montana. David attended McPherson and graduated from Manchester College. He is married to Ruth Holsopple, daughter of Mr. and Mrs. Joe Holsopple of South English, Iowa. Ruth is a graduate of McPherson College. They plan to spend a year visiting the Bruderhof Community at Woodcrest, Rifton, New York.



Vernard Eller



Donald Ford



Glenn Fruth



Robert Fryman



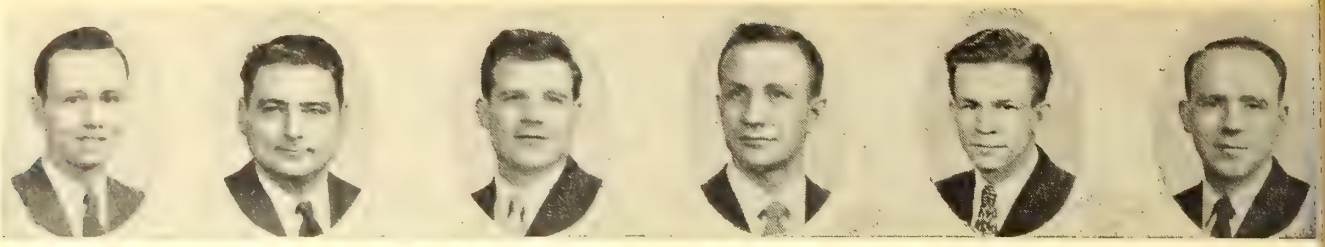
Orville Gardner



W. Harold Garner

Vernard Marion Eller, son of the Reverend and Mrs. Jay Eller of Wenatchee, Washington. Vernard is a member of the Elgin church and a graduate of LaVerne College. He will continue his work as youth editor with offices in Elgin.

Donald Thomas Ford, son of Mr. and Mrs. Thomas Ford. Don is a member of the Eglon church in First West Virginia. He is married to Wilma Smith, daughter of Mr. and Mrs. Harry Smith of the Topeka church, Kansas. Don attended Man-



Delbert Hanlin | James Houff | Walter Longenecker | William Kidwell | Robert McFadden | Russell McInnis

chester and graduated with Wilma from McPherson College. He will assume pastoral duties at the Pleasant View church in First Virginia.

Glenn John Fruth, son of Mrs. Emma G. Fruth of the Oak Grove church in Northwestern Ohio. Glenn is a graduate of Findley College. He is married to Mary Wine, daughter of Mrs. Gertrude Wine. They will continue to serve with their family in the Woodland congregation, Michigan.

Robert Paul Fryman, son of Mr. and Mrs. Maurice Fryman of the New Paris church in Northern Indiana. Robert attended Goshen College and graduated from McPherson College. He is married to Waneta Nunemaker, daughter of Mr. and Mrs. Vernon Nunemaker of the New Paris church in Northern Indiana. He has accepted a call to the Silver Creek and Walnut Grove churches of Northwestern Ohio.

Orville Leo Gardner, son of Mr. Chicago, who received the B.S.L. degree. Harold will do graduate work in counseling at Garrett Biblical Seminary and then will enter the parish ministry.

Delbert Omer Hanlin, son of Mr. and Mrs. Clarence Hanlin of the Allegheny congregation of First West Virginia. Delbert is a graduate of Bridgewater College. He is married to the former Hilda Stauter, daughter of Mrs. Mary Stauter of the Pipe Creek church, Maryland. Delbert will continue to serve the Swan Creek church in Northwestern Ohio.

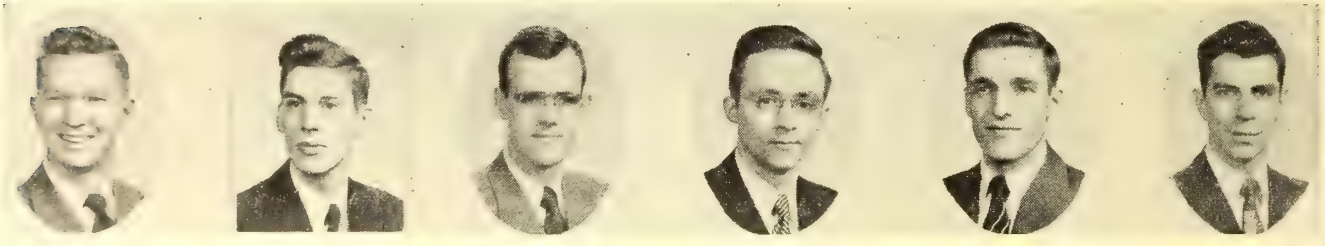
James Lee Houff, son of Sydney Houff of Troutville, Virginia. James Lee comes from the Central church in Roanoke, Virginia, and was graduated from Bridgewater College. He is married to Mary Ziegler, who is also a graduate of Bridgewater. They will continue in their present pastorate in the Naperville church in Northern Illinois.

McFadden of the Elgin church in Northern Illinois. Robert is a graduate of Manchester College and expects to do graduate work at Harvard Divinity School.

Russell Leonard McInnis, son of Mr. and Mrs. Gilbert McInnis of the Rice Lake church in Wisconsin. Russell is a graduate of Manchester College. He is married to the former Roberta Miller, daughter of the Reverend and Mrs. Walter A. Miller of the Maple Grove church in Wisconsin. Russell expects to render pastoral service in the Central Region.

David G. Metzler, son of Dr. and Mrs. Burton Metzler of the McPherson church in Southwestern Kansas. He is married to the former Doris Kesler, daughter of Mr. and Mrs. Walter Kesler of the Quinter church, Kansas. Both are graduates of McPherson College. David expects to do graduate work at Harvard Divinity School.

Richard Norris Miller, son of Mr.



David Metzler | Richard Miller | Wayne Shirky | Merlin Shull | Grant Simmons | Harold Smith

and Mrs. E. M. Gardner of the Bridgewater church in Second Virginia. He is married to Ardith Newcomer, daughter of Mr. and Mrs. Milton Newcomer of Santa Ana in Southern California. Orville is a graduate of Bridgewater College and Ardith of Manchester College. Orville will be doing graduate work at the Boston University School of Theology.

William Harold Garner, son of Mr. and Mrs. Scott Y. Garner of the Meadow Branch congregation of Eastern Maryland. Harold is a graduate of Bridgewater College and is married to the former Ruby Pederson, daughter of Mr. and Mrs. Henry Pederson of First church,

William Ray Kidwell, son of Mr. and Mrs. Paul Kidwell of the McPherson church in Southwestern Kansas. William is a graduate of McPherson College and has accepted the pastorate of the new Bethany church in Detroit, Michigan.

Walter Way Longenecker, son of Mr. and Mrs. Earl B. Longenecker of the East Petersburg church in Eastern Pennsylvania. Walter is a graduate of Franklin and Marshall College in Pennsylvania. He is married to Janet Miller, daughter of Mr. and Mrs. Earl C. Miller of the Geiger church in Western Pennsylvania. He will continue his pastorate at the Baugo church in Northern Indiana.

William Robert McFadden, son of the Reverend and Mrs. Glenn

and Mrs. Ralph H. Miller of the Oakland church of Southern Ohio. He is married to Jo Ann Miller, daughter of Mr. and Mrs. Dan Miller of Beaver Creek in Southern Ohio. Both are graduates of Manchester College. Richard has been called to serve the new Kettering church in suburban Dayton in Southern Ohio.

Donald Eugene Ritchey, son of the Reverend and Mrs. Dolar Ritchey of the Beech Grove church in Southern Ohio. Donald is married to the former Mary Lenker, daughter of Mr. G. C. Lenker of Pleasant Valley in Southern Ohio; she is receiving her two-year certificate from the Training School. Donald is a graduate of Manchester College and will serve the Bethel


Donovan Speaker


Stanley Sutphin


Robert Swank


Donald Ritchey


Glenn Rohrer


Clifford Ruff

church in Middle Indiana.

Glenn Neal Rohrer son of the Reverend and Mrs. F. C. Rohrer of the Meadow Branch church in Tennessee. Glenn is a graduate of Manchester College and is married to Wilda Whitacre, daughter of the Reverend and Mrs. Joseph Whitacre of Luray, Virginia; she is a graduate in nursing from Swedish Covenant hospital in Chicago. They anticipate service in the Southeastern Region.

Clifford Raymond Ruff, son of Mrs. Pauline E. Whitmer of the Yakima church in Washington. He is married to the former Gloria Havey, daughter of Mr. and Mrs. George A. Havey of the Olympia church, Washington. Both are graduates of La Verne College and will be going to the pastorate of the Sunny Slope church in Washington.

Earl Wayne Shirky, son of Mr. and Mrs. Louis R. Shirky of the York Center church in Northern Illinois. Wayne is married to the former Loretta Racop, daughter of Mr. and Mrs. S. S. Racop of the Allison Prairie church in Southern Illinois. Both are graduates of Manchester College and their plans for the future are uncertain at this writing.

Merlin Grosh Shull, son of the Reverend and Mrs. Merlin C. Shull of the Elgin church in Northern Illinois. Merlin is a graduate of Manchester College and expects to be married soon to Mary Grace White, who is also a member of this year's graduating class. They anticipate service in the central Region.

Grant DeWayne Simmons, son of Mr. and Mrs. W. H. Simmons of the Sangerville church in Second Virginia. Grant is a graduate of Bridgewater College and is married to Jane Grimm, daughter of Mr. and Mrs. Huber Grimm of Staunton, Virginia. They expect to accept a pastorate in the Southeastern Region.

Harold Eugene Smith, son of Mr. and Mrs. Harry L. Smith of the Beaver church in Middle Iowa. He is married to Mary Louise Johnson, daughter of Mr. and Mrs. J. C. Johnson of the Carthage church, Missouri. Harold graduated from McPherson College. They have accepted the pastorate of the Fernald and Maxwell churches in Middle Iowa.

Donovan E. Speaker, whose foster mother is Wilma E. Speaker Giboney of Plainville, Kansas. Don comes from the McPherson church in Southwestern Kansas and is a graduate of McPherson College. He is married to Avis Albright, who was reared by Miss Mae Albright of the Ivester church, Iowa, and who is also a graduate of McPherson College. They will be going for pastoral service to the Pampa church in Texas.

Stanley Terrance Sutphin, son of the Reverend and Mrs. Elmon Sutphin of the Waterford church in Northern California. Stanley is a graduate of LaVerne College. He is married to the former Ardys Albright, who was reared by Miss Mae Albright. Ardys is a graduate of McPherson College. Their plans for pastoral service are uncertain at this writing.

Robert Ray Swank, son of Mr. and Mrs. Ray Swank of the Bremen church in Northern Indiana. Robert is married to Mary Louise Gorden, daughter of Mr. and Mrs. E. G. Gorden of the Michigan City church in Indiana. Both are graduates of Manchester College and will sail soon for the Africa mission field.

Richard Daniel Ward, son of Mr. and Mrs. Clyde X. Ward of the Lima church in Northwestern Ohio. Richard is married to Mary McDonald, daughter of Mr. and Mrs. Harry J. McDonald of the Lima church, Ohio. Richard is a graduate of Manchester College and has accepted the pastorate of the Union City church, Indiana, in Southern Ohio.

David Kulp Webster, son of Mr. and Mrs. Parker Webster of the Bethlehem church in Southern Virginia. He attended Radford State Teachers College in Virginia and graduated from McPherson College. He is married to Hettie Bowman, daughter of Mr. and Mrs. Elijah Bowman of the Bethlehem church in Southern Virginia. The Websters will be going to the pastorate of the church in Orlando, Florida.

Mary Grace White, daughter of Mr. Robert White of the Johnson City church in Tennessee. Grace is a graduate of East Tennessee State College and holds an M. R. E. from Bethany. She plans to be married soon and enter the pastorate with Merlin Shull.

Harold Dale Zimmerman, son of Mr. George D. Zimmerman of the Ligonier church in Western Pennsylvania. Dale is married to Norma Shumaker, daughter of Arthur Shumaker of the Oakdale church in Western Pennsylvania. Dale is a graduate of Juniata College. His plans at this writing are uncertain.

Edward C. Zook, son of Mr. and Mrs. Charles A. Zook of the Minot church in North Dakota. He is married to Elnora Rogers, daughter of Mrs. Harm Rogers of the Worthington church in Minnesota. Edward attended Minot State Teachers Col-

Continued on page 27

Richard Ward
David Webster
Grace White
Dale Zimmerman
Edward Zook











KINGDOM GLEANINGS

In order to provide a two-week vacation for the employees of the Brethren Publishing House, there will be no Gospel Messenger published on July 23 or Aug. 6. This is a slight change from former years when one issue was omitted and two others were reduced in size. The full-size Messenger will appear regularly on July 16 and 30 and Aug. 13 and each week thereafter. Announcements intended for the July 30 issue should reach our office by July 7.

Nancy Groff of Marietta, Pa., a member of the Florin church in Eastern Pennsylvania, has been employed as secretary to the youth director in our Brotherhood offices.

Gary Williams of Imperial, Nebr., a member of the Enders church, has been employed to assist in the audio-visual department of the General Brotherhood Board.

Alice Ann Davis from the Red Hill church in Southern Virginia has begun employment as secretary in the church building counselor's office of the General Brotherhood Board.

Benjamin G. Bushong is terminating his employment as a Brethren Service staff member in the relief and rehabilitation department. A dinner in his honor was held at the Service center at New Windsor on the evening of May 25.

Appalachian Trail Hike

The Appalachian Trail Hike, sponsored by the Eastern Region youth cabinet, will get under way on Sunday afternoon, Aug. 7, at Caledonia, Pa., and will end Saturday, Aug. 13, at Pine Grove Furnace. The cost of the hike is $10 and includes food and insurance. The deadline for registering is Aug. 1. Discussion leaders will be Robert Mock, pastor of the Everett church, and his wife.

Radio and Television Programs

A program which presents in a fifteen-minute dramalogue a portion of the life and journeys of Paul, can now be heard over the ABC network each Sunday through July 10 at 1:35 E.D.T. Entitled Pilgrimage Into All the World, the half-hour program also includes an interview with a guest who comes from the area covered in the dramalogue or is an authority in the field under discussion.

Dr. Robert J. McCracken, pastor of Riverside church, New York City, has returned to the air on the program, The Art of Living. This can be heard at 9:35 a.m. E.D.T. on the NBC network.

The television program, Frontiers of Faith, has brought to the National Broadcasting Company and the national organizations representing the three major faiths in the U.S. the Class 1 Television Award given by the Institute for Education by Radio and TV at Ohio State University.

Licensed to the Ministry

Eldon Morehouse, in the New Salem church, Ind.

Changes of Address

Lewis Thomas, from Aline, Okla., to R. 1, Bean Station, Tenn. Bro. Thomas is taking up the pastorate of the Knoxville church.

Donald Ford, from Chicago, Ill., to R. 1, Fayetteville, W. Va.

Wade Bollinger, from Linz, Austria, to North Manchester, Ind. Wade has completed his alternative service and expects to arrive in the states on June 12.

Paul Weaver, from Linz, Austria, to R. 6, Huntington, Ind. Having completed his term of alternative service, Paul is returning to the States on June 12.

Dale Mankamyer, alternative service worker who has been located at Kassel, Germany, has been transferred to the International Voluntary Services project at Assiut, Egypt.

Mr. and Mrs. Ralph Royer, from Garkida, Nigeria, W. Africa, to Bethany Hospital, 3420 Van Buren St., Chicago 24, Ill. Ralph, a I-W worker under the Foreign Mission Commission, is now finishing his alternative service under Brethren Service. Mrs. Royer, the former Florence Miller, is on furlough from the Africa field.

Mr. and Mrs. James Bowman, from Lassa, Nigeria, W. Africa, to 109A G St., Modesto, Calif. They arrived in the States on regular furlough on May 24 and expect to attend Conference before going on to California.

Mr. and Mrs. Amsey Bollinger, from Anklesvar, India, to c/o Foreign Mission Office, General Brotherhood Board, 22 S. State St., Elgin, Ill. Returning with the Bollingers on May 23 were their son and daughter-in-law, the Richard Bollingers, who had been teaching at Woodstock School, Landour, India.

Elizabethtown College

Dr. Ralph W. Sockman addressed the graduates at the fifty-third commencement held on May 30 in the college auditorium.

President A. C. Baugher conferred baccalaureate degrees upon fifty-six seniors and three honorary doctor's degrees upon outstanding ministers. Two alumni honored with the degree, Doctor of Divinity, were Nevin H. Zuck, pastor of the Elizabethtown Church of the Brethren, and Charles F. Jenkins, pastor of the Second Baptist church, Columbus, Ohio. The degree, Doctor of Humane Letters, was conferred upon Dr. Sockman. Sixteen candidates for degrees majored in liberal arts; eleven in science; eight in business administration, three in business education; four in secondary education; and fourteen in elementary education. Candidates for two-year certificates included four in medical secretarial science; seven in secretarial science; and two in medical technology.

Baccalaureate services were held on May 29, in the Washington Street Church of the Brethren, Elizabethtown. The Rev. Charles F. Jenkins delivered the sermon, The Role of God's Witness.

The fiftieth annual Alumni Day was observed on May 28, with A. Stauffer Curry as alumni dinner speaker.

Six seniors were graduated with honors. Donald Zook, summa cum laude, completed his course in business administration at the close of the first semester and is now serving the Brethren in Christ Mission,

Northern Rhodesia, South Africa. Donald Albright, magna cum laude, has accepted an assistantship in chemistry at the University of Illinois. James Miller, cum laude, has accepted an assistantship in chemistry at Purdue University. Two cum laude graduates, Nancy Hoffman and Patricia Kratz, will teach in elementary schools. Richard McElrath will enter business.

In an Arbor Day ceremony on April 29, the class of 1955 planted a shingle (laurel) oak on mid-campus, the first of two memorials. The second class gift will be a fountain near the outdoor fireplace and floodlights for the fireplace area.

Manchester College

Dean William M. Beahm of Bethany Biblical Seminary preached the baccalaureate sermon on Sunday evening, May 29, and Harry Zeller, Jr., pastor of the McPherson church, McPherson, Kansas, gave the commencement address on Monday morning, May 30.

Prof. Paul Keller will receive his Ph.D. degree in speech from Northwestern University in June. The subject of his dissertation was An Experimental Study of Openmindedness in Group Discussion.

Miss Betty van der Smissen of Buhler, Kansas, will become head of the recreation and women's physical education department, beginning in the fall of 1955. Miss van der Smissen is a graduate of the University of Kansas with an A.B. and an LLB. degree and will hold her A.M. and Ph.D. degrees from Indiana University. Miss LaVernia Jorgensen, who has held this position for several years, is continuing her studies at Indiana University next year.

Prof. John E. Dotterer, who has been teaching mathematics at Manchester College for twenty-eight years, will retire to part-time teaching next year. The college has secured Ralph Shively to become head of the mathematics department. Dr. Shively holds his doctor's degree from the University of Michigan and has been teaching at Western Reserve University. He is the son of L. S. Shively, who taught mathematics at Mount Morris and Ball State colleges for many years.

Mrs. Isaac Oppenheim of North Manchester, Ind., has recently decided to endow the chair of mathematics at Manchester College to be known as the Isaac and Etta Oppenheim Chair of Mathematics. Funds for this purpose are being provided through a trust fund, and the grant is made in perpetuity. The Oppenheim family have been lifelong residents of North Manchester and have long been friends of the college.

Following the convocation held on March 11 and 12 the college has been encouraged by the response of the public to the march of progress program. The faculty subscribed $20,000 to the fund.

Wayne Carr, who recently served as pastor of the churches at Pyrmont and Rossville, Ind., has been employed to assist in directing the financial campaign at Manchester College. He began his work at the college on a part-time basis in February, but is now on a full-time basis.

John H. Knelson of Dixon, Ill., one of Manchester's 1955 seniors, has won a Fulbright Scholarship for next year. Mr. Knelson had been admitted to the Medical School of Northwestern University and was planning to study there. He will probably defer the beginning of his medical studies and will go to Paris to study biochemistry for next year. This is the first Fulbright scholarship assigned to a Manchester student.

The Church Calendar

June 12

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Young King Josiah. 2 Chron. 34; Nahum.
Memory Selection:
How can a young man keep his way pure?
By guarding it according to thy word. Psa. 119:9 (R.S.V.)

CBYF Topic: Music, Handmaiden of the Church
Children's Day

June 14-19 Annual Conference, Grand Rapids, Mich.

June 19 Annual Conference Sunday

June 20-22 Missionary conference, Grand Rapids, Mich.

June 20-23 Leader of leaders conference, Grand Rapids, Mich.

June 20-23 Citizenship training institute, Grand Rapids, Mich.

July 3-6 District meeting, Western Canada, Second Irricana

July 4 Independence Day

July 5-20 School for Town and Country Ministers, Westminster Theological Seminary, Westminster, Md.

July 12-16 Pennsylvania School of Alcohol Studies, Juniata College, Huntingdon, Pa.

July 14-17 District meeting, Texas and Louisiana, Nocona, Texas

July 15-17 District meeting, North Dakota and Eastern Montana, Pleasant Valley church, N. Dak.

July 17-23 Historical Tour

July 18-23 Southeastern Region laboratory school for children's workers, Bridgewater, Va.

Love Feasts

Indiana
June 11, Camp Creek

Michigan
June 12, Detroit, Trinity

Maryland
July 2, 8 p.m. (DST), Cherry Grove

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Murray Lehman of York, Pa., in the Three Springs church, Pa., June 26—July 3.

Sister Elizabeth Broughman of Roanoke, Va., in the Oakvale church, W. Va., June 20-30.

Bro. Russell Showalter of Salisbury, Pa., in the Cherry Grove church, Md., June 21—July 2.

Gains for the Kingdom

Two baptized and one received by letter in the Bassett church, Va. **Eleven** baptized and eleven received by letter in the First church, Roanoke, Va. **Twenty-one** baptized and thirteen received by letter in the Westminster church, Md.

Six baptized and three received by letter in the Second church, York, Pa. **Eighteen** baptized in the Springville church, Pa. **Thirteen** baptized in the West Conestoga church, Pa.

Six baptized in the Lima church, Ohio. **Four** baptized, two awaiting baptism and one rededicated in the New Philadelphia church, Ohio. **Eight** baptized and seven received by letter in the Yellow Creek church, Ill. **Five** baptized and one received by letter in the Bethany church, Ind. **Three** baptized and one received by letter in the Pleasant Valley church, Ohio. **Six** baptized and one received by letter in the Elkhart Valley church, Ind. **Eleven** baptized in the Troy church, Ohio. Three baptized in the North Winona church, Ind. Six baptized in the Pine Creek church, Ind. **Two** received by letter in the Hurricane Creek church, Ill. **Nine** baptized in the Black River church, Ohio. **Nineteen** baptized in the Happy Corner church, Ohio. **Three** baptized and two received by letter in the Covington church, Ohio. **Seventeen** baptized in the West Charleston church, Ohio.

Four baptized in the Worthington church, Minn. **Ten** baptized and four received by letter in the Garden City church, Kansas. **Nine** baptized and three received by letter in the Prairie View church, Kansas. **Three** baptized and two received by letter in the Scott Valley church, Kansas. **One** baptized in the Maple Grove church, Kansas. **Ten** baptized and four received by letter in the Lincoln church, Nebr.

Two baptized and two received by letter in the Glendora church, Calif. **Seventeen** baptized and four received by letter in the La Verne church, Calif.

News and Comment From Around the World

American Church People to Tour Africa

Dr. Emory Ross will lead a group of twenty Americans on an extensive study tour in Africa next July and August. The group will meet with governmental, educational, and economic personalities, mission and church representatives in a number of different African countries.

The project is sponsored by the Association for World Travel Exchange, a nonprofit educational organization which arranges two-way exchanges between the United States and other countries. Persons interested in applying for membership in this traveling seminar may write to the Association at 1790 Broadway, New York 19, N. Y.

Church Protest Leads to Abandonment of Easter Parade

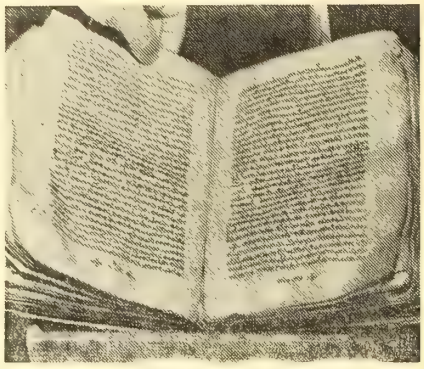
The traditional Easter Parade was abandoned in Washington because of the objections by church members. Businessmen on fashionable Connecticut Avenue, site of the promenade, voted not to sponsor it any longer. They received a letter from the Washington Federation of Churches calling the annual display of fashions "a grave violation of the spirit" of the religious festival of Easter.

The prompt response of the merchants brought praise from Dr. Frederick E. Reissig, executive secretary of the federation. He said that their co-operation "should assure a much more worshipful observance of Easter in the nation's capital."

Supreme Court Upholds Religious Scruples Against Oath Taking

The United States Supreme Court ruled that witnesses with religious scruples against oathtaking do not need to make more than a simple affirmation that they will tell the truth.

The court reversed the conviction of Perry Bowen Moore of Sullivan, Ill., who received a two-year sentence on charges of draft evasion and ordered that he receive a new trial. He had refused to take an oath or make a "solemnly" affirmation as demanded by a federal judge. The high court said, "There is no requirement that the word 'solemnly' be used in the affirmation and the judgment of conviction is therefore reversed and the case is remanded for a new trial."



Religious News Service

This 1,600-year-old Aramaic manuscript, said by several Biblical scholars to be the oldest known copy of the New Testament, has been on display at the Library of Congress. Known as the Yonan Codex, the manuscript is owned by Norman Yonan, a retired Washington businessman who emigrated to the United States from Iraq after World War I. Mr. Yonan said the book has been in his family for fifty generations

Philadelphia Quaker Meetings Unite

After 128 years of separation, the Arch Street and Race Street Yearly Meetings of Friends have united as a single Philadelphia Yearly Meeting. The union was consumated by the two historic Quaker bodies at a joint 275th annual session. The action was unanimously adopted by more than 1,000 members of the two Meetings, which first gave endorsements in the form of "uniting minutes" at their separate business sessions.

The split into two separate Yearly Meetings came in 1827 because of differences in emphasis on discipline and dress. For years the Arch Street body was known as "Orthodox," and Race Street, the more liberal, as "Hicksite."

Editors of Church Papers Hold Annual Meeting

A combined circulation of 10,550,000 was reported by the 129 member publications of the Associated Church Press at its 36th annual meeting in Washington. These figures were compiled by Dr. William B. Lipphard of New York, executive secretary of the ACP which comprises editors of Protestant publications in the United States and Canada.

Editors were urged to be both theologians and crusaders. One session of their meeting was devoted to the use of doctrine in the church press and another to the subject of crusading. Ralph Lord Roy, Methodist minister and author of Apostles of Discord, reported that charges of Communist influence in America's Protestant churches have all but disappeared. He said that Americans simply refused to believe the false charges.

The editors also heard sharp criticism of the administration of the 1953 Refugee Relief Act from Edward J. Corsi, who said that unless the program is put in friendly hands only a fraction of the refugee quotas permitted in the act will ever be used. Robert J. Cadigan of Philadelphia, editor of Presbyterian Life, was elected president of the Associated Church Press.

Plan to Enroll Million Men in Bible Reading Program

Plans to enroll a million men in a program of daily Bible reading were announced recently by United Church Men, the laymen's division of the National Council of Churches. The plans call for laymen of all denominations to read daily some selections from the Bible or to make use of readings to be telecast on TV stations across the country. Enough one-minute telecasts for this purpose to last 180 days have been prepared by the American Bible Society.

Urges More Nonwhites As U. S. Envoys

A leading American Protestant church woman urged on her return last week from a two-month world tour that the U. S. government send abroad "more diplomats who represent all races" as a means of winning more friends for the United States and achieving world peace."

Mrs. James D. Wyker, national president of the United Church Women, recommended the step as a means of meeting the criticisms by those who under the influence of Communist propaganda "doubt our sincerity" in building for world peace. She said foreign peoples disturbed by the stress on American military might needed to be reminded of such forces for peace as the foreign aid program and UN projects. She reported that women in many countries around the world were moving ahead in areas of

political life and social welfare. She pointed to the number of national women's organizations which are crusading for better marriage and divorce laws, property rights for women and social welfare legislation. She gave credit to the work done by missionaries in preparing women for public service.

Pioneer Brethren Missionary to South America Dies

Dr. Charles Francis Yoder, former teacher at Ashland College, one-time editor of the Brethren Evangelist and pioneer missionary for the Brethren Church in South America, died on Feb. 7, 1955, at La Cumbre, Province of Cordoba in Argentina. He was the author of the book, God's Means of Grace, a scholarly study of the doctrines and ordinances of the Brethren. In recent years Dr. Yoder had discontinued active missionary work and had devoted himself chiefly to writing. A few of his manuscripts still await publication. The Brethren Evangelist, official organ of the Brethren Church, devoted its April 16 issue as a memorial to Dr. Yoder.

District Choral Societies Present Handel's Messiah

Two district choral societies presented renditions of George Frederick Handel's Messiah during the month of April.

On Palm Sunday the Northern Indiana district choir, under the direction of John Bechtelheimer, presented the oratorio before an audience of at least 700 persons. Solo parts were carried by members of the choir and a small orchestra accompanied them. The service was held in the Goshen College union auditorium.

The Southern Ohio Choral Society gave their presentation on Sunday, April 24, in the West Milton high school auditorium. This was the fifth year that The Messiah had been presented in Southern Ohio by a choral group representing the district and accompanied by an instrumental ensemble. Director of the Messiah was Perry Huffaker, pastor of the church at West Milton.

Representatives of these choirs, together with members of college choirs that have done the Messiah frequently will assist in the presentation of Handel's oratorio as a feature of the Sunday program at Annual Conference.

News Briefs

Steps towards affiliation with the World Council of Churches were approved recently by the National Christian Council of Japan at its annual meeting. Such affiliation probably will be on a consultative basis. The World Council's central committee has invited the participation of national councils in various countries on that basis.

Walter Freund, head of the Church Affairs Department in East Germany, asked West Berlin officials for political asylum. He told the officials he was unable to reconcile his differences with the Communists over their "youth dedication" program which church leaders have denounced. His defection is the latest in a series that has shaken the Church Affairs Department.

Three specialists in rural sociology have found that when people move to the suburbs they generally keep—and sometimes improve—their church-going habits. The sociologists observe that "the religious experience runs too deep in America to be rooted out by a mere shift in residence."

A Golden Jubilee World Baptist Congress will be held in London, England, July 16-22. Expected to attend the sessions are 3,200 delegates from the U.S. and nearly 4,000 from 60 other countries in which Baptist churches are maintained. According to the planning committee, a total of 18,000,000 Baptists live in the United States.

The Georgia Council of United Church Women has adopted a resolution condemning capital punishment for minors. They took the action after an eighteen-year-old boy was recently executed by the state.

Quotes

Eugene Carson Blake, president of the National Council of Churches: "When the Chief Executive of the nation gives the whole people an example, by his regular attendance at the church of his choice, all men of faith should be glad. Many adults are making decisions every day to join churches. To question the motive or challenge the sincerity of the President or of anyone else who makes such a decision is presumptuous."

Reinhold Niebuhr: "I don't think any nation has ever been so self-righteous as America is today.... But with all its power, America is not as powerful as it thinks it is; and with all its righteousness it is not as righteous as it thinks it is. The business of the Christian church is to say so despite all the temptations to avoid telling people what they don't want to hear."

Dr. John Sutherland Bonnell, after returning from a week's participation in Billy Graham's Scotland Crusade: "I have just come from a city that is throbbing with spiritual activity. And the thing that impressed me was that every individual coming forward was sincere, composed and quiet—no sign of excitement whatsoever. Millions are praying and when millions pray, things will happen. The flame may break out in America any day."

Lewis L. Strauss, chairman of the Atomic Energy Commission: "There is good reason for faith—for belief—that providence intends that the release of the energy of the atom through the instrumentality of man's effort and the intermediation of his genius will promote peace on earth and the greater happiness of mankind."

Dr. H. L. Turner, president of the Christian and Missionary Alliance: "We are going to need a different type of missionary in the future. That means that even our methods of training and preparing missionary candidates may be revised. The white missionary can no longer take the attitude of a lord among the 'poor heathen,' because of the growing insistence on the part of the natives to be treated as equals. Thus, many missionaries are going to be faced with the question of whether they will adapt to the new situation —or get out."

Dr. Emil Brunner, Swiss Protestant theologian, now a member of the faculty of the Japan International Christian University: "Bible study groups are cropping up all over Japan. They shy away from anything that looks like an institution with doctrines, creeds and a form of church government. It is in this group that the real hope for Christianity in Japan lies. I know the leaders of the major denominations will disagree with me, but I believe it is true."

Thelma Stevens, executive secretary of Christian social relations for the Woman's Division of the Methodist church: "Our Christian churches have not capitalized on the New Testament gospel of peace in this mid-twentieth century crisis. The churches are so interwoven in the social structure of the nation that in the cultural crisis confronting us they somehow have not been able to see the dangers and sins of society as objects for responsible action, a challenge to fearless leadership."

New Brotherhood Pilot House



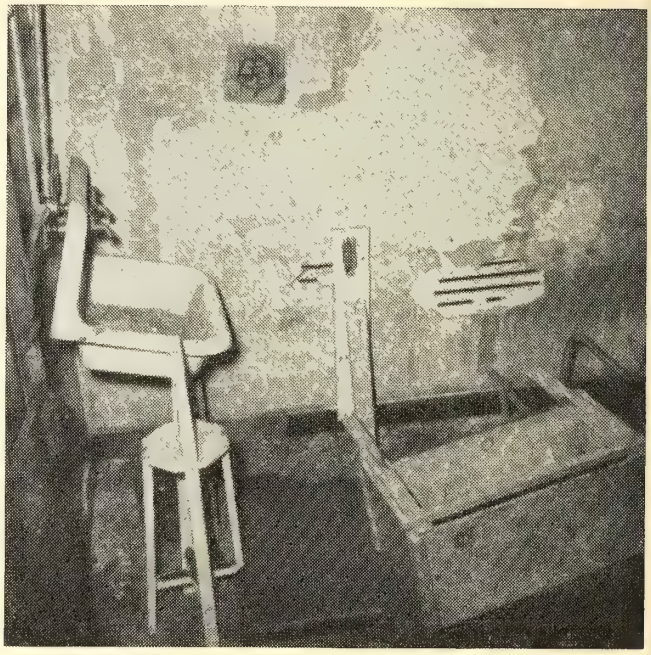
The new Pilot House, 1324 West Lafayette avenue (center). Its rundown condition contrasts sharply with houses on either side

A NEW Brotherhood pilot house has been purchased in the Harlem Park urban renewal area of Baltimore, Md. This house in its "raw" stage was acquired in March by the Brotherhood Service, Inc., and will be renovated by Brethren volunteers. This will enable the Harlem Park citizens, many of whom will be asked later to repair their homes under the urban renewal program, to see a typical row house in the "before" and "after" stages of renovation. A complete cost analysis of the repairs will be available as a guide to others making similar repairs.

This new pilot house will be staffed by a Brethren Volunteer Service unit and will be a referral and information center for the neighborhood. It will also serve as a meeting place for community groups, Fight Blight Fund consultation and for other purposes.

The house selected for this new pilot house is a typical run-down, blighted house in the neighborhood. It has no heating system, exposed electric wiring, falling plaster, peeling wallpaper, dirt cellar, rat infestation and only one bathroom for three apartments. But the structure itself is sound. Later when the "urban renewal" program starts, the city will require other owners to repair those houses that are structurally sound. Those that are not worth repairing will probably be condemned to make space for parks, schools and recreation centers.

Brotherhood Service, Inc., purchased and repaired their first pilot house in East Baltimore in 1951, in conjunction with the housing bureau's Baltimore Plan pilot program. This house, after rehabilitation, was staffed by the Brethren Volunteer Service unit as a referral and information center for the East Baltimore community. For several years it has been operated by volunteers with a full-time director, Vernon Hoffman,



Falling plaster, sagging sink and littered floor are typical of many rooms in the house

employed by the Brethren Service Commission. This unit has assisted people in the neighborhood to improve their own homes and has helped to solve social problems prevalent in the community.

Brotherhood Service, Inc., which originated this project, was formed from the men's group in the First Church of the Brethren in Baltimore. This group began to wonder what a group of men could do to clear up the slum conditions in their own city. As a result the corporation was formed and they began to raise money for the project. The new pilot house was purchased for $3,000, with a ground rent of $90 to be bought later. It is estimated that the rehabilitation work will cost another $2,500, most of which will be for materials since the volunteers will do all but the technical work themselves. Other interested organizations and persons have helped in this project since its beginning.

An open house was held in March so that residents of the area could view the house before work started.



Sagging chimney and broken windows in new pilot house will also need to be repaired

Another open house and dedication will be held upon completion.

Summer work camps have been conducted by the Brethren Service Commission to assist in this project, for the past several years. Another one will be conducted this summer to assist on the new pilot house.

"Brethren" German Students on University Campuses

Graydon Snyder

IT IS the present custom on German university campuses for the student *Gemeinde* or church to adopt an East Zone student *Gemeinde* as its own. Through this relationshrip there is an exchange of personnel and ideas. In two universities it is Brethren-befriended German students who are taking the initiative in this program of goodwill and peace. At the University of Goettingen, Herman Pabst, who was in America for two years as an exchange student, and Uvie Uhlm, who was a German volunteer in America have worked closely with this program. In November, for instance, they took their slides of America to the University of Halle and gave talks to the East Zone students about America.

In Germersheim, Gisella Pauling and Ulrich Damm, both members of the 1954 Kassel peace seminar, are doing somewhat the same work with the additional fact that they have started a book fund by which they buy Western books to send to their friends in the East Zone, who because of the censorship on publishers cannot buy many books which have come from America and England.

The importance and value of this work can be better realized in light of the fact that it is only through our German friends that we can really touch many people in the East Zone. It is impossible for Americans to do what they are doing because of the current political situation.

Graydon and Lois served as directors of a work camp in the sumer of 1954, and remained in Germany to attend a university.

At Home and Abroad

AUSTRIA

About 800 pounds of **garden seeds** were distributed during the last couple months. About twenty Protestant pastors, ten Catholic priests, and three organizations received them.

Brethren volunteer workers on the **Karlsschule** (school) **rebuilding project** worked 10,680 man-hours from January 1954 to February 28, 1955, making a contribution of 91,780 Austrian Schillings (over $3,500) Ing. Reinhold Liebe in compiling these statistics expressed gratitude for this praiseworthy accomplishment.

For **Volksdeutsch** who are planning to emigrate to the U. S. in the near future under the resettlement program, the Brethren Service Commission is providing free **English courses.** These classes which are open to persons in the process of emigration, are supposed to teach a basic knowledge of the language with emphasis on speaking and less on grammar.

For several years the Brethren Service Commission in Linz has carried out a **prothesis program** in co-operation with local prothesis makers. Needy refugees are the recipients of these artificial limbs. With these cases the commission is either paying a sizable amount for the purchase of the prothesis or is taking over the total cost of the purchase. Most cases are helped so that the person may again find work.

GERMANY

". . . a clearer vision for the need to work for peace . . ." was one of the decisions made by a group of 100 returnees at their annual **student exchange Conference** held at Kassel House on April 4-9. The students have decided to start a fund which will help send students, who are unable to get State Department support, to the United States to study for a year.

Several new volunteers are now having the experience of living with German families. **Leroy Burdick** is living with family Weight. This is their first experience with an American volunteer. **Lorene Clark** is with family Polikowshi, also earlier the "parents" of an American son. The Gleichann family has their third American son, **Bob Mendenhall.** Frau Seigle has her first American son, **Dale Mankamyer,** after an American daughter. The Bluemer family has their first son, **Jan Thompson,** after two American daughters. The Williges family has their first American son, **Ray Grim.**

PUERTO RICO

Dr. and Mrs. Lee Smith and family of South Bend, Ind., arrived the first of May to serve for two months at the Castañer hospital until Dr. Gerald Church and Dr. Marvin Snell arrive later in the summer for regular three-year terms.

The **academy students** observed "Family Week" recently by presenting a program for their parents. It included two plays and class demonstrations in both Spanish and English.

FLORIDA MIGRANT CAMP

Pahokee intermediate boys entertained Osceola boys of the same age at a **track meet** recently. There were various events for individuals and several team events.

For more than a year, **five sewing machines** have been loaned to families on a rotation basis. Usually a family keeps a machine for three weeks and the machines are always in demand.

Personal Contacts Count . . . Every Member Canvass

Harl Russell

So I thought it necessary to urge the brethren to go on to you before me, and arrange in advance for this gift you have promised, so that it may be ready not as an exaction but as a willing gift" (2 Cor. 9:5).

ONE hundred forty-seven churches of our Brotherhood engaged in an every-member canvass the past year. The many whose canvasses were properly planned and carried out found this to be a time of spiritual reconsecration.

We support the position that "the primary purpose of the every-member canvass is not to get the gift, but the giver; not to get the possession, but the possessor; not to get the money, but the man."

The every-member canvass involves adequate training of selected canvassers. The church constituency must also be fully informed by announcements, wide use of the mails and finally by calls in the homes. This involves a planned sequence of letters; brief talks in the various classes and organizations, bulletin announcements, use of the church paper, distribution of leaflets, the giving of situation dramas, the preaching of special sermons and eventually the canvasser visits to the homes.

The carefully chosen canvassers are trained in one or two meetings. These usually occur immediately preceding canvass week. These training opportunities include an interpretation of the budget of the church in all of its aspects; a review of the work of the church during the past year; a thorough discussion of all the church has budgeted itself to do next year; a presentation of the outreach of the church in terms of the district, college and Brotherhood Fund causes; a review of scriptural stewardship and help for "telling the story" in the homes.

Effective canvasses require a sufficient number of trained and spiritually motivated canvassers. It is recomended that each pair of workers shall call in no more than ten homes. When adequately trained the canvassers can become the means of an enlightened and inspired congregation.

Why the Canvass

The face-to-face telling of the story of the church's total ministry in the community, its outreach in missions and service and its program of spiritual nurture is the essential contribution of the canvass effort. Many staunchly espouse the canvass experience for congregations of all sizes and types (urban, town or country) for these reasons: it brings a spiritual blessing to the entire church through the practices of the stewardship of time, abilities and material possessions; it is a widely tested method of effective enlistment of lay persons in support of all enterprises of the church; it increases the average financial commitment of members, often resulting in greater interest in kingdom values; it spreads the burden and blessing of church finance across the entire parish and abolishes exclusiveness in conducting and sustaining of the work of the church.

The visit to every member is important as rising costs, both in the local program and the church at large, demand that church finances be revised upward if vital work is to be maintained. Members generally have greater financial resources; more are able to give; more are ready to give; and more will give, *if asked in person to do so.*

Church leaders will find their enlistment efforts rewarding only if they are backed by congregational decisions that project courageous steps forward. Workers are eager to tell about a "going" church program. This year pastors will have a new set of "check lists" to lead all church boards and committees into democratic consideration of what the



"People responded graciously"

church is doing, and ought to do next year. We strongly recommend their use in advance of council consideration of the budget.

When more members have a part in determining the program objectives and financial allocations for the new fiscal year, the congregation is in an attitude favorable to generous support of all the church seeks to do.

The injunction to Seek First His Kingdom will more likely be expressed through systematic and proportionate giving to the work of the church when members are seen personally. Dedicated workers have a unique educational opportunity to tell of the work of the church, to answer questions and to inculate the doctrine of Christian stewardship in the friendly atmosphere of the home.

The Turn-over Chart

Among the helps that are available for the financial enlistment in support of next year's budgeted goals is a canvasser's turn-over chart. It is a means by which inexperienced laymen, after a short training period, can effectively bring this

story into the homes of the entire church constituency. Through this controlled presentation the lay visit is directed logically to a commitment in support of the church. Pastors of small, medium and large churches have reported that turn-over charts are instrumental in leading parishioners to volunteer *more than token commitments* for the church program of the ensuing year.

When the turn-over chart is brought into the home it gives the callers confidence and places those visited at ease. The planned sequence of the chart assures brief but general coverage of what the church is doing and would like to do. Other widely acclaimed advantages of the turn-over chart are: it assures accuracy in what is related as the work of the church; it arouses interest and holds that interest throughout the visit; it focuses attention on the work of the church—not on the canvasser; it helps those in the home to retain more of the story of their church at work since both eye and ear are involved.

Turn-over charts for use by canvassers are available for thirty-five cents each. Several pages of the three-colored, spiral bound chart are left blank to allow for a write-in of information on the budget and the work locally. A sound filmstrip (rental, $1) of another denomination may also be ordered to learn techniques of using the turn-over chart to the best advantage. All orders for canvass helps or inquiries about canvass procedure should be sent to the Stewardship and Brotherhood Fund Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

QUOTES ON THE CANVASS

"By use of a canvasser's turn-over chart; by creating better publicity on the program as incorporated in the unified budget; by more careful training of canvassers, our canvass 'paid off' in sixty-two more commitments for an increase of fifty dollars per week."—an Illinois finance chairman.

"The every-member canvass was the greatest thing that ever happened in our church."—an Oklahoma church treasurer.

"Our pre-budget canvass followed an intensive educational effort. We informed everyone of needs and did much to build an adequate concept of Christian stewardship. Following these planned efforts we entered into an intensive canvass for commitments. Then we built a budget that is forty per cent larger than last year's budget—and the budget is completely subscribed. Our church has been spiritually revitalized by our educational and enlistment program."—an Illinois pastor.

"I wish you could have been here when the teams returned. The treasurer called me last night rather late to say he just could not wait to inform me of canvass results. Our new budget is a little over $11,000. Last year members pledged only $5,000. Last night he said the teams had already recorded $10,000 in pledges, a 100% increase, and the canvassing is not all done. For the first time in the history of the church the complete budget will be pledged, and we may go beyond it approximately $3,000 in commitments."—a pastor in Kansas.

"Our program for the coming year in our church of fifty members calls for a budget of $7,000. This is $140 per member, adults and children combined. We should reach it easily. After our budget was adopted we had a successful every-member canvass. The Lord has blessed our efforts in the promotion of his kingdom."—a Florida pastor.

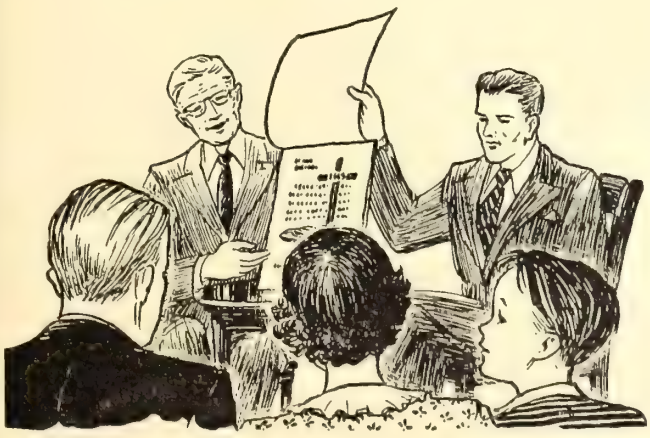
"We have just completed our every-member canvass and the results seem very encouraging. The people responded graciously. We have quite a number who are learning the way of worship through Christian stewardship."—a West Virginia layman.

"Among the seven steps we took in the first year's program here at our church was the essential one to organize an every-member canvass to underwrite the budget. We stressed tithing; to date three fourths of the finance board members are tithers and many others in the church have also begun to tithe. We assure you that our program worked wonderfully well. The total giving to the budget for the year preceding the every-member canvass and the taking of commitments was only half what we will give this year."—Virginia pastor.

"The first year we employed the canvass and did the necessary preparatory work, our offerings increased from an average of twenty-two dollars to an average of forty-five dollars. The annual income that year increased from approximately $6,500 to $8,200. We are convinced on the basis of our experience that this increase could never have come to its present level apart from an every-member canvass. We have had nothing but positive results."—a California pastor.

"Every-member canvass in our church of fifty-two members was a spiritual experience. Our plans developed to fulfill a need and so far they have proved effective. Not everyone made a declaration of intention to give. Some had conscientious reasons while others were allergic to any kind of a commitment for the Lord's work. No force was exerted on this minority group but they were encouraged to contribute sacrificially. The results of this simple canvass and the taking of commitments surprised many of our folk. Giving increased manyfold, not only for local needs but also for the work of the district and Brotherhood."—a Missouri pastor.

"If I were to summarize it would be something like this: (a) study the program of the every-member canvass and know it thoroughly; (b) believe enthusiastically in the spiritual and financial results of the every-member canvass; (c) choose teams with care and thoroughly familiarize all of them with the church program; (d) spiritualize the whole proceeding by interpretation and prayer; (e) conclude the canvass in reasonable time—have a deadline and meet it; (f) thank your people and team workers; (g) inform everyone of the spiritual and financial results.



Turn-over charts arouse interest in the program of the church—focuses attention on work of the church and not on the canvasser

The Church Abroad

Edited by J. Henry Long

St. Thomas Christians

Goldie Swartz, missionary to India, on furlough, here tells of her experiences at the annual meeting of the Mar Thoma Church, India, which, according to tradition, was founded by the Apostle Thomas

WHO first brought the gospel to India? This had been an intriguing question from long past.

The commonly accepted tradition is that Thomas, one of the twelve disciples of Jesus, in obedience to the Lord's commission went to South India in the year 52 A.D. and there began to preach the gospel. Conversions soon commenced taking place first among the Jews, who had earlier settled on the western coast for trade purposes, and later among Brahmins and other Indian groups. Churches were established in seven different places.

After ordaining two presbyters to carry on the work in that region St. Thomas is said to have passed on to the eastern coast. There also his efforts were met with encouragement and fruitage. Later, probably about 72 A.D., a riot was stirred up against St. Thomas because of the progress Christianity was making and he was killed.

Although this tradition may not be conclusively proved, there are throughout the early centuries many recorded incidents and events in travel and history which lend great weight in its favor. Moreover, the members of the Travancore-Cochin Church, known formerly as the Syrian Church, have not the slightest doubt that their church was founded by the Apostle Thomas and that this Indian church is historically one of the most ancient in the world.

One may wonder then why historical data of this early church is not more plentiful, and why the church has not grown more rapidly. Several reasons may be assigned: the collapse of the Nestorian Church in Persia in the ninth century with which this Indian church may have had some connection; the Moslem invasion from Arabia beginning in the seventh century and continuing for more than seven centuries; the conquest of the Moguls from fourteenth to eighteenth century; and lastly from the violent pressure of the Roman Church during the Portuguese domination from the sixteenth century onward. The Portuguese happily finding Christians in this area became passionately zealous to convert them to the Roman faith. In this intense ardor the pope gave orders to the Portuguese to employ the inquisition. Not only was this severe means used but also they burnt up all the valuable books and records that could be found. To this extreme coercion some yielded and became members of the Roman Catholic Church. Others withstood and took shelter back of the Cochin-Travancore hills. There this ancient church merely managed to survive, carrying on only its services and the administration of the sacraments.

With the advent of Protestant missionaries in the seventeenth century there came also the awakening of this oppressed church. This markedly increased with the coming of the English, who devoted themselves not only to commercial pursuits but also to the spiritual interests of the people.

Thereafter followed an increasing arousal from lethargy of this ancient Syrian Church until today it is recognized and admired as an eminent Christian body. This sect has become a keen and active church ascribing to themselves the name, Mar (meaning Saint) Thoma Syrian Church.

Although this great Church became divided it nevertheless maintains a distinct Christian solidarity and is "the leading Christian community in India. From it have come leaders in missionary, social and edcational work, also outstanding figures both in public and in church life."

More than half a century ago two great Tamil evangelists so stirred South India by their moving messages that a great assembly met near the town of Maramon. The vitality they imparted to this church found a permanent response in the annual convention of the Mar Thoma Syrian Church. In February 1954 I had the opportunity to attend the assembly.

It is in a very picturesque setting in the dry river bed of the broad Pamba river in Travancore that the convention continues to be held for one full week during the moonlight season in February. At this site the stream takes a graceful bend, and is bordered by high banks wooded with banana groves. At night these silhouetted palms present a scene not to be forgotten.

To one side of this beautiful spot flows the now narrowed stream, this being the dry season, wherein are lined up house-boats which have brought many visitors by river. Others have come by foot, by cart, auto or bus. Mar Thoma members from every part of India turn their footsteps homeward for this great occasion.

During the week of the convention the government grants permission for the use of one-half mile of the river bed. The main pavilion, together with several smaller ones and numerous booths for restaurants, are located in this area. At first sight of this mamouth conference ground one might think weeks had been required for its construction, and at great cost. So one is amazed to learn that it is erected in one day and that for a trifle! The day previous to the opening of the conference farmer Christians appear bringing innumerable bundles of thatch (leaves of palm trees) and put up the structure in a few hours.

The attendance may begin with several thousand but by the last days the number may reach 40,000 to 50,000. Although this may be the largest Christian convention known, and certainly the most unusual one in the world, to those assembled it is but a heart-warming and heart-stirring occasion of fellow--

wooded with cocoanut palms and ship and spiritual growth. Morning, afternoon and night, for services of an hour or two in length, men, women and children trek from their camping places to and from the meetings.

As the attendance increases day by day the pandal is enlarged section by section until it may cover an acre or two. When this massive concourse of thousands arrayed in spotless white, seated on the clean sand and sheltered from the scorching sun by the palm-leaf thatch—what an impressive spectacle it is to behold!

This vast gathering is entirely a spontaneous one, and everywhere is manifest a high and wholesome religious tone. There are no outside entertainments or diversions. Over the whole grounds during the entire week I saw but three people smoking, and these near a restaurant. Even outside on the public streets of the town smoking was seldom noticed.

As to the program there were the early morning Bible classes imparting deep spiritual truths which set the ballast for the day. Preceding the forenoon and afternoon sessions were a song-fest and a season of prayer. Even to one not able to understand the language of this area there could be no failure to understand the spirit of the utterance. It was a thrill to listen to the chanting of their liturgy and their singing in unison without a special choir and with but one leader and one musical instrument, a violin.

Again one was deeply impressed by the spontaneity of their prayers of confession, petition and praise. Items for special intercession previously handed in were read, a few at a time.

How freely and fervently they prayed, man or woman here and there over that vast audience arose from squatting position to knees that the voice might carry throughout, and uttered short, pointed petitions.

A varied program filled the sessions—challenging addresses, numerous items partaking the nature of a survey of the whole life of the church including missionary activities within and outside Travancore, the Sunday-schools, children's work, women's work and youth groups. A surprising element of the meeting was to see so many young men and women in earnest participation. While being refreshed in soul they were hearing the call from discipleship to apostleship, and from their own inner urge were requesting to go out into evangelism of the ashram type, even to providing their own support. Certainly here I saw a Christian solidarity which has already made for itself a mark in the church and state which portends even a greater future.

On the platform were seated usually the highest head of the church—the Metropolitan, three bishops and members of the clergy, sometimes one, sometimes another officiating. Whether on the platform or mingling with the crowds outside the pavilion, it is obvious that the Metropolitan was alert even to the daily details and was the beating-heart of the convention. The bishops too manifested the very valuable traits of accessability and intimacy with the laity. As the Metropolitan and bishops, together with the clergymen at times, shared their dining table with us foreign guests, we learned to know and appreciate them in intimate and wholesome fellowship.

Except for the few guest speakers who delivered their messages in English which was translated, the medium of speech used was Malayalam, the mother tongue of that area. Of course to those of us coming from a distance this vernacular was not understood. But seated with us on benches brought in for guests were young people, mostly students knowing both Malayalam and English, ever ready to translate the substance of what was being said and done.

At the close of each session offering bags were quietly and quickly passed in each section and brought forward for consecration. By these contributions the expenses of the convention and other church interests are met.

Thus the long desired opportunity to attend this unique convention and to learn more about this renowned church body had come, at this their fifty-ninth annual assembly. The 1,000 mile rail and bus journey to Maramon and the week's stay there became more than a regular holiday—it was a feast for the soul as well.

I now feel assured that Thomas first brought the gospel to India. To mingle with this vigorous Christian body, the offspring of the converts of this apostle, vivifies anew to me the power of the gospel which Jesus not only himself proclaimed but enjoined its proclamation upon his disciples. Now, to view some of the astounding results of this gospel during the period 52 A.D. to 1954 I do rejoice that Thomas, one of the chosen twelve whom Jesus appointed and commissioned, responded to that great commission—"Go . . . Make disciples . . . I am with you." (Matt. 28:19-20)



Religious News Service

Two delegates from the Mar Thoma Church of Malabar, South India, are shown chatting between sessions of the World Council of Churches Assembly at Evanston in 1954. They are Mar Thoma Juhanon, Metropolitan of the church (right), and Rt. Rev. A. Mar Theophilus

Edited by Alberta Yoder

The following story is the kind that can take place in almost any of our churches. True, situations and conditions will be different, but the principles are the same. Basic results are: love for God; concern for people; careful planning; hard work; prayer and persistence. Why not try some such effort in your church?— Charles E. Zunkel, executive secretary, Ministry and Home Missions.



WORKING AT THE LORD'S BUSINESS

A SUCCESSFUL program of attendance and evangelism came to a climax on Easter in the Hagerstown church, Md., when seventy-two new members were received into the fellowship and a new all-time high attendance record was set in the church school.

It all started last fall when the ministers, Brethren DeWitt L. Miller and Glenn C. Zug, began a systematic visitation of the membership. Approximately a third of the families were not at home when the ministers called but a written note was left at the door followed by a personal letter sent out yet that day.

The last two weeks before Ash Wednesday the deacons followed the ministers' visitation with an every-member enlistment program. Each member was visited by the deacons and their wives and asked to sign a recommitment card, promising to attend one service each Sunday, one service during Holy Week, to pray daily for the church and its ministry, to invite one person each week to the church services and to make an effort to win at least one person to Christ and the church during the Lenten period.

From visitors' cards signed at each service, the church school records, the results of the deacons' visits and many other sources, a new prospect list of 250 names was compiled. Each Sunday evening during the Lenten season trained teams of personal workers made two calls and reported the results to the ministers not later than the following morning. The ministers also continued an intensive program of calling upon those who responded favorably to the visits of the evangelistic callers and also upon all of the people whose names were on the prospect list.

A constant check was made on the attendance of these people at the church services through the use of a Ritual of Friendship at each morning service. This consisted of asking each worshiper to sign a card indicating whether he was a member or a visitor, identified with some other church within or without the community and whether or not he would like a visit from one of the ministers. These cards were dedicated at the altar along with the offering and carefully studied by the ministers the next morning.

During the Lenten season a class in the meaning and significance of church membership was held for boys and girls of junior and junior high age by the wives of the ministers while the ministers were conducting a similar class for young people and adults.

On Easter 862 people attended church school setting an all-time record and 933 attended the two identical worship services, the second highest record for church attendance. At the two identical worship services thirty-five people were received by transfer of letter and confession of faith. The lovely baptismal vesper service on Easter Sunday afternoon, made especially attractive by the new white robes provided by the deacons and their wives, brought thirty-seven men, women, boys and girls into the Christian fellowship.

Each new member was presented with a new member's packet containing material helpful to Christian growth, leaflets and pamphlets designed to acquaint thoroughly the new member with the history and beliefs of the Church of the Brethren, and a letter of welcome, a list of church and church school officers and other information which will serve to integrate him or her into the work and program of the local church. Adults who were received from a non-Brethren background are being presented with an introductory subscription to the Gospel Messenger.

On the Sunday evening following Easter 300 people gathered in the church social room for a reception honoring the new members. A host or hostess was appointed for each new member who extended a special invitation, accompanied the new member to the meeting and presented him or her to the entire

group. After the new members had been properly introduced, the officials of the church and the church school were identified in connection with their various capacities. Delicious refreshments were served by the kitchen committee of the church and the meeting concluded with an hour of informal fellowship.

Bethany Biblical Saminary Presents

Continued from page 15

lege and graduated from McPherson. He will continue in the pastorate of the Prairie City church in middle Iowa.

Those receiving the Master of Religious Education degree are:

Peggy Eberly Belser, daughter of Mr. and Mrs. Milton Eberly of the Elizabethtown church in Eastern Pennsylvania. Peggy is a graduate of Elizabethtown College. She will continue to live in Chicago while her husband, Julius Belser, completes his theology training at Bethany Seminary.

Vera Ebersole Blough, daughter of the Reverend and Mrs. Elmer E. Ebersole of the New Paris church in Pennsylvania. Vera is a graduate of McPherson College and will remain at Bethany while her husband, Walter Blough, completes his Seminary training.

Joan George Deeter, daughter of Mr. and Mrs. Lester George of the Covington church, Ohio. Joan is a graduate of Manchester College and will remain at Bethany while her husband, Allen Deeter, completes his theological training.

Clara Blanche Myer, of the Conestoga church in Eastern Pennsylvania. Clara is a graduate of the Y.M.C.A. College in Chicago and has served for several years on the Africa mission field. Her plans for the future are uncertain.

Eula Pearl Rohrer, daughter of the Reverend and Mrs. F. C. Rohrer of the Meadow Branch church in Tennessee. Eula is a graduate of Manchester and expects to return to Bethany next year for further study.

Those receiving the degree Bachelor of Sacred Literature are:

John Stanley Earhart, son of Mr. and Mrs. John K. Earhart of the East Fairview church of Eastern Pennsylvania. Stanley is married to Anna Lois Hess, daughter of the Reverend and Mrs. Jacob Hess of Millersville, Pennsylvania. Stanley attended Elizabethtown College and has served for several years as a pastor in the Eastern Region. He expects to return to pastoral work in the future.

Ruby Pedersen Garner, daughter of Mr. and Mrs. Henry Pedersen of the First church Chicago. Ruby attended Manchester College and plans to remain in Chicago while her husband, Harold Garner, completes a year of graduate study.

Those receiving the two-year Certificates are:

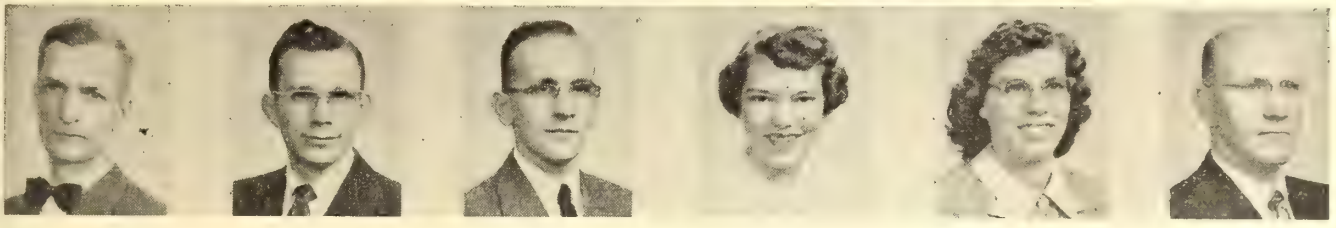
William Carl Crumley, son of Mr. and Mrs. Landon Crumley of the Ewing church in Virginia. He is married to Shirley Spangler, daughter of Mr. and Mrs. Vernon Spangler of the Beaver Creek church in Tennessee. William expects to continue his collegiate work at McPherson College.

Mary Lenker Ritchey, daughter of Mr. G. C. Lenker of the Pleasant Valley church in Southern Ohio. Mary will go with her husband, Donald Ritchey, to the Bethel church in Middle Indiana.

Alfred Paul Wolfe, son of Mr. and Mrs. Cyrus S. Wolfe of the Eglon church in West Virginia. Paul's plans for the future are uncertain at the present time.



Peggy Belser
Vera Blough
Joan Deeter
Clara Myer
Eula Rohrer



William Crumley | LeRoy Dick | Stanley Earhart | Ruby Garner | Mary Ritchey | Paul Wolfe

Weddings

Adams-Surber—Max Adams of Covington, Ohio, and Martha Surber of Potsdam, Ohio, in the Potsdam parsonage, April 24, 1955, by the undersigned.—L. John Weaver, Potsdam, Ohio.

Bensing-Flinchbaugh—Robert M. Bensing and Betty Lou Flinchbaugh, both of Lebanon, Pa., April 24, 1955, in the Lebanon church, by the undersigned.—Carl W. Zeigler, Lebanon, Pa.

Breeden-McDaniel—Troy Venson Breeden of Earlysville, Va., and Gladys Margaret McDaniel of Stanardsville, Va., at the parsonage, Dec. 24, 1955, by the undersigned.—I. L. Bennett, Ruckerville, Va.

Breeden-Roche—Harold Junior Breeden and Thelma Jeanette Roche, both of Earlysville, Va., at the parsonage, Jan. 22, 1955, by the undersigned.—I. L. Bennett, Ruckersville, Va.

Cason-Harlow—George Edward Cason of Madison, Va., and Myrtle Ellie Harlow of Shelby, Va., at the parsonage, Jan. 15, 1955, by the undersigned.—I. L. Bennett, Ruckersville, Va.

Culiver-Dittmer — Thomas Culiver of Muskegon, Mich., and Elizabeth Dittmer of Onekama, Mich., in the Onekama church, April 9, 1955, by the undersigned. —J. Edson Ulery, Onekama, Mich.

Dow-Haney—Vernon Dow and Robertine Haney of Orienta, Okla., Jan. 30, 1955, in the Ames church, Okla., by the undersigned.—Virgil Weimer, Ames, Okla.

Eppard-Burns—Samuel William Eppard of Waynesboro, Va., and Carrie Mae Burns of New Hope, Va., at the parsonage, April 6, 1955, by the pastor, Byron J. Berkey.—Mrs. Eleanor E. Kiracofe, Waynesboro, Va.

Foster-Simmons—Donald Foster and Nancy Simmons of Elkhart, Ind., in the Osceola church, Ind., April 23, 1955, by the undersigned.—Edward Stump, Elkhart, Ind.

Garr-Shifflett—Raymond Rolf Garr of Madison, Va., and Nina Frances Shifflett of Stanardsville, Va., at the parsonage, Feb. 18, 1955, by the undersigned.—I. L. Bennett, Ruckersville, Va.

Gordon-Smith—Leland E. Gordon of Outlook, Wash., and Veneta Lee Smith of Wapato, Wash., March 19, 1955, in the Yakima church, Wash., by the undersigned.—Joe E. Campbell, Outlook, Wash.

Green-DeVault—Jesse Richard Green and Lottie Ruth DeVault, both of Pontiac, Mich., Jan. 28, 1955, in the Pontiac church, by the undersigned.—LeRoy W. Shafer, Pontiac, Mich.

Huckstep-Gardner—Robert Lee Huckstep and Lottie Lee Gardner, both of Charlottesville, Va., at the parsonage, Dec. 17, 1954, by the undersigned.—I. L. Bennett, Ruckersville, Va.

Kenepp-Miller—Charles Kenepp of McVeytown, Pa., and Gertrude Miller of Lewistown, Pa., April 10, 1955, in the Pine Glen church, Pa., by the undersigned.—J. Richard Gottshall, Lewistown, Pa.

Kessner-Joseph—Thomas Emmette Kessner and Myrtle Virginia Joseph, both of Dayton, Va., Feb. 5, 1955, by the undersigned, at his home in Bridgewater, Va.—L. M. Clower, Bridgewater, Va.

Ludwick-Morris—Buddy Wade Ludwick and Isabelle Lorraine Morris, both of Crimora, Va., in the Grottoes parsonage, Va., April 8, 1955, by the undersigned.—J. Willard Bowman, Grottoes, Va.

Massie-Baber—Lyle David Massie and Betty Lee Baber, both of Crimora, Va., in the Grottoes parsonage, Va., March 5, 1955, by the undersigned.—J. Willard Bowman, Grottoes, Va.

Oberlin-Perkins — Charles Oberlin of Butler, Ind., and Joyce Perkins of Ashley, Ind., in the Pleasant Chapel church, Ind., March 26, 1955, by the undersigned.—Israel C. Gorden, Auburn, Ind.

Pecht-Grassmyer—Darl Pecht of McVeytown, Pa., and Velma Grassmyer of Mattawana, Pa., April 9, 1955, in the Pine Glen church, Pa., by the undersigned.—J. Richard Gottshall, Lewistown, Pa.

Renshaw-Christy—Donald Renshaw and Sandra Christy, both of Des Moines, Iowa, in the Stover Memorial church, Des Moines, Iowa, April 17, 1955, by the undersigned.—Dale Brown, Des Moines, Iowa.

Rhyner-Aiello—Clarence G. Rhyner, Jr., and Florence E. Aiello, both of Baltimore, Md., in the Woodberry church, Md., April 16, 1955, by the undersigned.—Albert C. Schue, Baltimore, Md.

Shelby-Miller—Edward Earl Shelby and Joyce Irene Miller, both of Pontiac, Mich., March 26, 1955, by the undersigned, in the Pontiac church.—LeRoy W. Shafer, Pontiac, Mich.

Shifflett-Beasley—Luther Floyd Shifflett of Ruckersville, Va., and Eunice Marie Beasley of Geer, Va., at the parsonage Jan. 29, 1955, by the undersigned.—I. L. Bennett, Ruckersville, Va.

Shifflett-Lamb—Dorsen William Shifflett and Doran Lucille Lamb, both of Stanardsville, Va., at the parsonage, Feb. 18, 1955, by the undersigned.—I. L. Bennett, Ruckersville, Va.

Obituaries

Bennett, Martha S., daughter of Isaac J. and Eliza Ann Jordan Nelson, was born Dec. 13, 1875, in Pendleton County, W. Va., and died April 16, 1955, at the home of her daughter. On Oct. 15, 1892, she was married to Harman Bennett. To this union twelve children were born. She was a member of the Brandywine church. Surviving are two daughters, seven sons, two of whom are ministers, twenty-six grandchildren, twenty great-grandchildren and one sister. Funeral services were conducted in the Brandywine church by her pastor, Willie Flory, assisted by Kermit Flora. Interment was in the Cedar Hill cemetery.—I. L. Bennett, Ruckersville, Va.

Bigler, Samuel O., son of Daniel and Elizabeth Bigler, was born Aug. 26, 1880, at Middlebury, Ind., and died April 22, 1955, in Elkhart, Ind. Surviving are his wife and seven children. Funeral services were conducted at the Elkhart Valley church by John McCormick, assisted by L. B. Overholser of Elkhart and William Brubaker of New Paris. Burial was in the Prairie Street cemetery.—Viola McCormick, Elkhart, Ind.

Blickenstaff, Levi, son of Leonard and Susan Frantz Blickenstaff, was born Dec. 20, 1867, near Oakley, Ill, and died April 16, 1955. He was first married to Barbara Wagoner of Mulberry, Ind., who died in 1896. Two children were born to this union. On Aug. 20, 1899, he was married to Martha Ellen Davis of Astoria, Ill. Two children were born to this union. As a member of the Oakley Brick church, he took an active part in the activities of the church, serving as a deacon for forty-one years. His two sons, Leo and D. L., and his stepson, Orley Glen Davis, were elected to the ministry and his daughter, Verna, became a missionary nurse to India. Surviving are his wife and children. Services were held in the Oakley Brick church by pastor James Simmons and Elder W. T. Heckman.—Dan L. Blickenstaff, Cincinnati, Ohio.

Boomershine, Charles, son of John and Malinda Boomershine, was born April 6, 1869, and died April 17, 1955. In 1896 he was baptized into the church. On March 25, 1894, he was united in marriage to Mary Ann Landis, who died in 1950. Surviving are one daughter, one son, six grandchildren and one brother. Funeral services were conducted in the Brookville church by Brethren Henry T. Barnhart and James C. Boitnott.—Mrs. W. Russell Miller, Brookville, Ohio.

Buffenmyer, Ella Summers, was born Nov. 17, 1875, and died March 3, 1955, at the home of her daughter. She was a long-time member of the church in Conestoga. In 1899 she was married to Rhomanus Buffenmyer and served with him in the office of deacon for many years. She was preceded in death by her husband and one son. Surviving are two children, seven grandchildren, one brother and one sister. Memorial services were conducted at Bareville by Elders Clyde Weaver, Paul Wenger and Abram Hess. Burial was in the Carpenters cemetery.—Mrs. Ivan Sheaffer, Bareville, Pa.

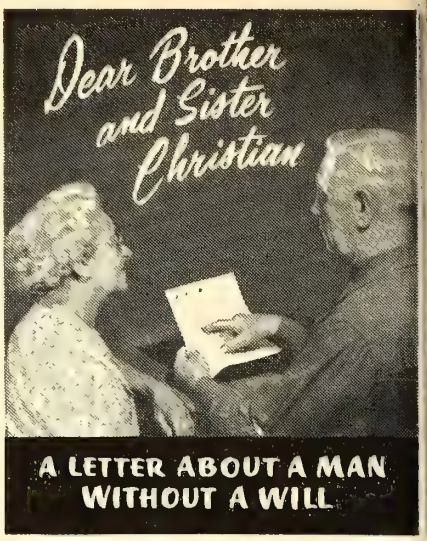
Cheeks, Paul E., twenty-six-year-old son of Mr. and Mrs. Worley M. Cheeks, died April 23, 1955, from injuries received in an auto accident near Harrisonburg, Va. He was a student at Bridgewater College, Va., and a member of the Union Bridge church, Md. Besides his parents, he is survived by four brothers, three sisters and his maternal grandfather. The funeral service was held at the Union Bridge church, Md., by the pastor, C. R. Simmons. Interment was in the Pipe Creek cemetery. —Mrs. Jesse Pfoutz, Union Bridge, Md.

Denlinger, Katy, daughter of Jacob and Mary Peters Eikenberry, was born Jan. 6, 1871, in Darke County, Ohio, and died April 14, 1955, at Troy, Ohio. She was a member of the Troy church. On Dec. 22, 1889, she was married to Jason L. Denlinger, who died in 1937. To this union was born one daughter. Surviving are one daughter, two grandchildren, nine great-grandchildren, two brothers and one sister. Funeral services were conducted in the Troy church by the undersigned and J. Clyde Forney. Interment was in the New Carlisle cemetery with Bro. Chester Harley assisting the undersigned in the graveside service.—Murray L. Wagner, Troy, Ohio.

Dishong, John B., son of Thomas and Cora Dishong, was born in Franklin Township, Ohio, July 30, 1874, and died near Butler, Ohio, April 10, 1955. In 1913 he was united in marriage to Mrs. Ethel Drushel, who preceded him in death in 1942. In 1910 he united with the Richland church in Northeastern Ohio. Surviving are twin stepsons and one brother. Services were held at the Owl Creek church by Elder G. S. Strausbaugh of Columbiana, Ohio. Interment was in the adjoining cemetery.—Mrs. G. S. Strausbaugh, Columbiana, Ohio.

Gentry, Sarah Alice Early, was born Sept. 3, 1871, in Augusta County, Va., and died April 6, 1955. She was a member of the Pleasant Valley church, Va. Surviving are two grandchildren, six stepchildren and one sister. Funeral services were held in the Pleasant Valley church with the undersigned in charge, assisted by Samuel H. Flora, Jr. and John Gosnell. Interment was in the Middle River cemetery.—J. Willard Bowman, Grottoes, Va.

Grant, Fred, died April 21, 1955, at his home in Osceola, Ind., at the age of sixty-five years. He was a member of the Osceola church. Survivors include his wife and one daughter. Funeral services were conducted by the undersigned in



A good man neglected to make a will

He left $18,000

His able son received $12,000

His needy widow received $6,000

God was not considered

A good man meant to do right instead of wrong but he neglected to

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the Osceola church.—Edward Stump, Elkhart, Ind.

Hammond, Ada Catherine, daughter of George S. and Mary Buterbaugh Thomas, was born Jan. 1, 1875, near Leaf River, Ill., and died April 24, 1955, in Byron, Ill. On Jan. 20, 1892, she was united in marriage to William Hammond. To this union was born one son, who preceded his parents in death. Her husband preceded her in death in 1943. Surviving are one half sister and one half brother. She was a member of the Mt. Morris church, where funeral services were held by Bro. Dean Frantz. Interment was in the Silver Creek cemetery.—Mrs. Robert Fridley, Mt. Morris, Ill.

Hollen, Garrard, son of Mr. and Mrs. Anson Hollen, was born April 24, 1880, at Martin's Creek, Ky., and died April 23, 1955, at the home of his niece at Creekville, Ky., where he had made his home for the past eight years. He was baptized some eight years ago and was a faithful member of the Flat Creek church. Surviving are three brothers. Funeral services were held in the Flat Creek church by the pastor, the undersigned, assisted by Bro. Butler Sizemore. Interment was in the near-by Flat Creek cemetery.—Allen Weldy, Creekville, Ky.

Kaylor, Daisy May, daughter of Hiram and Minnie May Guffy Boggs, was born July 14, 1881, at Greensburg, Pa., and died April 29, 1955. She was a member of the Greensburg church. Surviving are her husband, Frederick H. Kaylor, two sons, three daughters, nine grandchildren, four brothers and one sister. Funeral services were held in the Greensburg church by her pastor, Wilfred N. Staufer. Interment was in the Harrold cemetery.—Mrs. Galen Bittner, Greensburg, Pa.

Moyers, Florence, daughter of William and Elizabeth Smith, was born June 3, 1878, in Pawnee County, Nebr., and died at Enid, Okla. She was married to David W. Moyers on Nov. 15, 1899. She became a member of the church at an early age and remained a faithful member until her death. She was church clerk for a number of years and also taught in the Sunday school. Besides her husband, she is survived by three daughters, one son, two foster sons, twelve grandchildren, four great-grandchildren and one sister. Services were held in the Ames high school auditorium by her pastor, the undersigned, assisted by Bro. James Parks. Interment was in the Ames cemetery.—Virgil Weimer, Ames, Okla.

Pepple, Harry W., son of John and Jennie Slonicker Pepple, was born Sept. 2, 1884, in Adams County, Pa., and died April 25, 1955, in Carlisle, Pa. He is survived by his wife, Lula Belle Carbaugh Pepple, and one son. Funeral services were conducted at the Barbour funeral home in Chambersburg by Bro. Joseph M. Long. Burial was in the Green Hill cemetery, Waynesboro, Pa.—Rebecca Foutz, Chambersburg, Pa.

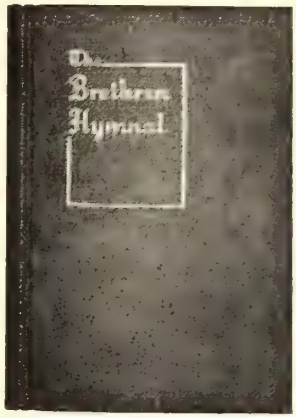
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Church News

Southern California and Arizona

Long Beach—During January Sunday evening services were devoted to the study of city churches, as well as to that of foreign missions. Guest speakers at the men's brotherhood meetings have included Gene Warner, membership chairman for the Long Beach YMCA; Bro. Deeter; and Clarence Heckman. At the women's meetings Ira Frost gave a travelogue and Chaplain Frank Wood told of his work in this city. A number of the women attended the women's work spring rally at the Imperial Heights church. During the absence of Pastor Robert Richards, guest speakers at the morning worship services were Dr. Louis H. Evans, minister at large for the Presbyterian board, and David H. Studebaker, former pastor of the San Francisco church. Jack Brennecke, a member of our congregation and a student at La Verne College, gave a sermon at a Sunday evening service. At another evening service the play, Finger of God, was presented by the drama department of La Verne College. At another time the film, Unto These My Brethren, was used. A large group from our church was in attendance at the New Era banquet at La Verne. We joined with the other churches in observing the World Day of Prayer service in the First Christian church. At the three-hour Good Friday service in the First Presbyterian church, our pastor gave the message during the first hour. Communion services were observed on Thursday evening preceding Easter. Our all-church birthday dinner was held in March. There were two worship services on Easter morning with the special offering going into the parsonage fund. In the evening of the same day the sanctuary choir, directed by Robert C. Walker, presented the cantata, The Seven Last Words of Christ. During the Sunday-school hour, a membership class is being conducted by our pastors, Robert Richards and Frank Howell. On April 23 our church was host to the district deacons and their wives. The men's chorus presented a concert in our church on April 28.—Mrs. Homer E. Fike, Long Beach, Calif.

Western Canada

Irricana, First—At the beginning of the church year, our church commemorated our thirty-fifth anniversary with a Sunday dinner and an afternoon memorial service. We participated in a community Thanksgiving service. The ladies' aid of two churches sponsored the service in observance of World Day of Prayer. On April 3 baptismal services were held, followed by the love feast and communion service. On April 6 the district women's work rally was held with Mrs. Paul Halladay, president of the national women's work, as guest speaker. On Easter morning the young people had a sunrise service

and breakfast. On Sunday evening the First and Second church choirs presented Easter music and the play, The Magdalene.—Mrs. A. P. Lepper, Irricana, Alta., Canada.

Colorado

Denver, Prince of Peace—Easter was a great day in the life of our church with 531 persons attending worship and 325 at church school. Since moving to the new church in the Athmar Park community last August, we have received twenty-six new members. We have had an average attendance of 250 each Sunday. It is a challenge and great opportunity for real Christian service in this new community. During the winter months we had family night meetings each Wednesday evening, beginning with a meal and then group meetings. Our pastor is teaching two membership classes each week. Lyall Sherred was licensed to the ministry. The first Sunday in Lent we began having two worship services each Sunday morning. Recently Elbert and Linda Flora, Earl and Shirley Heckman and John and Leah Zunkel were installed as deacons. Our love feast was held on Maundy Thursday. Mildred Shellenberger, Christian education chairman, has plans under way for a vacation Bible school to be held in July. The United Church Women of the Denver Council of Churches held a luncheon meeting at our church in May. Our mother and daughter banquet was held the last of April. Bro. Harl Russell recently met with us. Our women are organized with a homebuilders' group meeting once each month and an aid service which meets each week to quilt, make comforters and mend relief clothing.—Bessie Lucore, Denver, Colo.

First Grand Valley—Bro. Charles Dumond, Jr. of Hutchinson was our guest minister for the week following Easter. With a gift in memory of J. A. Lapp, our building fund was started recently. The CBYF assisted by the men's work group sponsored a banquet for the men and boys of our church community. The men's work group held a work day at church. At the final Cub Scout organization meeting, the den and pack organizations were completed. Since the beginning of the new church year, twenty-six members have been received by letter, five by baptism, four by confession of faith; one was reconsecrated; one awaits baptism.—Lewis Naylor, Grand Junction, Colo.

Middle Iowa

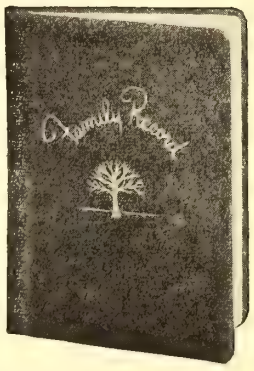
Dallas Center—Brother and Sister X. L. Coppock of McPherson, Kansas, were with us during Holy Week to assist in a series of evangelistic services. As a result of these meetings sixteen were baptized and one was reconsecrated. On Easter morning a sunrise service was followed by breakfast and the play, The Better Part. India, Ceylon and Pakistan were studied during our Sunday evening school of missions. Our annual birthday supper was held March 16, with the offering being used for the improvement of the church properties. Our communion service was held April 17 with almost 100 per cent of the families being represented. One of our young men, Karl Baldner, who has been elected to the ministry, completed his college work at McPherson in May and plans to enter Bethany Biblical Seminary in September.—Mrs. Alice M. Cooper, Dallas Center, Iowa.

Des Moines Valley—During the month of March we held a school of missions each Sunday evening under the direction of Sister Grace Jasper. For the last evening of the school Anna Warstler, a return missionary to India, was guest speaker. Bro. Don Rowe, regional secretary, held pre-Easter services at our church. Six new members were received by baptism and five by letter. At our regular quarterly council meeting on April 15, David Miller, Carl Hildreth and Harold Campbell were elected as deacons. Each spring our men's work department gives to each member of the congregation who cares to participate one dollar to be invested and returned with its increase in the fall.—Iva Reynolds, Ankeny, Iowa.

Northeastern Kansas

Lone Star—Brother Leland Wilson began pastoral work in our church last September. Four of our men had charge of the church service on Laymen's Sunday. Four foreign students from Kansas University visited our church and took part in a panel discussion with Bro. Ira N. H. Brammel as chairman. Our young people have been responsible for the new bulletin board and several road signs. They also

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Social Work

No. 103. Cook needed in a children's home in Indiana. Preferably a single man but a woman would be acceptable. Salary is $90 per month, plus maintenance. Write: Brethren Placement Service, Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 105. Wanted: Orderly to work on 3rd shift, 11 p.m. to 7 a.m. at St. Mary's Hospital, 816 Betts Street, Cincinnati 14, Ohio.

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No. 104. Adrian College is a co-educational institution of the Methodist Church. Located in Adrian, Mich. The staff needs:

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M	Econ. and Bus. Ad.	M.A.	$3700.
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M	Speech & English	Ph.D.	$4500.

Write: Adrian College, Adrian, Mich.

No. 106. Young man wants teaching position in senior high in the social science department, in the Northern Illinois area. If an opening is available write: Brethren Placement Service, Brethren Service Commission, 22 S. State St., Elgin, Ill.

Practical Nurse

No. 107. Needed: A night practical nurse. Average salary and also room and board. Vacation privileges. If interested contact: E. O. Reed, Superintendent, Brethren Home for the Aged, Mt. Morris, Ill.

Miscellaneous

No. 108. Wanted: A young man with a college degree in physical education to take job as physical director in a local Y.M.C.A. The "Y" facilities are very modern and located centrally in a community of about 25,000 people. If interested contact: Rev. Roy Johnson, Sterling Church of the Brethren, Sterling, Ill.

participated in an Easter sunrise service with several surrounding youth groups. A subdistrict men's rally was held in our church the evening of April 20, with a dinner, program and business meeting.—Winona M. Daggett, Lawrence, Kansas.

Northwestern Ohio

Fairview—One Sunday evening each month family night is observed with a fellowship supper at the church followed by a worship program which is sponsored by different classes and organizations within the church. Such programs included Martha Cocanower showing slides and telling of the work of the church in Puerto Rico; the primary department showing the adults how their own Sunday school is conducted; and the CBYF group explaining the Youth Action Plan. Bro. Glenn Crago of Toledo spoke recently concerning conscription and peace as it confronts us today. Several of our people attended the spring assembly at Bryan. The women's work group has made layettes and is sewing for the Bethany Hospital. Several of our women took part in the community World Day of Prayer service. The men's work group has insulated the ceiling of the church, put in a new fuel oil tank and erected a new bulletin board and road sign for the church. Several of our young people attended the recreation laboratory at Lima and the youth spring conference at Toledo. A new piano has been purchased through the memorial fund. Our pastor conducted devotional radio programs for a period of one week. Holy week services were held each night in the churches of the community. The cantata, The resurrection Morn, was presented on Easter. —Mrs. John Tomlonson, Matamora, Ohio.

Southern Ohio

Oakland—A school of missions was held for four Sunday nights during the month of January and a school of evangelism was held for the workers of the church. A district preaching mission, sponsored by eleven adjoining congregations, was held at our church March 14-21, with Bro. Olden Mitchell of Detroit, Mich., as guest speaker. Bro. R. H. Miller of Manchester College was guest speaker at the morning service on Feb. 6. He told of his visit to the India mission and to the Brethren Service projects in Europe. Fifteen persons were received by baptism and four by letter into the church. The regular business meeting was held on April 11. Delegates to Annual Conference are Pastor J. Earl Hostetter and Bro. Carl Stebbins. A committee was appointed to work on the sponsoring of a refugee family. We have renewed our 100% Messenger Club. A decision was made to buy new Brethren Hymnals for the church. The Manchester College a capella choir presented a program in our church on the evening of April 7.—Elvah E. Unger, Gettysburg, Ohio.

North Atlantic

Parker Ford—Our church held its love feast and communion the first Sunday of May. Bro. Alvin S. Alderfer is the pastor. On Easter three new members were received into our church by letter. In March of this year we reached our goal of $1,000 in paid pledges to the new Drexel Hill church. On March 13 two buses were chartered and a group from our church went to the Drexel Hill church to present the check to them. After serving a two-year trial period, Enos Fryer, Sr., and Ray Willauer and their wives were installed as deacons.—R. E. Kugler, Parker Ford, Pa.

Philadelphia, Drexel Hill—On Nov. 7 we celebrated our first anniversary with Bro. C. N. Ellis, president of Juniata College and a member of the General Brotherhood Board, delivering the morning message. During the ensuing week, Bro. Robert F. Eshlemen conducted evangelistic meetings. Six were baptized as a result of these meetings. During the month of January a school of missions was conducted on the church in the city. It was our intention to determine the place of a mission church in our community. Filmstrips, a panel discussion and guest speakers were a part of this program. As a result of special emphasis during the Lenten season, six were baptized into our church. Our church feels very much encouraged with our growth. The membership now stands at 81.—Rosaline P. Burns, Drexel Hill, Pa.

Eastern Pennsylvania

Mountville—Brother and Sister J. Mark Bushong and Brother and Sister Ray Enders were chosen as deacons. Bro. Norman K. Musser was re-appointed elder-in-charge for a three-year term, Bro. J. Harry Enders was elected to the eldership. Bro. Rufus McDannel conducted evangelistic services in our church. Eight members were baptized into the church as a result of these meetings. The school of missions held during the month of February used the film, A people Without Fear, an illustrated talk on mission work in Ecuador by Bro. Ben G. Bushong, a message on Africa missions by Sister Sara Shisler, and the missionary play, The Pill Bottle, by the junior high group. The missionary committee also presented a program in which Sister Clara Myer related the joys and problems of missionary work in Africa. At a council meeting approval was given for the appointment of a committee to arrange for the settling of a refugee family. On March 20 the Marietta depot chorus presented a song service. An informal family night program was held on March 27 with a fellowship supper and instrumental and vocal music. Bro. Graybill Hershey was guest speaker for the Holy Week services April 6-8. A service of worship and song was given by the junior and senior choirs on Easter evening. Bro. G. Wayne Glick was guest speaker at the father and son fellowship dinner on April 13. The women's work group has sent used clothing, shirts, layettes and knotted comforters for relief work. Through a contribution of the children in Bible school last summer, the church library has been reorganized and is now ready to begin the circulation of the new books. Eleven members have been received into the



We Raised a Heifer

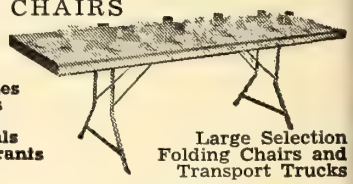
Mary Garber

From the pen of the author of *Brethren Story Caravan* comes this new heartwarming story of the experiences of one family in raising a heifer for relief. While this is a narrative of one family's experiences, it could be a composite of all those who provided heifers. Thousands of families throughout the United States co-operated in the Christian, humanitarian and far-reaching program that provides food —and hope—to so many needy families in other countries. This is indeed a story for entire family reading. Children will be delighted with it. Beautifully illustrated. Every church library should have a copy. 88 pages. Cloth. **$1.75**

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church by baptism and seven by letter. —Mrs. Guy R. Saylor, Columbia, Pa.

Middle Pennsylvania

Martinsburg—Bro. Henry Bucher of Elizabethtown College presented the message at the dedication service for the choir robes. Jack Padgett was speaker on Juniata College Day. At the father and son fellowship supper Bro. T. F. Henry was guest speaker and the picture, The Christian Family, was shown. Our pastor, Bro. Roy S. Forney, and two other persons attended the youth seminar at Washington, D. C. The district children's workers' banquet was held in our church. Sunday evening services during the month of January were given to a study of missions in India. One Sunday morning Bro. Stewart Kauffman spoke at our morning service. The Loyal Heroes Sunday-school class provides transportation for guests at the Cove Home who desire to attend our morning church services. The junior high fellowship has assumed the support of a school child at our Nigeria mission. Sisters L. K. Ziegler and Sara Replogle were speakers, respectively, in February and March at our monthly missionary meetings. Bro. R. W. Schlosser was in charge of our Bible institute on March 19-20. The men's work group served a meal to the guests at the Morrison Cove Home in March. Patricia Holsinger will be serving a year in B.V.S. On April 12 the women's Sunday-school classes held a combined meeting to hear missionaries, Mr. and Mrs. David Climenhaga of the Brethren in Christ mission in Rhodesia, Africa. Pictures were also used. Recently three persons were received by baptism and six by letter. Two others were baptized previously. The community cantata, The Triumph Hour, was presented in our church on Palm Sunday. Bro. Forney spoke at the community Easter sunrise service. We participated in the community Week of Prayer and Lenten services. April 17 was the third anniversary of the remodeled church building. Bro. Harold Bomberger of Westminster, Md., was guest speaker. Delegates to Annual Conference are Pastor Forney, Brother and Sister Glenn Rhodes and Mrs. John Dean.—Mrs. C. O. Beery, Martinsburg, Pa.

Eastern Virginia

Hollywood—We had a special offering for One Great Hour of Sharing. Bro. Davis Nolley brought our morning message on March 13. On March 20 Brother and Sister Howard Myers were with us in the interest of our missionary project. Six of our young people attended the CBYF banquet at the Manasses church on March 19. Bro. Paul Swigart worshiped with us on March 27 and brought the morning message. On Easter morning the Sunday school presented a special program.—Bertha M. Quann, Fredericksburg, Va.

First Virginia

Roanoke, Hollins Road—On Feb. 6 a talent and family night was held with a covered dish supper. Families presented musical numbers as a group; a girls' trio and boys' quartet sang several numbers; and children who play musical instruments also took part in the service. Our church has been guest in two different Negro churches in the city during the past two months. At these services our pastor, Bro. J. Weldon Myers, brought the message and the choir sang under the direction of Bobby Stamback. We also took part in the Poages Mill pre-Easter services. The men's work has been making repairs on the church and painting houses for a contractor who is a member of our congregation. The proceeds from the painting has been given towards our building fund. A play, The New Minister Arrives, is being presented by the ladies' aid. Guest speakers at our church recently have been Bro. William Lotz, Mr. C. Brookshire and a deputation team from Bridgewater College. Plans are already under way for our daily vacation Bible school in June.—Mrs. Betty J. Metz, Roanoke, Va.

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Church of the Brethren
Gospel MESSENGER
JUNE 18, 1955



COMING AND GOING

AMONG the many drawings by the Swiss artist, Eugene Burnand, there are two that have been frequently used in this publication. The one above illustrates the invitation to discipleship. Its title is "Come Unto Me." Jesus urged young and old to come: come and see; come and follow; come and take up your cross. To Zacchaeus he said, "Come down"; to Lazarus, "Come forth." He still invites us to come.

The other picture, almost as familiar, shows Jesus with one arm around a young man's shoulder and the other pointing into the distance. Its title is "Go Preach." Just as Jesus constantly invited disciples, so he constantly commissioned them. Go and sell your goods; go and tell what you have learned; go and teach all nations; go and sin no more.

As we recognize the claims of his kingdom upon our lives we discover that Jesus Christ confronts us in all our coming and going. We cannot escape him, we dare not refuse him. He bids us come and follow. He urges us to go and preach his gospel.

Gospel Messenger

"Thy Kingdom Come"

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Volume 104 **Number 25**

In This Number . . .

Editorials—
Coming and Going 1
We Need More Than Assurances 5
Sing Them Into the Kingdom 5
The General Forum—
Lonesome Valley. Wayne Zunkel 3
The Offered Life Is the Fruitful Life. Glen Weimer 4
Following Jesus Today. Harold A. Bosley 6
Peace (verse). Mildred Allen Jeffery .. 7
What Every Foreigner Knows About America. Ernest W. Lefever 8
Skidrow (verse). William C. Crumley . 10
The Family Counselor 11
The Stony Creek Communion Cups. H. Austin Cooper 12
Remade — Not Just Repaired. Kirby Page 13
Meditation in a Garden. May Allread Baker 14
"A Peculiar People." Luther A. Weigle 15
Reviews of Recent Books 15
News—
Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 29
Brethren Service—
Why Does the Church Concern Itself With Social Problems? 20
That Fifth Man. Ellis Shenk 21
The Local Church—
Recreation for the Family. Doris Metzler 22
Help Church Ushers Serve You 23
Our Mission Work—
A Nigerian Village Asks for a Teacher. Clara B. Harper 24
Faith Missionaries. Leland S. Brubaker 25
A Message to Brethren Everywhere .. 25
Impressions of Puerto Rico. Charles E. Zunkel 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Important in Regeneration

There never has been a time in my knowledge when people try so hard to read water baptism out of the Bible or ride roughshod over this direct and important command of our Lord. To me baptism either plays an important part in regeneration and beginning the new life, or it is nothing.

In an article under Readers Write of April 2 by Edwin L. Chrisman, he speaks of Christ not using water baptism after the death of John the baptist. I do not find where Christ or the disciples ever baptized any unto John's baptism. But the fact that Jesus taught water baptism is plainly set forth in his conversation with Nicodemus and his definite instructions to his followers (Matt. 28:19-20). And in evidence of his followers carrying out his command, read Acts 2:38, where Peter in answer to the question, What must we do to be saved? said, "Repent and be baptized everyone of you," with a promise of the Holy Ghost to follow. Jesus told his disciples (John 14:26) that the Holy Spirit would bring all things to their remembrance that he had taught them. So in the experience of Philip and the eunuch, the Spirit brought water baptism to Philip as he very plainly demonstrated. As the Ethiopian was reading (Isa. 53) Philip preached unto him Christ and the eunuch asked to be baptized with water. And Paul and Silas remembered Christ's command when they baptized the jailor (Acts 16:33).

There is but one instance in the New Testament where the giving of the Holy Ghost preceded baptism and that was in the case of Cornelius, and that had a special significance (the admission of the Gentiles). On all other occasions baptism preceded the Holy Ghost.—Robert C. Wells, Scheller, Ill.

Reception of New Members

There is some question about the reception of members in our church. First, we ought to make it clear to unbelievers the meaning of repentance and faith, and then emphasize the truth that the Church of the Brethren follows the Scripture in baptizing penitent believers by trine immersion. We have a spiritual love for all believers, but if we have something scriptural to offer those who desire to be members of our fellowship, then we ought not to hesitate to deliver what we have received.

The Bible teaches that for man to be saved, he must believe and be baptized (Mark 16:16). To enter the kingdom of God, he must be born of water and of the Spirit (John 3:5). To be forgiven and receive the Holy Spirit, he must repent and be baptized (Acts 2:38). Baptism is the transliteration of the Greek word "baptizo," and has but one meaning, that is to dip, to submerge, to immerse. Rom. 6:5 tells us that we are planted in the likeness of his death, which means that we are put forward under the water, as Christ bowed his head and died. Rom. 6:4 tells us that we are buried with him by baptism and raised up from death to walk in newness of life. Now we have received this, dare we deliver anything else? I believe when the penitent believer is able phyiscally to be baptized, he cannot experience the complete reality of regeneration until he is immersed. If we could, why do we have the scriptures that I referred to?—Member of 1954 Standing Committee.

The Brethren and I

I was not born into the church nor have I always known the Brethren. My heritage, through natural birth, was that of another denomination. And even though I had lived for twenty years in a community where there was a large congregation of Brethren, I was hardly aware of the existence of the church until a few years ago when a little church house in our neighborhood was reopened as a mission point.

I sent my children to Sunday school there and I could see that they were being taught the great truths of the Bible. It wasn't long before I myself started to attend Sunday school and worship services there. It was through conviction of the Holy Spirit and by virtue of the new birth that I became a member of the Church of the Brethren and in this fellowship I have found my heart's desire.

I have sometimes wondered how much the Brethren of today really appreciate their heritage. I think I know just how those eight souls felt who founded the church; weary of man-made ordinances and the teachings of men in the apostate church, they sought to follow Christ according to the teachings of the New Tes-

Continued on page 27

Lonesome Valley

Wayne Zunkel

IT WAS a lonely road he walked, this daring Galilean. There was no one to show him the way. There were pointers, to be sure. Before him had been men with tremendous insights about God and his will. Around him were the disciples —eager, ready to try new things. And yet he was alone. The thinking and praying he did, the decisions he made, the suffering and sacrifice that were his were between him and God alone. He went through life and death without the assurance of friends. He went alone.

On the threshold of young manhood, his sense of calling was very clear. And there in the Jordan he was baptized by the prophet John. But the direction was not certain; the vision was blurred. So he left those about him and went into the wilderness alone to chart his course.

Out of the wilderness he came weeks later to lose his life in service. And he literally spent himself day after day amidst the press of the crowd and the call and clamor of voices. But at night, though tired from long hours of labor, he did not retire to seek the release of slumber. He sought instead the windswept brow of a hill. There in the cool of the night, under the silence of the stars, he went alone to feel the pulse-beats of Eternity, to catch the quiet voice of God.

He went to his home town. In clear and simple language he preached to them the impelling will of God. In unmistakable terms he told them what they were: comfortable and self-righteous. And there by his actions he alienated himself from those who knew him best and set out through what was ever to be a lonesome valley. Through life he went, teaching and healing. But in the stress and strain there was no person on whom to lean for guidance. It was a hard road and he had to walk it alone.

And after days of living and teaching, the choice came once again—hard this time. For such a life as he lived pulls us all up short. It judges us in a sense. Love so virile, so unmistakably clear, forces us to choose. God's will spelled out thus in human terms just cannot be evaded. And either we rise to meet the challenge or we counter and seek to stamp out this disturber of our complacent selves.

And so once again, as throughout his life, he faced an untrod path. Into the garden he went for strength and confirmation of the trail he'd chosen alone.

It was a lonely trail he faced. Those who had followed even at

Student, Bethany Biblical Seminary, Chicago, Illinois



After three years of teaching and healing, Jesus faced the final hours of his ministry alone, deserted or followed afar off by the small group of close friends

Artist: Olrick
Photo: Camera Clix

a short distance throughout his days of living were gone now. And he had to stand the test of his faith by himself.

It had been his battle, chosen by him, fought by him—regardless of what even his closest or dearest friends had said or done. When as a lad he had heard God's call, they had said, "Son, why do you treat us so?" And when a man, while spending himself in pouring out a life of love, there came to his ears their words: "He is beside himself." His parents, his closest friends, no one did he have to fall back on. It had to be his choice, arrived at by himself, carried out alone.

It was a lonely death he died upon that hill. On either side was a cross; he was surrounded by a crowd. Yet he died alone. They could not know his pain. They could not grasp his love. They could not feel the bond between his heart and God's. In those brief hours, men beheld the finale to a lifetime of love. But they were onlookers. He was the only participant. They stood and watched. It was his act and he was the sole actor. He died alone.

Jesus walked this lonesome valley.
He had to walk it by himself.
Nobody else could walk it for him.
He had to walk it by himself.

It is a lonesome road for us to, if we are to answer God's call. We do not always know what it means to be a Christian. And this happens to be one question which can not be answered by taking a poll of popular opinion. To be sure there have been others who have walked the path. But for us it is different somehow. We have new problems to face—new decisions to make. And if we are really in earnest sometimes it gets pretty hard and lonely.

Throughout the years have appeared men whose lives have been forever changed by a glimpse of God's dreams for mankind, men who have found themselves captured by an idea which meant that they would be forever alone. Their thought patterns were different, their desires different. Their lives were inescapably redirected by hopes and aspirations which were not shared by those around them.

And it is that way with every searching Christian in a day like ours. It is fine to read the New Testament seriously and to begin to live the things it talks about. But when friends begin to raise questions and words come sharp, then it becomes a more serious matter. The fascination wears off and we begin to think twice. Walking the road alone —if even for a short distance— is a sobering experience.

You must walk this lonesome valley.
You have to walk it by yourself.
Nobody else can walk it for you.
You have to walk it by yourself.

One of the glad rewards which awaits each Christian on life's road is Jesus' promise of plenty of trouble. It costs to be a Christian. It is a dangerous thing to love. It is a dangerous thing not to share current hatreds. And when his spirit comes ablaze in human flesh again, men are pulled up short and forced to choose between rising to meet the challenge or turning on it to crush it. For many miles we walk breathing the fragrant, scented air, the golden poppies at our feet. But one day, around a bend, the road gets rough. And in its path we see a cross. One day the choice comes hard. Either we will drift with the crowd or we will climb the long hard road of sonship, facing the judgment of our fellows alone.

You must go and stand your trial.

Continued on page 11

The Offered Life Is the Fruitful Life

Glen Weimer

GOD IS the measurer of life.
God continually examines the depths of the human conscience.
God opens every door of the heart and walks through each secret chamber of the soul.
God is the living searcher of hearts.
When a sense of shame overtakes the human spirit,
God is weighing life;
When the sense of peace pervades the soul,
God is confirming life and its course;
When a great urgency drives the will to embody the ideal,
God has moved into life.
When an unspeakable joy sings in one's spirit,
God is full communion with life, and life has found its center and rest in him.
God gives time that a person might prepare a highway in the heart and in the world for him.
God has made life—that living is a gathering of divine grace—and a letting go of the riches of God for the healing and blessing of humanity.
As the bowman relaxes the bowstring for a time—so life must become loose, open, receptive to the fresh insight, perspectives and powers that God would give.
A perpetually tensed life soon exhausts its powers.
There must be moments when all that we are—all that we have—all that we aspire after—all that we touch and handle is placed on the altar of God.
The offered life is the fruitful life—the unoffered life is fruitless.
O God, create in me the spirit that makes life's moments, life's strength of mind and body. life's responsibilities, life's joys, aspirations and hopes offerings to thee, in the spirit of Christ's life of self donation. Amen.

EDITORIAL

We Need More Than Assurances

OUR favorite cartoon character is J. Wesley Smith. He is the creation of Burr Shafer, who makes it possible for J. Wesley, the all-too-typical American, to appear at decisive moments in the world's history. For example, in a recent issue of the Saturday Review of Literature, J. Wesley Smith is the interviewing officer at Ellis Island on April 5, 1870, when a Jewish immigrant seeks admission to the United States. The immigrant's name is Salk, and J. Wesley asks, "What assurance do we have that your children will not become juvenile delinquents or a burden on the state?"

Instead of becoming a burden, Mr. Salk's son became the discoverer of the vaccine that at last is a match for polio. But present immigration laws seem to be designed to make it difficult, if not impossible, for any future Albert Einsteins or Jonas Salks to make their homes in this country even after the necessary assurances are in hand.

A Refugee Relief Act was passed in 1953, which called for the admission of 209,000 persons over a three-year period. With more than half the time gone only 15,000 persons had arrived, most of whom were relatives of U.S. citizens. Only a few more than a thousand refugees were admitted. Yet during this same period Church World Service, the National Catholic Welfare Conference and Lutheran Resettlement Service had provided assurances for at least 20,000 refugees. They would undoubtedly have had many more assurances on hand if there had been some "assurance" that they would be needed. It seemed evident, almost from the time the administration of the act was placed in unfriendly hands, that there was no real interest in doing the job that Congress had voted to do.

In April representatives of voluntary relief agencies met with Secretary of State Dulles to express their concern lest the firing of Edward J. Corsi after three months of effort on his part to get action for refugee admission would have a harmful effect on the program. The Secretary assured them that "greater attention would be given to the program in the future."

The trouble has been that far too many persons in our government are so security minded that they cannot trust the careful administration of our laws. They create new obstacles to the kind of "good neighbor policy" that once made us a great nation. They forget that nearly all of us are descendants of refugees and immigrants.

Church agencies were responsible for resettling a great majority of the refugees who came here under the displaced persons law. A thousand families in refugee camps are now awaiting placement in Brethren communities. We set a goal for ourselves last year—one family for each church. So far we have filed assurances for 152 families and ten persons have arrived. We should work harder to get the necessary assurances in order to indicate to refugees in Europe that we want to help, and to let government authorities know that we mean business.

Some Americans are afraid "to show hospitality to strangers" lest they entertain Communists unawares. We know the New Testament quotation reads differently, that by showing such Christian friendliness "some have entertained angels unawares."—K.M.

Sing Them Into the Kingdom

THE deputy city sergeant was tired of listening to the yelling and cursing of the five prisoners in the city jail. He told them, "If you can shout and curse like that, you can sing." From his home church he salvaged a few old hymnals and gave them to the prisoners. Before long they were harmonizing together on some of the more familiar hymns. And the sergeant soon reported, "You never hear them cursing any more."

Singing hymns in prison may have its hazards. One time a group of Juniata College students were conducting services at the county jail. Their leader asked for request numbers and one inmate promptly asked for Beulah Land. He said later it was because he liked to sing about "the land of corn and wine."

Singing in prison had a different result for Paul and Silas. Their midnight service in the jail at Philippi was no private prayer meeting. Fellow prisoners listened eagerly, amazed that men in such a predicament could sing. But that singing was only the beginning of events that were earth-shaking, to say the least, resulting in the conversion of the jailor's family and a happy breakfast around his table.

We miss a real opportunity if we sing hymns only in church. We are inclined to deplore the yelling and cursing we hear on every hand; but what efforts have we made, either in prison, on the street corner, in the park or around a picnic table, to turn that same noisy enthusiasm into praise for God? A few more earthquakes such as the one at Philippi might open our eyes to the opportunities for singing souls into God's kingdom..—K.M.

Following



Three Lions

Jesus' invitation, "Follow me," was given to every one who came to hear him or to be healed

Harold A. Bosley

THE hardest questions of all are the simplest and the most obvious ones, "What can it possibly mean to try to follow Jesus Christ today? How can we follow someone who lived and died so long ago?"

Such questions are honest, calling for a fair answer—one involving at least two steps. First, we need to look at the gospel records and find out, as best we can, why men followed him then, what they found in him and what he came to mean to them. Then, we will be in a position to determine what it might mean to us to try to follow him today.

Jesus asked and wanted men to follow him—that much is clear. The invitation to "follow me" is a refrain from all four gospels, "If any man would come after me, let him deny himself and take up his cross and follow me." These words occur in this exact form four times and with slight alterations eight other times in the Gospels. Jesus addressed the invitation to everyone who came to hear him: the multitude, two or three fishermen working in their boats, a tax collector on the street corner of a town, critics and questioners, even his enemies. The invitation itself startled no one. Everyone who heard it from Jesus of Nazareth had heard it from dozens of other teachers, prophets and would-be messiahs with which that period abounded. Undoubtedly the cynics in the crowd, remembering their disallusionment with other leaders, thought, "Here we go again!" when they heard it from him. As nearly as we can determine, men accepted his invitation and followed him then for a variety of reasons—some shallow, some profound.

Some followed him because they were curious about what might happen. He seemed intense and popular enough to be the center of interesting if not exciting events. Why not tag along and see what happens? A few may have been revolutionists in search of any likely leader and they thought he might be it. Some followed him because they believed the Messiah was to come soon, and he was being hailed by his friends as the Messiah. Some were ill and followed him because he was reputed to be a healer. Some were hungry and followed him because he was reported to have fed a multitude. Some followed him because they were lonely and he seemed to have time for all who needed him. Some were spiritually hungry and wanted the bread and water of eternal life of which he spoke so frequently. Some were lost and wanted God—and he seemed to know and to love God.

What did they find in him, these people who sought him out for so many different reasons? Many different things to be sure, but basically these.

They found *a man at peace with God* and with God's will for his life. He felt called of God to his work and he had com-

This is the first part of an address given at Annual Conference by the pastor of the First Methodist church, Evanston, Illinois

plete faith in God and in the work.

They found *a man at peace with other men*—friend, critic and enemy alike. He neither looked down on sinners and outcasts, nor did he look up to the holders of prestige and privilege and power. He heard the crying need for God which existed in all men and he set himself to answering it. He went among them with the joyous news that he was giving them what they needed above all else: a new relationship with God and a place in the kingdom of God.

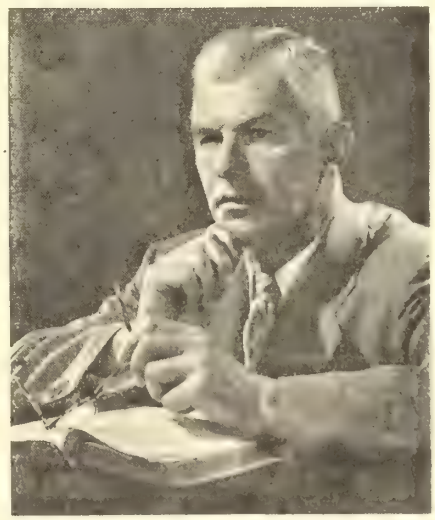
They found a *man at peace with himself.* How could it be otherwise in one who had found peace with God and man? He was inwardly poised and ready for "the slings and arrows of an outrageous fortune," for the tricky questions of clever men, for the cruel malice of those who hated him, for the honest blunderings of his sincere disciples, for the shallow adoration of the crowd who mistakenly thought he was doing one thing when he was actually doing another. He was so much at peace with himself that he never learned to hate his enemies and he never ceased loving all men.

They found a *man who was not buying their ideas about what he ought to say and to do.* His purpose was his life as well as his message and he expected his followers to make it their message, too. They may have come to him for many different reasons, but he had just one reason for pressing his invitation upon them. He wanted helpers in the task of proclaiming the kingdom of God and of preparing men for life in it. If they were not interested in that task, they were not interested in him and in his invitation. He gave them a choice, a hard choice, and he knew it, in the invitation. That is why the word *deny* is the pivot on which the invitation turns. He knew that no man could hope to follow him without learning its bitter meaning.

True enough, when the multitudes understood what his invitation meant, they disappeared like the early morning mist before the rays of the rising sun, but some proved true and remained to follow him. And it is to these we must turn for answer as to what it meant to follow him faithfully and courageously and throughout life.

They have given us a full answer in the New Testament which they wrote, in the faith which they had fashioned and the church which they started. These tremendous realities lie all around us today and are ours for the winning. The faithful followers of our Lord say, "In following Jesus, we found a new meaning for life and death alike. He made God live for us. As we followed him, the love of God, the will of God, God's claim on our life became very real to us. We tried to do what he wanted us to do: we gave our lives to the proclamation of the gospel. We found in doing this a purpose for living and the strength to pursue that purpose to the very end. The most amazing thing about the entire journey in his train was our awareness of his presence, his love and leadership to and beyond the fact of death itself. We found him to be the Lord of life and death alike."

The mystic in me cries, "Settle for that! What more do you need in order to follow him?" And the rationalist answers, "Tell me how to do it, and I'll follow him as devotedly as I can!" If we are serious about this, the way to do it is straightforward and serious. We begin by getting acquainted with Jesus Christ, with his mind, his spirit, his life, his teachings. No man can do this for us, nor can we do it for another. Each man must do it for himself and each generation for itself. If we have the will to learn about him, we can do so readily enough. It is easier to learn about him than to take seriously the great guiding ideas we will find there that speak to us and to all generations.



A. Devaney

The answer to the question, What does it mean to follow Jesus? is answered in the New Testament by those who followed him faithfully

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Peace

MILDRED ALLEN JEFFERY

When I give someone else a
"piece of my mind,"
I'm forever giving away
A thing to regret . . . a gift that's
unkind,
And words that I never should
say;
When I give someone else a
"piece of my heart,"
Its love and compassion will show
The kindness and wisdom of
doing my part
In helping a friendship to grow.

Domestic decisions and internal events affect other nations; this is—

What Every Foreigner Knows About America

Ernest W. Lefever

• Three years ago the United States Congress passed an Immigration and Nationality Act over President Truman's veto. While correcting some injustices in our former immigration laws, the new act perpetuates the national origins quota system which discriminates against persons from Southern Europe and Asia who would like to migrate to America. It imposes unjustified restrictions on aliens and naturalized citizens residing in this country.

• Last year President Eisenhower accepted the report of his Tariff Commission and raised the tariff on imported watches up to fifty per cent to protect the American watch industry against Swiss competition and, explained the President, to preserve a pool of skilled precision instrument workmen in this country required in the event of war.

• On October 4, 1954, in Baltimore, Maryland, two white students from Southern High School walked down the street carrying a sign four feet square with these words on it: "Southern Don't Want Negroes." Another boy carried a placard with a picture of a big foot on it together with these words: "Kick Em Out." These sign carriers were three of 2,000 white students demonstrating against the integration of Negro students into their high school. School officials had ordered the integration in compliance with the unanimous Supreme Court decision against racial segregation in public education.

Beyond the Water's Edge

These three stories illustrate a significant act which every well-informed foreigner knows about America—most of our domestic decisions and internal events have a tremendous effect on millions of persons beyond our water's edge. Because of preponderant military, political and economic power in the free world almost everything we do or fail to do here at home affects vitally the morale, welfare and security of other peoples throughout the world. The old

Until recently associate director of the Department of International Affairs of the National Council of Churches



The Supreme Court decision against segregation in the public schools raised the moral stature of the United States among the people abroad

Religious News Service

distinction between domestic and foreign policy doesn't make sense in our modern technically interdependent world.

Let us return to the three stories we started with, stories which illustrate America's negative influence on peoples beyond our borders.

Few things in recent years have hurt us abroad as badly as the restrictive Immigration and Nationality Act of 1952. In the world of 1952, just as today, there were millions of refugees living in makeshift camps or wandering over the face of the earth. Many of them looked to America with hope. But, alas, the Congress decided to make it more difficult for these homeless people to start a new life in the New World. In the name of security at home we lost friends and alienated peoples abroad.

The National Council of Churches and several Protestant denominations joined with Jewish groups in protesting the racial discrimination and the second-class citizenship for naturalized Americans implicit in the new law. Perhaps it was a guilty conscience or perhaps it was the pressure from church groups which induced Congress in the following year to pass the Refugee Relief Act, providing for the admission of 209,000 nonquota immigrants. This act, itself restrictive, has only partially undone the damage of the overall immigration law, which still stands unchanged. Further, only a small percentage of the persons eligible under the refugee act have actually been admitted to the United States and the act is due to expire next year.

As long as the discriminatory provisions of the 1952 law are on the books the moral position of America as the leader of the free world is compromised.

The Swiss Watch Case

In January of this year President Eisenhower called for a three-year extension of the Reciprocal Trade Agreements Act which gives him the authority to stimulate world trade by adjusting tariffs downward. There is a good chance that the Congress will give him most of what he wants. The President in his public utterances has repeatedly taken the low tariff position, often against serious opposition in his own party.

Last year the President faced a difficult problem and made a strange decision. The American watch manufacturers were having a rough time standing up to the competition of Swiss producers. Even though the domestic industry already had some tariff protection they wanted more and persuaded the Tariff Commission to support their demand for higher duties on Swiss watches. On the other side was Switzerland, a small, friendly country whose economy was considerably dependent on watch exports to America. The President had to decide between the demands of the domestic watch industry and the welfare of the Swiss economy. He decided in favor of the American watch manufacturers.

Said the New York Times: "As for the Swiss, they may be forgiven for feeling that, as one spokesman has put it, this represents 'the breaking of a bargain that has stood for eighteen years.' . . . The fact that this decision strikes a serious blow at the basic economy of a friendly country is one of the things that leaves the President's action open to serious criticism, but it is not the only one. No less important is the circumstance that it comes as the culmination of a series of incidents that have contributed to world skepticism as to our economic policies."

The President said that his decision was based in part on considerations of national defense—the need for skilled American precision instrument workers. Everyone recognizes this need, but there are various ways of meeting it without injuring the economy of a friendly power. Conscientious Americans may take different positions on this issue, but they all must agree that so-called domestic decisions such as tariff rates do in fact have a tremendous effect for good or ill on peoples in other lands.



Religious News Service

Millions of refugees living in makeshift camps or wandering over the land are looking to the U. S. with hope but Congress has made it difficult for them to enter

The American Economy and the World Economy

When our government raises the tariff on Swiss watches, it is saying that the prosperity of one American industry is more important than the economic health of Switzerland. Tariffs against German pottery, Danish cheese and Japanese tuna have the same adverse effect on economies abroad.

But tariff decisions are not the only domestic decisions which

affect other peoples. Even more important is what we do or do not do about maintaining a productive, expanding and full-employment economy at home. By the sheer weight of our economic power we export our economic health or sickness. We export our depressions and our periods of inflation. Shortly after World War II our big loan to Great Britain was seriously reduced, not in dollars but in actual value, by inflation in America. The British people received only about three quarters of what they were entitled to under the loan agreement.

The 1953 National Study Conference on the Churches and World Order, held in Cleveland, said this: "The maintenance of prosperity and increasing productivity in the United States is one of the greatest contributions to world economic stability and development that our nation can make." No wonder our allies became apprehensive last year when American unemployment climbed to more than 3,500,000 and our productivity decreased. It is important to promote international trade, to make grants and loans to needy countries, but it is even more important to maintain a healthy and expanding economy at home.

The Supreme Court and the Baltimore Story

Observers in Asia and Africa, and in Europe for that matter, have told us a thousand times that nothing in recent years has raised our moral stature in the eyes of people abroad more than the Supreme Court decision against segregation in public schools. This positive reaffirmation of the American creed is, of course, tarnished by the reality of existing racial discrimination and segregation in the school, the church and society both North and South.

The Baltimore story cited above was probably front-page news in Asia and Africa. American lynchings and race riots, however infrequently they occur, are played up in the foreign press and are vastly exaggerated by Radio Moscow. The darker-skinned peoples of the world who have suffered under white exploitation cannot tolerate racial bigotry in South Africa, South Carolina or South Chicago. America is still a symbol of democracy and freedom, but every flagrant violation of what we stand for weakens us at home and discredits us abroad. Conversely, our moral stature rises when we take a step in the right direction.

Where You Come In

There is no neat dividing line at the water's edge. Our domestic decisions have global reverberations. We Americans live in a big glass house and the peoples of the world are watching us. And well they might, for whatever we do is bound to affect them, for good or ill. A bill signed by the President may throw the Danish economy into a tailspin or an act of Congress may give new hope to a hundred thousand refugees.

We, the American people, probably have more influence over human destiny than any other people in modern history. Since America is a democracy our top decision makers must take seriously the will of the people in whose name they act and from whom they draw their power.

America has a responsibility commensurate with her power. She is accountable to her own people, to the world community and to a God who plays no favorites among the children of men. As citizens and as Christians this responsibility is our responsibility. And we cannot duck it. When our country fails it is we who fail, not some vague apparatus in Washington we call the government. When our government acts wisely it represents the wisdom of us all. We are responsible for the decisions of our country and for the consequences of those decisions on our neighbor next door, on a dairy farmer in Denmark or on a peasant in India.

The two high school boys carrying the ungrammatical sign in Baltimore last October were more influential than they ever realized. They had an effect not only in Baltimore, in Maryland and in the United States, but on the peoples of Asia and Africa who are trying to decide between Western democracy and Soviet communism. You and I are involved in this world struggle every bit as much as the two Baltimore boys because our private attitudes and our con-

SKIDROW

William C. Crumley

He lay there in a cold deserted heap.
What could I do for one so far from light,
So lost from earth and drowned in stuporous sleep?
For as I stood there pondering his plight,
Somehow I felt a sense of guilt and pain.
How could I aid such fallen, wretched men?
Now here a soul lay in the sun and rain.
I would so like to help but where begin?
Before me is a man whose soul is lost,
And Satan gains his power at human cost—
So often it is hard to understand
All that transpires in this world great and grand.
And while I see myself as one so good,
I know I have not done the least I could.

duct in our community written large and translated into political decisions determine, for good or ill, the influence of America in the world.

The issues of war and peace, of tyranny and freedom, are made by the governments of nations, particularly the superpowers like the Soviet Union and the United States. As American citizens we cannot escape the awesome responsibility which falls upon us. Lincoln said that "no man is good enough to rule over other men, but some have to." No nation is good enough or wise enough to have the power over the destiny of other peoples that America has today, but that lot has fallen to us. In the daily decisions of our common life, but most of all in our political decisions, we help to decide the momentous questions which face our generation.

Lonesome Valley

Continued from page 4

You have to stand it by yourself. Nobody else can stand it for you. You have to stand it . . . by yourself.

There is yet one truth which we must not overlook, however. And that is that no matter how lonely the road there is a profound sense in which we are never really alone. For with us, no matter how dark the night, is our God imparting strength for every task.

Though at times the task seems hopeless, we know that our efforts are not in vain; that in time—in God's good time—the seeds we have been scattering will burst and bring forth harvest.

George Bernard Shaw has said it in a wonderful way. He has written the story of Joan of Arc into a play which he has called Saint Joan. And upon her lips as she is about to be burned at the stake he has put these words, addressed to her accusers:

"I see now that the loneliness of God is his strength: what would he be if he listened to your jealous little counsels? Well, my loneliness shall be my strength too; it is better to be alone with God: his friendship will not fail me, nor his counsel, nor his love. In his strength I will dare, and dare, and dare until I die. I will go out now to the common people, and let the love in their eyes comfort me for the hate in yours. You will all be glad to see me burnt; but if I go through the fire I shall go through it to their hearts for ever and ever. And so, God be with me!"

And so is it always for those who would see the carrying out of God's will! Though it is a lonesome valley, yet we are never alone. And though the end seems far from view, there in God's good time awaits victory for those who travel the long, hard road alone with him.

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

Should every family have a will? My wife and I, forty-two and forty, have three minor children. We own a farm and other property. I have a $10,000 life insurance policy.

We are a healthy happy Christian family. We hold most of our property jointly. Why should we need a will?

An Interested Husband

Dear Friend,

You are a wealthy man! Health, happiness, Christian faith, wife, children, farm, insurance and other assets! You are wise to consider and plan against the day when death will take you and your wife. Will your property be distributed as you wish?

Joint ownership of property is usually a good way to hold a farm, residence, bank account, car and other modest assests. By joint ownership, title at the death of the first party passes directly to the other. The delay and expense of probate court action is avoided.

In joint ownership you assume, at least hope, that the surviving spouse will be well and mentally able to plan business matters including the making of a will. But have you considered: (1) If you should go first is your wife experienced in business matters? Would she then make a legal will to protect your mutual desires? (2) What if a common disaster took both of your lives? Would you want anything to say about the care of minor children? This guardian would need to make annual reports to the court until the last child was of age. Then would you want your children as each arrived at age twenty-one to come into full possession of his share? Do you want to name the executor and guardian or have the court to act?

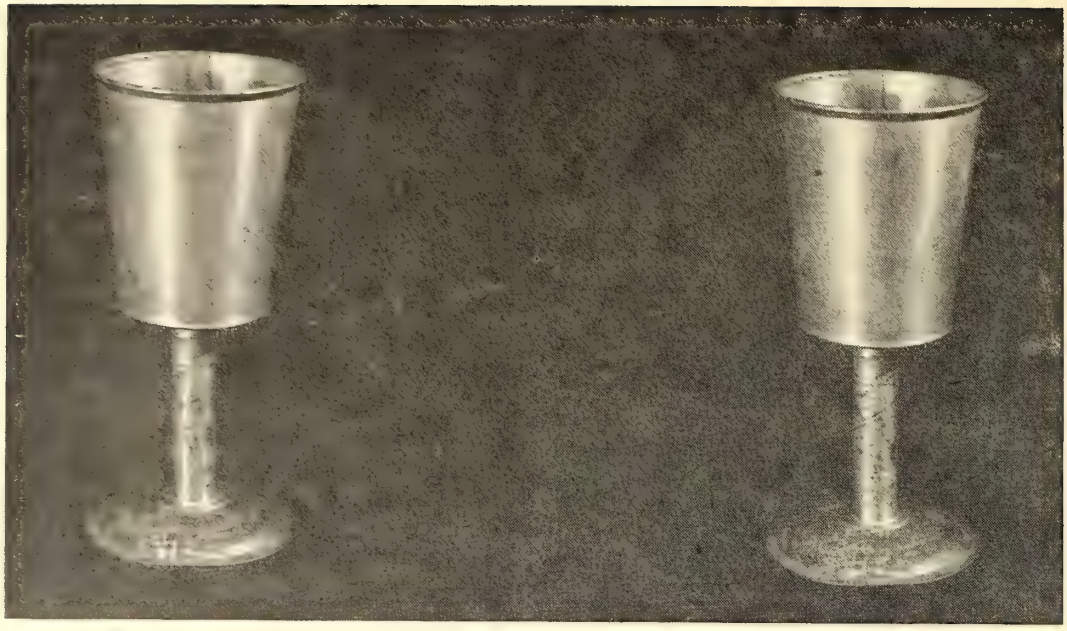
Many people live to a ripe old age without wills just as some people carry no insurance and are lucky not to have a fire. But death will come sooner or later. We think you and your wife each need a will. True the will of the first to go will be noneffective in respect to your jointly owned property, but the survivor's will is most important. It will then convey, carry out plans which you made together.

Your wills need to be reviewed and revised from time to time. Conditions which make revision wise or necessary include the maturity of children, a death in the family, a change of residence, a marked change in value of assets and new ideas for the distribution of your possessions.

Some ideas for you to consider include: (1) Should you not will something to the institutions of the church? Would this not be a part of your stewardship program as is giving from your current income? (2) Provision for appointment of a trustee to look after business affairs until your descendants are of an age to take over could be a part of your will. (3) If your estate grows in size so that a federal estate tax will be assessed at death it may not be wise to hold it all in joint ownership. (4) Your pastor may have good counsel as to financial matters in the family. A good Christian lawyer in drawing your will can answer technical questions.

Your will can be an expression of your Christian testimony.

H. Spenser Minnich



These communion cups now in the Brothersvalley church, Pennsylvania, were made at Ephrata before 1765 and carried by the elders all over the early American colonies

The Stony Creek Communion Cups

H. Austin Cooper

THE Brothersvalley congregation was organized in the summer of 1762. It was located in the tabletop plateau of the Allegheny Mountains of Pennsylvania, in the present bounds of Somerset County, between the Allegheny and Laurel Hill mountains. Into this rich glades valley the early Brethren came from Antrim Township of present Franklin County, Pennsylvania. They called the area Stony Creek, named after the creek that flowed from Pious Spring located in the center of Berlin. The ridge on which Berlin is located was then known as "Dry Ridge," the very opposite name for the ridge, for it was merely a natural dam for the glades and swampland out of which Pious Spring drained the crystal clear mountain waters down the rough and stony mountainside where it united its waters, at the present site of Johnstown, with the Conemaugh River.

As early as the summer of 1758 Col. John Forbes with a vanguard of scouts came into the area to plot a road over the rough mountain trails to Ft. Duquesne, now Pittsburgh. This was in the interest of the Penn Company seeking a trade route with the Indians and trappers on the Ohio. About thirty miles to the south in the same general area Col. George Washington and Col. William Byrd were cutting a similar road out of the wilderness for the Virginia Land Company.

When Col. Forbes' scouts came into the area they found that the valley was already called *Brueders Thal* or Brothers Valley, named after the Brethren who addressed each other as "brother." As early as 1740 there were Brethren living on the Stony Creek, and the following four families were there as early as 1744: George Newmoyer; Henry Rhoads, Sr.; Philip Aswald; Philip Kimmel. Peter Lehman, the first Brethren child born west of the Alleghenies, went at the age of seventeen to Ephrata. He was educated by Conrad Beissel and became an important figure in the cloisters. He was a bricklayer and a builder. About 1787 he was sent to Snowberger's farm, near Waynesboro, Pennsylvania, and began the Snowhill Cloisters, being its first superintendent.

In the summer of 1762, Elder George Adam Martin left Antrim Township with a large company of German Baptist Brethren and settled in the Stony Creek area of Brothers Valley of the Glades. Elder Martin had just been recently released from the Brethren fellowship at the Bermudian and Conococheague churches. He had embraced the Seventh Day Baptist beliefs, except for child or infant baptism, and single foot-washing. However, he preached in as many German Baptist churches as he did in the Seventh Day churches. He never fully gave up his Brethren doctrines and

Pastor of the Brothersvalley church, Pennsylvania

preaching until the day he died on April 24, 1794.

Martin was a powerful man, both physically and spiritually. He was one of the outstanding preachers of colonial America.He preached as far north as Maine, along the Monocacy in Maryland, and down the Valley of Virginia, in North Carolina, Georgia, Tennessee, Kentucky, as early as 1765. Elder Martin never rode horseback for he believed it was unscriptural for the Brethren to ride. He quoted the passage in Isaiah where "the princes ride and the people walk." This was above his station to be placed on a level above his brethren. When he preached to the Brethren in the wilderness country he held "a feet washing" and a love feast.

The Stony Creek Communion cups were made at Ephrata sometime before his missionary journey of 1765. Elder Martin carried these communion cups "to all the Brethren everywhere scattered in the wilderness." As early as 1765, these cups were taken south by Martin as he administered the communion to the Brethren in Virginia at Strasburg and New Market, and to the south. In 1785, he again went into Virginia and thence to the Beaver Run church, east of present Burlington, W. Va. Brethren from Pennsylvania, Ohio, Kentucky, Virginia, the Carolinas and Tennessee, gathered for the great occasion where they worshiped together and visited old friends and relatives.

In the summer of 1774, Annual Meeting was held in the old Stony Creek church. This building was our first church, built in the summer of 1771 (it was torn down in 1928). The year 1774 was an eventful one for the Brethren in the Glades of the Stony Creek. There was the "big disturbance of 1774" in the wilderness Brethren community. This year the Brothers Valley militia was organized by the English as a protection against the Indian attacks. Four of the Brethren young men joined the militia, then organized at Brotherton and went to "the Little Fort on the Stony Creek." Then they went to Ft. Bedford and completed their training. All four later served with Washington's army at Valley Forge. This caused such a turbulent scene in the church that Brethren Alexander Mack, Jr. and John Staub were sent to the Stony Creek "to put down the big disturbance" there. This act of the young Brethren was in direct opposition to the Brethren principles of nonconformity and was considered important enough for an Annual Meeting to be held here.

This church was perhaps the very first place where the church was called "Church of the Brethren" and it was considered one of the most important of our early churches as it was the springboard for most of the western and southern movements into the wilderness.

There was another important factor for the calling of our first Annual Meeting here (we have had eleven here). Elder George Adam Martin had come back into the area and settled permanently. He took up one tract of land in 1769 and another in 1771. On the latter he settled to live out his days in the Stony Creek country. This same year, 1774, Martin began his more vigorous preaching and especially the writing of his book *Christliche Bibliothek,* the Christian's Bible Dictionary.

This writer just recently completed a translation and biography of Martin and his book, which was printed on the Ephrata Press in 1792 and was the reason for another Annual Meeting in the church here.

Remade–Not Just Repaired

Kirby Page

CONVERSION in the New Testament is upheaval, turning things upside down, finding a new outlook, maintaining new relationships and experiencing new joys. Paul says bluntly that when a person is in union with Christ he is a new creation. He has been remade, not just repaired. He was dead and has been brought to life. Conversion brings a basically transformed spirit. Self is removed from the center; God becomes foremost. Man's heaviest responsibility is to find out what God wants done and give oneself to the doing of it. The change is as profound as the difference between "my will" and "thy will." Nevertheless becomes the decisive word; I crave this, nevertheless I will do that. Conformity to this world is rejected in favor of the way of Christ, the way of doing the will of God in the face of any risk and at any cost; the way of compassionate concern and loving service; the way which leads to deliverance from fear of death, from fear of privation, from fear of defeat, and therefore from fear of enemies. Conversion in the New Testament is upheaval, turning things upside down, finding a new outlook, maintaining a new relationship, experiencing new joys.

Conversion means all this today. When a person is in union with Christ he is a new creation. Above everything else he wants to know what is right in the sight of God. He longs for wisdom and power to please his Father. He is filled with the spirit of loving kindness and is hungry for fellowship. He seeks first the kingdom of God, the establishment of right relations between God and man and between man and man. Christlikeness is his aim in character and outlook on life. He would rather be at home in the invisible world of the spirit than to acquire comfort and fame and worldly power. He is now living in eternity in the midst of time, and he also has no fear of moving through death from one room to another room in his Father's home.

A third thing happened in this year that was reason for the "Big Meeting." A large number left the Martin group in the old Stony Creek church; they went a mile south and held their meetings in the mill of John Groner. That same year they moved to the home newly built by John Groner a half mile still farther south. They met in this meetinghouse until 1790, when the "largest house in the Stony Creek" was built by Groner. This they called the Big Glades church. The impressive house is still occupied and is owned by Richard Croner, who is most co-operative with the Brethren in showing people through it.

In 1790 another Annual Meeting is said to have been held here. Tradition has it that the communion cups were brought from the Old Stony Creek church by John Groner and were used in both the early Groner meetinghouse and the new meetinghouse of 1790. Annual Meeting of 1821 was again held in this Big Glades church. This writer recently found the membership records of this church and wrote it into the present membership records. In 1785 another Annual Meeting was held four miles south in the Michael Beuchley meetinghouse. This was the forerunner of the present Berlin congregation. Why the meeting was held there is not known at this time.

On February 11, 1955, our oldest member Sister Emma Rayman was one hundred years old. She told this writer a year ago many tales about these old cups and remarked that when she was a girl she drank from these old cups when Elder Adam Snyder brought them into her congregation, the Middle Creek church, which had originally been a part of the Brothersvalley congregation. She said that she used to attend the "big meetings in the old Glades church" (meaning evangelistic meetings) with her father and grandfather. This old meetinghouse still has the folding doors that can be moved back to form the two big rooms into one large church room.

These cups are sacred to our oldest members and if they could talk could tell of some wonderful spiritual feasts with the brethren who are sitting down at "the feast of the Lamb" ever to dwell with him in the eternal church.

Meditation in a Garden

May Allread Baker

LATE April and May are very pleasant months to me, for this is when I plant my garden. This year, my heart was sad, for I had recently lost two very dear friends. One was a member of my own church whom I had known and loved for more than twenty years. The other was a fellow writer, the wife of a local clergyman.

But in the planting of my garden I found healing. As I put into the dark earth the small seeds, destined for renewal into flowers and vegetables, I realized that there is no death—but only change.

Where does the miracle, the marvel of color and beauty and fragrance come from in each dry seed and brown bulb? Here are blue, wine-red, smoky-lavender glads, and a new type which has a spicy fragrance.

These dull brown tubers are dahlias, and I must plant them down deep in the good earth. Some of the tubers are Commodore dahlias which are lemon-yellow in color, and as large as bread-and-butter plates. Others are the smaller, ball type, in shades of tawny-gold, deep purple and fiery red.

But who could know, or even dream of the beauty yet to be unfolded in God's good time, and with the aid of his sunshine and rain?

I have many other flowers and vines — lillies, roses, peonies, hardy phlox, to name only a few. But in my garden I plant mostly those old-fashioned favorites which grow from seed, marigolds, zinnias, nasturtiums and silky-petaled asters. All are beautiful in their own particular fashion.

But all this beauty and fragrance and blaze of color is to come a little later in the season. Just now I am busy with the planting. Chuck, the brown thrasher, sings to cheer me from the tiptop of a neighboring tree. Chuck fears neither man nor beast and will come within arm's length to take one's offering of crumbs. Often he will stuff them down the throats of the waiting "small fry." For Chuck rears the first brood of nestlings while Mrs. Chuck sits on the second clutch of eggs. This is the fourth season these large, reddish-brown birds with the speckled breasts have nested on the premises. Chuck earned his name by his habit of screaming, "Chuck! chuck!" if one of the cats ventured too near his special territory.

My faithful old collie, Lassie, passed away, but the new black-and white puppy, Pansy, frolics near as I plant my garden. I shall have to put up stakes around the bulbs to keep her from digging them out, but I am more than repaid for these extra tasks by her company and affection. And next year, the small, eager creature will be older and wiser.

Over on the west side of the garden, the onions my husband planted show their green tops; radishes are peeping through; lettuce is light green. The spinach is out in leaf, and the clumps of parsely are as curly as moss.

In their way, vegetables, too, are beautiful. The purple globe

of an eggplant, the white and mauve of a turnip, a cabbage pearled with dew, the luscious red of a tomato and the graceful curve of a squash—all delight the eye. And is there anything more delicate and dainty than the feathery plumes of asparagus?

I, too, love to walk in the garden in the cool of the day.

Slim, young poplars lift their heads as if standing on tiptoe to reach the first, few stars; a new moon is rising in the east; a vesper sparrow sings his hymn in the purple twilight, and a cardinal whistles from the old orchard.

From his storehouse of time God has given us another day. I have tried to use it wisely and well, though conscious of all my shortcomings. Best of all, in the renewal of life about me and in the planting of seeds, I have found new faith and comfort.

Nothing is wasted; all things work together in beauty and usefulness. In a fairer garden we shall live and bloom again.

"A Peculiar People"

Luther A. Weigle

AS A boy I wondered why the Bible calls God's chosen people "a peculiar people" (Deut. 14:2). My wonder was not lessened by the fact that the same designation is applied by Paul and by Peter to those who are redeemed by our Savior Jesus Christ (Titus 1:14; 1 Peter 2:9). It puzzled me, because in conversation the word *peculiar* was used in the sense of odd or eccentric.

But in 1611 the word had not yet gotten that meaning. It meant "one's very own," and was applied to private personal property as distinguished from what is owned in common.

The same Hebrew word which is translated "peculiar" in Deut. 14:2 and 26:18 is translated "special" in Deut. 7:6, which reads: "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." The word is *segullah*. The King James Version elsewhere translates it as "peculiar treasure" (Ex. 19:5; Psa. 135:4; Eccles. 2:8); "own proper good" (1 Chron. 29:3); and "jewels" (Mal. 3:17).

The revised versions have given up the use of the word *peculiar* in these passages. They use "treasure" in 1 Chronicles and Ecclesiastes; but elsewhere use "my (or his or God's) own possession" as the translation of *segullah*. The phrase *a peculiar people* has disappeared. In Titus 2:13-14 the Revised Standard Version reads: "Awaiting our blessed hope, the appearing of the glory of our God and Savior Jesus Christ, who gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds." In 1 Peter 2:9 it reads: "You are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light."

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***America's Spiritual Recovery.** Edward L. R. Elson. Fleming H. Revel, 1954. 189 pages. $2.50.

President Eisenhower's pastor, Dr. Edward Elson, has become one of our outstanding spiritual leaders. Close to the heart of national affairs as he is, he can see the state of the church at the heart of our national life.

This book is an eloquent testimony to the power of religious faith in the history of our country and a great plea for the reconstruction of our national idealism on the sure foundation of Christianity. This is a book to make laymen think, to deepen our confidence in an evangelistic church and to stretch our spiritual horizons.

Dr. Elson believes we are in the midst of a great spiritual rebirth in this nation, and that those who are inactive or out of touch with God are failing even to be good citizens.

A book to deepen faith and put steel in your will.—*Edward K. Ziegler.*

Otherworldliness and the New Testament. Amos N. Wilder. Harpers, 1954. 124 pages. $1.75.

With scholarship and charm the author, a well-known and able New Testament scholar, demonstrates the utter realism of New Testament religion, cutting incisively down through the various types of unrealism ("otherworldliness") of our day. Every informed minister and Christian thinker will find here a delightful and profitable stimulus. It cuts away all escapism from modern Christian thought and helps the strong message of historical Christianity stand forth in clearer and more convincing relief. A positive title, like The Realism of the New Testament would be more descriptive of the impact of this very fine little book. For us who take the New Testament as our rule of faith and practice this book does much to help evaluate historic faith, analyze the modern isms and schools of thought (neo-orthodoxy included) and come out with the abiding sameness and realism of New Testament Christianity.—*Chalmer E. Faw, Chicago, Ill.*

Great Preaching today. Alton M. Motter. Harpers, 1955. 255 pages. $3.00.

We have here twenty-five sermons delivered at the renowned Chicago Evening Club by some of the ablest preachers living in America and England. To call the roll of such men as Henry H. Crane, Frank Laubach, Robert J. McCracken, Reinhold Niebuhr, Samuel Shoemaker, Paul Scherer, Ralph Sockman, Elton Trueblood, Leslie Weatherhead and our own Paul M. Robinson is to make the book inviting. A great stimulus to better preaching of the Word.—*Charles E. Zunkel.*

KINGDOM GLEANINGS

Concerning Mail to European Workers

Beginning immediately, all mail addressed to workers in Europe should be sent to the country address by international post. *Do not use the APO address* for any workers in Europe.

The Kassel address is: % Brethren Service Commission, 5 Witzenhauserstrasse, Kassel-Rothenditmold, Germany.

The Austrian address is: Goethestrasse 63, Linz-Donau, Austria.

Protestant and Roman Catholic leaders of Friburg, Switzerland, joined in appealing to Swiss authorities for "new and stricter" measures to prevent objectionable literature from falling into the hands of the nation's youth.

A get-together of Mt. Morris College graduates, students and friends is scheduled for Sunday, July 17, at noon, at the Mt. Morris church, Ill. Bring well-filled baskets and a can of concentrated juice; coffee and ice will be furnished.

Bro. H. Stover Kulp, who was recently involved in an automobile accident in Nigeria, West Africa, is making splendid recovery. By the time this word reaches the reader he will probably be carrying a large share of his normal duties.

Stewart B. Kauffman, at present Eastern Region executive secretary, has accepted the call of the General Brotherhood Board to serve on the staff of the Ministry and Home Mission Commission as director of ministry and evangelism. He will assume his new duties in early September.

Fredericksburg church, Pa., dedicated its newly remodeled house of worship on June 5. A. C. Baugher, president of Elizabethtown College, delivered the dedicatory sermon on Sunday afternoon, using as his subject, The Doctrines of the Church. Services were also held the Friday and Saturday evenings preceding dedication Sunday. Speakers for these occasions were Elder Michael Kurtz of Richland, Pa., and S. Clyde Weaver of East Petersburg, Pa. Bro. Wayne Nicarry of Chambersburg, Pa., brought the Sunday morning message.

Two Church of the Brethren ministers were among the five ministers on whom Juniata College conferred the honorary degree of Doctor of Divinity at the commencement on June 6. They were John D. Ellis, pastor of the Moxham church, Johnstown, Pa., since 1931, and Luther H. Harshbarger, chaplain and co-ordinator of religious affairs at the Pennsylvania State University and formerly director of the World's YMCA service to prisoners of war in Germany. Honoring the contribution of these ministers to their profession is following the custom of Juniata College to honor one of the professions at each commencement.

The statement that Alice Ann Davis has begun work in the office of the church building counselor, which appeared in last week's Gospel Messenger, was in error.

Folders giving information about the Brethren tour to Europe this fall are available. Please write: Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

The board of administration of Northern Virginia recently sanctioned district-wide use of the new five-lesson series entitled Stewardship Studies as alternate curriculum material in youth and adult Sunday-school lessons. The district stewardship committee was asked to give vigorous promotion of these studies and related helps in a local stewardship emphasis throughout the district during the five weeks beginning with Aug. 28.

Ordained

Carl Cawood, ordained in the Pitsburg church, Ohio. Bro. Cawood, a student at Bethany Biblical Seminary, is serving the Western Mt. Carmel congregation as summer pastor.

Home-comings

Brethren Home, Mexico, Ind., on Monday, July 4. Bring picnic lunch and enjoy the day with friends.

Cedar Grove church, near Hollansburg, Ohio, on Sunday, July 31. All friends and former members of the church are invited.

Changes of Address

Jacob T. Dick, from Kassel, Germany, to R. 4, Hagerstown, Md., % Mrs. Pearl Stouffer. After Aug. 1 Bro. Dick should be addressed at Box 334, Mogadore, Ohio. He is taking the pastorate of the Springfield church, Akron, Ohio, after serving in Europe for three years under the Brethren Service Commission of the General Brotherhood Board.

Joseph Mow, from 5519 S. Kenwood to 5802 S. Maryland, Chicago 37, Ill.

Bridgewater College

Former President Paul H. Bowman of the class of 1910 was awarded the "Alumnus of the Year" plaque at the seventy-fifth anniversary alumni banquet on June 4. Supported by an illustrious record as president of two colleges, moderator of the Church of the Brethren on three occasions and numerous other contributions to church and community, his latest contribution is a history of the educational effort of the Brethren in the Southeastern Region with special reference to Bridgewater College. This history is in connection with the diamond jubilee celebration and will be published in the fall.

Colgate W. Darden, Jr., president of the University of Virginia and former governor of Virginia, was the commencement speaker on June 6 when fifty-five seniors graduated. Bro. Warren D. Bowman was the baccalaureate speaker on June 5. Honorary degrees of L.L.D. will be granted to President Darden and to G. Tyler Miller, president of Madison College at Harrisonburg.

Bridgewater College debators closed one of their best seasons by winning third place in the National Tau Kappa Alpha conference at Ohio University in April. In this tournament their record of nine wins and three

Brotherhood Theme: Seek First His Kingdom

losses was surpassed by the University of Vermont only and equaled by the University of Florida. However, Florida was awarded second honors on the basis of individual points. The negative team of Pasco Bowman of New Market, Va., and Richard Obenshain of Blacksburg, Va., prelaw students, was undefeated for Bridgewater at the Ohio meet. Obenshain was elected first vice-president of the National TKA Council for the coming year.

Marshall E. Wolfe, professor of Bible, will be awarded the distinguished service award by the Commission on Christian Education at the Grand Rapids conference as he reaches the age of retirement this year. He has served the Bridgewater staff for eighteen years and previously served at the Blue Ridge institution for twelve years. Dr. Gustav Enss, professor of philosophy, will also reach the period of retirement at the end of this session.

Summer school will begin June 20 and continue until Aug. 13, with Dean John Boitnott as director.

Summer conferences on the campus include the Methodist Women's Society of Christian Service, June 27-30; Church of the Brethren Regional Women's Work Spiritual Retreat, July 5-7; Dr. Stanley Jones' Christian Ashram, July 9-16; Church of the Brethren Regional Children's Workers Workshop, July 18-21; Church of the Brethren Southeastern Regional Conference, Aug. 2-4; and the Virginia Religious Education Teachers Conference, Aug. 28 — Sept. 3.

A total of $3,203.98 has been received from churches and districts of the Region toward the supplemental operating budget of the college for the 1954-55 session. The trustees have requested fifty cents per member or approximately $27,000. A number of other churches are expected to respond before the end of the fiscal year, June 30.

Raymond C. Phibbs, member of the class of 1950 and college superintendent of buildings and grounds, has been awarded a Rockefeller Brothers Fund fellowship to study at Yale Divinity School next year. He is one of 47 to receive fellowship awards out of 332 nominees from the U. S. and Canada. The announcement of the award was made by Dr. Nathan M. Pusey, president of Harvard University and president of the fund, which is sponsored by the American Association of Theological Schools.

Pasco Bowman of this year's senior class has been awarded a Root-Tilden scholarship by the Law School of New York University with an annual value of $2,200. Awarded on a competitive basis, two scholarships are granted yearly in each of the federal judicial circuits. Pasco was a winner in the Fourth Judicial District.

Rev. Massey Mott Heltzel of the class of 1936, pastor of the Reid Memorial Presbyterian church, Augusta, Ga., has had a sermon, Now Let It Work, published in the 1955 edition of Best Sermons, edited by G. Paul Butler. Rev. Heltzel, who frequently visits the Bridgewater campus, ministers to President and Mrs. Dwight Eisenhower when they vacation at Augusta. The Readers Digest printed another of Rev. Heltzel's sermons last year, The Central Character of the Ages.

Rufus King, assistant to the president in charge of alumni and development activities, will present a paper before a sectional meeting of the American Alumni Council at Bretton Woods, N. H., in June on How to Promote Annuities and Bequest Programs.

Two members of the college staff will be in Europe this summer and two others will tour Mexico. William Willoughby, associate professor of sociology and Bible, will be the director of the peace seminar at Kassel and direct a work camp tour of seven European countries. He will be employed by the Brethren Service Commission. Raymond Andes, professor of modern languages, will tour the continent in the interest of field study and will spend some time attending a session at the Institute of Touraine at the University of Poitier, Tour, France. Miss Ruth Howe, associate professor of home economics, and Miss Olivia Cool of the music department will tour Mexico.

The Church Calendar

June 19

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Josiah Keeps the Passover. 2 Chron. 35; 2 Kings 23. Memory Selection:

I was glad when they said to me,
"Let us go to the house of the LORD!" Psa. 122:1 (R.S.V.)

CBYF Topic: Music, Handmaiden of the Church

Conference Sunday

June 20-22 Missionary conference, Grand Rapids, Mich.

June 20-23 Leader of leaders conference, Grand Rapids, Mich.

June 20-23 Citizenship training institute, Grand Rapids, Mich.

July 3-6 District meeting, Western Canada, Second Irricana

July 4 Independence Day

July 5-20 School for Town and Country Ministers, Westminster Theological Seminary, Westminster, Md.

July 12-16 Pennsylvania School of Alcohol Studies, Juniata College, Huntingdon, Pa.

July 14-17 District meeting, Texas and Louisiana, Nocona, Texas

July 15-17 District meeting, North Dakota and Eastern Montana, Pleasant Valley church, N. Dak.

July 17-23 Historical Tour

July 18-23 Southeastern Region laboratory school for children's workers, Bridgewater, Va.

July 24-26 District meeting, First Virginia, Cloverdale

July 26-28 District Meeting, Southern Virginia, Germantown, Brick

July 27-31 International Sunday School Convention, Cleveland, Ohio

Love Feasts

Maryland

July 2, 8 p.m. (DST), Cherry Grove

Ohio

June 25-26, 10 a.m. Poplar Ridge

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Copper Hill church, Va., June 28—July 10.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Spruce Run church, W. Va., July 12-24.

Gains for the Kingdom

Eleven baptized and six received by letter in the Everett church, Pa.

Eleven baptized and two received by reaffirmation in the Trinity church, Detroit, Mich. **Four** baptized in the New Salem church, Ind.

Four baptized in the Colorado Springs church, Colo. **Seven** received by letter in the Topeka church, Kansas.

News and Comment From Around the World

Urge Seminaries to Teach Religious Newswriting

Every theological seminary, institute and training school of the church ought to establish a chair of public relations and religious newswriting.

This was the suggestion of Paul B. Sullivan, a religious news editor on a Cincinnati daily paper. He said that clergymen were woefully ignorant of what constitutes news and how to prepare it for newspapers. Mr. Sullivan addressed the annual meeting of the National Religious Publicity Council.

At the same meeting Roland E. Wolseley, professor of journalism at Syracuse University, said that the church is making better use of the printed page than twenty years ago, but it is not yet making the best use of it. He was critical of the so-called popular religion of today. Dr. Wolseley said, "Too many of the people who profess it continue to patronize cheap movies and plays, to drink too much, to gamble, to drive their cars wildly, to bow to the gods Godfrey, Gleason and Gobel far more than to Jehovah, to fudge on their taxes and to see nothing wrong with preparing for atomic warfare."

Report Nearly Seventy Million Lutherans in World

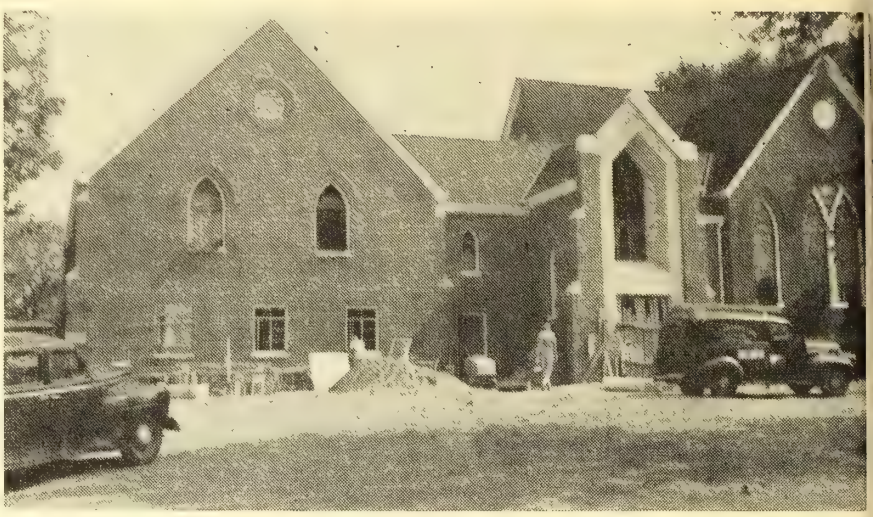
There are almost 70,000,000 Lutherans in the world, according to statistics compiled by the Lutheran World Federation. The figure covers about 120 church and mission groups but does not include Lutherans in countries where no organized church exists. Lutherans comprise nearly three per cent of the world population and about one third of the 207 million Protestants in the world or about ten per cent of the world Christian total of 692,000,000. More than half the Lutherans are concentrated in Germany.

Church Emergency Supplies Aid Greek Quake Victims

Among the persons who are supervising the distribution of emergency food supplies to victims of recent earthquakes in Greece are John Metzler, Church World Service representative of the World Council, and Peter Kruger, Church World Service supervisor for distribution in Greece of supplies commodities. They recently returned from a visit to the disaster area.

Emergency supplies stockpiled in Athens by relief agencies made possible the immediate relief of hardship among earthquake victims. Some of the relief goods actually were being distributed when the later shock hit the area.

Athens' newspapers were unanimous in paying tribute to the example of Christian solidarity provided by American seamen of a vessel at anchor in Volos harbor when the earthquake hit. During the disaster the destroyer beamed its powerful searchlights on the town and provided lanterns which enabled rescue operations to be carried on.



On Dec. 5, 1954, the enlarged church house of the Cloverdale congregation was dedicated, marking the completion of a year's building project. New Year's Day had seen the breaking of the ground for the new educational unit; on April 25 the cornerstone had been laid. The church was ready in December to serve the community

Library of Congress Displays Unique Bible Manuscript

A 1600-year-old Aramaic manuscript, said by several Biblical scholars to be the oldest known copy of the New Testament, went on special display at the Library of Congress. It is a manuscript of the whole New Testament in Christian Aramaic, commonly called Syriac.

According to John Shapley, professor of archeology at the Catholic University, the Yonan Codex, as it is called, is in excellent preservation. The manuscript is dated between the fourth and fifth centuries. This is the first public exhibit of the manuscript since it was brought to America in 1930. It has been reposing in a Washington bank vault where it has been made available occasionally to Biblical scholars. It is valued at $1,500,000.

Congregationalists Propose Improvement in Ministers' Salaries

The department of the ministry in the Congregational Christian Church has recommended the improvement of ministerial salaries on the basis of a recently completed nation-wide study. Recognizing that national averages of ministers' salaries do not provide a good yardstick of what a particular church should pay its minister, the department recommended several ways of improving the take-home pay of ministers.

These included a comparison with the change in the cost-of-living index between 1939 and 1954; comparison with remuneration given persons of comparable educational training and experience; an inventory of all the kinds of support given a minister; giving greater attention to small town and country churches, in order to attract qualified ministers; providing for state or national support for ministers of churches where the membership is small. The department wants to prevent a minister "penalizing his family because he chose to serve in spiritually significant but economically weak parishes."

Capitol Prayer Room In Use Daily

The United States Capitol prayer room has been used every day since it was opened late in March. Members of both the House and Senate are making increasing visits to the room. The highest number of Congressmen making use of it in a single day has been ten. Congressmen have been given the privilege of showing the room to visiting clergymen, but only during morning hours if it is not in use.

Typical Protestant Minister Sketched in New Survey

A typical Protestant minister in the United States is between the ages of thirty-five and forty-four, is married and has two children. He serves a church of about 400 members, lives in a medium-sized Midwest city, owns a car and has a rather slim bank account. He is the best educated preacher in American history, but he faces a far greater multiplicity of problems than did the ministers of previous generations. His job demands that he be a combination of pastor, administrator, counselor, priest, educator, organizer and social actionist.

This picture of an average clergyman results from a study made by Dr. Samuel W. Blizzard, visiting professor at Union Theological Seminary. It was based on questionnaires sent to around 1,600 ministers.



Religious News Service

People from all walks of life will pay tribute to Helen Keller, shown above with her dog, on the occasion of her seventy-fifth birthday on June 27. Blind and deaf before she was two years old, Miss Keller is known throughout the world for her efforts to aid the blind. She is president of the John Milton Society, which is sponsored by more than fifty Protestant denominations to render service to the blind

Russian Churchmen Invited to England

The British council of Churches has invited a representative delegation from the churches in Russia to visit Britain during the first two weeks of July. If the invitation is accepted it is expected that the members of the delegation will be the guests of the Archbishop of Canterbury while they are in London and that they will also spend several days in Scotland.

Right to Send Missionaries Defended by Indian Church Council

The right of the church to send missionaries from one country to another has been defended in a statement issued by the National Christian Council of India. The church of India "seeks the assistance and comradeship of Christians belonging to other nationalities." The council attributed the agitation against missionaries to "a religious and cultural reaction" which seeks to identify national culture with Hindu culture.

News Briefs

Only one per cent of the Japanese rural communities have a church. There are only about 200 churches out in the grass roots in Japan. One of these churches, at Imorino, serves twelve surrounding villages because some church in America sent their missionary there a station wagon. It is used to take laymen out to conduct meetings in farm homes.

Agricultural missionaries in Angola, Southwest Africa, conduct "moveable schools." In addition to teaching, preaching and healing, they help villages get a water supply, build an oven for making brick and tile, purchase a village plow cooperatively and put glass windows in the houses.

It is now illegal for children's publications in France to contain anything likely to inspire or preserve racial or national prejudices.

Enough persons have signed a petition to call for a referendum on the proposal that the Swiss government transfer to relief projects half the amount spent normally in one year for the military budget. The Federal Council will now debate the measure and set a date for a popular vote on the question.

A shipment of 35,000 newly hatched chicks was flown to Athens under the joint sponsorship of Heifer Project and Church World Service. It was the first "chicklift" to Greece. At Washington, D. C., Mme. George V. Melas, wife of the Greek ambassador, participated in the ceremony marking acceptance of the 300,000th chick contributed by American church people to aid farmers overseas.

A shipment of three quarters of a million vitamins and sulfadiazine tablets was sent to the Philippines, where they will be used to combat under-nourishment and disease among the many thousands made homeless by recent earthquakes. The shipment was sent by Church World Service in response to urgent requests from the quake-stricken areas.

Ernest A. Gross, former U. S. ambassador to the United Nations, has sounded an urgent call for the United States to join in direct negotiations with Communist China to settle the Quemoy-Matsu dispute. Mr. Gross said failure to negotiate "will continue to undermine our position and, as a direct result, to undermine free world unity."

A Roman Catholic welfare official stated that millions of Americans approve of "millions for relief" despite what the critics, the nationalists and some politicians say. He said, "After twelve years of continuous overseas relief effort, we must continue to exercise our generosity in a testimony of love."

Some 200 delegates attending a Methodist youth conference in Malaya joined in a prayer that Communist terrorists operating in the Malayan jungle would experience "a change of heart."

The United Nations Children's Emergency Fund expects to care for about thirty-two million mothers and children in 1955, compared to the twenty-eight million who benefited from UNICEF disease control and nutrition programs in 1954. Plans call for the vaccination of 15 million children against TB; 1,700,000 children and mothers are expected to be treated for the tropical disease, yaws; nearly 9 million will be protected from malaria.

In April the Japan Bible Society had a threefold celebration: the eightieth anniversary of the Society, the 150th anniversary of the United Bible Societies and the publication of the complete Bible in colloquial Japanese. Representatives from many countries attended this service.

Why Does the Church Concern Itself With Social Problems?

"WHAT kind of a church is this, Miss Williams?" asked Mrs. Greene, when Jimmy's teacher made her first visit to the home.

"What do you mean, what 'kind of church,' Mrs. Greene?" Miss Williams replied. Though the Greenes had attended a church of another denomination before coming to Millville, they knew it was a Church of the Brethren.

"Well, I mean — the other Sunday Jimmy told me his church school lesson was about the United Nations, and he was supposed to find out during the week what the United Nations was doing about health. I don't see what this has to do with religion."

"Yes," added Mr. Greene before Miss Williams had time to reply. "In his sermon last week the minister said we should welcome Negroes and foreigners in our church and in our community. And one of the men at the shop tells me the men's group is going to have a forum on public housing. That's getting into politics. Why don't they stick to the Bible?"

"Oh, I see what you mean," Miss Williams responded. "Our church does have a wide range of concerns. But we do not feel these things are really foreign to the interests of religion. After all, does not the Bible have a great deal to say about peace and brotherhood and justice and human welfare?"

"It does?" Mr. Greene was startled, but interested.

"Why certainly, Mr. Greene. You know, Old Testament prophets like Amos condemned the well-to-do who exploited the poor and the powerful who took advantage of the weak. Isaiah counseled with kings and held out the hope of world peace as part of the purpose of God. And you will recall that the books of Exodus and Leviticus are full of regulations covering buying and selling and the payment of wages, the protection of the worker and the foreigner, and the punishment of social injustice."

"I guess you're right there, Miss Williams," Mr. Greene conceded. "But that's the Old Testament. Jesus did not attempt to legislate for a modern government, did he?"

"True enough," she replied. "Jesus did not write any textbooks on government or draw the blueprints of an ideal economic system. But he left no doubt as to what sort of principles should prevail in our society. Do you remember what he said about love of neighbor, about the danger of riches, about despoiling the poor and devouring widow's houses, about the evil of selfishness and the importance of looking out for the other fellow's interests?

"You see," she went on, "it is basic in our Christian faith that God has a purpose for this world, an interest in man's welfare—a concern for the whole of man's life in the world. One of the precepts treasured by our denomination teaches us that with our whole life we should show our thankfulness to God for his blessing — and that includes our personal and social life, in business and politics, as well as in church and home."

"That sounds pretty reasonable," admitted Mr. Greene. "I suppose what a man believes ought to make some difference in the way he lives all through the week. But, tell me, Miss Williams, why do we have to take up those questions in church and Sunday school—especially with children?"

"Now, Mr. Greene," she smiled,



God did not plan for us to live to ourselves without seeking to help each other. Children need to learn early how to act in everyday relationships. Thus such areas as race relations, love of neighbor, danger of riches, political action, etc., should not be ignored

Bill Smith

"don't we all have to deal with these questions? Sooner or later Jimmy will have to make up his mind whether he is going to work for world community or against it. Even his little sister needs to think about how she should act in her everyday relationships. You and I surely are helping to decide whether Millville is going to be a good place for everybody who lives here. Would you want the church to ignore problems which may make, or destroy, our chances of happiness—our chance of life itself—in our community and in our world?"

"But," broke in Mr. Greene, "could not the church simply teach the essentials of Christian doctrine and general principles of right living and let everybody apply these for himself?"

"Of course," agreed Miss Williams, "in the last analysis everybody has to be responsible for making his own decisions as to how he will seek to serve the Lord and do his will. But God did not plan for us to live to ourselves without seeking to help each other in our efforts to obey Him. Why do you suppose he planned for families?"

"We would be quite lonely without them," Mrs. Greene admitted.

Her husband added a practical observation, "A youngster couldn't survive without someone to look after him."

"Right. People don't normally grow to their fullest without a home. And didn't he give us the church for much the same reason—because we need the fellowship of the faithful—those who believe and are committed—in order that we may explore together what our Christian discipleship requires of us, how we can best fulfill the purpose of Christ and witness to him?"

"But that isn't easy," lamented Mrs. Greene.

"That is just the point. In the church we can consider what difficulties we face and find mutual support and strength to overcome them. Our decisions ought to be more wise and firm because we have the church, the community of faith, to help prepare us to meet them."

"Do you mean," asked Mr. Greene thoughtfully, "the church is interested in the problems we face on the job?"

"And what we need to do to have a better community for our children —and everybody else's?" Mrs. Greene added quickly.

"Yes," Miss Williams assured them, "and how we behave as parents and children, as neighbors and citizens, in every relationship we enter."

"You mean that's why our women's work president advocates writing to our congressmen!" Mrs. Greene exclaimed.

"Yes, that's part of our responsibility, too. Christ is Lord over the whole of life. Everything that touches man's life is of concern to him and his church."

"Well," said Mr. Greene slowly, "I don't quite see where it all fits in, but I guess it's much better than once-a-week religion. That's the kind of church we have needed for a long time."

Adapted from a leaflet by the same name, published by the Commission on Christian Social Action, Evangelical and Reformed Church, Cleveland, Ohio. Reprints of this article are available from the Social Education Department, Brethren Service Commission, 22 S. State St., Elgin, Ill.

That Fifth Man

Ellis Shenk

AS ONE walks down the street of a German village or city he may not be aware of it, but every fifth man whom he meets has been or is a refugee. Germany is a land literally filled with refugees, even though this fact may not be too apparent. Imagine everyone in the United States living in the four states of North Dakota, South Dakota, Nebraska and Kansas. Then you will have some idea of how people in Germany live. All of these people live in a country which has been ravaged by war, with cities in which over half of the homes were destroyed. Now, almost nine years after the war ended, large numbers of these dwellings have been rebuilt or replaced, but in the meantime masses of fugitives have come into the country. During 1953 alone, about eighty thousand people emigrated from the country, but at the same time 300,000 poured into Western Germany from East Germany.

Who are these people and where do they come from? Many at present come from Eastern Germany to escape hardships there. They hope to find religious, political and economic freedom in Western Germany. Often they become discouraged and return. Still other of the refugees have been in this country for almost a decade. When previously there was a chance to emigrate, they were unable to do so for various reasons and had to remain in a land which is foreign to them in many ways. Other refugees are those of German ancestry whose forefathers moved to countries to the east where they established isolated communities which spoke German and protected German customs. In the early 40's these ethnic Germans were expelled or asked to return to their fatherland. Here they joined the masses dodging the horrors of war. Today they, like all the other refugees, have to live in a land which is not really their own. They cannot return to the places where they spent their childhood days, nor can they again see many of the friends they left behind. Others have left properties which they have only slim hopes of recovering. Barriers have been set up where once there were no barriers.

In spite of the fact that these people in flight have left much behind, many have nothing to look forward to. True, they are kept from starving by welfare agencies and the German government, and, really, the government has done a remarkable job in this. Compensation is offered for the unemployed and tax exemptions are extended to refugees; new settlements housing thousands of refugees have been built, camps are operated for those who still have to live in them and rooms in already crowded private homes have been opened up.

As a result, many refugees, although employed, live on a subsistence wage. Children must be educated, furniture bought, worn clothing replaced, kitchen utensils purchased, all exclusive of the day-to-day needs. This means tight budgeting with little allowance for emergencies.

What more can be done to help these refugees? The German government is helping many. For some, the only answer is to emigrate to another country where they can find employment at more than a subsistence rate. Emigration is only a chance—a chance taken by two persons on opposite sides of country borders, a sponsor who takes a chance on the refugee and his abilities, and a refugee who risks his future in a strange new homeland. Emigration will not solve all problems—in fact, it will create new ones; but thousands deserve this chance to build a new life where they can live, work and worship as human beings.

Recreation for the Family

Doris Metzler

THE family that plays together, stays together." As we grow older our happiest memories are of those times when as a family we played together, shared together and worked together. The colonial family seldom played together, but because of their great dependence upon one another and family spelling and cornhusking bees, they had a good feeling of "oneness." Today's family must plan their times together so that all members may grow into their fullest stature.

Actually little equipment is needed. Families able to afford materials beyond necessities will wish to supply their homes with some games, records and books, and for outdoor play, balls and tennis racquets. But family fun need not wait until they have the "last word" in equipment; our homes are full of odds and ends —paper sacks, muffin tins, jar rubbers and milk cartons. Families will need such materials as woodworking tools and paints and a rumpus room where the furniture is sturdy and there are shelves for hobbies. A little creativity and originality can make up in fun what one lacks in materials.

As for planned activities, family fun will often center around birthdays and holidays. When the season calls for it, the family should celebrate. If there is to be a birthday party, why not let one of the older children give the party for the honored child? All that is needed are decorations, games and plenty of cake and ice cream. Initiate some family traditions to be carried out at birthdays to add special meaning.

No other holiday offers opportunities in family sharing as does Christmas. With a little originality and early planning, the family can have a true celebration of the birth of Christ. Soon after Thanksgiving, begin to make candles, homemade gifts and decorations. Here is another place to start family traditions by making an occasion of decorating the tree, reading the Christmas story and singing carols. Make Christmas a time of sharing.

Hobbies and Family Fun

The area of hobbies offers unlimited opportunities for family fun, both individual and family hobbies. One field in which the family can take part together is photography. Photography, both taking pictures and developing them, not only offers fun but affords pleasure in the years to come in snapshots and home movies. Woodworking also is a fine family activity. Simple tools will be sufficient for some time and puzzles, furniture, and toys can be made in which the family will realize a money saving. The family ought to have an active hobby as gardening or hiking, as well as collective and creative hobbies.

Crafts have had a new awakening and there is an unlimited variety available — leatherwork, plastics, basketry, whittling, metalwork, weaving and textile and spatter painting.

Under the larger areas of family fun we might divide the activities into indoor and outdoor fun. Under homemade fun come games as ring toss over the legs of a chair, clothespins dropped into a bottle and table croquet. Outdoor fun satisfies the urge for recreation as can be done by no other means. A place in the backyard for a swing and a croquet court and a basketball goal on the garage give children opportunities to "blow off steam." Many more suggestions can be found in the book, The Family Pleasure Chest, by Larry and Helen Eisenberg. I am greatly indebted to them for much general information and some specific ideas which are found in this discussion.

Entertaining will always be a favorite form of family recreation; make it a family affair with the small children helping to set the



Harold M. Lambert

Outdoor fun and a picnic satisfy the family urge for recreation

table, making place cards and planning the after-dinner recreation.

Reading together as a family will never go out of style as long as there are children. Beginning with Peter Rabbit, the family will progress through Kim, the Heidi books, and Robin Hood stories. And never forget Tom Sawyer and Huck Finn, whose adventures are as dear to the adult's heart as to the child's.

The family making music together and listening to records can add much to family fellowship. Listening to the radio and watching television together should not be overlooked as they are indispensable in the life of many families.

Every family sooner or later will be faced with rainy days and convalescent problems. "What can I do?" the child asks. One family had an indoor picnic when their planned picnic was spoiled by rain. Indoor camping can be fun on a rainy day. Turn a card table upside down and throw over it a blanket. Happy hours will be consumed by the children in packing bedding and lunches. One father solved the sick-bed problem by having the children take a sea trip, the bed being their boat.

Many families find that mealtime is their best time to have fun. Table conversation can be a real test of a family's resources; make it a creative talk fest in which each member shares experiences of his day or play games as I See Something, answer quiz questions or have spelling bees. It is the wise family which takes advantage of the small moments.

Working Together

Ignoring child labor laws, there is much to be said for child and parent laboring together. Singing while doing the dishes, telling stories while canning peaches, talking together while gardening makes work more pleasurable. Let your children feel that they are a part of a going concern by giving them real work and then trusting and praising them for their efforts.

Breathes there a family with soul so dead that they don't enjoy a picnic out in the pasture or in the back yard? For a picnic with a real thrill to it, bake your potatoes in the open fire or cook your stew over the campfire.

If you are a rugged family and your budget is limited, make your vacation into a camping trip in one of your state or national parks. Plan your equipment, route and provisions early and plan for a not too rigorous schedule because tired travelers do not make happy campers. Stop early in the afternoon, pitch camp and begin exploring. If a vacation is out of the picture, camp out some night down by the back pasture stream.

Home is the place where one learns joy, love, fairness, respect, loyalty and leadership—where the true art of living is taught. In the words of Voltaire, "After you have sought over the wide world, you learn that happiness is to be found only in your own home."

Help Church Ushers Serve You

EARLY in the church year, the ushering staff of the Westminster church, Md., met to study The Art of Church Ushering so they could improve their ministry.

The church has a fine group of men who serve. They desire to do their best. They need the co-operation of all worshipers. Some suggestions which will help everyone are:

1. An usher is a representative of the church and he functions for the best welfare of the service and for the comfort of the worshiper. He is a host; you are his guest. Permit him to help you.

2. We have a serious problem with a much-too-small vestibule. Serious congestion develops as people enter and depart. People upon entering are urged to keep moving to avoid crowding and embarrassment. Ushers will be waiting to take you to a seat.

3. Another difficulty is a Sunday-school class in the sanctuary. However, you need not wait or be embarrassed to enter the sanctuary when the class is in session. Please enter quietly and be seated. To remain in the vestibule causes congestion.

4. Please fill front pews first. Leave rear pews for latecomers. Otherwise latecomers must go to the front after the service has begun; this is often embarrassing for them and a disturbance to the service.

5. Be courteous to an usher. If he is taking you to a seat, follow him; do not slip in somewhere behind him. Say "thank you" to him after he has taken you to a seat.

6. It is impossible to ventilate satisfactorily for 260 people, but we try. Speak to an usher about your preference regarding seating, temperature, ventilation. We will try to make the place healthful and comfortable. Dress appropriately. Don't be overly fussy.

7. The service begins with the first note of the organ. The minute you enter the sanctuary, reverence and a worshipful spirit should prevail. During the prelude, sit in silent meditation, read the poetry of a hymn or two or some passages from the Bible; relax and prepare yourself for meaningful worship. If you must whisper, make it low and brief; better still, whisper a prayer.

8. Have a friendly, warm attitude toward other members and visitors. A smile, a gesture, handing a hymnal, sharing a bulletin, helping with a coat, picking up a child's toy, a warm handshake, etc., will help.

9. Try to spot strangers and visitors. Make them feel welcome. You might ask them their names, from where they have come, or where they now live if they have moved to the community. Express appreciation for having them present and invite them to return. More of us could invite people who have come a great distance home for lunch. Don't ask too many questions, get too personal, slap their back, or crush their hand when shaking it. make sure the minister knows they are here. Give him their names and addresses, written on a piece of paper.

10. We provide nursery facilities for all children up to four years of age. We encourage their use by all parents; most of our people use them. If a mother is having a rough time with a child, unless there is something specific we can do, the rest of us can usually help the most by ignoring the child and the disturbances he causes. Don't embarrass a mother further by staring at her. If a child is behaving, don't disturb him by making eyes at him, talking or giving him things. It is understood that if a child becomes too restless or begins to cry, the parents will remove him.

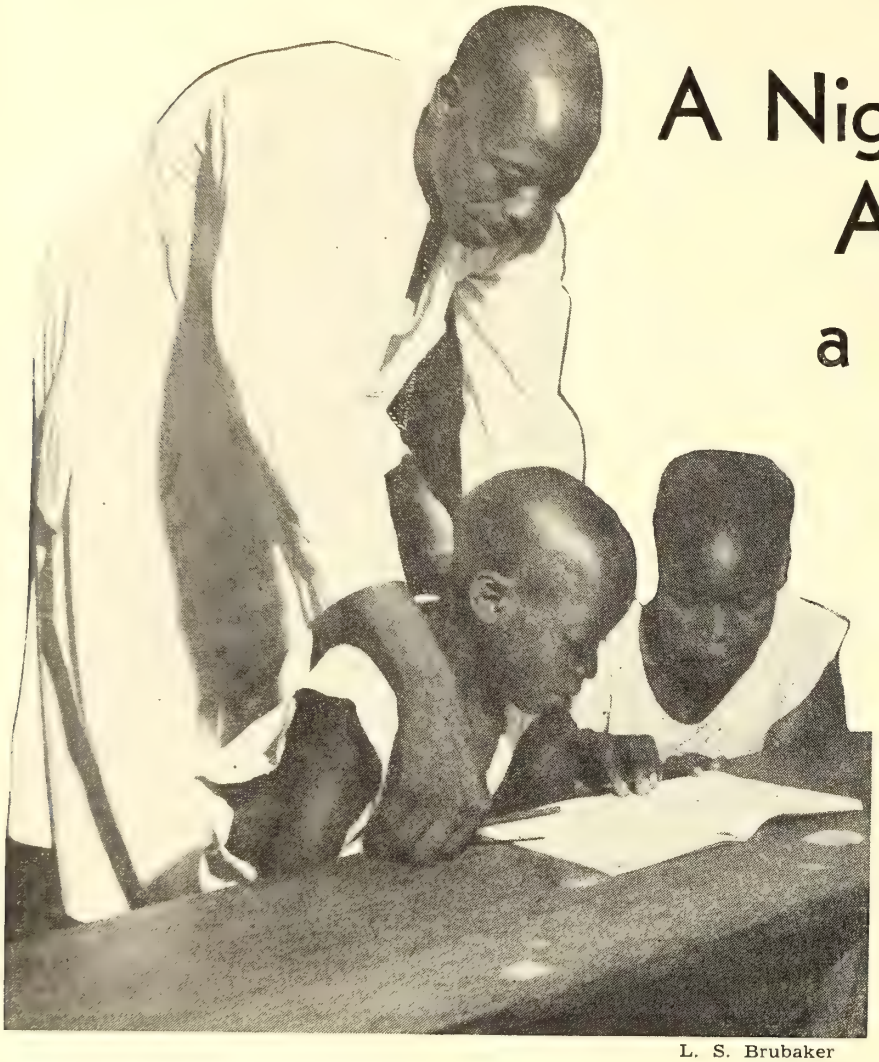
11. In case of an emergency, illness, fainting, etc., unless you can help, keep your seat and remain calm; by all means avoid a panic. Nurses or those trained in first aid should get up to help immediately. A doctor will also do this.

12. The board above the radiator in the vestibule is for tracts and literature which are important in the work of the church. It is not a hat rack!

13. We will appreciate suggestions to improve our ushering and the significance of the service. Thanks for your co-operation.

A Nigerian Village Asks For a Teacher

Clara B. Harper



L. S. Brubaker

SEVERAL of the young men in the village of Puba went to the chief and older men of the village and asked if they had seen the educational progress being made in the neighboring village. The children and young people, they pointed out, were reading and writing and seemed to know what was going on in the world. They were also learning new ways which made village life more enjoyable. After some discussion the elders decided to send a delegation to the church at Shafa and ask for a teacher for their village too.

Three young people arrived at the school office in Shafa and wanted to talk. "We are the people of the village of Puba," they began "and we have come to ask for a teacher so we can learn like our neighbors."

"I'm sorry," the missionary answered, "but I cannot take care of this alone. I will call some of the members of the church committee and talk it over." The church committee and the pastor were called together and in a short time the young people from Puba repeated their request.

"You are young men of the village." The committee inquired, "Do the chief and the older men agree with your desire for a religious instruction class?"

"Yes, they are willing."

The investigation became more detailed. "How many compounds do you have in your village or in surrounding villages?" The church committee always asks this question because it has learned through experience that at least thirty compounds are needed to support a village school.

"We have forty compounds and there are three near-by villages which can send their children to our school." The young people in their enthusiasm for education had passed the first two tests in establishing a school.

"Do you know that your village will need to build a place for the classes to meet as well as a compound for the teacher?"

Not discouraged for a moment the youth reported that they had heard of this requirement and they were sure their village would be willing to do the building.

"But that's not all," the committee went on. "The children who come to school will need to pay small tuition fees. They will need to buy school supplies. Another thing we would like is for your people to find a way to support at least half the salary of the teacher. You can do this by having a community peanut or cotton farm and by bringing money for an offering every Sunday."

On these difficult matters the young representatives were not prepared to speak for the village fath-

ers. But before they could become discouraged the Shafa pastor suggested a plan to help them. "You have heard our requirements. Now we want you to go home and call your people together and tell them what you have learned. To have a school in your village you will need the co-operation of your whole village. When your neighbors have decided they want a school and will work to support it then come back and meet again with the church committee. Bring two older men with you and if the neighboring villages want to send their children to the school bring someone from their villages too." The young men left hoping above all to get the elders of their village to sponsor a school.

If the village agrees to the things outlined by the church committee then two members of the committee will visit the village and help choose the site for the classroom and the teacher's compound. The villagers will erect the buildings with the church furnishing the doors for the classroom and the teacher's house. When all is ready Puba will get a teacher.

For two and one-half hours in the morning he will teach the children reading, writing, arithmetic, Bible and hygiene. In the afternoon the young men and women will come to be taught. The new teacher in Puba, who himself will have only a primary education, will be a very busy man with great responsibilities.

One day a month the church asks the teachers from all the villages to come to the mission station. At this meeting the teachers bring the money they have received for supplies and report on their progress and problems. The villages are also encouraged to bring their school troubles, when they exist, to the church committee and in this way the schools develop into a real community asset.

As often as possible the village classes are visited by a member of the church committee. If the village gets lax in its support, through teacher support, co-operation and fees, then the representative of the church committee calls the villagers together to remind them that education is their responsibility as well.

Puba is just one of many villages in Northern Nigeria that are asking for a schoolteacher. With every Nigerian who answers the call to teach the hope rises that another village will soon have had the minds of its youth opened to reading, writing and the truths they can carry.

FAITH MISSIONARIES

Leland S. Brubaker
Executive Secretary, Foreign Mission Commission

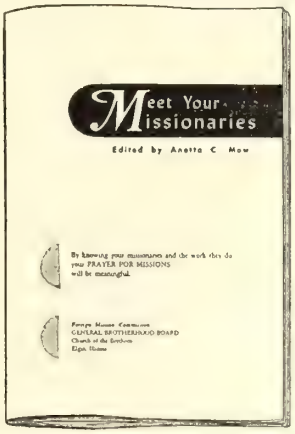
RECENTLY there came to my desk a note from one of our General Brotherhood Board members enclosing a letter which a friend of his, a member of the Church of the Brethren, had received in the mail.

The purpose of the letter was to make a strong appeal for financial undergirding because the sender was going to Bolivia, South America, as a missionary under a so-called Faith Board. The inference was that missionaries going out under regular mission boards do not need to exercise any faith and that this person should be financially supported because he was going out without the financial backing of a board.

The inference in this letter bothers me a great deal. Let there be no misunderstanding among our own people about this matter. All missionaries working under the direction of the Church of the Brethren go out on *faith* — faith that the church will not only support them with their prayers and with their substance, but also that God will bless their work. True it is that our own missionaries do not seek to raise funds for themselves. Rather they have faith in the giving of members of the church to support the Brotherhood program so that they might receive their own missionary allowances. There is great opportunity for missionary work within the Brotherhood Fund.

Let no one deceive you as to the faith of our own missionaries who work diligently and faithfully under the direction of the General Brotherhood Board. Actually some of those who go out under so-called Faith missions receive salaries much larger than do the missionaries of the Church of the Brethren. We have a very well-trained, experienced and deeply consecrated mission staff. They should be continually undergirded by our prayers and by our giving through the Brotherhood Fund.

A MESSAGE TO BRETHREN EVERYWHERE



MEET YOUR MISSIONARIES, edited by Anetta C. Mow, is the 1955 edition of the traditional prayer calendar for missions. Short biographies of 117 present-day Brethren missionaries are presented in the 128-page booklet. Ideal for use in private devotions, at midweek services and in mission study groups. Price, 50c per copy.

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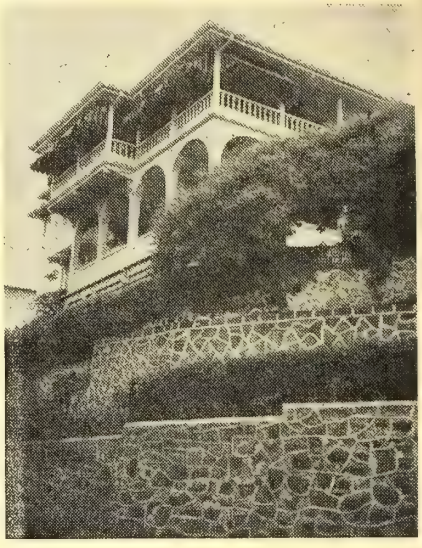
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The contrast in economic status is evident in the home of a poor mountain family (left) and the home of a wealthy Puerto Rican



Impressions of Puerto Rico

Charles E. Zunkel

FOR several years I have been eager to visit Puerto Rico, especially Castañer. The organization of our young church there had made me feel that Ministry and Home Missions had an interest in it as well as an obligation toward it. This visit provided the occasion to see and learn what is being done, also to plan with the church leaders for the erection of a much needed house of worship. Mrs. Zunkel accompanied me.

The Flight

This was the first occasion either of us had to travel over the ocean by plane. The flight from Miami, Fla., to San Juan, a distance of some twelve hundred miles, was made during daylight. It was a thrilling experience, a most wonderful way to travel.

By coincidence, Miss Anna Mae Swank, the new laboratory technician for Castañer Hospital, joined us at Miami and we flew together. The pilot favored us, as we neared the island, by circling considerably, allowing us to get a good view of the island and of San Juan, Santurce and Rio Piedras.

Upon landing and checking through inspection we were met by Bro. Eugene Carper, with the project's new red jeep, and Dean Kagarise, one of the project helpers.

Since it was nearly five o'clock and the trip to Castañer required four hours of time, we stayed all night at the Methodist mission school, known as Robinson School. It's warm hospitality and comfort were greatly appreciated.

Land of Contrasts

One of the early impressions of Puerto Rico, an impression which recurs frequently, is that of marked and strange contrasts. It was an impression that was a lasting one and came from many aspects of the island's life.

It came first as we saw the new modern buildings of the city and next day saw the old, old sections of it. The airport was thoroughly modern and beautiful. Scarcely had we left it until we saw the large Carribe Hilton Hotel. It was as beautiful, on the exterior at least, as any of the Hilton hotels of the States. Robinson School, too, was beautiful and spacious and equipped with the best of modern conveniences. Next day Mrs. Zunkel, Anna Mae and I roamed the streets of old San Juan for a few hours while Bro. Carper attended the last of Spanish Church leaders' conference. Many of the shops were as old-world as one could imagine, but within the same block could be found the most modern store imaginable. In the midst of old apartment houses, which had once been Spanish mansions, there would rise some new, beautiful modern structure, housing a modern bank or apartment store. One could scarcely believe his eyes, as he saw it.

Although we did not know a word of Spanish, store clerks knew sufficient English that we could make a few purchases very easily. Goods in the stores were, for the most part, imported from the States.

We were struck by the contrasts again as we walked down the streets and looked through the open windows (few windows in Puerto Rico have glass; they have just shutters) of these old, old apartment houses and saw beautiful new bedroom suites or living room furnishings.

All over the island the contrasts persisted. The homes the people lived in, the methods of work, the dreary houses and the beautiful flowers in the yards, oxcarts and automobiles, poverty and riches—all of these and more bore the same testimony — sharp contrast.

The Geography of the Island

Puerto Rico is only one hundred miles long and thirty-five miles wide, yet it has the second most dense population in the world. There are over two million two hundred thousand people — six hundred thirty per square mile. The United States has only fifty per square mile.

Running the full length of the island is a range of mountains, much like our Appalachian, covered by a rather dense foliage of coconut palms, bananas, coffee and myriads of kinds of flowering trees.

The coastal lands are flat and rather intensely farmed with sugar cane. The sugar interests in the early day pushed the native back into the mountains where their meager huts thickly dot the roadsides and hillsides.

Economic Conditions

Judged by our standards, most of the island people are poor. Eighty per cent of them fall in this category; ten per cent are middle class; and ten per cent are rich.

The homes of the common people are usually two-room huts, built on stilts, with a lean-to kitchen attached. The charcoal grate in which the cooking is done soon smudges the interior and leaves it dark. Exteriors are almost never painted. Such houses have but one small bedroom. Where would you sleep a family of ten or more in such a room? They solve the problem by using hammocks and placing them at different levels. The beautiful, modern homes of the *finca* owners stand in mute contrast to these.

Wages on the coffee farms usually run around $7.50 per week when the season is in full swing, but in the off-season the worker may get half of that. Even though the finca owner may provide a little house rent-free, and bananas, oranges, lemons and other native fruits, it is rather difficult to clothe and educate a family of eight to fifteen children on so little cash income. Many of the people have no shoes. With the lack of sanitation, hookworm is prevalent.

Government Developments

Beginning under the Roosevelt Administration the PRRA (Puerto Rico Rehabilitation Administration) started to improve the island's whole life economically and educationally. In recent years this has all been turned over to the insular government and they are moving ahead rapidly in slum clearance, irrigation and power dam construction, school development and health program. It is utterly amazing what has taken place and what is in process of development now.

One could write voluminously and enthusiastically of this development, but space does not permit it.

Land of Friendly People

We had read before going that the Puerto Rican people are both friendly and dignified. Both are true. Again and again we were amazed at the degree of genuine friendliness mainfested. At almost every turn of the crooked mountain roads we saw children playing, often a mother in an open doorway, and always a genial smile and the greeting *Adios*.

It was demonstrated over and over in acts of real generosity as well. One could scarcely admire a beautiful flower without having its owner pluck it and place it in your hand. With such seeming little to give, they always gave so much.

To be continued



Deplaning at Miami

Readers Write

Continued from page 2

tament. Truly they were inspired by the Holy Spirit. They not only counted the cost, but they also made great sacrifices in order to afford it. They were eight against the world and the victory was theirs. What if they had been willing to be conformed to the existing denominations of their time? Can the Brethren of today afford to compromise? Would you sell your birthright for a mess of pottage?

The Brethren have always left the way open for interpretation of the Bible through the inspiration of the Holy Spirit. This is one of the reasons why I have chosen the church for my own.

There are those who say that the observance of certain ordinances, such as the love feast and feet-washing, are unnecessary as long as we practice their symbolic meaning in love and service to others. Yet in the observance of these very ordinances is found the source of power and strength for service. "For without me ye can do nothing" (John 15:5).

In the Great Commission after the word "Go," the next commandment to "teach." There would be no point in going without teaching or telling the good news of the gospel. The next commandment is to baptize and here is where many would compromise. But then it probably seemed like foolishness to Naaman, the great man, the man of valor, captain of the host of the King of Syria, when the prophet ordered that he must dip himself seven times in the River Jordan in order to cure his leprosy. Although Naaman knew that he was a leper and wanted to be cured, he thought it should be done his way. He tried to compromise but it didn't work.

The next commandment in the Great Commission is, "Teaching them to observe all things whatsoever I have commanded you." There certainly is no room for compromise in this. Having gained members and baptized them, the work of the church does not end there. A New Testament church is a teaching church, and the teaching ministry is not only to the "little children," but for the "young men" and the "fathers" to whom the Apostle John writes. I am glad for the extensive teaching program of the Brethren church.

When the early Christians were scattered abroad they took advantage of their opportunity for spreading the Gospel. When members of the Church of the Brethren are scattered, when they move to communities where there is no church for them, there is great opportunity for spread of the church. Instead of being consumed by other denominations, they could become missionaries for the church. Perhaps the answer to this would be in financial help and encouragement from the Brotherhood.—Mrs. Margaret E. Wanner, Bethel, Pa.

Anniversaries and Weddings

Anniversaries

Mr. and Mrs. Wallace Musselman of Roann, Ind., observed their golden wedding anniversary in February while in Florida. After returning home, a special service was held in their honor during the morning worship service on April 24, 1955, in the Roann church followed by a family dinner. In the afternoon open house was held at the family home.—Myrtie Swihart Mishler, Roann, Ind.

Brother and Sister Homer Weldy of Nappanee, Ind., celebrated their golden wedding anniversary on Dec. 5, 1954, with a consecration service at the Union Center church in the morning, followed with open house in the afternoon. They have one daughter and four grandchildren. —Mrs. Wilson Morningstar, Goshen, Ind.

Weddings

Arnold-Wotring — Clayton Ray Arnold

and Phyllis Jean Wotring, in the Glade View church, near Oakland, Md., April 9, 1955, by the undersigned.—Paul Crumley, Eglon, W. Va.

Boom-Finckh—Theodore Boom of Sibley, Iowa, and Rowena Finckh of Worthington, Minn., in the Lutheran church, George, Iowa, Jan. 22, 1955, by Rev. Stanley Roester.—Mrs. Buell Adolph, Worthington, Minn.

Brallier-Miller—Joseph L. Brallier and E. Joyce Miller, in the Everett church, Pa., Feb. 17, 1955, by the undersigned. —Robert G. Mock, Everett, Pa.

Gillam-Maphis—Ernest Allen Gillam of Wilmington, Ohio, and Dorothy Jane Maphis of Xenia, Ohio, in the First United Presbyterian church, Xenia, April 16, 1955, by the undersigned, assisted by Bro. Paul Kinsel.—Omer B. Maphis, Xenia, Ohio.

Heagy-Forney—Donald Minnich Heagy of Manheim, Pa., and Sara Ann Forney of Neffsville, Pa., April 3, 1955, in the Lititz church, Pa., by the undersigned. —E. Floyd McDowell, Lititz, Pa.

King-Jones—Leo Edwin King and Ruth Elizabeth Jones, both of Lansing, Mich., in the Lansing church, April 27, 1955, by the undersigned.—Jack Kline, Lansing, Mich.

Moore-Bowman—Harry Kent Moore of Greenville, Ohio, and Helen Elizabeth Bowman of Bridgewater, Va., in the Bridgewater church, June 13, 1954, by I. James Eshleman and the undersigned. —Warren D. Bowman, Bridgewater, Va.

Ocheltree-Dunlap—John Ocheltree of New Hope, Va., and Wanda Dunlap of West View, Va., at the parsonage, April 16, 1955, by the undersigned.—John W. Gosnell, Grottoes, Va.

Paul-Shriener — Robert E. Paul and Dorothy Shriener, both of Goshen, Ind., in the West Goshen church, March 6, 1955, by the undersigned.—H. W. Eshelman, Goshen, Ind.

Powell-Burris—Donald Powell and Mary Lou Burris, both of Roanoke, Va., in the First church, Roanoke, Va., April 23, 1955, by the undersigned.—S. Earl Mitchell, Roanoke, Va.

Ramer-Staely—Dean Lamar Ramer and Julia Ann Staely, both of Goshen, Ind., in the West Goshen church, Ind., May 1, 1955, by the undersigned.—H. W. Eshelman, Goshen, Ind.

Ray-Riner—Chester Earl Ray, II, and Lora Audrey Riner, both of Charleston, W. Va., in the Pleasant View church, W. Va., May 8, 1955, by the pastor, B. J. Wampler.—Mrs. B. J. Wampler, Fayetteville, W. Va.

Sager-Maize—Darrell Sager and Pauline Maize, May 11, 1955, in the Winnesheek E.U.B. church, by Rev. F. E. Blimline. —Mrs. Alpha Wilson, Freeport, Ill.

Senger-Morrison—Delmar G. Senger and Caralee Morrison, both of South English, Iowa, in the English River church, Iowa, Feb. 19, 1955.—Jay J. Johnson, South English, Iowa.

Shriner-Gump—Jesse Emmert Shriner of Martinsburg, Pa., and Barbara Catharine Gump of Hesston, Pa., in the James Creek church, Pa., April 16, 1955, by the undersigned.—Clyde Bush, Curryville, Pa.

Smallwood-Pittman—Charles Smallwood and Ellen Pittman, both of Crimora, Va., in the parsonage, March 11, 1955, by the undersigned.—John W. Gosnell, Grottoes, Va.

Smiley-Zetter—Franklin Smiley of Union City, Ind., and Alice Zetter of Salamonia, Ind., in the Salamonia Church of Christ, April 2, 1955, by the undersigned.—E. S. Hollinger, Union City, Ind.

Thorne-Faust—Robert Thorne of Lebanon, Pa., and Pearl Faust of Palmyra, Pa., at the parsonage, May 7, 1955, by the undersigned.—Carl W. Zeigler, Lebanon, Pa.

Wallace-Runk—Paul W. Wallace and Mabel R. Runk, in the Everett church parsonage, Pa., April 24, 1955, by the undersigned.—Robert G. Mock, Everett, Pa.

Obituaries

Barnett, Mary N., daughter of John B. and Sarah Nofsker Hoover, was born Aug. 29, 1869, in Fredericksburg, Pa., and died May 8, 1955, at her home in Roaring Spring, Pa. Her husband, Charles Barnett, died in 1925. She was a faithful member of the church for many years, and a member of the ladies' aid and the Truth Seekers Bible class. She is survived by two daughters, three grandchildren, one brother and one sister. Funeral services were held in the Roaring Spring church by Pastor Carl E. Myers. Interment was in the Albright cemetery. — Lena M. Hoover, Roaring Spring, Pa.

Benner, Ada E., daughter of Harman and Malinda Fry Jones, was born Oct. 27, 1883, in Juniata County, Pa., and died April 14, 1955, at her home in Lewistown, Pa. On April 16, 1906, she was married to Wilten J. Benner. To this union were born two children. At the age of sixteen she united with the church. In 1913 she moved to Timberville, Va., where she was matron of the Timberville orphanage for more than six years. After returning to Pennsylvania, she continued to care for orphans in her home. Surviving are two children, four grandchildren, one brother and two sisters. Funeral services were conducted in the Bunkertown church by her pastor, J. Donald Plank, assisted by Wilber Benner. Interment was made in the Bunkertown cemetery.—Mae Benner, Lewistown, Pa.

Bradley, Robert, son of Benjamin and Catherine Bradley, was born March 20, 1883, and died Feb. 1, 1955. He was a member of the White Oak church. He was married to Sarah Crawford. Surviving is one daughter. Funeral services were held in the Graybill house by Brethren Milton Hershey and Christ Gibble. Interment was in the Kreider cemetery.—Mabel Diffenderfer, Manheim, Pa.

Buntrock, Walter T., and John Walter, father and son, died May 7, 1955, in an automobile accident near Nampa, Idaho. **Walter Buntrock** was born August 20, 1895, at Phillipsburg, Kansas, and came to Caldwell, Idaho in 1910. He attended the College of Idaho and was selected at one time on the all-state team of athletes. For several years he worked for the U.S. Geological Survey. On Nov. 30, 1939, he was married to Helen Betts of Nampa. Surviving are his wife, one son, and three sisters. **John Walter Buntrock** was born Sept. 18, 1943, and was an active lad in the seventh grade of school. Double funeral services were conducted in the Nampa church by the undersigned. Burial was in the Kohler cemetery, Nampa.—Galen K. Walker, Nampa, Idaho.

Cherry, Charles, son of J. Lawrence and Addie Farnsworth Cherry, was born Feb. 26, 1900, at Magees Mills, Pa., and died April 23, 1955, in Huntingdon, Pa. On April 28, 1920, he was united in marriage to Margaret Laird. He was president and general manager of the Lewistown transportation company, a deacon in the Lewistown church and chairman of the board of trustees for the Morrison Cove Home. Besides his wife, he is survived by one son. Funeral services were held at the Lewistown church by the undersigned, assisted by Brethren Levi K. Ziegler and Calvert N. Ellis. Burial was in the Logan Valley cemetery at Bellwood, Pa. —C. H. Gehman, Lewistown, Pa.

Deardorff, Olive A., daughter of Robert and Mary Graft Miller, was born Feb. 26, 1878, in Miami County, Ind., and died April 17, 1955, near Roann, Ind. She was married to Jasper Deardorff on Oct. 7, 1897. To this union were born two sons. She united with the church in the year 1896. Surviving are her husband, two sons, one grandchild, one great-grandchild, three sisters and four brothers. Funeral services were held in the Roann church by Herbert Alford, Joel Thompson and Harold Schram. Interment was in the IOOF cemetery, Roann.—Myrtie Swihart Mishler, Roann, Ind.

Dewitt, Effie May, daughter of John R. and Susan Knotts Shaffer, was born in Phillippi, W. Va., Oct. 9, 1879, and died near Boonsboro, Md., April 29, 1955. She was married to William Hudson Dewitt, who preceded her in death in 1947. She was a member of the E.U.B. church. Surviving are one son, one daughter, ten grandchildren, six great-grandchildren, two brothers and two sisters. Funeral services were held in the E.U.B. church at Terra Alta, W. Va., by the undersigned, assisted by Pastor Tinney. Interment was in the Terra Alta cemetery.—Emra T. Fike, Terra Alta, W. Va.

Dyer, Lena A., was born March 14, 1881, in Des Moines, Iowa, and died March 14, 1955. In September 1897 she was married to William A. Dyer. She was a long-time member of the church. Surviving are one son, one daughter, seven grandchildren, eight great-grandchildren, two sisters, one brother, three half sisters and two half brothers. Funeral services were conducted by Pastor Kenneth Wampler. —W. E. Burroughs, Independence, Kansas.

Fassette, Kathleen J., daughter of Mr. and Mrs. Sherman Fassette, was born May 3, 1945, at Beaverton, Mich., and died May 7, 1955, at Midland, Mich. She is survived by six brothers and six sisters. Funeral services were held at the Beaverton church with Pastor Ernest Jehnsen officiating. Interment was in the Dale Cemetery.—Elma Rau, Beaverton, Mich.

Frederick, Elizabeth Jane, daughter of Adam and Ann Kauffman Frederick, was born Aug. 29, 1868, at Woodbury, Pa., and died April 19, 1955, at the home of her sister near Martinsburg, Pa. She was a member of the Martinsburg church. Surviving are one sister and one brother. Funeral services were held at the Miller funeral home by her pastor, Bro. Roy Forney, assisted by Bro. C. O. Beery. Interment was in the Eshelmen cemetery. —Mrs. C. O. Beery, Martinsburg, Pa.

Frey, John, son of Jacob T. and Katie Young Frey, was born at Girard, Ill., May 31, 1882, and died in Springfield, Ill., April 19, 1955. He was a member of the Girard church. On March 30, 1901, he was married to Ella Showalter. Besides his wife, he is survived by two daughters, two sons and one sister. Funeral services were conducted in the Shane funeral home by the undersigned. Burial was in the Pleasant Hill cemetery.—Perry R. Hoover, Girard, Ill.

Hege, Carrie M., daughter of M. L. and Katherine Bachtell, and widow of Joseph P. Hege, was born July 21, 1871, and died April 19, 1955. She was a member of the Welsh Run church. Surviving are seven children, twenty-two grandchildren, seventeen great-grandchildren and one brother. Funeral services were conducted in the Welsh Run church by Brethren Henry Hunsberger and John Rowland. Burial was in the Union cemetery near McConnellsburg, Pa.—Mrs. Henry Hunsberger, Mercersburg, Pa.

Henson, Cora Lee, wife of Arthur Henson, was born June 15, 1884, and died April 30, 1955, at the home of her son in Buena Vista, Va. She was a member of the Buena Vista church for many years. She is survived by her husband, four daughters, three sons, one brother and two sisters. Funeral services were conducted by her pastor, John F. Graham. Interment was in the Green Hill cemetery.—Mrs. John F. Graham, Buena Vista, Va.

Hornish, Ted David, infant son of Virgil and Helen Hornish, was born Feb. 12, 1955, and died Feb. 14, 1955. Surviving are his parents, three sisters and two brothers. Services were held by the undersigned at the Mansfield and Mast funeral home. Interment was in the Poplar Ridge cemetery.—Cletus S. Myers, Defiance, Ohio.

Huebner, Edna, daughter of Christian and Elizabeth Walter Becker, was born in Lititz, Pa., Jan. 28, 1892, and died in Lancaster, Pa., Nov. 27, 1954. On Aug. 21, 1926, she was united in marriage to Louis Huebner. She was a member of the Lititz church and served as church cor-

respondent for many years. She was a former teacher in the Sunday school, served as Sunday-school secretary and as a member of the board of Christian education. Besides her husband, she is survived by one sister. Funeral services were held in the Lititz church by Earl M. Bowman and Carl Helmich. Interment was in the Lititz Moravian cemetery. —E. Floyd McDowell, Lititz, Pa.

Hurst, Guy P., was born Jan. 11, 1881, and died April 27, 1955. He was formerly of Wetonka, S. D., but since 1915 has resided in St. Petersburg, Fla. He was a member of the Tampa church and attended the Christ Methodist church, St. Petersburg. Survivors include his wife, Eva Heagley Hurst, one son, one daughter, two grandchildren and one brother. Memorial services were conducted by Dr. Paul Hortin, pastor of the Christ church, at Wilhelm's Chapel. Interment was in the Royal Palm cemetery.—Clyde M. Culp, St. Petersburg, Fla.

Kindy, Samuel, was born April 15, 1864, in Wayne County, Ohio, and died April 30, 1955, in Akron, Ohio. Nearly sixty years ago, he united with the church at Elkhart, Ind. He is survived by two sons, three grandsons, nine great-grandchildren, one brother and one sister. Funeral services were held in the Stull funeral home in Hartville, Ohio, by the undersigned. Burial was in the Wadsworth cemetery. —A. H. Miller, Akron, Ohio.

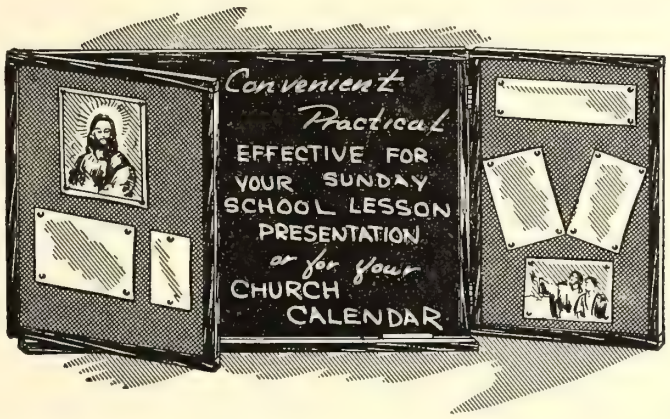
Martin, Jacob H., son of David and Lydia Martin, was born Jan. 17, 1881, and died Aug. 13, 1954. He was a member of the Mercersburg church, Welsh Run congregation. Besides his wife, he is survived by two daughters. Funeral services were held in the Mercersburg church by Brethren Clarence Hunsberger and Henry Hunsberger. Burial was in the Fairview cemetery, Mercersburg. — Mrs. Henry Hunsberger, Mercersburg, Pa.

Masters, Lola Mae, daughter of Henry and Daisy Harshman, was born at Ashley, Ind., Sept. 8, 1905, and died April 28, 1955, at West Orange, N. J. She was united in marriage with Arthur Masters on Feb. 29, 1936. She was an active member of the church. Surviving are her husband, her mother, four sisters and one brother. Funeral services were conducted at the Mann funeral home by the undersigned. Interment was in the Fostoria cemetery. —Oliver Royer, Fostoria, Ohio.

Miller, Albert G., son of George and Eliza Miller, was born at Watson Station, Ohio, Aug. 5, 1877, and died April 11, 1955. Surviving are one brother and one sister. Funeral services were conducted by the undersigned at the Turner funeral home in Tiffin, Ohio.—Oliver Royer, Fostoria, Ohio.

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Church News

Southwestern Kansas

Wichita, First—Two worship services were held Easter morning. In keeping with Holy Week, the film, I Beheld His Glory, was shown on Palm Sunday evening The women of the church conducted a prayer vigil throughout the Lenten season. Six were baptized on Easter and one was baptized the following Sunday. Thirteen have been received by letter since our last report. The women's fellowship groups have been working on comforters and other relief materials. Ten of our ladies attended the district women's work spring rally at the Eden Valley church. Also ten of our men were in attendance for the district men's work rally at the Salem church. Our local men's work group is sponsoring a displaced family from Europe and is supporting a volunteer worker in Germany. A banquet was given by the men's work for the men and boys of the church. The church sponsored a banquet for the church school teachers and workers. The eastern subdistrict rally of the CBYF was held in our church Programs and speakers for our school of missions included Brother and Sister Peters who spoke on the Brethren Service work in Europe; Isaac Grillo, a native of Nigeria and student at McPherson College, who told of the religious and political problems in his native land; Chin Kyung Cho of Seoul, Korea, who sketched the religious, political and economical life in Korea; and Bro. G. A. Zook, field secretary, who told of the work involved in promoting home missions. On McPherson College Day Bro. D. W. Bittinger, president of McPherson, was with us. A special offering was given to the college. Another important milestone in human relationships was when our choir exchanged places with a large colored choir for the morning worship.—A. B. McAuley, Wichita, Kansas.

North Dakota and Eastern Montana

Cando—Our church met in spring council with assistant Elder Byard Snyder of York, N. Dak., presiding. Our pastor and his wife, Brother and Sister Duncan, are to represent us at Annual Conference. District meeting delegates are John

Wagenman and Ruth Beck. Our CBYF group has been having a professsional speaker at its regular monthly meetings. We participated with the Assembly of God and Methodist churches in union pre-Easter services with the Revs. McNutt, Kepler and Duncan delivering messages on their scheduled evenings. Our men's organization entertained the families of the church to a dinner followed by a picture of the International Olympics. On Easter evening the choir presented a program. We extend an invitation to people going to Annual Conference on highway number 2 to find overnight lodging by coming to Cando and calling the undersigned, phone 2124.—Mrs. L. R. Maust, Cando, N. Dak.

Grandview—Our minister, Bro. Emswiler, attended the district leaders' conference at Elgin, as well as the McPherson trustee meeting. In his absence Eunice Swank, district children's director, spoke to us on Christian education as related to children's work. We have had a series of Bible study and discussion classes this winter. The Easter play, The Terrible Meek, was presented by recording and pantomime by the intermediate pupils on Easter evening. A service of baby dedication was held on May 8. Our women's work group is active in furnishing our new kitchen as well as in the community work.—Mrs. Mark Emswiler, Froid, Mont.

Northern Illinois and Wisconsin

Elgin—Our treble and senior choirs presented a vesper program the evening of March 27. On Palm Sunday thirteen members were received by letter and reaffirmation of faith and twenty were received by baptism. At an evening reception for them that day they were informally introduced to the congregation. During Holy Week, services were held three evenings with Brethren J. Henry Long, Kenneth Morse and W. Harold Row bringing the messages; on another evening of that week our love feast was conducted by Bro. Kenneth Morse. Brother and Sister R H. Miller of Manchester College were our guests recently; on Saturday evening they showed pictures taken in Egypt, the Holy Land and India, and on Sunday morning Bro. Miller was the guest speaker. The first Sunday of each month a social hour is enjoyed before the morning service in order to permit a widening acquaintance and a deepening fellowship in our steadily growing congregation. A school of family living was held the last three Sundays of April under the leadership of the Wendell Rolston family.—Ora W. Garber, Elgin, Ill.

Lena—Our school of missions was held during the month of January. The district meeting will be held at our church this fall. The Clarence Yeager family presented a piano to the church as a memorial gift for Mr. and Mrs. David Yeager. The men of the various churches co-operated in a religious survey which was held in our community. A father and son banquet was held in February. Our quarterly council was held in March with Elder Paul Haworth of Rockford officiating. Our church co-operated with the other churches in Lena on World Day of Prayer. Pastor Ockerman was in charge of the service at the Mt. Morris Brethren Home on the afternoon of March 13. An installation service was conducted for our new deacon and his wife, Brother and Sister Garver Lutz, on March 13. Our communion was held on Thursday evening, April 7. Twelve were baptized, two received by letter and one was received by former baptism at Easter time. We were host church for the district youth rally in April. Our church co-operated with the other churches in Lena in the Good Friday three-hour service.—Clara Sandrock, Lena, Ill.

Milledgeville—The district young adult rally was held at our church with Bro. Byron Royer of York Center as guest speaker for the evening session. The CBYF sponsored a program with Dale Blough of Polo, Ill., showing pictures of his work in Alternative Service under Brethren Service for the past two years in Greece. Recently Brother and Sister Clarence Heckman, missionaries on furlough, talked about and showed pictures of their work in Africa. Twenty ladies from our church attended the spring rally at Elgin. The finance committee of our aid sponsored a spring frolic fellowship supper. The offering received from this sup-

Brethren Placement and Relocation Service . . .

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Social Work

No. 103. Cook needed in a children's home in Indiana. Preferably a single man but a woman would be acceptable. Salary is $90 per month, plus maintenance. Write: Brethren Placement Service, Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 105. Wanted: Orderly to work on 3rd shift, 11 p.m. to 7 a.m. at St. Mary's Hospital, 816 Betts Street, Cincinnati 14, Ohio.

Teaching Positions

No. 104. Adrian College is a co-educational institution of the Methodist Church. Located in Adrian, Mich. The staff needs:

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M	Speech & English	Ph.D.	$4500.

Write: Adrian College, Adrian, Mich.

No. 106. Young man wants teaching position in senior high in the social science department, in the Northern Illinois area. If an opening is available write: Brethren Placement Service, Brethren Service Commission, 22 S. State St., Elgin, Ill.

Practical Nurse

No. 107. Needed: A night practical nurse. Average salary and also room and board. Vacation privileges. If interested contact: E. O. Reed, Superintendent, Brethren Home for the Aged, Mt. Morris, Ill.

Miscellaneous

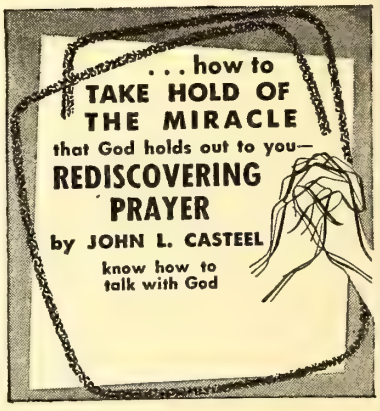
No. 108. Wanted: A young man with a college degree in physical education to take job as physical director in a local Y.M.C.A. The "Y" facilities are very modern and located centrally in a community of about 25,000 people. If interested contact: Rev. Roy Johnson, Sterling Church of the Brethren, Sterling, Ill.

No. 109. A Brethren family of husband and wife and two girls are looking for a place to settle and a job for the man and possibly for the wife. The man has had schooling in journalism but would be willing to work at anything that would be available. They are not interested in a high salary but just enough to get along on. Also are very interested in finding a good community and school for the bringing up of the two girls. For more details write: Placement Service, Brethren Service Commission, 22 S. State St., Elgin, Ill.

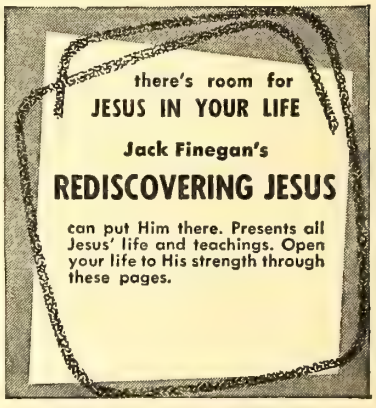
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per was given to the church building fund. We have been in the process of remodeling our church since last summer. Dedication service for the remodeling and redecorating of the interior of our church and for the new church furniture was held June 5.—Mrs. Frank Livengood, Milledgeville, Ill.

Mt. Morris—The young people of our church gave an afternoon program at the Brethren Home. Several from our church participated in the Council of Churches community Christmas caroling. The children's department gave the program entitled Song of the Star. The Beloit College choir, which was sponsored by the Council of Churches, sang in our church one evening. Marvin Sherman showed pictures of his work in Puerto Rico. During the absence of Pastor Dean Frantz, our assistant pastor, Alan Whitacre, had charge of the Sunday morning service. The film, Shepherd of India, was shown for our first session of our school of missions. Other programs for the school included Miss Hazel Messer from the India mission and Dale Blough, who showed pictures and talked concerning the work in Greece. The Wells agency conducted a canvass with the loyalty dinner being held in the Lutheran church. During the victory dinner held in our church, it was announced that $162,000 had been pledged to date. We participated in the World Day of Prayer service which was held in the Lutheran church. The spring council elected Merle and Dale Henricks as delegates to Annual Conference. We also participated in the Council of Churches Lenten services. Bro. Raymond Peters was with us for our Holy Week services. The CBYF and women's groups have attended their respective district rallies. Discipline and Discovery, by Day, is the book being studied by the spiritual research group which meets every two weeks in the homes of various members. Don Snider was guest speaker for the Council of Churches father and son banquet. Joyce Kinsley, Barbara Neismeir, Carol Rittenhouse and Joel Plum attended the youth seminar in Washington, D. C. Several from our congregation attended the convocation service at Manchester College. Our church participated in the January to Easter church crusade.—Mrs. Robert Fridley, Mt. Morris, Ill.

Middle Indiana

Flora—Our church held a New Year's watch party with a supper, games, stunts and the film, Again Pioneers. Our church also participated in the Week of Prayer services, which were held in the various churches of the town. The men's work has sponsored the redecorating of the church basement A public address system has recently been installed. Mrs. Calvin Bright spoke at our family night service. Our pastor taught a class in our county leadership training school which was held in the Methodist church in Delphi this year. Bro. R. H. Miller showed pictures and gave a lecture on his recent trip abroad. Bro. Paul Robinson and his family were with us on March 6 and Bro. Robinson spoke at both the morning and evening services. Lenten evangelistic services were conducted by our pastor. Eight were received into the church by baptism on Easter evening. Lenten prayer vigils began with Ash Wednesday and continued through March 30. Home visitation evangelism classes were conducted by the pastor. Our love feast was held on Monday evening, April 11. We joined with the other churches of Flora in the union Easter sunrise service and Good Friday services. The district men's rally, at which Roy T. Combs of Indianapolis was speaker, and the district children's workers' conference at which Mrs. Dan West was speaker, were held in our church. Our annual birthday supper was held on Sunday evening, April 24.—Esther Stinebaugh, Flora, Ind.

Northern Indiana

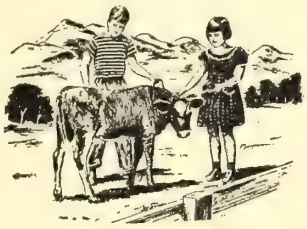
English Prairie—Our week of pre-Easter services were conducted by Bro. Robert Lee Kranning of Bob Jones University and by our pastor, H. H. Hendricks. Nine decisions were made for accepting Christ. Some of this number chose to join other churches. Our communion was held April 7 with our pastor in charge. We met for business meeting on April 14. Our pastor and his wife will represent our church at Annual Conference. Vacation Bible school was held May 9-22 at the Brighton school building with all the churches of the township participating. Our basement project is partly completed and we expect to finish it in the near future.—Mrs. Lydia Walters, Howe, Ind.

Pleasant Chapel—We began prayer meetings on March 22 with our pastor, Bro. Israel Gorden, as our leader. This is the first time for such meetings. Our church co-operated with three other churches of different denominations in a week of pre-Easter services. On the closing night, we used the film, All That I Have. At our April fellowship program, Mrs. Lloyd Studebaker showed pictures of their mission work in Africa.—Ocie Hamman, Corunna, Ind.

West Goshen—Our church met in regular council on April 5, with Elder M. D. Stutsman in charge. Our pastor, Bro. Harry Eshleman, held pre-Easter services. Two were baptized and two were received by letter. On Sunday evening, April 17, Mr. Lamey, a representative from the Indiana Temperance League, spoke at our church.—Mrs. M. C. Agley, Goshen, Ind.

Southern Indiana

Four Mile—On Feb. 6 we had a dedication service for the seeds of hope during the morning service and in the evening the young people showed the film, Like a Mighty Army. On the afternoon of March 6, Elder J. Calvin Bright presided at our business meeting. Bro. John E. Smeltzer was chosen to represent our church at Annual Conference and Albert Brown and Calvin Cheek at district conference. One new member has been received into our fellowship by letter. A number from our congregation attended the World Day of Prayer service at the Liberty Methodist church. Some of our people attended the area women's work meeting at Muncie on April 6. Our pastor conducted pre-Easter services beginning on Palm Sunday and closing with communion on Thursday evening. Peter and the Resurrection was



We Raised a Heifer

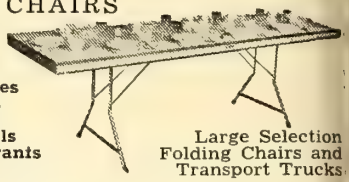
Mary Garber

From the pen of the author of *Brethren Story Caravan* comes this new heartwarming story of the experiences of one family in raising a heifer for relief. While this is a narrative of one family's experiences, it could be a composite of all those who provided heifers. Thousands of families throughout the United States co-operated in the Christian, humanitarian and far-reaching program that provided food —and hope—to so many needy families in other countries. This is indeed a story for entire family reading. Children will be delighted with it. Beautifully illustrated. Every church library should have a copy. 88 pages. Cloth. **$1.75**

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presented on Easter evening. Our CBYF group has been singing for the shut-ins. A deputation team from Manchester College was with us on May 1. Our church and the Hanna Creek Congregational Christian church observed 4-H Day at our church on April 24.—Alice M. Brower, Liberty, Ind.

Michigan

Flint—We held our communion services on the evening of April 3. At Easter, King All Glorious, was presented by the choir, followed by a sermon by our pastor, David Landis. The young people of the section met at our church on April 17. The choir from the Flushing high school gave us four numbers in song. Our mother and daughter dessert was held April 30. The adult fellowship class is planning to purchase folding doors to enclose the balcony.—Ella F. Leffel, Flint, Mich.

Northeastern Ohio

Ashland City—Bro. Harl Russell talked with us one Sunday and helped us make plans for our every-member canvass. Bro. Russell V. Bollinger of Manchester College was guest speaker at our church for the district youth rally. A school of evangelism was held on Sunday evening. Bro. Clayton Berkshire, secretary of the missionary board for the First Brethren church, gave an illustrated lecture concerning his recent deputation trip to Africa and Europe. The annual school for Christian service for the churches in the western part of our district was held in our church on Tuesday evenings. Race Relations Sunday was observed with Rev. Lafurd Young of the Negro church in Ashland bringing the message and a choir from the same church giving a number of selections. Bro. John D. Long of Lancaster, Pa., was our evangelist for a week of meetings in March. Sixteen new members were received by baptism and six by letter and rebaptism. Communion services were held on Thursday night of Holy Week. The Manchester College choir gave a concert in our church one evening. The women of the church made a number of comforters and friendship packets to be sent to New Windsor for relief. In February the ladies sewed for Bethany Hospital and in April they had an afternoon and evening work meeting to sew for the Ashland Samaritan hospital. The men's work promoted the district project of supporting Wendell Flory on the India mission field. The men also worked with the community sale which was held May 7 at the Ashland fair grounds by subdistrict one. The proceeds were given to the new mission church in Painesville, Ohio.—Mrs. Glen Roberts, Ashland, Ohio.

Eastern Pennsylvania

West Greentree—Visiting ministers since our last report have been James Daughty of Elizabethtown College and John Shuman of Annville, who held a series of pre-Easter services at the Greentree church. As a result of these meetings one person was baptized. The Elizabethtown College a cappella choir presented a program at the Greentree church on Feb. 13. At our March council meeting Walter Shank was licensed to the ministry. Paul Eugene Hollinger and LeRoy Hawthorne were elected as deacons. Several of our men attended the spring men's work fellowship at the Hatfield church. Five of our women ironed and mended at the Neffsville orphanage.—Mrs. LeRoy Hawthorne, Rheems, Pa.

Southern Pennsylvania

Marsh Creek, Gettysburg—A special program for the 150th anniversary of the Marsh Creek congregation and the 50th anniversary of the Gettysburg church was held April 29—May 1. Bro. A. Stauffer Curry was with us for the evening meeting on April 29. A musical program was held on Saturday evening and Bro. Roy K. Miller, a former pastor, was with us for the Sunday morning service. An informal meeting was held on Sunday afternoon. A play, written by Pastor Robert Knechel, depicting the historical facts, was presented by the young people on Sunday evening. On April 4 ten new members were baptized into our church.—Ruth Leer, York Springs, Pa.

Welty—On April 3 in the absence of our pastor, Bro. William Kinsey of Greencastle, Pa., had charge of our worship service. During Holy Week services were conducted by our pastor, Bro. J. E. Rowland. On Easter evening our church choir presented the cantata, Portals Everlasting. The choir also gave the cantata at the Fahrney Memorial Home on the evening of April 13. Our regular business meeting met April 14; at this time Bro. Rowland was re-elected pastor and elder. Bro. LeRoy Wastler was accepted by the church as a volunteering minister. The church also called two of our young men, Brethren Kenneth Eshelman and Barry Stevenson, who will be licensed in the near future. On April 17 Bro. Gray from Elizabethtown College was with us for a two-session Bible institute. Our love feast service was observed on May 7.—Esther V. McCormick, Highfield, Md.

July Selection for

the MINISTER'S BOOK CLUB

The Church Serves the Changing City

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Church of the Brethren
Gospel MESSENGER
JUNE 25, 1955



A. Devaney

BUILT UPON A ROCK

EVERY one then who hears these words of mine and does them will be like a wise man who built his house upon the rock; and the rain fell, and the floods came, and the winds blew and beat upon that house, but it did not fall, because it had been founded on the rock. And every one who hears these words of mine and does not do them will be like a foolish man who built his house upon the sand; and the rain fell, and the floods came, and the winds blew and beat against that house, and it fell; and great was the fall.

Matthew 7: 24-27. R.S.V.

Gospel Messenger

"Thy Kingdom Come"

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Volume 104 **Number 26**

In This Number . . .

Editorial—

Alternatives to Catastrophe 5
Second Thoughts for Travelers 5

The General Forum—

The Crack in the Liberty Bell.
Dean L. Frantz 3
Today's Church in History's Stream.
A. Stauffer Curry 6
Right Path (verse).
Mildred Allen Jeffrey 9
You and the United Nations. Kermit Eby 10
Heartsight (verse). Mildred Allen Jeffrey 12
Charter Day — 1955. Frances Fenner . 13
Readers Write 27

News—

Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 29

Brethren Service—

The Migrant Children. Jewell Ferguson 20
Departure for America 21
Refugee Resettlement Notes 21
Audio-Visuals 21

The Local Church—

The Miracle of the Open Hands.
Floyd E. Bantz 22
A Prayer Clinic 23
A Family Life Emphasis 23

Our Mission Work—

Foreign Mission Report to Annual Conference 24
The Castañer Project. Charles E. Zunkel 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Summer Pastoral Program

The summer pastoral program has proved its usefulness to the churches, to the pastor and to district mission work. It is coming to be a growing part of church work. Personally, I am wondering about its first trial, when and by whom? Here is my earliest recollection:

About the close of school at Bridgewater College in June of 1907, Elder E. D. Kendig asked me about spending the summer months at the Concord church (near Staunton), if he would make arrangements with the members to care for me and make some donations for my time in the work. I gladly accepted his plan and prepared to go as soon as the commencement exercises were over. Bro. Kendig had asked some of the heads of families how much they would give toward my summer work and one said she would give ten dollars, if she liked me. Having always loved boys, at the first service, I sat down by an eleven-year-old boy and put my arm about his shoulders. This boy was the son of that sister who had made that offer. I had not known of her conversation with the elder. My home was in any home in the congregation, though some more than others.

My work in sermon-building in the class at Manchester College with Bro. P. B. Fitzwater came in good place and here was an opportunity to build up that part of my ministry. In looking back over the experiences I feel sure the congregation did not benefit any more than the summer pastor did.—James H. Morris, Tampa, Fla.

Fitly Spoken

Attending a little party with individuals of different faiths I overheard my church mentioned and involutarily I asked, "What's that?" A newcomer to town, to whom our church was quite new, answered, "Yes, that's right. A member of the Christian Science church told me that members of the Church of the Brethren never run down other churches." I quickly brushed aside any negative reaction and spoke my sincere feelings: "That is the most wonderful compliment I have ever had for my church." Deep within me I resolved that I would try to live up to this good thing I had heard and do all within my power to make my church praiseworthy.

How praise builds us up! Often have I thought of my daughter who studied the violin for many years. When she was still quite small how well do I remember her reaction to her teacher's mood. If she had had praise for the merest progress she came home happy and in hours of practice the ensuing week she strove for perfection that she might win more praise from her teacher next lesson. But sometimes there was only dour criticism throughout the lesson and a little girl came home in tears vowing she would never take another violin lesson. This was the end! How about changing over to piano lessons? Practice was shunned for a few days until the sting of criticism was eased and her subsequent youthful decision, "There is so much more music in a violin," sent her back to the instrument which became very dear to her.

How wise old Solomon was when he said, "A word fitly spoken is like apples of gold in a setting of silver." —Icel Keim, Wenatchee, Wash.

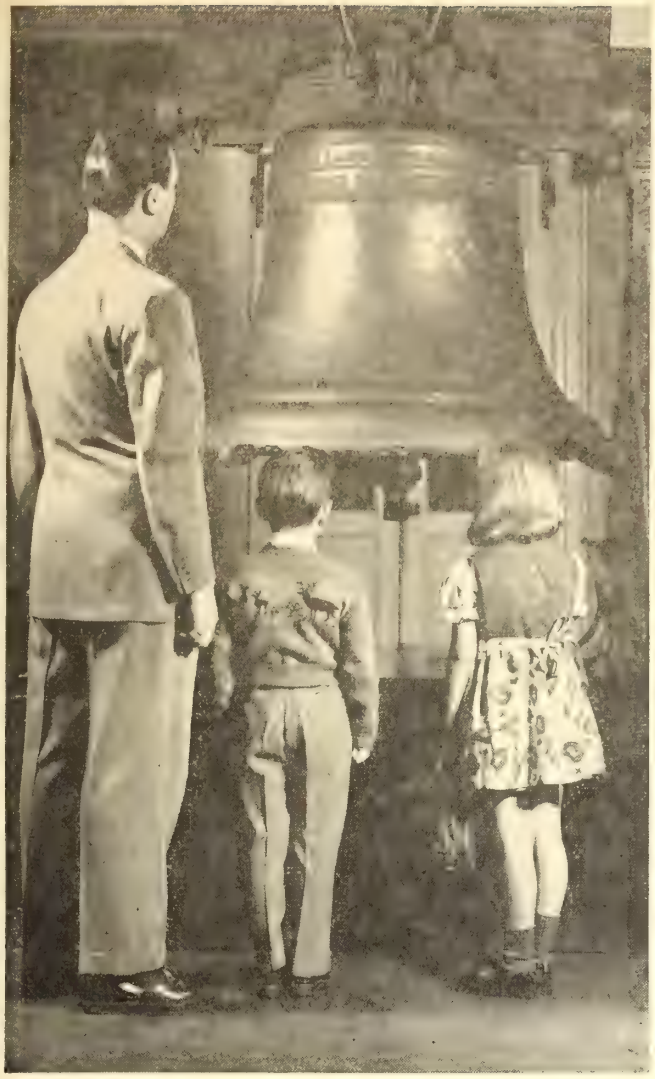
In All Churches

We need food for thought in order to grow in grace and in favor with God and our fellow believers. How can it be otherwise if we are to contend earnestly for the whole counsel of God! The purpose for these differences of opinion in the churches is made evident by 1 Cor. 11:19, using Weymouth's translation: "For there must of necessity be differences of opinion among you, in order that it may be plainly seen who are the men of sterling worth among you."

There are those who have striven for the high calling in all churches. Why did Jesus speak in parables? He said, "That seeing they might see and still not perceive, hearing they hear yet do not understand."

To the disciples were given the mysteries of the kingdom but the parables were for those on the outside. Why? I sincerely believe it was to pick for himself a body to rule and reign with him in his kingdom. Only those who sincerely sought to know the truth would be eligible.

To those who merely cry, "Lord. Lord!" he said, "Depart from me for I never knew you." I am sorry to say we have both types in all churches and more perhaps who cry, "Lord, Lord," than those who diligently seek the truth.—Gladys Woods, El Cerrito, Calif.



H. Armstrong Roberts

The Crack in the Liberty Bell

Dean L. Frantz

When we force everyone into the same mold and require everyone to think the same and to act the same, we are free no longer.

IN AN alcove of Philadelphia's Independence Hall, there is an object of which every school child in America has heard—the Liberty Bell. Standing out in bold relief on the bell are these words, taken from Lev. 25:10: "Proclaim liberty throughout all the land." But the smooth exterior of the bell is marred by a great crack.

It is not easy to cast such a large bell so that it will not crack under the pounding of its huge clapper. The Liberty Bell was recast twice and still it cracked under the strain. That bell is symbolic of the difficulty of maintaining a freedom which will not crack under the pressures and strains of life. It also points up the fact that something has happened to our own heritage of freedom and liberty here in America.

This is a time for sober thinking. It is so easy to mislay the meaning of great events. This is particularly true of Independence Day, when we may give our attention to merry-go-rounds, fireworks and picnics, but may miss the real reason behind this national holiday. Some of us may be like that individual who went to hear a political speech. He shouted himself hoarse in cheers for the speaker. Someone asked him what he thought of the speech. He answered, "I didn't come here to think; I came here to holler." As we celebrate Independence Day this year, let us do so, giving serious thought to freedom and its implications for us.

There are some indications that there are some cracks in the freedom which is America's heritage. Last year, one of America's leading churchmen was subjected to an excruciating experience. Bishop G. Bromley Oxnam, one of the former presidents of the World Council of Churches, was questioned by the Senate Investigating Committee. As one who reads the verbatim report of the hearing, I was astounded by some of the procedures which were used in his case. Since then, Bishop Oxnam has written a book, I Protest, in which he protests against the reckless and irresponsible procedures of investigating committees.

We have also read of good men in government service, men who have had their character defamed and their employment

Pastor of the Mt. Morris church, Illinois



The deepening atmosphere of suspicion and fear is making us afraid to speak out; when we begin to weigh our words and become cautious with our speech liberty vanishes

Three Lions

threatened, because of unproved charges made against them. What we are seeing now is trial without jury in many cases and the use of the assumption that accusation constitutes conviction, regardless of the truth or falsity of the charges.

But there is an even more subtle aspect to this crack in our freedom. Academic freedom is being threatened in some quarters. There is an attempt to limit what professors may teach in our institutions of public education. A visitor to one state university asked his guide whether the facts about communism were taught in this university. The guide answered, "Certainly, we teach the facts about communism. We also teach the facts about cancer, but we don't advocate either one of them!" The loyalty oath is demanded of the professors in some educational institutions. To many people, the requirement of a loyalty oath appears to be a perfectly logical procedure. However, loyalty cannot be determined by oaths and oaths only invite falsehood. Loyalty oaths are just another evidence of our fear.

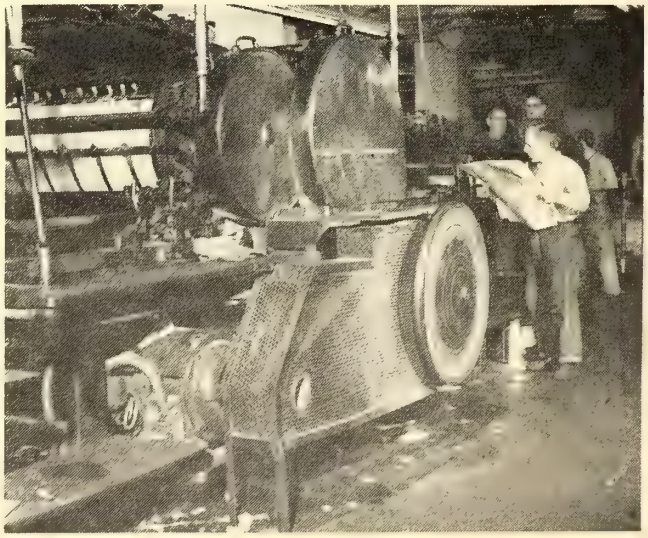
Of whom are we afraid? Do we attack communism because we must find a scapegoat for the weaknesses of our own way of life? Another evidence of the danger confronting us is that some publications from abroad are being banned. Recently, a thousand copies of Peace News, a British publication, were stopped at Boston. Peace News is a publication which advocates pacifism and neutralism in the current international dilemma. But who has the right to decide what Americans should or should not read? Again, of whom are we afraid?

But the deepest crack in the bell of freedom is the deepening atmosphere of suspicion and fear in our nation. Our faith in one another is being undermined. We are beginning to withdraw within ourselves. We are afraid to speak out. As Ralph McGill of the Atlanta Constitution says, "We have lost, and let none think that this isn't true, the very essence of America and of freedom, that of not being afraid to speak our mind."

Thomas Jefferson once said, "Eternal vigilance is the price of liberty." The first step toward a solution of our problem is to be aware of the problem. There are a great many people who go blithely about their business each day, assuming that all is well with the world, taking for granted that freedom is intact. But the price of liberty is careful watching and eternal vigilance. I shall never forget what Elton Trueblood said some years ago, long before the heyday of congressional investigating committees—"Our danger will lie in those who use the Communist scare to bring in their own form of danger. Watch out, not for the things everybody is attacking, but for what the attacker brings."

Those who would destroy America's freedom are sleight-of-hand artists. When you watch a magician, you will always be mystified if you keep your eyes fastened where he tells you. While you listen to his patter and concentrate on what he is doing, the most important thing about his act is what is happen-

Continued on page 15



Of whom or of what are we afraid that publications from other countries are banned? Who has the right to decide what Americans should or should not read?

Three Lions

EDITORIAL

Alternatives to Catastrophe

NO MATTER how our readers may feel about the accomplishments of the United Nations, we believe they will be interested in the articles in this issue, appearing on the tenth anniversary of the signing of the UN Charter at San Francisco in 1945.

We call special attention to the article by Kermit Eby, which was given originally at a model UN assembly held on the Manchester College campus. Two editors of local newspapers in towns not far from North Manchester commented editorially on the speech. One editor made several unfair and false accusations which were later retracted. Someone—he failed to say who—had warned him about the speaker and had urged him to speak against his appearance. So the editor rebuked the speaker and the college, concluding that teenagers should not be exposed to the ideas that our readers can read for themselves in this issue.

But the other editor, who was also warned against the speaker, ignored the advice to make an issue of his appearance before high school students. Instead this editor thought that peace "is a timely subject. It needs exploration by everyone." He quoted the speaker on several points, commenting that such ideas should stimulate thinking.

We mention these editorial reactions because they represent two common attitudes toward controversial subjects. Some persons seize every opportunity to discredit those with whom they disagree, using loaded words and phrases, innuendoes and outright falsehoods to make their point. Others believe in justice and fair play. They are willing to hear each man state his case. They regard open discussion of debated issues as the best method of helping men and women—and also high school students—think their way through to sound conclusions.

We are happy that Manchester College made it possible for high school students to consider the alternatives to catastrophe that Kermit Eby proposed. He has taken his Brethren heritage seriously and demonstrated that it has something to offer in these confusing times. We hope the college pays no heed to the threats of misguided citizens who want freedom of expression only for their own ideas. We believe not only peace-minded church people but all good Americans will support an institution that stands up for the right to hear an informed speaker discuss a timely subject. If teenagers are old enough to be faced with conscription, they are certainly old enough to consider some alternatives to national suicide. —K.M.

Second Thoughts for Travelers

THE travel folders are tempting. Give them a second glance and soon you will be fishing a mountain stream, sunning yourself on the deck of a tramp steamer, gazing from super-dome dining cars at snow-capped peaks, relaxing on the beach at Waikiki, listening to waltzes in Vienna or riding a camel before the Pyramids. The adventures of armchair travelers are always so rewarding that even if you never get beyond reading road maps, timetables or the recommendations of Duncan Hines, you catch the excitement of faraway places and strange-sounding names.

Suppose you do travel this summer. Will you be merely a tourist, guided deftly from one comfortable hotel to another, or will you travel with eyes and ears and heart attentive to see how others live, to listen when they speak, to respond to their needs with understanding?

The travel folders are usually misleading. Everyone knows that a government-sponsored tour of Russia reveals only one viewpoint on life in the Soviet Union. But how many travelers, free as a bird in their choices of where to go, really see an American city, slums and all? If your driving is limited to superhighways and boulevards, if your overnight stops are at the best motels, if your motive in traveling is merely to escape reality and to avoid unpleasantness, then your money is wasted on a partial view, though indeed it may be a lovely one.

When you proudly show your colored slides and exhibit your acquisitions this fall, will your comments indicate that you met real people—not only waiters and guides and fellow vacationers, but persons so different from yourself that your world was enlarged? Can you report that you ate with and worked with people of another race or class, so that you learned what they thought, what they hoped for, what they desired for their children?

Many of our church folks who can afford foreign travel wisely plan to spend part of their time helping out in Brethren Service or foreign mission projects. Others who cannot go so far away plan weekend visits to work camps where they share in the chores (and the insights) that come to the campers. But even if you cannot take more than a few one-day excursions around home, the opportunities to learn and serve while you visit are always present.—K.M.



H. Armstrong Roberts

This was the moderator's address, given Tuesday evening at the Grand Rapids Conference.

TODAY'S CHURCH in History's Stream

The church must be a lighthouse to guide waiting humanity to a continued awareness of God's salvation through Jesus Christ, to a radiant, buoyant fellowship among Christians, to a concept of something that transcends time and history

A. Stauffer Curry

TWENTY years ago, after making a trip through Russia, E. Stanley Jones said "Amid the shock of things I emerged from Russia with two things: (1) an unshakable kingdom and (2) an unchanging Person." He has been reminded of two scriptures from Hebrews: "We receive a kingdom that cannot be shaken," and "Jesus Christ is the same yesterday and today, and forever." These scriptures were full of meaning to one who had just seen all the manifestations of a dialectical materialism at work. These Biblical gems are just as significant to us now as we observe a vast and complicated world full of all sorts of currents and crosscurrents moving around today's church in history's stream. Let us look at some of the currents and crosscurrents moving around today's church.

First, there is the current of a rapidly growing population. According to reliable sources, our population will grow from 165 million this year to 200 million in 1975. Presumably this rate will hold for the Church of the Brethren. If we hold our own, we will grow from 200 thousand currently to 270 thousand in 1975. In fact, if we do not gain about 70 thousand members, we will actually be losing for the church our own offspring. In addition to holding our own, we are responsible for at least some of the forty per cent of our population who are not now church members.

To do all this will require 350 new churches in 20 years—an average of 18 per year—or a comparable growth in size of existing churches.

Who will knock at the door of the church in the next twenty years? One sees first some thirty to forty thousand children at

his very moment growing up n our homes. Will they be of-ered the pure bread and water of life, or will they find thrown n some sand consisting of curi-ous mixtures of religion and secularism, parents at times saintly Christians and at other times emotionally immature pagans? Or homes guided more by "What will they say?" than by the seeking of God's will in all situations?

One sees also, according to the best statistics, several times as many of our youth in colleges as at present. They are seeking bread. Will they find bread in our schools to nurture their minds, personalities and spirits, or will there be some stones of poor facilities, underprivileged faculties, insufficient resources, or desultory spiritual climate because the church was not aware of the place of the colleges in an expanding population and did not support them.

The New York Times informs us that half of the capable youth of our country never go to college at all. It seems certain this is true in the Church of the Brethren. These youth literally knock, seeking bread by the very act of God-given talents and abilities. Will we offer stones of insufficient scholarships by local churches to these students, or by absence of insights by parents who cannot understand the value of a Christian college education? The unconverted man across the street is knocking for bread, as is the unconverted fellow office worker, buddy in the factory or hired man in the fields. Do we give them the stone of an uncertain witness or perhaps even throw stones by never speaking for our Lord?

Thousands of church school pupils will knock for bread. Will they receive it, or will they be handed a bread and sawdust concoction of poor content, poor methods, weak message, inability to cope with the disappearance of youth from church school at the junior high or intermediate age?

Every pastor knows how loudly the great mass of inactive members knock on our doors. For some reason the food has lost its flavor, and they are doubly difficult to feed.

Part of our answer to those who knock at our door will be constant prayers for them; constant prayers for the Christian educators in our colleges; prayers for our general Christian educators in the local church, district and Brotherhood; for our evangelists and home mission workers in the isolation of the mountains or the confusion of the large city. We will pray for the work of the Christian Education and Ministry and Home Mission commissions of our board. Not to pray and serve is to offer sand and stones to those who knock.

Today's church is also in a current of rising national consciousness around the world. Many nations recently won independence and have their own sovereignty. Several things happen. They react against many things foreign within their borders. Included is the relief and missionary work of the churches. In the May 15 New York Times there appeared another article describing the precarious state of missions in the country of India. Missionary and relief workers are called on to demonstrate that their work is under no foreign influence, and they have only the welfare of those they serve in mind.

A second thing that happens is the extension of Communist influence. The Communists capitalize upon prejudice and frequently these nations themselves hardly know, even though they are throwing off one foreign influence, that they are embracing another foreign system far more evil than anything they formerly experienced. It is in the swirl and churning of this situation that our foreign missionary and relief workers find themselves.



In those areas of the world where physical and spiritual needs are equally acute and where one can not be filled without filling the other material aid and spiritual ministry should go hand in hand

Religious News Service

Already two decades ago E. Stanley Jones said there is a race on in China between communism and Christianity and communism is leading! How right he turned out to be. It is quite apparent this same race continues today in the Middle East, in Southeast Asia, in Africa and elsewhere. The future is grave, as these nations make their choice.

We have every confidence to believe that Christianity will not be on the losing end of this struggle, if proper steps are taken. To begin, Christianity has to prove the inherent goodness of its way of life. Unless it can, why should any Moslem, Hindu, Buddhist or spirit worshiper turn to the Christian faith? Second, material aid and a spiritual ministry should go hand in hand. Over the past six years I have heard Agriculture Department officials say repeatedly they cannot ship our vast multimillion dollar surpluses overseas lest it interfere with our markets abroad and with the markets of foreign businessmen. Therefore, billions of dollars worth of food rots while millions starve around the world.

It seems this whole problem of the church's relationship to rising nationalism raises the question of the relationship of missions and relief. Because spiritual and physical needs seem equally intense and acute in many parts of the world, and where one need cannot be filled without filling the other, it seems obvious that in many parts of the world relief and evangelism must be operated hand in hand. Perhaps temporary shifts and adjustments need to be made. In places, perhaps, missions should expand independent of a relief program; in still others, it is probable relief should expand independent of missions. In some instances relief should be withdrawn and missions should move in; or in some circumstances missions should temporarily withdraw and relief activities should carry on until the people are nourished sufficiently to be receptive to an evangelistic message.



Thousands of church school pupils will be knocking on the door of the church in the next twenty years and the church needs to be preparing better curriculum, well-trained teachers and adequate facilities to meet their needs

Religious News Service

Today's church is in the cross-current of power to build greater military weapons than ever before, and at the same time a growth in awareness of the futility of war. The destructiveness of modern bombs is, in the words of Representative Cole, "absolutely terrifying." The next war will be the end of humanity, not only civilization. Even non-pacifist church leaders are admitting that force of arms will never prevent the spread of any ideology. But yet the world continues the maddest armaments race in history. As a church we have done much to uphold conscientious objection and to oppose UMT. Our efforts have been quite successful. But it is doubtful if these efforts have sufficient breadth in themselves as peacemaking activities. Some years of observing various church groups in Washington lead me to the conviction we should be doing as much on a dozen or more additional peacemaking programs as we are doing on behalf of the conscientious objector and in opposing UMT.

There is a genuine concern among many lest our country become a military dictatorship. This does not seem immediately probable, but there is the inherent danger. Just several weeks ago both parties in Congress applauded long and loud the fearless colleague who had the courage to accuse the Armed Services Committee of taking their orders from the Pentagon. The spontaneity and volume of applause indicated clearly the anxiety lest our legislative bodies are forced to take orders from the military—obviously signs of military dictatorship.

An outstanding characteristic of this point in history is a trend toward more religious thinking and activity on one hand and a

growing secularism on the other. The same daily papers which report that religious books are among the best sellers also report that juvenile delinquency is at its greatest peak. The same statistics which show that more people are attending church than ever before also indicate that more are patronizing places of secular entertainment.

Perhaps this strange mixture of facts is due to people becoming interested in one segment or phase of religion, but not comprehending the meaning of faith to the whole of life.

Take, for example, the emphasis on "peace of mind." Everyone rightfully deserves it. But the focus of peace of mind is of utmost importance. Some people experience it when they can sit on the lawn in the shade even during church time. Some attain peace when they can drink "philosophy's sweet milk," but not to be disturbed with a Christian morality. Others feel peace when they utter a few appropriate phrases about their salvation and confuse it with the actual receiving of God's grace.

There is true peace of mind when it grows out of a satisfied sense of divine urgency to save the souls of others; to visit the sick and needy; to clean up the filth and degradation of slum communities; to offer one's life in service at home or abroad. But always, of course, this peace of mind must be undergirded by a saved relationship and a sense of personal fellowship with our Lord, Jesus Christ.

Let us thank God for the great increase of interest in things religious, the wide reading of religious books, the production of religious drama, attendance at religious services. Let us also pray God for grace and power as a church to capitalize upon this interest in the direction of a deep and vital mass religious experience which will give God the praise and bring salvation to all men.

As the church stands in history's stream attempting to perform its function, it needs some absolutes to offer the world. To continue the figure, there are several lighthouses which we must allow to shine brighter and brighter to guide a waiting humanity. First of all, there is the lighthouse of a continued awareness of the salvation of God through Jesus Christ. We may never forget the true nature of our Lord Jesus, as well described by Hastings: "Christianity from the first viewed its founder as a super human being, as one who had become incarnate, who thus as an incarnate divine personality, exercised all the functions of an exemplar, revealer, and redeemer distinctly and with ideal completeness, and who met the fundamental needs of man for moral harmony with God, for victory over evil, and for eternal life." God through Jesus Christ gives to us eternal salvation.

I shall never forget the Moslem conscientious objector who expounded to me in prison his Moslem beliefs. I shall not forget the group of Communist youth on a boat returning from Europe who fervently defended the Marxist doctrine. It seems non-Christian groups are succeeding in developing a community of the followers of Moslem, of Marx or of others. Can the Christian community have the radiant buoyant community spirit among its followers which will shine as a brilliant light in a world of darkness? If so, the world will be redeemed and the course of history will be changed as it flows on through the generations and centuries.

Third, there is the lighthouse of God's eternity, beyond the stream of history and time. By the word *eternity,* we do not mean simply an unending extent of time. But in the words of Mackenzie, it is "that which includes time, but somehow also transcends it." This is the concept of eternity that has moral significance. Psychiatrists, for instance, know that to be cured patients need a concept of something beyond themselves—beyond time and temporal and physical relations. Religionists know that to have a faith and to have salvation itself men must be aware of something which transcends time and history.

Sometimes we cannot explain our guidance in life; we cannot give a rationale or logic behind it. But we are sure the guidance is present. We literally move in the spirit of Beery's great hymn, "Lo, a gleam from yonder heaven shines upon our starless night. Like a kindly hand it beckons."

We recognize the twofold nature of God's kingdom. In the words of the text, "it is a kingdom that cannot be shaken." In it, "Jesus Christ is the same yesterday, today, and forever." It is a kingdom on earth that requires that we take off our coats, roll up our sleeves and seek God's guidance, and work to fulfill in all of its implications. It is also a kingdom in heaven, which we contemplate amid our daily joys, cares and service.

Right Path

MILDRED ALLEN JEFFERY

Lord, thou hast marked a path for me—
A path which I can only see
When I walk very close to thee.

I dare not let one footstep stray
For it might lead me far away
And grieve thy Spirit night and day;

But guided by thy Word I'll know
Thy plan for me, which way to go—
Why thou hast led me thus and so.

And when at last thy heaven I make
For thou hast shown which path to take—
Receive me, Lord, for Jesus' sake.

You and the United Nations

Kermit Eby

I WOULD like to believe that man is rational and humane and can achieve his ends by rational and humane means. And then I look about, read the nearest newspaper, listen to the radio in the next room and my faith sinks, for on every page, on every voice, there is the announcement of ever-present violence, ever-present death. And this death we face is man-induced.

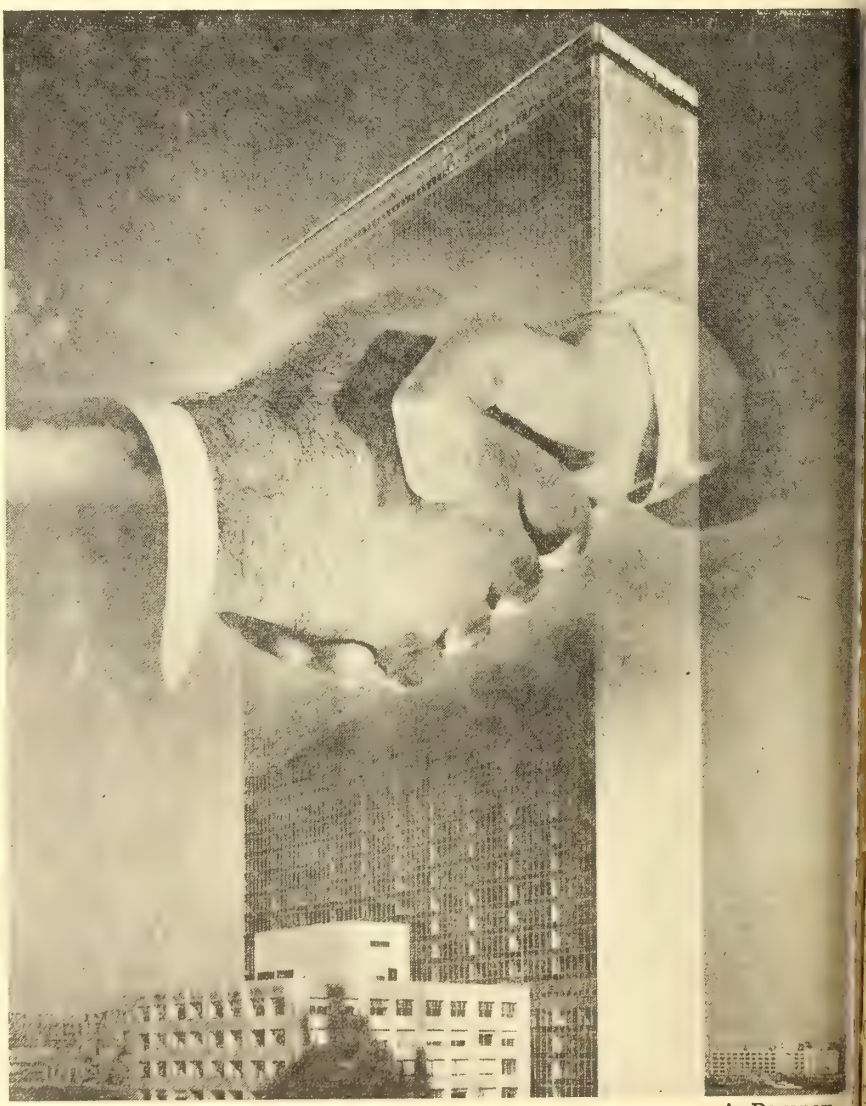
Certainly, it is called upon man born of woman to die. As C. M. Forster said, the two most significant events in life, birth and death, we experience alone. No dictator can regiment death. It is, as the course of the sun in the sky, destined to be our end. There is also the hope that between birth and death, life run its course. Children are born to continue the stream of life where their parents end it. Thus it always has been and, thus, I would like to believe, it will always be, and then I am reminded that we are living in the age of the H-bomb; in the age of the possibility, yes, probability of generic death—the death of the species known as man.

This is a fact that few of us care to face. The mere examination of the idea taxes our minds beyond endurance. Contemplation of it can drive us mad. So we push it out of our consciousness and go about our daily work. We are apathetic because of our own numbness. We feel that there is nothing we can do, that our destiny is in the hands of a few men in positions of great power. "Since there is nothing we can do, let us enjoy the moment," is our cry!

But there are things we can do. As Americans we can begin by understanding that war can come to us! You see, Americans do not really understand what war is. To us, it is something that is fought on foreign soil, over foreign cities. We need to understand that bombers destroy houses and that people live in houses, people like us.

Let me tell you how I felt when I stood on the streets of Hiroshima some six months after the bomb fell and realized that on this spot thousands died as innocent of the causes which produced their death as you or I. On those streets I reaffirmed my Brethren heritage, my inherited conviction that war is the transcendent evil from which all social evil springs. Further, I resolved that it was my responsibility to help create an ethic to match the weapon. And then it occurred to me, how foolish! The ethic exists in our Judeo-Christian heritage. All we are called upon to do is to give it meaning.

Probably, to spell it out, you can understand how I felt if you can picture in your mind's eye the little schoolgirl who pointed



A. Devaney

A government of law through the larger and more powerful collectivi of the United Nations will achieve a greater security for all

at her devastated school, then to the sky, and said, "One plane, one bomb." (Formerly bombers came in waves, one plane was usually thought of as on a reconnoitering mission and likely without bomb load.)

Some months later I was in Washington at a briefing session by the "brass" in the Pentagon. They told us about Hiroshima, the destructiveness of the weapon and predicted fifty per cent casualties in the next war. At this point we paused for questions, and Jerry Voohees, former congressman from California, asked, "General, which half will it be in?" Of course, the next question follows: What will the half which is left do? And that is the question today. Except I would prefer to begin answering it before there is only a remnant left.

It seems to me, we would best begin by seizing and maintaining the moral initiative. This is what Jesus taught when he asked us to "return good for evil" and to "turn the other cheek" if we are struck. Today, as I tried to explain to Senator Jenner in our brief meeting and in a letter, we are permitting the Communists to seize and keep the initiative for peace. We denounce the Stockholm Pledge as if it were of the devil and forget the hunger for peace of the millions of Russians who signed it, for Russian mothers love their children and Russian lovers, too, prefer life to death.

This is another obvious fact which needs to be understood. All men, including Russians, are God's creation, and God can work through other history than our own. Remember how Amos chided the Israelites when they forgot the universality of God:

'Are you not like the Ethiopians to me,
O people of Israel?' says the Lord.
'Did I not bring up Israel from the land of Egypt,
and the Philistines from Caphtor



The children of the United Nations secretariat read the Charter of the UN

Religious News Service

and the Syrians from Kir?'"

I might add, parenthetically, if any of you ministers are inclined to preach on this text, you had better stick to Philistines and Ethiopians, not substitute Americans brought out of Europe seeking a better destiny through revolution, and Russians and Chinese, likewise rebelling against reaction, as I once did! And now let us be specific. I have a plan.

My plan is simply an elaboration of the Christian ethic through a universalization of the heifer program. A wonderful program, indeed. As far as we can ascertain, not a single Brethren cow has refused to give milk for political reasons. Probably, because no children behind the curtain are born flying the hammer and sickle. And I assure you mine were not born figuring compound interest. Could we not be as *wise* as cows, understanding the universality of man and his needs?

Budgetary choices are moral choices. Each year we spend thirty to forty billions of dollars to insure our security and with each bomb we are less secure. This being true, why not try an alternative plan? Why not spend, say one fourth of the amount spent for direct defense, say ten to thirteen billions, to train young people, Americans and others to bring food, technical know-how, agricultural advance, to the people of the world. Let us do this completely separate from any political consideration. Do it as the Brethren do it, face to face and with love in our hearts. Most certainly we could do more to stop communism by relieving hunger and misery than we can by forever threatening man's extinction with the bomb.

Now for those who do not think we should give up our armaments, I have another suggestion. Each year our gross national products expands our living standard from eight to fourteen billions of dollars. Instead of raising our standard of living by such amounts, why not agree to live at present levels and use our unearned in-

crement for peace? Certainly this would not be too much to give, particularly by a people who are always afraid they will eat too much and gain weight. Have you ever thought how paradoxial it is? We worry about too much to eat when eighty-five per cent of the world goes to bed hungry every night.

Incidentally, in 1933, I discovered as I hitchhiked through Asia, what Arnold Toynbee confirmed, namely that the masses of the people of the world no longer accept hunger as inevitable, and most certainly they are rejecting all forms of imperialism. In a word, we are living through an age of revolution, one which the Communists did not create but which, through our default, they are successfully exploiting.

It is because I believe that our security no longer rests in force that I suggest this alternative, preferring always, if I must die, to do so on my moral terms, rather than my enemies'. And now let us move from economic to the legal; from considerations of bread, to the rules by which men live.

May I state almost as a truism that the evolution of man as a civilized being has been marked by the substitution of law for force? Anthropologists tell us that man was once completely free and completely afraid. He stalked the forests alone and cowered in his cave at night. Finally, because of biological differences and social necessity, the family was born. With it came the first division of labor. The clan, an aggregate of families, was the next in the evolution of human institutions governed by rules for the in-group. After that, there was feudalism, the city and city-state followed by the kingdom and now the nation. Each became more inclusive, and in each the security of the whole depended increasingly on a government of law.

Today, we are on the brink of a new era, one which will see the world become one as nations give up their right to act unilaterally. Believe me, unilateral action on the part of nations is as anarchistic and as dangerous as it was for a single man. As I said at the outset, we face generic death—the possible death of the species through weapons that once released no man can recall. I realize it is a gruesome reminder but the H-bomb is a democratic instrument: it cremates all equally, has no respect for capitalist or Communist.

So in the words of Leyton Richards, I insist "we can only have peace when the enforcement of the law is removed from the hand of the litigant (nation) and placed in the hand of the court" (United Nations).

Now, I know the UN is weak; I know what needs to be done to strengthen it, but in spite of its limitations it is the best institution we have created for the purposes of achieving and expressing the collective will.

Today there are many small and physically weaker nations who do not want to be caught in either the Russian or American orbit. Many of them have experienced war and are exceedingly anxious not to be caught in its maelstrom again. There are others, like you and me, who do not like to be backed into history, do not like to feel that our very lives are dependent on the fact that since wars cannot be won, general staffs are going to be unwilling to attempt them. Perhaps Winston Churchill expressed the dilemma when he said that "the increasing security of the last few years is derived from the awareness of the awfulness of atomic warfare" or to be exact, "security is the sturdy child of terror, and survival the twin brother of annihilation."

Small nations and many individuals are like the little man who bumped the truck. The angry driver jumped out of his cab brandishing his monkey wrench. Cowering beside his car, the little man wondered what his fate would be? He was too small to fight and too frightened to run. Fortunately, before any damage could be done a police car drove up and the law intervened. For a brief moment it appeared as if we were to revert to the law of the jungle, of government by a single man. Then the "law" intervened. Behind the police were the courts and behind the courts the law, and behind the law the sanctions of society.

Imagine, if you please, what a great city would be like without traffic regulations or stop lights. Here we literally give up our freedom to drive as we please, so that we have the freedom to move at all.

When I was a student at Manchester I used to have the freedom to call nine girls for a date each Saturday night. They also had the freedom to refuse me. Later, I asked one girl if she would hold her time every Saturday night for me, a sort of modus operandi. I gave up the freedom to call nine others for the security of having one answer yes! Thus it has ever been in the evolution of man under law; to gain freedom we must give up anarchy. We have th

Continued on page 27

Heartsight

MILDRED ALLEN JEFFERY

"The just shall live by faith,"
Shall walk the golden way
Of light and love and truth,
And prayer shall be their stay;
For fellowship with God
Is something they can know;
When men believe God's Word
He sets their hearts aglow;
And though their eyes can't see
His majesty and grace,
Their hearts can feel him near—
Can look upon his face.



UNations

Members of the American delegation signing the charter at the Opera House, San Francisco, June 26, 1945

CHARTER DAY — 1955

Frances Fenner

JUNE 26, 1955, is Charter Day. The City of San Francisco is the scene of extensive preparation and elaborate activity, in commemoration of the tenth anniversary of the signing of the Charter of the United Nations in 1945.

Throughout the world the attention of men of goodwill is focused on the City of the Golden Gate, where representatives of the UN's sixty member governments have met together during the weeks of June 13-26 to participate in the various phases of the observance. The programming of the meetings is in the hands of the UN which is represented by a special committee consisting of Belgium, Canada, China, Czechoslovakia, Ecuador, France, India, Lebanon, Turkey, U.S.S.R., United Kingdom and the United States, under the chairmanship of the secretary-general, Dag Hammarskjold.

The General Assembly of the UN by resolution, called upon the governments of all member states to give all appropriate support to programs in their own countries designed to commemorate the tenth Charter Day. In participating in these worldwide observances, people cross national boundary lines and join hands in tribute to the international organization that offers man's best hope for cooperation in building a warless world.

When Mayor Robinson of San Francisco issued his invitation to hold commemorative ceremonies in the birthplace of the United Nations, delegates remembered the warm hospitality and convenient arrangements provided by the city a decade before.

After several visits to arrange for details of the meet, which in its various phases covers some two weeks before the final June 26 services, the events finally unfold before a waiting world. In addition to scientific, cultural and social events, seminars, panel discussions and large public meetings are featured on the program. Civic leaders plan to print a commemorative volume consisting of the speeches and proceedings of the meetings, in the conviction that the expected

contributions will be of wide and general interest.

The classic architecture of the San Francisco City Center, facing the Opera House, where most of the 1945 meetings were held, makes fitting framework for the State House upon whose mall an honor guard stands at attention within the hollow square made by the staffs of the flags of the sixty member nations. The traditional architecture of these buildings symbolizes the accumulation of the best that history has to offer in seeking solutions to the problems of mankind.

The graceful dome of the State House, as it overlooks the scene, seems to point upward to the Fatherhood of God, its windows looking far and wide, embracing the brotherhood of man. It reminds us that no wilderness is so wild, no savage so untamed as to live without the fundamental institutions of government. From the simple jungle chieftain and his warriors to the elaborate, complex parliamentary systems, men have found that the institutions of government are necessary and desirable to meet their needs in living together in an orderly and peaceful fashion.

That the world community still lacks an established authority to transcend the unbridled will of nations is one of the striking paradoxes of our times. That men of goodwill—who constitute the vast majority of law-abiding citizens of the world—are willing and eager to accept the institutions of law and order in their world community is amply demonstrated by the fact that already sixty national governments have signed the Charter that is honored on its tenth birthday. Public sentiment for membership is running in increasing waves in many other countries, not now listed on the roster of membership of the UN.

The work so far accomplished in the UN, and let no one minimize its value, together with the great humanitarian services of the subsidiary agencies, emphasizes the willingness and desire of people to co-operate and live at peace with one another. Why then, wars, and still more wars?

Look again at the City of San Francisco, made up as it is of all ethnic groups, all religions and all colors, living together in peace. Conflict, crime, disorder, when it occurs, is the exception that illustrates the rule that the majority live out their quiet, law-abiding lives in good order. What is the potent binding force that enables the residents of San Francisco to live their lives without fear of organized annihilation by their neighbors?

Churches, schools, civic and fraternal institutions, true. But these may be found at work in any civilized community, have reached advanced stages of development in the very countries most vulnerable to exchange of the hostilities that we call war.

One thing more is there and that is government. The residents of San Francisco, too, have a "charter." But it is a legal document, in effect since January 1, 1900, providing an executive branch, headed by the mayor, a legislative branch consisting of the board of supervisors, and a judicial branch, in which a system of courts dispense justice to the individual citizen.

The residents of San Francisco elect their supervisors, and so are governed by representatives of their own choosing. A system of checks and balances, written into the charter, operates on the executive and judiciary. The laws are binding upon all residents, equally, who find in the regulation of their community, advantages and protection that compensate for any transient personal inconvenience. This community, like other cities, states, and nations, has learned that government is better than anarchy, the rule of law better than lawlessness.

The lesson is here for the world to read. Will the handwriting on the wall be seen, translated, heeded, in time?



UNations

The Opera House, left, where most of the meetings of the conference which drafted the Charter of the United Nations were held, faces the Civic Center, right. The State House, center, towers above the scene

Within the stately walls of the Opera House there was enacted a scene of starkly simple drama. Before the global emblem of the United Nations Organization, the encircling flags of the members, the delegates signed on that historic day, June 26, 1945, the solemn pledge, "to save succeeding generations from the scourage of war . . ."

The Charter provided that, like any living thing, it could grow and develop to meet future needs. Under Article 109, it could be amended; a review conference is to be considered by the tenth General Assembly which meets in October of this year. If the peace of the world is to be maintained and secured, if mankind is to experience a new birth of freedom, this review conference provides a great hope and opportunity.

If the Charter of the United Nations is to become fundamental law, if the United Nations is to be given the powers and prerogatives of government, then we who are to be governed must be willing to accept the responsibilities of citizenship and discharge our obligations.

A variety of means for political action are open to the concerned citizen. The first one is the sincere desire to inform himself and to act with the courage of his conviction.

The eyes of the world are on San Francisco, on the domes of State Houses everywhere. Let not government of the people, by the people, for the people, perish from this earth!

The Crack in the Liberty Bell

Continued from page 4

ing somewhere at the side of the stage. Those who speak most loudly of the dangers of communism today may be more dangerous than the dangers they describe.

There are some cracks in the bell of freedom in America, some very obvious, others more subtle. What can we do to help repair these cracks? The very first thing that each of us can do is to speak the truth in love and without fear. Dr. Frederick K. Stamm tells of a minister who was being considered as the pastor of a large Midwestern church. Six men came to interview him. They said, "We have looked up your record and it's good. We would like to have you as our minister. We are the six men, however, who tell the preacher things. There are two things you must not preach about—the racial question and labor." The minister replied, "All right, I won't. I won't come." The freedom of the pulpit must be maintained at all costs. This is the first place for truth to be spoken in love and without fear. Any minister who is limited in what he can say from the pulpit might as well resign, for his ministry is finished when the pulpit is not free.

The same thing applies to each one of us. We must never hold back the truth for fear that someone will misunderstand. When we weigh our words, and become cautious with our speech, freedom vanishes.

Let us make no accusations without foundation. It's a relatively simple matter to pin a label on a person and, once that has been done, the damage has happened. Even though the accused rids himself of the charge, the label often sticks. The Jews pinned the label of blasphemy on Jesus. Of course, it was not true. But it sounded good and the mob took up the cry, until they crucified him on a false charge. Wild charges and accusations without foundation in fact strike at freedom.

We must uphold the principle that a man is innocent until he is proved guilty. Our whole legal system is based on that idea. Today, we have often reversed that, and accusation often carries with it the connotation of guilt. Sometimes we are irked by the long, legal processes and elaborate safeguards which are set up to handle criminals. When a well-known gangster is brought before the bar of justice, we wonder why he could not be quickly convicted and thus save the taxpayer's money. But this must be done, in order that the same process which applies to the gangster may apply to us in case of necessity. For our freedom depends on this principle, that a man is innocent until he is proved guilty. It is only under totalitarian governments that a man can be jailed without an opportunity to prove his innocence.

We must also insist on the right of nonconformity. Someone has said, "There are two freedoms, the false—where a man is free to do what he likes, and the true—where a man is free to do what he ought." When a man says, "I ought," that is the voice of his conscience, and it must be respected at all costs. From the time of Shadrach, Meshach and Abednego, who refused to conform, even though it meant the ordeal of a fiery furnace, until this day, we have a tradition of nonconformity. The individual who has a conscience must be respected, or freedom disappears. I remember a line from the film, Martin Luther, in which Luther said, "To go against one's conscience is neither right nor safe." It is unsafe, because the submerging of conscience means the loss of freedom. When we force everyone into a mold and require the same thinking and the same actions we are free no longer. We must always be careful to protect the rights of the individual who must, because of conscience, differ from the majority.

If, as has been suggested here, there is a crack in the bell of our freedom, then let us be alert and "proclaim liberty throughout all the land."

KINGDOM GLEANINGS

The House Post Office Committee unanimously endorsed a bill authorizing use of the slogan, "Pray for Peace," on mail cancellations.

There are 3,547 weekly newspapers in the United States that refuse all alcoholic beverage advertisements. In addition 584 accept beer advertisements only, and 772 accept only beer and wine advertisements.

Pastors of the United Lutheran Church in America get an average salary of $4,392 a year, according to a survey conducted by the denomination's Board of Pensions. There are 4,300 pastors in the denomination.

Chinese Christian churches in the United States have shown rapid growth in recent years but 90 per cent of the 117,000 Chinese in this country still are non-Christians, according to a report at the first nation-wide conference of Chinese churches in America.

A call for international control of H-bomb tests was submitted to the Church of Scotland's General Assembly by its Committee on Church and Nation. The committee said, "The unpredictable effects of radiation and 'fall-out' make this a matter of acute concern for mankind."

Practical application of scientific Christianity is "building a mighty bulwark for individual, national and universal liberty," the Christian Science Board of Directors said in a special statement presented to about 7,500 Christian Scientists from many parts of the world.

Seventh-day Adventists donated more than 3,800,000 articles of clothing to the needy last year. In addition, more than 1,800,000 food baskets were distributed and more than 1,000,000 treatments given without charge in private homes or at Adventist health and welfare centers.

Six American Quakers are spending the month of June on a goodwill visit to Russia sponsored by the American Friends Service Committee. The Quaker party "hopes to express religious concern for world peace to Russians in many walks of life." The party will include an economist, an editor, a professor of Russian and two members of the staff of the American Friends Service Committee.

Announcements of the national assembly of United Church Women to be held at Cleveland, Ohio, Nov. 7-10, are being sent to local presidents of women's work and district women's work officers. Any Brethren woman is eligible to attend this meeting. For those interested in lodging, the Cleveland Hotel is conveniently located to the auditorium and a number of Brethren women will be staying there. Send reservations directly to the hotel.

A beautiful Guernsey heifer, Pansy, contributed by Mr. and Mrs. Earl Beard of Westminster, Md., was the star of the Federation of Women's Clubs convention held recently at Philadelphia. Three thousand delegates looked, petted and cooed, but there were some city folks who sideslipped by. Pansy spent the week in a specially constructed stall on the eighteenth floor of the Bellevue-Stratford Hotel. Her picture was in all the city's newspapers and on TV too.

A laboratory school for children's workers, sponsored by Middle Iowa for the churches in the three Iowa districts, is being held July 4-8. Pastors and superintendents will find it helpful also.

All participants in the 1956 Olympic Games will be given a copy of the New Testament by the Australian Council of the British and Foreign Bible Society. Some 6,000 athletes from 70 countries are expected at the quadrennial games at Melbourne.

"Give Them a Faith to Live By . . . Worship With Them This Week" will be the theme of the seventh annual Religion in American Life program next November. In scores of cities and towns across the nation, religious leaders and laymen will join forces to plan for their local programs next fall.

Quakers in Great Britain have declared that the use of nuclear weapons in war is a sin. Quaker leaders warned that if war breaks out, the temptation to use these weapons will be very great. They added that scientists have said their use will involve "not only the most terrible sufferings now but unknown consequences for succeeding generations."

Racial prejudice and discrimination "as illustrated in the American pattern of segregation . . . is a sin," said the Committee on Economic and Social Relations of the Mennonite Church. The statement was the first comprehensive pronouncement on racial relations by an official agency of the church. It called upon all insitutions of the Mennonite church to end any segregation they may be practicing.

A program of newspaper advertising has been launched by the United Lutheran Church in America. Each church is expected to buy advertising space to run the ads in local daily and weekly newspapers or in co-operation with other Lutheran churches in the community. The series will answer such questions as "What is a Lutheran?" and specific questions about the Lutheran beliefs.

W. Harold Row will serve as chairman of one of the twenty commissions appointed to make twenty separate studies of the extent of church aid to the sick, needy and troubled. These studies are being made in preparation for the National Conference on the Churches and Social Work to be held at Cleveland in November. Each commission will have ten members. Bro. Row is chairman of the commission on the Role of Volunteers in Church Social Work.

American college students are showing more interest in religion than they have for decades. This is the consensus of the leaders of the University Christian Mission, which last year reached 60,000 students on 22 U.S. college campuses. Dr. John Oliver Nelson, chairman of the mission, attributed the increased interest of students to "general world uncertainty and a recognition that science has not measured up" in providing the answers to the questions students are asking. Nearly 300 college campuses have been reached by the UCM visitation program.

American Protestant and Eastern Orthodox denominations working together through Church World Service expect to distribute a total of 142 million pounds of U. S. government surplus foods free to needy persons

overseas during 1955 under the Share Our Surplus program. This vast amount of foodstuffs — loaded in boxcars it would make a train more than forty miles long — is scheduled to go to hungry, homeless, and destitute people in twenty-nine countries in Europe, Asia, Africa and South America. Total value of the shipments for 1955 is $49 million. Commodities include milk, butter, cottonseed oil, cheese, shortening, butter oil and holiday food packages. Brethren through the Brotherhood Fund have contributed $9,330 during the current fiscal year to the Share Our Surplus program.

Change of Address

Robert Baker, from Trotwood, Ohio, to Garkida, via Jos and Damatura, Nigeria, W. Africa. Robert, a I-W, will be serving in the Africa mission.

Licensed and Ordained to the Ministry

Gary Tisor, licensed in the West Milton church, Ohio.

Joel Thompson, ordained in the West Milton church, Ohio. Bro. Thompson will be in charge of the Roann church, Ind.

Thomas A. Davis, ordained in the McFarland church, Calif. Bro. Davis is summer pastor at the Modesto church, Calif.

Juniata College

Thirty-five student volunteers from the college participated in a work project sponsored by the Juniata Christian Association in April. They raked and cut grass for old people of Huntingdon and collected magazines, games and cards for the Hollidaysburg state mental hospital. The project was organized by Dorothy Stricker, a sophomore from Lansdale.

Dedication of the new residence hall for men was held on June 4, alumni day. The dedicatory address was given by Albert M. Cole, administrator of the Housing and Home Finance Agency, Washington, D. C. Others participating in the program were Congressman Richard M. Simpson; Henry B. Gibbel, chairman of the board of trustees; J. Alfred Hamme, architect; John C. Yenter, contractor; the Reverend John C. Middlekauff, Huntingdon; John W. Swigart, trustee committee chairman, and President Calvert N. Ellis of Juniata College.

Dr. Clarence W. Cranford, pastor of the Calvary Baptist church in Washington, was the speaker at the commencement of seventy-eight seniors who received degrees at the ceremony on June 6, in Oller Hall.

Juniata College's debate team entered four tournaments this season with a total of fourteen wins and twenty losses. Miss Miriam Dickey, assistant librarian, coaches the team.

New members of the Juniata College Honor Society are: Paul Wingert, a senior from Altoona; William Z. Smith, junior, Waynesboro; Robert A. Fisher, junior, Honey Grove; Mark E. Beech, junior, Somerset; and James A. Cummins, Huntingdon, junior.

The college choir, a mixed voice group of thirty-two, made a fifteen-minute "live" television appearance on WJAC-TV, Johnstown, on May 8. The choir is under the direction of Donald S. Johnson, professor of music.

A freshman at the College, Robert D. Reader, Tyrone, has won a state-wide oratorical contest sponsored by the WCTU. He may represent Pennsylvania in the national finals at Long Beach, Calif., in August.

Recitals in the spring of 1955 have included those given by: Miss Marie Jaeger, instructor in piano, piano recital; student recital by Judith Gearhart of Philadelphia, voice, and Jacquelyn Hayes of Ebensburg, piano; joint piano and voice recital by Jean Baker, Waterside, and Allegra Forney, Martinsburg. An advanced organ recital included: Elaine Aitgen, Colver; Jacquelyn Hayes, Ebensburg; Richard Livingston, Johnstown; Marlene Sterner, Hanover; and Mary Helen West, Huntingdon.

Ministers and high school seniors day was held on May 7, with approximately 121 persons attending. Paul Robinson, president of Bethany Biblical Seminary in Chicago, was the speaker for the occasion.

The men and women's work of the Middle District of Pennsylvania sponsored the appearance of Mrs. Rosa Page Welch, mezzo-soprano, at Oller Hall, on May 13.

The Church Calendar

June 26

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: God and the Nations. Zeph. 3.

Memory Selection:

Let the nations be glad and sing for joy,
for thou dost judge the peoples with equity
and guide the nations upon earth. Psa. 67:4 (R.S.V.)

CBYF Topic: Music, Hardmaiden of the Church

July 3-6 District meeting, Western Canada, Second Irricana

July 4 Independence Day

July 5-20 School for Town and Country Ministers, Westminster Theological Seminary, Westminster, Md.

July 12-16 Pennsylvania School of Alcohol Studies, Juniata College, Huntingdon, Pa.

July 14-17 District meeting, Texas and Louisiana, Nocona, Texas

July 15-17 District meeting, North Dakota and Eastern Montana, Pleasant Valley church, N. Dak.

July 17-23 Historical Tour

July 18-23 Southeastern Region laboratory school for children's workers, Bridgewater, Va.

July 24-26 District meeting, First Virginia, Cloverdale

July 26-28 District Meeting, Southern Virginia, Germantown, Brick

July 27-31 International Sunday School Convention, Cleveland, Ohio

Aug. 1-6 Central Region leadership training conference

Aug. 1-6 Eastern Region workshop, Juniata College, Huntingdon, Pa.

Aug. 2-4 Southeastern Region conference, Bridgewater College, Va.

Gains for the Kingdom

Eight baptized and two received by letter in the Newport News church, Va.

Twenty-one baptized, four received by letter and one reclaimed in the Carlisle church, Pa. **Eighteen** baptized and **five** received by letter in the Uniontown church, Pa. **Six** baptized in the Mt. Joy church, Pa.

Eleven baptized in the Springfield church, N.E. Ohio. **Eleven** baptized in the Michigan City church, Ind. **Ten** baptized in the Strait Creek church, Ohio. **Ten** baptized and three received by letter in the Pleasant View church, Ohio. **Two** baptized in the Lower Deer Creek church, Ind. **One** baptized and two received by letter in the Ashland Dickey church, Ohio. **Six** baptized in the Okeechobee church, Fla. **Four** baptized and two received in the Maple Avenue church, Canton, Ohio. **Nine** received by letter in the Polo church, Ill.

Five baptized and two received by letter in the Bethany church, Mo. **Two** received by letter in the Enders church, Nebr. **Two** baptized and three received by letter in the Parsons church, Kansas.

News and Comment From Around the World



A Greek girl in native costume hands Madame Melas, wife of the Greek ambassador to the U.S., the 300,000th chick contributed by American church people to aid farmers in overseas areas of agricultural need. The first "chick-lift" to Greece included 35,000 chicks which will go to needy Greek farmers

Religious News Service

Churches to Send Refugee Aid Team Abroad

Church World Service has announced it will send a team of twelve special emissaries to Europe to help get the Federal government's "limping" refugee immigration program into motion. The team will interpret the friendship of U. S. churches and the desire of American church people to provide resettlement opportunities. The team will head for Germany, Austria and the Netherlands, where the bulk of refugees are now housed in some 4,000 camps.

Dr. Kagawa Resumes Activities Against Doctor's Advice

Dr. Toyohiko Kagawa, noted Japanese Protestant evangelist and labor leader who collapsed from overwork on March 27, has resumed his preaching and other activities. He admitted that his doctor felt he should rest longer, but the churchman said his responsibilities would not permit him to remain idle.

The sixty-seven-year-old clergyman has been working late many nights to raise money to transport American relief supplies to Japan. Besides spending at least half of each month in evangelistic campaigning, he has worked incessantly for years on disaster relief and slum rehabilitation projects.

Quotes From the News

Dr. Walter W. Van Kirk, Department of International Affairs of the National Council of Churches: "The United Nations with all its defects and shortcomings could put an end to the cold war tomorrow. What is lacking is not structure, but spirit, the spirit of the living and eternal God. It would be a catastrophe if the United States were to go isolationist on the economic front or become so preoccupied with building military defenses that it lost sight of attacking the hunger and poverty upon which communism thrives."

Dr. James Winston Crawley, secretary for the Orient of the Southern Baptist Foreign Mission Board: "Most Asians feel America is concerned with the Communist angle and not really concerned with helping the people of Asia to have a better life. What is happening in Asia is basically like what happened in the United States during the Revolution. I don't expect Asia to be calm within our lifetime, but I do feel it is moving in the right direction."

Mrs. James D. Wyker, president of United Church Women, reporting on her trip around the world: "New governments are struggling with the problems of stabilizing their young nations. They need help in planning for sanitation, health measures, better nutrition and soil conservation. If we could provide a more vigorous policy of government aid, or helping people help themselves, we would immeasurably strengthen our foreign policy."

Clarence P. Shedd, professor at Yale Divinity school: "Students today furnish more grounds for hope than discouragement. They are the most intelligently responsive student generation I have known; they are seeking to come to grips with the basic problems of faith and living. They are not asking superficial but ultimate questions and they will not be satisfied with easy answers. They want to find grounds for ultimate loyalties."

James H. Robinson, pastor of the Church of the Master in New York City: "There is no loneliness anywhere equal to the loneliness of a man lost in the crowd at Times Square or the Loop or Wilshire Boulevard. There is more extensive hunger in the midst of the city's plenty than anywhere else in our society."

J. Ernest Wilkins, Assistant Secretary of Labor: "Life achieves significance only in relationship to our creator. Otherwise, it is only the Christmas tree on which to hang the ornaments of our pride."

William T. Gossett, vice-president and general counsel, Ford Motor Company: "The truths of the Declaration of Independence that find concrete expression in the rights guaranteed by the constitution are not mere luxuries or 'extras' for lucky Americans to enjoy; they are the essence of our society and its very justification for being. One of

the most important of these rights is the right to dissent. The test of tolerance—and the beginning of understanding—lie in our willingness to listen to ideas completely repugnant to our own convictions and prejudices."

Dr. William Culbertson, president of Moody Bible Institute: "Paganism has made many efforts to disrupt the Christian faith, but never a more insistent or a more insidious effort than it is making today. The center of the controversy between belief and unbelief, between fundamentalism and modernism is whether we have the complete and final revelation of God in the Bible."

Billy Graham: "I met and talked with Communists near the Iron Curtain on my recent tour. I can assure you they know Karl Marx and Lenin by heart. How many of us read the Bible as zealously and study it every day? The problem of the world today is not the hydrogen bomb. It is not poison gas. It is not bacteriological weapons. The problem is human nature."

W. Russell Shearer, president of the Methodist Conference of Great Britain: "Christians have every right to proclaim that the use of the hydrogen bomb is completely indefensible and have no right to maintain silence. We cannot commit ourselves to a diabolical form of destruction which aims at the final blasphemy, the blotting out of the human race."

Hazen G. Werner, Methodist bishop: "Religion needs the family, for to have power in religion we must have prayer in our homes. If people do not pray in their homes, they will not pray in church. There is no future for the church or for organized religion unless we grow persons in our homes who have learned to trust God, live for Christ and shun compromise."

Richard Reid, editor of the New York Catholic News: "Freedom of the press is one of several rights guaranteed by the Constitution. It does not have priority over other rights, and where there is a clash over the right of freedom of the press—which is an extension of the natural right of freedom of speech and other rights—there must be adjudication of those rights by the courts in the traditional American way."

Eugene Carson Blake, president of the National Council of Churches: "If a man wants a faith sufficient to live by in all kinds of circumstances, it must be a faith which he can die by, too. Jesus Christ, who rose on the first Easter Day, calls upon men to trust in him for life and death, and for all that lies beyond."

Dr. O. M. Solandt, chairman of the Defense Research Board of Canada: "We have now reached a stage in history where we can foresee the possibility of having weapons available in the world in numbers capable of destroying our civilization. This means that our attitude toward war must be fundamentally changed if we are to ensure survival."

Lord Beveridge, speaking in London to organizations discussing a revision of the UN Charter: "There is no doubt that it needs revision, since it gives an exceptional position in world affairs to five nations just because they have great killing power."

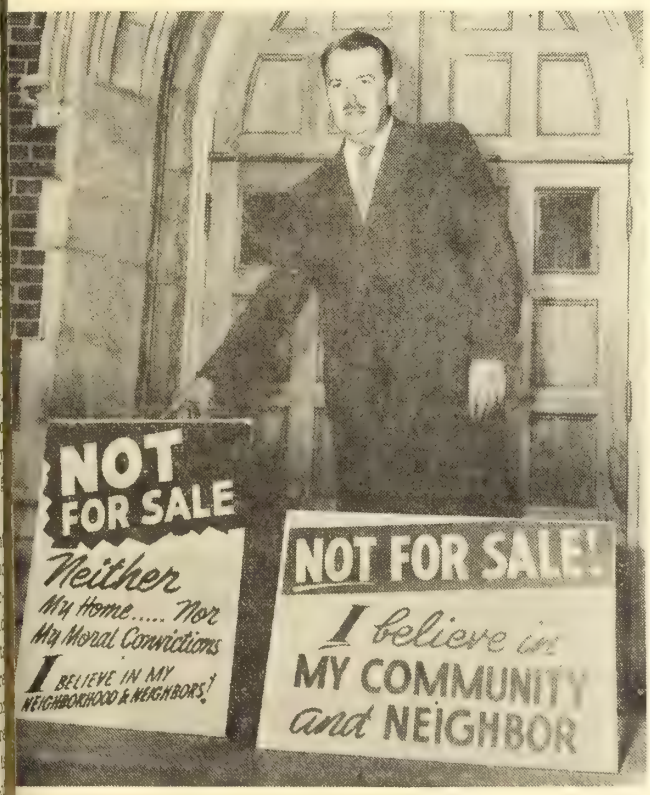
Sir Anthony Eden: "I am reluctant to mention the fact that I have now been more than ten years Foreign Secretary...But if there is one conclusion which more than another has come to me over that period it is never to allow...international difficulties of any particular problem to convince you that an attempt to solve them is not worth making."

Ambassador Jefferson Caffery, who retired in February after forty-four years of diplomatic service: "The first principle which American diplomats should practice is to always tell the truth. The personal element in diplomacy is more important than ever before."



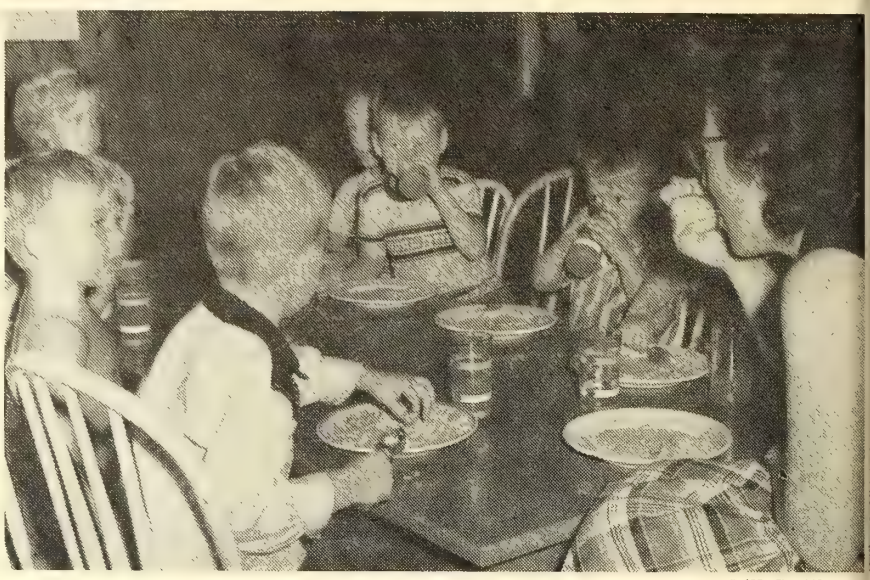
Religious News Service

Mrs. Lavinia Fugal of Pleasant Grove, Utah, seventy-five-year-old Mormon teacher, was named American mother of the year. An expert on agricultural life, she was selected for her success as a mother, her religious and spiritual integrity, her constant practice of the Golden Rule and her sense of civic and international understanding. She is the mother of eight children, three of whom are missionaries



Rev. E. T. Sturgess, minister of the Southeast Presbyterian church in Kansas City, Missouri, is shown with his "Not for Sale" signs which he placed in front of his home to discourage neighborhood residents from selling their homes because some Negro families moved into the community. After Mr. Sturgess preached a sermon on the subject to his congregation these signs appeared throughout the neighborhood

Religious News Service



Bill Smith

Jewell Ferguson, a volunteer working with migrant children in Osceola, Florida, has lunch with the children in the nursery

The Migrant Children

Jewell Ferguson
Osceola, Florida

WHEN I mention the word *migrant* what comes to your mind? What does the word really mean? I wish I could tell you what these people are really like. I wish you could have been with me on the Friday night before Easter when I had four of my most active Sunday-school girls spend the night at the nursery. I would like to tell you about it.

The previous Sunday I had gone home with the children and asked their parents if they could come. There was a joy in my heart as most of those parents gave their permission with such faith and confidence in us. They seemed to say, "I trust my child in your care. I think the experience will be good for her and whatever you want to do, go ahead."

Friday night promptly one-half hour ahead of time, four bright-eyed and enthusiastic girls arrived all ready for the occasion. One had a new pair of pajamas, and all of them had such a beam of joy that I was glad I had planned this activity.

It is amazing what nine-year-old girls will do when you turn them loose in a playroom with a housekeeping corner and old clothes. At seven-thirty, at their own suggestion, they were ready for bed after having a good splash in the bathtubs. This was a grand treat for them, as they have only showers in the camp bathhouses. We then had a bedtime snack of popcorn and lemonade while Ruth Griggs told them a story. Then they wanted to "say their prayers" and by eight o'clock they were all in bed for the night.

They awoke next morning almost too excited to eat breakfast. We had an Easter story about why we have eggs at Easter... that they represent new life. Then we had an egg hunt and an egg roll which was lots of fun. Then they went back to their dress-up play again. They did everything imaginable... playing store, hospital, Sunday school, parties.

By eleven o'clock it was time to put things away. They asked to have another bath. We had a friendship circle and they went home. Who had the most fun, the girls or I? I do not know.

These girls were all from migrant families and such a wonderful group they were. They are just little saplings that need the proper weather conditions and soil to grow into strong and sturdy trees. Their parents love them as you love your children. They want the best for them that they can give and know how to give. But they will not grow up as your children will unless you and I help make the right conditions possible. They have no community roots. In a few weeks they will be going north again, in many cases before school closes, and then in the fall they will return here after school has started. Many will get behind in school because of this and by the time they are sixteen most of them will have dropped out and be ready to follow the same pattern as their parents. A few of them will keep up, will be able to stay in school; a few will be able to attain the goal we pray that they may achieve, the goal that all good parents want for their children.

There is a sadness in my heart as I think that soon I will be leaving these people that I have learned to love and have had opportunity to work with and help. But my heart will always be with them with a desire to do all I can to help these children to grow up into a better way of life. There is a joy in my heart to know that the directors of the work here, Julian and Ruth Griggs, are building a home and will be here for several years to come to help to minister to their needs. This means much to the program and will mean more in years to come.

When workers leave, the children say, "We don't want you to go. Why can't you stay?" When new workers come in they are told about the others and you know that they miss

them. So as I think of leaving I say to the Griggses, "These four girls, as well as all the others, are good quality clay. I have done my best to help mold them to the shape of pure and lovely womanhood. They are at the stage where they may be shaped into a beautiful or ugly finish. Do all you can to keep them in the program. Get to know their families better, and my prayers are with you."

To you I would like to say, there is a joy that comes in Christian service that comes from no other type of work. Do all you can to serve your fellow men wherever you are and in whatever you are doing. Seek out those in your community who need a helping hand. There is a need for the loving arm of Christian service and concern everywhere in the world today.

DEPARTURE FOR AMERICA

ONE Sunday afternoon in February, I saw for the first time a refugee family actually leave Linz for emigration to America. It was widowed Frau Maria Reitenbach and her two young daughters. When Dale Aukerman and I arrived at Camp Haid to pick up the Reitenbachs, it seemed that every family from her barrack and the next were outside anticipating the excitement of the departure. We took a few pictures, and then the moment came for the final goodbys. We can not realize what a mixture of emotions is involved in such a leaving. The *Volksdeutsch* people have very strong family ties to start with, and then to consider that they have fled together from their homeland and endured the hardships of refugee life for the past ten years, coupled with the idea that they probably will never see one another again, and topped by the opportunity for a new life in America—certainly there were many tears shed. It was especially sad to see Frau Reitenbach say *Auf Wiedersehn* to her elderly mother-in-law, for this was a certain final parting.

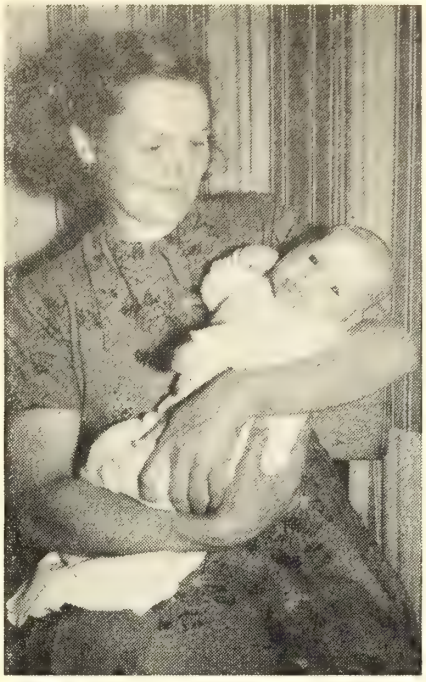
We didn't talk much on the way to the train depot. When we did arrive, and before getting out of the car, Dale asked them if we could have prayer. Then he offered a very memorable prayer, seeking God's guidance for this family during their trip and as they found their new home in America. Dale gave them a German Bible, for, like many refugees, they had none.

Refugee Resettlement Notes

Statistics — May 1, 1955

Region	*Goal*	*Assurances Filed*	*Arrivals* *Family*	*Persons*
Central	350	92	3	8
Eastern	300	34	1	4
Pacific Coast	50	9		
Southeastern	150	21	1	1
Western	150	6	1	5
Total	1,000	162	6	18

These numbers represent offers of new homes to people of twenty-three nationalities now living in ten countries. Differences in religion, race or language are dissolved when Christian motivations prompt our participation in this program.



Refugee mother who received a layette for her baby through Brethren Service

Frau Reitenbach was quite excited and a little nervous as she stepped to the ticket window to buy passage to Munich. The train pulled in, we found her car and compartment, final goodbys were said to her friends who had come to the depot, the conductor yelled the German version of "All Aboard." The train gradually pulled out and white handkerchiefs were waved high in the air until the last glimpse of the Reitenbachs was lost. They had left for America!—Marvin Blickenstaff.

Audio-Visuals

THEY ALSO SERVE. Filmstrip, 20 min., $1.00 rental, narration 78 rpm record. Story of alternative service in the Church of the Brethren. How a man gets to be in alternative service, where he serves, etc. Leader's guide and handout pieces come with filmstrip. Purchase price, $5.00.

A CHRISTIAN IN POLITICS. Story of a man and his decision to run for political office. Two dramatic turning points in the story highlight its meaning—our candidate discovers his opponent is unworthy and some timely words of wisdom from his pastor about Christian obligations. Black and white, 30 min., $9.00.

FOR ALL PEOPLE. Sound, 26 min. $8.00 rental. Dramatic story of a mission church which ministers to people of many races—Negroes, Chinese, Japanese, etc. All ages. Lends itself to classroom and discussion.

PREJUDICE. Sound, 58 min., $12.00 rental. Story of a man who thought himself unprejudiced until certain situations developed. Great emotional impact which is bound to stir serious thinking and discussion. Senior high to adult.

LAMP UNTO MY FEET. Black and white, 25 min., $4.00 rental. Describes present plight of refugees in Europe, congressional act permitting refugees to come to the U. S. and procedures for resettling a family.

THE SOUND OF A STONE. Color, 26 min., $10.50 rental. A young high school teacher is brought under suspicion because a book he recommended is thought to be subversive. Waves of rumor, gossip and hate spread. Although the accusers try to undo the wrong, the reverberations continue in sinister and startling ways.

Order: Audio-Visual Education, General Brotherhood Board, 22 S. State Street, Elgin, Ill.

The Miracle of the Open Hands

The following account by a Church of the Brethren pastor whose church experienced a spiritual growth through a combined building fund and budget canvass appeared as an article in the spring issue of Wells Way magazine.

Floyd E. Bantz

THE miracle which took place among the five thousand along the shores of Lake Gennesaret has been called by some the "miracle of open hands." This Biblical story has come alive for the people of the Church of the Brethren in Kansas City, Mo., as the result of a professionally directed building fund budget canvass held in August 1954.

Four things occurred which made possible in our very midst a recurrence of this miracle of open hands.

First, we discovered that our own strength was not enough to accomplish the tremendous task that we had set out before us. The job of building a new church that would adequately accommodate our growing needs was beyond what we thought to be our rather meager resources. Thus, we were forced by the exigency of the situation to turn to God. Long before our building fund canvass was in operation, our people were praying in their family devotions that God would show us the way to make possible what seemed to us to be his will.

This dependence upon God through prayer put God first. Much evidence of this was seen in the actual canvass operation. There was the approach of the canvass director and his organization who were completely Christian and ethical in all their dealings with the congregation. Their very approach to the problem called one's attention first to God. Again, the way the people responded to professional leadership constituted evidence that God was at work. Practically everyone asked participated. Men came night after night to planning sessions and canvass report meetings that often lasted until eleven o'clock. There was a remarkable degree of perfect attendance and no grumbling about the procedure outlined by our director. Because we were asking him, God was at work, performing among us the miracle of open hands.

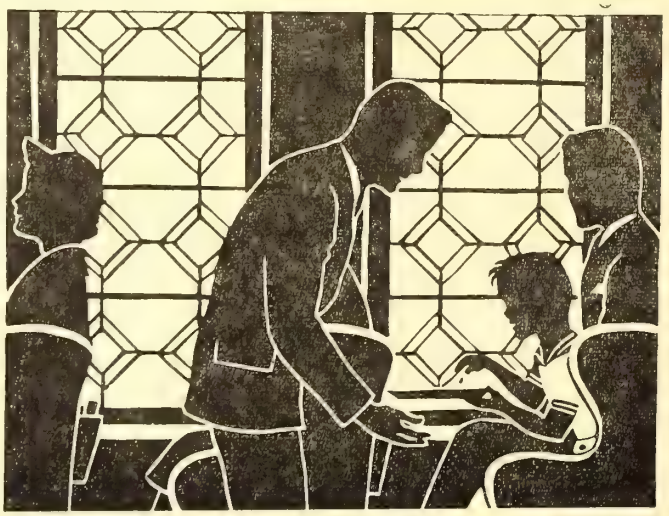
A second thing made possible the recurrence of the miracle of open hands. As a result of our canvass preparation, we discovered how poor our own record of giving had actually been. We had become rather proud of our stewardship. A resident membership of 120 people had raised the previous year about $12,000. This, we thought, was going "great guns." We had done so well that we were publicized in the denominational literature about stewardship and we felt we were near the "top of the heap."

Suddenly, however, we were face to face with a careful analysis of our own record done by a trained expert. It became immediately apparent that what success we had enjoyed was the result of large sacrifice on the part of very few people and that these few were the only ones who gave anything near a tithe. Some families had given as little as $.02 a week to the church's program! All the while we had been patting ourselves on the back for what we had done, sorry we couldn't do more; this was happening in our very presence. When we were made aware of our actual record, we could not help but be ashamed.

This very shame contributed to the third thing that occurred to make this miracle possible. We saw clearly for the first time the tremendous potential that even a small church has if its people will capture the idea of giving because they "need to give" rather than because their church needs dollars. It was pointed out to us by our director that relatively small gifts, sacrificially given, could amount to undreamed-of amounts over a period of a few years. It was almost shocking to find out that a congregation of less than 100 families could give over a period of 150 weeks as much as $150,000 and still not be doing much more than tithing.

Financial ability was going untapped, for always before we thought of giving to raise dollars for the church. Thus, we did not with regularity or sincerity contact nominal members who did not actually support the church.

The canvassers were tempted, instead, to enlist only those they knew would give. The story changed, for they now were after a man's soul, not his dollars. More than one family thought lost forever to the church have become vibrantly alive.



Children and adults find real joy in the privilege of giving

Not only did we discover a financial potential, but we discovered a leadership potential as well. People were asked to help canvass who were never asked before. People responded who had never responded before. Talent formerly ignored came to the surface. One of the most successful canvassers was a young man who was not at the time a baptized Christian and had been a part of the general church fellowship for only a short time.

When we compared our potential with our performance record, something had to happen—the miracle of open hands.

A fourth thing occurred that made this miracle possible. The act of pledging cast out fear and replaced it with faith. All kinds of fears could have developed among people engaged in such a project—fears of bad times, fears of inability to keep a promise to pay, fears of not having enough for old age, and fears of contacting people assumed to be hostile toward their church. These fears were not ignored, but rather overcome. As a result of prayer, combined with trained technical "know-how," a hopeless task became an accomplished one. It was faith that caused one woman on an income of little more than $130 a month to pledge $6 a week. It was faith which caused a man to pledge so much that he said, "I don't know how I'll do it, but I know God will help me." It was faith that led a group of people to see that God has never forsaken these people who have dedicated themselves to do his will.

Because of the reasons outlined above, a congregation of 120 resident members made up almost entirely of factory workers, skilled tradesmen, teachers, clerks, mechanics and shop owners acquired seventy-five family pledges, payable weekly for 150 weeks that totaled $66,000 to be used for our building fund. As if this were not enough, another $10,000 was realized for a twelve-month operating budget. The miracle is even more real at the time of writing, months later, for the enthusiasm of giving has measured up to the ambitious pledging.

This is the miracle of open hands, as it occurred in our congregation. We stumbled almost accidentally upon the consecrated and trained leadership in stewardship offered us by the Wells Organizations, and we have been blessed. This unique method of presenting the challenge of committed stewardship has made possible, not only this miracle of open hands, but the continuation of this miracle for years to come. All credit must be given to God, for he enabled us to perform the miracle of open hands, but trained professional leadership revealed unto us the way.

A Prayer Clinic



A WISE teacher has suggested that next to dying on the cross, the greatest thing that Jesus did was to teach his disciples to pray. All of us who love the church are concerned about the development of the devotional life and the practice of prayer amongst our people. It is never enough simply to encourage people to pray. The forgotten word is sometimes "how."

One such effort to make the devotional life real and workable for ordinary people was a prayer clinic which was held on the Sunday evenings of February in the Elizabethtown church. The several parts in the program, beyond the common elements of worship—the organ, several hymns and a choral message —were these:

1. *Study.* The fine book, The Practice and Power of Prayer, by John Sutherland Bonnell, was suggested as the basic text. Some twenty-five family units bought the book and used it during the month. The leader, the pastor in this case, assigned a specific portion to be read each week and then commented on certain important emphases in the chapters under study.

2. *Teaching.* Each evening there was a brief period of instruction centering about such themes as The Nature of Christian Prayer, Our Prayers for Others, and Praying for Ourselves. Some very simple and elemental matters were discussed under these topics each week.

3. *Praying.* At the close of each service there was guided group prayer. The evening intercessory prayer was considered, the group was led in specific petitions for a church family and for its needs.

Our hopes for the future in this area of our church's life are that there might be at least an emphasis for one month each year on prayer and the devotional life. We would hope to encourage and promote personal and family worship. With this emphasis, we will continue to supply additional study materials and helps to the devotional life and develop smaller prayer groups. In this latter connection two very good helps are the book, Two or Three Together, by Freer and Hall, and a smaller booklet, Prayer Cells and Evangelism, by Samuel M. Shoemaker.

—Nevin H. Zuck, pastor
Elizabethtown, Pennsylvania

A Family Life Emphasis

WE DIDN'T just observe Family Week here, but we stressed family life all during the month of May. Since I am the Homebuilder director, it fell to me to prepare the programs. The first Sunday evening program was on Families Around the World. That week we had our mother and daughter banquet at which the speaker used the theme, What Is a Mother's Duty in the Home and the Daughter's Duty and Obligation.

The second Sunday I used the playlet, This Is My Daughter, given in the International Journal of Religious Education. The third Sunday session centered on the subject, Families Are Different, stressing race and different nationalities. The fourth Sunday we had the Cana Wedding, in which about twelve couples renewed their marriage vows. I think it was well accepted. We used the film, The Family Next Door on the fifth Sunday. This completed this year's family emphasis in a very effective way.

—Excerpt from a letter from Mrs. H. P. Clannin, Decatur, Ill.

• • •

Ten Suggestions for Enriching Family Life, a splendid little leaflet for church families, has just been reprinted. It is a publication of the Joint Department of Family Life of the National Council of Churches. The price is 3c each or $2.00 per hundred. Order from the General Brotherhood Board, Family Life Department, 22 S. State St., Elgin, Ill.

The Church Abroad

Edited by J. Henry Long



Developing adequate national leadership is perhaps the matter of greatest urgency

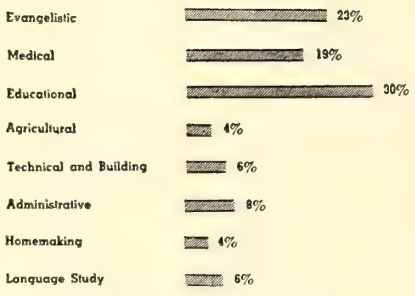
Foreign Missions Report to Annual Conference

IN ORDER that people in other parts of our world may know the abundant life which Christ came to bring to all men 116 workers, including four alternative service men and four Brethren Church missionaries now serve in India, Nigeria and Ecuador. Five additional missionaries, including two from the Brethren Church, will go out in the fall of this year. Plans are being made to send at least two additional alternative service men to Nigeria within the next few months.

Our workers are divided among the three fields as follows: Nigeria, 67; India, 44; Ecuador, 5.

Nigeria, 58%; India, 38%; Ecuador, 4%

To meet the physical, mental, social and religious needs of the people whom they serve our workers are engaged in many types of assignments, the primary ones being medical, agricultural, educational and evangelistic. Here, by percentages, is the way our missionary staff is working:



The church ministers to the physical needs of people in this way:

—IN NIGERIA: 2 hospitals, 5 dispensaries and a leprosarium treating a total of approximately 20,000 patients annually.

—IN INDIA: 2 hospitals and 2 dispensaries treating a total of approximately 10,000 patients annually.

—IN ECUADOR: 1 dispensary and a weekly clinic treating a total of approximately 1,600 patients annually.

—A program of public health and preventive medicine on all fields.

—Agricultural and rural development work on all fields stressing
improved methods of farming
new crops
soil conservation
livestock improvement.

To free men from ignorance and superstition, to enable them to support their families and to help them raise their social standards, we carry on a program of education in India, Nigeria and Ecuador.

INDIA

	1953	1954
Number of schools	77	32
Enrollment	4,974	2,461

NIGERIA

	1953	1954
Number of schools	18	20
Enrollment	1,709	2,026

ECUADOR

	1953	1954
Number of schools	1	1
Enrollment	54	64

As the government in India assumes responsibility for the education of its children and youth our schools are being closed and our educational work curtailed. This calls for a changing emphasis in our work in India. To meet the needs of Christian students who

must attend government schools away from home the church is providing hostels and boarding homes with a Christian atmosphere.

In Nigeria the government emphasis on eradicating illiteracy and the interest of the people in education have led to an increased enrollment in our primary schools. As yet there has been no opposition to the teaching of religion in our schools. The crying need here is for trained native teachers. To meet this need the Church of the Brethren mission is co-operating with the Sudan United Mission in their training center at Gindiri, Nigeria. We are also planning to expand the facilities and staff of our own training center at Waka. At the beginning of 1955 there was an enrollment of eighty-three men at the Waka Training School.

In Ecuador a sixth grade has been added to the school and enrollment this year is expected to reach eighty which is the capacity of the school. A program of adult education is being started in Quito for the men who work in the city and come home only for the week ends.

So that men may come to know Christ and fully realize the abundant life, the church ministers to the religious and spiritual needs of the people through an active program of evangelism. While the evangelistic aim permeates all of the work done in any field, a large proportion of our money and effort are devoted to proclaiming the gospel through preaching to those who have never heard it and to meeting the needs of those who are already Christian through an active church program.

In Nigeria week after week 10,000 people in 150 villages are hearing the gospel. Here for the first time four national Christians have been ordained to the ministry and one to the eldership. During the past year one new station was opened, buildings were begun for another and approval was given for the opening of a third new station.

In Ecuador, church membership increased over 200% during the year ending Sept. 30, 1954. The congregation, numbering thirty, is now planning for the erection of a church building.

A new emphasis is being placed on evangelistic work in India. Evangelistic centers are being established to minister to the religious needs of those who are Christian and to take the gospel to those who have not been reached. The gospel is still being preached and although the number of baptisms decreased during the past year there are many candidates for baptism.

NIGERIA	
Organized churches	11
Baptisms during year	347
Present membership	1,715
INDIA	
Organized churches	25
Baptisms during year	167
Present membership	9,385
ECUADOR	
Organized churches	1
Baptisms during year	17
Present membership	30

In all three fields efforts to place the church on an indigenous basis quickly and to shift responsibility for its program to the nationals are being increased. In this shift our missionaries are serving more in the capacity of counselors and helpers than leaders.

• • •

Have you written to a missionary recently? Encouragement and inspiration are necessary for missionaries, too. Letters from home are a main source of encouragement.



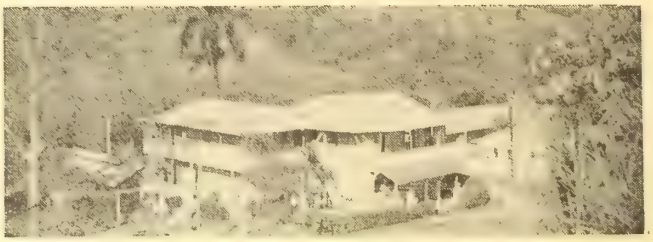
Technical assistance receives increasing stress in missions

Our church abroad continues to grow





The academy provides senior high school education



The outpatient department is in Casa Grande

The Castaner Project

Charles E. Zunkel

I CANNOT emphasize too strongly that we were deeply impressed with the splendid work that has been and is being done by Brethren Service at Castañer. Everywhere there seemed to be words of praise for the work being done. We found a consecrated and loyal staff giving themselves devotedly, even sacrificially to their various assignments.

One needs to remember that the work was begun as a CPS project during World War II. In these brief years since then the project has grown and developed. With the close of the war the decision was made to stay on and continue serving the urgent needs of the area.

The Health Ministry

Upon arriving at the project one sees among first things the hospital, situated adjacent to the Casa Grande (big house). Indeed one can imagine it to be almost the heart of the project. There is an excellent little building, big enough to care for forty patients. It is constructed out of old PRRA buildings (CCC in type) and is laid out in a U shape for a high degree of efficiency. Nearly all of the time it is filled with patients. The outpatient department, which operates on the first floor of Casa Grande, has scores of patients each week.

In addition, the dental service is serving in a marvelous way the dire needs of a widespread area. On an average seven hundred teeth are pulled each month and six sets of dental plates are constantly in process.

One doctor and one dentist have taken care of this large responsibility for some time. The staff and hospital will welcome the two new doctors who will come as a replacement to the one who is now carrying the load.

A visiting nurse to follow up the patients when they return to their homes would be highly desirable. In the past this has been done from time to time, but is impossible at present.

Brethren Academy

The academy is providing senior high school privileges for a present enrollment of forty-six students. Were it not operating, their chances for high school work would be slim indeed.

Classes are conducted in English. Spanish is taught as a subject. The staff of teachers and administrators is of high quality and is doing excellent work. One teacher is a Puerto Rican girl, a graduate of McPherson College.

A required Bible course gives a fine religious orientation that is most helpful. Out of the academy have come and are coming students who will serve their people in a significant way.

The Community Center

The center is devoted to the Boys' Club and Girls' Club activities. Guided recreation, classes in crafts, sewing and the like give a wonderful opportunity to mold the characters of these youths.

Girls' Club is directed by a fine young Puerto Rican mother. Her Christian influence is profoundly felt. Her sewing classes for the girls teach them needed and useful arts.

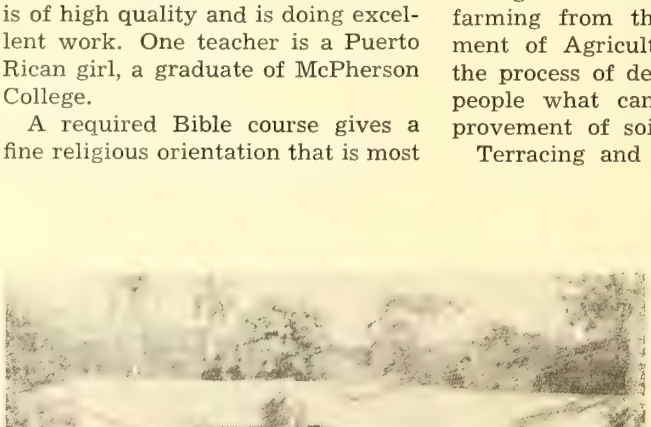
Boys' Club has been directed by one of our Brethren 1-W's and it also affords a splendid chance to guide growing life.

Throughout these club programs are Christian teachings, motivation and guidance.

The Farm

The fifty-six acre farm is in the midst of the coffee producing area. Hence, it is being improved for better coffee production. The farm manager has had to learn coffee farming from the Insular Department of Agriculture, but he is in the process of demonstrating to the people what can be done in improvement of soils and production.

Terracing and better fertilization



The hospital at Castañer can care for forty patients

are being well demonstrated. Within a few years the farm will be in full production, although it is now on a self-sustaining basis of operation.

Among the coffee trees are bananas. They furnish daily food for the staff of workers. As visitors, we thoroughly enjoyed the abundance of oranges and bananas; lemons and grapefruit were not in season.

Another major contribution of the farm is the livestock program. Two registered bulls provide a breeding service for the area. Registered goats and hogs also serve in this way. Intestinal parasites make necessary platforms for feeding of goats and cattle and this is demonstrated and encouraged by the farm. Baby chicks are hatched and sold each spring as well.

All of these services make the demonstration farm a real asset and service to the area. It is well managed and very efficient.

Material Aid Program

Each week on Thursday the material aid room is open to serve those who come. With eighty per cent of the people poor, one can see the great value of a material aid program which supplies clothing at nominal charges to those who can pay and free to those who cannot. Several days each week the material aid worker rides on horseback into the mountains to pay friendly visits to the people in their homes and to discover, as well, what the material needs are. It was fun to ride on horseback with him on one of these visits, spending a forenoon seeing both the beauties of nature and God's children scattered over the mountainsides. How I wish I could talk Spanish to them. A friendly smile, a gesture and an *Adios* had to suffice.

Let me say again that it is a lasting and profound impression with us that Castañer Project has done and is doing a marvelous and much needed service. As a church we should rejoice to have a part in such a worthy ministry.

You and the United Nations

Continued from page 12

choice of limiting our sovereignty, giving up the right to declare war unilaterally, and achieve the security possible through a greater and more powerful collectivity, the United Nations, as Herbert Hoover so recently declared.

To be explicit, today we have the vestigial remains of anarchy. Anarchy from my point of view is immoral. In conclusion, mankind can move from a government of single nations to a government of laws in the international sphere if they so will it; willing it means positive action, in precinct and party. For decisions are made by men. There is no other way than the political substitution of the internationalist for the isolationist. Within these alternatives there should be no doubt where Brethren stand. Therefore I rest my case: I prefer life to death, food to guns, and a government of law through the larger collectivity to the anarchy which now prevails.

Anniversaries and Weddings

Anniversaries

Brother and Sister Alfred Whipple observed their golden wedding anniversary March 13, 1955, with a reception in the church social hall. Their four children and ten grandchildren were present for a family dinner in their honor on the evening of March 12.—Ella Journey, Sacramento, Calif.

Mr. and Mrs. Henry H. Funk of Glenside, Pa., celebrated their golden wedding anniversary on May 6, 1955, at a dinner at Forrest Inn. They have been spending their winters in Florida for the past eight years, and plan to become full-time residents of Sebring, Fla., in the fall.—Donald R. Funk, Philadelphia, Pa.

Weddings

Coons-Crowell—Donald Edward Coons and Lorene Crowell, both of Dayton, Ohio, in the Mack Memorial church, Ohio, March 5, 1955, by the undersigned.—Earl M. Bowman, Dayton, Ohio.

Heisey-Newhouse—Paul D. Heisey of Palmyra, Pa., and Ruth Ann Newhouse of Hershey, Pa., in the home of the pastor, on March 12, 1955, by Bro. F. S. Carper.—Ruth H. Saufley, Palmyra, Pa.

Hodapp-Turpen—Daniel Hodapp and Dorsie Turpen, both of Dayton, Ohio, in the Mack Memorial church, Ohio, March 26, 1955, by the undersigned.—Earl M. Bowman, Dayton, Ohio.

Horst-Edris—Irvin Horst of Sheridan, Pa., and Janis A. Edris of Bethel, Pa., in the Myerstown church, Pa., April 9, 1955, by the undersigned.—Conway E. Bennett, Bethel, Pa.

Johnson-Jordan—Herman Junior Johnson and Nancy Louise Jordan of Staunton, Va., in the home of and by the undersigned, May 14, 1955.—W. H. Ziegler, Churchville, Va.

Kling-Over—David A. Kling and Mary

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Toward a Theology of Evangelism. Julian N. Hartt. Abingdon, 1955. 123 pages. $2.00.

This book is a vital, clear-cut interpretation of the mission of the church, the mission of being witness to the truth and love of God. God the Father has acted in Jesus Christ to save man from the sad and bewildering dilemma in which he finds himself. It is to this great fact we must turn if our preaching is to be more than pious peddling of puerile platitudes. Only as the church lifts its evangelistic message into sharp focus, and proclaims it boldly and without watering down, can she remain worthy of her Lord.

In this book, Julian Hartt, professor of philosophical theology at Yale, lifts up the essential elements —the fundamentals—of the gospel in a series of commanding chapters. His style is as sharp as a rapier, almost bordering on an acid sarcasm at times. But it is a sharpness that cuts away the fat from our lean meat of message. Every minister and theological student ought to read this book and soak his message in it a while and many thoughtful laymen would find it a refreshing course of truth.—*Edward K. Ziegler.*

Christianity, Communism and History. William Hordern. Abingdon, 1954. 174 pages. $2.50.

This book gives a fresh approach to the whole question of communism and what to do about it. Dr. Hordern takes you back to the post-Reformation world and introduces you to the situation which produced the radical Reformation sects and later influenced the thinking of Karl Marx. He shows you the similarity of the insights of the sectarians and of the Communists; he also shows the significant divergence in their views because of the Christian element in the thinking of the sectarians. Brethren, because of their German sectarian origins, will especially appreciate the message of this book. Ministers, students and thoughtful laymen will find in it resources to meet the half truths of communism with the whole truth of the New Testament. Our sectarian ancestors, oppressed and downtrodden like huge masses of mankind today, wisely chose the Christian faith. The great issue of our time is whether or not we will so demonstrate our Christian faith that the downtrodden of our day will choose it and the democracy it has fostered rather than the Communistic totalitarianism which springs from the dialectical materialism of Karl Marx. —*C. Ernest Davis.*

Ann Over, both of Woodbury, Pa., in the Woodbury church, May 14, 1955, by the undersigned.—Earl K. Ziegler, Woodbury, Pa.

Miller-Rudy—Paul E. Miller of Grantville, Pa., and Patricia Ann Rudy of Palmyra, Pa., in the Palmyra church, April 10, 1955, by Bro. F. S. Carper.—Ruth H. Saufley, Palmyra, Pa.

Rash-Inloes—Richard Doyle Rash and Lola Mae Inloes, both of Quinter, Kansas, in the home of Mrs. Lucille Morris, Quinter, May 14, 1955, by the undersigned. —J. Wilburn Lewallen, Quinter, Kansas.

Royer-Miller—Ralph Royer of Garkida, Nigeria, and Florence Miller of Grantville, Pa., in the home of the pastor, April 17, 1955, by Bro. F. S. Carper.—Ruth H. Saufley, Palmyra, Pa.

Spangler-Hunsberger—Clarence W. Spangler of State Line, Pa., and Ruth Ann Hunsberger of Mercersburg, Pa., in the home of the undersigned, May 13, 1955. —Clarence H. Showalter, Hagerstown, Md.

Weisbrod-Flory—Noble Weisbrod of Zillah, Wash., and Carolyn Flory of Nampa, Idaho, in the Nampa church, April 30, 1955, by the undersigned. — Galen K. Walker, Nampa, Idaho.

Whitehead-Holderbaum — Everett E. Whitehead, Jr. of Nappanee, Ind., and Norma Jean Holderbaum of Wakarusa, Ind., April 16, 1955, in the Union Center church by Bro. Herbert Fisher. — Mrs. Wilson Morningstar, Goshen, Ind.

Wood-Hollar—Edward L. Wood of Timberville, Va., and Fleta C. Hollar of Edinburg, Va., in the Wakeman's Grove church, April 15, 1955, by the undersigned.—Stanley R. Wampler, Edinburg, Va.

Obituaries

Moser, Sarah, daughter of Elias and Kathrine Hoover, was born in Kosciusko County, Ind., Oct. 31, 1869, and died April 25, 1955. She moved with her family to Rock Falls, Wis., when she was a child. On Sept. 14, 1887, she was married to Mannasse Moser. Eight children were born to this union. In 1947 she moved to Sunnyside, Wash., where she since made her home. She was a member of the Sunnyside church. Surviving are three sons, two daughters, seven grandchildren, fourteen great-grandchildren, one brother and two half sisters. Funeral services were conducted by the undersigned in the Sunnyside church. Interment was in the Sunnyside cemetery.—A. R. Fike, Sunnyside, Wash.

Myerly, Sally G., widow of Robert Milton Myerly, and daughter of Samuel and Rebecca Stambaugh Whitmore, died at her home in Westminster, Md., at the age of eighty-six years. She was a faithful member of the church for many years and a charter member of the Westminster church aid society. Surviving are five daughters, one son, seven grandchildren and seven great-grandchildren. Funeral services were held in the Westminster church by her pastor, Harold Z. Bomberger. Interment was in the Meadow Branch cemetery.—Ruth H. Royer, Westminster, Md.

Myers, Aletha Mae, daughter of George and Janie Niefred, was born April 28, 1881, in Van Wert County, Ohio, and died in April 1955, at Saginaw, Mich. On Feb. 1, 1903, she was married to Leonard J. Myers. In 1919 they moved to Beaverton. She was a member of the Beaverton church. Surviving are her husband, two daughters, two sons, her mother, ten grandchildren, sixteen great-grandchildren, two sisters and two brothers. Funeral services were conducted by her pastor, Bro. Ernest Jehnsen, at the Beaverton church. Interment was in the Dale cemetery. — Elma Rau, Beaverton, Mich.

Pearce, James Earl, son of Robert L. and Mattie Pearce, was born Oct. 4, 1920, at Ft. Pierce, Fla., and was killed in an automobile accident, April 1, 1955, at Belle Glade, Fla. His wife, Lois, was killed in an automobile accident just two and one-half months ago. Surviving are three daughters, his mother, two brothers and four sisters. Funeral services were held at the Okeechobee church by M. M. Martin of the Independent Baptist church, assisted by James McAvoy. Burial was in the Evergreen cemetery, Okeechobee. — Mrs. Victor Domer, Okeechobee, Fla.

Petry, Anderson M., son of John M. and Mary Ridenour Petry, was born in Preble County, Ohio, Sept. 25, 1866, and died in Dayton, Ohio, May 4, 1955. He was united in marriage to Clara B. Henderson on Aug. 1, 1894. Since 1919 he had been a member of the Prices Creek congregation. Surviving are his wife, six daughters, twenty-three grandchildren, thirty-one great - grandchildren, five great - great - grandchildren and one sister. Memorial services were conducted by his pastor, the undersigned. Interment was in the Wares Chapel cemetery. — Henry T. Barnhart, Dayton, Ohio.

Russell, Amanda, G., daughter of George H. and Hannah Grabill Brumbaugh, was born near Martinsburg, Pa., Oct. 2, 1870, and died in Altoona, Pa., April 20, 1955. Her husband, Frank Russell, to whom she was married on Jan. 11, 1894, at Woodbury, Pa., died Dec. 3, 1935. She was a member of the Martinsburg church. Surviving are three daughters, five grandchildren, four great-grandchildren, two half sisters and two half brothers. Funeral services were conducted by her pastor, Bro. Roy Forney, assisted by Bro. L. K. Ziegler, in the Martinsburg church. Interment was in the Spring Hope cemetery.—Mrs. C. O. Beery, Martinsburg, Pa.

Shull, George M., son of Mr. and Mrs. James Shull, was born in Taylorville, Ill., May 3, 1872, and died April 5, 1955, in Taylorville, Ill. He was married on Dec. 5, 1905, to Phoebe Holman, who died July 2, 1924. On April 3, 1926, he was married to Mrs. Alvara Simpson. He was for many years a member of the Girard church. Surviving are his wife, one son, three daughters, three brothers and two sisters. Funeral services were conducted in the Girard church by the undersigned. Burial was in the Pleasant Hill cemetery.—Perry R. Hoover, Girard, Ill.

Silverthorn, Mrs. Cora Brumbaugh, was born in Huntingdon County, Pa., and died April 25, 1955, at the age of eighty-nine years in Sebring, Fla. Although a member of the Presbyterian Church in recent years, she was a devoted alumnus and supporter of Juniata College. Her husband, Alfred, preceded her in death by seven weeks at the age of ninety-two years. Funeral services were conducted by O. L. Curl and Herman B. Heisey.—M. Lucile Painter, Sebring, Fla.

Smith, Adam P., son of Adam and Louisa Garman Smith, died April 30, 1955, at the age of seventy-five years. He was a charter member of the Lebanon church, serving as a trustee and church treasurer. During the time of his membership, he never missed a communion service. He is survived by his wife, Mary Horst Smith, one son, one daughter, and six grandchildren. Funeral services were held in the Lebanon church by the undersigned, assisted by Kenneth Miller. Burial was in the Midway cemetery.—Carl W. Zeigler, Lebanon, Pa.

Smith, Beulah Virginia, daughter of George and Mary Frances Mooney Rankin, was born in October 1893, in Augusta County, Va., and died May 3, 1955, at her home in Crimora, Va. She was a member of the Forest Chapel church. Survivors include her husband, William J. Smith, four sons, one daughter, two stepdaughters, three brothers and two sisters. Funeral services were held at the Forest Chapel church by Jake Kinby. Interment was in the church cemetery. —Mrs. Leon Rankin, Crimora, Va.

Snyder, Anna, daughter of Edward and Martha Secrist Loomis, was born July 20, 1869, in Fairfield Township, Ohio, and died May 10, 1955, in Dover, Ohio. Surviving are her husband, three sons, seven grandchildren, four great-grandchildren and one sister. Services were held at the New Philadelphia church, Ohio., by Bro. Willis B. Stehman. Interment was in the Evergreen cemetery.—Alta B. Stehman, New Philadelphia, Ohio.

Snyder, Samuel Lewis, son of Daniel H. and Sarah Batzel Snyder, was born Dec. 20, 1889, in Snake Spring Valley, Pa., and died April 4, 1955. He was married in December 1915 to Minnie Steele. A member of the Yellow Creek church, he served as deacon for many years. Surviving are his wife, three daughters, one son, ten grandchildren, one brother and one sister. Funeral services were held in the Yellow Creek church by Bro. J. H. Clapper. Interment was in the Steele cemetery.—Mary Stayer, Hopewell, Pa.

Spickler, David G., son of John and Emma Gibble Spickler, was born May 5, 1896, and died Feb. 23, 1955. He was a member of the White Oak church. He is survived by his wife, the former Edna Kline. Funeral services were held in the Manheim house by the home ministers. Burial was in the Chiques church cemetery.—Mabel Diffenderfer, Manheim, Pa.

Stewart, Ernest Regnald, was born Aug. 13, 1901, at Burnham, Pa., and died April 26, 1955. He was united in marriage to Mary Shively on Dec. 22, 1922, and was a member of the Lewistown church. Besides his wife, he is survived by two sons, one daughter and six grandchildren. Funeral services were held in the Barchus funeral home by the undersigned. Burial was in the Presbyterian cemetery, Mifflintown, Pa.—C. H. Gehman, Lewistown, Pa.

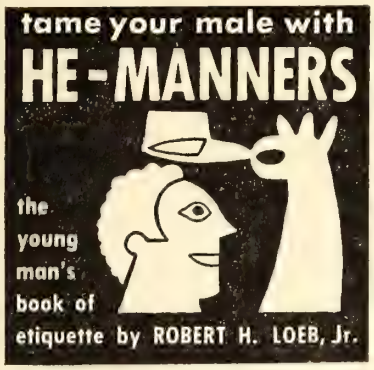
Stowe, Lizzie, daughter of Cullen and Nancy Daughtery Gibson, was born Oct. 9, 1870, in Girard, Ill., and died March 12, 1955, in Springfield, Ill. She was married to John Stowe, who preceded her in death several years ago. She was a member of the Girard church. Surviving is one brother. Funeral services were conducted at the Berry funeral home in Girard by the undersigned, assisted by Gordon W. Bucher of Springfield. Burial was in the Pleasant Hill cemetery.—Perry R. Hoover, Girard, Ill.

Strycker, Mary Louisa, daughter of George and Maria Swihart, was born May 29, 1869, in Putnam County, Ohio, and died Nov. 30, 1954. In 1891 she was married to Isaac A. Brower of North Dakota, who preceded her in death in 1908. To this union were born four daughters and one son. While living in Vidora, Canada, she was united in marriage to George Styrcker, who died in 1936. To this union were born two sons. From 1920 until the time of her death, she lived in and around Wenatchee, Wash. Surviving are four daughters, three sons, eighteen grandchildren, twenty-one great-grandchildren, two brothers and one sister. Funeral services were conducted by Elder Jay Eller, assisted by her pastor, S. Loren Bowman.—Icel Keim, Wenatchee, Wash.

Vaniman, Mary C. Kuns, was born June 1, 1866, at Cerro Gordo, Ill., and died March 14, 1955, at McPherson, Kansas. She was married to Francis Allen Vaniman on Feb. 13, 1887. They became charter members of the Prairie View church near Scott City, Kansas, but later moved their membership to the McPherson church. Surviving are four daughters, ten grandchildren, four great-grandchildren and one brother. Funeral services were held in the McPherson church by the undersigned and Burton Metzler. Burial was in the McPherson mausoleum.—Harry K. Zeller, Jr., McPherson, Kansas.

Vollertsen, Florence E., daughter of Frank and Fianna Gable Spoo, was born July 16, 1884, in Warwick Township, Pa., and died March 21, 1955, in Ephrata, Pa. On April 14, 1906, she was united in marriage to Frank Vollertsen. She was a member of the Lititz church. Besides her husband, she is survived by one sister and one brother. Funeral services were held in the Jerusalem Lutheran church, Roths-

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Elgin, Ill.

ville, by Bro. John Myer. Interment was in the Jerusalem Lutheran cemetery.—E. Floyd McDowell, Lititz, Pa.

Welch, Belle, daughter of George and Sophia Stong, was born in Johnstown, Pa., July 9, 1866, and died April 27, 1955. On Dec. 25, 1886, she was married to Luther Welch, who preceded her in death thirty years ago. She was a long-time member of the church and since 1919 a member of the Stanley church. Surviving are three grandchildren and three sisters. Funeral services were conducted in the Stanley church by the undersigned. Burial was in the local cemetery.—Ernest Detrick, Stanley, Wis.

Church News

Colorado

Rocky Ford—On April 17 Bro. Harl Russell, secretary of the Brotherhood Fund, brought the messages on Christian stewardship at the morning and evening services. We observed our love feast and communion service with our pastor officiating. Quarterly council was held April 13. Our pastor, Bro. Frank E. Nies, and his wife will represent us at Annual Conference. During the absence of our pastor, Rev. Kinsley of the M. E. church, Rev. Webber of the Congregational church, Rev. Erb, superintendent of the Mennonite hospital at La Junta, were guest speakers in our church. On Sunday evening, April 3, the Arkansas Valley male chorus, directed by Paul Yoder, was with us for a program. On April 7 Mr. John Ferguson of England spoke at a union meeting in the Presbyterian church on peace and the Fellowship of Reconciliation. We participated in union Lenten services and held a special Easter service in our own church. In the evening the choir and a cast of players presented the cantata, The Third Day. Some of our young people took part in the union sunrise service. On March 6 our pastor and Bro. Russell G. West, pastor of the Wiley church, exchanged pulpits. One Sunday each month, Bro. Nies preaches at the newly organized point in Pueblo, Colo. The meetings are being held at the present time in the home of Brother and Sister C. L. McGuire. Sister Nies and five of our young people attended the regional youth conference in McPherson. Valerie Miller and Donna Rhoads, district delegates to the Brethren youth seminar in Washington, D. C., and the UN Assembly, gave reports of their trip. Brother and Sister Paul Sargent of McPherson gave an account and showed slides of their recent tour of Brethren Service points in Europe. Mr. and Mrs. Fred Christenson, Baptist missionaries to India and representatives of the Gideon Bible Society, have also spoken in our church.—Mrs. O. C. Frantz, Rocky Ford, Colo.

Southern Ohio

Donnels Creek—World Day of Prayer was observed. Council meeting was held March 2. Several women attended the district women's meeting. At the March birthday supper, Dr. Henry Shillington showed pictures of the World Council of Churches Assembly which was held in Evanston last year. Several people from our church attended the preaching mission at the Troy church. Bro. T. Wayne Rieman, who held the meetings, spoke to our ladies' aid group. This group sent a contribution for seeds for relief. The women also decided to support the work of the Brotherhood for one-half hour. The Crusaders class is supporting the Brotherhood program for 10.16 minutes. The Fellowship class met with Ray Petersime and made plans to sponsor a displaced family. The church is collecting food for the B. V.S. workers. An offering was lifted for the Salem church. The CBYF group from our church meet each Sunday night with the Springfield group. The Sunday-school offering on the first Sunday of each month goes to Brethren Service. Our pastor,

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R. E. ARNOLD **Elgin, Illinois**

Ross L. Noffsinger, conducted Holy Week services April 5-8, which culminated with communion on Good Friday evening. Our church co-operated with the surrounding churches for a union service on Good Friday. The junior and intermediate department took charge of the Easter sunrise service which was followed by breakfast served by the young people. Two have been baptized.—Ruth Funderburg, Springfield, Ohio.

Eversole—Since our last report three new members have been received into our church fellowship. Our new pastor, Bro. Kenneth Hartman, conducted a school of missions. On March 27 the Gospel Mariners quartet gave an evening program. On April 3 our church held communion services with Pastor Hartman in charge. Our pastor also conducted pre-Easter meetings. On April 13 we held our regular council meeting with Elder High Cloppert presiding. Our church will be represented at Annual Conference by Bro. Hartman. Bro. A. N. Eshelman will hold our revival meetings in the fall.—Mrs. Miriam Denlinger, Brookville, Ohio.

Marble Furnace—Our church met in regular council on March 23, with Elder H. H. Helman presiding. Our love feast service was March 31 and a sunrise service and breakfast were held at the church on Easter morning. Our ladies' aid group is making comforters and sewing. At the council meeting, it was decided to organize a men's work group. We also decided to use the Sunday-school offering the first Sunday of each month for a new floor for the church. We are looking forward to our revival meeting beginning Sept. 12, with Bro. John Hurst as evangelist. The harvest meeting will be held on Sunday, Sept. 18.—Mrs. Irene McGowan, Peebles, Ohio.

Southern Pennsylvania

Waynesboro—During the past six months, twenty-seven persons have been baptized and two received by letter. All new members were presented to the congregation on Palm Sunday morning and honored at a reception in the church social room on April 27. Community activities in which our church participated were the pre-Lenten preaching mission, World Day of Prayer service, Good Friday service, and a drive for relief clothing which were sponsored by the Council of Churches. The women's work and men's work groups combined in a family night fellowship. The men's work sponsored the annual Cub Scout Blue and Gold banquet and the father and son banquet with Bro. M. Guy West as speaker. The Juniata College choir and ensemble presented a program of music one Sunday evening in our church. Evangelistic services were conducted by Bro. DeWitt L. Miller, pastor of the Hagerstown church. A program of visitation preceded the services. Our pastor conducted a class in preparation for church membership. At a Sunday evening service Merle Crouse spoke concerning the refugee resettlement program. The women's work spring luncheon was held at the Black Rock church. The older people of the church were honored at a fellowship program, Diamond Years, on a Sunday afternoon. Our Holy Week observance included the showing of the film, I Beheld His Glory; preparatory service; Lord's supper and communion; Easter sunrise service sponsored by the young people, followed by a breakfast;

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the cantata, The Triumphant Hour, presented by the church choir. Our women had charge of the program for the Waynesboro chapter of the W.C.T.U., presenting the play, Praying Hands. They also participated in the community observance of May Fellowship Day. On May 1 the pastor conducted a service for the consecration of children, in the evening the Elizabethtown College choir presented a concert. The annual dinner honoring the graduates was held in May and recognition was given to them at the morning worship service. Recordings of the sermons are taken to the sick and shut-ins of our congregation, a service made possible by the young people.—Mrs. J. Harold Engle, Waynesboro, Pa.

Western Pennsylvania

County Line—Dedication services were held for the interior remodeling of our church on Sunday, June 5, with an all-day meeting. The afternoon speaker was Bro. Wilfred Staufer, pastor of the Greensburg church, and our elder, Bro. Galen Blough of Somerset, was in charge of the dedication service. We participated in the valley sunrise service and the Good Friday service. We held our love feast on April 17, with three nights of meetings prior to the love feast. Five members were received into our church by baptism.—Olive M. Nedrow, Jones Mills, Pa.

Cumberland—The district held its annual meeting at our church on April 18. Pastors and lay leaders of fifty-five churches of the district were present. Our pastor, Bro. Arthur Scrogum, was chairman of the program committee. Bro. Morley Mays, dean of Juniata College, was the principal speaker. Brother and Sister John B. Jones of Frostburg, Md., presented a program entitled How Fares the Family? Mrs. Lucile W. Roeder, former member of the city council of Cumberland, spoke on We, the Women. About 150 members were present at our Holy Week communion service, making the largest participating group in recent years.—Anne H. Harden, Cumberland, Md

Florida and Georgia

Arcadia—Since our last report three have been received by baptism and one has been received by letter. One Sunday morning Bro. Walter Replogle of Okeechobee brought the message and in the

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No. 110. Wanted: Cook for Brethren children's Home. Preferably a woman that is a member of the Church of the Brethren between the ages of 25 and 55. One who likes children. Write Brethren Placement Service, Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 111. Wanted: A young Christian woman who likes children and would help with general house work and caring for children, in Brethren children's home. Prefer person between the ages of 25-45. If interested contact Brethren Placement Service, Brethren Service Commission, 22 S. State St., Elgin, Ill.

Teaching Positions

No. 106. Young man wants teaching position in senior high in the social science department, in the Northern Illinois area. If an opening is available write: Brethren Placement Service, Brethren Service Commission, 22 S. State St. Elgin, Ill.

Practical Nurse

No. 107. Needed: A night practical nurse. Average salary and also room and board. Vacation privileges. If interested contact: E. O. Reed, Superintendent Brethren Home for the Aged, Mt. Morris Ill.

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Miscellaneous

No. 108. Wanted: A young man with a college degree in physical education to take job as physical director in a local Y.M.C.A. The "Y" facilities are very modern and located centrally in a community of about 25,000 people. If interested contact: Rev. Roy Johnson Sterling Church of the Brethren, Sterling Ill.

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evening, Dr. Frank Denlinger of Anderson, Ind., showed colored pictures of his tour of the Holy Land. Bro. C. H. Hoover of Anderson, Ind., was in charge of our love feast. One day thirty-nine from the Sebring ladies' aid group helped our women quilt. On March 31 our aid returned the visit. Our church participated in a week of pre-Easter services and was host church on Tuesday evening. On Easter we had a union sunrise service at Lake Catherine. At our morning worship service the children gave a short program, followed by a dedication service for eight children. Our attendance and interest have been gradually increasing since last fall. Two services are held each Sunday and midweek services on Wednesday evening. We appreciate the visitors who worshiped with us and heartily welcome anyone in our vicinity to worship with us.—Edna Norris, Arcadia, Fla.

Miami—Brother and Sister Dorsey E. Rotruck assumed pastoral duties with us the first of March. Installation services were conducted by Bro. C. E. Bower. These services were followed with a fellowship dinner. Sister Goldie Swartz visited our church, showing pictures and telling of her work and experiences in India. At our council meeting on April 17, Pastor Rotruck was elected delegate to Annual Conference. Fifteen from our church attended the roundtable at Alexander Springs in April. Our Sunday-school attendance is on the increase. We are planning some repair work on our church. Our mother and daughter banquet was held on May 3 and the father and son banquet on June 7.—Mrs. J. E. Jones, Miami, Fla.

Eastern Maryland

Union Bridge—A subdistrict CBYF meeting was held in our church. Our church joined in the first county-wide religious census in the history of Carroll County. On National Youth Sunday our young people participated in the morning church worship. On Feb. 27 a union worship service was held in our church with Dr. Hoover of Gettysburg Seminary as guest speaker. The first Sunday in March Bro. Alvin Brightbill had charge of our morning service. Several from our church went to Washington, D. C., to present their convictions to congressmen and senators concerning their stand for peace. Doris Nisvander, a senior at Bridgewater College, gave her organ recital at our church on March 13. Our young people visit shutins and sing familiar hymns for them. On Palm Sunday three members were added to our fellowship. In the evening of the same day, the combined parish choirs gave the cantata, From Darkness to Light, in the Union Bridge church. Thurston Myers recently purchased a recording machine and makes recordings of the sermons and various programs for the older people and shut-ins of our congregation. —Mrs. Jesse Pfoutz, Union Bridge, Md.

Middle Maryland

Mountain View—Our church sent two delegates to district conference. Our church was host to the union Thanksgiving service in our community. The women's work group visited and presented a program at the Fahrney-Keedy Memorial Home. A fellowship supper was held in our church with Bro. Floyd Mitchell as guest speaker. One Sunday the young people of the Calvary church presented a worship service. Their pastor, Bro. J. Floyd Wine, brought the morning message. Some of our young people spent a day at the relief center at New Windsor, Md. The interior of our church has been redecorated. An Easter sunrise service was held on our church lawn.—Edna M. Griffith, Bunker Hill, W. Va.

Western Maryland

Maple Grove—Our church was host to the district men's fellowship supper. Our church was also represented at district meeting and the district women's work meeting. Since our last report one member has been received by letter. The CBYF and men's work groups had an auction sale. A new sink was donated by one of our members for our church kitchen. Bro. James Renz spent a week end in our church. The CBYF group sponsored a New Year's Eve watch night service. Our women have a different project for each month. The projects included seeds for relief, new material, thread and buttons for dresses. Several boxes of clothing, comforters and quilts have been sent to relief. Our church participated in a community World Day of Prayer service which was held in the Bittinger Lutheran church. Bro. Howard Bernhard conducted a week of revival meetings at Bethesda, beginning April 22. Our spring love feast was held on May 22.—Mrs. Arthur Resh, Grantsville, Md.

First Virginia

Pleasant View—In December we installed four deacons into the office of deacon. The CBYF purchased a vacuum cleaner for the church. An original play by Mary V. Wampler, entitled Candle in the Dark, was a feature of our Christmas program. The first of the year our licensed minister, James McAvoy, began pastoral work in the Okeechobee church, Fla., and has since been ordained to the ministry. We participated in the World Day of Prayer service. In March our junior high class presented scenes from the life of St. Paul which the group prepared as part of their class work. We have purchased new hymnals for choir use. We co-operated with a neighboring Baptist church in Holy Week and Easter sunrise services with our ministers sharing in the preaching. On Easter evening we presented the dramatic musical worship service by Carl and Doreen Myers, Beneath the Cross of Jesus.—Mary V. Wampler, Fayetteville, W. Va.

Roanoke, First—At an evening service, we used the film, Rich Young Ruler. During the week of March 20-27, our evangelistic services were conducted by Bro. Paul H. Fike, pastor of the Cloverdale church. The district youth banquet was held at our church on March 28. The annual father and son banquet was held April 1, with Bro. Harry Gardner, pastor of the Troutville church, as speaker. Our love feast and communion service was held April 3. On Palm Sunday morning Sunday-school awards were given to those who had been present every Sunday

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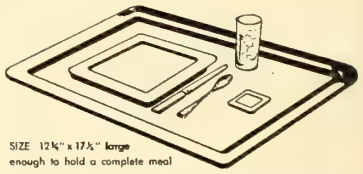
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for six months and for three months. Also during the morning worship service, eleven were baptized and eleven received by letter. Our pastor conducted Good Friday services. On Easter morning, our pastor, Bro. S. Earl Mitchell, was speaker for the sunrise service at Natural Bridge, Va. On Easter evening the adult choir gave a vesper program. During our morning worship on April 17, Bro. Warren D. Bowman, president of Bridgewater College, was guest speaker. That evening Miss Eva Sanders, missionary to Africa, was guest speaker. Our quarterly church council was held on April 20; at this time our pastor, Mrs. Junia Shaver and Donny Jordan were elected delegates to Annual Conference. Twelve of our young people attended the regional youth roundtable at Bridgewater College. — Betty Jordan, Roanoke, Va.

Second Virginia

Buena Vista—Since our last report three have been received into the church by baptism and two on former baptism. The women made three quilts for relief. A representative from the Gideon Bible Society presented a message to our group on Sunday morning. Our spring council was held on March 6. The trustees were authorized to buy a lot for a new parsonage. Our pastor and his wife, Brother and Sister John Graham, were elected delegates to Annual Conference. An altar set was presented to the church by the pastor and his wife. The young adult class is purchasing draperies for the chancel front. The Herschel Gilbert family presented the church with an electric organ and chimes. They were given in honor of Mr. Gilbert's parents. These special gifts along with the new carpet and pews were dedicated at a special service on Easter. Ralph Shober of Roanoke was guest speaker for the occasion. On April 17 our young people's group was host to the district young people's spring rally. Our church co-operated with the other churches in the town in a pre-Easter service. Mrs. Homer Miller, district women's work president, gave a talk to our Bible class group on Friday evening, April 1. The attendance at our Sunday evening services has been increased since we have different classes and groups of the church in charge of the devotions. A young people's choir under the direction of Mrs. Mary Floyd and a junior choir with Mrs. Virginia Thacker as director have recently been organized.—Mrs. John F. Graham, Buena Vista, Va.

Crummett Run—Three babies were dedicated during a Sunday morning service. Our Christmas program included the pageant, Let Earth Receive. Mrs. Forest Simmons, a member of the St. John Lutheran church, assisted us in our Christmas and Easter music. We met in council on April 3, with Elder Simon Glick officiating.—Mrs. Arline Waggy, Sugar Grove, W. Va.

Pleasant Hill—Evangelistic services were held in our church May 15-25 with Bro. Eugene H. Kahle of Danville, Va., as evangelist. The Mt. Bethel United Brethren church joined with our church in vacation Bible school this year which was held at our church June 6-17 for two hours each evening. The women of the church held a bake sale with the proceeds going into the parsonage fund. — Mrs. Leon Rankin, Crimona, Va.

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Church of the Brethren
Gospel MESSENGER
JULY 2, 1955



THERE are many occasions on which members of the armed forces are recognized for service and devotion to their country. Not nearly so often do sincere conscientious objectors to military service receive the recognition they deserve—for they also serve. Through many alternative service projects, as they work for church, community and government agencies, these young men of draft age demonstrate their willingness to give a testimony for their convictions. At the same time they render valuable service both in this country and abroad. The following pages point up their motives for choosing alternative service and call attention to their accomplishments.

Gospel Messenger

"Thy Kingdom Come"

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Volume 104 **Number 27**

In This Number . . .

Editorials—
They Also Serve 1
The Alternative. D. W. Bittinger 5
On Native Soil 5
The General Forum—
Soldiers of Service. Ora Huston 3
Teen Agers and the Military Draft. Dan West 6
I'll Take Alternative Service. Phil Shellhaas 8
A Great Testimony. Clifton and Esther Crouse 9
I-W's Serving in Domestic Projects 10
I-W's Serving in Foreign Projects 11
Volunteers in Medical Research. Elsie Fahrentold 12
In a Tradition of Service. John C. Eller 14
I Married a CO! Carole Huffman Crist 14
A Contribution to Peace. Dale Blough . 14
An Opportunity to Serve God. Warren Eikenberry 15
News—
Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 28
Brethren Service—
From Fantasy to Reality. Donald Murray 20
The Local Church—
Peace Counseling in the Local Church. Raleigh B. Hughes 22
Positive Practices in Church Circles. Glenn E. Kinsel 23
A Church School Uses Elective Study Units. M. G. Wilson 23
Our Mission Work—
A Big Day in Nigeria 24
Alternative Service at Intermountain. Elmer Fike 26
I-W's at Lybrook Indian Mission. Dick Wagoner 27

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Quality versus Quantity

I just want to congratulate Bro. Kermit Eby on his splendid article of April 23.

Quantity does not mean anything if we fail to qualify. Many young Brethren today are being taught to be ashamed of our Brethren heritage, rather than uphold it at any cost. Many of our young people believe it isn't proper to have many of our churches doctrines carried out because it will hurt them socially. Many believe if we could substitute for some of them it would be easier, faster and more convenient. Did Jesus leave us any example whereby we could get the idea of an easier, more convenient way to follow him and be his disciples?

To be a true disciple of Jesus Christ is a rough road in the world of today, but a very rewarding one, to those who choose it. Jesus Christ said, "He who errs in one point is guilty of all." Why does man have to enter into any of Christ's business? Do we try to make ourselves better than God? Read the Bible and what Jesus said or commanded, that is enough. . . .

The faithful believers to whom each word and each admonition of their exalted Lord is precious should be firm and steadfast and under no circumstances compromise with the present-day apostosy. Rather sacrifice all, than to swerve from the truth as revealed in the Scriptures. Let us not believe that it is of no consequence to the Lord if we do not follow his clearly indicated commands and desires, and instead substitue our own man-made customs and inventions. . . . — Mrs. E. L. Vogt, Garden City, Mich.

Missions and the Super Bombs

America's frantic effort to make and stockpile more A-bombs and H-bombs than any other nation may be cause of some of the failure of our missionary endeavor. Our military leaders would have us believe that the only way that we can have peace is to have such striking force that other nations would fear to attack us. History proves that this idea is false. When the ire of a people is raised by insult or mistreatment, they will retaliate with very little regards for the odds against them.

Our missionaries have gone to other nations to tell them the "Good News" of our glorious religion, and its wonderful effects in the lives of men. This is what Christ would have us do. The military objectives of our nation cannot but cause suspicion in their minds. Confusion follows. How could it be otherwise? Even dumb animals know that when we offer something good and carry a big stick that we are not to be trusted. The cry has arisen, "America go home." We were obliged to recall our workers from China. It may be that we will be obliged to look with increased sadness on the work of the Crumpackers and the Harshes of our Brotherhood and of Flora Heebner and Mabel Reiff of the Schwenkfelters and of the Moyers of the Mennonites and many others of many churches. The missionaries have not failed but we have failed them.

Our mission workers have made a fine showing in India. But the shrinking of our activities there has the forebodings that all is not well there. They would have our Christ but not America's Christianity. Someone said that the United States is the most hated nation on the earth. I do not think that this is true now, but it may become so in the near future. "The fruit of righteousness is sown in peace of them that make peace" (Jas. 3: 18). Intensive war preparations will never give us peace. Our founding fathers wrote in our Constitution "to provide for the common defense." America is making preparation for world domination and thereby losing the esteem and respect of the nations of the world. The cause of Christian missions is suffering first and most thereby. — Joseph N. Cassel, Fairview Village, Pa.

Love and Co-operation

I notice in reading the Messenger that you tell about the churches co-operating for better Christian living, which I know is a step in the way that Jesus would have us go. But you not only have to co-operate with other churches but will have to co-operate with the people on this earth to have peace on earth as it is in heaven. There were two main things that Jesus tried to teach the people, namely, love and co-operation, and if we could get these facts over to the people we would not need to worry about their souls. — Verne Crawford, Kent, Wash.

Soldiers of Service



Volunteers reconditioned a building in the midst of a slum area and alternative service workers encourage and guide the community in its program of improvement

Ora Huston

ALMOST everyone is aware that we have a Selective Service Act. It is commonly called the draft. This act requires most able-bodied men to serve two years in the military forces of the United States government. Young men are required to spend two years of their lives as soldiers.

Not as many people are aware of the alternative service program. In the Selective Service Act, our Congress has made provision for those who, because of religious training and belief, are conscientiously opposed to participation in the military program. They have provided instead an alternative service program in which young men can work on a project that contributes to the national health, safety or interest. They may become "soldiers of service."

This work is of a nonmilitary nature. The service is rendered in general and mental hospitals, state agricultural colleges, dairy herd testing, old peoples' homes and orphanages, relief and rehabilitation projects, educational institutions, health research centers, agricultural projects in backward areas, recreational and educational projects for juvenile delinquents and underprivileged people. These services may be rendered under approved projects of the church, nonprofit organizations serving the public good and governmental agencies.

Christian citizens are very grateful to the government for these provisions. Many are using this opportunity to demonstrate their Christian faith. They have become "soldiers of service."

This alternative service program is in general harmony with the position and practices of the Church of the Brethren in relation to war as set forth by the Annual Conference of June 1948. The Conference stated, "All war is sin. We, therefore, cannot encourage, engage in, or willingly profit from armed conflict at home or abroad. We cannot, in the event of war, accept military service or support the military machine in any capacity." The statement continues, "The Church of the Brethren takes the position that our members cannot consistently accept any service with the military forces or under military supervision. We commend to them instead a constructive alternative service under the direction of the church or some other civilian agency. We recognize our obligation to provide facilities for such service for those who wish it."

Never before have the draft laws enacted by Congress so nearly coincided with the decisions of the church as the present provisions for alternative service. The present act is an improvement over the provisions for conscientious objectors in World War II. For example, no one is assigned to work without pay unless he himself volunteers to do so. The jobs carry the regular salary for the

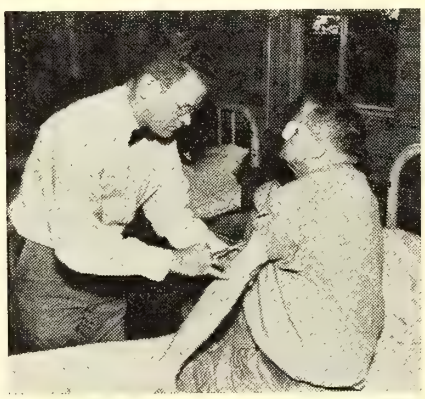
conscientious objector as for any other person doing the same work. The conscientious objector may select a program on a maintenance basis without salary if he so desires.

The second improvement over the provisions of World War II is that no one is assigned to a church agency unless the individual applies and is approved by the church agency for service.

The program is constructive and positive. Too often the position of the conscientious objector has been a negative one. When the conscientious objector wanted to be constructive and creative, he did not have an opportunity to do so. That privilege is his under the present law. For the first time in history, conscientious objectors have been able to go to the four corners of the earth and work with underprivileged people, demonstrating to the extent of their ability, goodwill, friendship and helpfulness to those in need. At the present time conscientious objectors are serving in some twenty-five foreign countries. They work in leper colonies, rebuilding homes ravaged by war, carrying food, clothing, medicine and agricultural supplies to refugees. They are working with war orphans and escapees, teaching backward peoples how to use modern methods of agriculture, teaching in schools in backward areas and serving in many other projects meeting human need.

Almost every person abhors war and would prefer not to have anything to do with it. Often these sentiments are ideals without relation to life or reality. The present alternative service program is concrete and practical. Not only is the young person granted military exemption but he is given an opportunity to work in areas of need. Often the hours are long and the work is hard. The efforts are unappreciated, but the work is positive, constructive and uplifting.

"Soldiers of service are patriots. In time of war or military psychology there are many people, of course, who believe they can be patriotic only by entering the military program. But the longer range and the higher look reveal that honest service rendered in good conscience is greater patriotism. For the Christian, the highest patriotism is the obedience to the teachings and example of Christ. Where there is a conflict between the demands of a nation and the call of God, the greatest patriotism is to obey the call of God. Legally, all those who go into the alternative service program are serving their country just as much as those who enter the military service. When a young man serves as a guinea pig in the National Institutes of Health, he may be making a far greater contribution to the welfare of his country than could be made in any other way. Caring for the ill and helping to make good citizens out of delinquent children is the highest type of patriotism.





Caring for the ill and helping to make good citizens out of underprivileged boys and girls are the highest type of patriotism

The alternative service program is a co-operative program. Not only the young man who takes the position and serves two years on a project makes a peace witness, but churches also share in that witness. The Annual Conference decision states: "The church stands ready to establish, administer and finance to the extent of its resources projects for such service under church control or in co-operation with local, state, federal and international civilian agencies."

During the Revolutionary War, the church helped individuals who suffered because of their peace stand through fellowship and material support where there was need. During the Civil War many of our churches raised funds to hire a substitute for the Brethren who conscientiously could not participate in the war. A number of the Western churches, organized about the time of the Civil War, waited for many years to build church houses while they paid off the obligations incurred while hiring substitutes for Brethren who could not take part in the war. During CPS days the church spent hundreds of thousands of dollars in sharing in the testimony which the CPS men made.

Today we have an even greater opportunity. Our young men are witnessing for peace in a dozen foreign countries and some forty locations in the States.

While the church has always been opposed to conscription, the provisions of the Selective Service Act make it possible for our young men to join in an army of service, fighting hunger, disease, ignorance and poverty through peaceful means.

EDITORIAL

The Alternative

Guest Editorial by D. W. Bittinger

UPON two occasions recently I have heard President Eisenhower say, "The greatest problem facing the world today is how we can live together." In essence that is the only problem facing the world, he said, and if it is not solved we will presently not have any world in which to live. The President spoke as one who knows more about the potential destructiveness of mankind than most of us know and can, therefore, underline both the extent of the problem and the urgency of its solution.

Three alternatives are suggested, as to how this problem might be worked out:

1. Each nation can stock-pile so much deadly armament that all nations will be afraid to go to war. This is the alternative we now seem to be trying to follow.

2. We can follow the way of "diplomacy," making careful moves and countermoves, seeking to check aggression here and counteraggression there, living precariously in an always uncertain balance of power.

3. We can establish our faith in God and in the way of love which was made manifest in Christ. We can seek to live and to teach that way.

It is evident that number one will eventually result in a completely annihilating explosion.

It is also evident that number two is simply a retarding device rather than a healing one. Eventually, driven by fright and hatred, we may all become neurotic and lose everything that makes us loving and human.

The way of loving-kindness, the role of the good neighbor, undertaking to discover the causes of distress and to alleviate them, this is the only possible way to heal the difficulties which surround us.

The alternative service program of the church is a strong demonstration of the power of The Christian peacemaker in action. The young men under the alternative service program seek to be allocated to areas of distress and tension, and there, in Christian commitment, to alleviate the tension by living according to the way of love. This can be a valuable experience to the alternative service men and an increasingly strong demonstration to the world of a new and wholesome approach to the solving of world problems.

It is the duty of a church like ours, and indeed of all Christian people, to make possible this strong demonstration of the Christian way of life as an alternative to war. Nothing less than eventual complete surrender, on the part of all peoples, to the method of Christian neighborliness and helpfulness, will make possible a world for our children and our children's children to live in. The alternative service program is undoubtedly a forerunner to this better day.

Jesus said, "If you love me, feed my lambs." The alternative service program seeks to put that command into action in the midst of a generation whose main concentration is upon better methods to hurt the lambs.

On Native Soil

ANNUAL CONFERENCE always closes with a consecration service. It seems appropriate for the church in solemn convocation to bid godspeed to new missionaries who have been commissioned for service.

As a result of many such consecrations another significant service is reported by way of pictures in the foreign mission pages of this issue. Irven Stern sends us a pictorial account of the ordination of Pastor Karbam, the first Nigerian in the area of our mission work to be ordained by the church of the Brethren.

From the time when the church at Antioch sent out Paul and Barnabas until today, the church has been called to send forth missionaries in response to Christ's great commission. But missionaries alone cannot build in a different soil the kind of church that will endure in a world like ours. They must discover and train and commission local, native leadership. And the church must recognize that the Holy Spirit, which sends forth missionaries from the homeland, also calls out Nigerian Christians for places of responsible leadership. In scenes like these that took place on Palm Sunday at Lassa, we can rejoice in the work of the Spirit in using Nigerians to build a Nigerian church.

Some persons may be fearful lest an indigenous church, a church that develops on native soil under local leaders may follow customs and practices that are different from those in the church at home. Of course there are differences, but hardly any greater than the differences between the church at Antioch that sent out Paul and any church in America today. Differences there will be, but far more important are the likenesses between worshiping congregations wherever they sincerely serve God and follow Jesus Christ. We ought to be thankful that the gospel can take root wherever it is preached and that it can bear such excellent fruit on Nigerian soil.—K.M.

We owe it to our youth -- to prepare them to live triumphantly in a very rugged world

Teen Agers and the Military Draft

Dan West



A I-W serves on the staff of a children's home, showering attention and love upon the orphan children often forgotten by the rest of us

IT IS the policy of a considerable segment of our government to make killers out of every American youth. A strong statement? Yes. Here is part of the evidence:

At the last White House Conference on Children and Youth a survey report was given to one section (there were thirty-four others) of the 6,000 delegates there. After a ten-year study of public school children all over the country from grades one to twelve, some of the researchers came to a distressing conclusion: the children were not much interested in war and few had the intention of a military career. Thus, someone explained, when the boys are put into the armed forces their personalities are damaged. The way out?

One psychiatrist offered the opinion that we should educate them from the first grade on to use military words habitually. Then at eighteen they would slide more easily into the military pattern with less damage to personality and less frustration. Some other delegates spoke for a "military culture," and hoped to maintain sound mental health during the whole process. And one representative from the Pentagon said that plans were already on paper to mobilize all of the American people (both men and women) for the next twenty-five to fifty years. To do that we would need to revise our educational processes.

However, when the conference report came out, there was no mention at all of a military culture. The reason, according to one delegate, was that too many delegates from religious and youth groups objected to the idea.

Late in 1951 a popular magazine came out with a carefully written article about some problems of the draftees. Recognizing the abhorence of these boys to violence, it was intended to help them adjust to the new role in the armed forces where violence is taken in stride. "We now, as a nation, have decided that boys in high school will be trained to fight, no matter what their past experience."

During the Korean "police action," the Pentagon discovered another annoying problem. From a military standpoint the early training of children in kindness became a liability. With all their basic training even when their own lives were in danger on the battlefield, a large fraction of the fellows could not pull the trigger when ordered to fire. One person suggested that we might make savages out of our boys in order to make good soldiers. Well, that honesty is refreshing anyhow.

But it is more refreshing to learn that not all Americans see things in that same way. Here is one example on this point: With the results of an earlier study in eleven public schools in four states showing a keen interest in the problems of the draft both by boys and their parents, a pilot project was run in eighteen Michigan high

schools last year. It was called DIO—Defense Information and Orientation. This quote is significant: "In no respect is the program one of indoctrination or preparation for activities in the military service. The motive and purpose is one of education."

In January I had the privilege of observing part of this project. At the Ann Arbor high school the senior counselor, John Allison, went out of his way to have *all* of the positions under the present draft law presented to the 240 senior boys. Of course, the army, navy, marine and air force representatives made out their case in their best way. But Mr. Allison secured Irving Morrissett, an upstanding Quaker who did several years in CPS and is now a professor at the University of Michigan, to present the case for alternative service. He did it well and the group of sixty boys listened well. And I thought to myself: "This is in the best American tradition; all sides are presented to the boys who have a hard decision to make."

Of course the boys did not flock to the CO position. Nobody was asked to change his mind that day; and it would mean instability if any one would change suddenly. Also the CO position is harder socially and economically if not spiritually. It was new stuff to most of them. And the speaker could not offer them a free trip and a big chicken dinner on Sunday (remember, you help pay for that) as the man from the air force did. But some seeds of thought were planted. If cultivated, some will grow and bear fruit some day.

Now it would not surprise me to learn that this pilot project is part of the long-time plans of the Pentagon to make a military culture more palatable to us. Next year the Department of Defense is supplying 30,000 copies of the high school program, one to every high school principal in the U.S.A. and overseas dependent high schools. And if UMT (call it "national reserves" or whatever you like) becomes permanent policy, the next move is the conscription of women (Between the Lines, May 1, 1955).

But if the whole story is told to every boy and girl in high school, with not too much glamor for any part of it, with "accurate information, unbiased and objective judgment and sympathetic personal and group counseling," we cannot object to it. "It emphasizes the mature responsibility the student must carry for making important decisions for himself, but for making them in the light of accurate, authentic information, sound thinking and careful estimate of consequences. . . ."

I would like to see in the program some recognition of the will of God for this person and for this world, but some persons would take that as sectarian. And so it cannot be included in public school plans. But here is where the church comes in.

And here is where the Brethren have an advantageous position. The draft law recognizes three legal positions: I-A, I-A-O, and I-O. And the State pulls hard toward the I-A position with very good reason. Any soldiers whose consciences make for uncertainty in a tight military situation are a nuisance.

The Church of the Brethren recognizes all of these positions —and that of disobedience of the law which it does not recommend, however. But the church pulls (maybe a little too gently) toward the I-O position. It used to be the common practice to ask of applicants for baptism that they "not go to war nor learn the arts of war."

This puts a tension on every member of the church, once he knows it, and that makes it harder for young boys with sensitive consciences. But until the state becomes Christian in its policies, some tension has to be there. Anyhow, who would want a tensionless violin string or a a tensionless life? We must help our youth to handle these tensions constructively in keeping with our Christian faith. And we must help the kingdoms of this world to become the kingdom of our Lord.

If we keep a healthy steady tension on all of our members who take the I-A or I-A-O positions (and learn part, if not all, of the art of war), some day some of them will grow enough spiritually and renounce the whole warring system. I am

Continued on page 9



On the demonstration farm at Falfurrias, Texas, alternative service men teach the Spanish-speaking people better methods of farming

I'll Take Alternative Service

Phil Shellhaas

AS A young person who has just graduated from high school, I am perhaps like many other youth throughout the nation, concerned as to what the future may hold for me. The main problem which has much to do in deciding our future is that of the draft. For many there is the feeling that the draft is inevitable and that serving in the armed forces is the only way. For others, who may have given Christ's teachings a little more consideration, the conscientious objector stand and alternative service lies ahead.

The decision between alternative service and armed services is one which involves much careful thought. Here are some of the personal feelings that are going into my choice.

Is war right? Is the way of armed services right? All of us would naturally agree that God is peace loving and would not sanction war. Jesus could have defeated the whole Roman Empire, but instead he allowed them to crucify him. Everything that we know about Jesus's life on earth points to the fact that war is definitely against his teachings. One concludes then that participation in war is definitely not the Christian way.

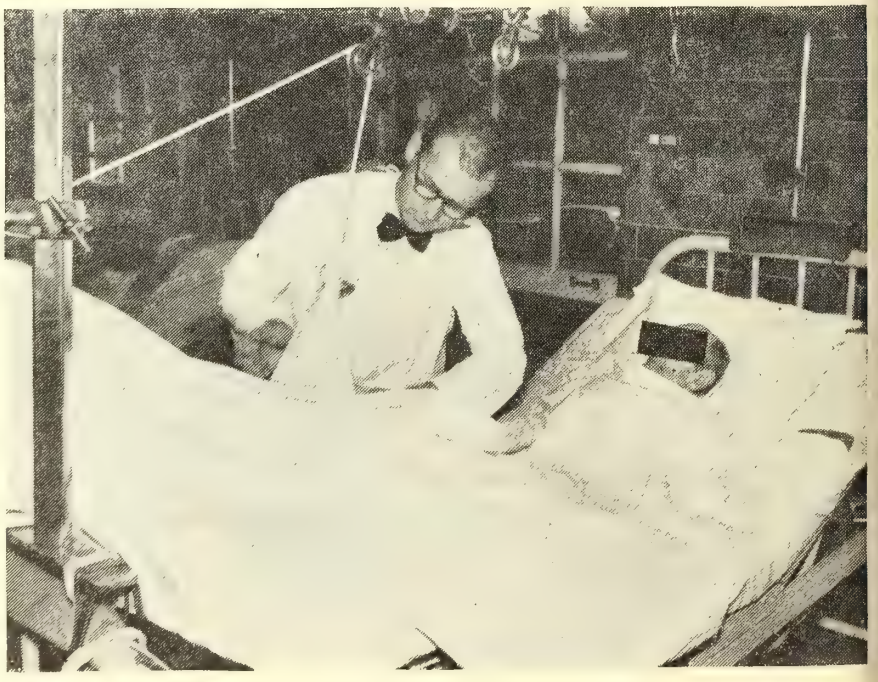
Is war accomplishing anything? From past observations, where has war gotten us? It has gotten us nowhere except back into another war. Has the way of peace ever been tried? Surely the way of peace would get us farther than war has gotten us. Peace truly is the will of God and it is our duty to try to create peace and fulfill his will. But are we creating peace by joining the armed forces?

Is it right to kill? One of the Ten Commandments is, "Thou shalt not kill," yet what is war except mass killing? Can a true Christian be a part of this man-slaughtering war machine?

In answering these previous questions I come to the conclusion that war is wrong, that it is not accomplishing anything and that it is wrong to participate in war. Yet another question crops up in the mind of youth: "*What will my friends say* when I choose the way of alternative service?" Truly it takes more courage to choose the way of peace than to choose the way of war. Social pressures very often guide the decisions of young men. A survey of war personnel showed that only about twenty-five per cent of the men in armed forces can actually overlook God's teachings against killing and pull the trigger against the enemy. In other words, a goodly number of the boys who choose the armed forces could just as easily have chosen alternative service if it were not for all the social pressures facing them. If one is to be true to his conscience and to God, he must overlook the social pressures and accept the persecutions that go along with his choice of alternative service.

Where can I be of the most service: in alternative service or in the armed services? Just what services are the armed forces rendering us? They may say that they are making this nation a safe place in which to live. Yet would not our nation be much more safe if we advocated a peace policy rather than put all our efforts toward war? Past experiences has shown us that by winning one war, our nation is no more safe than it was before the war.

What does alternative service offer us? Through alternative service young men are given the opportunity to serve their country by helping to create goodwill and peace among the people of the world. Christ sets forth a policy of unselfish Christian service. Alternative service of-



This young man chose the way of alternative service when drafted

fers this, while the armed forces just the opposite. It seems to me that one with a true Christian conscience would not be in any way a part of the armed forces. Not only does alternative service offer to us an alternative to war and sin, but it gives us a way in which we can help fulfill God's will—a will of peace.

Teen Agers and Military Draft

Continued from page 7

very grateful that my church did not throw me out when I entered the U.S. army in 1918. But if it had made the position clearer I would have respected it more then. And if I had had better help soon enough I might have made a better decision. At eighteen years I needed much more help than I got and so do our youth and the youth of every Christian church and all other youth.

The point of all this comes here, as I see it. We owe it to our youth in high school—both boys and girls—to prepare them to live triumphantly in a very rugged world. No "flowery beds of ease" now.

We must develop in our youth the habit of making their own decisions—or else lose our peace doctrine. "The essense of a drafted soldier's life is the unquestioning obedience to orders. The essence of conscientious objection is the making of personal, independent decisions on points of conduct, in keeping with some religious, philosophical or other standard."

We must get to every member —and to many other youth— reliable information on this question before they are eighteen years old. It is better to get it to them early so that they can "chew their cuds" a while—one, two or three years ahead of time.

We must point out the rightness of the purpose to "seek first the kingdom"—not the advantages of technical training or position through military channels. Once they see it, many will sacrifice for it willingly.

We must stress the possibilities and the need for building up the world instead of destroying it—Brethren Volunteer Service, alternative service, and the intent of making their whole lives constructive. We must keep on seeking for the moral and other equivalents of war.

A Definition of Terms

I-A — Available for military service
I-A-O—Conscientious objector available for noncombatant military service only
I-O — Conscientious objector available for civilian assignment
I-W — Conscientious objector performing civilian work



I-W Serving as DHIA supervisor in a Maryland County

A Great Testimony

Clifton and Esther Crouse

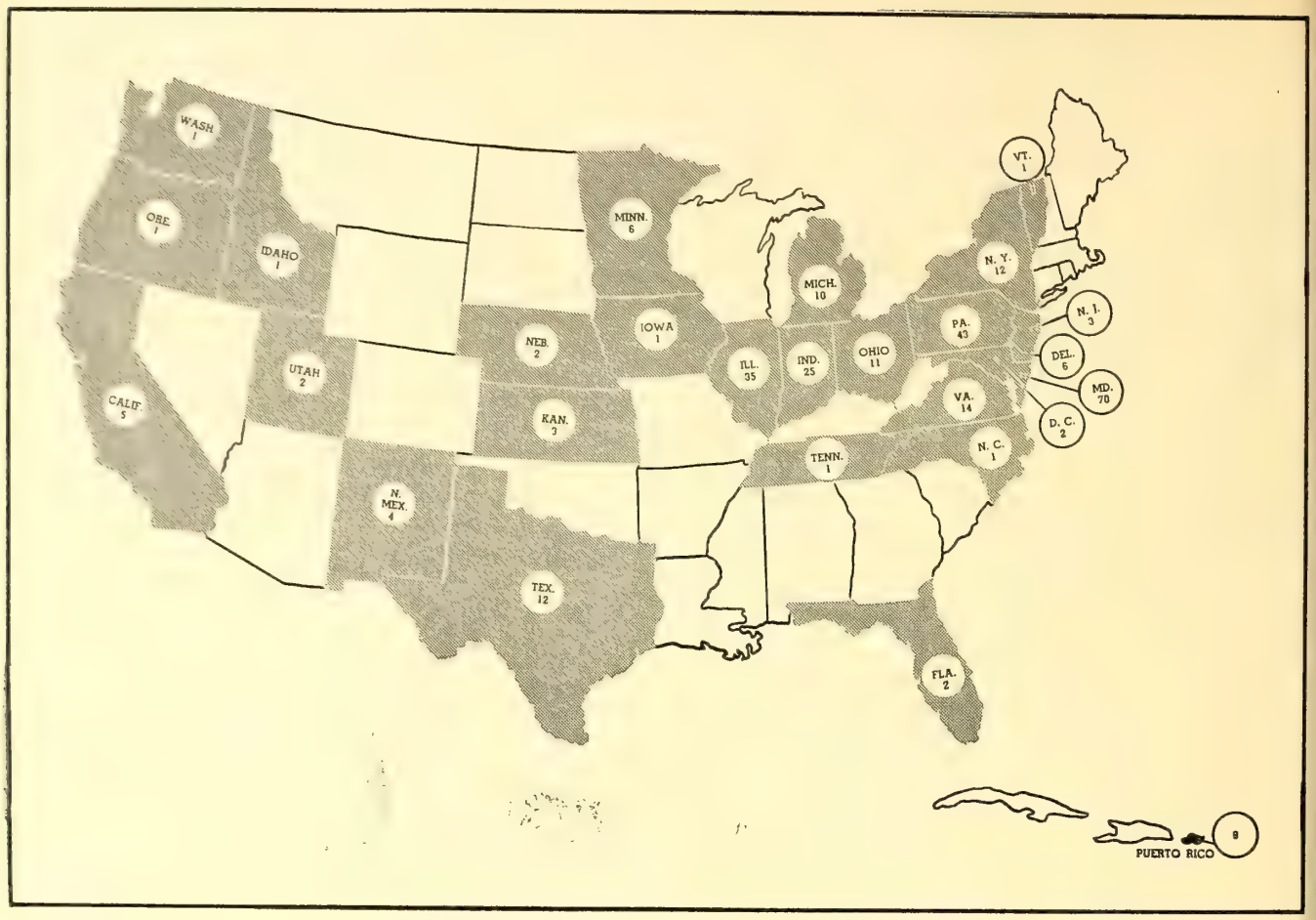
ONE day in December 1953, a group of Brethren volunteers were sitting in the Kassel House in Germany, sharing their Christmas mail. A I-W had just received a letter from the CBYF back home. It contained a generous money order. He read, "In appreciation for the sacrifice you are making" A bit of silence—then he turned to us and said, "We aren't sacrificing. We are only doing the things the church believes in."

One fellow who had recently begun his term of alternative service wrote, "I don't know what's ahead, but I know God is with me."

These young people with their enthusiasm, energy and faith are making tremendous paths into the way of peace. Their decisions have not come easily. Some have questioned, discussed, studied and prayed for direction. Many were discouraged by friends and even families and the home church. One fellow said, "I learned we can use the same energy for peace that we use in wartime. It took me seven years to think that way."

Now, some are gradually coming back home. They have a great testimony. They have tackled situations they could never have met without the help of God. They have suffered great pangs of homesickness and loneliness in strange places. They have been hungry and cold. They have lived with oppressed people and know, firsthand, the disasters of war. They have been ambassadors for a living way of life. Now what they say has meaning. It is a heart and soul religion.

The Church of the Brethren has a great testimony! As parents and grandparents, let us teach and live it at our home base, so that our youth and children may grow up to know the privileges, responsibilities and joys that come from the way of peace and love.



I-W'S SERVING IN DOMESTIC PROJECTS, MAY 1, 1955

I. **Agricultural and Dairying Research**
Dairy testing, poultry research, artificial breeding and agronomy.
Delaware, Maryland, New Jersey, New York, Ohio, Pennsylvania, Virginia

II. **Educational**
Teaching assistantship, business administration, and maintenance work.
Elizabethtown, Juniata, Manchester and McPherson Colleges

III. **Hospitals**
Orderlies, attendants, nurses, nurses' aides, order clerks, accountants and maintenance work.
General Hospitals: Los Angeles County hospital, Calif.; Alexian Brothers', Bethany General, Wesley Memorial, Evanston and Billings hospitals, Illinois; Carter Memorial and Methodist hospitals, Indiana; Broadlawns hospital, Iowa; University and Harper hospitals, Michigan; Veterans' Administration hospital, New York; City, Christ, Good Samaritan, St. Mary's, University, Evangelical Deaconess, Mt. Carmel hospitals, Ohio; Lancaster and Friends hospitals, Pennsylvania.
Mental Hospitals: Farnhurst, Del.; Kankakee, Ill.; Beatty Memorial, Ind.; Topeka, Kan.; University, Catonsville, Psychiatric Institute and Mt. Wilson, Maryland; Butner, N. C.; Columbus, Ohio; Harrisburg, Norristown and Philadelphia, Pa.; Brattleboro, Vt.
Children's Hospitals: Fort Wayne, Ind.; Detroit, Mich.
Sanatoriums: Sunnyside, Indiana; Kneipp Springs, Indiana; Hamburg state TB sanatorium and Mt. Alto TB sanatorium, Pennsylvania

IV. **Interdenominational Agencies**
Community work with youth and service to conscientious objectors on legal matters of draft. National Service Board for Religious Objectors, D. C.; Cleveland Church Federation, Ohio

V. **Interracial Work**
Working among Negroes, Puerto Ricans, Mexicans, Indians and migrants.
Baltimore, Md.; Belle Glade and Pahokee, Fla.; Brigham City, Utah; Castañer, Puerto Rico; Cuba, N. M.; Elgin, Ill.; Falfurrias, Texas

VI. **State Governmental Projects**
Road construction and forestry service.
Virginia and Washington

VII. **Welfare**
Providing companionship and recreation in boys' homes, maintenance, cooking, agricultural work in old people's homes.
Children's Homes: Wolcottville, Ind.; Carlisle, Pa.; Bethesda, Md.; Wabash, Ind.; Broomall, Pa.; Vineland, N. J.
Convalescent Homes: Boise, Idaho; Crossville, Tenn.
Goodwill Industries: Santa Ana, Calif.; Portland, Oregon
Old Folks' Homes: Mt. Morris, Ill.; Flora, Ind.; Greenville and Canton, Ohio; Neffsville and Windber, Pa.



I-W'S SERVING IN FOREIGN PROJECTS, MAY 1, 1955

I. **Agricultural and Vocational**
Helping refugees learn improved farming methods and machinery uses, and helping to establish better standards of living.
Jericho, Jordan.

II. **Educational**
Teaching in American School for boys.
Talas, Turkey.

III. **Hospital**
Assisting in therapeutic and vocational guidance in an orthopedic children's hospital.
Lichtenau, Germany.

IV. **Missions**
Medical assistance, teaching, agricultural and construction work.
Waka Training Center, Garkida Mission, Nigeria, Africa.

V. **Peace Centers**
Promoting international understanding through seminars, conferences, work camps, and fellowship groups.
Freundschaftsheim, Bueckeburg, Kassel House, Kassel, Germany.

VI. **Refugee Work**
Resettlement, building morale, distributing material aid and betterment of health conditions of displaced people.
Linz, Austria; Berlin, Bremervorde and Kassel, Germany; Istanbul, Turkey.

VII. **Relief and Construction Work**
Distributing clothing, medical supplies and food, and working on rebuilding bombed-out schools, churches and homes.
Linz, Austria; Kassel and Niederkaufungen, Germany; Ioannina, Greece; Mobile Service Team of the World Council of Churches.

VIII. **Slums**
Working in community recreation and guidance programs; crafts, hobbies, boys' and girls' clubs, etc.
Kingsley Hall, London, England.

IX. **Village Rehabilitation**
Helping to improve methods in farming, dairying, poultry raising, canning, sewing, etc.
Assuit, Egypt; Ioannina, Greece; Baghdad, Iraq.



At the Clinical Center of the National Institutes of Health I-W's work under the direction of the Health Education and Welfare Department of the government

VOLUNTEERS IN MEDICAL RESEARCH

Elsie Fahrentold

CHRISTIAN youth in our country are playing an extremely important but little publicized role in the program of the Clinical Center at Bethesda, Maryland, the clinical portion of the most intensive medical research operation in history. This unique hospital is part of the National Institutes of Health, the principal research branch of the United States Public Health Service.

Medical research has been going on at NIH, as it is popularly known, for over half a century. During the years numerous important discoveries have been made that have helped in the conquest of many diseases, including such scourges as typhus, typhoid and cholera. Now NIH is carrying out a long-range program focused on finding ways to save mankind from the menace of cancer, heart disease, arthritis and other grave chronic illnesses.

The Clinical Center is a large, modern, well-equipped research laboratory and hospital used by all seven of the special institutes which together form NIH. These institutes are the National Cancer Institute, the National Heart Institute, the National Institute of Arthritis and Metabolic Diseases, the National Microbiological Institute, the National Institute of Neurological Diseases and Blindness, the National Institute of Mental Health, and the National Institute of Dental Research.

Here research physicians study diseases and other phenomena as they occur in man, while laboratory science experts study similar problems in animals and test tubes. By closely correlating their work and constantly exchanging information and ideas, it is hoped that they can speed up the discovery of causes and better methods of preventing, diagnosing and treating diseases.

There is a curiously exhilarating atmosphere about the center, probably because each sick person has been made to realize that he not only has every possible opportunity of getting well, but that in the process he is helping other victims of his own disease. He knows he is part of a research team, that the biochemist, the biophysicist, the pathologist, the pharmacologist, the clinician and other specialists and technicians are all right there in the hospital working with one another and the patient.

Most patients are sent to the Clinical Center by their own physicians because they have a specific disease or other condition that is needed for one of the clinical research studies. Another type of patient—one who is perfectly healthy—enters the Clinical Center because he wishes to make a contribution to medical science.

One of the most important missions of medical research is to find out how and to what degree various parts and processes of the body are affected by disease, or by drugs or procedures used to diagnose, prevent, or treat disease. In order to accomplish this, it is often necessary first to find out what takes place in normal, healthy people. Consequently, the normal volunteer who makes these observations possible plays an extremely valuable part in the advancement of knowledge which benefits all mankind.

This brings us back to the vital role our Christian youth is playing. Since the volunteer program began in January 1954, fifty-three volunteers have joined the National Institutes of Health research teams, to serve as normal controls for the many and varied projects constantly under way. They represent every area in the United States, coming from fourteen widely separated states and Canada. These dedicated young men and women, most of whom are affiliated with the Church of the Brethren, the Mennonites and the Assemblies

of God, are participating in research which is resulting in greatly needed clues to heart disease and arthritis. And many useful studies in the field of mental illness would have been impossible without the co-operation of these normal volunteers.

There are many misconceptions regarding this aspect of medical research. Perhaps the widest misconception is implied in the phrase "human guinea pigs." This unfortunately widespread phrase suggests that volunteer normal controls are "experimented upon" without regard to their individual welfare.

Nothing could be further from the truth.

At the Clinical Center, as at every hospital, the first consideration is always the welfare of the patient—whether he is being studied and treated for a specific disease or studied for the advancement of knowledge concerning disease and health. No dangerous bacteria or unknown drugs are injected into the volunteer normal patient at the Clinical Center. Dangerous operations are not performed upon him.

On the other hand, volunteering for medical study should not be undertaken with the idea that it is a sort of vacation, totally without minor discomfort, inconvenience or boredom.

For instance, diets are very important in many research studies, but a three-month diet composed exclusively of rice, for example, can become tiresome. Walking a mile a day on a treadmill with regulated speeds and slopes may sometimes be a nuisance. Frequent testing of small amounts of blood entails the mild discomfort of the withdrawing needle. The same is true of studies which require shots of drugs, hormones or other material injected during the course of medical research. Donating a small strip of muscle for laboratory analysis leaves an incision that will cause an occasional twinge for a week or so. For a healthy, active young person, simply having to remain inside for several days may not be fun.

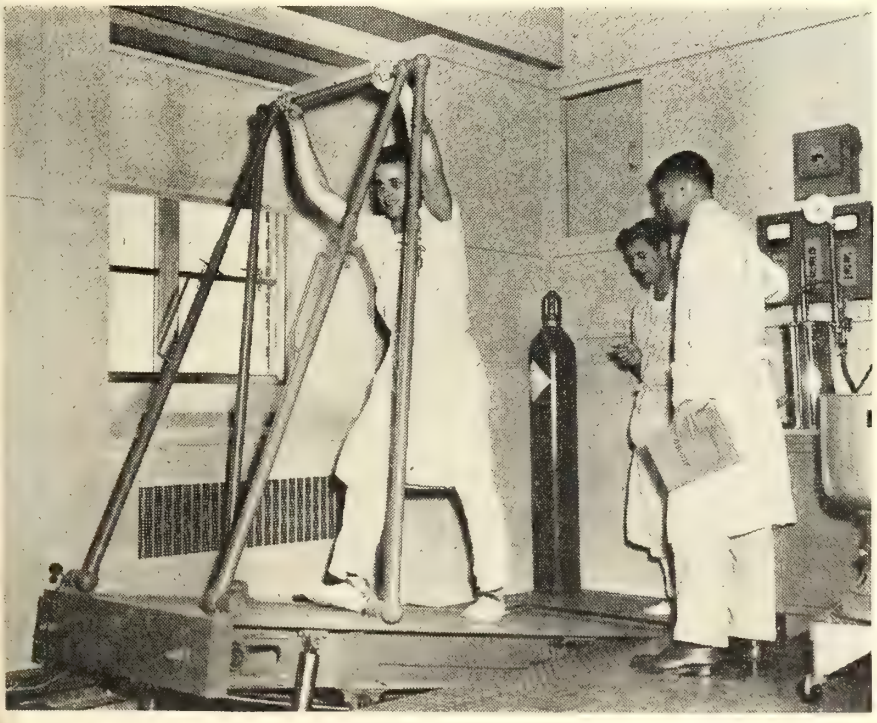
There are certain rules and restrictions that must be followed in the interest either of the patient, the research project or both. But the restrictions, inconveniences, purposes and procedures involved in any project are thoroughly explained to the volunteer patient before he agrees to accept a particular assignment.

A voluntary patient is like any other patient in that a particular Clinical Center physician is responsible for supervising all his activities while he is at the center. Closeness of supervision varies somewhat from study to study and institute to institute. For most studies, volunteer patients may go anywhere in the Clinical Center where patients are allowed, by simply notifying the nurse in charge on their floor where they are going and when they will return. They also may go out of the building on a pass for two or three hours at a time between meals several times a week. On certain projects the investigator may require volunteers when leaving the nursing unit or ward to be accompanied by a nurse or attendant or to travel in pairs in an honor system. This is necessary to safeguard studies in which patients are on special diets or which require collection of all excretions.

Get-quiet time is approximately 11:00 p.m.; this permits a good night's rest and assures a "normal" subject for tests the following day.

There are also advantages and rewards to this business of volunteering as a study patient. Foremost, of course, is the realization that one is making a positive contribution to the welfare of mankind by helping in the conquest of disease. And while aiding science, most volunteers find time to pursue some personal projects, such as attending the NIH graduate school and furthering their

Continued on page 27



By drinking an excess of water and walking a treadmill so doctors can learn how a normal person's body gets rid of liquids, this volunteer helps to find clues to fatness and heart disease

In a Tradition of Service

John C. Eller

WHEN the first conscientious objector to war joined the Bethany Hospital family, he entered a great tradition of service. He joined that long line of dedicated people who have bound up the wounds of those who were sick and infirm, people in trouble. He and the seventeen who have followed have found this an interesting tradition—a tradition having its beginning in antiquity.

Work in a hospital has many calls to duty and devotion; some dramatic—the products of emergency —some just ordinary and others exceedingly drab. With all of the public drama of the wonder drugs, the beloved physician performing the miracle of operation and the pretty nurse in her starched uniform, one can easily get the impression that this is the modern hospital. True these are a part of the modern hospital, but there are also floors to be mopped, dishes to be washed, baths to be given, linens to be washed, filing to be done, bills to be made and eternal phone calls to answer—to mention but a few.

These men who have chosen to be creative citizens rather than students of destruction have found their way into all walks of hospital life. It is with considerable surprise that some have found that a hospital our size has at its highest peak had eleven I-W's at one time. "What on earth do they do?" is a rather typical question.

What do they do? They usually do whatever they are assigned to do—and more. When these young men started coming to join our staff the level of patient care went up, for here were men with a concern. Patient reaction began to improve. The public slowly began to realize that employee morale was at a new high. The shortage of registered nurses began to lose some of its sting, for here were men willing to help take up the slack.

During this past winter, two students from the University of Chicago made a detailed study and evaluation of the hospital. During our last interview one of the boys looked me straight in the eye and asked, "How on earth do you attract all these wonderful male employees? It surely can't be the wages. Are they assigned here by the church—or something?"

My answer, of course, was both "Yes" and "No." "No, it is not the wages," I replied. "Yes, they are assigned here by the church, in a sense. These boys are conscientious objectors to the draft. We are a project approved by the military, where these men can spend two years as an alternative to serving in the army. They are assigned to us by the Brethren Service Commission."

"You mean these boys are draftees who are working here instead of being in the army?" he questioned.

"Yes, that is true," was my reply.

Turning to his friend he said, "Now this is what I call a creative way to work at this world's problems." Almost under his breath he continued, "Well, this explains a lot of things around here."

Here they stand. Creative citizens in a great tradition—a tradition that hears the cry of a troubled people and makes them whole again.

I Married a CO!

Carole Huffman Crist

I'VE always known that I would like to marry a pacifist. Our family's roots were Brethren roots, and one of the deepest was love of peace. My early school years strengthened my convictions, for I could not conscientiously participate in war drives and campaigns, and therefore I was thought a bit fanatical. When I used Christian Pacifism as my subject for a speech, my audience was a cool one. Due to my convictions, I did not "belong." The unhappiness of my situation was relieved by Brethren youth conferences and camps.

I shall always remember the glow that I experienced when I entered McPherson College. My friends and classmates there had similar views to mine. I belonged. Most of the girls I chose for best friends and many of the fellows I dated were ardent conscientious objectors to war. I met and grew to know and love the man I wanted to marry.

During our courtship, we found time for constructive peace activities. We attended peace conferences and made a trip to Washington, D. C., to protest a UMT bill. Our beliefs strengthened our love, and vice versa. I was proud and happy to be included in D. A.'s plans for the future!

Soon after our marriage we began to anticipate our role in the peace effort. After much prayer and thought, D. A. arranged to serve his two years in alternative service under the B.V.S. program. I gladly volunteered also.

The group living, during two months of B.V.S. training, was inspirational and vital. Five married couples were among the unit members. The time passed quickly and we began to talk of projects. After prayerful consideration, we chose a position as house parents in a small home for boys.

We never regretted our decision. Our boys (as they soon became) will be men tomorrow, helping to make world decisions. We attempted to pass on to them the love of Christ and his way of life. We poured all our love upon them, hoping they might feel his greater love.

Our own little son was born in that home. No baby was ever blessed with more love and attention! When our two years were finished, we felt that we had been abundantly blessed. The experience of working together under mutual convictions, toward a goal of love, had bound us together as no other bond ever could. I thank God that I married a CO!

A Contribution to Peace

Dale Blough

IT SEEMS almost impossible to believe that my two years' obligation to Uncle Sam now lie behind me. It was not two years of wearing a uniform and training for war but was instead a period of time during which I felt that I was in a small way contributing more directly for peace. For, instead of going into military service, I was in alternative service which the government provides in co-operation with some of the denominations for young men who are conscientious objectors. My final place of assignment which was to be my home for about two years was northwestern Greece.

While working in Greece in a program of village assistance and improvement I was constantly working and living with people of another country. The nature of the work done by the Inter-Church Service team is such that we continue to work with the same people, and as a result I came to know many of the Greeks very well. Their concerns became my concerns; many were the nights that we sat around the glowing coals in the fireplace in a village home as Costa told me how he and his family fled from their home three times in the period from 1940 to 1949 or as Nick told of his

plans for irrigating his fields during the following summer. And as the months came and went and I heard one incident after another I realized often how happy I was that I had chosen I-W service instead of allowing myself to become drafted into the armed forces. For if I had done so I would have been training to fight those whom I really loved.

And these are the people who suffer so much during and after a war—the Costas, the Nicks. Modern wars have become so impersonal that we have to think far beyond the thousands of young men in combat fighting to the millions upon millions of common folks who find themselves in the center of the inferno. For how many years will the scars of Hiroshima remain—scars inflicted by a Christian nation? What about the burned and plundered villages—and the thousands of orphans who will never know a home? War is not a battle fought today and completed tomorrow. How can we conscientiously become a part of this cruel machine which bulldozes the population, homes and resources of entire countries into a mass of smoking embers as it sweeps across the earth?

If peace is our desired goal—and there are nations who doubt our sincerity in attaining peace when they see for what purposes the bulk of the national taxes is spent—why can't we be more direct in our methods? Wouldn't it be interesting if all young men were drafted into causes that contributed directly for peace? Perhaps alternative service could then be provided for those who were conscientiously opposed to participating in peace programs but desired military service instead.

I write not as one who feels that it is necessary for those in alternative service to be sent to another country to work with other people, for I know that important tasks are awaiting young men in the United States. But perhaps because I have been in countries destroyed by war, its destruction of property and human life may be somewhat clearer to me.

Christ's teachings are not impractical; if so, they would not have lasted 2,000 years—though we do twist many of them to fit our desires. "Love thy neighbor as thyself"—if he lives in the United States and is of the same race. Before allowing ourselves to become drafted let us be sure that we know where lies our allegiance—to the United States? to Christ? to our neighbors?—and how it can be fit together. Whether he is drafted into military service, is noncombatant or a CO, or refuses to register is each one's personal choice. But, before it is too late, let us have in mind what our Christian course of action will be.

Ex 1-W from Polo, Illinois

An Opportunity to Serve God

Warren Eikenberry

IF I were to have my way when entering Brethren Volunteer Service as my alternative for the draft, I would now be in Europe, for, as to most of those fellows who volunteered, the faraway places possessed dramatic appeal and inspiring challenge. But I never got that far.

Instead God directed me into another area of service, not so distant or spectacular, but of equal or perhaps greater importance. And I am happy, for the preceding years have strengthened my character, molded my beliefs and broadened an understanding of my own country and Brethren. Due to the ever-present influences of Brethren Service, B.V.S., and my present community and church I am better prepared for the unharnessed task that lies ahead. Let me contribute a few experiences regarding the unlimited opportunities and areas of service confronting a project such as my own at Nappanee.

My work has given me a splendid opportunity to serve an active and understanding community, to become part of it and to feel I am doing some good at home as well as abroad.

I have been given the opportunity to grow spiritually through participation in the work of a church (other than my own "home church") vitally connected with my work. Before entering B.V.S. it would have been an enormous struggle to address an audience, teach a Sunday-school class or direct singing. Now it is a vital part of my person, a necessary way of expressing myself and my feeling about God. Brethren Service has offered a channel to develop self-reliance.

I have been given the opportunity to meet and learn to live with fellows of various backgrounds and differing viewpoints. I have learned to understand and appreciate parts of our more liberal, more conservative, more formal and more fundamental Brethrenism. I have also discovered there are countless ministers and laymen of other denominations who, like myself, are harboring a deep desire to serve mankind.

Then I have had the opportunity to serve God by serving Brethren Service. I cannot preach, perform miraculous operations or portray a picture of God with illustrative paints or pen, but there is the chance to acquaint myself with the tremendous physical suffering and need now existing the world over. My own hands and mind teamed with the diverse thinking of numerous others is gratifying, for we know our toilsome work will be appreciated by thousands.

Most of all, I have learned that each I-W must learn to give in order to receive. If we cannot put the bulk of our mind, body, and spirit into the work we are doing, we will soon find fault with the whole Brethren Service program and administration.

Of course, it is evident that these various opportunities are present in every community and walk of life. But Brethren Service puts all else aside. We learn to place these things foremost in our minds. We seek the answer rather than waiting for someone to provide the solution. Through Brethren Service we are given the chance to become alive and prove that a I-W is not just an objector to war, but a conciliator for international peace, goodwill and understanding.

1-W, Nappanee Brethren Service Center



A I-W packs soap made at Nappanee

KINGDOM GLEANINGS

The Conference Offering for this year amounted to $174,769. This is nearly $4,000 less than the record offering of last year.

Work on the new history of Southern Ohio has been completed and the book went to press early in June. It will be available for distribution in October of this year.

All reports and business for the district conference of Northeastern Ohio should be in the hands of the district clerk, Edgar G. Diehm, 333 Boardman Poland Road, Youngstown, Ohio, by Aug. 1.

Word has come to the mission offices of the death of Rebecca Wampler, wife of Fred Wampler, M.D., on June 7, at Oxford, N. C., after a brief illness. The Wamplers served on the China field from 1914 to 1926.

A woman was named chairman-elect of the Congregational Union of England and Wales for the first time. She is the Rev. Elsie Chamberlain, a staff member of the religious section of the British Broadcasting Corporation.

The New York State Council of Churches has announced plans for an expanded program of "spiritual, educational and social services" for the estimated 30,000 migrant farm laborers who will work in the state this summer.

Aug. 6, which this year marks the tenth anniversary of the bombing of Hiroshima, is being observed by Christian churches around the world as World Peace Day. Churches are urged to participate in commemorating the day with special sermons and prayers for peace.

Dr. Francis C. Stifler will present his regular summer radio talks on the Bible on Station WOR on July 17, 24, 31 and Aug. 7. The hour is 9:30-10:00 a.m. (EDT). The subjects for Dr. Stifler's talks are The Bible in the World Scene, How the Bible Remakes Men, How to Bring a Revival, Our Priceless Heritage—The Bible.

Changes of Address

The Harold Royer family from Shafa, PO Biu, Via Jos, Nigeria, West Africa to Marama, PO Biu, Via Jos, Nigeria, West Africa.

J. Lloyd Nedrow from Connellsville, Pa., to 241 Spruce Street, Columbiana, Ohio.

A. Wayne Carr from Rossville, Ind., to 507 Miami Street, North Manchester, Ind. He has accepted the position as Director of Development for Manchester College.

Miss Janet King of the Brethren church, Ashland, Ohio, who is a missionary on our Nigerian field, arrived in New York on the Queen Elizabeth, June 15, 1955 for her regular furlough. Her address will be at the home of her parents—% L. V. King, 1033 East Main Street, Louisville, Ohio.

Warren Shoemaker and his family from Osceola, Mo., to 1811 South Thelma Street, Springfield, Mo. Bro. Shoemaker will take over the pastoral work at the new Springfield mission.

The Maiden Creek and Reading churches are sponsoring a Bible Conference on August 7 at the Rosedale Camp Meeting Grounds, Laureldale, Pa., which is located three miles north of Reading, Pa. Services will be held at 10:30 a.m., 2:30 p.m. and 7:00 p.m. Rev. and Mrs. Ross Murphy of Shippensburg, Pa., are guest speakers for the conference. Bro. John Brightbill will serve as music director and special music will be presented by the Gospel Four, the Hatfield male quartet and the Sanger quartet.

Home-coming

Samuel I. Harley and B. J. Wampler, Jr. are guest speakers for the home-coming services at the Middle River church, Grottoes, Va., on Sunday, July 10. All friends and former members of the church are invited to attend this special occasion.

La Verne College

The honorary degree, Doctor of Divinity, was conferred upon I. V. Funderburgh at the commencement exercises, June 2. Bro. Funderburgh served La Verne College as business manager, teacher and president from 1917 to 1923, and again in 1947-48 as acting dean. His life of service includes many years of public school and public welfare administration. During the past fourteen years he has been in active church work as pastor at Pasadena, then recently as executive secretary of the Pacific Coast Regional Council.

Prof. J. Jack Melhorn of the sociology department has been granted a Sabbatical leave of absence to pursue doctoral study at the University of Southern California during the forthcoming academic year. Prof. Herbert Hogan, dean of the summer session who has been on leave during the past year, will continue study at Claremont Graduate School.

Lucile Long Strayer, head of the English department and during the past year at Manchester College, has felt it necessary to resign to remain near her parents in Indiana.

Two top honor scholarships — the Gilbert scholarship, and the Janet Smeltzer scholarship — have been awarded to Edith Cosner of Waterford, Calif., and Esther Williams of Wenatchee, Wash., respectively, for the 1955-56 academic year. Both of them are based on qualities of Christian character and leadership on the campus.

Two postsession seminars, one of them of particular interest to church laity, will be offered during the two weeks' period, Aug. 1-12. Dr. Gladdys Muir of Manchester College, formerly of the La Verne faculty, will offer an intensive course in international relations. In the area of current social issues in education, a panel of leadership including President Fasnacht, Dean Baum and Professor Melhorn will teach the seminar. Either of these courses could be taken for two hours' credit.

Four members of the college staff will attend the Manchester conference on higher education in August: President Fasnacht; Daniel M. Long, assistant professor of philosophy; J. Jack Melhorn, associate professor of sociology; and Arthur Gilbert, assistant professor of business administration.

J. Onis Leonard, assistant to the president and executive secretary of the alumni association, was awarded a citation entitled "alumnus of the year" at the annual alumni banquet on May 28. The award was made by the alumni board of directors. Floyd Barnhart,

Brotherhood Theme: Seek First His Kingdom

'50, was elected president of the association for the coming year.

Manchester College

The sixty-sixth annual commencement of Manchester College is a matter of history. The baccalaureate and commencement activities were well attended and the addresses were strong and inspiring ones. The college graduated forty-two people with the A.B. degree, and eighty-seven with the B.S. degree.

A large group attended the Alumni Dinner on Saturday evening, May 28. Dr. J. Russell Bright of Detroit acted as Toastmaster. Short talks were given by Mrs. Marguerite Boda '25, of Dayton, Ohio, by Myrl Alexander '33, of Washington, D. C., and Dean Earl Garver of the college. The president of the college alumni for 1955-56 will be Noble Miller of Dayton, Ohio; first vice-president is Dr. J. Russell Bright of Detroit; second vice-president is Bill Sayers of North Manchester.

Three of the present teachers of Manchester College will be studying at graduate school next year. Miss LaVernia Jorgensen at Indiana University, Professor William Gnagey at Wayne University, and Professor John Brown, Jr., at the University of California, Los Angeles.

Dr. Ercell Lynn, who was a member of the faculty a few years ago, will be returning as a member of the faculty for 1955-56. Dr. Lynn's main field of interest will be in the field of religious education, in which he has been specializing. Mrs. Lynn, the former Isabel Beery, will also be teaching, part-time, in the field of home economics or counseling. She, too, has studied at Columbia University for some three years since leaving here in 1951.

Dr. William Stafford, Lewis and Clarke College, Portland, Oregon, will be added to the staff at Manchester College beginning with the fall of 1955. Professor Stafford holds his doctor's degree from the University of Iowa. Mrs. Stafford will be teaching in the city schools of North Manchester.

William Eberly graduated from Manchester in 1948, in the field of science, and will be added to the Science Department of Manchester College. He will be teaching biology and physical science. He has been attending Indiana University during the past two years and he is preparing to get his doctor's dissertation in the near future.

The March of Progress Campaign at Manchester College for capital funds is making steady progress. The faculty and staff have pledged $20,000 to the campaign; the student body, $22,000; and the city of North Manchester, at least $66,000. Churches from Northern Indiana, and a few of Middle Indiana have already conducted their campaign and have contributed significantly to the cause. This is the largest fund raising campaign for Manchester College in years. It is hoped that church people will regard this as a major project for the College for the present.

Professor O. W. Nehr, former teacher of biology at Manchester and Mount Morris Colleges for many years, and Professor J. E. Dotterer, Professor at Manchester College, received awards of merit for distinguished service at the educational dinner at Grand Rapids on June 18.

Summer school at Manchester has begun with a ten per cent increase over last summer. A number of regular students are in attendance, along with many teachers in service.

The Church Calendar

July 3

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: The Prophet of Judah's Decline. Jer. 22; 36; 2 Kings 23:31—24:7. Memory Selection:

Woe to him who builds his house by unrighteousness,
and his upper rooms by injustice;
who makes his neighbor serve him for nothing,
and does not give him his wages. Jer. 22:13 (R.S.V.)

CBYF Topic: A Steward of God's World

July 4-8 Middle Iowa laboratory school for children's workers

July 5-20 School for Town and Country Ministers, Westminster Theological Seminary, Westminster, Md.

July 12-16 Pennsylvania School of Alcohol Studies, Juniata College, Huntingdon, Pa.

July 14-17 District meeting, Texas and Louisiana, Nocona, Texas

July 15-17 District meeting, North Dakota and Eastern Montana, Pleasant Valley church, N. Dak.

July 17-23 Historical Tour

July 18-23 Southeastern Region laboratory school for children's workers, Bridgewater, Va.

July 24-23 District meeting, First Virginia, Cloverdale

July 26-28 District Meeting, Southern Virginia, Germantown, Brick

July 27-31 International Sunday School Convention, Cleveland, Ohio.

Aug. 1-6 Central Region leadership training conference

Aug. 1-6 Bethany extension school, Juniata College, Huntingdon, Pa.

Aug. 1-6 Eastern Region workshop, Juniata College, Huntingdon, Pa.

Aug. 2-4 Southeastern Region conference, Bridgewater College, Va.

Aug. 8-11 Conference of Church Leaders, Manchester College, Ind.

Aug. 8-11 District meeting, Tennessee, Mountain Valley

Aug. 10-12 District meeting, Eastern Virginia, Oakton

Aug. 11-13 District meeting, North and South Carolina, New Haven

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Ray Showalter of Bridgewater, Va., in the Spray church, N. C., July 17-24.

Gains for the Kingdom

Seven baptized in the Spray church, N. C. **Four** baptized and three received by letter in the Mill Creek church, Va. **Thirteen** baptized and five rebaptized in the Knobley church, W. Va. **Eighty-three** received in the Hagerstown church, Md. **Three** baptized in the Sangerville church, Va. **Three** baptized in the Leetown church, W. Va. **Seven** baptized in the Grossnickle church, Md. **Four** baptized in the Pleasant Hill church, Tenn.

Four baptized in the Quakertown church, Pa. **One** baptized and four received by letter in the Plum Creek church, Pa. **Thirteen** baptized in the Palmyra church, Pa. **Twelve** baptized in the Meyer church, Fredericksburg congregation, Pa. **Six** baptized and six received by letter in the Ephrata church, Pa.

One baptized and six received by letter in the York Center church, Ill. **Two** received by letter and confession of faith in the Tiffin church, Ohio. **Three** baptized in the Upper Fall Creek church, Ind. **Nine** baptized and five received by letter in the Eaton church, Ohio. **Thirteen** baptized, three received by letter and one reconsecrated in the Lanark church, Ill.

Six baptized and four received by letter in the Long Beach church, Calif. **Thirteen** baptized and twenty-one received by letter in the Valley View Community church, Whittier, Calif. **Thirty-one** baptized in the Pomona church, Calif.

News and Comment From Around the World

Launch Bible Campaign in Pennsylvania

The Pennsylvania Council of Churches has launched what it terms "the strongest program ever projected in the state in the use and understanding of the Bible." An estimated 300 communities will be visited by church leaders during the first three years of the project.

The six-point plan for the crusade includes: A Bible hymn festival in every village, town and city; courses on the use and understanding of the Bible in every church school; release of a motion picture and filmstrip on the Bible to every community; and interchurch observance of the Universal Week of Prayer.

St. Louis Churches Minister to Aged

The Metropolitan Church Federation of St. Louis in co-operation with the Visiting Nurses Association is sponsoring a program of visits to the city's lonely, elderly people. Members of a five-woman "pilot group" in charge of the project make at least one call a week on elderly women who are housebound. They also take those with heart ailments to the clinics if necessary, write letters and read to those whose eyesight is failing.

Missouri Districts Hold Peace Institute

On May 13-15 the three districts of Missouri held a peace institute at the Warrensburg Church of the Brethren. Conveners of the institute were Ralph Hodgden and Floyd E. Bantz.

Some forty-five persons from nearly fifteen local congregations attended the institute sessions. More than 150 persons attended the Sunday sessions. Ralph Smeltzer, director of social education, served as resource leader at the institute.

Topics for discussion included the Peace Philosophy and the History of the Peace Position in the Church of the Brethren, American Foreign Policy and Peace, The Present Status of UMT, Making the Community Peace-Minded, Growing Into Our Heritage, and A Brethren Peace Strategy.

A number of films were used including the following: The Toymaker, The Way of Peace, A Time for Greatness, A Christian in Politics, More for Peace, and the new Brethren Service filmstrip, They Also Serve. Sponsors of the institute were well pleased with the response to the discussion topics and with the widespead participation in the conference.

Agricultural Missionaries Honored for Their Services

Twenty-five agricultural missionaries who have worked a total of 865 years among rural peoples in under-developed lands overseas were recently honored for their service. They were guests at the twenty-fifth anniversary luncheon of Agricultural Missions, Inc.

Dr. Ira W. Moomaw, executive secretary of the agency, said that at present there are 158 agricultural missionaries representing 45 Protestant communions serving in 45 countries of the world. At the same time more students in colleges of agriculture and home economics are volunteering for rural mission service. It is hoped that the number of missionaries now serving on the field can be doubled in five years.

Rockefeller Gift to New York University for Hymnbook

Mrs. John D. Rockefeller, Jr., has given $26,000 for the preparation and publication of an American hymnbook. The anthology will have three sections. The first will include accurate reproductions of American hymns dating from the 16th through the 18th centuries; the second will feature "romantic-type" hymns sung during the 19th century; and the final section will consist of new works commissioned especially for the book. The book will be published by the University of Chicago Press.

Protestants Told Alcoholism Largest Mental Health Problem

Dr. Karl Menninger, noted psychiatrist, has stated that the five million alcoholics in the U.S. constitute the nation's single largest mental health problem. He said, "Every day we see horrifying examples of men and women who drink up every penny they own and make serious critical errors in judgment that affect you and me. It is a problem which is taking a tremendous mental, social and physical toll." Dr. Menninger praised the rehabilitation program of Alcoholics Anonymous but said that it will not be able to reach all who need help.

World Council to Study Christian View on War

A new inquiry into the Christian attitude toward war and peace may soon be undertaken by the World Council of Churches. Tentative plans for the study were announced by Dr. Robert S. Bilheimer, associate general secretary of the World Council and director of its division of studies. He said the study of the theological implications of the subject was needed "because of the possibility that the hydrogen bomb has created a new element in warfare for which the established Christian attitude has little relevance."

Jordan Requires Permit for Sale of Land to Christians

A new law enacted in Jordan requires a special government permit for the sale of land to Christian religious bodies. Jordan controls Jerusalem's Old City in which many Christian shrines are located. There is a recurring demand for land as the site of hospitals, monasteries and other Christian institutions near these shrines. Christian leaders in Jerusalem were reported as aroused over the new law.

Southern Baptists Hold Annual Convention

Delegates to the annual meeting of the Southern Baptist Convention held in Miami, Fla., adopted a record budget of $10,000,000 for 1956. They heard reports that 1954 was a year of unprecedented achievement, with Southern Baptist church membership exceeding 8,000,000.

Delegates heard from Dr. Herbert Gezork, first vice-president of the American Baptist Convention, a plea for greater co-operation between Baptists of the North and South. A "missions emphasis" program to be climaxed by a five-year program of advance ending in 1964 was adopted. Southern Baptists indicated interest in joining with other Baptist bodies in a nation-wide evangelism campaign in 1958 or 1959.

The year 1957 was designated for a Convention-wide emphasis on world missions. One of the chief objectives of the program will be to interest more Baptist young people in becoming missionaries.

The Convention commended President Eisenhower for his patient diplomatic conduct and praised leaders in both parties who have aligned themselves with the Presi-

dent's peace policies. Delegates expressed strong opposition to preventive war philosophies, urged the United States to continue participation in the UN, disapproved universal military training, called for a ban on atomic weapons and for a radical reduction of armaments, urged greater study of the problems of the country's aged and deplored political expediency that promoted "racial exclusiveness."

The annual meeting concluded with a call to the denomination's 30,000 churches "to foster a moral awakening throughout our nation." More than 11,000 messengers were registered at the close of the sessions in Miami.

CO's Entitled to FBI Investigation

Conscientious objectors whose religious sincerity is challenged by their draft board are entitled to a full FBI field investigation to determine the facts about their religious affiliations. Government lawyers have agreed, in the light of recent Supreme Court opinions, that a conscientious objector does not receive the benefit of due process of law unless an FBI investigation is made and the results furnished to his draft board.

Plan Revision of Jewish Bible Translation

The Jewish Publication Society of America has undertaken a revision of its translation of the Holy Scriptures. The present translation, completed in 1917, is the approved version for English-speaking Jews throughout the world. Dr. Harry M. Orlinsky of New York, professor of the Bible at Hebrew Union College-Jewish Institute of Religion, has been named editor-in-chief of the new translation. He was the only Jewish scholar invited to work on the preparation of the Revised Standard Version of the Bible.

Urges Bigger Christian Role in Development Programs

Christians have a leading part to play in the economic and social development of countries in Asia, Africa and Latin America, the annual meeting of the U.S. Conference for the World Council of Churches was told.

According to Dr. Richard M. Fagley. executive secretary of the Commission of the Churches on International Affairs, the problems of underdeveloped countries present "a call to Christian ministry that we dare not ignore."

Niemoeller Resigns as EKID Foreign Secretary

Martin Niemoeller has submitted his resignation as foreign secretary of the Evangelical church in Germany, a post he has held since the end of World War II. In a letter to Bishop Otto Dibelius, the head of the church, Niemoeller said that he was taking the step because of criticism of his work at the recent meeting of the General Synod of the United Evangelical Lutheran church in Germany.

Pastor Niemoller has often been criticized by various groups and individuals both inside and outside the church for his outspoken stand on political issues. He has strongly opposed the Paris agreements, rearmament of West Germany and its integration into NATO.

Quotes From the News

Glenn Cunningham, former Olympic track star: "More and more I find young people determined to count for something, to leave an impress on their times, to live a full and helpful life. Alcohol-free standards will help them progress!"

Dr. Elton Trueblood, chief of the U. S. Religious Information Service: "We are living in one of the great times of the Christian faith. The most revolutionary trend has been the immense growth of the sense of religious responsibility among lay Christians. Indeed, the development is so great today it represents a new reformation."

Dr. John A. Mackay, president of Princeton Theological Seminary: "Monologue is insufficient in human affairs. If discussion is to be fruitful, a quarrel settled, men must not merely talk at one another or about one another; they must talk to one another. They must meet face to face. This is a situation now existing between the free world and Communist China. The restoration of world order demands the rediscovery of forgiveness."

Dr. David G. Moses, principal of Hislop College, Nagpur, India: "One aspect of the missionary policy in India in the immediate future will be to shift from denominational missions to an ecumenical mission. The day of denominational missions, in my opinion, has come to an end; it has served its purpose. It preached the gospel with a concentrated fervor; it kept an intimate and personal relation between the Christian church founded in the so-called mission field and the mother church in the countries of the missionaries. But it gave, unintentionally not only the pure gospel of Jesus Christ but the Western structural organizational forms as well. Missionary policy in the future will be oriented towards the building up of the existing churches, towards the intensification of their life witness and sense of mission. In other words, missions will have to be in the future not missions to the non-Christian but to the Christian churches."

Eugene Carson Blake, President of the National Council of Churches: "The great revolution of this century is still the American Revolution and tyranny always fears it. Its chief idea is that man must rule himself but under God. The only hope of our day is that this revolutionary idea shall be carried on as a gospel—a practical gospel—to the whole world which is waiting for it so that the world will not be swallowed up in the Communist revolution which is not so much a revolution as a new false face on an ancient tyranny."

Billy Graham: "The problem of the world today is human nature, and something must be done to control it or we're going to blow ourselves to bits. If we can turn back to God, there is an answer, a way out, a hope for survival of the human race. But if we don't all is lost."

News Briefs

Contributions of approximately $1,500,000 were received by the Conservative Baptist Foreign Mission Society in 1954. The Society's foreign missionary personnel now stands at 357 concentrated in 13 countries.

A request by the Association of Airline Stewardesses that airlines discontinue in-flight service of alcoholic beverages won support from a regional convention of the National Association of Evangelicals. The directors of the Upper Midwest region voted to convey their endorsement of the stewardesses' action to the Air Transport Association, organization of airlines.

The National School Boards Association is advocating the greatest possible use of public school facilities and playgrounds as community centers for the integration of the American community and the encouragement of family participation in wholesome activities. They are urging state associations to initiate legislation to authorize the wider use of public school facilities for community purposes.



A group of bombed-out children enjoying their one real meal of the day at a settlement house in Naples, Italy

From Fantasy to Reality

Donald Murray

VISIONS of funny, bearded little men running around in buttonless jackets — thoughts of Europe to be revisited under State Department sponsorship, and in between two and a half years of the hardest, but happiest and certainly the fullest days of a lifetime. This is Brethren Service.

The funny little men in beards never did materialize as visioned. From the first day of training down in quiet New Windsor, Md., it was obvious that these richly imaginative preconceptions were due for great disappointment as the Brethren turned out to be just as clean shaven and buttoned-up as any Presbyterian.

No one bothered with distinctions between denominations. We were a group of individuals that became a unit through the common ground of personal abhorrence of killing, with the single purpose of trying to replace the law of violence with the law of love.

One can hardly envy the job of joining young people who have taken a stand so individualistic and rebellious to existing pattern as conscientious objection into a working team but, as is his amazing habit, the Lord had found the brains, energies and imaginations willing to be used to put together a quietly astonishing training period that sent thirty people out into the world with an eager confidence in the power of God and an unbreakable tie to one another.

Eight of us were chosen to serve in Europe.

Missing limbs, wooden ones — all the patchwork bodies moving through endless ruins, the empty shells of houses — row upon row of them. Who knows what war is? It's more than just the killing, the dying, the blood; more than the war years. The duration is endless. It pounds from day to day through street by street, in all the building cavities — empty places around the table — motherless children and childless mothers. How many deaths can a man carry in his heart? Count them in his eyes and then multiply them by all the other eyes one meets. Millions of dollars, our finest minds protect a baby for its assault on life. A fantastic investment of love, time, patience and pain until it's full, rich, ripe — then let it be squashed out in hateful war. Where are our minds — where is our money on that one? How can we go that step further that will protect our investment, our love from war? Brethren Service is looking for the answers and finding some.

When destructive guilt gives over to a feeling of constructive personal responsibility we begin to go forward in these answers.

All eight volunteers went to work on the construction of Kassel House — office building, Christian retreat, center of Brethren activities in Germany. As the nine-hour day ended, our searching along the way of love opposed to the way of violence was only beginning. We lived individually in German families and the words *father, mother, brother, sister* had the kind of meaning that Jesus indicated as he swept the crowd saying, "He who does the will of God. . . ." We learned of the marvelous security and strength in German family life. They began to understand that the democracy which makes America strong is not just a political system, but an attitude, a faith, a respect for fellow human beings that becomes a way of life.

It wasn't always easy to become part of the family of people that have been taught to hate you. Some of us walked into waiting love while others had to overcome strange kinds of prejudice. But with the help of the spirit of God and the support of the fellowship we spread from there to after-hours projects with German children such as sports clubs and helping a poor man to rebuild his house.

As good as the fellowship was we were anxious to pull out and be tried on some project where we would be on our own. It seems to be the way of God to call men of every walk of life and it seems to be the way of the Brethren to place each man where his personality and

character will be tested and used to its utmost.

The farmer went to Egypt to lead their farmers toward more productive methods and ended by being somewhat of an ambassador and country doctor. The architect overcame antagonism toward democratic processes in counseling and bringing to friendship young refugees from the East Zone. The boys' club leader became invaluable to a German pastor in a young people's home. The carpenter and the plumber finished the Kassel House and became very successful work-camp leaders. One sociologist student lived as a refugee in a camp in Austria and compiled a scientific study that became a foundation for the refugee relief program in Europe. The other worked as an attendant in a refugee old folks' home and was called by the director "The first *active* Christian I've seen in Europe." I, the actor, organized a boys' club in Naples, Italy, and arranged for exhibitions of the arts, crafts and performing talents of refugees there.

We feel so deeply what this service time has meant to us, new religious conviction, studying other cultures, steadying character and personality, that we wonder sometimes how deeply the people we help are affected. Perhaps this statement by a young refugee to a volunteer will express this. "There was only one Christian — Christ. And now there are a few more — you. You have no enemies, because, unlike the picture one gets of Americans as rich and proud, you are always simple— dress simply, talk simply, don't look down at anyone. You work only for the love of what you are doing. I admire you, but I don't envy you. You are naïve, ingenious, untouched by life. If you lived as a refugee you could never remain as you are. You would either change or die. People would take your money away first and then everything you own. I would not like to be like you, and yet I know that the world goes forward on just such people as you. No, I don't envy you — even though I know it's the people like you who hold the world together."

Now, after two weeks at home, I'm about to depart for Europe again in the State Department sponsored "Salute to France," an exhibition of American culture in theater, music and art. It is an outcry against war, cruel authority, etc., and I'm honored to be part of such a fine company, for such a fine purpose, but the happiest thing that has happened to me is Brethren Service, and that I finally became one of those "funny bearded little men running around in buttonless jackets."

Don Murray, former Broadway actor, has just recently returned to the U.S. after completing his two years of 1-W service in the Brethren Service program.

Alternative Service and Peace Literature

A Peace Education Manual for District and Local Church Use. Outlines methods, responsibilities on district and local church level. Free.

Bible Teachings on Peace. Outline for a study on peace teachings progressively through the Bible. Adults, youth, children, 43 pages. 10c.

Calling All Peacemakers. Shull. Brethren Life study series for youth, 64 pages. 65c.

Church of the Brethren and War, The. Rufus D. Bowman. History of the Brethren's war experience up to 1941. $2.50.

Church of the Brethren and Peace, The. C. C. Cripe. Listing of Bible texts related to Peace. Revised 1954 5c.

How to Hold a School of Peace. Suggested procedure for church desiring to hold school of peace over several Sunday evenings. Free

New Testament Basis of Pacifism. MacGregor. Discusses in detail all New Testament texts which relate to the problems of peace or war Paper bound, $1.00.

Statement on Position and Practices of the Church of the Brethren in Relation to War. Official statement of the church, adopted 1948 Free.

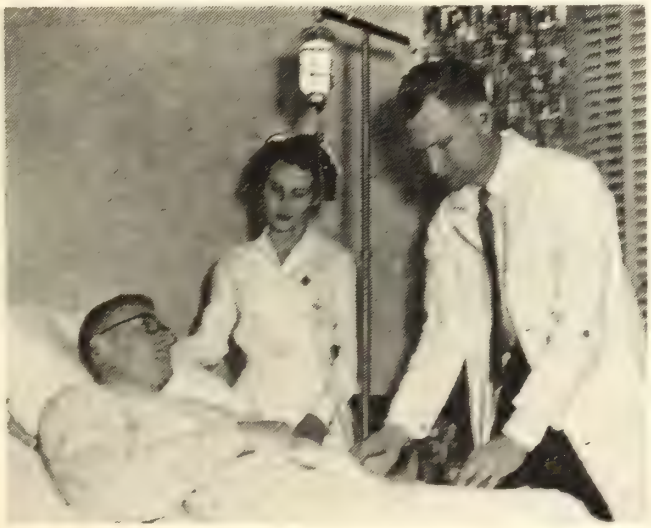
Scriptural Basis of Pacifism. Scripture texts and how they can be interpreted. 1948. Free.

Tell Me What You Really Think. Griggs. Study guide on pros and cons of B.V.S. and the Brethren Peace position. 25c, five or more copies, 20c each.

Theological Basis for Christian Pacifism. Smucker. Paper prepared for Conference on the Church and War at Detroit, May 1950. 24 pages 15c.

Which Shall It Be— G. I. or C. O.? Free.

THEY ALSO SERVE . . .



A sound filmstrip has been prepared so that Brethren may better understand what our conscientious objectors are doing. It describes the scriptural and legal bases for alternative service, how to secure a CO classification, where Brethren CO's are serving and the financial basis on which they serve. This filmstrip should be seen and discussed by youth and adult groups. Discussion guides and handout fliers come with filmstrip. 72 frames, narrator or 78 rpm record, 20 min., rental, $1.00 purchase price, $5.00. Order from: Audio Visual Education Department, 22 S. State St., Elgin, Ill.

Scene from They Also Serve showing a 1-W volunteer at Bethesda, Maryland, taking injections of radio-active cortisone in a study of the role of the adrenal glands in heart failure

Peace Counseling in the Local Church

Raleigh B. Hughes
Palmyra, Pennsylvania

BELIEVING Christians should neither train for war nor participate in war and believing alternative service as approved by both church and government to be a better way for Christian witness than the military way, we are putting forth an earnest effort in the Palmyra Church of the Brethren to encourage our young men, when called for the draft, to choose the alternative service way of love, sharing and helping others.

Our peace committee is composed of three members selected by the church council and is responsible for carrying on peace education within the local church. We meet each quarter with either our pastor or the director of religious education to talk over ways and means of presenting a more effective peace program.

We would like to share with you some of our experiences in peace work and review a few of our 1954 meetings. In January a member of our committee spoke to our young people during the 6:45 service. He explained the purpose of a soldier and the type of training he receives. The duties of the noncombantant soldier were discussed and then after bringing to the young people's attention the Statement on Position and Practices of the Church of the Brethren in Relation to War, the alternative service program was fully explained. We invited a student from Elizabethtown College to give a peace message, Feb. 7, during the Christian Workers' service. On Feb. 21, five of our men gave short peace messages. Two of these men had served in the Civilian Public Service program. One young man was then a I-W at the Norristown state hospital and the other two fellows had served in the army, but, since their discharge, had become conscientious objectors to war. A tape recording was taken of these talks and may be obtained for use from the Palmyra church free of cost. Bro. Harold Sherk of the Mennonite Central Committee preached a fine sermon on nonresistance during our regular church service on Feb. 28 and also talked about his experiences while counseling CPS men during the second world war. In March we mailed a newsletter to the men in military service, alternative service and to all nonresident members, making a total of seventy-seven letters. There is now a regular church bulletin published each month.

Youth Retreat

In April the two fellows who had been in the army and a former CPS man spoke to the young people on the topic, Why I Am a Conscientious Objector to War. During the Easter vacation we held a youth retreat at our local church camp. From 2:00 p.m. until 3:30 p.m., the young people played softball. After the game, we saw the film, The Way to Peace. At 4:30 we had a work project of cleaning-up, carrying wood and other odd jobs. Following a period of prayer, we ate a box lunch. Some of our young people had to work during the day, but joined us at 6:00 p.m. and had charge of the fifteen-minute period entitled A Worship Service for Peace. This brief worship service can be obtained from the Brethren Service Commission, General Brotherhood Board, Elgin, Ill. The guest speaker was Sister Mildred Myer, who had recently returned from an Austrian work camp. Sister Myer gave a fine message on Brethren Volunteer Service and also showed slides of the work in Austria.

Questionnaire

The following questionnaire was mailed to all young men of high school age:

The members of the Peace Committee would like to assist the young men of draft age in our church. We have prepared a few questions for you to answer and return to the church office. Your co-operation and sincerity is needed.

(1) Would you be interested in a meeting of young men your age to discuss questions and problems concerning military and nonmilitary service?

(2) Are you familiar with the I-W program?

(3) When received, would you care for assistance in filling out your classification questionnaire?

(4) Do you realize the government does not compel religious objectors to accept military service but has provided alternative service?

(5) Would you care for information about the alternative service program?

(6) Are you in sympathy with the peace stand of the Church of the Brethren?

It was interesting to see the results of this questionnaire. All the fellows, except one, answered they would be interested in a meeting to discuss problems concerning mil-



Laird Wise

A retreat to the church camp provides an excellent opportunity for young men and their church peace counsellors to think seriously together as well as to have rich work and fellowship experiences.

itary and nonmilitary service. We decided to meet once a month for this purpose. One young man told me he was on the fence before these meetings started, not sure whether he would enlist, wait to be drafted or take alternative service. One night after our discussion period, he said, "I am sure now what is right for me and have decided for alternative service."

Our first meeting was held May 1954, at our church camp. After a game of softball, the fellows sat in a circle and we opened the service with a familiar hymn. One of the boys read a scripture and we came to a period of silent meditation and prayer. We always give the opportunity for as many of the young men as are willing to take part in prayer. "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5: 14-15). After singing another hymn, we were ready for our discussion period. A number of questions had been selected from the booklet, Must Christians Fight? A few examples would be:

(1) Why is Jesus Christ the supreme authority for the Christian's faith and hope?

(2) Is the Sermon on the Mount intended for Christians today?

(3) Did the apostles of Christ practice nonresistance?

(4) Is conscience a guide in regard to the question of participation in war?

(5) Is the conscientious objector who refuses to do military service or participate in war disobedient to the government and disloyal to his country?

It was brought out in the discussion that Christians are to be guided by the example of Christ and a Christian conscience that is in harmony with the Bible rather than by military signboards, military-minded schoolteachers, newspapers, friends or recruiting officers. After a closing prayer the meeting came to an end.

Space does not permit going into detail concerning following meetings. Several young men suggested we include a temperance discussion occasionally; so one evening we obtained the films, Liquid Lure and Skid Row from the WCTU and discussed the problems of alcohol. Other meetings which were helpful included:

(1) Selective Service System Forms 100 and 150 were distributed and the questions on Form 150 were discussed.

(2) A film on cigarettes, followed by a discussion on the harmful effects of tobacco.

(3) A talk by a young man in alternative service.

(4) A discussion on the leaflet, Personal Appearance Before Local Board.

This leaflet and other peace literature may be secured from the Brethren Service Commission, General Brotherhood Board, or the National Service Board of Religious Objectors, 1105 K Street, N.W., Washington 5, D. C. Both offices have been very helpful in supplying peace material and encouragement.

With God's help and guidance, we will continue to pray, love, counsel and encourage our young men to choose the alternative service way of peace. Ever mindful of the words of Scripture: "Let us therefore follow after the things which make for peace" (Rom. 14:19).

Positive Practices in Church Circles

ONE of the necessary keystones in congregational harmony is the ability of every member to look at the whole picture of the local church with a positive eye. This means that each member will:

1. Believe in the church as the body of Christ and in its message as the answer to every man's needs.

2. See the fellow members of the church as folks who, like himself, are attempting to live righteously.

3. See the program of the church as a good framework for the Christian expressions of a fellowship of different individuals.

4. See the organization and officers of the church as the realistic servants of Christian witnessing.

5. See his own responsibility to the church as one of total commitment and as a good steward of the life and opportunites and possessions that God has given him.

6. Pray for the church, its members, its officers, its program, its methods, its mission — rather than condemning or criticizing it.

7. Make sure that love, tolerance, patience, forgiveness and a willing generous spirit are the attributes of his Christian living as he claims fellowship with every other member of the church.

We are glad that positive attitudes make our church a harmonious church. Pray and work that this blessed condition may grow more Christlike.

—Glenn E. Kinsel, Pastor
Bethany, Northern Indiana, in "Bethany Conversations," February 1955

A Church School Uses Elective Study Units

THE Home Builders class in the **Covington church, Ohio,** has used several helpful studies of material other than the Uniform Lessons. One quarter the discussions were based on the book, *Opening the Doors for God,* by Sweet. Since this is a class of young married people, it was a very practical course. The teacher of this class is Mrs. Warren G. Fisher. The response on the part of the class was good and the help received was quite valuable for young parents.

During the following quarter, the class studied the History and Doctrines of the Church of the Brethren. Since there are members with other than Brethren background, the mutual sharing was interesting and helpful.

A book that became the basis of an extended study from January to June of 1954 was *A Faith to Live By,* by Osburn. During this period, the class used some time to get a glimpse of the Uniform Lessons through use of scripture readings.

The youth department has also engaged in some extra studies. In the younger class, ages fifteen and sixteen, a study was made of the World Council of Churches under the direction of their teacher, James Boggs. They studied and discussed the six subthemes under the main theme of the Assembly held last August at Evanston — Christ, the Hope of the World. This helped to broaden the young people's conception of the world-wide church.

In the older group of youth, nine sessions were used on a course, Growing in Christian Personality. The blackboard was used to give the important facts. Assignments were made for recitation in the class period. This was taught by Robert Rudy. Some time was also devoted to study of the doctrinal booklet, The Way, the Truth and the Life. It was given to each member of the class. — M. G. Wilson, pastor.

The Church Abroad

Edited by J. Henry Long



A BIG DAY IN NIGERIA

"Sunday, April 3, was a historic day for the Church of the Brethren mission in Nigeria," writes Irven Stern. "We witnessed the ordination of the first native of Northern Nigeria into the ministry of the Church of the Brethren. Pastor Karbam was ordained at the close of the morning service. H. Stover Kulp preached the ordination sermon with John Grimley and James Bowman assisting in the laying on of hands"



Photos by Irven Stern

A large number of the more than four hundred members of the Lassa congregation filled the church for the ordination of Brother Karbam. Brother H. Stover Kulp, who preached the ordination sermon, was among the first missionaries to Lassa in 1927



The mission church comes of age when leaders like Brother and Sister Karbam are called to the full Christian ministry of the church. May these be but the first of many pastors who will make the gospel of Christ the religion of their people





"On the day following his ordination," continues Irven Stern, "Pastor Karbam tested thirteen people for baptism and baptized twelve, heard two public confessions before the church, gave premarital counseling to a couple and met for two hours with a group of thirty or forty chiefs and important men of the villages. What I have seen of the new pastor is very good and I am happy to be able to work with him in the future."

Edited by Alberta Yoder



Intermountain Indian School at Brigham City, Utah

Alternative Service at Intermountain

Elmer Fike

IF YOU want to see the education of our Navajo Indian children in "mass production," you will enjoy very much a visit to Intermountain School. It is located at Brigham City, Utah, although the school and campus are very capable of being a small town in itself. The campus consists of 300 acres with approximately 140 buildings in all. This is made up of twenty-seven dormitories, home economics laboratories, various vocational shops, auditorium, boys' and girls' gymnasiums, indoor swimming pool, band room, dining halls, kitchen, bakery, laundry, hospital and employees' quarters. Many of the rest of the buildings are service buildings such as steam plant, maintenance shops, sewage disposal plant, warehouses, garages, etc. Altogether, about 3,000 persons live on the campus during the school months. There are nearly 2,400 students here during the school year and about 53% of these have designated Protestantism as their religious preference. This 53% is the group with which we I-W's and B.V.S.'ers work. It is this part of the program here at Intermountain with which we will deal.

There are four different schools here on campus. The age of the child at the time he starts to school and his grade level decide which school he will enter. Therefore, we hold religious instruction classes four days a week; one day in each school. These classes are an hour in length and come after the regular school hours until their supper time (four to five o'clock). Catholics also hold classes at this same time while the Mormons, with a much smaller number, hold class only once each week. These classes are held in the regular classrooms of the school, through the generosity of the superintendent of Intermountain. We could in no way at present handle 1,200 children if it were not for these facilities. We hold eleven classes in three of the schools and ten in the fourth. All of our approximately forty teachers are volunteers from communities as far away as fifty miles.

Now one may get the impression that our work is anything but crowded and hard since we have only four days a week on which to teach, so I will relate the rest of our activities which are many and very interesting.

Every Sunday morning from nine to ten o'clock we hold two church services simultaneously; one is in the large auditorium and the other in the smaller chapel. Around 800 of the older students attend services in the auditorium and 400 of the younger students meet in the chapel. An interpreter is used with these students as many of them do not understand enough English for them to receive anything from the service otherwise. The associate directors usually take charge of these services, but in their absence, it becomes the duty of one of us to fill in. This can prove to be very nerve-wracking and petrifying. After these services, the volunteer workers all attend regular church services at the community church up town. Then on Sunday afternoon, from 2:30-4:30, we hold a recreation and counseling period in the chapel for all who wish to come.

On Sunday evening the junior and senior students are permitted to attend a worship and recreation period in the recreation hall of the only Protestant church in this town. Attendance there is from 190 to 230. The remainder of the students go to the auditorium for a program. These programs are varied. Once a month, a deputation team from a neighboring town gives a program. Other nights are taken up by showing a good motion picture or filmstrip. Since these Indian students like to sing, we try to arrange an occasional evening of just singing. I think that they would sing all night if they were permitted to do so. All of these activities take place on Sunday and, as you might guess, it is our busiest day.

The other days, until the time for classes, are taken up preparing lessons and teaching materials for the teachers who come for an instruction period about one-half hour before the classes start. In this type of work, there is also an enormous amount of office work which consists of keeping records, filing materials and corresponding with the many who contribute to our program. These individuals and organizations are located all over the United States and send us our office supplies, thousands of pencils, paper, glue, paste, clothing, songbooks, religious records and games; some even send money, which we use in our program to a good advantage. These people make it possible for us to give a huge Christmas party for the 1,200 students every year. For some of the students, it is the first of its kind and it makes their eyes shine and faces beam to receive even a tablet or a pair of socks. Each present is as attractively wrapped as it would be in our own homes for such an occasion; so we are plenty busy around this season.

Many more activities could be related but space will not permit. The Protestant religious program here is under the direction of the National Council of Churches, of which our church is a member. We want to express our appreciation to our church for making a program of this type possible. We feel that in this way we can make the greatest showing toward establishing a permanent peace.

I-W's at Lybrook Indian Mission

Dick Wagoner

AS A member of the Church of the Brethren and a Christian family, I find it rewarding to be a conscientious objector. With the principles of the church and Christ's teachings as my guide, I find Lybrook Indian mission an ideal place to serve the church and Christ, because Christ's love, obedience and patience are so much needed here in Navajoland.

When a young man is contemplating where he ought to spend his two years of service, he should say to himself first, "Am I a true C.O.? Will I stand up for everything that Christ taught and lived?" Second, "Where am I most needed?" Christ said, "Go ye and teach and preach to all nations." Some think this verse means to go abroad, to Africa, India, Austria, Germany and other countries where his work is much needed, but I believe the help is as much needed here in the States. The Navajo Indians have been a much neglected people.

The Navajos are the fastest growing Indian tribe in the country and have the fewest opportunities and advantages of any of the tribes. The Navajos have been pushed back for the last fifty years; so they are very reluctant to accept the white man. There are some missions on the reservation that have been going now for some time, but still comparatively few Navajos have accepted Christ as their leader.

Much of the work here at the mission in the past has been to modernize the buildings and grounds. When the mission was started in September 1953 by our church, after being unoccupied for two years when under the Pilgrim Holiness group, there was considerable work to be done so that people could live decently. There was only a small amount of plumbing when our church took over. So the I-W's have put in gas, water and electricity. It took one I-W eight months to fix the buildings that were here when the property was bought. Since then we have built an annex to a house-trailer which one of the I-W's and his wife live in and a four-stall garage with a second-story recreation hall, material aids room and living quarters for temporary I-W's. With not much carpentry experience, we found it rather difficult at times, but we think it will stand up against any strain or stress.

Along with our daily activities we have to go out to the hogans during the school months, to pick up the twelve to twenty children for school. This takes at least an hour. Then we take them home around 3:00 and that breaks into one's afternoon work schedule.

On Sunday at 1:00 p.m. we have to go out to pick up from fifty to eighty Navajos for church services. By the time church and a little recreation are over, it is 6:00 before we get back home. Often we have to take sick people to the Brethren in Christ mission hospital twenty-two miles from here.

This summer the I-W's will be working with boys' clubs and girls' clubs, Bible school and young adults. Since the Navajos are very timid, we often find it quite difficult to become well acquainted with them during the twenty-two months we are here.

Since we are sixty-five miles from any large town, we have to keep things such as the light plant, well and pump, and the vehicles running the best we can. We have a small farm now with one cow, one pig and twenty-five chickens.



I-W's putting in tile pipe at Lybrook Indian mission

At the end of the day or on Saturdays we can go hiking in the beautiful mesa country. There are Indian ruins, fossil beds and a number of other interesting sights near the mission.

Even though the work with the Indians progresses rather slowly, we find plenty to do at the mission. I'm sure any I-W would never regret the time he gave to Lybrook Indian mission.

The following I-W's have served here or are serving at the present: Jim Peterson, September 1953 to May 1954; Dick Wagoner, May 1954 to March 1956; Ed Owen, August 1954 to June 1956; John Becker, May 1955 to September 1955.

Volunteers in Medical Research

Continued from page 13

education in fields of special interest. Or they may work at various interesting assignments around the center, such as clerical work in the library or in offices, preparation of sterile bandages, assisting in laboratories, helping to move ill patients in their stretchers or wheel chairs to various parts of the center or doing landscaping work on the beautiful grounds of NIH. Thus the volunteer can develop new skills or add to his background of experience and understanding.

The Clinical Center is exceptionally well equipped for occupational and recreational therapy and for spiritual ministry. A spacious gymnasium, near-by golf courses and tennis courts, excellent library resources, television sets, and an occupational therapy workshop are available to all Clinical Center patients. The volunteers often take part in plays produced by the patients' theatrical group, and contribute articles for the patient newspaper. Occasional sightseeing trips to Washington, D. C., are arranged, and short vacations away from the center for a few days can be granted when the study program permits.

A pleasant chapel is maintained in the center for prayer, meditation and group services, under the guidance of staff chaplains representing the three major faiths. In addition, special arrangements are worked out for individuals or groups of volunteers to attend churches of their own selection in Washington, D. C., or in nearby Bethesda and Rockville.

Weddings

Adams-Grace—Charles Harold Adams of Delano, Calif., and Mary Sue Grace of Pixley, Calif., May 22, 1955, in the McFarland church, Calif., by the undersigned.—J. R. Jennings, McFarland, Calif.

Cason-Collier—Clarence Edward Cason and Charlotte Louise Collier, both of Somerset, Va., at the church parsonage, May 7, 1955, by the undersigned.—I. L. Bennett, Ruckersville, Va.

Cobaugh-Querry—Charles M. Cobaugh of Newville, Pa., and Shirley A. Querry of Calvin, Pa., by the undersigned, in the Elizabethtown church, Pa., April 24, 1955. —Nevin H. Zuck, Elizabethtown, Pa.

Diehl-Tissue—Richard Diehl of Uniontown, Pa., and Constance Tissue of Mt. Braddock, Pa., in the Uniontown church, May 1, 1955, by the undersigned. —Harvey S. Kline, Uniontown, Pa.

Divens-Krugh—Berlyn E. Divens of Newville, Pa., and Helen Faye Krugh of Harrisburg, Pa., in the Carlisle church, Pa., April 16, 1955, by the undersigned.—David J. Markey, Carlisle, Pa.

Gibson-Williams—James Welton Gibson of Barboursville, Va., and Thelma G. Williams of Proffit, Va., in the church parsonage, May 20, 1955, by the undersigned. —I. L. Bennett, Ruckersville, Va.

Koehler-Love—Donald R. Koehler of Thornville, Ohio, and Ila Jane Love of Somerset, Ohio, in the Olivet church, Ohio, April 17, 1955, by their pastor, the undersigned.—Kenneth W. Hollinger, Thornville, Ohio.

Littlejohn-Lewis—Ernest M. Littlejohn and Carsie Lewis, both of Baltimore, Md., April 29, 1955, at the Woodberry church parsonage, Md., by the undersigned.—Albert C. Schue, Baltimore, Md.

Schlott-Zentmyer—Carl H. Schlott of Akron, Pa., and Judith Lee Zentmyer of Ephrata, Pa., in the Ephrata church parsonage, May 14, 1955, by Bro. J. A. Robinson.—Mabel M. Myer, Ephrata, Pa.

Slifer-Royer—Galen Slifer of Grundy Center, Iowa, and Rita Ellen Royer of Dallas Center, Iowa, in the McPherson church, Kansas, May 7, 1955, by the undersigned.—Glenn C. Swinger, McPherson, Kansas.

Smith-Brizendine—Raymond R. Smith and Ruby T. Brizendine, both of Baltimore, Md., May 21, 1955, in the Woodberry church parsonage, Md., by the undersigned.—Albert C. Schue, Baltimore, Md.

Terry-Flohr—Robert Harold Terry of Mansfield, Pa., and Shirley Ann Flohr of Dover, Pa., by the undersigned, in the First church, York, Pa., May 22, 1955.—M. Guy West, York, Pa.

Troester-Clegg—Thomas Troester of Santa Ana, Calif., and Diane Clegg of Midway City, Calif., in the Santa Ana church, Calif., April 14, 1955, by the undersigned.—Robert Mays, Santa Ana, Calif.

Waltz-Baur—Mark Edward Waltz and Kathryn Elsie Baur, both of Philadelphia, Pa., in the Germantown Trinity Lutheran church, Philadelphia, Pa., by the undersigned, father of the groom, assisted by Rev. Edward T. Horn, pastor of the bride, May 14, 1955.—B. F. Waltz, Philadelphia, Pa.

Obituaries

Allwein, Fannie, daughter of Mr. and Mrs. John Kreider, was born in 1890, and died Feb. 25, 1955. She is survived by her husband, Irwin, two sons and two daughters. Funeral services were held in the Palmyra church by Bro. F. S. Carper. Burial was in the Spring Creek cemetery, Hershey, Pa.—Ruth H. Saufley, Palmyra, Pa.

Flora, Elbert Newton, son of Henry and Elizabeth Flora, was born in Labette County, Kansas, March 4, 1885, and died at his home in Denver, Colo., May 14, 1955. In recognition of his dedication to the church and as a fitting climax to a life of spiritual maturity, he and Mrs. Flora were ordained to the office of deacon. He is survived by his wife, Linda, two daughters, two grandchildren and six brothers. Funeral services were held in the Prince of Peace church, Denver, Colo., by his pastor, the undersigned. Interment was in the Crown Hill cemetery. —Kurtis Friend Naylor, Denver, Colo.

Garman, Jacob K., son of Benjamin and Sarah Kulp Garman, was born Sept. 20, 1879, and died May 17, 1955. A lifelong farmer, he lived for the past nineteen years in Elizabethtown, Pa. He was preceded in death by his wife, Sadie Witmer Garman, four years ago. In addition to service on the trustee board and finance committee of the Elizabethtown congregation, he was a charter member of the planning committee for the new church building. He also served as a trustee of Elizabethtown College and the Brethren Home in Neffsville. He is survived by two brothers and three sisters. Funeral services were conducted by Bro. A. C. Baugher and the undersigned, Interment was in the Mt. Tunnel cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Guthrie, Vera G., daughter of Oscar and Mary Anspach Hefner, was born April 14, 1893, in Allen County, Ohio, and died April 26, 1955. She was united in marriage to Charles Guthrie on Sept. 15, 1909. To this union were born eight children. Surviving are her husband, three sons, three daughters and her parents. Services were held at the County Line church by the undersigned, assisted by Bro. Walter Landis. Interment was in the Lafayette cemetery.—J. Oliver Dearing, Lafayette, Ohio.

Ihrig, Victoria and Valorie, infant daughters of Robert and Virginia Ihrig of Mesa, Colo., were born May 16, 1955. Interment was in the Mesa View cemetery. —Lewis Naylor, Grand Junction, Colo.

Keller, Albert L., was born Aug. 8, 1908, and died April 14, 1955, at Lewistown, Pa. He was a member of the church since his youth. He is survived by his wife, Maude Haubert Keller, one brother and one sister. Funeral services were held in the church at Bunkertown by David H. Markey, assisted by Ira Brandt. Interment was in the East Salem cemetery. —Mrs. Blaine Leonard, McAlisterville, Pa.

Royer, Annie Leed, widow of Nathan Royer of Schaefferstown, Pa., was born Feb. 5, 1882, and died May 3, 1955. For many years she was a member of the Heidelberg church. She is survived by one son, one daughter, three stepsons and four stepdaughters. Services were held at the Heidelberg church with P. S. Heisey and Alton Bucher officiating.—Mrs. Curtis M. Bucher, Lebanon, Pa.

See, Pearl, daughter of Mr. and Mrs. Floyd Goss, was born Aug. 5, 1927, at Norcatur, Kansas, and died April 4, 1955, at Scott City, Kansas. On July 30, 1950, she was married to William L. See. She was baptized into the Maple Grove church at the age of ten. She was an active worker in the children's department and with the church music in the Scott City Baptist church. Survivors include her husband, her mother, one sister and two grandparents. Funeral services were conducted in the Scott City Baptist church by Rev. Lloyd E. Griffeth. Burial was in the Scott City cemetery.—John Ditmars, Norton, Kansas.

See, William Lester, II, son of Mr. and Mrs. William L. See, was born June 17, 1951, at Tribune, Kansas, and died April 4, 1955, at Scott City, Kansas. Survivors include his father, three grandparents and two great-grandparents.—John Ditmars, Norton, Kansas.

Steiger, Jacob H., son of John and Lydia Weaver Steiger, was born in Springfield Township, Pa., and died at his home near Passer, Pa., at the age of eighty-two years. He and his wife, the former Ida S. Hottel, observed their sixtieth wedding anniversary last Nov. 28. He was a member of the Springfield church and formerly served as a Sunday-school teacher. Besides his wife, he is survived by three daughters, four grandchildren and three great-grandchildren. Services were held in the Springfield church.—Minerva Strauss, Richlandtown, Pa.

Strawser, Martha J., was born April 18, 1877, and died Feb. 3, 1955. She was a member of the church for a number of years. Surviving are one daughter, four sons, three stepsons, twenty grandchildren, thirty-one great-grandchildren, five great-great-grandchildren, three sisters and one brother. Funeral services were held with her pastor, D. H. Markey of Bunkertown, in charge. Interment was in the Arbogast cemetery.—Mrs. Blaine Leonard, McAlisterville, Pa.

Church News

Northern Indiana

Plymouth—At council meeting we voted to sponsor a refugee family. Several ministers and members of our district met to discuss the proposals for UMT. Some ministers made a trip to Washington, D. C., and other persons wrote letters to express opposition to UMT or any other program of compulsory military training. We had a school of missions on India with two returned missionaries as guest speakers. The women's work group purchased new tables for the fellowship hall and had the walls and wood work painted and refinished in the aid room, kitchen and youth room. Our ladies were ushers at the rally at Goshen College in April. Our group contributed three medical kits as part of the district project. We also had a school of music which ended March 27, with Bro. Alvin Brightbill with us for the entire day. The evangelism and fellowship committee chose fifty-two members of our church to call in the homes of all the members. On April 3 seven persons were received into our church fellowship. On April 20 the fourth adult membership class was begun with Pastor Homer Kiracofe as teacher. Plans have been made for our vacation Bible school.—Mrs. Frank Markley, Plymouth, Ind.

North Winona—Owing to the increased interest and attendance, we find our building inadequate to care for our Sunday-school needs so an investigation is being made for an expansion program. During the months of January and February, the mission fields of India and the States were brought to us by guest speakers. One Sunday evening Miss Katharine Froh, a returned missionary to Haiti, showed pictures and told of the conditions and needs of the people there. Sister Nettie Weybright, who recently took a trip to the Holy Lands, was our guest speaker for both a morning and an evening service. She also showed pictures of the Piney Woods School in Mississippi, where she taught before her extended trip. Mr. and Mrs. Boyd Leedy, who at one time lived in our church community, showed pictures and told of their work with the Indians in New Mexico. A number of our women attended the spring rally at the Goshen City College in April. Our aid has been busy during the winter months sewing layettes, rolling bandages, making comforters for the India mission, mending relief clothing and doing other relief work. Our Easter program was entitled The Hour of Triumph and was presented on Easter evening. The Warsaw high school brought our evening message in song on the evening of April 3. On the evening of April 17, the West Eel River chorus gave a message in song entitled God's Only Son. Council convened April 22, with Elder Leonard Custer in charge. Following the council meeting, three persons were baptized. Communion services were held April 24, with Elder Custer officiating. Again this year we are a mem-

ber of the 100% Messenger Club.—Mrs. Alma E. Hanawalt, Pierceton, Ind.

Pine Creek—Royce Hartsaugh, Robert Feitz and Sharon Walters attended the youth seminar in Washington, D. C. Brother and Sister Freeman attended the adult seminar and Brother and Sister Robert Clark visited congressmen in Washington in behalf of peace promotion. Many of our people have been writing congressmen, stating their views on permanent conscription. The men's work group named the church farm the Pine Creek farm. We are now welcoming our sixth group of D.P.'s into our church community. Our exchange student for this year is making her home with Mrs. Eldon Burke. A singspiration is held in cooperation with the other churches in the community the last Sunday in each month. Bro. T. E. George was speaker for our Easter services. As a result six persons were baptized into our fellowship. Brother and Sister Heckman, missionaries to Africa, were with us on April 22.—Mrs. Orville Buss, North Liberty, Ind.

Michigan

Sunfield—One Sunday morning in February the David sisters from Muskegon, Mich., showed pictures and told of their work in Austria. In the afternoon they met with the young people who had sponsored them. Bro. Maynard Gierman has been chosen as delegate to Annual Conference. A special offering was taken for our 100% Messenger fund. On April 1 the men's work sponsored Bible land pictures and lecture by Mrs. Mabel Smith. Our communion was held on April 3. Joint Good Friday services were held in our church. An Easter morning breakfast following sunrise service was held for our three local churches. Our young people presented the play, Blakes' Decision, and received an offering for missions. Nine persons from our church attended the convocation services at Manchester College. Manchester College day was observed April 24, with John Knelson, a senior at the college, bringing the message. We observed family night on April 29 with a supper and program; Peter von Jagow, a German exchange student, was guest speaker. Dr. Curtis Bowman showed his pictures of Africa on May 1. Recently the joint young people's groups of three local churches sponsored the film, Angel in Ebony.—Mrs. Virginia Snavely, Vermontville, Mich.

Northeastern Ohio

Alliance—Sister Goldie Swartz, returned missionary to India, gave an inspiring message concerning her work. Hazel Messer day was observed one Sunday with Miss Messer, who is making her home in our midst during her furlough from the Indian mission field, as guest speaker. Following the fellowship dinner, an informal period of questions and answers was held with Miss Messer. She also showed articles and handwork which were made by the Indian people. The young people gave the play, A Gift for the Christ Child, and the children gave a message in story and song. Recently we paid our last note. The women's work group sent grease and clothing for relief. The two adult classes sent seeds for Korea. At our business meeting on March 29, Bro. Arthur Hess was re-elected elder for an indefinite period. Bro. J. D. Zigler was chosen delegate to Conference. We held our love feast on the Thursday evening before Easter. Just prior to the service, we viewed a film on the Last Supper in the Upper Room. Recently the young people sponsored a turkey supper around the theme of India. Part of the proceeds were used to purchase an outdoor bulletin board. The young people also sponsored the Easter sunrise service, using the film, Resurrection Morning, and the play, The Breaking of the Bread. Between the Sunday-school period and church services the children gave a program. Miss Messer gave the morning message.—Jennie M. Messer, Alliance, Ohio.

Black River—We elected a committee for evangelism and now have planned programs. Meetings are held twice a month and at present one of our laymen is leading a study in fellowship evangelism. Several of our members have been making calls. Bro. George Sheets was guest speaker for our pre-Easter services. As a result of the meetings, nine persons were baptized. During the winter months, we had several fellowship night meetings. At one of these services, Arthur Crone of Ashland presented the film, Unto These Our Brethren. One Sunday evening our young people and junior high group presented a service in our church and also at the East Chippewa church. One of our boys who is in alternative service presented the film, These Also Serve, at a Sunday evening meeting. Plans are made for a daily vacation Bible school this summer and for a centennial service on July 17. We have group meetings on Sunday evening with study periods and group singing for the young people and boys and girls. The adults are studying the parables of Jesus and the junior high group is studying mission in South America. Bro. Harold Deeter is our pastor. —Naomi Harmon, Elyria, Ohio.

Zion Hill—Our new pastor, Bro. J. Lloyd Nedrow, began his work the last of March in our church. On March 20 Sister Goldie Swartz gave a talk on India at the morning service and in the evening she showed slides. Hazel Messer was with us for both the morning and evening services on April 17 and told of her work in India. Our pastor was chosen delegate to Annual Conference. We are planning a vacation Bible school. Our aid society is busy sewing for relief. On April 28 open house was held at the parsonage for our pastor.—Mrs. G. S. Strausbaugh, Columbiana, Ohio.

Southern Ohio

Constance—As a result of the meeting conducted by Bro. Allen Weldy of the Flat Creek mission, Creekville, Ky., several persons were received into our fellowship by baptism. On Feb. 9 Bro. Weldy showed pictures of the work at Flat Creek. Miss Goldie Swartz, returned missionary to India, gave a talk on the work in India. On March 20 a deputation team from Manchester College presented the morning worship service. Our home ministers, Bro. B. F. Click and Bro. Lawrence Rodamer, were in charge of the pre-Easter services, including communion on Thursday evening. At our sunrise service on Easter, the play, The Meaning of Easter, was presented by our young people. During the past ten months we have received eight new members into our church and one was rededicated. On pulpit exchange Sunday, Bro. John Garst of Dayton, Ohio, was with us. On April 24 a joint mother and daughter program was held at the Constance Christian church. We recently organized a junior choir which presented its first number on Easter.—Mrs. Edna Conley, Constance, Ky.

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Troy—Twelve of our members were in regular attendance at the district school of Christian living, which was held in the Pleasant Hill church. One of the four area district preaching missions was held at our church for a week with Bro. T. Wayne Rieman, professor at Manchester College, as guest speaker. On Palm Sunday eleven were baptized. Holy Week services were conducted by our pastor, Murray L. Wagner. Attendance and offerings have been steadily increasing. Our Sunday-school is growing in all departments. Our pastor's son, Murray Wagner, II, was licensed to the ministry on May 1 by Bro. Raymond Peters, representing the district board. May Fellowship Day of the Troy Council of Church Women was held in our church on May 6. Bro. Raymond Peters was guest speaker for the Troy Council of Churches' annual meeting and dinner, which was held in our church on May 10. Mary Gnodle and Pastor Wagner are delegates to Annual Conference.—Mrs. Mohler Filburn, Troy, Ohio.

Eastern Pennsylvania

Florin—At our January council meeting, it was decided to set aside one Sunday's offering to be given to our ministers as an appreciation gift for their service. Bro. Lineaus Longnecker and Bro. James Eshleman and their wives were installed as deacons. Bro. Ross Eshleman was licensed to the ministry. Our Bible institute was conducted by Bro. Elmer Hoover of Elizabethtown College. A musical program was given one Sunday evening by the a cappella choir. On March 27 Bro. Charles Weaver gave the facts about the effects of alcohol in our own community. On Palm Sunday the men's, the mixed and the junior choruses of our church gave a seasonal program of music. Bro. Jesse Hoffman of Collegeville, Pa., conducted our pre-Easter services with one received into the church. The men's work of our church sponsored Bro. Frank Carper of Palmyra with his pictures of the Holy Land. The men are repairing the bridge at Camp Swatara. The men are also planting a Lord's Acre project with the proceeds to be used for the support of the congregation's three missionaries. They are also erecting two church road signs. The women's work group sewed one day at a hospital in Lancaster. Other projects and activities of the women are rolling bandages, making layettes and shirts for relief. The CBYF group is raising a heifer for Europe. The young people also collected toys for relief and spent one day packing clothes at the New Windsor center. The film, Bible on the Table, was sponsored by the young people's group. In co-operation with four other churches, they are presenting programs at four mission points. The CBYF will be motoring along to New York with Benate Playoder, a German student, who will soon be sailing for her home country.—Mrs. Elmer S. Randler, Manheim, Pa.

Lititz—Eighteen were received by baptism, two by rebaptism and five by letter into our church fellowship. Installation services were held for the new pastor, the undersigned, on April 3, by Bro. Nevin H. Zuck, pastor of the Elizabethtown church and secretary of the district ministerial board, assisted by Bro. F. S. Carper, pastor of the Palmyra church. Bro. G. Wayne Glick, professor of Bible at Franklin and Marshall College, served as interim pastor from Feb. 1 to March 30. —E. Floyd McDowell, Lititz, Pa.

West Conestoga—We closed a succesful revival meeting at Middle Creek with Bro. Hartman Rice as evangelist. As a result thirteen young people were baptized. One Sunday morning a deputation team from Elizabethtown College had charge of our services. The women of our church sewed at the St. Joseph and Ephrata Community hospitals. Reuben E. Myer and Paul Harnly will represent our church at Annual Conference. Rachel Bollinger was elected superintendent of our daily vacation Bible school. Some of our men attended the spring rally at the Hatfield church. Our men's work is farming an acre of land. An Easter program was presented by the young people of the church.—Emma L. Zook, Lititz, Pa.

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No. 111. Wanted: A young Christian woman who likes children and would help with general house work and caring for children, in Brethren children's home. Prefer person between the ages of 25-45. If interested contact Brethren Placement Service, Brethren Service Commission, 22 S. State St., Elgin, Ill.

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No. 112. Wanted: Brethren man with training in business administration, preferably a college graduate. He would be responsible for general and cost accounting, including payroll estimating and production control. Salary open. If interested contact Brethren Placement Service, Brethren Service Commission, 22 S. State St., Elgin, Ill.

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Miscellaneous

No. 109. A Brethren family of husband and wife and two girls are looking for a place to settle and a job for the man and possibly for the wife. The man has had schooling in journalism but would be willing to work at anything that wounld be available. They are not interested in a high salary but just enough to get along on. Also are very interested in finding a good community and school for the bringing up of the two girls. For more details write: Placement Service, Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 113. Brethren family desires young lady to care for children 2 and 4 years during day and help with light housework. To live in, with private bedroom. Major duties from 8 am to 4 pm with opportunity for evening classes at local universities if desired. Must be available by Aug. 15. Write: Eugene Nolley, 3317 Garland Ave., Richmond, Va.

Office Help

No. 114. Wanted: One or more girls for general office work in Bethany Hospital. If interested contact: Olga Bendsen, Personnel Director, Bethany Hospital, 3420 W. Van Buren St., Chicago 24, Ill.

Voluntary Work

No. 115. Wanted: Persons interested in serving in Iraq under International Voluntary Services. Agriculturalists, mechanic builders, home economists and nurses needed. Prefer a BS of MS within the field. These pay about $600 per year in addition to transportation, maintenance and incidentals. Term of service is two or preferably three years. If interested write: Brethren Placement Service, 22 S. State St., Elgin, Ill.

Southern Pennsylvania

Back Creek, Upton—Our vacation Bible school attendance increased over that of previous years. The sessions were in the evening and bus transportation was provided. Bro. Phares Forney was speaker for the homebuilders' conference. The women's work group gave underclothing for the children at the home and distributed dustpans of fruit to the aged and shut-ins at Christmas time. One Sunday evening the children from the three Sunday schools of our congregation presented a program of singing. Our revival in April was conducted by Donald E. Miller of East Berlin, closing with the Shining Light program.—Mrs. Roy B. Hawbaker, Mercersburg, Pa.

Eastern Maryland

Baltimore, Woodberry—Our spring council, with Elder Jacob Replogle presiding, was held on April 17. The spring communion was observed on April 24, with Pastor Albert C. Schue officiating. Our adults concerned with men and women's work meet every last Tuesday evening of the month for a covered dish supper, followed by separate business meetings. Recently a film was featured for the entire group as part of the evening program. These groups have done much to beautify the church, especially the basement and the worship room. A junior church is being conducted as a part of the morning worship. Recently our women presented an afternoon program at the Fahrney-Keedy Memorial Home. A large donation of canned goods was sent to the home at that time. During the Easter season while our pastor was conducting a preaching mission at the Easton church, our choirs presented an entire morning of music for the worship hour. Plans are being made for the annual vacation school. The pastor will represent our church at Annual Conference. Delegates were also chosen to represent our church at the coming district meeting. Our men were represented at the men's dinner at the Dundalk church on May 14.—Albert C. Schue, Baltimore, Md.

First Virginia

Richmond—Our church sponsored midweek Lenten services with our ministers speaking on the happenings during Holy Week. The offering from these meetings was given to One Great Hour of Sharing. The Clericus chorus from Bridgewater College presented a concert in our church. Bro. Raymon Eller has accepted a call to become pastor of our church in the fall. Our children's group had special music in the worship service on Palm Sunday. The Friendship Circle has sent art supplies to Arthur's Knob school near Roanoke. This school is being taught by B.V.S. workers. We have been sending out weekly bulletins. Our giving is showing a sizable increase. Several of our members attended the leadership training conference at Hopewell.—Mrs. Raymond Moore, Jr., Richmond, Va.

Northern Virginia

Damascus—Our council meeting was held with Bro. J. Galen Wampler presiding. Plans are being made for vacation Bible school, using local leadership under the direction of Bro. Lowell Ritchie. As yet, we have no pastor to fill the vacancy left by the death of our minister and elder, J. W. Lantz, who had served the church and community for many years. Our two local ministers, Bro. B. E. Lantz and Bro. Lowell Ritchie, are in charge of the preaching appointments on the second and fourth Sundays of each month and ministers from neighboring churches are invited to preach on each fifth Sunday. Bro. Lowell Ritchie of Criders, Va., who is a senior at Bridgewater College, has accepted the call to be our summer pastor. Some of the projects of the women's work organization include making baskets for the sick, making comforters and garments for families whose homes burned, making and collecting clothing for relief. Plans are under way for the improvement of the church and the church grounds. We joined with the other churches of the community in observance of World Day of Prayer. —Melda M. Dove, Criders, Va.

Second Virginia

Blue Ridge Chapel—The Blue Ridge Chapel church has just become a separate congregation. We had received pastoral help from the Waynesboro church from 1938 until 1953. We then secured Pastor Byron J. Berkey, who now serves our church as well as the Forest Chapel church. We are building a new church, as our membership is increasing. We hope to have the building finished by September, when we are having a revival meeting. The above project has been helped by the Brotherhood and district board. Their co-operation is very much appreciated by our entire congregation.—Eleanor E. Kiracofe, Waynesboro, Va.

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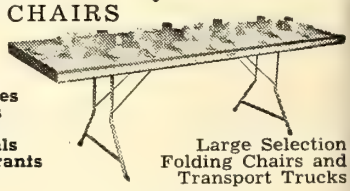
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Mt. Vernon—Our Sunday evening services for the month of January were a school of missions. In March we had a study on peace education and in May one on Christian family living. Mr. and Mrs. Earl Houff attended the adult seminar in Washington and New York. Our church choir gave a cantata on the passion of Christ on Easter morning. The women from six denominations in our community also participated in this program. Eight persons from our church received credit in the leadership training school held during February and March at the Staunton church. The men's group of our church shipped two heifers to West Germany on April 12. James Renz spoke at our church in February. The women's group sent bedding and clothing for relief and sponsored our family banquet on May 6. Our CBYF group of twenty-four members is organized on the Youth Action Plan. We are sending our pastor, Bro. Ervin F. Block, as delegate to Annual Conference. —Mrs. John Kindig, Waynesboro, Va.

Southern Virginia

Bassett—Our church had the opportunity of ministering to shut-ins, friends and the general public by broadcasting the regular morning worship each Sunday morning during the month of March. One week during the month of May, the pastor conducted a fifteen-minute worship program over the local radio station. Our church co-operated with four other churches of the community in an united church census. The pre-Easter revival was held by A. R. Showalter of Bridgewater, Va. As a result of this meeting, two were baptized and one received by letter into the church. Our spring love feast and communion was held April 16 with the pastor in charge. Our church was host to the district youth spring banquet with W. C. Sweitzer of Ridgeway, Va., as guest speaker. Seventeen of the junior high youth attended the rally at the Christiansburg church in March with Paul Weaver of Elgin as speaker. Fourteen from our youth group were in attendance for the annual regional roundtable at Bridgewater College. A number of our men and women attended the district men's and women's rally at the Stonewall church. Our church observed national family week with the showing of the film, As the Twig Is Bent, a family night fellowship supper, dedication of babies and a sermon on the Christian home. Plans have been made and teachers have been secured for the vacation church school this summer. The church is also urging the children and young people to take advantage of a week at Camp Bethel this summer. — Miss Charlotte Craun, Bassett, Va.

Smith River, Fairview and Goodwill—Thanksgiving services were held at the Fairview church and the Christmas story was told in scripture and song at the Goodwill church. The women sent fruit baskets to the shut-ins. During the months of January and February the theme for the women's study group was missions. Several men from our congregation attended the men's banquet at Bassett. Four from our church were in attendance at the teachers' training school at Coulson. A number of our young people along with our pastor and his wife attended the district youth banquet. Our pastor, Bro. S. H. Flora, held pre-Easter services. Bro. Buren Elgin officiated at our love feast on April 9. A group from our church attended the district men's and women's meeting at the Stonewall church. Our Bible school will be held in June at Goodwill. Bro. Eugene Lenker will conduct our revival at the Fairview church June 24—July 3. Charlotte Craun and Bill Smith were at Goodwill on April 17 in behalf of Camp Bethel.—Mrs. Claude Pendleton, Stuart, Va.

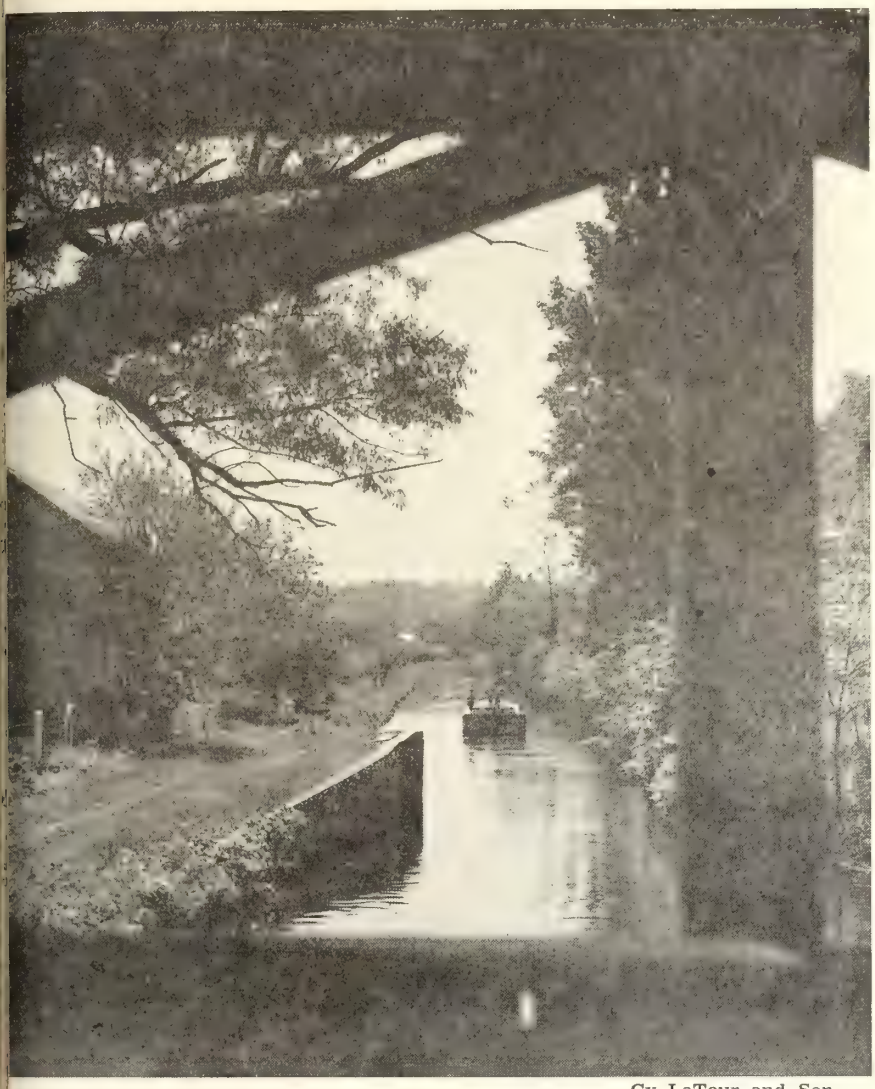
Gift from the Sea

ANNE MORROW LINDBERGH

Here is one answer to the conflicts in our lives. The setting of the book is the sea shore; the time, a brief vacation which has lifted the author from the every day existence into the sphere of meditation. In a blend of complete sincerity and delicacy, so uniquely her own, Anne Morrow Lindbergh shares with the reader her awareness of the many frustrating elements we face today. With radiant lucidity she makes visible again the value of inner life, without which there is no true fulfillment. The thoughts in this book are wound about the sea, a beach, an island and a seeker-herself. Of special interest to women. 128 pages **$2.75**

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Church of the Brethren
Gospel MESSENGER
JULY 9, 1955



Cy LaTour and Son

A Place for Quiet Growing

IF YOU could turn the clock back one hundred years you might feel perfectly at home in this summer scene. Two mules on the shore path pull a small canal boat along the quiet waters you glimpse through the beams of a wooden bridge. In its time, the Pennsylvania or Maryland canal was a busy waterway, running parallel to the rocky Potomac or the blue Juniata and heading for the mountains that no streams could cross. Now there are super highways and airways to handle the cross-country traffic. Travel has lost its leisure. The passenger sees so much more, but seems unable to comprehend it because he can give it only a glance. Fortunately there are still places where time moves more slowly, where one remembers that "each worthy cause with a future glorious by quiet growing becomes victorious." This summer may provide excellent opportunities to seek such spots where one can "be still" and discover that God is at work.

Gospel Messenger

"Thy Kingdom Come"

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Volume 104 **Number 28**

In This Number . . .

Editorial—
A Place for Quiet Growing 1
Asia and Africa Come of Age 5
Heifers Have No Denominational Loyalty 5
The General Forum—
A Call to Vital Religion. Harold A. Bosley 3
"The Dawn Comes Up Like Thunder." Norman J. Baugher 6
Pre-Conference Meetings 9
Life From God — Life for God. T. K. Thompson 10
The Church of the Brethren—a Member of the Church 12
God Remembers. Glen Weimer 13
Background for Conference 15
Reviews of Recent Books 15
Preparing for Conference 18
Standing Committee Goes Into Session 19
News—
Kingdom Gleanings 16
Church News 28
Brethren Service—
Friends — the Fruit of Travel. Mrs. Harry K. Zeller, Jr. 20
New Social Action Literature 21
New Peace Film 21
The Community Center. Herman Belcher 21
The Local Church—
1955-1956 Local Church Program Guide Calendar 22
Our Mission Work—
Youth Camp in India. Ellen E. Cunningham 24
Lake Geneva Summer School of Missions. Anna E. Lichty 25
Castañer Church of the Brethren. Charles E. Zunkel 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Goes Deeper Than Labels

There have been many remarks lately in the Readers Write column about denominationalism. As many of these recent comments have pointed out, our many denominations of today have much in which they are alike and on paper it looks as if our fundamental beliefs are the same and that it is only the little unimportant things that maintain denominational barriers. Should we then, in a glorious burst of Christian brotherhood, topple these barriers which have caused such dissension?

I've no final answer to this question, and the obvious answer I have pondered deeply. We are a Brethren family in a non-Brethren community, and during the past few years we have worshiped with those of many different faiths. I think with deep affection of the Mennonite family with whom we have shared many hours of fellowship and worship. The regular communion services of the Christian fellowship have broadened my conception of that holy ceremony. We rejoice with the Baptists that salvation comes by grace. The scholarly sermons of a white-haired Methodist minister have given me new insight into Bible truths. Truly, the love of Christ and fellowship with the Father, Son and Holy Ghost are to be found in all of these places and with all of these people.

Last Sunday we drove twenty-five miles over rough, dusty roads to reach a little country church recently reopened after years of closed doors. The group was small, the building dilapidated, the minister very young and inexperienced. But that wonderful, unmistakable, yet indefinable sense of fellowship was there. These were Brethren, and we are Brethren, and Christ was there in our midst.

Yes, shatter these denominational barriers if you can and if you must. But Brethrenism goes deeper than labels and tags. It is a way of life woven of Christ and his teachings, and I pray that my family will always be a part of this way.—Mrs. Leslie Rogers, Codell, Kansas.

Need for Prohibition

Referring to Readers Write of April 2, "I Quit the Liquor Business," and of June 4, "The Better Way," prohibition has proved the better way, and again will be if put in force. If ever there was need for prohibition prayers and votes it is now.—Mart Sheaffer, Adel, Iowa.

More Than Lip Service

May I congratulate you, Roma Jo Mickey? Thank you so much for "An Appeal to Women and Girls" of May 28, 1955. You are not only saying you believe in Jesus Christ and his way of life but you are working at it. You are promoting his cause and trying to help others to do a better job of it. You are a woman and as yet not subject to the draft. You are only nineteen and could so well, as so many girls of your age do, say, "It does not matter; I will eat, drink and have a good time." You know that if our lip service to God is to really mean something, it is important to serve him at nineteen and not wait until forty-nine or sixty-nine or some future date. Your article is so well put. Each of us must decide if we prefer to serve God for a permanent return or if we prefer to serve men for what appears to be a little glory now. I do hope our women and girls read your letter and are guided by the facts set forth. Also, I hope our men read it and let it sink into our minds and souls. How long will our Brethren men continue to serve men and kill their brothers and sisters of all ages? If your article and the example of your living will keep just one of us from military service and help us to serve God for peace, you will have lived well. — Carroll S. Rinehart, Westminster, Md.

Stand for Temperance

We are always glad to receive the Messenger and note the many good articles especially those in Readers Write, finding so many standing for a full gospel, although some cause heart aches by trying to explain away the plain gospel truths.

I must take issue with Carroll S. Rinehart (Readers Write, Jan. 30) as we had no part in the murder of Bobby Greenlease (Rom. 14:22). We are ardent workers for temperance, do not grow or use any of the things mentioned, will not trade at a store that sells beer or liquor, have at our own expense put a sign on highway 97 promoting probibition, will not have any paper or magazine that advertises liquor or beer come in our home, are members of the Washington Temperance Union. Why condemn ourselves in things we cannot help? I also want to compliment Martha H. Keller and Orpha Nusbaum on their letters in Readers Write for June 4.—Harvey E. Miller, East Wenatchee, Wash.

A Call to Vital Religion

Harold A. Bosley

AS WE follow Jesus today, we will discover that religion is a vital, spontaneous, creative thing. He was continually confronted by religious people like us, people whose religion was no longer pliable and plastic, but had settled down to certain forms from which they no longer varied and which they no longer questioned. You recall the incident when someone criticized him because he let his disciples gather grain for food on the Sabbath day? Such action was clearly against the law of the Sabbath which obtained in that time. Jesus answered that the Sabbath was made for man, not man for the Sabbath. To him, man and his needs are the important elements in the situation.

To Jesus, religion must be spontaneous enough to relate God to the seemingly insignificant, but actually poetic and beautiful elements in life. He seemed to find and feel the presence of God throughout the whole range of creation. Hence he spoke of God's care for the sparrows, consideration for the flowers of the field, offering a cup of cold water, seeing in little children fitting examples of the proper approach to God. Only one thoroughly alive to the beauty and the meaning of commonplace things could see in these the evidence of great religion. But he did and he expects those of us who follow him to do just that.

Jesus was not an enemy of form, custom and convention except when these became the last word in the expression of religious faith. Then he was dead set against them and never diluted his criticism of them. His faithfulness to the synagogue, the temple, the holy days of his people is a well established fact, and we have no reason to think him hypocritical in his observance of them. He saw them all as means to the end of the service of God.



Luoma

Jesus saw evidences of great religion in commonplace things: the sparrows, the flowers of the field, a cup of cold water, the example of little children

This is the second part of a Conference address by the pastor of the First Methodist church, Evanston, Illinois

We find it easy to sin against this attitude of Jesus today—as easy as our fathers before us. We like to reduce obedience to him to rotelike terms. Charles Sheldon's little book, In His Steps was a classic example of how we are tempted to do it. Whenever we confront a problem whether personal or social, we diligently thumb the pages of the gospel hoping to find some one utterance of Jesus that will apply. We keep asking, "What would Jesus do?" and vainly strive to answer it from the records. Religion loses its spontaneity when it is used this way and it becomes barren and wooden in the effort to use the Gospels as infallible guidance to action. When we do this, we are handling our rich religious tradition in the same wooden way that brought the Pharisees under the light of Jesus' disapproval of them.

We ought never to overlook or neglect the fact that Jesus wanted his followers to grow and keep right on growing. He seems to have had unlimited confidence in the continuing power of God in their life and fellowship. According to the Gospel of John, his confidence once reached the point of saying, "Greater things than these shall ye do." This obviously is the outlook of one who is interested in growth and who welcomes the changes that it will bring.

A second emphasis which comes to the twentieth century from the mind of our Lord is his belief in and loyalty to God as the Lord of his life. If he experienced normal doubts about the meaning of God, he had worked them all through to an affirmative conclusion long before he began his preaching ministry. For from the moment he steps on the stage of public life, every utterance radiates faith in the reality of God and in the kingdom of God as the

ultimate goal of the human quest. Hence his proclamation, "The kingdom of God is at hand —prepare ye for it." Hence his invitation, "If any man would come after me, let him deny himself and take up his cross and follow me." He had a job to do and he wanted helpers in it.

Yet this kingdom of God of which Jesus spoke was not a delicate dream that men could experience by closing their eyes. The God in whom Jesus placed his confidence was interested in a kingdom which would be characterized by the absence of bitterness, pressure, hatred, jealousy and selfishness, and the presence of gentleness, love, understanding and co-operation. Jesus never questioned God's interest in this kingdom. Quite to the contrary, he ascertained that God stood for it with every once of his will and being and buoyed up all who strove to make it real.

Jesus was confident that when the muscles of one who worked for the Kingdom wearied in their work, strength not human but divine would pour into them in some mysterious way. Jesus had found it so. That is why he could say, "My Father worketh, and I work." One who follows Jesus today will both believe in and try to find the meaning of the will of God for human life and will devote himself wholeheartedly to the appeasement of it as long as he lives.

A third emphasis that will command the loyalty of one who tries to follow Jesus today is the realization that vital religion must concern itself with the needs of men, social as well as personal. There can be no question but that this emphasis got him into serious trouble with the custodians of religion in his time. Many of them seemed to have been interested in the minute observance of the law and temple rituals above all else.



Bill Smith

The church cannot or must not ignore or treat indulgently the things that make for difficulty in marriage, the home and the family

They seemed to have had precious little concern about the ordinary needs of ordinary human beings. Jesus handled them with firm hands, "Woe to you, scribes and Pharisees, hypocrites! for you tithe mint and dill and cummin, and have neglected the weightier matters of the law, justice and mercy and faith; these you ought to have done, without neglecting the others. You blind guides, straining out a gnat and swallowing a camel!"

That's plain enough and it places the emphasis where prophetic religion has tried to keep it from that day to this: on the ethical concerns of religious faith. We have had a hard time as a church keeping the emphasis there, but we cannot follow Jesus today or any other day without discovering that he leads us into the very depths of human need. And as we follow him, we hear the ancient admonition, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

We are but summing up this emphasis when we say that a Christianity that leaves uncriticized and untouched the personal and social evils of our time is a direct negation of this emphasis on vital ethical religion. The church cannot and will not ignore or take an indulgent attitude toward evils based on the habits of using alcohol, narcotics and other drugs that weaken and finally destroy a wholesome personality. Vital religion will never ignore or treat indulgently the things that make for difficulty in marriage, the home and the family. Vital ethical religion will never stand idly by and let prejudices and bigotry tear our society apart. Vital ethical religion will be concerned about the rights of every human being and every group of human beings in our society. One who follows Jesus today will find himself heavily involved with every major problem that now taxes the energy of men.

Continued on page 9

EDITORIAL

Asia and Africa Come of Age

THE important Asia-Africa Conference, held several weeks ago in Bandung, Indonesia, received less attention than it deserved in American newspapers. In contrast to many predictions the conference did not become a sounding board for Communist propaganda against the United States. On the contrary, a number of delegates made it clear that they were just as resolutely opposed to Communist imperialism as to Western colonialism.

The conference experienced a remarkable unity in spite of notable differences. In itself the meeting was symbolic of the coming of age of two continents. The delegates who had assembled were speaking on behalf of more than 1,300,000,000 persons, most of whom have known poverty and subjection and many of whom still carry the scars of slavery and oppression. Although there were marked evidences of nationalism, the delegates showed remarkable maturity in recognizing their need to take responsible leadership among the nations of the world. And their many references to religion prompted Chou En-lai, the atheist premier of Red China, to insist that his country provides for freedom of religious belief.

The proceedings of the Bandung conference should be required reading for Christian missionaries, board members and all who are concerned to proclaim Jesus Christ as the hope of the world. Christian missionaries from Western nations have been handicapped by their identification with imperialism, even though they may have had little to do with it. Yet at the same time the influence of the Christian church has made its mark on the leadership of some of the nations represented at Bandung.

If the policies of Western nations like our own would demonstrate a more definitely Christian spirit of understanding and sharing, the influence of Christian leadership among the "have-not" nations would be greatly strengthened. This means that we need to stop wielding such big sticks and bragging that our policies are determined by our being more powerful than others. We need to talk less and listen more to the voices that speak for the little people around the world. When the offer to negotiate our differences comes so clearly as it did at Bandung, we need to be more ready to respond with a willingness to seek peace as earnestly as do those who know so well what another war will mean.

Seldom have we heard even in Christian churches such an appeal for forgiveness as was expressed at Bandung by General Carlos P. Romulo. Speaking of the common purpose of the Asian and African peoples he said, "If that purpose is stained by resentment or the desire for revenge, then this conference will turn out to be a fragile and forgetful thing. Let us therefore not seek to draw strength from hurt or heartbreak but from our common hopes . . . And if the test of that strength should be our ability to forgive, then let it be said that we were the giants of our time." —K.M.

Heifers Have No Denominational Loyalty

SIXTY-ONE Evangelical and Reformed heifers from Illinois sailed for Germany in May. They were accompanied by four Brethren heifers and a Mennonite bull. The cowboys for this ecumenical herd were four Evangelical and Reformed ministers.

Since the Heifer Project is an interdenominational movement we are not surprised that its publicity releases will occasionally use denominational tags to distinguish the animals being shipped. We frequently hear from Brethren visitors in Europe who meet up with Brethren cows on German farms. Of course the cow has long since lost her denominational loyalty. She has been busy giving milk and restoring hope to her European owner who may well be a Lutheran or a Roman Catholic.

One reason why the Heifer Project has been so successful a means of building goodwill and healing the scars of hatred is that "milk knows no politics." The only strings attached to the gift of a cow is the requirement that the recipient be just as willing to give away his first heifer as was the original giver. The heifer can cross boundaries or go beyond an iron curtain without being regarded as a subversive influence or—to mix our figures of speech—as a dangerous Trojan horse.

The heifer will soon lose her denominational tag also. Though she is labeled as Brethren or Reformed or Mennonite or Episcopal for convenience in recording gifts, she soon loses her label and becomes a tangible symbol of the Christian love that sent her on her way. If milk knows no politics, it is just as ignorant of ecclesiastical labels. Yet who will say that it cannot be the expression of a profoundly Christian testimony, of a witness for Christ that neither language nor creedal nor political barriers can halt?—K.M.

• • •

"Truly I perceive that God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him" (Acts 10: 34-35, R.S.V.).



Africa is awakening and is striving to span in one generation several centuries of Western Industrial advancement and political and educational developments

"The Dawn Comes Up Like Thunder"

Norman J. Baugher

Photos by L. S. Brubaker

LAST February there appeared in the World Alliance Newsletter a cartoon which vividly described the situation among two thirds of the world's people living on two thirds of the earth's surface. It was a cartoon of the early dawn when the shadows cast by the rising sun are long and grotesque. On the far horizon stood a small-sized man labeled "Asia." Behind him is the sun; before him the great curved expanse of much of the earth's surface. The sun, just rising above the horizon to bring on a new day cast the little man's shadow, called "Nationalism," across most of the earth. The cartoon was captioned "Dawn Comes Up Like Thunder."

This is something of what one senses when he visits Nigeria, West Africa. The transfer within a few hours from mid-continent U.S.A. to mid-continent Africa implies in everyone's mind a tremendous change in cultures. The stunning observation, however, is not how much the time and cultural calendar turn *backward* in going from Illinois to Nigeria but rather with what terrific pace the calendar is flipping *forward* in Nigeria.

The Dawn

To visit Nigeria is to visit a people striving feverishly to be born into this century. They are spanning several centuries of Western industrial, political and educational developments within one generation! The greatest problem in visiting that land is to give proper interpretation to this forward movement and awakening which as dawn is "coming up like thunder" across the country and continent.

What is happening in Nigeria is part of the larger Asia-Africa revolution involving the majority of the earth's people and surface. Most observers sense at least four major thrusts to the revolution and all of these we encountered in varying degrees

General secretary of the General Brotherhood Board, Church of the Brethren

in the course of our visit. To discern and properly appreciate these thrusts are not only necessary for understanding trends in foreign missions but imperative for sensing what is the basic mission of the church in these areas! The major thrusts are these:

Nationalism. Nations once dominated by Western powers accept this domination no longer, whether it is political, economic or religious. It is essentially a struggle for national self-consciousness and national status. It is the opposite of colonialism. This is part of the meaning of Nigeria achieving her independence next year. It is manifest, also, in obvious efforts to define sharply the limitations within which a "foreign missionary" may pursue his calling. Many people of these areas of awakening are suspicious of those religious movements, such as Christianity, which seem to derive their influence and advantage from Western powers.

Color. Discrimination because of color is resisted and deeply resented by these peoples. They have awakened to the fact that two-thirds of the earth's peoples are colored.

Economics. Technological advances have demonstrated to them that an adequate standard of living for them is attainable. For example, in the area where we visited mission work the standard of living is estimated to have risen 200% in the last ten years due to the introduction of the improved peanut and improved methods of growing peanuts, rice and fruit.

Urge for Status. These peoples want that sense of dignity, recognition and worth which we take for granted for ourselves. A Pakistani, quoted in World Alliance Newsletter, summed up this urge for status by saying, "What we want is freedom from contempt."

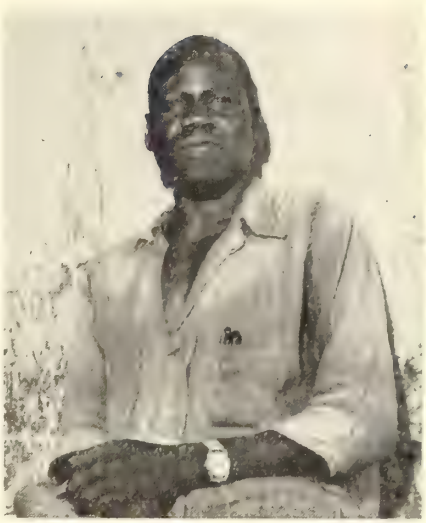
These four factors of nationalism, color, economics and urge for status—their total impact sounding much like 1776—join in the awakening to make

"An altar heaped and waiting to take fire
With the least spark and leap into a blaze."

The Church is Established

It is in this setting of a major adjustment in the lives of the people that we must observe the role of the Christian religion in Nigeria. The most significant observation about the Christian movement there is that the Church of Christ is established! What has been wrought by the labor of missionaries is that the church has become a reality. This is the result of a great devotion and the achievement of a mighty Spirit!

Where the Church of the Brethren has sponsored the work is to be found the body of Christ with 11 organized congregations, a membership of 1,715 and literally hundreds of others in covenant classes, church school groups and worship. And this is only part of the total Church of Christ of the Sudan in which the Church of the Brethren in Nigeria finds fellowship and with whose council it is affiliated as a member body.



Nigerian teachers are being trained but not fast enough to meet the great demand of those who want their children educated

The over-all program of this maturing church includes emphases on Christian education, church extension, service, leadership recruitment and training, homemaking, evangelism and church building. These emphases are almost identical with those of the church in America. The allocation of funds to these interests is strikingly comparable to the way funds are allocated in the church at home. This is a proper use of funds for both the home church and the mission church because wherever the church endeavors to minister to total life it must have a balanced, integrated ministry to all people of all circumstances.

Future Directions

To say that the church is established in Nigeria and is busy in its task of witnessing to the gospel in many areas of life does not suggest that our task there is completed! It suggests rather that during these current years we are completing one epoch of church development and entering a new period in which the



This Nigerian young man has taken his covenant to follow the Christian way and, after a period of further study, is now being questioned to determine his readiness for baptism



Christian families, like this schoolteacher and his wife, are the hope of Nigeria and the Christian church in that country

situation will be different from the former time. The new situation has two new elements: the reality of the Nigerian Church and the grand awakening!

One continuing task with the maturing church is for the mission enterprise to work deliberately and with increasing pace to make both the church and the mission Nigerian-centered and Nigerian-controlled. Even with its limited leadership, the church must be increasingly responsible for its own life, for the affairs of its local congregations, for the determining of policies which influence the life of its membership, for establishing liaison with the government and other religious bodies. The sponsoring mission will want to take the initiative in surrendering more and more of the controls and privileges. To develop leadership the Nigerian must feel a genuine partnership in the making of decisions and in their implementation. Nothing else will satisfy both the urge for status and current nationalistic feelings; nothing else will meet the requirement of sharing responsibility if strong men of God are to be developed; nothing else will develop a confident Christian community.

In the new era strong bonds of fraternity between the church here and the church there should continue. The basic oneness of the Christian community in the world must counteract some of the negative and divisive possibilities inherent in strong nationalism. This suggests that the next generation of fraternal relations between the church in America and the church in Nigeria will need to be grounded in creative demonstrations of our unity in Christ and our common brotherhood.

While much of the present mission program will continue about as it is, it is imperative in mission strategy to explore on an experimental basis new patterns of helpfulness, brotherhood and fraternity within which climate the gospel of our Lord has fresh opportunity to be manifest. Secularism, paternalism and exclusiveness must be counteracted in such experiments. In so far as possible—and let not the difficulty of doing this be underestimated—the negative features of master-servant, supervisor-laborer, privileged-underprivileged, white-black, missionary-national and home-foreign relationships should be avoided. No one is sure what these new patterns can be, but perhaps our Brethren experience in work camps, volunteer service, short-term workers rendering technical assistance, specialists in sociological and economic problems give us some clues. Perhaps these are significant new methods realized anew in this generation for serving the Christian community and establishing the church. Whatever the forms of the new pattern, they must unmistakably demonstrate our brotherhood across cultural, racial and language barriers.

The accomplishment of this will require great agility in the mission enterprise and creative alertness to the basic challenge the Asia-Africa awakening is presenting to the church. Traditional organizational, financial and administrative patterns must adapt themselves so as to allow for the greatest possible assistance to the young church



Homemaking is a part of the training the women at Garkida receive and here they are inspecting their own homes

and the young Christians in Nigeria.

All of Africa is tense! Nigeria has her share of tensions between religious groups, tribes, northerners and southerners! If Africa is to regard the church as relevant for her, the church in this new era of advance for the kingdom must establish New Testament *koinonia,* brotherhood! This is a concept close to the basic nature and function of the early church. This is the "reconception of the nature of the church" so forcibly presented by Willis LaMott in his book Revolutions in Missions. This is the important new challenge to the church throughout Asia and Africa and, in fact, around the world! It is this dimension of brotherhood without which Africa will know only civil and religious strife and racial conflict. In this sense, the church holds the key to Africa's peace and future. Only in this climate will it be possible for the church to bear witness most tellingly to the full gospel of Jesus Christ.

The Church in Nigeria joins the church here and the church of Jesus Christ everywhere in fulfilling the world mission of the church. She to her people, we to ours and the whole church to the whole world must insist that men, nations and continents seek Christ's kingdom first! Therefore, we pray:

"Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such a time as this!"

A Call to Vital Religion

Continued from page 4

The invitation to "follow Jesus today" is not an invitation to cease thinking and live some kind of lazy intellectual and spiritual life. It is no flight from reality as some fear; rather it is a serious challenge to summon every energy we now have and to find others we do not now possess, to gird up our capacity for the mightiest endeavor possible to achieve a well-balanced personal life ourselves and to work unceasingly at the task of building a decent social order.

If Christ is "The Hope of the World" as we said repeatedly during the Assembly of the World Council of Churches, then let us be clear on the fact that he must speak to and through people like us. There will be no voice thundering out of the dome of heaven calling instructions to men. Whatever utterance the will of God finds in our time will be articulated in and through people neither better nor wiser than we are.

A good many years ago Alexander Irvine wrote a novel, My Lady of the Chimney Corner. And in it occurs the incident in which "the lady" went to comfort a neighbor whose boy lay dead. "As gently as falls an autumn leaf, she laid her hand on Eliza's head: 'Ah, wuman, God isn't a printed book to be carried aroun' by a man in fine clothes, not a gold cross to be danglin' at the watch-chain of a priest. God's Spirit comes in as many ways as there's need fur it comin', and that's quite a wheen. . . . God takes a hand wherever he can find it, and jist does what he likes with it. Sometimes he takes a Bishop's hand and lays it on a child's head in benediction, then he takes the hand of a doctor to relieve pain, the hand of a mother to guide a chile, and sometimes he takes the hand of a poor old craither like me to give comfort to a neighbor. But they're all hands touched by his Spirit, and his Spirit is everywhere lukin' for hands to use.'"

With this, the mystic and the rationalist in me make peace with each other and they join and say, "Lord, won't you use my hands, too?"

Pre-Conference Meetings

THE program of Annual Conference is a crowded one, but even with its multiple meetings its schedule cannot provide for all the special interests that call for training sessions at least once a year. To meet that need several pre-Conference meetings have been planned each year. At least four such training and inspirational conferences were held this year, two at Camp Mack in Indiana, one at Bethany Seminary in Chicago, and one at Grand Rapids.

National Camp Planners

Fifty-five camp leaders representing fourteen campsites in the five regions of the Brotherhood met at Camp Mack, June 7-10. National Camp Planners meet regularly every three years to give guidance and counsel to the church's camping program.

In 1954 the Church of the Brethren held 148 different camps at 33 campsites with a total enrollment of 11,374. The outlook is for increased enrollment in 1955.

Edward Schlingman, director of camps and conferences for the Evangelical and Reformed church and Mary Venable, director of children's work for the National Council of Churches were the guest leaders. The conference gave consideration to the training of camp leaders, campsite development, and age-group camping. Special attention was given to day camps and family camps. Camp planners went on record asking all the camping areas of the Brotherhood to provide a fund by setting aside a portion of the camp fees to help finance area leadership training programs. An experimental senior-high youth camp for 1956 is projected to study

Continued on page 14

Life From God — Life for God

T. K. Thompson

The Christian steward will use his best talents for spreading the gospel of Jesus Christ
- *in his personal witness*
- *in his church and community*
- *in giving his money to spread the good news around the world*

LIFE is filled with all kinds of deep mysteries. Man has pushed back the frontiers of ignorance and superstition and has amassed an immense storehouse of knowledge. Yet, in spite of all that we know in medicine, in agriculture and physics, life is still a great mystery. No one can stand on a clear night and look out into the heavens without wondering about the meaning of it all. When we remember that the light which is striking our eyes may have left some distant star before the birth of Christ, and has been traveling at the rate of 186,000 miles per second then we realize how small is our earth and how much smaller each person is in this vast universe.

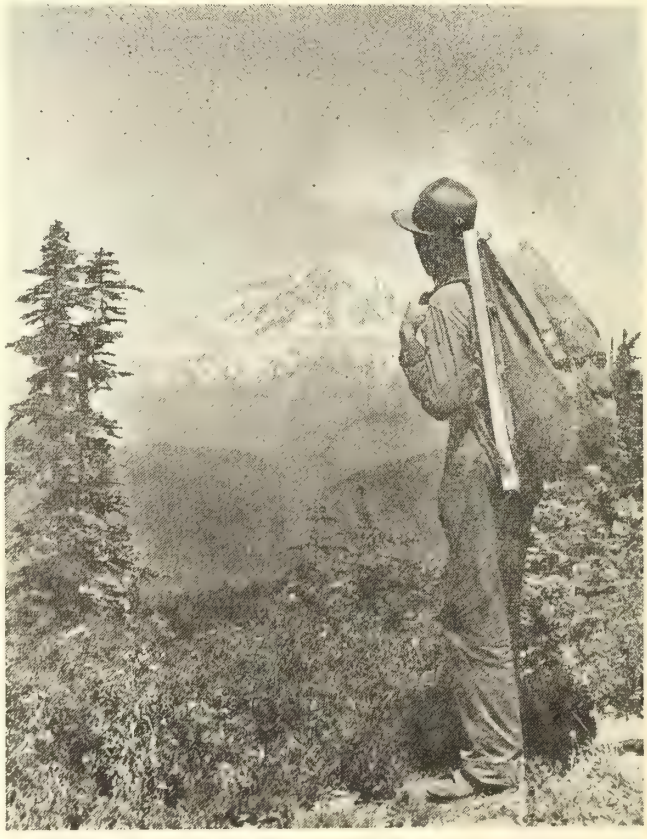
Or we may take a kernel of corn, split it open and analyze the various elements in the seed, but at the very heart of the seed is the spark of life, and while we may do many things with seeds, this essential spark of life remains God's mystery.

When a child is born into our home, we are grateful for the anesthetic and for the whole science of obstetrics, yet we know that this little life is more than a mechanical conglomeration of flesh.

Or again, there is the great and abiding mystery of death. If a man die, will he live again? How is the soul related to the body? When the body becomes dust again, what is the lodging place of the soul? In spite of all that we know, and very great indeed are the accomplishments of science, life still remains a great mystery to us.

For the Christian, however, one who has found God revealed in Jesus Christ, life takes on an altogether new meaning. While the Christian does not have special access to scientific truths which the pagan does not have, the Christian is indeed informed by the Spirit of God and he does have some answers to these ultimate questions. For the Christian, life is from God and life is for God.

In the natural world about us, the Christian can see behind all of the marvelous processes of nature, the hand of God. The Apostle Paul expressed this beautifully when he said: "I planted, Apollos watered, and God gave the increase." This is merely to say that behind all of the mechanical devices which nature uses to produce and reproduce, there is the will and purpose of God. This same truth is seen in the birth of children into our home. The Christian knows that his little baby is more than an animal and more than the happenstance of physical and biological reproduction. Each child is a child of God, made in God's image and is a gift to Christian parents from God. The little life is an entrustment from God to be fulfilled both by the child as he



Christians "stand still, and consider the wondrous works of God," for they know that behind the processes of nature God is at work

Religious News Service

Executive director, Joint Department of Stewardship and Benevolence, National Council of Churches



Clark and Clark

Working in the church office on a voluntary basis is just one way of devoting a portion of our time to the service of the church

grows and by the parents who nurture the child.

In the second place, life is from God in respect to mental life. By a marvelous endowment from God, man has the ability to see the relationship of cause and effect, and this is the basis of our great scientific accomplishments. Men do not have to wait until events in nature actually happen; they can anticipate these events and prepare for them. Man can isolate the various aspects of a natural phenomenon and come to the precise cause for the given effect. Scientific thinking reaches its highest form in philosophy. Since Aristotle men have been able to organize their knowledge to seek out and express a love of wisdom.

For most people in our modern Western world, however, life is from God in the business world. We are oftentimes prone to forget the fact that buying and selling, getting and spending, production of goods to meet the physical needs of man, all these things are part of God's creation. In a Christian sense, work is not drudgery, but a co-partnership with God, whereby man has dominion over the birds of the air, the fish of the sea, and the beasts of the field, so that man's needs may be met. Martin Luther has reminded us that the honest job, well done, which meets a human need, is a divine vocation.

Most important, man's spiritual life is a gift from God. The key to the understanding of man is his psyche, his soul, his personality which transcends his body and, indeed, transcends all time and space. Man is so made that he can commune with God and can commune with his fellow man. It is this spiritual quality of man that ultimately informs and determines all other aspects of his living.

Life for God.

The Christian will answer some of the mysteries of life by saying, "Life is a gift from God." He will also go on to say that life is a trust for God.

Why has man been placed upon this earth? Why has he been given strange powers to create and to destroy? The answer, at least in part, is found throughout our Bible, where the purposes of God are revealed. What are these purposes? They are stated many ways throughout the Scriptures. It is the will of God that every knee should bow and every tongue confess Jesus Christ to the glory of God the Father. It is the will of God that men should enjoy God's beautiful creation; "He hath given us all things richly to enjoy." It is the will of God that men should be reconciled one to another and to their heavenly Father; "God was in Christ, reconciling the world unto himself and he hath committed unto us a ministry of reconciliation." It is the will of God that every man should live in perfect love and communion with his heavenly Father: "This is the life eternal that they might know thee, the only true God and him whom thou didst send, even Jesus Christ."

Since we have this clear indication of God's purposes and since the Christian regards his life as a gift from God, in many ways Christian stewardship is the profoundest answer to the problems of human existence. Christian stewardship says that all that we have is from God and is to be used for the fulfilling of his purposes. This will mean that man will make a careful use of his time. Ultimately, all of life is divisible into so many days and hours and minutes. Man is finite. Fortunes may be won and lost and won again, but time once spent is spent forever.

Likewise, the Christian steward will use his best talents for the spreading of the gospel of Jesus Christ, in his personal witness, in his own church and community, and in the giving of his money for the spread of the gospel around the world.

Life is a great mystery, but that mystery is resolved to no small degree when a man consciously gives himself to God who first gave himself to us on the cross.

The Church of the Brethren— a Member of THE CHURCH

Warren S. Kissinger

TWO analogies from the New Testament are helpful in describing the nature of the church. In the 12th chapter of 1 Corinthians Paul speaks of the one body and the many members. The writer of John in the 15th chapter tells about the vine and the branches. Both these figures might be used to point up the problem of the church. The Church can be thought of as the one body with the many members or as the vine with the many branches. The Church is the one body of Christ or the Church is the vine, manifesting itself in the many members or the many branches. To put it another way, there is but one Church, but there are many churches.

The Church is more than an earthly society or a mere product of history. The true Church is an invisible, spiritual reality depending wholly upon the sovereign grace of God. The Church —the body of Christ—is the whole company of the elect that have been, are or shall be, on earth and in heaven. The Church is the body in which Jesus Christ is everlastingly at work. Jesus Christ is Head and Lord of the Church.

But in addition to the Church we also talk about the churches.



H. Armstrong Roberts

Wherever churches are found there is a fragment of the true Church

This presents us at once with tensions and with temptations. To say that the Church transcends history means that we can never identify any historical institution with the Church. No one church, not even the Roman Catholic Church, is or can ever become the one true Church. Nor do any of us as long as we live become perfect members of the Church of Christ. The churches are always imperfect attempts to realize the community of love in Christ. The churches are our efforts to let the Church shine through. The churches are words of men pointing to the Word of God.

We are members of the Church only as we are members of the churches. For most of the readers of the Gospel Messenger this means that we are members of the Church through our membership in one member of the body—the Church of the Brethren. Through the Church of the Brethren we are pointing to the Church and through that church we are seeking to realize the community of love in Christ. But every church, and this includes our church, is always a distortion of the true Church. The one Church always stands above every church in judgment of its partialness and its incompleteness.

Now our question becomes, What place does the Church of the Brethren have in the Church, and what contribution is the Church of the Brethren making to the church?

The Church of the Brethren,

Pastor of the Windber church, Pennsylvania

true to her pietistic background, has always insisted that Christianity is not a matter of creeds, of correct theological formulations and correct belief but that Christianity must be primarily concerned with feeling, with life, with deeds. "Not creeds, but deeds" has been the Brethren slogan. For the Brethren, ethics has always had the priority over theology. This emphasis upon a practical Christianity together with a literalistic reading of the New Testament as the "only creed" produced the basis for the church ordinances and for such basic beliefs as simple living, temperance, nonswearing, nonresistance, the feeding of the hungry and the clothing of the naked.

Our danger and our temptation as a church has been to identify our church, our interpretation of the gospel, with the one church, the one gospel. Our view of the Church is always as "in a mirror dimly." We are pointing to the Church, but our pointing is always made from a certain perspective. Our look at the Church is distorted because of such factors as these: we were born in 18th century Germany: we were influenced by the pietistic movement; we are now largely an American church in the midst of a highly industrialized and specialized economy. These considerations plus a hundred more cause our church to be but a partial reflection of the Church. The Church of the Brethren is illuminating but one facet of that many sided gem which is the Church. But this one side of the gem is an important one.

In our understanding of the Church and our interpretation of the gospel, we have a definite contribution to make to the Church. But ours is not the total contribution. We who give priority to a Christianity that has to do with simplicity, with practice, with feeling, must have our perspective balanced and offset by those of our Christian brethren who emphasize theology, liturgy, sacraments, apostolic succession. As churches we exercise judgment and restraint upon one another in a community which always stands at once under the judgment and the grace of God.

We can perhaps illustrate by referring to the belief of the Church of the Brethren in nonresistance. We have believed and taught that war and the participation in war are inconsistent with the life and teachings of Jesus. This is a vital and important witness that must be made, and some of us because of our background and our interpretation of the gospel, will be called to make this witness. We will be conscientious objectors. This witness serves to keep before the churches the knowledge that war always involves tragic compromises and that the ultimate ideal of the Christian gospel is to love our neighbor just as we love ourselves.

But even this way of nonrestance is not the only way that Christians can take. There will be some Christians equally as conscientious as the conscientious objectors who will take a different position. They too believe that the ultimate law of love demands the renunciation of all force and violence. They too see that Jesus was a pacifist, that he fulfilled and kept the law of love. But these too will know that none of us is Jesus, that all of us are beset by sin and that

GOD REMEMBERS

Glen Weimer

GOD REMEMBERS the world.
But man so easily forgets the God
who refreshes, renews, restores and redeems him.
Every moment of life is a call to remember God.
Every cell of the body bears the stamp of God;
Every tissue carries the marks of the divine hand;
Every drop of blood embodies the ineffable mystery of God;
Every recovery from weakness and weariness of body, mind and spirit, declares God's wisdom at work in us;
Every healing of the body and of the soul witnesses to the presence and action of God;
Every human love that blesses, strengthens, purifies and transforms the heart is but the fleshly and limited expression of God's unlimited love;
Even the power to cradle thought is testimony to the design of an eternal mind in man.
To live is to be under the necessity of remembering God.
God calls us to remember:
the rock from which we are hewn;
the order of providence that supports us;
the order of grace that enlivens and gives us hope;
the precious heritage of life brought to us at so great a cost;
the swift flight of time that can leave life better or worse, richer or poorer, hoping or despairing, joyful or tear drenched.
God remembers man and summons man to remember him.
The fulfillment and fruitfulness of human life depends upon man's remembering response to God.
As trees in a forest grow into many shapes, so man grows.
As trees must have a root system to support, anchor and feed the life above ground—so man must have an anchorage deep in God.
As birds remember what the season is, and so make their way to another climate—so the man of God discerns the times and its blessings and moves with joyful step and thankful heart to the altar of God.

because of that sin which besets us as individuals and as societies and cultures, we are set in a world where our choices are never between justice and injustice, between good and evil, between black and white, but where we must seek to recover and to perpetuate the most just of the many alternatives. These Christians will see that it did make a difference whether Hitler won or not and that now it does make a difference whether communism is victorious or not.

All our interpretations of the gospel are partial and all our Christian communities are but incomplete attempts to realize the one true Church. But we are members of the Church of the Brethren, and in that church God has called us to serve. We will be good members of the Church only as we are good members of the Church of the Brethren. We should continue to feed the hungry and clothe the naked and to keep before the churches the faith that religion does have to do with life, that there is wisdom in simple living, that God does call some in his Church to be peacemakers, even when this means the refusal to participate in war. But at the same time we must know that we are but one member of the body of Christ, that all of us as members see only as in a mirror dimly.

In our attempt to be good servants in our own church, we always labor under that hope which looks forward to the day when we shall see him as he is and when we shall know even as we are known. And that day will not be the result of our doing but of his doing. So let us go forward as a church always knowing that every act of ours as a church stands at once under the judgment and the grace of him who is the head of the Church, even Jesus Christ our Lord.

Pre-Conference Meetings

Continued from page 9

and evaluate camp methods, content and leadership. Many of the details for execution of these actions will be carried forward by the camping department.

Church Music Institute

The Church Music Institute sponsored by the National Music and Worship Committee and Bethany Biblical Seminary was held at the Seminary just preceding the Grand Rapids Conference, June 9-13. There were twenty-eight full-time registrants, including leaders, and there were others who attended sessions on a part-time basis. Leaders were Paul Halladay, director of the institute, Alvin Brightbill, Clyde Holsinger, James H. Beahm, Nevin W. Fisher, Mrs. Paul Speicher and Mrs. James Eshleman. Various phases of church music were studied, including hymns and hymn singing, choral technique, organ and piano playing and methods and materials in planning worship services. Some unusually interesting extra curricular activities were engaged in by the group. On Saturday evening they participated in WGN's radio presentation, Unshackled, by singing Leaning on the Everlasting Arms as part of this dramatic religious program. On the same evening they visited the famous Pacific Garden Mission. On Sunday all members of the institute attended four worship services—a Roman Catholic Mass, a Greek Orthodox service, the evening service of the First Church of the Brethren, and the choral service of the First Church of the Redeemer (Negro) from 11:00 to 12:00 p.m. This music institute was outstanding for its spirit of unity and sincere fellowship and for the maturity and completeness of participation of those who attended.

Pastors' Retreat

For the second year a one-day retreat for ministers and their wives was held just preceding the opening of Conference. The leader for the day was Dr. Joseph H. Jackson, pastor of the Olivet Baptist church in Chicago and president of the National Baptist Convention.

The theme for the retreat was "Blessed Are the Meek." In his morning address Dr. Jackson discussed the problems that confront the meek, giving special attention to the needs of ministers and their wives. They must expect to give up many material advantages. They will find crosses that are heavy to bear. They may suffer disaster without understanding why they suffer. The meek lead lives that involve taking great risks.

The speaker said that most preachers are poor men and their lack of abundant funds can be the source of many problems. Yet Dr. Jackson continued in the afternoon session to point out the rewards of the meek. He claimed that the meek really do inherit the earth because they make the proper use of God's gifts. There is a difference in owning the earth and being owned by it. The meek, because they are not enslaved by material things, learn to live by the light of eternal values. They find their rewards in the joy of victory over temptation and sin. Through sacrifice and disciplined living they discover the source of spiritual power. They also have the reward of an eternal life beyond this present life.

At other times during the day separate sectional meetings were provided for ministers and minister's wives. The retreat was again sponsored by the Pastors' Association, working in co-operation with the Ministry and Home Mission Commission.

Pastors' Dinner

Concluding the pastors' retreat was the dinner for ministers and their wives held in one of the Grand Rapids churches.

The vice-president of the Pastors' Association, Earl Bowman, was toastmaster.

Reversing the usual order of such occasions, when the speaker often has only the little bit of time left over from the other entertainment or business, Dr. Joseph Jackson spoke first. Dr. Jackson had already appeared twice before the pastors during the day and was scheduled to deliver the opening address of the first general session of Conference. Dr. Jackson speaking briefly called attention to Jesus' approach to life, his interest in and concern for individual persons. This emphasis is needed by ministers today, for they become as involved in budgets, buildings and program that they forget the real purpose and mission of the church, which is to bring the salvation of God through Christ to men. The church must remember that its major concern is to win men who need the help of the church, not to win those only who can help the church.

Because Jesus valued each person, because he was always willing to give help to anyone who needed it, because he never lost confidence in men, we can trust him to the fullest.

After a number by the ministers' quartet, the retiring president, Clarence R. Bowman, introduced the new officers of the Pastors' Association. Serving as secretary-treasurer for the next three years will be Fred Hollingshead, pastor of the Harrisburg church, Pennsylvania. Earl Bowman is vice-president and Murray Wagner, president.

Brotherhood Board Meetings

Important items on the agenda of business for the General Brotherhood Board required a number of sessions during several days prior to the beginning of Conference. The entire group met on Friday and Saturday evenings and on Monday afternoon. Commissions were busy all day Saturday and on Monday morning.

Several matters under consideration by the Board were sent on as recommendations to Standing Committee and to the delegate body. These will be reported on in connection with Conference business. In other actions the Board gave special recognition to staff members who were completing several years of service to the church. Edward K. Ziegler, Benjamin Bushong and Dessie Miller Myers were presented with five-year subscriptions to the Gospel Messenger in recognition of their work. The chairman of the Board presented to Ruth Shriver, who is completing twenty-eight years of service, first as children's director and later as director of women's work and family life, a Lady Elgin watch.

New staff members already on the job—Mary Spessard, Wendell Eller and Howard Royer—were introduced. Stewart Kauffman, who will join the staff this fall was also recognized by the Board. Two Board members, each of whom completed two successive terms at this Conference were also accorded recognition for their leadership. They are Calvert N. Ellis, retiring chairman of the Board, and W. Newton Long.

In response to a request from the Brethren Service Commission the Board adopted a resolu-

Continued on page 18

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Behind the Burden. Mildred Allen Jeffery. Pageant Press, Inc., 132 pages. $2.50.

Composed mostly of poems, but including a few prose items, Behind the Burden is the work of one who has looked on life with sympathetic and loving eyes and an understanding heart, who has met the problems of life with a practical Christian philosophy. This philosophy, reflected in the book, may help the reader improve his own. The contents run the scale from light to serious, touching the varied experiences of everyday life. Mrs. Jeffery is an occasional contributor to the Gospel Messenger; three of the prose selections in the book are reprinted from it—*Ora W. Garber.*

Workable Prayer Meeting Programs. Theodore W. Engstrom. Zondervan, 1955. 150 pages. $2.00.

This book contains twenty-six complete plans for a prayer meeting service. Suggested hymns are included. Each service is complete in itself and some could be developed into more than one service. Some typical chapters are: The Power of Prayer, A Study of Bible Prayers, Bible Character Study, Prayer Hindrances, Praying That Pleases God.

You may not like every chapter but you will find enough usable ideas to make the investment worth while.—*C. Ernest Davis.*

My Spiritual Diary. Dale Evans Rogers. Revell, 1955. 144 pages. $2.00.

Haven't you often said, "Can any good come out of Hollywood?" When you say it again, remember how they said, "Can any good come out of Nazareth?" For here is a book that will deepen your Christian faith, even as it clears your vision with wholesome tears.

Dale Evans Rogers is a Hollywood actress, who with her husband, Roy, is earnestly seeking to make her work a wholehearted Christian testimony. Her Christian experience in having a retarded child called back home to God she wrote about in the lovely best-seller, Angel Unaware. Now she has given this revealing account of a part of her spiritual pilgrimage in diary form.

This is an easy book to read. It is not filled with profound theology, but with the joyous experiences of a woman who is humbly following her Lord—in her home with her large family, some of them adopted children, in her profession as an entertainer, and in a radiant witness wherever she has an opportunity. It is full of beauty and love and radiant faith—*Edward K. Ziegler.*

KINGDOM GLEANINGS

Mrs. J. Clyde Forney and her family have appreciated the many expressions of sympathy they received after the death of Bro. Forney. She will not be able to answer personally all of the cards and letters.

Two Brethren ministers are the authors of meditations in the July-August issue of the Upper Room. Clyde R. Shallenberger of Hopewell, Va., is the author of the reading for Sunday, July 10, basing it on Psa. 147:7. The reading for Sunday, Aug. 21, written by E. F. Sherfy of Roanoke, Va., is based on Heb. 2: 9.

The conscientious objectors of Camp Meade, Md., in World War I, will hold their annual reunion at Rhodes Grove camp ground, south of Chambersburg, Pa., on Aug. 27 and 28. All CO's of World War II and those doing I-W service are invited. For further information write Cleason J. Florry, 815 Broadway, Hanover, Pa.

Second Virginia is holding a workshop on peace education on July 18-22, at which Dan West will be the leader. The location is to be a mountain cabin near Bridgewater, Va., and all expenses will be on a share-the-cost basis. Persons of other districts in this area are welcome to attend. For more information write to Lowell Heisey, Bridgewater College, Bridgewater, Va.

A mass meeting of the Washington City, University Park and Flower Hill churches, Md., is to be held on July 17, at Glenmont Recreation Center, Randolph Road and Bluhill Road, Silver Spring, Md., at 4:00 p.m. daylight time. The purpose of the meeting is to investigate the possibilities of starting a Church of the Brethren in the Wheaton, Md., area. Bring a picnic lunch for the fellowship period following the meeting. If interested please contact Mrs. Agnes Willoughby, 2712 Jennings Road, Kensington, Md., phone LO5-0718.

The annual training school for the Central Region will be held at Camp Mack, Milford, Ind., Aug. 1-6. There will be classes for those interested in home and family life and one for junior high teachers and leaders, as well as a workshop for children's workers. Clyde E. Weaver, Jr., and Chalmer E. Faw will be leaders of the ministers' seminar; John Vayhinger, director of the mental health clinic of South Bend, Ind., will assist them. For further information or for brochures regarding the school, write: Regional Office, Manchester College, North Manchester, Ind.

International Voluntary Services, with which the Brethren Service Commission is actively affiliated, in all probability will be requesting five American teams of five members each for assignment in village work in Iraq in the near future. For each of these teams they desire two agriculturalists, one mechanic and builder, one home economist and one nurse. Team members probably should have BS or MS degrees within the fields indicated and should be a member in good standing in some religious group. A man may spend his alternative service in one of these positions. For further information write: General Brotherhood Board, Attention Brethren Service Commission, 22 S. State St., Elgin, Ill.

Centennial Observances

Black River church in Northeastern Ohio, homecoming in observance of one-hundredth anniversary, Sunday, July 17. Services will begin at 10:00 a.m. and 2:00 p.m., daylight time. Russell V. Bollinger of North Manchester, Ind., will be the guest speaker.

Changes of Address

Mrs. Dulcie Cover, from Hillcrest School, Jos, Nigeria, W. Africa, to 22 S. State St., Elgin, Ill. Mrs. Cover has been house mother at the school for missionaries' children and is on furlough.

Robert McKay family, from Waka Training Center, Nigeria, W. Africa, to R. 4, Johnson City, Tenn. The McKays returned to the States in June on regular furlough.

Post-Conference Offering

The Lord said to Moses, tell the people of Israel to go forward (Ex. 14:15).

Attesting to a "strong tide of devotion in the Brotherhood which is looking toward an unprecedented advance in the whole life of the church," the Standing Committee at Grand Rapids recommended "we take significant steps to fulfill our intention to 'Seek First His Kingdom.' . . ."

Not all members had the opportunity to share in the Conference offering. In some churches where special offerings do not occur members were not advised to hand their Conference gift to a designated local official.

Lowered giving of recent months and *unmet* Brotherhood obligations justify an announcement of a Post-Conference offering. July 17 is the suggested time for congregations to engage in this Post-Conference offering experience—a significant step toward fulfillment of vital commitments in missions, service and other areas of concern.

Nonresidents will please send their gifts, designated for the Post-Conference offering, to the General Brotherhood Board, 22 S. State St., Elgin, Ill. Local treasurers are urged to remit not later than July 26.

General Brotherhood Board Organization

Chairman: Loren Bowman
Vice-chairman: D. W. Bittinger

Brethren Service Commission
D. W. Bittinger, chairman

Mrs. Eva Bowman	Guy Wampler
Earl Garver	M. Guy West

Christian Education Commission
R. V. Bollinger, chairman

S. Loren Bowman	Mrs. Anna Mow
James Elrod	Robert Sherfy

Finance Commission
F. A. Yearout, chairman

Paul H. Bowman	Vernon Kinzie
J. W. Kettering	R. W. Schlosser

Foreign Mission Commission
Paul M. Robinson, chairman

George Detweiler	Mrs. Modena Studebaker
Paul E. Miller	E. Paul Weaver

Ministry and Home Mission Commission
Harry K. Zeller, Jr., chairman

Warren D. Bowman	Bernard King
Rufus P. Bucher	Raymond R. Peters

Brotherhood Theme: Seek First His Kingdom

Northeastern Ohio women's work will have a rally in the East Chippewa church, Ohio, on July 21, beginning at 9:30 a.m., E.S.T. Mrs. R. H. Miller will be the speaker.

Miss Anna Warstler of Goshen, Ind., has accepted the call of the General Brotherhood Board to the directorship of women's work, beginning Sept. 1. James Renz has been asked to carry responsibility in home and family life on a half-time basis along with his work in temperance, beginning also on Sept. 1. Miss Ruth Shriver will terminate her work as director of women's work and home and family life at that time.

McPherson College

Rev. Paul Miller, pastor of the Panther Creek church, Iowa, was the commencement speaker for the class of 1955. During the granting of degrees, Rev. Miller was given the honorary Doctor of Divinity degree. The degree was given for his outstanding work in the rural pastorate.

Sixty-two were graduated this year with thirty-one receiving B.A. and thirty-one B.S. degrees. Seniors graduating with honor in the 1955 commencement were Isaac Grillo of Nigeria, West Africa, and John Vance of Idaho, *cum laude;* Kenneth Brown, Kansas, Paul Coffman, Iowa, and Betty Neher, Illinois, *magna cum laude;* and Ruth Strickler, Kansas, *summa cum laude.*

Student volunteer camp leaders for the summer will be Betty Holdereed of Oklahoma, and Joyce Flory of Iowa. Each summer the college arranges for volunteer leadership for the various youth and adult camps held in the Western Region. These young people give their summer on the same basis as regular BVS workers. Mr. and Mrs. Max McAuley, Glenn C. Swinger, of the Public Relations Department, and others will be working in the summer camping program also.

Don Goodfellow, a graduating senior, will be doing two years of volunteer service for the International Volunteer Service organization in Iraq. His fiancee, Eula Mae Murrey, is spending the summer in Belgium under the IFYE.

Kenneth Kinzie, of Chicago, has been appointed as head of the Art Department of McPherson College, succeeding Prof. E. S. Hershberger, who has accepted a similar position at Goshen College, Indiana. Rev. Paul Wagoner has accepted the position of alumni secretary beginning September 1. He succeeds Max McAuley who will be entering public school work.

Irene Shull, sophomore, will be sent to the National Women's Christian Temperance Union convention at Long Beach, California. Miss Shull will give her first place Kansas state oration, "Invitation to Murder."

Seventy-three students are enrolled in the summer session. Most of these are teachers securing additional hours to meet the increasing certification hours required by the state of Kansas.

Included in the graduation class this year were five international students: Mrs. Sarala Pradhan and Vinaya Likhite of India, Isaac Grillo of Africa, Eugene Lupri and Annalese Koch of Germany. Before graduating they presented the college in a chapel service, a beautiful globe of the world with their hope engraved upon it: One Christ, One World, One Hope. "It will be our intent," they said, "to carry the spirit of the McPherson College family into whatever part of the world we settle down to live."

The Church Calendar

July 10

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Habakkuk's Faith Tested. Habakkuk. Memory Selection: The righteous shall live by his faith. Hab. 2:4 (R.S.V.)

CBYF Topic: A Steward of God's World

July 12-16 Pennsylvania School of Alcohol Studies, Juniata College, Huntingdon, Pa.
July 14-17 District meeting, Texas and Louisiana, Nocona, Texas
July 15-17 District meeting, North Dakota and Eastern Montana, Pleasant Valley church, N. Dak.
July 17-23 Historical Tour
July 18-23 Southeastern Region laboratory school for children's workers, Bridgewater, Va.
July 24-26 District meeting, First Virginia, Cloverdale
July 26-28 District meeting, Southern Virginia, Germantown, Brick
July 27-31 International Sunday School Convention, Cleveland, Ohio
Aug. 1-6 Central Region leadership training conference
Aug. 1-6 Bethany extension school, Juniata College, Huntingdon, Pa.
Aug. 1-6 Eastern Region workshop, Juniata College, Huntingdon, Pa.
Aug. 2-4 Southeastern Region conference, Bridgewater College, Va.
Aug. 8-11 Conference of Church Leaders, Manchester College, Ind.
Aug. 8-11 District meeting, Tennessee, Mountain Valley
Aug. 10-12 District meeting, Eastern Virginia, Oakton
Aug. 11-13 District meeting, North and South Carolina, New Haven
Aug. 14-20 Appalachian Trail Hike, Maryland
Aug. 15-18 District meeting, Northern Indiana, Camp Alexander Mack, Milford
Aug. 15-18 Drama workshop, Bethany Seminary
Aug. 16-18 District meeting, Southern Indiana, Anderson

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Emmert Bittinger of Burkittsville, Md., in the Maple Spring church, Eglon congregation, W. Va., July 20-31.

Gains for the Kingdom

Three baptized and one received by letter in the Pleasant Hill church, Va. **Seven** baptized in the Grossnickle church, Middletown Valley congregation, Md.

Twelve baptized in the Codorus church, Pa. **Sixteen** baptized in the Madison Avenue church, York, Pa. **Seven** baptized in the First church, Philadelphia, Pa.

Fourteen baptized in the La Porte church, Ind. **One** baptized in the Rossville church, Ind. **Four** baptized in the Wawaka church, Ind. **Four** baptized and one received by letter in the Hartville church, Ohio. **Twelve** baptized and four received by letter in the New Carlisle church, Ohio. **Three** baptized and two received by letter in the Blissville church, Ind. **Four** baptized and six received by letter in the East Chippewa church, Ohio.

Two baptized and two received by letter in the Rosepine church, La. **Four** received by letter in the Root River church, Minn.

Twenty-six baptized and twenty-two received by letter in the Olympic View church, Seattle, Wash. **Sixteen** baptized and eleven received by letter in the Olympic church, Wash. **Three** baptized in the Waterford church, Calif. **Three** baptized in the Sacramento church, Calif. **Fourteen** baptized and two received by letter in the Covina church, Calif. **Three** baptized and one received by letter in the Laton church, Calif.

Pre-Conference Meetings

Continued from page 15

tion concerning weapons of mass destruction. The board called on the national government to stop the making of bacteriological and nuclear weapons and other "lethal instruments of mass destruction" and "to turn toward disarmament and world rehabilitation." The statement urged the Brotherhood "to work and pray with renewed vigor toward fulfilling our peace heritage and toward helping to turn mankind from the ways of destruction" to the ways of peace. The entire statement will be published at a later time.

At the request of the Christian Education Commission the Board agreed to make a survey of all the publication needs of the Brotherhood with a view to guiding later development of Brethren publications. Earlier the Board had reported on its progress in making plans for a new headquarter's building. To provide the most efficient use of new equipment will require a careful study of all publication and printing needs.

Action of the Board at this meeting also made possible the increasing of insurance benefits under the group plan for ministers. These new benefits were to be effective as of July 6.

Background for Conference

THE Civic Auditorium in Grand Rapids provides many excellent facilities for a Brethren Conference. Within the structure there are really three auditoriums, the main one seating around 5,000 persons and smaller ones caring for 800 and 200 persons. Many other rooms offer convenient space for temporary offices and small group meetings. The large exhibit hall is unique in that it contains 44,000 square feet of exhibition space.

Just across the street from the Auditorium is the Pantlind Hotel. Standing Committee sessions and Board and Commission meetings were held here prior to the official opening of Conference.

Previous Conference in This Area

Of the 169 recorded Annual Meetings quite a number have been in the Central Region, which now claims more than 51,000 Brethren in 301 congregations in nine districts. The 1955 Conference is the twenty-sixth to be held in this region since 1876. Sixteen have been held in Indiana, four in Ohio and four in Illinois. The 1950 Conference was held also at Grand Rapids.

Preparing for Conference

ACCORDING to every announcement concerning Annual Conference the beginning date for activities is Tuesday evening, June 14. While this is the official opening of our annual conclave it represents the result of many months of preparation—and even of several days of preconference sessions.

In order to see what preparing for Conference involves we should look in on the Civic Auditorium as far ahead as the Friday before the opening date. Already the bundles of books, pamphlets and exhibit materials that will attract attention in the basement exhibit hall have been unloaded. A few staff members are at work already but their time of most feverish activity will have to wait until Monday when they are freed from Board and commission meetings and can see to arranging their exhibit. For once the facilities of an auditorium are more than adequate for a large and varied exhibit. As the result of careful planning a number of colorfully decorated booths offer delegates and visitors a panoramic view of Brotherhood interests and activities.

The many aspects of Christian education are represented in the youth, junior high, children's and adult work booths, the temperance, home and family life and curriculum exhibits. We predict that the display of the pictures and candlesticks, the gift of the West German Federal government to the Church for the help given to Germany, will draw many people. The church building counselor has one of the larger spaces and expects to do rough drawings for those planning new churches. Foreign missions also have a space larger than the others to take care of its farflung interests. Material aid, student exchange, refugee resettlement, service — volunteer, alternative and summer— are representative of Brethren Service. Evangelism, the ministry, and church extension also have places as do stewardship and the pension fund. Space is also assigned to Bethany Seminary, the colleges and Bethany Hospital.

The publishing house has an extensive sales exhibit where books, church and church school supplies, hymnals, Bibles and other printed materials can be examined and purchased or ordered.

While we are noting the "advance guard" who help to provide the setting and arrangements for a successful Conference, we should give credit to many whose duties begin several months in advance. Serving on the Conference program committee this year were Kurtis F. Naylor, chairman; Charles E. Zunkel, secretary; A. Stauffer Curry; M. Guy West; Warren D. Bowman; and Chalmer E. Faw. Working closely with them in locating the Conference and making detailed arrangements for facilities were three Brethren from the Central Region: Galen

T. Lehman, Russell V. Bollinger and Mark Y. Schrock. Although much of their work went on behind the scenes, these are the men who bear the brunt of handling hundreds of details that make possible the smooth running of meetings involving several thousand persons.

Our series of credit lines would not be complete without listing several other persons who carried special responsibilities. The Conference director, the man who handles announcements, makes last-minute decisions and maintains order in the midst of complex schedules was Olden D. Mitchell. Of Clyde Holsinger's service as choir director and Alvin Brightbill's work as song leader, there will be later reports. Howard Royer served as publicity director and J. Henry Long as exhibit director. Wendell Eller was in charge of photography and recording, and Robert Royer served as head usher. The Conference organist was Genita Speicher, the pianist Gary Deavel.

Through the efforts of these and other workers, a number of facilities were provided for Conference goers. Few people were aware that there was a general office where the necessary typing and mimeographing was handled speedily. Provision was made for a lost and found department and for the speedy delivery of mail. Through the courtesy of Bethany Hospital and the Brethren Medical Worker's Fellowship, a first-aid center was established for the benefit of any who were injured or became suddenly ill.

A new feature this year for the convenience of everyone was a daily announcement sheet that made possible the arranging of additional meetings or announcing of changes of program.

Two other committees that helped in providing efficient service for all delegates and guests were the lodging and registration committees.

Standing Committee Goes Into Session

Standing Committee invited the General Brotherhood Board members and staff to sit in the first session of that body. This has been the pattern for five years or so. Since this first meeting is concerned with the state of the church as viewed by the district delegates, the Board and the staff have a vital interest in the reports.

This year the officers of Conference had asked for the report in writing which resulted in concise carefully thought out reports. When the districts in a region had completed their statements, the regional secretary summarized the progress, problems and future plans for that area of the Brotherhood. Then at the close Alternate Moderator Paul M. Robinson summarized all the reports.

As the delegates one after the other reported certain facts and trends began to emerge and to run through all the reports. Space does not allow detailed account of each district and region and since Bro. Robinson's summary caught up the significant points we shall give his resume.

He pointed out first of all that differences are present in the Brotherhood—differences in geography which require various kinds of church strategy; in polity and practices; in points of view. Yet in spite of these differences, there is evident a real feeling of unity that is significant for the welfare of the church. Further, on the whole the church is loyal to the Brotherhood, though dissension and splinter groups are present in a few places.

Real advance, Bro. Robinson noted, was evident in the area of stewardship and evangelism. Nearly every district told of increased giving and increase in membership, but all were emphatic on the need for more education in the stewardship of all of life and for better techniques in evangelism. That the church is a building church was also evident. Most of the districts reported building programs—new houses of worship and remodeling of existing buildings to provide more adequate facilities for growing congregations. Building is also demonstrated in the new churches being established in many areas. The Brethren are learning to go into new communities where there is not even a nucleus of members.

The reorganization of district machinery in a number of the districts points up the need for rethinking periodically the organization of the local church and the district so that the work of the kingdom may be done more efficiently.

Bro. Robinson also called attention to the fact that problems do exist, most of them centering around leadership. There is need for more emphasis on training lay leadership on the local level, for greater vision on the part of the present leadership. We need more and better pastors.

Running through all the reports from the districts and regions was a genuine concern for the advance of the church at home and abroad.

The alternate moderator concluded his summary by remarking on the note of optimism in this year's reports as compared to the reports in previous years.

On Sunday evening Standing Committee heard the report of the General Brotherhood Board through the secretaries of each commission, the manager of the Brethren Publishing House and the general secretary, Norman Baugher. Reporting were W. Harold Row for Brethren Service, C. Ernest Davis for Christian Education, Leland S. Brubaker for Foreign Missions,

Continued on page 27

Friends--
the fruit of travel

Mrs. Harry K. Zeller, Jr.
McPherson, Kansas



Madaline Standau, who became a good friend of Mrs. Zeller, with her husband and son and her American son, Walton Moyer. Walton (left), a volunteer, lived with the Standaus for several months

A TRIP is an invigorating experience. Whether you cross your state, the nation or the ocean you have the excitement of preparation, the exhilaration of travel and the satisfaction of reminiscing.

During our first month abroad my husband and I visited the Brethren Service units in Germany and Austria, getting a quick glimpse of the many areas of our work. The second month we parted ways. He joined the deputation of ministers, social workers and medical doctors who were participants in an exchange program of the Federal Government of Western Germany. I spent a week in England visiting friends before coming to Germany to study and work in the Brethren Service program. I made Kassel House my home, joining the volunteers in their various fields of work.

I met many German people. With Max Snider I visited in a home where a heifer had been placed some months before and saw the joy this one animal brought to a family of five. With Rachael Garner I helped distribute supplementary food packages in more than a dozen homes where the diet was far from sufficient. With Esther Mohler I dropped into chat with several exchange students who had returned from the United States to be a part of their own community. With Ellis Shenk I visited in the home of a family awaiting resettlement in the United States. With Suzanne Windisch I observed a *Volksschule*, an *Oberschule*, several hospitals and attended a number of clubs and teas. And best of all I was invited to visit in German and Austrian homes.

Let me introduce to you some of my new friends. *Mutti* (mother) Knuth lives in a small apartment in Bremen. Her modest quarters are a far cry from the spacious farm and lovely home she was forced to leave in East Prussia. Her husband was killed before her eyes. She fled with her two sons, came to Bremen and for several years lived with many refugees in barracks. To be uprooted from familiar and cherished surroundings and driven to a strange land would dishearten many of us, but not *Mutti*, who continued to make a home for her two brilliant sons. Dieter, the elder, came to the United States as an exchange student. He is now foreman in a shipping center in Bremen. I cherish the day I spent with *Mutti* in Bremen. After sightseeing and shopping we enjoyed an unhurried visit over a cup of tea as we finished our noon meal in the Rathausekeller. I feel I have a personal and lifetime friend in Bremen.

Madaline Standau is a pastor's wife in the village of Niederkaufungen near Kassel. Her life is similar to any pastor's wife. She is interested in the various phases of homemaking, in the activities of the young people's groups in the church and of integrating into the women's program that large group of refugee women who have found a haven in this small village. Soon after my arrival in the Standau home, Madaline and I set out on foot to do the day's "marketing." We crossed the arched bridge over the lazy stream and made our way along the cobblestone street. The quiet village was disturbed only by the chatter of geese. We went first to the butcher shop, purchased cutlets for dinner (noon) and the inevitable *bratwurst* for supper; then to the baker shop for bread which slipped unwrapped into the basket beside the meat! At the village store (the owner's living room) where dishes, binder twine and iron pots could be purchased, Madaline bought groceries and yeast. I remember the yeast especially because I tried to make *kuchen*. It dropped like lead on the plate at tea time, but Pastor Standau was kind enough to insist he liked it that way. "The better to dunk it with, my dear," he said.

The sun gleamed over the crisp snow crust as Madaline and I took a long walk up the hill overlooking the village of Niederkaufungen, the city of Kassel visible in the distance. It was beautiful. I could have believed we were in the Blue Hills of Eastern Pennsylvania.

We talked of many things and discovered that the life of a pastor's

wife is much the same in Germany and America. I have a kindred spirit in the village of Niederkaufungen.

In a small apartment in beautiful Vienna, across the *platz* from the Opera House lives Hildegard Josch, her husband and her fourteen-year-old daughter, Ingeborg. By working as a secretary in Hilfswerk, Hildegard is supplementing the meager family income to provide educational and cultural advantages which she covets for her daughter. Opera is close to the hearts of the Viennese; it came back first after the war, often to find itself in bombed out buildings. Ingeborg stands in line several hours each week to buy for a few shillings (about 10c) standing room to the opera, returning many times to the same production.

In Hildegard I feel a friendship with a strong personality whose meager material circumstances do not limit the culture she has to share.

These are a few of my new international friends. I know that the ties of world brotherhood are strengthened as we join hands which reach across the barriers of custom, language and creed. I covet for others the opportunity which I have had in increasing understanding and extending friendship with the people of Austria and Germany.

New Social Action Literature

Some ABC's of Christian Social Action. A handbook for the use of pastors and committees on Christian social action in local congregations. 20c.

Social Action in the Local Church. A leader's manual with an emphasis on integration of social education and action in the church's ongoing program.

Social Action Comes to First Church. A drama in three scenes by Herman F. Reissig. Twelve parts may be read by nine persons; only one rehearsal required. 25c each; $1.75 for nine copies.

Available from the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

NEW PEACE FILM

A TIME FOR GREATNESS is a new film in our library. The film is concerned with peace on the level of international relations. It shows how different nations are trying to use force to solve their problems, only to make new ones. This film is a good discussion starter for youth considering conscientious objection. Sound, black and white, 25 min., $3.00. Order from Audio-Visual Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

The Community Center

Herman Belcher
Castañer, Puerto Rico

DO YOU like to see boys and girls playing, singing, shouting and having a good time? Good! I do too! I see this happen every day at the Castañer Community Center, where I am in charge of equipment check-out and supervise the recreation program. At the center we have equipment for practically all playground games: volleyball, baseball and foursquares and for indoor games such as dominos, checkers, ping pong, weight lifting and puzzles. Try to imagine folk games, ping pong, tag and a pass game with a large ball going on all at the same time. That gives you an idea of what it may be like almost any afternoon.

The center is open all day, six days a week, four evenings a week from seven to nine o'clock and from two o'clock to five every Sunday.

Next door to the center is a public school for the first four grades. This school has a double session, with one group of children coming in the morning and another in the afternoon, which means that each child is left with half a day with nothing planned in school for him. Since the buildings are so close, the center staff is able to help with the school's recreational program, for the school does not have a supervised playground.

At the community center we try to help the children grow up with a sense of co-operation, leadership, sportsmanship and other Christian qualities. I would like to tell you of an example where we seem to be succeeding in the teaching of these qualities.

Humberto and Darwin Rivera are brothers. Humberto is thirteen and Darwin, fifteen. These two boys are at the center practically all the time when they are not in school. They are waiting for us at night when we open up and are the last to leave. Both are in our clubs and have 4-H chicken projects.

The older youth of the community use the center facilities to practice volleyball, basketball and softball. They have organized themselves into a team and they travel to neighboring towns to compete with other teams. We are proud of their good sportsmanship.

After observing communities without a central place to have good clean fun, I think again how happy I am that Humberto, Darwin and all the rest of our community boys have a place for supervised recreation.



Martha Cocanower

These young people in Castañer enjoy the school facilities and the wholesome recreation which is supplied through the Community Center



1955-1956 Local Church Program Guide Calendar

Brotherhood Theme: "Seek First His Kingdom"

This guide for activities in the local church is merely suggestive and does not completely cover the total program of the church. In some instances, churches will need to choose from a variety of activities listed. Refer to the various program area manuals and catalogs for additional guidance.

OCTOBER 1955

Stewardship Emphasis	**Month of October**
Rally Day or Loyalty Sunday	**Oct. 2**
World Communion Sunday	**Oct. 2**
Men and Missions Sunday	**Oct. 9**
Churchmen's Week	**Oct. 9-16**
Laymen's Sunday	**Oct. 16**
World Order Sunday	**Oct. 23**
United Nations Day	**Oct. 24**
World Temperance Sunday	**Oct. 30**
Reformation Sunday	**Oct. 30**

Begin the new church and church school year by a carefully planned and promoted rally day or loyalty Sunday and through a rich spiritual experience in the love feast and communion.

The pastor should meet with the pastoral board (or ministerial committee) in regular meetings to plan how best to meet the spiritual needs of the church. Be frank in sharing mutual concerns. This will help the church grow in a happy church-pastor relationship.

The evangelistic committee and the pastor should lay plans for the church's comprehensive evangelistic outreach for the church. A careful survey should be made to find all persons in the community as yet unreached by the church. Write to the Department of Evangelism for the packet on Conservation of Members.

The Christian education and leadership training program for the fall and winter months can profitably incorporate the following:

(1) Monthly conferences for all workers and teachers. The Bible Study Monthly, the Brethren Children's Worker, and a series of special workers' conference leaflets prepared by the Children's Work Department carry program ideas.

(2) Supply your church library with books that will be of help to your teachers, parents and pupils. If you cannot buy all the books you want, you can borrow some from the Brethren Loan Library.

(3) Book the film, For Every Child, to use some time during the year. Plan, also, to use the new departmental filmstrips, Children and the Church.

(4) Plan for a Bible study course or leadership training class.

(5) Be alert to develop potential leaders.

(6) Church leaders and Sunday-school teachers could profitably carry out a visitation program in homes of both church families and prospective church families.

Hold a meeting early in October for parents and teachers of children to explain the use of the closely graded materials and the purposes or goals for which we are working in the church school. Much value and understanding can be gained from parent-teacher meetings of various age groups.

Investigate the possibility of organizing a junior high fellowship. Use the Junior High Kit for program suggestions.

The Sunday-school class, the evening fellowship, youth socials (everything that youth do together) is the CBYF program. Help the CBYF get started in the Youth Action Plan. The new Youth Fellowship filmstrip on organizing and planning a CBYF should be used.

Adult leaders of youth should confront and encourage the youth to join the Youth Division — Fellowship of Tithers. Pledge cards are available. CBYF's need to consider the district and national youth project in their Youth Serves budgets. Materials on the National Youth Project and on the youth division of the Fellowship of Tithers are available from the Stewardship Department. Start a parent-teacher fellowship for those who have youth in the church school.

The Every-Member Canvass and Stewardship packet, mailed to pastors in May, contained resources for enhancing the level of giving of churches. Additional copies of the packet or of any of the materials enclosed may be ordered from the Stewardship Department.

"Remember the Church in Your Will" is the theme for a 1956 interdenominational emphasis. The Church of the Brethren will co-operate. October 1955, is proposed as a time for a beginning educational approach in local churches. Through sermons, talks, discussion groups, literature, posters and pictures, progress may be made. Material will be distributed through the pastor's packet. For early planning, write to the General Brotherhood Board, Attention: Financial Representative.

With World Order Sunday and World Temperance Sunday being observed in October and World Peace emphasized in November, it is suggested that use be made of the undated peace and temperance materials for children. Plan particularly to use the temperance filmstrip, Bill's Decision. Use Hallowe'en as a time when children collect articles for relief.

Use the special World Order Sunday and United Nations Day materials available and plan to conduct a Sunday evening school of International Relations or of World Order this month. Study international issues, American foreign policy and guiding Christian principles. Engage in legislative action on U. S. policy

toward the UN, regional pacts, foreign economic policy, military appropriations, disarmament, technical assistance, surplus foods, etc. Sponsor a local or community World Order or UN Day conference; bring in foreign speakers or persons who have been abroad.

Churchmen's Week, promoted by the General Department of United Church Men of the National Council of Churches of Christ is a time of special emphasis upon laymen's responsibility in the advance of missions and world order.

Co-operate with other Protestant churches in observing Reformation Sunday.

NOVEMBER 1955

World Peace Emphasis	**Month of November**
World Community Day	**Nov. 4**
Peace Emphasis Day	**Nov. 6**
Armistice Day, Veterans' Day	**Nov. 11**
Thanksgiving Home Mission Offering	**Nov. 20**
Thanksgiving	**Nov. 24**

The Music and Worship Committee of the Church of the Brethren urges that every congregation observe Nov. 6 as a Peace Emphasis Day. Use a peace theme in the singing and in worship services.

Plan for a Sunday evening school of peace this month. Study the basis for pacifism, the historical position of the church, the program of alternative service, nonviolent methods of settling international disputes. Engage in legislative action against continued and extended conscription and militarism. Sponsor a local peace round table for high school youth. Interpret the alternative service program through local newspaper, radio and TV channels, through local high school channels and through community meetings and conferences. Put new meaning into Armistice or Veterans' Day. Make it a World Peace Day.

The theme for World Community Day is "Building Lasting Peace." Program materials for the day are available from the General Departments of United Church Women, 175 Fifth Ave., New York 10, N. Y.

Have a Sunday evening school of evangelism now, or in late winter, to train the entire membership of the church in personal and visitation evangelism — a revival or preaching mission.

Traditionally Thanksgiving is the season for emphasizing the Brotherhood's evangelism and home mission programs. Materials for general distribution may be secured free to brief members on these programs and to stimulate sharing in evangelism. Plan for a generous Thanksgiving home mission offering. Endeavor to enlist from ten to twenty-five or more new members in the Ten Dollar Club for home mission development. Order copies of the brochure on the Ten Dollar Club and stories of Ten Dollar Club churches as well as enlistment cards. Order, also, materials for the Thanksgiving emphasis.

If your church has not yet used them, use some of the following audio-visual materials: Frontiers Near Home, a filmstrip; Brethren Beginnings in Navajoland, a set of slides on our American Indian work; The City Story, a movie; and Song of the Shining Mountain, a movie on American Indian work. These audio-visual aids help people become aware that we, as a church, will establish new congregations or will soon disintegrate as a group. The United States needs to be evangelized. With the rapid growth in population and the shift of people from country to city, we have a tremendous and urgent problem.

A vigorous program of fellowship cultivation should be carried on, calling upon and inviting in all new persons of the community, to the various group meetings, church school and worship of the church. The responsibility list should be kept up-to-date.

Plan ahead to make special days have Christian significance for children through projects and programs. Christmas programs should lift up Christ and Christian values. Order the Christmas stocking coin folders for the children to use until Christmas. The church can give guidance to parents in the selection of books and other gifts for children.

Begin careful planning for a school of missions in January or some other suitable month. The themes for 1955-56 are India, Pakistan and Ceylon and Indian Americans. Special materials based on these themes pertaining to Church of the Brethren work have been prepared for use along with the general study books.

One or more church leaders should be encouraged to attend one of the recreation leaders laboratories during the Christmas holidays. Recreation labs not only train leaders in the area of recreation, but in general leadership techniques as well.

The second month of each quarter is the time to place orders for the following quarter's Sunday-school supplies. Orders should be directed to the Brethren Publishing House in November, February, May and August.

DECEMBER 1955

Human Rights Day	**Dec. 10**
Universal Bible Sunday	**Dec. 11**
Christmas World-wide Mission Offering	**Dec. 25**
Christmas	**Dec. 25**
Watch Night Service	**Dec. 31**

Observe Human Rights Day by a sermon on the subject, by making a special study in adult and older youth church school classes, or by conducting a Sunday evening panel discussion. Read and study the Universal Declaration of Human Rights, the Bill of Rights in the United States Constitution and the Bill of Rights in your own state Constitution. Discuss how you can improve human rights in your community. Co-operate with other community organizations in planning and holding a community-wide meeting on human rights, featuring a pageant, a concert, a panel or an inspirational address. Write to government leaders, urging U. S. ratification of the Declaration of Human Rights.

Universal Bible Sunday presents an excellent opportunity to encourage intelligent and devoted Bible study. Try to motivate people to appreciate the Sunday-school class hour as an opportunity to study the Bible. Encourage preparation of the lesson at home and the use of Bibles in the classes instead of relying on the brief text printed in the quarterly.

Order World-wide Mission Offering helps early and seek a generous response from each member in this Christmas Day gift to the cause of missions.

Recognize the college students and others home for the holidays in programs of fellowship occasions.

New Year's Eve may well be observed as a fellowship and worship experience for the church through a Watch Night service.

Write early for the Youth Week Packet for National Youth Week next month. Plan to observe the Brethren Volunteer Service Day on Jan. 29. Young people should make plans to attend the Brethren youth seminar, Jan. 29 to Feb. 3, in Washington, D. C. and New York.

To be continued next week

The Church Abroad

Edited by J. Henry Long



The class in Bible study gained new appreciation for the Bible

Youth Camp in India

Ellen E. Cunningham
Bulsar, India

THERE was a great hustle and bustle in the boarding school yard at Ahwa one early morning in mid-February because this was the day the young people were to leave for camp. For twelve months those who had attended camp last year had talked of their experiences and had looked forward to this day with eager enthusiasm. Those who had not attended had gathered inspiration from listening to those who had gone and they had been waiting in almost uncontrollable anticipation for this day. So it was that before breakfast children and young people with bags and bedrolls began arriving in the schoolyard.

At the appointed time the bullock cart arrived and soon was piled high with the baggage. A count was made and Rev. Bhonsle asked for quiet while he gave them a few words of advice and direction and then with bowed head he asked God to give these folks a safe journey and to prepare them for and bless them in their individual camp experiences. Then beginning the words of a familiar hymn some eighty-five boys and girls between the ages of ten and twenty-three years started off for camp.

At about three o'clock in the afternoon they began arriving at Camp Mahal. All of them had walked every step of the eighteen miles through the hot tropical sun over rough, rocky, dust-filled jungle roads. A quick dip in the stream that ran through the camp grounds and a cup of refreshing tea, soon had everyone in the best of spirits.

Next morning, long before day had dawned, those on kitchen duty had been up and hard at work making their coarse breads of ground kaffir corn mixed with water and roasted over hot coals. Others had gone to the river to wash up so that they quickly gathered in the cool brisk morning air when the 6:30 a. m. bell called them for a few minutes of exercise. At seven o'clock the breakfast bell rang and all gathered around the teakettle, first for a period of devotion after which they had their breakfast of tea and coarse breads.

At nine o'clock all gathered for classes. They were divided into three age groups as they sat for an hour in each of the three classes: nature study, Christian living and Bible study.

Ernest Shull helped them to see God's beauty in the natural surroundings in which our camp was held—the thick jungle was full of beautifully colored birds and butterflies, as well as many interesting plants and trees.

Pastor Bhonsle dealt at length on the attributes of Christian living in their non-Christian communities and how important it was that their lights always shine brightly. Bro. Chowdry led them in a further appreciation of their Bible.

The 12:30 bell brought a very hungry crowd to dinner which was served on mats laid on the ground under the shade trees. Following a period of devotion they filed past the rice kettle and next past the curry kettle. No one went away hungry. There was plenty for all and enough left over to feed some



Wood for the evening campfire

of the hungry village people who visited our camp.

After an hour's rest, everyone went to the river for their daily bath and to do laundry. No one had more than one change of clothes. Those that were so fortunate had no problem at all; they would wash one change of clothes while wearing their other. But many had no change so they would wash their only set of clothes and put them to dry while they went swimming in old worn out clothes they had brought for the purpose.

The bell at 4:30 p.m. called everyone together, and after a cup of tea those who were not on kitchen duty would play group games such as volleyball, ring toss, or darts. After a simple supper of breads and lentil soup all would gather around the campfire to sing hymns. Soon in an outer circle the village people would begin to gather to hear Bro. Prabakar, one of our village evangelists who always took charge of the campfire service. In very simple stories and in the language which these village folks could understand he would tell and sing the Bible story. This was perhaps the first time many had heard the gospel story and it was interesting to watch the expression on their faces as they listened in rapt attention to all that was said.

The last evening climaxed the camp program. All the boys and girls sat on the porch and listened to a stirring message by Brother Bhonsle, Let Your Light Shine. At the close of the message the leaders of the camp lighted the candles of all who were present and then, as the village folks who had gathered watched, they formed a cross with their lights.



The girls carry water from river

Thus ended another camp, ended only in a material sense, for the memories of such times live long in the hearts of these folks. We could not help but contrast the simple camp set-up with that of other camps we had attended. The beds were a blanket thrown on the rough dirt floors. Most of the boys did not have a building to sleep in. They had placed a few bamboo sticks together and thrown palm branches over the top for a shelter. The kitchen was out of doors. The stoves were three flat stones of about equal size so placed that they held the big copper kettles about eight inches off the ground. A fire of driftwood was built under the kettles. There were only two kettles—one for rice and one for curry, for they never had more than two dishes at one time. In order to keep the rice from burning they would build a big fire under it until the water was boiling. After putting in the rice they would take out most of the fire leaving only a few glowing embers beneath the pan and a few on top of the lid. Their stirring spoon was a bamboo pole.

Each camper had brought a tin or brass plate. They all ate with their fingers; so dishwashing was a very simple process. All of us would rinse off our plates and fingers at the end of each meal and the dishes would be done.

Everything was most simple but to my mind came a saying I had often heard, "It is not the clothes that makes the person—it is the personality," and I thought it was certainly not the comfortable material equipment that makes a successful camp. It is the spiritual blessings that come to those who "hunger and thirst after righteousness."

Lake Geneva Summer School of Missions

Anna E. Lichty
Franklin Grove, Illinois

THE thirty-seventh annual session of the Geneva Summer School of Missions will be held Aug. 7 to 14, 1955, at Conference Point, Williams Bay, Wis., on the shores of the beautiful Lake Geneva.

The theme for the school will be "Christ — the Way." Bible studies will be on Walking With Christ, according to the Gospel of Matthew. The theme for foreign mission study will be The Christian Mission in a Revolutionary Age; for home missions the study will be Indian Americans.

The Geneva School of Missions is an interdenominational leadership training school. Missionaries from all parts of the world and leaders from many denominations attend. Mission leaders in our local churches will find this summer school of missions very inspirational and helpful in planning for the school of missions to be held in their own churches during the following year, as the books scheduled for study will be reviewed and helpful suggestions for conducting the study will be given. Outstanding teachers and resource leaders will direct the classes in study.

Those serving on the faculty this year include Dr. Emily Werner, who has recently toured Palestine, Mrs. V. D. Melconian, Miss Ada Stearns, Miss Esther Davis, Rev. and Mrs. Paul Turk, Mrs. Mabel Fenner, Mr. and Mrs. Robert Ardman, Mrs. C. Medema, Mrs. Gene Elliott and Mrs. Mary Jean Bartholomew.

Students attending the school are required to attend the Bible class and at least one class in missions each day. Classes are held in the forenoon. The afternoon is for rest and study and recreation. At four o'clock there is a "Meet the Missionary" session when missionaries tell of their work and an opportunity is given to become acquainted with them. There are special classes for girls who are sent by missionary groups and women's societies. Many a girl, under the spiritual influence and guidance of her teacher, has been led to dedicate her life for Christian service.

Persons attending this school of missions are accommodated in cottages and all eat together in one large dining hall. Morning cottage prayer groups and vesper services each evening are very inspirational and uplifting. Plan to attend the conference if you can, or send a delegate or scholarship girl from your women's organization. Our own Church of the Brethren has representatives on the Geneva Board. If you cannot attend for the week you will find it worth while to attend on guest day, Wednesday, Aug. 10.

For further information write Mrs. C. C. Bristor, 508 S. 22nd Ave., Bellwood, Ill.

Castaner Church of the Brethren

Charles E. Zunkel

IT SEEMS natural that with the splendid ongoing ministry, as diversified and full as it is at Castañer, that there should also be a church. Indeed, to this observer, it would be most strange to expect that there would not be an emerging congregation there. And so, indeed, the Church of the Brethren came to be. From early days the staff had its religious services. Worship was a felt need in their lives.

As the Puerto Rican people whom they served and many with whom they worked, saw them gather for worship, some naturally asked if they might join them. Who could deny such a request? Of course, there were other organized churches in this area. There were Catholics, Episcopalians, Baptists and Pentecostals. However, when the Brethren came to Castañer none of these groups was active and vigorous. Our coming did stimulate them to greater activity.

As the Puerto Ricans worshiped with our staff there were those who wanted to become a part of our fellowship. We had no organized church. When we stay on for a period of time in a service project, sooner or later we have to face and solve the question as to the advisability of organizing a congregation.

Really, we should face it squarely and anticipate the coming church. The church should not be born by default. It should be planned for, whenever the time comes that it is wanted.

One of the problems to be faced by an ecumenically-minded group is that of comity assignment. There was history for the Protestants in Puerto Rico on this issue. Around 1900 when the Protestant forces began active work on the island the four co-operating groups at that time decided on comity arrangements and assignments. The island was divided for work among the Episcopalians, Methodists, Presbyterians and Disciples. The groups who have come to the island since that time have come in disregard of comity, or have been given areas by already assigned groups.

It so happens that when the Brethren came to Castañer they were invited by the Presbyterians who had the comity assignment for that area. Now we have a growing congregation of fifty souls.

Since we came to Castañer the Catholics, Episcopalians and Baptists have each built a house of worship. The Episcopalians have a church that might seat twenty-five or thirty people and they have services by a visiting rector once in three weeks. Actually fifteen or twenty attend. They have no Sunday school. The Catholics can seat from one hundred to one hundred and twenty-five and they, too, are served in a mass once a month by a visiting priest. The Baptists have a building that will seat one hundred folk. They now have a resident pastor, Rev. Cresbo, who is giving an excellent ministry. The Pentecostals still have no church building of their own but use the building at the Community Center which was originally used by the Episcopalians and Baptists and Brethren.

Brethren services outgrew the building at the Community Center. Now the Academy is used, but it, also, has become too small and inadequate.

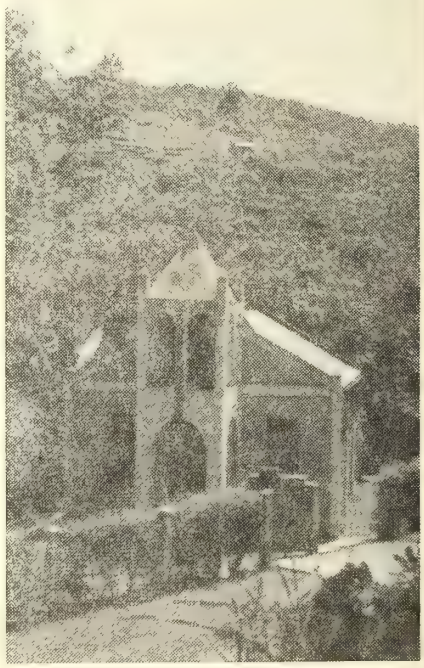
Questions might still be raised by some as to whether we should build a church in this particular field where so many other groups already are established. It is possible that we might select a less competitive field in which to serve and eventually develop a congregation of Brethren. Two facts, however, should give us confidence that Castañer is a good place to continue our church ministry. The first is that there are more people in the area who need the ministry of the church than are now being adequately served by the other denominational groups there. The Baptists, who have the largest and strongest church in the area at present, insist that there is too much work for them to do. It is reported that there are fifteen hundred people here in an area four miles square.



Castañer Catholic Church



Castañer Episcopal Church



Castañer Baptist Church

The second fact which gives encouragement to our continuing ministry is that we already have there a congregation of fifty members who

are our people and who look to us for nurture and continuing fellowship. To them we owe a ministry. There is this further fact that the real hope for a growing evangelistic church in Puerto Rico lies in a great outreach to many nearby mountain communities.

At Cerrote we now have one such outpost, jointly ministered to by Brethren and Baptists. There each Sunday from forty to sixty folk gather for Sunday school and a worship experience. Again at midweek service these people return for the further ministry of the church.

Using Castañer church as a base we could well develop a half dozen such outposts. This is the pattern used by other groups such as the Mennonites. Eventually, some of these outpost places could become new congregations. Their evangelistic concern could then lead them to further outpost development.

Castañer church is now planning for a house dedicated to study and worship. Offerings for a building fund have been taken for years; these along with contributions from visitors and friends have now become sizeable. With some assistance from the Brotherhood a new house of worship, designed to meet their need, is to be erected. The District of Florida, of which this congregation is a part, has already been giving substantial aid. High tribute deserves to be given to the devoted Brethren workers who have been true to their faith and shared the gospel along with their ministry to the physical needs of the people. These people have made considerable sacrifice that the church might be established.

Another step which is now anticipated is a Puerto Rican pastor to give leadership to the work. This, too, is being planned for in the near future.

Here, then, is a young church—our church—that is growing in spiritual power as well as in numerical strength. It holds much of promise. Let us support it with our love, concern and prayers!

Standing Committee

Continued from page 19

Charles E. Zunkel for Ministry and Home Missions, and Earl H. Kurtz for the publishing house and Robert Greiner for Finance.

Since this report will be a part of Conference business we are not giving a summary of it here. The period for discussion and questions did give the delegates an opportunity to give suggestions and to have points clarified.

Weddings

Beck-Weston—George L. Beck of York, Pa., and Elizabeth June Weston of Greenfield, Mass., in the Second Congregational church, Greenfield, June 4, 1955, by Dr. Kenneth R. Henley and the undersigned.—M. Guy West, York, Pa.

Butterfield-Anglemyer—Harvey Butterfield of Pembine, Wis., and Carol Anglemyer of Wausaukee, Wis., in the White Rapids church, Wis., by the undersigned, May 28, 1955.—Oscar E. Stern, Wausaukee, Wis.

Chapman-Crumpacker—J. W. Chapman and Mrs. Nora Crumpacker, both of Lamar, Colo., in the home of and by the undersigned, May 12, 1955.—H. M. Coppock, Springer, N. Mex.

Curl-Resh—Glenn Curl of East Palestine, Ohio, and Mary Resh of Columbiana, Ohio, at the home of the bride, by the undersigned.—J. Lloyd Nedrow, Columbiana, Ohio.

Freed-Kendall—Ronald Freed of Homestead, Okla., and Kathryn Kendall of McPherson, Kansas, April 3, 1955, in the McPherson church, by the undersigned.—George W. Harvey, Newton, Kansas.

Hakes-Setzer—LaVerne Hakes and Barbara Ann Setzer, both of Stanley, Wis., in the Stanley church, May 28, 1955, by the undersigned.—Ernest Detrick, Stanley, Wis.

Hammond-Coppock—Erby Hammond of Grants, N. Mex., and Mary Coppock of Springer, N. Mex., at her home, by the undersigned.—H. M. Coppock, Springer, N. Mex.

Jamison-Brodbeck—John Jamison of York, Pa., and Janet Brodbeck of Seven Valleys, Pa., in the First church, York, June 5, 1955, by the undersigned and Kenneth Ehrhart.—M. Guy West, York, Pa.

Maynard-Cravens—Jacob H. Maynard and Fay Cravens, April 2, 1955.—Mrs. Cletis Bowers, Muncie, Ind.

McCormick-Early—Staley Elmer McCormick and Mary Ann Early, both of Hardin, Mo., at the home of the bride, May 28, 1955, by the undersigned.—Harold G. Correll, Hardin, Mo.

Obituaries

Bussard, Hugh Sheffy, was born Dec. 25, 1876, near Bolar, Va., and died March 4, 1955. He was married to Fannie Stephenson on Nov. 30, 1898. To this union were born three sons. He was a member of the Valley Bethel church. Surviving are his wife, two sons, four grandchildren, and four great grandchildren. Funeral services were conducted in the Valley Bethel church by Rev. Roy Baldwin of Fishersville, Va., assisted by Bro. George Robertson, Rev. McKinney and Rev. Daniel Simmons. Interment was in the Big Valley cemetery.—Mrs. Eutis Bussard, Bolar, Va.

Bussard, Olen Homer, son of H. S. and Fannie Stephenson Bussard, was born near Bolar, Va., April 5, 1909, and died Feb. 6, 1955. He is survived by his parents and two brothers. Funeral services were conducted in the Valley Bethel church by Rev. Roy Baldwin of Fishersville, Va., assisted by Rev. Daniel Simmons of Warm Springs. Interment was in the Big Valley cemetery.—Mrs. Eustis Bussard, Bolar, Va.

Carpenter, Eldon Walter, son of Herman M. and Mary Bussard Carpenter, was born near Bolar, Va., April 14, 1943, and died Jan. 26, 1955. Surviving are his parents, three brothers and a grandmother. Funeral services were conducted in the Valley Bethel church by Rev. Daniel Simmons of the Presbyterian church. Interment was in the Big Valley cemetery.—Mrs. Eutis Bussard, Bolar, Va.

Cosner, Virginia, wife of Summer W. Cosner and daughter of John and Rebecca Hays Aronhalt, was born May 27, 1873, and died Feb. 27, 1955. Surviving are eight children, eighteen grandchildren and twenty-five great-grandchildren. Funeral services were held in the Locust Grove church by the undersigned.—Daniel B. Spaid, Eglon, W. Va.

Dilling, Clayton E., son of Henry B. and Sarah Neusbaum Dilling, was born Feb. 18, 1882, near Martinsburg, Pa., and died May 15, 1955, at his home in Martinsburg, Pa. On April 4, 1906, he was married to Anna Lee, who preceded him in death. He was a member of the Martinsburg church and of the men's Bible class. Surviving are one son, two grandchildren, two sisters and one brother. Funeral services were conducted in the Martinsburg church by Brethren C. O. Beery and Roy S. Forney. Interment was in the Fairview cemetery.—Mrs. C. O. Beery, Martinsburg, Pa.

Edwards, Dora Baire, died May 7, 1955, at the age of seventy-one years. She was a faithful member of the Meadow Branch church, Tenn., for about sixty years. She was married to Felix Edwards, who preceded her in death about thirty years ago. Surviving are seven sons, five daughters, thirty-two grandchildren, two sisters and three brothers. Funeral services were held in the Meadow Branch church by the undersigned, assisted by Olaf Adkins. Interment was in the nearby cemetery.—F. C. Rohrer, Bean Station, Tenn.

Heckman, Vernon, son of Samuel and Anna Heckman, was born near Dayton, Ohio, Sept. 2, 1884, and died at his home in North Manchester, Ind., May 19, 1955. He was married to Izetta Eikenberry and united with the church in 1906. To this union was born one son. His first wife died in 1920 and in 1925 he was married to Mary Fulton. He is survived by his wife, one son, and two grandchildren. Memorial services were held in the West Manchester church by the undersigned and Bro. H. F. Richards. Burial was in the adjoining cemetery.—Howard H. Keim, North Manchester, Ind.

Kressley, Clyde, was born in Sedalia, Ind., March 29, 1888, and died in Rossville, Ind., April 18, 1955. He was united in marriage to Goldie Opperman on May 29, 1909. He was a member of the Rossville church. Besides his wife, he is survived by thirteen children, twenty grandchildren and three great-grandchildren. Funeral services were conducted in the Moore funeral home in Rossville by Rev. Ray Mitchell of the Methodist church. Burial was in the Rossville cemetery.—Blanche Gochenour, Mulberry, Ind.

Long, Blanche Stine, was born July 14, 1877, at Adel, Iowa, and died May 21, 1955, in Denver, Colo. She was a longtime member of the Prince of Peace church. Her husband served for many years as elder of the church. She was a faithful and dedicated member of the church and throughout her life she was interested in the cause of missions. Surviving are one son, four brothers and two sisters. Burial was in the Crown Hill cemetery, Denver, Colo.—Kurtis Friend Naylor, Denver, Colo.

Luper, John Thomas, son of James and Felicia Conrad Luper, was born Feb. 14, 1862, in Johnson County, Ind., and died May 19, 1955, at Frankfort, Ind. On Dec. 20, 1883, he was married to Abigal Sellers, who died in 1930. He was a member of the Rossville church. Surviving are four sons, two daughters, twenty-five grandchildren, forty-one great-grandchildren, three sisters and one brother. Funeral services were conducted at the Moore funeral home in Rossville by Rev. C. H. Wallace of the Baptist church, assisted by Bro. Billy Bosler. Burial was in the Geetingsville cemetery.—Blanche Gochenour, Mulberry, Ind.

Montgomery, Lesta V., wife of George Montgomery and daughter of William and Emma Miller Schrock, was born Feb. 1, 1901, and died May 20, 1955, in Baltimore, Md. Besides her husband she is survived by one son, one foster son and three grandchildren. Funeral services were held in the Fairview church by Rev. Atwell, assisted by the undersigned.—Daniel B. Spaid, Eglon, W. Va.

Moore, James Kendall, was born in Terra Haute, Ind., and died May 21, 1955, at the age of eighty-six years. In 1892 he was married to Mary Sophia Nogle in Bellfontaine, Ohio. In 1908 they moved from Ohio to Oklahoma, then later to Nampa, Idaho, where they united with the church in 1922. Surviving are his wife, eight children, twenty-eight grandchildren, thirty great-grandchildren and four great-great-grandchildren. Services were held in the Nampa church by the undersigned. Burial was in the Canyon Hill cemetery, Caldwell, Idaho.—Galen K. Walker, Nampa, Idaho.

Morrison, Bowman D., was born Jan. 6, 1886, at Roaring Spring, Pa., and died April 19, 1955, at his home near New Enterprise, Pa. On March 1, 1908, he was married to Ida May Croft. He was a member of the Holsinger church. Surviving are his wife, one daughter, three sons, six grandchildren, two sisters, one half brother and three half sisters. Funeral services were held in the Holsinger church by his pastor, Bro. Earl K. Ziegler. Interment was in the church cemetery.—Mrs. Vernon Stayer, Curryville, Pa.

Morton, Lydia A., daughter of Elder and Mrs. George Barnhart, was born Oct. 3, 1859, and died May 23, 1955, in Medford, Oregon. She was married to Joshua J. Morton on Oct. 4, 1877. He preceded her in death in 1927. She was a member of the Medford church. Survivors include one son, two daughters, nine grandchildren, nineteen great-grandchildren, one great-great-grandchild and two sisters.—Mrs. Hazel Jackson, Medford, Oregon.

Replogle, Olive, daughter of John and Phoebe Cooper Bloom, was born Oct. 28, 1873, and died May 3, 1955, at the Morrison Cove Home at Martinsburg, Pa. She was a member of the Woodbury church. She was the widow of David B. Replogle, who died March 1, 1951. Surviving are six daughters, six sons, thirty-one grandchildren and twenty-eight great-grandchildren. Funeral services were conducted in the Woodbury church by Bro. Levi K. Ziegler, assisted by her pastor, Bro. Earl K. Ziegler. Interment was in the Replogle cemetery.—Mrs. Vernon Stayer, Curryville, Pa.

Smith, Elizabeth, was born Jan. 17, 1912, and died May 10, 1955. She was a leader in the area of children's work. During the years she served the Washington City church in this capacity, Eastern Maryland and recently the Arlington church and Eastern Virginia. Surviving are her husband, Paul, one daughter and one son. Burial was held in the Oakton church by the undersigned.—Glen Weimer, Arlington, Va.

Stouffer, Nicholas A., died March 27, 1955, at the age of sixty-nine years. He is survived by his wife and one sister. Services were held at the Minnich funeral home in Greencastle, Pa., by the undersigned. Burial was in the Broadfording cemetery.—John E. Rowland, Greencastle, Pa.

Teter, Emma Mae, daughter of Nelson and Alice Anderson, was born May 11, 1891, in Hancock County, Iowa, and died Dec. 23, 1954, at her home at Tustin, Calif. She was married to J. Roy Teter. To this union were born three children. Surviving are her husband, one son, two daughters, eight grandchildren, one brother and one sister. Funeral services were held in the Smith-Tuthill funeral home by the undersigned. Interment was in the Westminster Memorial Park.—Robert Mays, Santa Ana, Calif.

Weddle, Lelah Corum, wife of Carmen Weddle, was born at Moscow, Idaho, Sept. 3, 1906, and died in Tonasket, Wash., April 19, 1955. She was an active member of the Ellisforde church and was also very active in the community youth groups. She is survived by her husband and two daughters. Funeral services were conducted in the Ellisforde church by her pastor, the undersigned, and Rev. C. E. Holmes of the Whitestone church. Burial was in the Tonasket cemetery.—M. G. Blickenstaff, Tonasket, Wash.

Welch, Belle, a long-time resident of Stanley, Wis., was born July 12, 1866, in Johnstown, Pa., and died April 27, 1955. She was married to Luther Welch on Dec. 25, 1886, and they later moved to Newville, N. Dak., then in 1919 they moved to the Stanley community. She is survived by three grandchildren, nine great-grandchildren and three sisters. Funeral services were held at the Stanley church. Burial was in the Oakland cemetery in Stanley.—Mrs. Victor Johnson, Rochester, Minn.

Welsh, Leona Catherine, was born July 12, 1909, and died Jan. 22, 1955. She was a charter member of the Arlington church. Her husband, Willie, survives her. Funeral was held from the Salem church by the undersigned, assisted by Floyd Wine.—Glen Weimer, Arlington, Va.

Wolfe, Nora Celeste, daughter of William and Lydia Garver, was born July 10, 1881, in Indiana, and died March 20, 1955. She was married to David Hansen, who preceded her in death in 1927. To this union were born five sons. In 1930 she was married to Daniel Wolfe. She was a faithful member of the church. Besides her husband, she is survived by four sons, eight grandchildren, two great-grandchildren and two sisters. Funeral services were conducted by the undersigned. Burial was in the Tahoma cemetery, Yakima.—Carl Simmons, Jr., Yakima, Wash.

Young, Fred E., son of John F. and Amanda Eby Young, was born June 27, 1879, in Springfield Township, Ohio, and died April 18, 1955, in Miami, Fla. On Nov. 25, 1908, he was married to Ada B. Mishler. To this union was born one daughter. Surviving are his wife, one daughter, one grandchild and one sister. Services were held in the Springfield church in Mogadore, where he was a faithful member for many years. Bro. L. R. Holsinger and S. B. Noffsinger officiated. Interment was in the Maple Hill cemetery.—Helen M. Shanafelt, Mogadore, Ohio.

Church News

Idaho and Western Montana

Nampa—Since our last report, we have accepted the sponsorship of another D.P. family. The other family which our church sponsored has received U.S. citizenship. Our church conducted a three-week lay visitation program under the direction of our elder, Bro. Bruce Tharrington. The visitation was followed by a prayer vigil by the ladies of the church and a week of evangelistic services led by our minister, Bro. Galen Walker. Special music was furnished each evening by the choir or members of the choir. Fourteen members were baptized and fourteen received by letter into our fellowship. Pastor Walker conducted a membership class. Our pastor and his wife and several other members of our congregation attended regional conference at Wenatchee. Our women were hostesses to the district spring rally, which was held April 28. The Brotherhood purchased property in Boise for a new church. Our congregation is looking forward to the beginning of a new church in our district.—Mrs. Stanley Agenbroad, Nampa, Idaho.

Northern Iowa, Minnesota and South Dakota

Worthington—Several of our young people attended the youth rally at the Panther Creek church. One Sunday morning our young people had charge of the entire morning service. Our youth groups sponsored an Indian supper with Brother and Sister Holsopple, retired missionaries, now serving as pastors of the Sheldon church, Iowa, in charge of arrangements. Indian food was served and Indian costumes were modeled by the young people. Both Brother and Sister Holsopple gave talks on customs of India. Rev. Gebhardt of the Adrian Methodist church spoke to us at an evening service. Miss Florence Morgan, Presbyterian missionary to the Navajo Indians in New Mexico, spoke at our women's work meeting one month. The women's work group recently purchased a dehumidifier for the church basement. The Noblemen's chorus of Worthington presented a concert one Sunday evening. A group of our youth attended the regional youth conference at McPherson. A family birthday social was held on March 17 in our fellowship room. Our pastor and five of our young people conducted a service in the Southwest Minnesota tuberculoses sanitarium on April 4. Passion week services were conducted by our pastor followed by baptismal services for four juniors. Our spring communion service was held on Good Friday evening. Our church participated in afternoon Good Friday services with six other churches in Worthington. Our pastor is teaching in a released-time church school in the Presbyterian church. The young people sponsored a sunrise service on Easter morning and invited the Reading Presbyterian church young people. We were host church to the Mennonite a cappella choir from Bethel College at Newton, Kansas, on April 14.—Mrs. Beull Adolph, Worthington, Minn.

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Middle Missouri

Mineral Creek—The district men's work banquet was held at our church. On March 20 we had a potluck supper and social hour in honor of the eighty-fifth birthday of our elder, James M. Mohler. Our new pastor, Herbert Zeiler, has organized the youth work of the church. Pulpit chairs have been given to the church as a memorial to Sister Maggie Jones by her children. We joined the other churches of our town in the annual Easter sunrise service with our pastor as speaker. In the evening of the same day, we had our love feast. A number of women from our church attended the district women's work rally at Warrensburg. Pictures of the proposed mission church in Springfield, Mo., were shown by our state fieldman, Bro. Ralph Scaggs, and Harold Mohler, and pledge cards were distributed.—Clara Fultz, Leeton, Mo.

Oklahoma, Panhandle of Texas and New Mexico

Ames—Sara Shisler, Bro. Harl Russell and the ladies' quartet from McPherson College visited in our church. Each one made a vital contribution to our church program. Some of the highlights of our church year have been the redecoration of the church sanctuary, a community Thanksgiving service, a Christmas breakfast on the Sunday before Christmas followed by a worship service by the children and climaxed with the Christmas offering, at least five all-church socials, and a home-coming and dedication service. We are looking forward to evangelistic services in the fall and the redecoration of the basement for the children's use. —Merle B. Weimer, Ames, Okla.

Waka—At the first session of our school of missions, Miss Sara Shisler gave a talk about conditions in Africa. On Sunday nights the adult group is making a study of Bro. Floyd Mallott's book, Studies in Brethren History. Our sanctuary was redecorated and carpet was laid on the

rostrum, center aisle and foyer. The carpet was a gift from Mrs. Rhodie Stollings and the adult class. A communion table and lectern were made by our pastor, Bro. Alvin F. Klotz. Expense for the pulpit furniture was donated by persons as memorials to the church. The men prepared and served the meal for the mother and daughter banquet. Mr. and Mrs. Paul Sargeant gave a message concerning their recent experience in Europe. Our pastor conducted a series of meetings April 6-10. Ten of our women attended the west-side district rally on April 20. As a part of the program our women presented the skit, Beautiful Hands. Our junior choir sings once each month at the evening services. The district youth cabinet met at our church for a retreat on April 16-17.—Maud Stump, Waka, Texas.

Northern Illinois and Wisconsin

Cherry Grove—At our semiannual business meeting on March 4, church officers were elected. We were represented at the young adult rally and also at the women's rally. On Good Friday evening our young adults sponsored the showing of two films to the entire congregation. The intermediate class had charge of our sunrise worship service on Easter morning and the Truth Seekers class prepared and served a breakfast. Our ladies' aid made comforters and collected and packed bedding and clothing for relief. The women also made baby layettes and co-operated in the collection of yard goods for relief. Pastor Hawbecker and a group from our congregation were in charge of a program at the Mt. Morris Brethren Home on April 24. A group of our men spent two days helping a family in our community whose home and farm buildings were completely demolished by a recent tornado. The young adults sponsored a family night program on May 1 with a potluck supper and the showing of various pictures by our local doctor. Our love feast was held on June 5.—Mrs. Wayne Derrer, Lanark, Ill.

Southern Illinois

Hurricane Creek—At Christmas time our church group showed the film entitled The Christ Child. In February our church was host to a group of the churches in the southern section at a workshop for stewardship, Christian education, ministerial committees and trustee groups. A consecration service was held for the babies of our church. Pastor William H. Bray, conducted pre-Easter services and our love feast and communion. During these special services, two new members were received by letter. The ladies' aid recently finished a comforter for relief and is making plans for a food sale in the near future. In March we participated in the pulpit exchange, Bro. Don Ridgley of Walnut Grove church was with us and Bro. Bray was in the Martins Creek church.—Angeline Dooly, Mulberry Grove, Ill.

Middle Indiana

Mexico—Some of our Sunday-school teachers and officers attended the stewardship class at Wabash with Bro. Harl Russell as guest leader. World Day of Prayer services were held at the First Brethren church. The picture, Valley of the Sun, was shown on March 6. Several of our women attended the district women's rally at the Salamonie church. Our church basketball team was presented a trophy at the banquet held in the Peru Lutheran church. Our pastor conducted a week of evangelistic meetings. The churches of Mexico held four Lenten services, beginning on Palm Sunday. Our love feast was observed on April 8. The W.C.T.U. sponsored Good Friday services which were held in our church. Easter services included breakfast and a drama before our regular Sunday-school hour. A number of our members have written to our congressmen concerning UMT. Some of our men attended the men's rally at Flora on April 10.—Mrs. John Keyes, Mexico, Ind.

CAMP CRAFTS

Here are two books that will be excellent aids in planning a craft program for summer camps.

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More than 1,000 easy-to-do, little or no cost, fully described and illustrated useful crafts . . . . for home, personal adornment, camps and playgrounds, pre-school children, and special needs . . . . for homemakers, home workshops, teachers, recreation leaders, and everybody who likes to make things.

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Northern Indiana

Elkhart Valley—Since the last report, six members have been received by baptism and one by letter. Bro. Clarence Fike of Goshen, Ind., held a two-week evangelistic meeting. Bro. R. V. Bollinger of Manchester College was guest speaker for our harvest home services. The young people had a week-end camp at Camp Mack. A representative from the CBYF attended the Washington youth seminar. The women's work organization visited the county old folks' home, presented them with gifts and gave a devotional program. On April 3 the choir gave the cantata, The Living Redeemer, with the offering for the organ fund. Our church co-operated with four other neighboring Brethren churches in pre-Easter services. We have also been host church to two youth conferences. Mrs. Clarence Heckman, returned missionary, spoke at our morning worship on April 24. The film, The Angry Boy, was shown at our family night program. Our church visited the Brethren Home at Mexico and conducted a service.—Mrs. Viola McCormick, Elkhart, Ind.

Goshen City—Another house and lot has been purchased by the local church. This now gives us two lots adjacent to the church for use in future building. The first Wednesday of each month is church night, starting with a supper and followed by choir practice, prayer meeting and other group and committee meetings. Due to crowded conditions, we have two worship services each Sunday morning. From June until August, however, we will have only one worship service at 9:00 with Sunday school at 10:00. Two membership classes have been taught by our pastor, Clarence Fike, whose contract has been renewed for another three-year term. —Mrs. Lewis Dixon, Goshen, Ind.

Michigan

Battle Creek—Bro. Forrest Groff was guest speaker for the laying of our cornerstone. The building is progressing and a number of our men are donating much of their time for the building. Brother and Sister Allen Gandy celebrated their fortieth wedding anniversary at the church. Our Sunday evening services for January, February and March were devoted to peace, missions and temperance. We now have two groups of women workers. The regular women's work

group meets the second Thursday of each month for an all-day session and the C.B.L. (Church of the Brethren Ladies) meet the last Tuesday evening of each month. On Palm Sunday six babies were dedicated. The CBYF was in charge of the Easter sunrise service which was held in front of our new church. This was followed by a breakfast at the home of Brother and Sister Burroughs. We are happy to welcome six new members by baptism and five by letter into our church. We look forward to moving into our new church building about July 1. The dedication will be announced later.—Emma Gardner, Battle Creek, Mich.

Northeastern Ohio

Canton, First—On Sunday, Feb. 13, Hazel Messer, missionary on furlough from India, was with us for two services. On March 19-20 Bro. Alvin Brightbill of Bethany Seminary was guest leader for our music institute. The closing service on Sunday evening featured the music of the combined choirs of the Hartville, East Nimishillen and Canton choirs. Grace Eshelman, returned missionary to India, spoke at our evening services on March 27. On April 3 we held our communion services. We presented our Easter cantata, God's Only Son, on April 10. The women's work group is making dresses for the patients at the Massillon state hospital. The mother and daughter banquet was held in the fellowship hall on May 6. A number of our young people attended the spring rally at Olivet. Three new members have been added to our church family.—Mrs. R. J. Brumbaugh, Hartville, Ohio.

New Philadelphia—The filmstrip, Unto These, My Brethren, was shown one Sunday night. One Sunday morning Sister Goldie Swartz brought us a message on India, and in the evening she showed pictures of her work in that country. A young adult class has been organized. Colored slides of the Holy Land were shown at an evening service. Five of our members attended the Christian service training school which was held in our city. We also participated in the union spiritual emphasis week services. Seventeen from our CBYF group attended the youth rally at the Ashland church. On Feb. 6 the young people had charge of the entire morning service. Rev. Fleming Bradberry brought our evening mesage on Race Relations Sunday. Several of our women took part in the union World Day of Prayer service. During our pastor's absence, messages were brought by Bro. Espenscheid, F. G. Reece, Scott Simer and Guy Fern. We held a week of evangelistic services March 27—April 3, with Bro. Earl Hostetter as evangelist. One person was rededicated, four baptized and two await baptism. The children presented an Easter program the evening of April 10. The father and son fellowship was held April 21. Our business meeting was held April 11 with Bro. Harlan Grubb presiding. Brother and Sister Willis Stehman will serve as delegates to Annual Conference. The Homemakers' class purchased a sound motion picture projector for the church. The film, The Family Altar, was used April 24. On May 5 we held our annual mother and daughter fellowship. A lay visitation program is being planned. Our Sunday-school attendance is increasing.—Alta B. Stehman, New Philadelphia, Ohio.

Northwestern Ohio

Pleasant View—The January meeting of our women's work was held at the Brethren Home in Fostoria, Ohio. A gift was given to each member of the home as well as some material for handiwork. At our annual birthday supper, the program included a recognition service for the new members received during the past year. Our pastor taught a class in the country school of religion which was held in Lima, Ohio. The Community World Day of Prayer service was held in our church. A pulpit exchange was worked out with neighboring pastors during Holy Week. Our Easter services included a sunrise service and breakfast. Mr. and Mrs. Eugene Hanthorn and Mr. and Mrs. Marion Driver were installed in the office of deacon on April 17, with

Encounter

with Revolution

by M. RICHARD SHAULL

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The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed. **When writing to the Brethren Service Commission about a notice, it is necessary that the number of the notice be given.**

Social Work

No. 110. Wanted: Cook for Brethren Children's Home. Preferably a woman that is a member of the Church of the Brethren between the ages of 25 and 55. One who likes children. Write Brethren Placement Service, Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 111. Wanted: A young Christian woman who likes children and would help with general house work and caring for children, in Brethren children's home. Prefer person between the ages of 25-45. If interested contact Brethren Placement Service, Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 117. Wanted: A semi-volunteer service worker for laundry, housework and care of children in a Children's Aid Society home. Unattached woman willing to work hard but provided with good opportunity for experience in child welfare work, working with an experienced children's home matron and qualified social welfare workers. Full maintenance will be provided with pleasant living quarters on the third floor of the home. Salary satisfactory to provide some security. Write: Dr. Franklin Cassel, Supt., Children's Aid Society, Neffsville, Penna.

Business Opening

No. 112. Wanted: Brethren man with training in business administration, preferably a college graduate. He would be responsible for general and cost accounting, including payroll estimating and production control. Salary open. If interested contact Brethren Placement Service, Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 116. Opening in implement business in a Brethren community. Northeastern corner of Kansas. Owner in construction work; so needs more help. Established over 20 years; only business of its kind in town. Possibilities unlimited. For more information contact: John Friesen, P.O. 95, Morrill, Kansas.

Miscellaneous

No. 113. Brethren family desires young lady to care for children 2 and 4 years during day and help with light housework. To live in, with private bedroom. Major duties from 8 am to 4 pm with opportunity for evening classes at local universities if desired. Must be available by Aug. 15. Write Eugene Nolley, 3317 Garland Ave., Richmond, Va.

Office Help

No. 114. Wanted: One or more girls for general office work in Bethany Hospital. If interested contact: Olga Bendsen, Personnel Director, Bethany Hospital, 3420 W. Van Buren St., Chicago 24, Ill.

Voluntary Work

No. 115. Wanted: Persons interested in serving in Iraq under International Voluntary Services. Agriculturalists, mechanic builders, home economists and nurses needed. Prefer a BS or MS within the field. These pay about $600 per year in addition to transportation, maintenance and incidentals. Term of service is two or preferably three years. If interested write: Brethren Placement Service, 22 S. State St., Elgin, Ill.

our elder, Bro. Orville Noffsinger, presiding. Since our last report, three members have been received by letter and ten by baptism into our church. The May assembly meeting of the Allen County Council of Churches was held in our church on May 24, with Raymond R. Peters of Dayton, Ohio, giving the address.—Rena Byerly, Lima, Ohio.

Southern Ohio

Covington—Fellowship suppers have been held once a month on Sunday evenings during the winter. Gordon Wilson represented the young people of our church at the youth seminar in Washington, D. C. Our church held services at the Brethren Home in Greenville with George Mendenhall bringing the message. Plans for expanding our present church building are in the making. We have purchased the lot next to the church and Bro. Forrest Groff, church building counselor, has met with our committee. A church directory has been printed and sent to our membership. At our February women's work meeting Sister Goldie Swartz showed pictures and gave a talk concerning her work in India. During the month of February, we held our school of missions each Sunday evening. At our council, Brethren M. G. Wilson, George Mendenhall and Mark Snider were chosen to represent our church at Annual conference. Bro. Mendenhall was also elected to serve for the summer as pastor's assistant. At the March meeting of the women's work, Mrs. Roscoe Inman showed slides of their work in Kassel, Germany. Bob Mendenhall sailed for Germany, where he will serve in B.V.S. for a two-year period. During Holy Week services were conducted by the men's work, women's work and CBYF. On Sunday evening, April 3, three persons were baptized and two received by letter. Our women's work group entertained the church women of our town at a meeting in April, with Don Bowman talking and showing pictures of his trip around the world. Our father and son banquet was held April 21 with Bro. Kenneth Long as guest speaker. On Manchester Day, Charles S. Morris from the college was our speaker. In the afternoon a number from our church attended the district presentation of The Messiah.—Ethel Manning, Covington, Ohio.

Eastern Pennsylvania

Conestoga—Our church met in regular council on March 10, with Elder S. Clyde Weaver presiding. We voted to support a third missionary and to increase our contributions to Elizabethtown College. Elder and Mrs. S. Clyde Weaver were chosen to represent our church at Annual Conference. Youth Sunday was observed with members of the CBYF teaching all the adult classes of the Sunday school. Donald Fogelsanger, student minister at Elizabethtown College, brought the evening message and the CBYF groups from Akron, Mohlers, Middle Creek and Spring Grove were present for an hour of fellowship. Bro. James Renz spent Sunday, March 20, in our church. The CBYF group was in charge of the evening service with Bro. Renz speaking to young people of various neighboring churches. Elder Milton Hershey of the White Oak church was evangelist for our services during Holy Week. As a result of these services, two were baptized into our church. Bro. Paul Z. Rummel of Lancaster, a teacher at Millersville state teachers' college, is teaching a series of lessons in Christian education. Other speakers at our church were Bro. Howard Bernhard of Florin and Bro. Merle Crouse, who told of his experience while serving in Europe in BVS. One Sunday evening Bro. Robert Hess brought the message. Home talent night was sponsored by the CBYF at which time various groups from the church and Sunday school participated. Our women participated in the World Day of Prayer service. Friday night has been set aside as music night with Mrs. Matora Hostetter of East Petersburg as instructor for a series of lessons to help improve congregational singing with special emphasis for the young people in group singing. The county convention of the W.C.T.U. was held in our church on June 8. Daily vacation Bible school will be held each evening, June 27—July 8. Love feast was held May 21 at Bareville. Our CBYF group spent a week end at Camp Swatara.—Mrs. Sara Sheaffer, Bareville, Pa.

Spring Grove—One Sunday evening Bro. Rufus McDannel of the West Greentree congregation spoke to us. On March 13 Bro. Donald E. Miller of the Upper Conewago congregation worshiped with us at the Kemper house and brought the morning message. On Sunday evening of the same day, the Chiques male quartet presented a program at the Blue Ball church. Bro. Robert Faus, a member of the quartet, brought the evening message. Special Easter services were held by Bro. Abram A. Price of the Indian Creek congregation. On Sunday morning, April 17, Bro. Harold S. Martin of the Pleasant Hill church brought the message. On May 1 love feast was held at the Blue Ball church. Visiting ministers were Elder Henry F. King of the Heidelberg congregation, Bro. Jacob Fahnestock of the Richland congregation and Bro. John Miller of the Marsh Creek congregation. —Mary Esther Stoner, Lititz, Pa.

Western Pennsylvania

Locust Grove—At a recent council meeting, Bro. D. Edward Cauffiel was asked to serve as pastor for another year. We have enlarged the auditorium of our church and added eight new classrooms. The ladies' aid group bought new furniture for the front of the auditorium and the Good Cheer class purchased a new piano. The CBYF sent relief clothing to Falfurrias, Texas, where one of our girls is serving as a B.V.S. worker. Our young people also collected food for the relief center at New Windsor.—Mrs. June Dishong, Johnstown, Pa.

Eastern Maryland

Westminster—Our spring council was held March 20, with Elder John H. Eberly in charge. Norman O. Rebert, Jr., a student at Bridgewater College, was licensed to the ministry. Delegates to Annual Conference are Jacob and Leah Zigler

CAMP WORSHIP

Enrich camp worship this year with ideas gleaned from the two titles suggested here.

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and our pastor, Bro. Harold Z. Bomberger. Our church participated in the county religious census and the visitation evangelism campaign. Special family fellowship services were sponsored by the official board and the board of Christian education. Christian Families Look at Brotherhood, was the theme for February with Mr. Samuel Jenness, superintendent of the schools, as guest speaker for the adult group. Special programs were planned for the various age groups. The theme for the March service was Christian Families Look at World Responsibilities. Brother and Sister Harper Will of South Bend, Ind., were with us and showed slides of their recent trip to Puerto Rico. The women's fellowship sponsored the family night in March. At the family fellowship service in May, Judge James E. Boylan of our city was guest. A dedication service was held for the new senior and junior choir robes. Special services were held during Holy Week and our church was host to the Good Friday community service. On April 24 twenty-one were baptized and thirteen received by letter into our church. —Ruth H. Royer, Westminster, Md.

First Virginia

Ninevah—A new roof has been put on our church. We plan to continue the building program since we are having an increase in Sunday-school attendance. A special offering is received each month to promote this program. The ladies' aid is quilting and sewing for relief. Several of our ladies attended the women's work spring conference at Cloverdale. We observed a community World Day of Prayer. Our council met March 26, with Elder H. Allen Hoover in charge. Bro. E. J. Jacobs was chosen as pastor for another year. Pre-Easter services were held in our church.—Mrs. R. O. McGuire, Hardy, Va.

Second Virginia

Middle River—The women of the church met recently in an all-day meeting to sew for relief. Mission lessons were sponsored by the women. A family night supper was held in the social room. A mother and daughter banquet was held on May 12 with Mrs. Eva Bowman as speaker. Elder and Mrs. F. Y. Garber held open house one Sunday. Seven were baptized and five were received by letter into our church. Special recognition was given one Sunday for the older members of our congregation. On March 13 Lloyd Wakeman, who spent three years in Greece, was guest speaker. Pre-Easter services consisted of a sermon by the pastor, Bro. John Gosnell, the Dayton Octet and a musical dramatic presentation. On Good Friday evening we held our communion services. A number of babies were dedicated on Easter morning. Wayne Womer spoke on temperance, April 17. Our church has applied for an Italian refugee couple. At our last council we voted to build an addition to our church for Sunday-school rooms. Our pastor is delegate to Annual Conference. The men's work group has sent one heifer overseas and is planning to send two more, one to be given by an individual.—Mrs. Raymond F. Moore, Fort Defiance, Va.

Pocahontas, Durbin—Since January we have been having midweek prayer services with a different leader each week. Pastor W. E. Hamilton attended the spiritual life conference at Bridgewater, Va. Our communion service was held on April 7. The union Easter sunrise service was held in the Methodist church with our pastor as speaker. The Pocahontas County Ministerial fellowship held its April meeting in our church. Our new elder, Isaac J. Garber of Bridgewater, Va., presided at the business meeting for our congregation which was held in the New Hope church, April 15. Our pastor and his wife were elected delegates to Annual Conference. The women's work group made comforters for relief and gave a ten-dollar contribution to the General Brotherhood Fund and five dollars to the Red Cross. Three women from our church attended the women's work conference held in the Staunton church.—Mrs. W. E. Hamilton, Durbin, W. Va.

First West Virginia

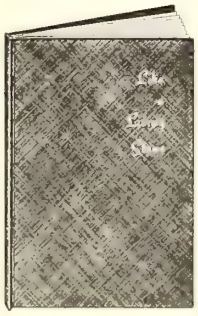
Bean Settlement—Race Relations Sunday was observed in our church with Principal Raymond Ratcliff from the Sanders Negro school at Moorefield as speaker; a chorus from the school presented several numbers of music. The youth group recently held a supper in the church basement. The Sunday school rendered an Easter program. The play, Read Me a Story, was also presented at this time. On April 17 Bro. Ervin Whitacre and Bro. Hubert Abe were present in behalf of the men's work. The women's work group made and donated a quilt to the Salem church community sale. The youth group donated two cases of canned goods for overseas relief.—Mrs. Evelyn Bean, Rock Oak, W. Va.

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Brethren Publishing House
Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
JULY 16, 1955



A Treasured Heritage

FROM one standpoint the meaning of Annual Conference can be conveniently symbolized by a picture like this one. It is the yearly occasion for passing on responsibility from one set of shoulders to another. Some faces are the same from year to year, but leadership is changing. Yet the church continues and the passing of the gavel from one moderator to another — in this case from A. Stauffer Curry to Paul M. Robinson — illustrates how a treasured heritage becomes a part of contemporary history.

Our readers have only to turn the page, however, to discover how manifold are the activities of an Annual Conference. No one person can absorb it all; the most faithful delegate will find in these news reports much that he missed at Grand Rapids. But in all the multiplicity of Brethren interests at Conference there was a common purpose to Seek First His Kingdom. We pray for the same seeking and the same priority in the entire life of our Brotherhood.

Gospel Messenger

"Thy Kingdom Come"

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Volume 104 **Number 29**

In This Number . . .

Annual Conference—
The Task of the Church 3
The Moderator Speaks 4
Following Jesus Today 5
Deep Are the Roots 5
Youth and the Cross 6
Transacting the Business of the Church 7
The Kingdom We Seek 11
Special Interests at Conference 12
Reviews of Recent Books 15

News—
Kingdom Gleanings 16

Brethren Service—
Making Evanston Local 18
"You, Your Church and Your Job" 18
A Tribute to Those Who Work Behind the Scenes. Esther Mohler 19

The Local Church—
1955-1956 Local Church Program Guide 20

Our Mission Work—
Church News: India, Nigeria, Ecuador 22
Evergreen — Church and Pastor. Clyde H. Knight 24

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The Annual Conference "of the church meets annually to consider matters affecting the welfare of the whole church. The voting body consists of two sets of delegates, those from the districts, which make up Standing Committee, and those representing local congregations. All members of the Church of the Brethren present have full liberty to participate in discussions but only delegates vote."

From Manual of Worship and Polity.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Relativity

Your editorial on "No Hitching Post," in the May 21 edition of the Messenger was very interesting. Especially with reference to the late Dr. Albert Einstein and his theory of relativity. Even attempting to establish "hitching posts" — something to anchor our faith to — seems in a sense relative when we consider or think about God's great eternal over-all picture and cosmic plan. For example, the cosmology of Moses, with regard to the universe was a primitive concept and relative. In his universe, the sun was commanded to stand still; his earth was flat. Angels stood on the four corners of the earth. Moses' concept of the universe, first advanced in the Old Testament about the year 1000 B.C., and fully believed in by the ancient Jews and the early Christian church, continued in existence until shaken by the theories advanced by Copernicus about 1500 A.D.

We observe relativity wherever we look. Suppose we mix coal with flour and observe the mixture. It would look to be gray in color; not black or white. Yet a bacteria germ crawling through the mixture would see only black boulders and white boulders. To the microbe, the mixture is not gray at all — the question is relative. To man the earth seems very large with a diameter over 7,000 miles, but how about the great star Antares with a diameter of over 400,000,000 miles; if super-imposed on the sun it would reach out and envelop a great portion of our solar system, absorbing the earth, moon and several of the near planets. Again, size is merely relative. Bigness and smallness is only true in relation to what we compare it.

Albert Einstein was not an infidel as labeled recently by one of our cosmopolitan newspapers. The doctor once said that no astronomer could view the heavenly pageantry at night and not believe in God or a divine purpose. Note this statement from the great Einstein:

"The most beautiful and most profound emotion we can experience is the sensation of the mystical. It is the source of all true science. He to whom this emotion is a stranger, who can no longer wonder and stand rapt in awe, is as good as dead. To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive forms — this knowledge, this feeling, is at the center of true religiousness." — V. P. Mock, Chippewa Falls, Wis.

"Maintaining Rural Values"

In Bro. Elrod's article (Gospel Messenger, May 14) he stated that land distribution is one of the world's biggest problems. In America we have the national machinery in the anti-trust laws to attack the problem. In Kansas a graduated land tax proposed by the Farmers Union (one of the big three farm organizations) has been hailed by the local Kansas City, Kansas, newspaper as a social measure worthy of consideration. It is designed to reverse the population trend; which by the way has already been reversed according to the latest U.S. Census, published May 12.

And as for maintaining "these values" in the city — the issue is the same — keep to smaller organizations as much as possible. The way again is through anti-trust laws, with more support from church organizations if they can see the relationship between "these values" and such laws.

As for the Church of the Brethren, Richard Gregg in his article, "Pacifism 1950" (Gospel Messenger) says we should get back to smaller organizations of all sorts. — John W. Hall, Jr., Kansas City, Kansas.

The Mission of the Church

Why not start a Ten Dollar Club for the work among our colored brethren? If the Church of the Brethren misses this opportunity to practice what she preaches on race equality, she surely will be missing a call of God to take the gospel to those who have asked for it. Did Peter hesitate when the call came from Cornelius?—Mrs. Albert Applegarth, Wawneta, Nebr.

To Be Commended

I wish to express to you and your paper my appreciation for the article in the May 28 issue entitled "What Every Person Should Know About Organs." Mrs. Crill is to be commended for presenting such a fine discussion without becoming technical and losing the interest of the average reader.

As an organist, I found the material very interesting and most encouraging to one in my position.— Mrs. J. Cecil Armey, Fresno, Calif.






Left to right: Harold A. Bosley, who spoke at the Thursday evening service; W. B. Brant, fraternal delegate from the Brethren Church; Archibald Carey, Jr., speaker at the Brethren Service dinner; T. K. Thompson, who spoke at the Brotherhood Fund luncheon

Annual Conference is for inspiration

The Task of the Church

In spite of pre-Conference meetings which have absorbed the energies of many there is always an air of expectancy pervading the first general session of Conference. Many of the 2,600 already registered had been in the pastors' retreat all day and had heard the speaker of the evening give three addresses.

In his last address of the day Dr. Joseph Jackson, pastor of the Olivet Baptist church in Chicago, Illinois, considered the Task of the Church in This Hour of Crisis. In the twentieth century, man, said Dr. Jackson, has looked to science as savior and deliverer; man has asked science to build a new world. Through science man has been given confidence and power. But with the unleashing of the resources of the atom and the use of these resources for destruction man has discovered that he is not wise enough or strong enough to save himself.

The speaker then pointed to the uncertainty and dread and confusion prevalent today. He especially noted how divided we in the United States are; we fight all over the world for freedom and democracy and are divided at home about the value of democracy for all citizens.

What is the task of the church in times like these? asked Dr. Jackson. The task is twofold, according to the speaker; first, the church must be the church. It must continue to proclaim its message of a Christ who saves and redeems though it may mean persecution and even death for those who preach the gospel. The church must ever confront men with God, for without a personal experience with God, men have no power.

The second task of the church today, the speaker went on, is to build bridges of friendship between the hostile factions in society. No longer can Christians keep the gospel within the four walls of the church; they must take it to where men work and live. The church must preach peace and justice; it must create a public opinion that will help statesmen to walk uprightly.

Above all, declared Dr. Jackson, we must believe that we owe Christ something for what he has done for us. In a deeply moving story from his own experience he illustrated this. Growing up in a poor farm home in Mississippi he wanted to become a preacher and that meant getting an education. The family helped him to get to college but there came a time when money was exhausted and the family was deeply in debt. His mother then put into his hand sixty-five dollars, the savings of a lifetime, with the admonition to study. What an ingrate he would be, said Dr. Jackson, if he did not preach the gospel, realizing what his mother had done for him. So we owe to Jesus much for his sacrifice for us.

On June 24 Dr. Jackson leaves for a five-week preaching mission in England. Then, by invitation from Christians in Russia, he will be preaching in that country, August 3-18, with three other Baptist ministers. Dr. Jackson asserted that he was not going to Russia to talk politics or economics but to represent Christ; his only purpose in going was to preach the gospel.

An innovation at this Conference was a daily news sheet which carried the many announcements that are always necessary in such a gathering. Its main intent was to keep announcements at meetings to the absolute minimum, for which Conference goers will be grateful.



Galen T. Lehman (left), chairman of the Arrangements Committee, and Olden Mitchell, Conference director, confer



Left to right: Paul M. Robinson, alternate moderator, A. Stauffer Curry, moderator, Chalmer Faw, secretary, Rufus King, reader

The Moderator Speaks

THE day of many meetings which centered on the various aspects of the church's program was behind us. As the hour drew near for the official opening of Annual Conference the floor of the auditorium filled rapidly as did also the lower balcony. It was beginning to appear like a big Conference.

The call to worship by Alternate Moderator Paul M. Robinson and by the choir quieted the waiting congregation. Adding richness to our worship experience was the anthem sung by the choir, Seek Ye The Lord, by Roberts. Nevin Fisher of the Elizabethtown College music department was soloist.

Each year the Brethren Church has present at our Conference a fraternal delegate and the Church of the Brethren sends one to the Brethren Conference in August. Rev. W. B. Brant, pastor of the Vinco church in Pennsylvania and moderator of the Brethren Church, was present this year and brought greetings from our sister church.

Tonight was the moderator's night—the time when he brings to the Conference his considered thinking on trends in the church and some future paths the church might take. This year's moderator, A. Stauffer Curry, had chosen to consider the church in the stream of history.

Since Bro. Curry's address has already appeared in full in a previous Gospel Messenger, it is not our purpose to give here a detailed summary of it but just a brief outline, urging you to turn to the June 25 issue and to read it if you have not already done so.

Outlining the currents in which the church moves today, he mentioned first the rapidly growing population which means new churches if we are to keep pace with the increase. Many children will be needing our best resources in Christian education through the church school and institutions of higher learning. Also the many unchurched and the inactive church members require a more effective witness.

The next current Bro. Curry pointed out was that of rising national consciousness. This new pride in sovereignty makes nations react against anything foreign including mission and relief work. Furthermore, totalitarian influence is spreading. The speaker indicated that the Christian church is also meeting the challenge of revived national religions, especially Mohammedanism and Hinduism.

Another characteristic of the point in history in which the church finds itself are the growth of the power to build greater weapons of war and of the awareness of war's futility; yet another characteristic is the trend toward more religious activity and opposed to that, a growing secularism.

The figure of a lighthouse was used by Bro. Curry to indicate the church's function today. The lighthouses offered by the church are a continued awareness of the salvation of God through Christ, a community of redeemed followers of Christ and God's eternal kingdom.

Following Jesus Today

THE invitation to follow Jesus is a refrain from all the four gospels, but what did men find when they followed him for a variety of reasons long ago? What does it mean to follow Jesus today?

Dr. Harold A. Bosley, pastor of the First Methodist Church in Evanston, Illinois, and speaker for the Thursday evening session, in an effective manner set forth the meaning of discipleship for Christians today. Those who first came to Jesus found a man at peace with God, a man at peace with other men, a man at peace with himself, a man who had a message all his own and who offered a hard choice with his invitation. The pivotal word in his invitation is the word *deny*.

Jesus' teachings seem so hard because he spelled out the implications of what he meant by loving God and one's neighbor as oneself. He promised power to those who would follow him. As he overcame the world he expected them to overcome the world.

The difficulty of following Jesus is illustrated by our failures in forgiveness. The speaker emphasized that Jesus taught unlimited forgiveness. If we would follow Jesus today we must implement his teaching. "There is no justification for retaliation, either in individual experience or in a national policy of massive retaliation. It is evil from the inside out."

The Christian religion, said Dr. Bosley, has been a hard ethical taskmaster. Some Christians feel that they must equate the will of God with something less than the kingdom of God. Others find that when they give up lesser loyalties they take a new lease on life.

Will churches be able to follow Christ? This also is a hard question. They are tempted to institutionalize their practices and lose contact with Jesus' spirit. We have "no greater responsibility than to saturate ourselves with Christ's spirit that he may come alive in our churches." These churches must become centers of a true internationalism, for we are committed to a gospel that includes all men. Our preaching must be open to all and not closed to any. Our task is to try to build the kind of world in which everyone feels at home.

Two articles by Dr. Bosley which have appeared recently in these pages contain other of his comments on the importance of following Jesus today. He was introduced to the Conference by Dr. V. F. Schwalm, who served as chairman and worship leader.



This year's moderator, A. Stauffer Curry (left), and the newly elected moderator, Paul M. Robinson, meet two previous moderators, D. W. Bittinger (second from right) and W. M. Beahm

"Deep Are the Roots"

DEPARTING from the usual evening program on Friday, the Conference Program Committee this year arranged for the McPherson College Players to give the play they had given at the Western Region conference last fall. We are sure that reactions to the play were both favorable and unfavorable for it dealt with a highly controversial subject, the race question. The playwrights' preface says: "What you will find in this play, since it presents you no happy answer, will depend largely upon yourself—whether, upon thinking it over, you prefer a world of racial superiority with the cruelties and dishonesties which such a world ultimately imposes or whether maybe you'd like some changes made."

The action revolves about the return of a Negro American soldier, Brett Charles, to the household in which his mother was a servant and in which he had grown up. Here we find epitomized all the attitudes toward the Negro, from that of considering him a little less than human, through a paternalism which improves his condition but keeps him dependent to simple friendship which accepts him as a person. The Negro's acceptance of his inferior position because of fear

of the results if he questions or attempts to change it are clearly shown. Also set forth are his resentment and his desire to be accepted for his worth.

Directed by Mrs. Wilbur Yoder, head of the college speech and drama department, the actors ably portrayed their difficult roles.



A panel of young people at the sectional meeting of youth and adult leaders of youth held Wednesday morning of Annual Conference

Youth and the Cross

THERE was an "accent on youth" in the Saturday evening service. As a prelude to the regularly planned program the Manchester College choir, directed by Clyde Holsinger, presented a brief concert of sacred numbers. These worshipful selections offered both classic and contemporary anthems and included two familiar Negro spirituals.

Another unusual feature of the evening was the acceptance by Moderator Curry, on behalf of the Church of the Brethren, of a gift of gratitude from the Federal Republic of Germany. W. Harold Row explained that the pair of altar candlesticks in use at the service and the ten paintings on exhibit at Conference were gifts from the German government in recognition of the help given by Brethren churches to the rehabilitation of that country. As the candles were lighted all persons who had served since the war as volunteers or service workers in Germany stood in their places throughout the auditorium.

"I Know a Name" was the theme of a Biblical worship service presented by the young people. Using a speech choir in the rear of the auditorium, a group of trumpeters on the platform and the interpretative reading of Scripture by Vernard Eller as narrator, the service presented a challenging appeal to young and old to follow Christ today. The calls of God that came to Moses, Isaiah, Jeremiah and Simon Peter were dramatically set forth in a manner that commanded a new sense of devotion to Jesus Christ and his kingdom.

Robert Richards, whom young people everywhere would recognize as an Olympic pole vaulter, was introduced to Brethren youth simply as the pastor of the Long Beach church. He began by distinguishing two kinds of Christianity, with or without a cross. In our day religion is popular, it is in the news, but it is largely religion without a cross. For this reason so much popular religion is powerless, having little effect in transforming life.

For Jesus the cross was central. He knew that God's will for his life required that he face the cross. His central message affirmed that suffering love redeems; it provides the only way that evil can be overcome. The cross indicated the way by which sin could be eliminated. Because Jesus accepted the cross, human life can be redeemed and history is altered.

Yet not only Jesus but all men, continued the speaker, should live and walk in the light of the cross. If Jesus were preaching today he would again say, "Sell what you have, take up your cross and follow." Today we have a choice between taking up the cross or suffering the consequences of sin and evil in the world. Either we suffer for the right or we suffer because of wrong. Either we deny ourselves for the good, or we are forced to give up many things because of the results of evil. If we refuse to give our lives for his sake, we eventually lose them in the destruction that follows from evil.

The cross is still the greatest power in the world. The church today could become as powerful as the New Testament church by taking the way of the cross. It gives power over sin, it enables us to stand up for unpopular convictions, it encourages us to witness and evangelize, it provides the solution for social problems because only at the cross can all races and peoples come together.

After telling the story of several well-known young people who denied themselves for the sake of living as Christians, Bro. Richards concluded by urging young people to make a dedication of their lives to the way of the cross. Quite a large number of young persons quietly stood to indicate their act of consecration.

Annual Conference is for

Transacting the Business of the Church

WITH the singing of the two hymns usually used at the first business session of Conference, For Christ and the Church and I Love Thy Kingdom, Lord, and the reading of the account of the Jerusalem council as recorded in Acts 15, Conference was ready to take up the business. From Monday to Wednesday Standing Committee of eighty-eight representatives from the districts had considered the business coming from local churches through the district, from Conference-appointed committees and from the General Brotherhood Board.

The delegate body (the Credentials Committee reported 937 in addition to Standing Committee) filled the front half of the great auditorium; Standing Committee was seated on the platform with the officers of Conference.

One of the most eagerly awaited items of business is always the appointments for the various offices and committees of the church and the nominations for moderator and General Brotherhood Board vacancies. The appointments as approved and the results of the election are given in a separate column.

The only other business was approval of Standing Committee request to discontinue the Committee on Understanding and Reconciliation. If need arises during the year the officers of Conference are empowered to appoint another committee.

The delegates heard A. J. Metzler, manager of the Mennonite Publishing House at Scottdale, Pennsylvania, and moderator of the Mennonite General Conference. He brought greetings from his church. At the beginning of the afternoon session Dr. T. K. Thompson, director of the department of stewardship and benevolence of the National Council of Churches, also spoke briefly to the entire Conference.

Duties of a Local Church Moderator

What is the function of an elder today? The question came originally in a query from the Second District of Virginia to the 1952 Conference. A committee of five was appointed to the task of making a study and reporting the next year. Their report, though comprehensive, did not pretend to answer all the questions raised and the committee was continued for another year. Last year they presented their recommendations in more detail, only to have the paper recommitted to an enlarged committee. It was this new committee's report that became the business of this year's Conference.

S. Earl Mitchell, chairman of the most recent committee, explained that their report dealt only with one phase of the problem, that of the duties and relationships of the moderator of the local church. He reminded the delegates that former Conference decisions had given laymen the right to serve as moderator. The new recommendations, he believed, were in keeping with past actions. He moved the adoption of the report.

As debate on the report continued three amendments were adopted and two other proposed amendments failed to gain support, although one of them lost by only three votes.

A number of comments were made by delegates both supporting and opposing the report. A few Brethren felt that it would change the character of the elders' body in many districts. As one brother expressed it, "Let the elders' body be the elders' body." Others contended that the idea of opening the



Paul Robinson, moderator for 1956 (center, front), and D. W. Bittinger, alternate moderator (left, rear), with Raymond R. Peters, M. Guy West and Robert Sherfy (left to right, front), newly elected members of the General Brotherhood Board, and Harry K. Zeller, Jr. (right, front) and Vernon Kinzie (right, rear), re-elected to Board

membership of the elders' body to include others who served as moderators of local churches was not at all revolutionary. They pointed to the fact that there were fourteen lay members on Standing Committee this year.

The report was adopted by the voice vote of a strong majority of delegates. It provides for further study of the ministry, which may bring other answers to the question of what an elder's function is. The committee to make such a study includes James Elrod, chairman, Floyd Mallott, T. F. Henry, J. H. Mathis and J. A. Robinson.



Junior highs leave auditorium for an afternoon tour

General Brotherhood Board Report

The order for the day at the beginning of the Friday morning business session called for the report of the General Brotherhood Board. At this time members of the Board and members of the general staff and the regional staff sat in a group on the platform. They were introduced to the Conference by Norman Baugher, general secretary.

A comprehensive report of the year's activities and complete, audited financial reports of Board and Brethren Publishing House operations were printed in several pages in the Conference booklet. Instead of reading these reports in detail, Calvert N. Ellis, chairman of the Board, called attention to the major responsibilities of the Board as it administers the program of the Brotherhood. He reminded delegates that the Board was guided in its decisions by the desires of the church. An opportunity was given for any one to ask questions concerning the Brotherhood program.

A carefully prepared study of the camping program was presented by a committee appointed two years ago. The report, which was unanimously adopted, contained a thorough study of Brethren camps. Among the specific recommendations were several that should be of special interest to local church leaders. The report urged that each church provide one leader for each four or five campers it sends to camp. As a minimum goal the report recommended that each church try to provide at least a one-week camping experience for each member of the church school at some time during his childhood or youth. Day camps and local church camps were suggested as means of strengthening the program of Christian education.

Without discussion on the part of delegates three other reports, one of them merely a report of progress, were quickly accepted. These were the review of the statement of ministerial placement and policy, the manner of reporting names and membership in the Yearbook, and the question of developing a Brethren center in Washington. No attempt will be made to develop a special Brethren center in connection with our church in Washington, but the Board was encouraged to think further concerning the need for having a denominational representative in Washington.

In addition to hearing a report from representatives to the National Council of Churches, delegates were privileged to listen to a brief address by Eugene Carson Blake, president of the National Council. He brought greetings also from the World Council of Churches.

Dr. Blake spoke of the "Call to Mission and Unity" issued by the World Council and the International Missionary Council. The call is significant because it attempts to express a double truth. To win the world to Jesus Christ we need a united witness.

In clearing up some misunderstandings about the function of ecumenical councils, Dr. Blake said, "The day of ecumenical coercion is past." Christians should try to learn from each other and they must respect the convictions of others. It is neither the aim or the hope of the National Council or the World Council to become a super-church. The leadership of these groups attempt to spread a common witness in areas of agreement on Christian convictions. We must be willing, said the speaker, to lose ourselves in something bigger, if that is God's will for us, so that the life of Christ may be in man and known through the church.

Olin Krehbiel, pastor of an Indiana Mennonite church and moderator of the General Con-

ference Mennonites, was present at the opening of the Friday afternoon session. He spoke briefly of building bridges of fellowship between church groups.

Because there had been time in the morning only to present the report of the committee studying a memorial at Schwarzenau, that report was the first item of business. The delegates approved the erection of a suitable marker in Schwarzenau to be dedicated in 1958. Also approved as a part of the same report was a gift of about $15,000 toward the cost of a public school at Schwarzenau to be known as the Alexander Mack school.

The Fraternal Relations Committee, besides giving a resume of their work during the year, called upon "local churches, districts and other church units to enter into co-operative activities with other Brethren groups wherever possible." In connection with this report Conference gave approval to the request of Standing Committee for exploration of closer relations with non-Brethren groups of similar beliefs.

Two other reports were approved without discussion: those of the Ministerial and Missionary Pension Board and Bethany Biblical Seminary.

Resolutions

An expanded exchange program "which will make possible contacts with the Chinese, the Russians and all other people for the purpose of mutual acquaintance and sharing" was proposed in the resolutions adopted at this Friday afternoon session. Since the resolutions will appear soon in this paper we shall mention only a few here. They urged that "Christians from all countries be allowed to visit each other." A vote of confidence was given to young men of draft age who choose alternative service. The delegate body also approved the acceleration of refugee resettlement, commended efforts of the administration to bring about "peaceful negotiations between peoples and nations," viewed with concern the growing influence of second-class literature and horror and crime comics, and pledged its churches "to serve more effectively and courageously the needs of our local communities."

At the opening of the Saturday morning business session a recognition service was held for the forty-seven ministers who had died since last Conference.

Before the scheduled items of business were taken up a representative from the American Bible Society and one from the American Leprosy Mission spoke briefly of the work in their respective fields. The Church of the Brethren has given some funds to these organizations for a number of years. In turn the American Leprosy Mission has given support to the leprosarium at Garkida, Nigeria.

The last report, that of Bethany Hospital, was quickly accepted.

Foreign Mission Policy and Strategy

One of the most important papers to come before Conference in recent years was that on foreign mission strategy and policy, which the delgate body enthusiastically endorsed. After analyzing the important factors in our present world situation and reviewing present mission work, the paper considered future policy and strategy. Six objectives were listed and enlarged upon. The churches abroad are encouraged to assume financial and administrative responsibility as rapidly as possible and to affiliate with the over-all Protestant body in their areas in order to make a more effective witness. More and more responsibility is to be placed in the hands of national Christians, recognizing that more leaders must be trained and missionaries be prepared psychologically to surrender responsibilities. Missionaries are urged to be constantly on the alert to discover new ways to strengthen the national churches. The training of properly qualified leaders must be the first call upon the missionary's time and energy, the missionary teaching, counseling and fellowshiping with national Christians. It is contemplated that the training of these leaders will be done in co-operation with other Christian bodies.

Missionaries will be selected carefully. Only those willing to be counselors, advisers and colleagues working with or under nationals at any task will be considered. Above all, they "must be free from any feeling of racial superiority in any form."



Hamilton Satvedi (left) and Amsey Bollinger, delegates from the India districts to Standing Committee

Seeking to increase a sense of oneness of the Christian church is another objective listed. Missionaries are not to transplant denominational rivalries into mission lands.

Conference next approved a study of the Credentials Committee. Rufus B. King, chairman, Clarence Fike and Moyne Landis were named to make the study.

Referred to the General Brotherhood Board were two queries on the term of service of and selection of members to Standing Committee. The study of the distribution and use of Annual Conference Resolutions was also assigned to the Board.

Two other committees were authorized. DeWitt Miller, W. Newton Long and Clarence Sink will study the selection and tenure of members of the General Brotherhood Board. Charged with the responsibility of discovering "the official position and practices of the church in its full ministry and education in peace and brotherhood" are W. Harold Row, chairman, Hylton Harmon, Lorell Weiss, Jacob Dick and J. Herbert Miller.

Just as recent Conferences have been assigned the task of defining the work of elders and moderators, this year's Conference was asked to provide for a study of the office and duties of deacons and their wives. In response to two queries, Conference voted to assign this new study to a committee composed of the following: Edward K. Ziegler, chairman, Earl Bowman, William Beahm, Russell West and Willard Powers.

With but little discussion an amendment was approved with relation to the Pension Plan (ministers have already been informed of its provisions) and an action was taken providing for accident insurance for all who attend Annual Conference.

One query that prompted unusual interest originated with the National Youth Cabinet. Through the Brotherhood Board they asked permission to omit the printed lesson text from the Brethren Youth Quarterly. Their purpose was to encourage greater use of the Bible itself as the text in youth classes. Standing Committee proposed that some liberty be given the editor of the quarterly but urged the inclusion of some Scriptural portions. The young people came forth with a substitute proposal in line with their original request. This was considered as an amendment but it was in turn amended. To resolve the situation, Conference permitted a committee to withdraw for a few minutes and return with a statement that proved satisfactory to all. The effect is to develop the quarterly as a Bible guide with the Bible itself becoming the text. The memory selection and whatever other scripture seems appropriate will be reprinted in the quarterly. Sunday schools are urged to provide Bibles for classroom use.



Earl H. Kurtz, manager of the Brethren Publishing House, explains some merchandise to an interested customer at the sales exhibit

Stewardship

Before the Brotherhood Fund goal for the new year was introduced as a matter of business, delegates considered an outline for a stewardship education program as proposed by Standing Committee. Looking toward a greatly increased Brotherhood Fund goal for the anniversary year in 1958, the proposal calls for an enlarged stewardship program and sets definite goals for every church and for each individual. Churches are urged to conduct every-member visitations and to give at least as much in outreach as is spent locally. Individuals are asked to give a minimum of $2 per week for every $1,000 of annual income and to use envelopes for weekly giving.

After this proposed emphasis was unanimously adopted, delegates proceeded to approve a goal of $1,325,000 for the coming year. In the closing moments of the business period the Conference approved the appointment of five missionaries, heard greetings from foreign fields and approved the sending of letters to President Eisenhower and Secretary Harold Stassen concerning the urgency of working for disarmament and peace.

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We are indebted for reports on special interests to Hazel Peters, Geraldine Plunkett, Cleda Zunkel, Howard Royer, Mildred Etter and Leah Zuck. Bill Smith was the photographer.

Conference is for Bible Study

The Kingdom We Seek

WHAT does the New Testament say concerning the kingdom of God which, according to our Conference theme, should be sought first of all? The Bible hour periods at Grand Rapids were planned to encourage study of the parables of Jesus that set forth the kingdom we seek.

Nine of the parables of the kingdom had been selected as the basis for Bible study at Conference. The texts of these passages were printed in the Conference Booklet so that every person in attendance might have them available for study. The general topic was developed in four successive addresses, dealing with commitment to the kingdom, its growth, its work and its consummation. Each presentation was made by a Brethren college professor whose field was Biblical interpretation. These messages will appear shortly as a series of articles in the Gospel Messenger.

Robert A. Byerly, professor at Elizabethtown College, spoke on Wednesday morning on three parables concerning the response of men to the kingdom of God. He suggested four principles in dealing with the parables of Jesus that should be helpful in their interpretation. They were related primarily to give one major message. They are brief stories, not to be taken as allegories, in which every detail is symbolic, but as illustrations of one predominant idea. They were given for life, not to establish a particular dogma. It is important to recognize that Jesus did not condone the action of all persons about whom he spoke.

The parables of the hidden treasure, the pearl of great price and the sower are stories emphasizing personal commitment. The person is the unit of activity in responding to the kingdom. Some people came upon the kingdom as a surprise and a discovery. Their response is to set aside other plans in order to claim it for themselves. Others find the kingdom as the result of searching. When they find this pearl of great price, they sell everything else in order to grasp it. Still others may resemble the various kinds of soil where the seed of the Word of God falls. The story of the sower emphasizes that God must have all of us. We are called to commit our lives to him and to serve Jesus Christ and his kingdom.

How does the kingdom grow? In answer to this question Dr. R. H. Miller, professor at Manchester, examined three familiar parables of Jesus: the parable of the earth producing of itself, the parable of the mustard seed and the parable of the leaven.

Since the kingdom may be defined as the reign of God, its growth includes the increase of good, righteousness and love in the earth. Growth is a miracle, but there are certain attitudes that are its enemies, such as the desire to impose our own specifications for growth on others or the inclination to restrain growth in others, to keep them small, because of selfish reasons.

Growth is a miracle because of God's own creative being. Dr. Miller emphasized the teaching of the parable that "the earth produces of itself." There is an automatic factor in the earth God made that is favorable to growth. Therefore, the seed is potentially a harvest, the flour is potentially a loaf of bread, the kingdoms of this world are potentially the kingdom of God. What is guaranteed is that his kingdom will eventually triumph. This parable teaches us humility, hope and tolerance.

Jesus' story of the mustard seed, said the speaker, points to the visible, institutional aspect of growth. "Every good deed is part of the kingdom of God," yet good works are always beset by snares to evil. On the other hand, Jesus' story of the leaven emphasizes the inward character of the kingdom. The leaven was hidden. Fundamental good increases by infiltration. The leavening power of the gospel ranges far beyond institutional limits. Each of us can hide in the world a bit of God's leaven and can discover the miracle of growth in his kingdom.

The third Bible hour message was based on the parable of the talents and was brought by Burton Metzler. Bro. Metzler pointed out after describing the three steps in this parable—entrusting the money, managing the money and settling accounts—that the focus is on the importance and necessity of faithful work in the kingdom.

The speaker observed that this parable says to us that abilities and opportunities are thrust upon us and with them come responsibilities that we cannot escape. It can also be noted that endowments differ. But this should not make one with more feel superior or the one with less envious for each shall be held accountable for what he does with what he has.

There is no room in the kingdom of God for the fearful, the cowardly or the lazy. One talent is as important as five if it is used faithfully. God judges each individual on what he was given, not in comparison to what others have done. In conclusion, Bro. Metzler said that the time to be faithful in the work of the kingdom is *now*.

"The hope of a future where things are straightened out gives us the courage to go on." With these words Dr. Marshall R. Wolfe introduced the final Bible hour study on the subject of the consummation of the kingdom.

The Biblical basis of this topic included two more parables, the parable of the tares and the weeds and the parable of the last judgment. The first of these may have come in answer to the normal reaction: "Yes, the kingdom it at hand, but look at the world." The same question arises today. The world is so full of evil. But although evil can condition the world, it cannot defeat the good. God is still growing his kingdom. Though evil has its day, the parable insists that it will also have its end.

What is the principle by which God will sort out evil from the good? The parable of the last judgment gives the answer: on the basis of simple goodness. Simple goodness begins when a person accepts Christ. The consummation comes for us when we are counted enough like Christ to go home and be with him. The future, said Bro. Wolfe, is in God's hands. In his own good time he will bring about victory over evil.

Every man must build his eschatology (his view of final things) upon his conception of God. We cannot conceive of God as ending the world in a carnage of battle and blood. Our understanding of the end of all things should be in keeping with our understanding of the God whom Jesus revealed to us. It is wise of Christians not to worry about the mechanics of the future. We can rest assured that it is in God's hands.

Worship leaders for the four Bible periods were Robert E. Martin, Harold Z. Bomberger, J. Herbert Miller and Ralph W. Anderson.

Special Interests at Conference

Adult Work

Adult activities at Conference time take many forms. There are meetings for men, meetings for women, meetings for homemakers and special training sessions for all kinds of adult leaders.

At the beginning of the sectional conference period on Wednesday, men and women came together in the large auditorium to hear Dr. C. Ernest Davis present Some Social Factors Affecting Adult Work. He presented the results of a number of studies showing that there are thirteen and one-half million adults enrolled in Sunday schools — the greatest educational enterprise at present time in North America. He pointed up the wide range of ages in adult work and noted that population is rapidly increasing among those over sixty-five.

"We are all ministers," said Edward K. Ziegler in discussing the topic, Making Your Vocation Christian. For Christians there is no such thing as secular work. All work gives an opportunity for Christian witness. We cannot afford to work at "trivial" jobs, since every significant job can be one in which to glorify God and witness for him.

Women's Work

Annual Conference provides an opportunity for the women's work organization to hold a regular business session. Mrs. Paul Halladay, chairman, presided at the Wednesday morning period in the Civic Auditorium.

Norman Baugher, general secretary of the Brotherhood Board, announced the termination of Ruth Shriver's work as director of women's work and read an expression of appreciation that had been prepared by the Brotherhood Board. Miss Shriver is completing twenty-eight years of service to the staff, the first nineteen in children's work, the last nine in women's work and home and family life. Anna Warstler, a missionary to India, has accepted the responsibility as director of women's work for a two-year period, beginning in September.

Elected to membership on the National Council of Women's Work were Mrs. Clifton Crouse from the Southeastern region, who will be director of aid service; and Mrs. Lynn Blickenstaff from the Pacific Coast region, who will be home-builders director. A goal of $55,000, which will go to the support of the entire Brotherhood program, was set for the year beginning Oct. 1.

Mrs. Leland Brubaker, who accompanied her husband on a deputation visit to Nigeria, spoke to the women concerning Nigeria as "our responsibility and opportunity." She called attention particularly to the needs and problems of women in Nigeria. She commented on the low standard of living and the fact that families do not eat together, that social pressure may keep even Christian families from eating together. According to Sister Brubaker there are opportunities to work through the government and our mission has received thanks for the work that has already been done.

We have the technical know-how to relieve many of the ills of Africa. We can educate the children of Africa since only ten per cent of the people in Nigeria can read and write. Our missionaries teach religion in the school. There is also an opportunity to help in agriculture, to provide better food, more vegetables and fruits. The speaker concluded with a challenge to women to give more to face up to these responsibilities.

At the Thursday morning post-breakfast conference for district and regional women's work officers, Mrs. Paul Halladay led the devotional meditation and presented the spiritual enrichment materials for next year. The women's program in this area includes Bible study, prayer and seeking God's kingdom through worship, stewardship, evangelism and church loyalty.

How can we get women to accept more responsibility? In reply to this question Mrs. George Detweiler said that the women's work road is a road of awakening. It is also a road of commitment and a road of opportunity and responsibility. Those who accept responsibility and take this road should ask themselves such questions as these: Do I have a "holier than thou" attitude? Am I friendly? Am I willing to do all types of work? Can I control my tongue? Do we love all people as we work with them? The women's work road is also a long-view road and a road of the loving heart. The latter referred to the time when women would be less active and may need to sit back and pray and work quietly.

Friday morning conference was planned for local, district and regional women's work officers. At this time members of the National Council presented various aspects of the

women's work program. Mrs. Calvin Bright called attention to aims of missionary education and referred especially to mission study materials which were available for study in the coming year. The foreign mission theme for study is Christian Missions in a Revolutionary World. The home theme is The Indian American. In presenting the program in home and family life, Mrs. Nevin Zuck said that the modern challenge of motherhood is the same as it has always been—to be a godly woman. She suggested that in planning a women's work program we must find the needs of women in order to meet them. It is impossible to plan a canned program for this purpose. Ruth Shriver presented the material in the president's packet for use by local officers.

Men's and Women's Work Fellowship

R. E. Mohler, for twenty-five years executive secretary of Men's Work, was honored by the National Men's Work Cabinet at the fellowship luncheon of the men's and women's work. Besides a citation, read by Mark Roller of the cabinet, a gift of money was presented to Bethany Seminary in honor of Bro. Mohler. Ruth Shriver, who will be completing her work as director of women's work the last of October, was also recognized.

Shall we abolish the laity? Desmond W. Bittinger, in answering this question, said that Jesus had abolished the laity when he commanded them to go and preach and teach. Bro. Bittinger went on to mention some aspects of the laity's job. Included were the need to be on fire for God, to be examples in the home, to work willingly and zealously in the church, to extend Christian influence in the community and to spread the love of God everywhere that there may be no barriers.

Brethren Service

Sectional Meetings. Because of the many facets of Brethren Service two sessions were used to present by means of panels this area of the church's witness. The importance and necessity of the witness through service was set forth by Jacob T. Dick, recently returned to the States after serving as director of work camps in Germany, Ruth Early, assistant refugee resettlement, W. Ray Kyle, director of material aid and W. Harold Row, secretary of the Brethren Service Commission. Not only is material aid still needed in Europe but also the witness of Christian service. It was brought out that doors are about to open to areas behind the iron curtain and we must be ready to extend our areas of service.

A panel consisting of Harold Z. Bomberger, John H. Eberly, Ralph E. Smeltzer and E. Paul Weaver considered political action. They suggested various methods of making our views heard; through state and county organizations, through personal contacts with congressmen in our own homes or church, through visits, letters or telegrams to Washington, through forum periods, through study and discussion in congregations. It was pointed out that political action is another method of Christian action.

One of the problems facing the church today is that of our teenagers and the draft. William Everhart, Ivan Fry, Betty Lou Hershberger and Dan West discussed this problem. Many young men, they said, are not entering alternative service because the voice of the church on this issue is very weak. The church must let youth know what the opportunities are and how they can get into the program. Not only are young men concerned with alternative service; young women can influence decisions for the military or for alternative service. Some educators are advocating presenting all sides of the Selective Service Act to high school students to help them arrive at their decision.

Brethren Service Dinner. This particular gathering was called a Brethren Service family reunion by W. Harold Row, who introduced the staff and recognized all who had at some time participated in the service program. Group singing and two selections by a quartet were a prelude to the featured address. The speaker was Archibald J. Carey, Jr., lawyer in Chicago, Illinois, and delegate to the eighth Assembly of the United Nations.

By posing and answering a number of questions, Dr. Carey pointed out that the United Nations was an association of sixty nations located in four buildings in New York City, and operating through six major agencies and about twelve specialized agencies. One of the major agencies, the General Assembly, convenes annually in September. It is made up of ten delegates from each member nation.

Having dealt with the structure of the UN, the speaker went on to emphasize the importance of UN decisions though it has no enforcement powers. Its importance lies in the fact that the decisions of the UN are in the nature of moral judgments which are more and more influencing the governments of nations.

In answer to the question of withdrawal from the UN Dr. Carey stated that the United States cannot and must not withdraw from the UN. He gave two reasons for this answer: if the U.S. withdraws Soviet Russia will be the dominant power; secondly, the UN is the one place in the world where peoples of differing ideas and backgrounds can sit down together and attempt



Men's work postbreakfast conference with representatives of Ten Dollar Club churches—Beacon Heights, Drexel Hill, Lynnhaven



A Brethren Service postbreakfast panel on racial integration: Mary Leckrone Kuszmaul, Harold B. Statler, Guy Wampler, Rhett Petcher

to build some semblance of unity.

The UN has only two major goals, declared Dr. Carey. They are to banish war and to secure the dignity of every individual in the world. Obviously these are long range and will not be accomplished immediately.

The nations within the UN are united on the need for a world organization, on an unrelenting pursuit of peace and on the idea that all men are created equal. The members of the UN are divided on the matter of leadership. Shall they follow Russia or the democracies led by the U. S.? The nations of the world are well aware that in the U. S. distinctions are made on other bases than character and achievement. Thus segregation and discrimination create a deep distrust of our country's professions of freedom. The only way to dispel this distrust is to make our democracy so complete, so compelling that the other nations will join us in building a better world.

Brethren Work Toward Racial Integration was the topic for discussion at a Brethren Service *postbreakfast conference* on Thursday morning. Participating in the panel discussion were Mary Leckrone Kuszmaul, Harold B. Statler and Rhett Petcher. In the development of the discussion the following ideas were set forth:

The church needs to serve its community regardless of the race of persons who live there. The Christian attitude is to look at a man as a man. One of the worst things that can happen is for emotions to become disturbed. It is necessary for a lot of quiet work to be done with individuals. However, the church must not be afraid to tackle the problem. Each situation may need to be handled in a different manner.

The problem of racially integrated churches will not be solved by white people alone. It must be a co-operative venture on the part of both races. We need to be thinking about these matters so that when people of other races come into our fellowships we will be prepared. Brethren need to learn how to include Spanish-speaking peoples in our fellowships.

The Friday morning postbreakfast subject was alternative service and draft counseling. Earl S. Garver served as chairman. On this panel the following participated: Paul Mason, Russell Bollinger, Issac Smith, Dean Broylen, and Ora Huston.

It was suggested that fellows making an appeal for I-O classification should be sure of their position, take the time necessary to get after it, prepare a statement to file and secure evidence from some who can vouch for their sincerity. The young man is often asked what he has done to witness to a CO position. It often helps if he has given some voluntary service. A pastor should have a speaking acquaintance with the draft board. A pastor should go to the board before one of his young men must appear.

It was suggested that the church should have a peace committee which would plan meetings for boys with sport activities followed by an educational program, including peace in all areas of moral living. At the same time the church should prepare materials intended for both boys and girls, since girls have much influence on the decisions that boys make.

On Saturday morning John Eberly was chairman for a discussion on International Goodwill Through Our Exchange Programs. Five exchange students who had lived in Missouri, Illinois, Pennsylvania, Ohio and Michigan were present. Host families in recent years were also introduced. It was reported that this was the sixth year that the high school student exchange, a total of 658 students, have been sponsored co-operatively with the State Department. Dr. and Mrs. William Beahm will be chaperoning the returning students this year. Three students will be coming from Latin American countries into our program. Those who attended the meeting were encouraged to write their congressmen saying that they are interested in seeing the program continued.

Home Missions—Urban and Rural

The two sectional conferences for leaders in rural and urban churches were listed under the heading of home missions, but the topics discussed would apply to practically every city and country church. Both sections presented a panel of pastors and fieldmen and utilized also the services of resource leaders. Both sectional meetings were well attended.

T. K. Thompson, director of the department of stewardship of the National Council of Churches, listed a number of the characteristics of city life that constitute a challenge for city churches. These problems can be met by a vital church program. Christian stewardship is the answer to trust in money values; fellowship will meet the impersonal quality of city life; Christian doctrine can offer help to those whose lives are meaningless; visitation evangelism will help in following population shifts; new churches are needed to help city and suburban Christians find deeper values for daily living.

In commenting on specific programs for the city church Gordon Bucher urged that stewardship be taught as giving to God, not as a means of raising funds. Donald Shank recommended fellowship evangelism, which he regarded as a "natural" for Brethren, as a means of reaching new families for Christ. Kurtis Naylor discussed the need for a vital worship experience that will satisfy persons with varied denominational backgrounds. He urged also that more responsibility be given to laymen. "When laymen start dreaming, the church comes

alive." Harper Will suggested that commitment to Christ alone is the answer to secularism.

The section on rural churches considered ways of reaching the rural community. Norman Harsh, chairman, thought churches should be classified according to their outreach and local evangelism. Lyle Klotz pointed out many opportunities for community outreach and asked the group to consider which are the best ways of reaching the community. Samuel Harley indicated both negative and positive factors in reaching rural youth. He urged leaders to "capitalize on natural opportunities" that rural areas offer for creative youth activities.

Herbert Fisher described the "climate" that proves most helpful in reaching young adults. A large number of persons on boards and committees, fellowship evangelism, a variety of interest groups, the inclusion of families with small children in worship services — all of these contribute to creating such a climate. Joseph Piesen pointed out many reasons why members become active and suggested several methods for reactivating the inactive.

A former Brethren missionary who is now secretary of Agricultural Missions, Inc., Dr. I. W. Moomaw, told rural leaders that the great problems of the world today are rural problems, they are human problems and they are religious problems. He outlined five points of emphasis for the rural church: a stronger rural church program, including a higher quality of worship; a greater challenge to youth (of the 700 million young people in the world 66% are rural); a more vigorous concept of stewardship of God's gifts (one cubic inch of soil contains as many organisms as there are people in the world); a stronger rural ministry; and an outreach of mission and service to the world in which we live.

Family Life

The Wednesday afternoon family life sectional conference provided a triple feature plus lively discussion.

DeWitt L. Miller as speaker presented the subject, The Modern Family an Uncultivated Frontier. Bro. Miller pointed out that we have come to a common realization that family life of yesterday is a thing of the past and that we must dispense both with nostalgia about the past and with embarrassment about our present failings if we are to make real progress.

The pattern with dad as the benevolent dictator is thoroughly un-Christian, nor do we desire mother to assume this role. The third alternative of parents abdicating is equally undesirable. We reject also the pattern which implies that man's work is outside the home and woman's work within the home.

Today's families include 1,071,000 married teen-agers and the most mature teeners are not the ones who marry as teeners. We must provide the sort of society to which youth may be expected to adjust. He does not wish to conform to patterns of a society from which he has been excluded.

What may the church do? We can examine our present program to see whether they are really meeting the needs of families. We might disband the traditional Sunday school and provide a graded curriculum for the home, organize classes for parents,

Continued on page 26

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***Gift From the Sea.** Anne Morrow Lindbergh. Pantheon Books, Inc., 1955. 128 pages. $2.75

With feminine gentleness and dignity and poetic perception, Anne Morrow Lindbergh shares with the reading public her meditations during a two weeks' solitary vacation on a beach. She ponders on how to remain balanced in spite of the forces that tend to pull one off center. Wife of a famous husband, mother of five children and mistress of a well-established suburban home with all of its demands from the outer world, she makes visible the values of the inner life. She says a woman should spend some time during the year, some part of each week and each day alone in order to give herself purposefully and completely. In an erupting world, she concludes, the basic substance of life is in the here rather than in the there, in the now rather than in the future, in the individual rather than in the mass.—*Edith Barnes.*

William Tyndale. Cateau De Leeuw. Association Press, 1955. 125 pages. $2.00.

Joseph. Laura Long. Association Press, 1955. 126 pages. $2.00.

John the Baptist. Slater Brown. Association Press, 1955. 125 pages. $2.00.

Any Christian home with junior-high and youth members would do well to have these volumes replace its comic book and adventure story fare—and for that matter even the biographies of secular heroes (soldiers, explorers, scientists, politicians, etc.) Our young people are bound to become better Christians if their heroes are "Heroes of God."

Of the latest releases, "William Tyndale" is definitely the superior book, perhaps because his story is not well known and thus brings with it a freshness that the others do not have.

"John the Baptist" is good, though it does a much better job of transmitting the excitement of John's adventuresome career than of portraying his religious significance. It is very worth-while reading in any case.

"Joseph" is the weakest of the three. The Biblical facts are all there, but the personality of Joseph never comes alive. He is too much of a "goody-goody" who can do no wrong. However, even at their poorest, these books are vastly superior to much of the literature that is given our young people.—*Vernard Eller.*

Management of the Mind. Edward J. McGoldrick, Jr. Houghton, 1954. $3.00.

Taking a large number of unwanted down-and-out alcoholics, the author, at Bridge House in New York City, has developed techniques that have been successful in almost two thirds of the cases. This is an excellent percentage in view of most attempts.

The approach of Bridge House includes both a resident and an outpatient program. The basis of the therapy is an educational approach plus personal counseling based on the assumption that individuals have the will to overcome their problems but need knowledge of how to use the will power they have. Management of the Mind is the key to unlock the power to do that. The book also includes a series of exercises for use for twenty-one days to assist in the program.

It is excellent for use with alcoholics, families of alcoholics and each of us.—*James Renz.*

KINGDOM GLEANINGS

Elder Leander P. Kurtz, grandson of Henry Kurtz, the founder of our first church paper, died June 18, at the age of ninety-one. He had been living at Goshen, Ind.

"**Elsie Shickel** died at Vellore today," Kenneth McDowell of Bombay, India, wired the mission office on June 28. Sister Shickel had served the church in India since 1921.

Thousands of replies from many countries have come into the homes of Welsh children, in response to letters they wrote to celebrate World Goodwill Day on May 18. This was the 34th annual celebration of its kind by children of Wales.

The missionaries appointed by the Grand Rapids Conference, Iris Neff, Mr. and Mrs. Glenn Shank and Mr. and Mrs. Robert Swank, are attending the missionary training conference at Allegheny College, Meadville, Pa. They will be there until Aug. 4.

Classes and individuals are advised that they should not use the term *squares* on the customs declaration label when sending medical packets for our hospitals in Nigeria, W. Africa. The term *bandages* is more descriptive for custom purposes. A sheet of instructions regarding medical packets for Nigeria can be had on request to the Foreign Mission Office, 22 S. State St., Elgin, Ill.

Consolidated Finances is a paper describing a system of church finance of the Everett congregation, Pa., designed "to facilitate both the unity of the work and the individual efforts of the church organizations. Funds shall be consolidated and administered by one treasurer . . ." is in the description of the new plan which can be obtained by writing to the pastor, Robert G. Mock, 103 N. Spring St., Everett, Pa.

The General Board of the National Council of Churches is considering the advisability in sending a deputation of United States church leaders to Russia. The declared purpose would be to afford an exchange of views concerning the life and work of the churches in the two countries, including the efforts of the churches to achieve a just and durable peace. The proposal is in harmony with the actions of several constituent communions of the National Council.

The pastor of an interracial church in Los Angeles has said that his church has taken on new life since Negroes were admitted to active membership. He said, "Nothing but good has come of the move." McCarty Memorial Christian church in Los Angeles was faced with the problem in 1944 because of changing neighborhood conditions. Deciding to stay and operate on a desegregated basis, the church soon elected a Negro to its board of deacons. Today 52 of the 456 members are Negroes.

Home-comings

Union church in Northern Indiana, home-coming, Sunday, July 17, all-day.

Representation at Annual Conference

Southeastern Region	191
Eastern Region	250
Central Region	336
Western Region	70
Pacific Coast Region	42
Standing Committee	88
Total	977

Six hundred six churches were represented in the delegate body; 434 churches were not represented. Five hundred ten youth were registered and 4,480 adults registered; this did not include all the adults at Conference, many of whom did not register.

Appointments by Annual Conference

Officers of Conference

Paul M. Robinson, moderator
Desmond W. Bittinger, alternate moderator
Chalmer E. Faw, secretary—1956
Rufus B. King, reader
J. D. Ebersole, messenger
Daniel Whitacre, assistant messenger
Harley Kline, assistant messenger

Committee on Credentials

W. H. Yoder, chairman
W. T. Heckman
Arthur Scrogum
I. V. Funderburgh
Mrs. Jesse Whitacre

Committee on Resolutions

Mrs. Dan West, 1958
Kenneth Morse, 1957
Nevin H. Zuck, 1956

Conference Program Committee

Paul M. Robinson, moderator
Chalmer E. Faw, Conference secretary
I. V. Funderburgh, 1958
Warren D. Bowman, 1957
M. Guy West, 1956
L. S. Brubaker, 1957 (staff member and secretary)

Railway Transportation Agent

Earl Kurtz, 1957

Annual Conference Treasurer

Robert G. Greiner

Committee on Fraternal Relations

Paul M. Robinson (moderator), Norman J. Baugher (general secretary of the General Brotherhood Board)
Floyd E. Mallott, 1958
Desmond W. Bittinger, 1957
Dan West, 1956

Member of Advisory Board of American Bible Society

Marshall R. Wolfe, 1958

Council of Men's Work

Robert Stover, Ray Petersime, Mark Rotter, Ronald Rowland, Bruce Tharrington, 1958
Frank Click, La Verne Martin, Willard Powers, Ernest Statler, Martin Stine, 1957
Nevin Coppock, Harry Hoff, Joseph Kettering, E. R. Shober, Victor Ullom, 1956

Council of Women's Work

Mrs. Lynn Blickenstaff, homebuilders, 1958
Mrs. Calvin Bright, missions, 1957
Mrs. Paul Halladay, president; Mrs. Clifton Crouse, aid societies, 1956

National Cabinet of Children's Work

Nancy Flory
Betty Lou Hershberger
Margaret Lininger
Mrs. Russell Michael
Mrs. Charles E. Weaver

National Youth Cabinet

Don Fogelsanger
David Rittenhouse
Dave Hunn
Norman Long
Doris Shoemaker
Guy Wampler, Jr., student representative, 1955

Pastors' Association

Fred Hollingshead, 1958
Earl M. Bowman, 1957
Murray L. Wagner, 1956

Electors of Bethany Biblical Seminary

Rufus B. King (colleges), Homer L. Royer (laity), Ralph E. White (ministry), 1958
Ross Heminger (laity), Ralph W. Schlosser (colleges), Harper S. Will (ministry), 1957
Dean L. Frantz (alumni association), Henry Gibbel (laity), W. Glenn McFadden (ministry), Burton Metzler (colleges), 1956

Brotherhood Theme: Seek First His Kingdom

The history of the first fifty years of the Empire church, Calif., has been printed in a fifty-page booklet. For information about this booklet write Anna Katherine Heisel, 26 G St., Empire, Calif.

Licensed and Ordained to the Ministry

Roger Forry licensed in the Palmyra church, Pa.

Wayne Shirkey ordained in the York Center church, Ill.

Grant Simmons ordained in the Sangerville church, Va.

John Barton, licensed in the Johnsville church, near Catawaba, Va.

Changes of Address

Russell E. Jarboe, from St. John, Kansas, to 1449 N. Emporia, Wichita 4, Kansas. Bro. Jarboe became adult program secretary for the central YMCA of Wichita on July 1. He will continue his work as pastor of the Eden Valley church through July.

Dr. and Mrs. Paul Petcher, to 2687A Daughinwood Drive, Mobile, Ala. They are on furlough from the Africa field.

Clara Myer, from Chicago, Ill., to 338 S. Stevens Ave., Lancaster, Pa.

Evelyn Horn, from Chicago, Ill., to R. 1, % Quinter Horn, Roseville, Ohio.

Dedications and Centennial

Erie church, Pa., will dedicate its newly acquired parsonage on Sunday, Aug. 14, at 4:00 p.m. Speakers will represent the Western Pennsylvania district mission board and the Erie Council of Churches. The large living room of the parsonage will serve as a chapel and the basement as a social hall until a new sanctuary can be financed. A picnic supper will follow the dedication service.

Salem church, Brandonville, W. Va., will dedicate its remodeled building, Sunday, July 24. The pastor, George H. Jeffrey, will speak at the eleven o'clock service and Russell K. Showalter will deliver the dedicatory sermon in the afternoon. All former members are invited to attend these services.

English River church in Southern Iowa, centennial, Sunday, Aug. 28. Sunday school at 9:00 and worship at 10:00 a.m.; special anniversary program at 2:00 p.m. Raymond Flory of McPherson, Kansas, will be the speaker for this occasion.

The Church Calendar

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

July 17

Sunday-school Lesson: Ezekiel and the Earlier Captivity. 2 Kings 24: 8-16; 25: 27-30; Ezek. 1: 1-3; 2: 1-4; 3: 11-15; 11: 14-20; 18: 30-32. Memory Selection: Repent and turn from all your transgressions, lest iniquity be your ruin. Ezek. 18: 30 (R.S.V.)

CBYF Topic: A Steward of God's World

July 24

Sunday-school Lesson: The Southern Kingdom Overthrown. 2 Kings 24: 20b—25: 21; Jer. 38: 1—39: 14. Memory Selection: Do not be deceived; God is not mocked, for whatever a man sows, that he will also reap. Gal. 6: 7 (R.S.V.)

CBYF Topic: A Steward of God's World

July 17-23 Historical Tour

July 18-23 Southeastern Region laboratory school for children's workers, Bridgewater, Va.

July 24-26 District meeting, First Virginia, Cloverdale

July 26-28 District meeting, Southern Virginia, Germantown, Brick

July 27-31 International Sunday School Convention, Cleveland, Ohio

Aug. 1-6 Central Region leadership training conference

Aug. 1-6 Bethany extension school, Juniata College, Huntingdon, Pa.

Aug. 1-6 Eastern Region workshop, Juniata College, Huntingdon, Pa.

Aug. 2-4 Southeastern Region conference, Bridgewater College, Va.

Aug. 8-11 Conference of Church Leaders, Manchester College, Ind.

Aug. 8-11 District meeting, Tennessee, Mountain Valley

Aug. 10-12 District meeting, Eastern Virginia, Oakton

Aug. 11-13 District meeting, North and South Carolina, New Haven

Aug. 14-20 Appalachian Trail Hike, Maryland

Aug. 15-18 District meeting, Northern Indiana, Camp Alexander Mack, Milford

Aug. 15-18 Drama workshop, Bethany Seminary

Aug. 16-18 District meeting, Southern Indiana, Anderson

Aug. 18-20 District meeting, Middle Indiana, Liberty Mills

Aug. 18-21 District meeting, Colorado, Wiley

Aug. 18-21 District meeting, Southern Missouri and Arkansas, Shoal Creek

Aug. 18-21 District meeting, Oklahoma, Thomas

Aug. 19-21 District meeting, Middle Iowa, Des Moines Valley

Aug. 24-26 Eastern Region conference, Elizabethtown College, Pa.

Aug. 26-28 Eastern Region youth conference, Elizabethtown College, Pa.

Aug. 24-28 District meeting, Michigan, Carson City, United Brethren campground

Aug. 25-28 District meeting, Northern Iowa, Minnesota and South Dakota, Greene, Iowa

Aug. 26-27 District meeting, 2nd West Virginia, Pleasant Hill

Aug. 26-28 District meeting, Southern Illinois, Virden

Aug. 30—Sept. 1 District meeting, Northeastern Ohio, Camp Zion, East Sparta

Aug. 31 District meeting, Mardela, Green Hill

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Samuel Harley of North Manchester, Ind., in the Sugar Creek church, Ind., July 18-25.

Bro. S. Clyde Weaver of Lancaster, Pa., in the New Paris church, Ind., July 17-31.

Gains for the Kingdom

Twenty-five baptized and seventeen received by letter in the Harrisonburg church, Va. **One** received by letter in the Ft. Myers church, Fla. **Four** received by letter in the Summit church, Va. **Five** baptized and two received by letter in the Hopewell church, Va.

Thirty-seven baptized and eleven received by letter in the Walnut Grove church, Johnstown, Pa. **Eleven** baptized and one received by letter in the Upper Conewago church, Pa. **Five** baptized, one received by letter and three awaiting baptism in the East Fairview church, Pa. Three received by letter in the Chiques church, Pa.

Six baptized in the Cedar Creek church, Ind. **Five** baptized and nine received by letter in the Ft. McKinley church, Dayton, Ohio. **Nine** baptized, two received on former baptism and one rededicated in the Eastwood church, Akron, Ohio. **Three** baptized and one received on confession of faith in the Pyrmont church, Ind. **Two** received by letter in the Monticello church, Ind. **Three** baptized in the Baltic church, Ohio.

Making Evanston Local

AN ECUMENICAL conference is an end in itself. Evanston in particular was concerned to penetrate the life of the churches. In addition to the unprecedented provision for press and radio coverage, Evanston directed much of its thinking to later action by local churches and church members.

The Message of the Conference and the reports of most of the sections were "commended to the churches for study and appropriate action." More significant, the Assembly requested "that the churches report the results of their study and action to the Central Committee" of the World Council.

In the United States, the National Council of Churches has been asked to co-operate in the post-Evanston follow-up. One of the ways it has done so has been through study guides based on the Evanston finding. The most comprehensive of these booklets, *Every Church and Evanston,* is now off the press.

Prepared under the direction of a committee representing various units of the National Council and the social education and action secretaries of the member-churches, *Every Church and Evanston* is the result of wide consultation. Written not primarily for theologians or theological students, nor even for the average minister, but for the rank and file lay membership of the churches, it seeks to draw out the implications of the Evanston findings for local situations. It contains striking suggestions for local action as well as study.

Leaders of discussion groups using the material are reminded of the mandate of the Evanston Assembly requesting the churches to report their study and action and are asked to return the report form which is included in the booklet to the headquarters offices of their denominations. There has been no effort of similar scope in the ecumenical movement to involve groups from local churches in responsible participation in the ecumenical conversation.

Some will feel that, in the booklet, issues of social education and action are emphasized more strongly than issues of faith and order. The material, however, is in rough proportion to the material in the reports from Evanston itself. The preponderance of emphasis upon social issues points to a problem regarding the closer integration between life and work and faith and order with which the ecumenical movement will be dealing in the years ahead. The proposed World Council of Churches conference in the United States in 1957 on The Nature of the Unity We Seek will be a stage in this discussion.

Some may also question the basic value of study guides as a means of stimulation and education on ecumenical issues. This is an open question to which the experience with *Every Church and Evanston* may help to provide an answer.

This study booklet is launched with wide support in the churches and with strong endorsement from church leaders. Rt. Rev. Henry Knox Sherrill, as president of the United States Conference for the World Council of Churches, has written a foreword and Dr. Eugene Carson Blake, as president of the National Council of Churches, has written an introduction. Dr. Franklin Clark Fry, chairman of the Central Committee of the World Council, commends the booklet to the heads of the member churches in the United States.

Every Church and Evanston should help local congregations to consider the great issues of the faith which are engaging the churches of the world.

Quoted from an editorial in National Council Outlook, May 1955, Study Suggestions:

"Every Church and Evanston, along with the Evanston reports, makes an ideal quarter elective unit for adult and older youth church school classes or for a Sunday evening school of Our Church and Evanston. Why not try one of these study suggestions and, at the conclusion of your study, have the group fill out the findings report included in *Every Church and Evanston"* and send it to the Social Education Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Copies of *Every Church and Evanston,* at 50c each, and copies of the Evanston Message and the six sectional reports on which *Every Church and Evanston* is based at a cost of only 20c in the *Christian Century* reprint are available from the social education department, at the address given above.

"You, Your Church and Your Job"

THE Evanston Assembly of the World Council of Churches gave emphatic highlighting to the layman as the "bridge" between the church and the world of daily work. These insights from the assembly have been interpreted in terms of the American layman and the American work scene in a six-session study guide under the title, You, Your Church, and Your Job.

For an adult study class, men's or women's group or other local group or committee wanting to know where to begin with the subject of religion and daily work, this provides a down-to-earth starting point for both individual study and group discussion. For others who have participated in daily work conferences or have used materials from the North American Lay Conference, the approach of Evanston presents a distinct next step both for study and for practical application to on-the-job choices of church people everywhere.

You, Your Church, and Your Job is a thirty-two page pamphlet with interpretive comment, discussion questions and suggestions for study and action in local groups. It also includes the text of the Evanston report on The Laity — the Christian in His Vocation. The guide is available from the Social Education Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

For a local church school of Christian Daily Work, this pamphlet is readily adaptable to a two-, three- or six-session presentation. The Evanston emphasis stresses the personal responsibility of lay men and women as representatives of the church in their own occupation spheres. Therefore, this new guide is recommended for personal reading during the summer by members of a group which plans to discuss it in fall and winter programs. We suggest its early distribution to encourage advance thought and study in this way.

Literature Available

Christian Faith and International Responsibility. Report of Fourth National Study Conference on the Churches and World Order, 1953. 30c.

The Churches and the United Nations. Walter W. Van Kirk. Successes and failures of the UN. Some facts to remember; what church people can do. 15c.

We Are Responsible. A six-unit syllabus of discussion questions. Prepared as an aid to studying "Christian Faith and International Responsibility." 30c.

You and the United Nations. Lois Fisher. Brief, easily read book, cleverly illustrated. Great help in teaching the lessons of world peace to the younger generation and adults. $1.50.

The Christian Faith and American Politics. A critical study of Christian responsibility in American politics written by men trained both in politics and in theology. It includes an evaluation of the political behavior of American Protestants. 25c.

Citizenship — Our Christian Concern, by Cynthia Wedel. Contains brief description of the scriptural basis for Christian citizenship, what it means and how it can be practiced. 35c.

Politics Is What You Make It, by Joseph E. McLean. Techniques for effective political action on the local, state and national levels. 25c.

Christian Action in Industrial Relations. National Council of Churches, 1954. A how-others-are-doing-it pamphlet describing various responses of church leaders and groups to industrial problems and tensions in eight local communities. 25c.

Christian Principles and Assumptions for Economic Life. Adopted by the Executive Committee of the National Council of Churches, 1948; revised 1954. 10c.

A Tribute to Those Who Work Behind the Scenes

Esther Mohler
BVS'er in Kassel, Germany

AFTER we have seen a great play, what do we do? We praise the great actors who stood in the limelight. They deserve praise — but what about the stage managers, the ticket salesmen, the property managers and the prompters? Could it have been a play without them? Hardly. They deserve praise too, but seldom do they receive it. They must keep working faithfully, knowing only that they are helping some one else to do his job.

This also happens in all of life. Take Brethren Volunteer Service in Europe for example. The volunteers who serve in lonely field projects or head up important programs do a fine job. They receive credit for it — and rightly so. But what about the volunteers who remain at Brethren House to prepare the food, clean the house, repair the cars, handle the finances, receive the guests and take dictation? Could the work of the other volunteers go on without them? Absolutely not!

Let us give tribute to all those who stand behind the scenes and do the common everyday monotonous tasks which "somebody must do." Actually, I believe, their task is more difficult than that of those in the spotlight, for they must keep a cheerful philosophy toward their work without the aid of someone else's appreciation.

The same principle applies on a larger scale. Sometimes workers in the States feel that their work is of little importance beside that of European workers or they may feel a little envious of the fellow who gets more publicity.



Baby sitting

It is obvious that for the most good to be accomplished, we must erase these feelings. There is something that each of us can do, no matter whether we belong to the "actors" or to the behind-the-scenes workers. Those who do the common tasks need to remember that "there is no end to the amount of good a person can do, if he doesn't care who gets the credit." The person in the spotlight must remember that what he does is possible only with the help of the others, and he must show appreciation to them.

"For as in one body we have many members, and all the members do not have the same function, so we, though many, are one body in Christ, and individually members one of another" (Rom. 12: 4-5).



Laying tile floor in basement for easier cleaning



The Local Church

Edited by Mildred M. Etter

IDEAS—PLANS—METHODS

1955-56 Local Church Program Guide

JANUARY 1956

School of Missions (Home and Foreign) ..... Month of January
Week of Prayer ..... Jan. 1-8
Church and Economic Life Week ..... Jan. 15-21
Brethren Volunteer Service Day ..... Jan. 29
Youth Week ..... Jan. 29 — Feb. 5

Renew efforts in lay or fellowship evangelism from now until Easter. Get audio-visual materials from the Audio-Visual Education Department to aid in enlisting the lay people for this work and in training them how to do it.

Plans should be laid for a church membership class in which you will invite all adults and young people who would like to study what it means to become a Christian to share in a series of classes between Jan. 1 or Feb. 1 and Easter. A similar class should be set up for the older juniors and junior high youth, giving opportunity toward the close of these classes for individual decisions to be made for Christ. It is unfair to bring into the church family new members who have not had this opportunity for training in their Christian life.

Plan now for a summer program in evangelism. If you can use a Youth Caravan team for part of their eight weeks of service, write to the Department of Evangelism for further information.

Conduct a School of Missions. See November for suggestions.

Gospel Messenger subscriptions and renewals should be sent to the Brethren Publishing House early this month or in whatever month your church uses as subscription month. Have you considered designating a particular Sunday as "Gospel Messenger Sunday"? This might easily coincide with your renewal period. The Gospel Messenger office has available a booklet giving numerous suggestions for such an emphasis. Each home should receive the church's weekly paper of inspirational, instructional and informational materials.

Do you have a parent-teacher fellowship? The Brethren Children's Worker and the Youth Counselor's Manual give practical suggestions for this fellowship. See comments on this under October.

Add books to the church library for leisure-time reading.

Adults, especially leaders of women's work and men's work, should make plans to attend the Brethren adult seminar, February 27 — March 2 in Washington and New York.

FEBRUARY 1956

Brotherhood Emphasis ..... Month of February
Christian Education-Bethany Offering ..... Feb. 5
Race Relations Sunday ..... Feb. 12
Ash Wednesday (beginning of Lent) ..... Feb. 15
World Day of Prayer ..... Feb. 17
Brotherhood Week ..... Feb. 19-26
Commitment Day (for total abstinence) ..... Feb. 26

The many services of the Christian Education Commission staff and of Bethany Seminary deserve liberal gifts on Feb. 5. Order interpretative offering supplies from the Brotherhood Fund Department.

Emphasize interracial brotherhood this month and plan some interracial experiences for your church family. You might wish to plan a Sunday evening School of Race Relations or a School of Civil Rights and Liberties. Engage in legislative action for fair employment and housing practices, for public school integration and for all forms of civil rights legislation. Sponsor a pastoral and fellowship exchange with a church of another race; or, better yet, co-operate with a racial minority church in a common service or a common project. Invite persons of other races into the fellowship and membership of your congregation. Plan now to send someone to a Brethren Service Commission summer institute on race relations.

Plan your summer program for children. Some day camping plans should be made. Write to the Camping Department for suggestions and guidance materials.

Arrange for your vacation church school leaders to attend the vacation church school institutes in your area during March or April. The Sunday-school teachers can benefit from these meetings, too.

Look ahead to other training opportunities planned for church leaders during the summer months. The church should encourage attendance by paying the expenses of workers. Plan to help some young person participate in a work camp in the States or overseas.

Co-operate in the community observance of the World Day of Prayer if there is one. If not, plan a service in your church or prayer meetings in homes and invite others of the community to attend.

Hold a School of Temperance culminating in the observance of Commitment Sunday. Write the Temperance Department for suggestions.

MARCH 1956

One Great Hour of Sharing ..... March 11
Palm Sunday ..... March 25

Relating the good works of our relief and rehabilitation program and stimulating support for these and future good works are objectives in the One Great Hour of Sharing emphasis. Order materials early for this major Brethren Service offering.

Are plans for your vacation church school well organized? Order your materials early; the theme for 1956 is Our Bible Heritage.

Continue to point up the values of participating in summer leadership training opportunities, spring

institutes, workshops and camp leadership training programs.

If you have not conducted earlier schools in the Brethren Service field, plan for a Sunday evening school of relief and rehabilitation or of social welfare: first session, material aid; second session, refugee resettlement, student exchange and international work camps; third session, Brethren Volunteer Service; fourth session, social welfare needs in your community and in your congregation. Secure study materials from the Brethren Service Commission. Invite in former Brethren Service workers and BVS'ers. Study and visit the social welfare agencies in your community. Collect food, clothing, medical supplies and livestock. Resettle a refugee family. Apply for an exchange student for next year. Plan to send an exchange student overseas or someone to a work camp or someone into BVS.

Begin planning for National Family Week, which comes the first week in May. Order current family life materials from the Family Life Department.

APRIL 1956

Easter ..... **April 1**
National Christian College Day ..... **April 15**

Easter to Pentecost may be the high point of the entire year's program of evangelism. Carry on a strong intensive program of visitation evangelism for one week, followed by a continued regular program once or twice a month by carefully selected and trained workers.

A spring outing or other fellowship gathering will be a rewarding experience for the church family.

Add children's books on nature and hobbies to your church library.

Begin to plan an observance of children's day that will further the Christian growth and nurture of the boys and girls.

Local churches should supply camp leadership. One leader should be furnished for every four to six campers sent to camp. When teachers share in the camp program, the experience has a greater carry-over value to the church.

Support the college in your area by a generous offering on National Christian College Day. Invite a representative of the college to share in the worship service on that Sunday.

Plan to devote the last two Sunday evenings of April and the first two Sunday evenings in May to a School of Family Living. Or plan at some other time in the year to hold a week-end Institute of Family Life.

MAY 1956

Family Life Emphasis ..... **Month of May**
Rural Life Sunday ..... **May 6**
Family Week ..... **May 6-13**
Mother's Day ..... **May 13**
Annual Conference Offering ..... **May 20**
Pentecost Sunday ..... **May 20**

In May our thoughts turn to Annual Conference. The Annual Conference Offering is a time of significant sharing in the total Brotherhood program. Materials may be secured to aid in interpreting the work and commitments of the church.

Many churches have adopted the plan of holding a dedication service for little children on Mother's Day. It makes a fitting and impressive climax to the National Family Week observance.

Pentecost may be the greatest day in the life of the church, as the climax of the year's program of evangelism. Prepare for it as a day for baptism and reception of new members. Help the new members feel at home in the social and work life of the church.

Make arrangements for representatives of your church to attend area mission institutes. Write to the Missionary Education Department for schedules.

Recognize young people graduating from high school and college, perhaps by a banquet or other special event. Their achievements should be noted and shared in the church. Challenge them to accept opportunities for service in the church program. Welcome returning college students in June and remember to give them a place to serve in the church during the summer.

Elect new women's work officers and provide funds to send them to summer coaching conferences.

Get the current family life promotional materials and make plans for all aspects of the family life program for 1956-57. Provide for purchase of new books and pamphlets in this field. Subscribe for several magazines in the family life field for your church library.

Have you tried the weekly or biweekly all-church picnic idea during the summer months? Potluck supper, time for visiting and games for all the family help to keep the bonds of fellowship strong during the summertime. Occasional vesper services could climax the picnic experience.

Are you promoting attendance at the various age-group camps, the vacation church school and your day camp? Leaders should attend a camp leaders' training conference.

JUNE 1956

Children's Day ..... **June 10**
Annual Conference Sunday ..... **June 17**

Annual Conference is a great experience of fellowship and inspiration in the life of the Brotherhood. Some of its spirit should permeate each local church. Annual Conference Sunday may be a time in which the congregation can sense its unity with Christ in the world-wide fellowship of the Brethren if a leader mentions the Annual Conference program and reviews a few items of business briefly. The worship service which follows the same theme used at Annual Conference will help to expand this sense of oneness. Plan for new and stimulating ways of sharing the experiences of your returning delegates.

All adult leaders of youth are urged to attend the National Training Conference en route to Annual Conference. This includes junior-high leaders, Sunday-school teachers, youth counselors, pastors and all who work with young people in your church. Plan to send delegates to this important training conference.

Order all recommended women's work program materials for the year 1956-57 and have women's work officers make careful plans for the year ahead. Ask all women of the church, through a questionnaire or a discussion meeting, to indicate what women's work activities they would like to see launched for the year ahead.

Organize summertime reading by teachers and workers in preparation for their fall responsibilities. Have teachers observe teaching methods in a good vacation school in June or July.

Continued on page 25

Church News

India . . . Nigeria . . . Ecuador

A Week of Meetings in a Nigerian Village

"This spring has been most interesting for Rozella and me," **writes Charles Lunkley from Garkida.** "From March 28 through April 3 we were out at Dzongola, a village about twenty miles from Garkida where a new church was begun recently. Our week there was most rewarding.

"They have been getting along fairly well with their church building and now have the walls up. The young people there — I say young people because the older folks have not come into the church too well as yet — made all the mud brick for the walls and the benches for seating. They hired a man to lay up the brick for them.

"When we got there late on Monday afternoon they had covered one end of the unfinished church with grass mats and put partitions in it which gave us quite a nice place to live. The women had carried sand from the river and spread it on the floor.

"They had also brought firewood and two large pots for water, which they filled every day. We went equipped with our two-burner camp stove, a big box for a table, a couple of folding chairs and our camp cots; so we were set up quite comfortably. Out of their generosity we were given eggs, chickens, rice and other food.

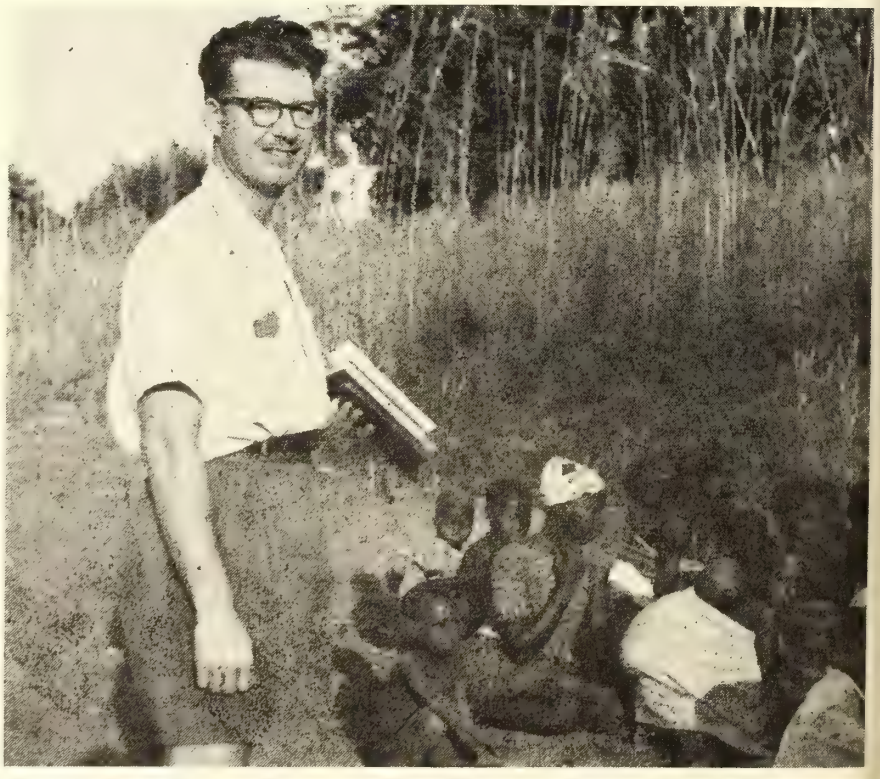
"Each evening we had services. Rozella played her accordion and I sang a song occasionally. The little church was filled each evening with children seated on the floor so close that one could not get through. Many older folks were outside. Even the village chief came almost every night. A young man who had been to Garkida for school was my interpreter since their language was different from the one I knew.

"We closed our week at Dzongola with a love feast on Sunday afternoon. It was rather unique. We had no towels for the feet washing service, but among people who do not use towels that was not serious. Neither did we have any cups for the communion service, so we sent out word that each person was to bring his own. We served the communion wine (strawberry Koolaid makes a very good communion drink) in can lids, medicine tins, vaseline jars, tin cups, bowls, gourds, and bottle caps. But who paid any attention to the containers — we were remembering the Lord's shed blood in holy communion. We were worshiping."

Reaching All Ages at Gulak

From **Robert Bischof** comes this encouraging account:

"During the months of February and March I visited the classes of religious instruction in the Gulak area examining candidates for the covenant and baptism. I baptized seventeen and heard the covenant from about twenty-five people. I was well pleased with this as there were elderly people, young couples and of course young people in these groups. We are reaching all the age groups."



Charles Lunkley at the groundbreaking service for Dzongola church

Waka Love Feast Overflows Schoolroom

From **Ivan Eikenberry** in Nigeria comes this report on a love feast:

"Yesterday we had love feast here at Waka Training School. One hundred twelve communed. It was a bit of a problem to get the planning done satisfactorily and it was only by the close co-operation of the students and residents that we were able to squeeze 112 communicants into the 30′ x 40′ classroom. In fact we had to put an overflow on the veranda for the supper. It is always a thrill to be present at such a service here at Waka because in a very real sense the intermingling of tribes in feet washing, eating the fellowship meal, the breaking of bread and the drinking of the cup of the New Testament demonstrates the unity of fellowship in Christ."

Earl Zigler Reports Emphasis on Tithing

Recently the Bamanvel church, one of our finest rural congregations in India, has shown some anxiety for the debt that had been incurred on their church. We spent a week end with them, having a meeting Saturday night until 11:30 and another on Sunday morning. We took time to analyze their resources as well as to investigate the Biblical challenge of stewardship.

As a result, all who were present unanimously decided to dedicate one tenth of their income to the Lord and thus take care of their debt. The women are sewing *Prabhuni Theli* (the Lord's bags) so that each family will have one for their tithe.

Report From Ecuador

A few days before leaving Ecuador, **Faye Koontz** wrote the following:

"The days of preparation for homecoming seem almost an impossibility. They are filled with caring for the sick. Patients are coming from little villages quite a distance from the mission. Saturday three sons came with a chicken, wanting me to come to the house to see their father who was sick. In a little dark room, on a wooden homemade bed, with no mattress and a straw mat canopy over the bed, lay the patient, crippled with rheumatism and in much pain. How happy I found the family today. Father was much improved and was eating well and talking of walking again in a few days. God has greatly blessed my efforts in these two and a half years here. Of course, many we have not been able to help but many have become our friends through the medical work and we have had a chance to tell them of Jesus and his great love for all."

Agricultural. Two varieties of four-month blight resistant potatoes are being tried and, so far, one looks as if it would out-produce the native six- to seven-month potato. Commercial fertilizer has been used on mission crops and has created an interest among local farmers in trying this type of fertilizer next year. The 4F Club (similar to the American 4H Clubs) planted wider rows for corn and on the contour; it is the same amount of corn planted per acre, but in cultivating there is less cutting of roots. There is continued interest in vaccinating stock against diseases and a rising need for veterinary service which the agriculturalist finds difficult to meet owing to lack of training in this field.

Medical. Many new homes are opening up for us for medical work and people are coming from surrounding villages to our clinic. Many mornings the steps and porch are full of men, women and children waiting their turn for medical help. Through our help in the village of Calderon when there was a bus accident, we are receiving more patients and have more friends there in the village. God is blessing our work in a wonderful way and many opportunities are opened for telling the gospel story.

Gaining Friends for the Lord

"One day Rachel and I with one of our workers and his wife," **Earl M. Zigler** tells us in a letter, "called on a lady who was seriously ill. She was the wife of a former worker of ours who had been a Christian, but who had left mission service and for some years has been away from the church and even actively antagonistic to it. I think she had never been a church member. When she fell ill, her husband was away from home and she was cared for by her very superstitious relatives who had no faith in modern doctors and medicines, but instead took her to witch doctors for ceremonial treatments. She gradually grew weaker and weaker and when finally her educated husband arrived home, he found her in a critical condition. He immediately got a government doctor and put her in his care. She slowly began to respond to treatment.

"She was still in a critical condition the day we called on her. Her husband was not there when we arrived but her folks received us courteously. When we suggested having prayer for her she was eager for us to do so. Her relatives, although apparently dubious about it, said they had no objection. We prayed for her and by the time we left there was an atmosphere of cordiality existing. She has since recovered entirely and recently sent a thank-offering to the church in appreciation to God for regaining her health. Her husband is now much more friendly. That visit seems to have gained some new friends for our Lord and who knows but that the future may bring them entirely to his feet."

From the Garkida Church

Mary Dadisman writes

"During the past three or four months more than a thousand people have come to get freed from their various parasites, hernias, tumors, etc.

"I think you would be interested in hearing of our Easter services at Garkida. The day started early with a sunrise service. Following the sunrise service we went a mile or so to the river for baptism. There were thirteen applicants; one man and wife, three women and girls and eight men and boys. The regular church services were at 11 a. m. with love feast and communion at four o'clock. There was good attendance for all of the services but not as good as it has been sometimes.

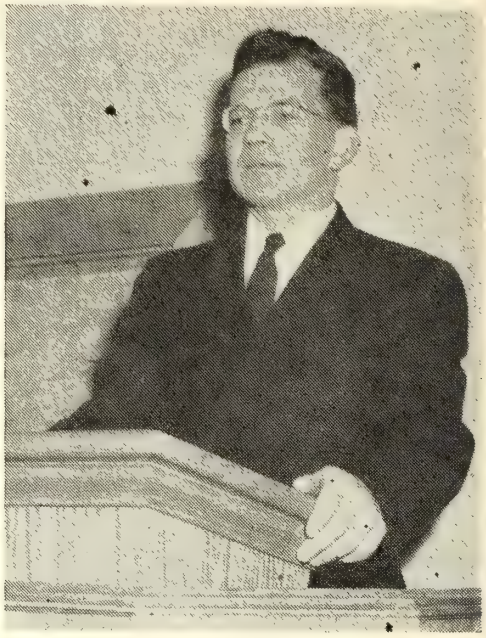
"A new church building is ready for the roof now but there is the usual struggle as in any church building program to get money to finish the building."

Minority Rights in Nigeria

H. Stover Kulp reports that he and representatives of other Christian missions in Nigeria met with government officials to discuss more favorable conditions for the operation of Christian missions. "The government accepted the missions' point of view," he writes, "and also are going to put forward a proposal to those who will be drawing up the Nigerian constitution for 1956 that it should contain a minority rights statement similar to the UN statement of human rights. We know," he continues, "that much prayer was being offered for the success of these meetings and that God answered the prayers."

Evergreen--
Church and Pastor

Clyde H. Knight



Harold E. Kettering in pulpit of Evergreen church

Below: the Evergreen church in Greene County, Virginia

IT WAS a good day for the people in Greene County when in September 1944 Harold E. Kettering arrived to take up his work as a minister. He brought vigor, stamina, faith, courage and, above all, a heart full of love and compassion for people. He came directly from Bethany Biblical Seminary. He had also had a summer's work in clinical training at the Elgin state hospital and another summer at the University of Illinois in agricultural training to prepare him for the rural ministry. It was not long before Bro. Kettering sensed the needs among the congregations and he immediately set out to meet those needs.

One in particular was the need for a new church building at Evergreen. This congregation began in 1880, when a group of members met under a chestnut tree. This place of worship continued until 1896, when the first church house was built, the land donated by the late Durrette Vernon. Labor on this church was done by the members, and some workers from the Shenandoah Valley came in to help. Timber for the building was donated, cut and hand dressed by the local people. The Mill Creek congregation assisted with the pastorate, Elder Isaac Long serving as the first pastor.

We must not forget the many faithful servants who worked among our people during the days gone by, namely, S. A. Sanger, C. M. Triner, G. A. Maupin, H. S. Knight, Chester Harley, Newton Poling, Miss Nellie Wampler, Mrs. Ellen Wampler Norris, those who served in the Greene County Industrial School, and many others.

On April 19, 1953, our new church was dedicated. Under the direction, inspiration and labor of our pastor the dream for a new building came true in the erection of a beautiful stone structure. The building of this church was accomplished by the untiring efforts of many people.

The building began with a Brotherhood grant of $7,000; $16,798 was raised locally; donations of labor, truck and tractor service and materials added up to $14,097.95. The total cost of the church was $41,473.64.

A bank loan of $2,500 was made, only $557 of which remains unpaid. The building fund started during the latter part of 1945. Lord's Acre projects, women's work and canvassing brought in quite an amount. The church building counselor, Forrest Groff, sent the plans in 1951. The ground-breaking ceremony took place May 20, 1951. Construction began July 1951, and the cornerstone was laid on Nov. 18, 1951. The building was completed in March 1953.

We were fortunate in having a member of our own congregation who was capable of constructing the church. Bro. J. Arthur Allen was mason, carpenter, cabinetmaker, plasterer and concrete finisher. In fact, he completed every portion with the aid of local help and volunteer labor from outside. Among those who helped were Floyd Priser, Eugene Wells and Gerald Fields, who came through the Brethren Volunteer Service program.

Under the guidance of Bro. Kettering the organization of the build-



ing project was carefully planned and each committee worked faithfully to see the completion of the church of which all are very proud.

Bro. Kettering has witnessed many achievements other than the construction of the building. Through his labor and guidance a community hall has been erected in Bacon Hollow, to which fifty or sixty young people come for recreation. The basement of this hall is used for another practical purpose — broiler growing. During the past four years 300,000 broilers have been raised and eight or more people have gained practical experience in the operation. The broiler industry has expanded in surrounding areas because of Bro. Kettering's example and encouragement.

To me Harold E. Kettering is an unusual young man. He has a fine Christian disposition and knows how to deal with people, with problems, with those who criticize adversely. He does not give people up but works with them for clearer understandings. He has demonstrated the attributes of patience and perseverance in many instances. His compassion and sympathy have won him many friends. We thank God that we have such a man as our leader whose interests are far-reaching and whose mind is strong and alert. The personality of Bro. Kettering is his daily sermon, and his forgiving and understanding spirit put salt in his character.

Bro. Kettering left for Europe on April 12, accompanying a boatload of heifers destined for Germany. He is visiting international work camps in Austria and will serve as consultant on church community refugee housing. He plans to visit Italy, France, Switzerland and assist in work camps of Brethren centers. He will return to Greene County in August.

On Aug. 25, 1940, Bro. Kettering married Miss Esther Heagy of Pennryn, Pa. They have three children, Joel, Michael and Mary Lou. Mrs. Kettering, who received her B.S. degree in education at the University of Virginia in June 1954, teaches the first grade at Stanardsville elementary school.

Another achievement of Bro. Kettering is the establishment of an association to provide perpetual care for the Evergreen cemetery. The fund now is $3,600 and the appearance of the cemetery has improved greatly. His achievements in all these areas won for him the 1952 award for the Rural Minister of the Year of the Church of the Brethren. This award was presented at the Annual Conference in Richmond, Va. Of course, it would have been impossible to realize these accomplishments if Bro. Kettering had not had the support and co-operation of his congregation but his initiative and sound judgment and leadership made them possible. We are proud of our pastor and his family. God send more men like Harold Kettering into other fields of service and endeavor.

1955-56 Local Church Program Guide

Continued from page 21

Plan now for an appropriate Independence Day observance. July is a good month to hold a Sunday evening school of Christian citizenship. Make your plans now. Arrange to send someone to a summer institute on Christian citizenship and on international relations.

JULY 1956

Independence Day ..... July 4

The church should strive to develop a truly Christian patriotism. Use the patriotic hymns in the Brethren hymnal to enrich worship services on the Sunday preceding Independence Day.

Many Fourth-of-July picnics will be planned. Help those in your community to plan a constructive program of merit — one in which the Christian and historic traditions are kept alive.

Conduct a Sunday evening school of Christian Citizenship. Engage in legislative action on local, state or national issues for better government. Interview legislators or candidates or collect information about candidates and issues and provide such information to the congregation. Urge all members to register. Survey the needs of your community. Invite in community leaders to speak about their responsibilities and problems.

During the summer months your church may have the opportunity to co-operate in union Sunday evening services. If there are no union services, plan some outdoor vesper services for your church fellowship.

An overnight or a week-end camp spent with the youth fellowship can do much to increase the interest and strengthen the unity among the young people. Summertime is one of the best times to work with the youth group in an informal way.

Begin now to get ready for the next church year by electing officers and appointing committees for the church organization. Enlist teachers for the new year through personal conferences.

Use laymen and lay ministers in the Sunday services while the pastor has a summer vacation.

AUGUST 1956

The church board should be working on plans for the new church year. Programs can be outlined and the various study guides and materials ordered. Various commissions or committees should plan their emphases and programs. Consideration should be given to how these programs and activities could be implemented more fully through co-operation with the youth department, women's work, men's work, Sunday-school classes, or perhaps Sunday evening schools.

Arrange an impressive service for the installation of teachers and church officers in September.

The CBYF should elect officers under the Youth Action Plan, so these officers can share in the church installation service. Plan an early retreat of the CBYF cabinet to outline activities and budget for the year.

A church workers' retreat would be helpful in evaluating the work of the year just closing and in projecting improvements for the new year. It can be a time of deep inspiration for all church leaders. It may also be a time to work out Christian education goals for the local church and a job analysis for each type of responsibility.

Anticipate the needs of the church school staff, such as new books, new supplies, filmstrips, audio-visual equipment, subscriptions to magazines, etc., and place orders accordingly.

SEPTEMBER 1956

Labor Sunday ..... Sept. 2
Brotherhood Achievement Offering ..... Sept. 16
Promotion Day ..... Sept. 30
Christian Education Week ..... Sept. 30 — Oct. 7

Recognize Labor Sunday by an appropriate sermon and in other suitable ways.

Complete plans for the recognition and installation service for the entire church staff of workers.

Unite in an effort to achieve the Brotherhood Fund and thus achieve sacred commitments at home and overseas. Send for interpretative materials early. Remember the National Youth Project goal.

Preceded by thorough organization and an intensive training of canvassers, an every-member visit will be conducted this month by many churches to secure commitments for the coming year's church program.

The new junior high curriculum will be used for the first in October 1956. The Board of Christian Education, junior high leaders and parents should become familiar with this new curriculum by attending a training conference held in the district.

Christian Education Week presents an excellent tie-up of the closing Sunday-school year with the opening of a new year.

Make preparations for the observance in October of World Order Sunday and United Nations Day. Plan for a School of International Relations or World Order.

Uniform Sunday School Lesson Topics

October through December .....
..... Luke's Story of Our Lord
January through March .....
..... Luke's Story of Our Lord
April through June .....
..... Luke's Story of the Early Church
July through September .....
..... Writings of Faith and Encouragement (Hebrews to Revelations)

Mission Study Themes for 1955-56:

The Christian Mission in a Revolutionary World
Indian Americans

Program Materials

The following departments of the General Brotherhood Board offer materials to be used at various times throughout the year in the local church:

Adult Work	Men's Work
Audio-Visual Education	Missionary Education
Brethren Service	Ministry
Camping	Music and Worship
Children's Work	Stewardship and Finance
Evangelism	Temperance
Home and Family Life	Women's Work
Junior High	Youth

Be sure you have the Catalog for Church Workers (No. 55), published jointly by the Brethren Publishing House and the General Brotherhood Board.

Order Bibles, curriculm materials, books and church school supplies and program materials from the Brethren Publishing House, 22 S. State St., Elgin, Ill.

Throughout the year the Audio-Visual Education Department offers excellent audio-visuals for special programs, discussion groups, etc. Consult the audio-visual catalog for selections.

Make use of the Brethren Loan Library.

Special Interests

Continued from page 15

provide expressional activities for children. Sunday evening may be kept for family activities. We must begin to teach and live on the basis of spiritual values. Musts for each family include: time for individuals to be alone; time to be alone with each member of the family as an individual; time to be together as a family.

Under the title, A Community Family Life Program Gets Underway, a three-man team composed of Raymond R. Peters, Homer Royer and Paul Kinsel gave a glimpse of the community family life program in the greater Dayton area.

Bro. Peters pointed out that this family life program, carried out in co-operation with the Department of Family Life of the National Council of Churches of Christ, grew out of a growing sense of the responsibility of the family to help shape the moral influence of the larger community.

Fifty-seven churches co-operated in a Sunday through Wednesday clinic designed to determine: What is a Christian family? What should be included in the church program for the family? What should be the community program for the family?

One of the direct results of the study was the decision to telecast a weekly program, Bless This House. This program is now going into its thirty-ninth week and is receiving much favorable comment.

The program itself, a combination of drama and panel discussion is planned to provoke additional discussion and study in smaller groups as they gather in homes. A number of church school classes as well are using these presentations as the basis of their study discussions.

Final feature of the Wednesday afternoon conference was the viewing of the new film, Head of the House.

The Saturday morning post breakfast conference of regional and district family life workers was given to the sharing of programs of the various regions and districts.

Youth and Junior High Activities

A full program of activities for youth and junior high at Annual Conference included daily morning sessions, sectional and luncheon conference, picnics, guided tours and an evening recreational period.

The morning session for youth and junior high included a worship service based on the theme of the Conference, informal singing and recreation and a preview of the day which presented Conference leaders who outlined the daily schedule and explained many aspects of the total Brotherhood program. Paul Fike was master of ceremonies for each of these morning periods. The youth leadership in each of the five regions were in charge of the worship and recreation periods.

In the sectional conference for youth and adult leaders of youth a panel of five persons under the chairmanship of Lauree Hersch led a discussion on pacifism. Gladden Shrock defended the I-A position that one should accept his civil responsibility. Guy Wampler, Jr., defended the I-A-O position, saying that one can accept his responsibility and yet not have to kill his fellow men. Max Parmley defended the I-O position, saying that although this is idealistic, it is the way to follow Christ. Curtis Leicht presented the I-W program and the service that it renders. Irene Shull commented on the girl's responsibility to make a decision concerning pacifism and to understand the problem facing all young men.

Bob Richards was the guest speaker for the morning program on Saturday. He was also the speaker for the Saturday evening Conference session which included a worship service by the young people

present. Following that service a recreation period was planned in the basement of the Civic Auditorium. Group singing followed and a worship service in which the young people repeated the commitment they had made following Bob Richards' talk in the evening.

At the regular Sunday-school hour on Sunday, Stewart Kauffman taught the lesson. He stimulated young people to think what they are living for. The opening worship was lead by members of the speech choir.

At a sectional meeting for junior high leaders on Wednesday sixty were present to view a filmstrip and to see sample copies of the new junior high curriculum. Vernard Eller made the presentation. The meeting closed with discussion on how to develop the junior high fellowship led by Paul Weaver.

On Wednesday, Thursday and Friday special tours planned for junior high youth were held each afternoon. Approximately 100 junior highs participated. On Wednesday they toured Grand Rapids and a furniture factory; on Thursday they visited Holland, Michigan, and a Dutch wooden shoe factory; Friday's tour included a visit to Grand Haven State park and a swim in Lake Michigan.

The junior high Sunday-school class was led by Robert Ebey, pastor of the Sugar Ridge church. He spoke on the help junior highs can give the local church.

Desmond Bittinger was the speaker for the special luncheon for leaders of youth and junior highs. Speaking concerning the fires of youth, Dr. Bittinger said that it takes fire to generate energy to make things go. The ideals that will be realized tomorrow will come through the hearts of youth. They must come alive in youth today. He observed that young people are different and act differently not only in different situations, but even quite differently in short periods of time. He said let the young people be different from each other and let them develop at different speeds. He insisted also that young people are teachable. And he concluded that young people move forward on their hearts. They have the capacity to love, also the ability to enlarge their loves. Direction in this kind of growth can be given by adult leaders of youth.

Foreign Missions

At the sectional meeting on Wednesday afternoon, one missionary from each of the three fields told of the work being done in his particular area in this revolutionary period. Since this is a time of revolution, what can missions do about it? William Beahm answered this in the concluding talk of the afternoon. First of all, we must recognize the threat and peril in the two major kinds of revolution in the mission world: nationalism and communism. Having done that we must explore new ways of presenting the gospel and meeting the needs of men. Emphases and methods must be changed and adapted to changing situations. Last of all if we are to survive revolution there must be perspective and conviction.

A look was taken at each mission field at the three postbreakfast conferences. Visitors to each of the fields within the last year spoke of their impressions of the work being done in the area they had visited: Dr. Vernon Kinzie for Ecuador, R. H. Miller for India and Norman Baugher for Nigeria. Since each of these three have written for the Gospel Messenger about their visits, we shall not here summarize their messages. Kurtis F. Naylor, Anna M. Warstler and Sara Shisler were the worship leaders.



George Detweiler (left) greets Abdul Haqq, speaker at the foreign mission dinner. Amsey Bollinger, missionary to India, is at right

Foreign Mission Dinner

Dr. Abdul Haqq, an Indian Christian from the Henry Martin School of Islamics in India, was introduced to the foreign mission dinner assembly by Amsey Bollinger, who told the group that the speaker had previously addressed a Brethren Conference in India. Dr. Haqq described the contemporary situation in India with respect to missionaries.

He reviewed the history of Christianity in India from its origin as far back as the fourth century or perhaps earlier, its development under British rule, to its place in the new India. He gave credit to Christian missionaries for their eagerness to help the oppressed and the outcastes. He explained that opposition comes chiefly from the Hindus. Some are neutral, some oppose Christianity on the basis of ancestral beliefs and a conviction that religion and nationality go together, some oppose the Christians as Saul of Tarsus was opposed to them and others oppose the church for political reasons.

Direct evangelism is difficult for missionaries from abroad. But missionaries are still needed in India,



Paul H. Bowman awards educational citations to John E. Dotterer, Manchester; Marshall Wolfe, Bridgewater; Oscar Neher, Manchester



Temperance exhibit at Annual Conference

especially to assist in agricultural, medical and educational work. Evangelism must be carried on by the nationals themselves.

India, said Dr. Haqq, will some day make a real contribution to Christian theology. And the Christian faith has an answer to the searching of Muslims and Hindus who are trying to find a personal God. Since our Christianity is a missionary religion, we should make the most of our opportunities in India before the opposition becomes greater. More important than building or redecorating churches should be our concern to win not only India but all of Asia for Christ.

Special recognition was given at the dinner for two missionaries who are retiring from active service, Olive Widdowson and Goldie Swartz. George Detweiler, chairman of the session, also called on all former as well as present missionaries to stand. A large number were in attendance.

Educational Dinner

Four men who have served faithfully for many years on the faculty of Brethren colleges received distinguished service citations from the Christian Education Commission at the annual educational dinner.

Dr. V. F. Schwalm, president of Manchester, presented John Ezra Dotterer, professor of mathematics, and Oscar W. Neher, professor of biology for the citation. Dr. Desmond Bittinger introduced Maurice A. Hess, professor of English at McPherson and a member of the Old German Baptist Brethren Church. Rufus King, acting for President Warren Bowman of Bridgewater, presented Marshall R. Wolfe, professor of Bible, for this recognition. The citations were awarded by Dr. Paul H. Bowman, chairman of the commission.

As toastmaster, Dr. Paul M. Robinson introduced the various college presidents and recognized those who serve as faculty members or as trustees of our Brethren schools. Dr. Glenn Clayton, president of Ashland College, was the speaker for the occasion. Referring to higher education as a Christian enterprise, he called attention to the fact that we live in a time of greatly expanding industry. In this time it is important to ask why our Christian colleges were established in the first place. They served as a means of training ministers and church workers and they sought to perpetuate in the community their own way of life. The speaker emphasized the need for careful planning for the future. The college does not stand apart from the community; neither does it reflect the standards of the community. Perseverance will be successful. If the colleges have their roots in Christian soil, they can survive; but important planning decisions are immediately due.

Christian Education

Sunday-school superintendents and members of local and district boards of Christian education met for a sectional conference on Wednesday afternoon.

According to Virginia Fisher the district boards must function through the local churches. They must help in every local church to raise the importance of Christian education. Among their duties are these: to use their budget wisely, to hold regular and frequent meetings, to appoint age-group directors, to establish film libraries, to compile mailing lists and to encourage adequate organization of local boards.

Olden Mitchell reminded members of local boards that "people are what they are taught to be." Among their responsibilities are the following: plan to get the job done, set a high goal, develop a program of growth, have a book ministry of the church, use special teaching techniques, make homes the center of teaching, plan for clubs, day camping and other activities.

Temperance Luncheon

"The problem of beverage alcohol is the most vital, the most pressing social problem of our age," a distinguished Chicago jurist reported



L. W. Shultz, Bob Tully and Paul M. Weaver (left to right) join in the singing of camp songs at luncheon for camp leaders

to a group of 200 temperance workers at the Thursday temperance luncheon. A former alcoholic and member of Alcoholics Anonymous, he requested his identity not be disclosed. Because of a recent illness he was unable to bring his message in person. It was read to the group by James Renz, temperance director.

In reference to his twenty-five years of chronic alcoholism, the jurist commented, "Had I received proper religious and temperance instruction as a youngster I would not have become an alcoholic."

Pointing up a challenge to church workers, he averred, "We must face squarely the fact that unless the church today provides man with working tools and spiritual values necessary to withstand insecurity and frustration, beverage alcohol can and will afford him a convenient escape."

A condensation of this statement will appear later as an article in this paper.

Stewardship

Techniques and purposes of the every member canvass in local churches were described by Brethren Ralph Turnidge of Bakersfield, Calif., Gordon Bucher of Springfield, Ill., H. Lawrence Rice of Roanoke, Va., and H. Spenser Minnich of Elgin, Ill., at the stewardship and local church finance workshop Wednesday afternoon. Harl Russell, stewardship and Brotherhood Fund secretary, presided at the meeting, attended by 250. Dr. T. K. Thompson of the joint department of stewardship and benevolence of the National Council of Churches spoke concerning the United Church Canvass efforts in November. During a discussion fervent interest was noted in every-member visitation to relate the story of the work of the church and to enhance stewardship commitment. Bro. Russell indicated more than 250 churches will conduct every-member canvasses this fall.

"Stewardship, simply defined, means life from God, life for God," said Dr. T. K. Thompson at the Brotherhood Fund luncheon Thursday noon. Others who addressed the 120 persons present were Brethren Norman L. Harsh of Eglon, W. Va., who spoke on the role of the district executive in Brotherhood Fund promotion, and Samuel A. Harley of North Manchester, Ind., who described the Middle Indiana stewardship emphasis initiated with skill shops conducted by Harl Russell and followed by a district-wide Sunday-school study. Bro. Russell was chairman of the luncheon.

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Children's Workers

The program for children's workers at this year's Conference was built on the theme, Understanding Children. This included the post-breakfast conferences as well as the sectional meeting. The former will be reported in a later section.

Paul Bowman, Jr., was the resouce leader for the morning session on They Learn What They Live. He enumerated the four steps in the learning process — the desire to know, experience, thinking about experience and arriving at an idea that changes the person. He emphasized the fact that the learning process can be carried on only by the individual himself; others supply ingredients for learning. Furthermore, the process is a continual one.

He then applied these principles of learning to teaching. Unless the teacher uses the first three steps in learning he will not achieve the fourth. He pointed out that teachers must discover what desire for learning is in the children they teach, they must relate the children's previous experience to the situation and provide new experiences. The critical point of teaching comes at the third point. The teacher's role is to help the children arrive at their own conclusions, not to tell them what to think. If these three steps are adequately done the fourth step follows naturally.

Following Bro. Bowman's talk a panel consisting of Mrs. Russell Michael, Mrs. Levi Shively and James Elrod raised questions about the time when learning begins, the relation between the teacher and the home, the training of the teacher and the kind of curriculum.

Understanding Children was the theme for the children's work program at Annual Conference — sec-

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tional meeting, postbreakfast conferences and luncheon. Starting out with the postbreakfast conference at which Mrs. Charles Weaver developed the topic of Why Study Children, each session added more light on the how of children's learning.

Knowing how a child learns will help the teacher to realize that each child will develop at his own pace, Ed Crill told the children's workers on Thursday morning and that for the best interests of the child he should never be forced into a learning situation for which he is not ready. He also expressed concern at the speeding up of the maturing process evident today.

Betty Lou Hershberger, director of children's work in the Western Region, detailed for the teachers and parents present at the Friday postbreakfast conference the characteristics and needs of each age, covering the physical, social and intellectual development of the child. Knowing what can be expected from a child at each age, allowing for individual differences, will help the teacher to plan his teaching to meet the needs of his particular age group.

Understanding leads to intelligent guidance, said Mrs. Harold Row as she brought to a conclusion the sessions on understanding children. She suggested three roads to understanding: (1) understanding oneself, for it is the adult personality that the child encounters and that creates his emotional environment; (2) accepting the child as he is; (3) traveling with him in securing adequate physical rest, in exploring God's world, in showing love in the family, to those around him and to God.

Those who had completed the requirements for the Fellowship of Growth in Service were recognized at the luncheon meeting of children's workers. Mrs. John Myers, former children's work director, was honored and Mary Spessard, the new director, was introduced. Miss

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No. 117. Wanted: A semi-volunteer service worker for laundry, housework and care of children in a Children's Aid Society home. Unattached woman willing to work hard but provided with good opportunity for experience in child welfare work, working with an experienced children's home matron and qualified social welfare workers. Full maintenance will be provided with pleasant living quarters on the third floor of the home. Salary satisfactory to provide some security. Write: Dr. Franklin Cassel, Supt., Children's Aid Society, Neffsville, Penna.

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No. 116. Opening in implement business in a Brethren community. Northeastern corner of Kansas. Owner in construction work; so needs more help. Established over 20 years; only business of its kind in town. Possibilities unlimited. For more information contact: John Friesen, P.O. 95, Morrill, Kansas.

Business Opportunity

No. 120. Wanted: Administrative business assistant with accounting and business ability to administer policy with insight. Must be personable with Christian principles and habits. Good salary with benefits on a full-time staff basis. Apply to President Paul M. Robinson, Bethany Biblical Seminary, 3435 Van Buren St., Chicago 24, Ill., stating personal qualifications and date of availability.

Office Help

No. 114. Wanted: One or more girls for general office work in Bethany Hospital. If interested contact: Olga Bendsen, Personnel Director, Bethany Hospital, 3420 W. Van Buren St., Chicago 24, Ill.

Voluntary Work

No. 115. Wanted: Persons interested in serving in Iraq under International Voluntary Services. Agriculturalists, mechanics, builders, home economists and nurses needed. Prefer a BS or MS within the field. These pay about $600 per year in addition to transportation, maintenance and incidentals. Term of service is two or preferably three years. If interested write: Brethren Placement Service, 22 S. State St., Elgin, Ill.

Farm Work

No. 118. Job open for young couple interested in farming. This would be a year-round job on a dairy and livestock farm in northern Illinois. A good man is wanted for this job in this good church community. Contact: Orion Stover, Placement Committee, Church of the Brethren, Milledgeville, Ill.

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Spessard's talk, given on this occasion, will be appearing in full in a later issue of the Gospel Messenger.

College Student Luncheon

A. Blair Helman, who has been both pastor and university teacher, gave the college students who gathered for luncheon at the Y.M.C.A. a factual review and a thoughtful evaluation of relations between the United States and Russia. He outlined the significant developments in our policy toward Russia over the past hundred years, giving special attention to the events leading up to the cold war period. He believes the cold war is breaking, although it may be difficult to know in which way. On the basis of recent changes in policy on both sides the speaker said he believed a war between the Communists and the free world was not inevitable since neither side can devise a strategy of victory.

A foreign policy that will keep the equilibrium and avoid war must include the following: more effort to make democracy work at home; support of authentic revolutions around the world; technical assistance programs; support of the UN in its peace-making functions; preservation of civil liberties; leadership in a program of disarmament. Brethren youth, concluded Bro. Helman, should take advantage of this time to train for leadership in the work of peace and reconciliation.

"Brethren Life and Thought"

This is the title of a new Brethren publication expected to make its bow in September. A meeting on Wednesday at Grand Rapids gave an opportunity for the Brethren Journal Association, the sponsoring group, to introduce the proposed quarterly journal. Edward K. Ziegler, who is the editor of the journal, explained that such a publication will not compete with other publications since it will use articles of scholarly study and interpretation, contributions that are usually too lengthy or too technical to find a place in the Gospel Messenger. The new journal will not be an official church publication, but obviously the editorial board will see that its contributions will be constructively helpful in its influence on the church.

Brethren Tours Luncheon

One of the features of the luncheon attended by fifty past tour members and friends was the modeling of headgear from many lands. All those who had been on a tour spoke of its value, especially to churches who send their pastors. These tours are planned to help our people see Europe and the Holy Lands with a purpose.

Recreation Fellowship Dinner

About fifty persons interested in the recreational program of the church ate and fellowshiped together. It was probably one of the few meal conferences without an address and was enjoyed all the more because of it. Those present provided their own entertainment in the way of songs, stunts, get-acquainted and table games. Bob Tully told about the early days of the recreational fellowship and Ed Crill explained about the fellowship card. He reported that at the recent meeting of the National Recreational Committee the manuscript for the book, Recreation and the Local Church, was completed. It was also decided to get out quarterly a fellowship newsletter, The Re-Creator.

Brethren Medical Workers

The idea for an organization of those in the healing arts had its inception just five years ago at Conference. About six of those present at the initial meeting were present at this year's luncheon meeting. In the business period action was taken looking toward establishing a rotary loan fund for medical students. Dr. Merlin Brubaker of California was elected vice-president.

Dr. Darryl Parker, who was scheduled to speak, was unable to be present. Instead, those doctors and nurses who have served on Brethren Service and mission projects spoke briefly of their experiences.

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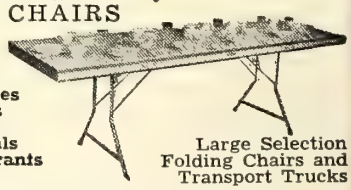
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Dr. Leppink pointed out that no continentals are used in the work at the Castañer project in Puerto Rico that Puerto Ricans can do. In Africa, the need is for public health education, said Dr. Paul Petcher. Dr. Nickey from India spoke of the high standards of service set by Christian missions and of the government's consciousness of the need for making more medical facilities available to the village people.

The need for doctors is great in Ecuador according to Dr. Vernon Kinzie, who visited that field. As in the other areas the greatest need is for public health education.

One of the serious problems in all parts of the work is that of securing nurses to staff the projects.

Camp Leaders Luncheon

Seventy-five camp leaders met for a Saturday luncheon in the Y.M.C.A. L. W. Shultz, manager of Camp Mack, was chairman of this meeting. Much interest was shown in the address given by Robert Tully, minister and member of the Indiana University faculty. His talk, The Church's Opportunity in Outdoor Education, stressed how the church already has the machinery to do the job. It is important for church people to realize that in our day and time conservation of all resources is Christian; that it is time for the church to take a look at outdoor recreation and hold up its ideals and purposes; and that nature is not God — but in the beginning, God made his manifestations there. The program was closed with some general observations on the action of Conference on the camping query and a brief report of the National Camp Planners Conference held June 7-10 at Camp Mack.

Brethren Welfare Workers

Since the earliest years of the Church of the Brethren its members have been thinking about welfare. According to J. H. Mathis, who spoke at a luncheon meeting for welfare workers, this early concern was revealed in Conference decisions about slavery, in relief activities and in supporting homes for the poor. He described two areas that need our attention at the present time: in care for the aged — we should establish "islands of mercy" for older people; and in care for those with mental and emotional illnesses. Social welfare workers should blaze new trails in interfaith co-operation and in providing needed services for people of all races.

Elected to guide a newly formed association of Brethren Welfare Workers are the following: John Eller, president; Harvey Long, vice-president; and Ira Mikesell, secretary-treasurer.

Gift from the Sea

ANNE MORROW LINDBERGH

Here is one answer to the conflicts in our lives. The setting of the book is the sea shore; the time, a brief vacation which has lifted the author from the every day existence into the sphere of meditation. In a blend of complete sincerity and delicacy, so uniquely her own, Anne Morrow Lindbergh shares with the reader her awareness of the many frustrating elements we face today. With radiant lucidity she makes visible again the value of inner life, without which there is no true fulfillment. The thoughts in this book are wound about the sea, a beach, an island and a seeker-herself. Of special interest to women. 128 pages. **$2.75**

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Church of the Brethren
Gospel MESSENGER
JULY 30, 1955



WHEN GOD COMMISSIONS HIS CHURCH

BY THE laying on of hands, accompanied by fasting and praying, the earliest Christian missionaries were set apart and commissioned for a work to which the Holy Spirit had called them. In a similar service of consecration, by the laying on of the hands of elders and by the prayers of the Brotherhood (we seem to have forgotten about fasting) new missionaries, new service workers and new pastors were commissioned at the conclusion of the Grand Rapids Conference.

The service is impressive not only for what it means to the individuals who participate directly but also for the reminder that every member of the church should respond to the commissioning of the Holy Spirit. Otherwise, the power at work in our designated representatives is severely restricted. Their hands are strengthened by our prayers, our gifts, our devotion to the will of God where we live. Without our help the arms of the church are shortened and the work of Christ is impaired. We are part of his body, if we are members at all. His body is crippled when any of its members are inactive. A consecration service should be interpreted not only as the church commissioning its representatives but also as God commissioning his church.

Gospel Messenger

"Thy Kingdom Come"

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In This Number . . .

Editorial—

When God Commissions His Church .. 1
Reviewing Annual Conference 5

The General Forum—

Seek First His Kingdom.
Harry K. Zeller, Jr. 3
Summer Dawn (verse).
May Allread Baker 4
We Hold Our Peace. Leland S. Brubaker 6
When "Possess" Means Seize or Gain.
Luther A. Weigle 9
Studying the Word of God.
Lucile Long Strayer 10
Sunday at Annual Conference 12
Variations on a Theme. Earl Fike, Jr. 13
Annual Conference Resolutions 15

News—

Kingdom Gleanings 16
Wissahickon Memorial Is Dedicated .. 19
Church News 28

Brethren Service—

Civil Defense 20
Peace Literature 21
Why I Am a Pacifist. Heinz Regenbogen 21

The Local Church—

The Kind of Church I Want.
Julian Griggs 22
Spiritual Rededication Through an Every-member Canvass. Russell Burriss 23

Our Mission Work—

Vacation. Ferne Baldwin 24
Notes From Nigeria. Charles M. Bieber 25
Lancaster Church 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Demands on Family Life

I appreciated your thought-provoking and frank statements, particularly concerning the demands of the church on family life, in your editorial, "In Defense of Parents," (April 30). This has been a problem of much concern to us as we see night after night filled with meetings of one sort or another, until as you say, "we wonder what family life can remain after the church has made its stringent demands." It has not been unusual for our four-year-old to end up in tears at the supper table when she discovers daddy has another meeting and must rush to it immediately following supper.

And yet we dislike criticizing our church because it is an active and growing church but, because it is small, it must count on a "faithful few" to carry the bulk of the load. But we find ourselves being torn between the church and the school with so little time left as a family that, when we can afford it, we actually take trips away from home in order to be together, away from the telephone bringing requests for another meeting or activity. It is difficult to get across to our children the idea of the traditional simple life of our Brethren when it has gotten so complex! — One Busy Mother.

The Rich Man and Lazarus

"The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazarus in his bosom. And he called out, 'Father Abraham, have mercy upon me, and send Lazarus to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame.' But Abraham said, 'Son, remember that you in your lifetime received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in anguish.'"

We in the U.S.A. might well ponder this part of Luke's Scripture. Our fields, with the blessings of sunshine, rain, machinery and some human effort, have produced such a great abundance of wheat and other farm products that 217 "moth ball" ships in the Hudson and James Rivers in the east and 235 "moth ball" ships anchored at Astoria, Oregon, and Olympia, Washington, together will store 100 million bushels of surplus wheat. Millions are starving. What do we offer them? At an annual expenditure of thirty-four billion dollars we have bombers, airbases, H and atom bombs, to keep the hungry masses from our 200 million dollars worth of wheat.

Are we so dull that we can't see the analogy?

Where are our consciences that we don't flood with letters and other requests our representatives to Congress, to release our surpluses to the starving Hindus and Chinese?

Let us remember the rich man's words: "I beg you, father, to send Lazarus to my father's house, for I have five brothers, so that he may warn them, lest they also come into this place of torment." But Abraham said, "They have Moses and the prophets: let them hear them. . . . If they do not hear Moses and the prophets, neither will they be convinced if some one should rise from the dead."—Imre Domonkos, Oberlin, Ohio.

Vacations

Every summer most churches pass through what is known as the "summer slump," especially, the city and town churches. This is largely because of vacation time for factory and business men. Family reunions also come in for their share. Even chuches grant their pastor vacation time.

Where do folks spend their vacation and what do they do? Some travel across the country; some go on fishing trips; some go to bathing beaches or to mountain resorts; some go abroad—to Europe or the Orient.

What is the purpose of vacations? Is it not for relaxation or rest from regular work? As a lad I learned that rest is just a change of work and through the years I have found this to be very true. Through the thirty-five years of pastoral experience, all but two of my vacations were spent in holding evangelistic meetings. And how refreshing to see souls born into the kingdom!

Now I am not seriously opposed to vacations, that is, if they are spent profitably. Whoever heard of the devil going off on a vacation? I think he must work overtime during the vacation season in order to win folks. What would happen to you and me and all mankind, yes and nature too, if God took a vacation? We must work the works of him who sent us, while it is day; the night comes when no man can work.—C. C. Cripe, Bremen, Ind.



Bill Smith

"And the kingdoms of this earth shall become the kingdoms of our Lord," sang the choir in its performance of The Messiah

SEEK FIRST HIS KINGDOM

Harry K. Zeller, Jr.

JESUS began his earthly ministry with the matter-of-fact announcement: "The time is fulfilled, and the kingdom of God is at hand." This kingdom looms large in the teachings of Jesus. It is the all-embracing idea of his ministry. He told his followers to pray for the coming of the kingdom. Few petitions fall from the lips of Christian people more often than the familiar words, "Our Father . . . Thy Kingdom come." Jesus advised all who would achieve life's highest goal to seek this kingdom first.

What is this kingdom for whose coming we pray, whose search is now the central precept of the church?

Is it what the Jews, who first heard Jesus speak of the kingdom understood it to be? It is clear that Jesus did not lead an independent movement against Rome. Such a holy commonwealth, an idea cherished throughout all Jewish history, did not and has not precipitated the kingdom of God.

Is this kingdom of God which we seek first the church? There are some who believe that when the Holy Spirit came in the white heat experience of Pentecost, the church was not only born but actually became the kingdom of God. Since Jesus said so little about the church and since Jesus said so much about the kingdom of God, it seems clear that he had in mind something more extensive for the kingdom than a glorified church. There is no effort in the New Testament to equate the kingdom of God with the visible church and most scholars believe we fall short of the meaning of the kingdom if we confine it to the church.

Is this kingdom wrapped up in the second coming of Christ?

Everywhere the New Testament breathes the air of a new environment which is the kingdom of God. The present tense of the verb replaces the past tense. Gone is the familiar Old Testament exhortation, "Behold the days are coming . . . " The proclamation is emphatic—Jesus inaugurates his ministry with the words "The time is fulfilled and the kingdom of God is at hand." Five times the New Testament insists that the kingdom is something available to man as of right now. There can be little doubt that the kingdom of God became a reality in the world with the first coming of Christ, who thought of the kingdom as a power available at once and to all who would seek it first. This kingdom is a power already released in the world, set on its way, and nothing can stop it!

No less than five kingdoms are mentioned by Jesus. He speaks

Pastor of the McPherson church, Kansas

of "The kingdom" without any identifying words; of "my kingdom" with a personal pronoun; "my Father's kingdom"; and of both the kingdom of God and the kingdom of heaven. Jesus did not distinguish among these kingdoms, nor did he ever define the kingdom with precision satisfactory to the editor of a dictionary. It is not too much to say that Jesus found it difficult to convey the meaning of the kingdom. He employed parables, inference, allusion and figures of speech to interpret an idea that was broader and bigger than a word.

We think of a kingdom as an earthly empire. In the New Testament the kingdom is "a sphere of influence." In his translation Moffat employs the term *realm* for kingdom. The kingdom is not a choice piece of real estate; it is a spiritual concept. The throne of the kingdom is in no palace, but in the souls of men. The extent of this kingdom is marked by no boundary, but only the all-embracing love of God. It is not meat or drink, but righteousness and joy and peace. This kingdom includes every thing that is good, true, beautiful, honest, sound and of good report in the universe. This kingdom foretokens the whole world growing better and brighter; all people becoming stronger, gentler, truer, happier and kinder. This kingdom forsees every virtue known to man finding new lovers; it holds that nature, the elements and life itself will all be brought to fullness under the moving sway and mighty power of God's influence. When we pray for such a kingdom we are asking for nothing less than that the light and love and power of God may increase and abound everywhere in the world.

There is no more daring and demanding idea in all revelation than the kingdom of God.

We do well to inquire concerning the Lord of this kingdom. What kind of monarch is he whose realm knows no end? The God of the kingdom is a ruler whose sovereignty is that of a father. Not, "Our Father . . . Thy family come," or "Our King . . . Thy Kingdom come," but "Our Father . . . Thy Kingdom come."

The God of the kingdom we seek is a paradoxical mixture of the near and the far. The God of the kingdom we seek combines the intimate and the austere. He rules only with the love of a father though he holds in his hands the power of a king.

Who shall dwell in this kingdom? Jesus called unto himself an even dozen disciples and designated three of these as his more intimate associates. From all he asked for sacrifice, but he did not look upon any of his followers as slaves. "No longer do I call you servants . . . but I have called you friends." Paul reminds us that God bestows upon us different talents, "some should be apostles, some prophets, some evangelists, some pastors and teachers." John suggests that all who dwell in this new realm are citizens of the kingdom.

Certainly the New Testament viewed as potential members in the kingdom the fickle Galatians, the materialistic Corinthians, the sensuous Ephesians, the unstable Thessalonians and the wayward Romans. Nor would any current testament of faith omit the warmhearted Frenchman, the unpredictable Russian, the hard-working German, the unreleased African, the high-riding American. Here is a kingdom conceived to include the lettered and the unlettered, the crude and the cultured, the widow's mite and the rich young ruler's mint, the saint in his rapture and the sinner in his ruin, the charm of youth and the afterglow of age.

Disciples, friends, apostles, prophets, evangelists, pastors, teachers, creatures, citizens—is there any one characteristic common to all of these who are possibilities for the kingdom? Any one quality or experience which makes them potential participants in the Kingdom of God? Must they have the same baptism? Repeat the Apostles' Creed? Make their communion regularly? We see at once how helpless all our rules of thumb become as measurements. One thing that they all have in common—they are seekers of the kingdom. They make this search the first thing in life—"Seek first his kingdom." For them the Christian life is a journey, not an arrival.

What is this Christianity? It is a way of life. Who is this Christ? He is the Way. Who

Continued on page 8

SUMMER DAWN

MAY ALLREAD BAKER

The willows lean like pale green clouds
Above the crystal pool.
And in the valley, soft gray mists
Weave shadows dim and cool.
While pearly vapors trail their scarves
Of lace across the sky,
On twig and leaf and slender grass
The bright, dew-diamonds lie.

But now a crimson flush is spread
Upon the crystal pool,
Although the willows lean above
Like green clouds fresh and cool.
The pearly vapors turn to pink,
The soft, gray mist is gone;
A mourning dove, with rosied throat,
Salutes the rosy dawn.

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EDITORIAL

Reviewing Annual Conference

COMPARISONS are odious, even when they are suggested in the spirit of helpful discussion. For this reason we would hardly venture to compare the Grand Rapids Conference with others of recent memory. This was not the biggest Conference, though attendance was about up to expectations. It did not face up to such burning issues as those that have confronted some annual meetings, but it handled its business in a straightforward and brotherly way. It did not provide a stage for colorful figures to entertain us or a platform for novel ideas to disturb us. It was marked instead by thoughtful discussion of some of the opportunities that await us if we can sufficiently commit our lives and our resources to seeking first God's kingdom.

Unlike some church conferences, this one was little interested in telling national leaders how to run the country or in belaboring the obvious evils that abound on every hand. One special resolution of the Board called attention to weapons of mass destruction; we made our usual protests against militarism; but even in these issues our resolutions were directed more toward accepting our own responsibility, toward getting down to business in our homes, churches and local communities. Especially were we made aware of present opportunities to bring in new members, to establish new churches, to give a stronger witness for our convictions. We recognized that one of our greatest needs is for a sense of stewardship, a willingness to share our resources not just in response to an emergency need but in response to the call of God.

The Conference took a square look at the present situation that faces foreign missions and called for a new policy and strategy that will place greater emphasis on the growth and leadership of indigenous churches. We hope that in future years other aspects of our program can be reviewed with the same maturity of outlook.

The Conference program demonstrated the place that good music and drama can play in our worship services. The presentation of the Messiah by a choral group familiar with its choruses should be a recurring feature of the Sunday program. The drama presented by the McPherson players, though there was some question as to its appropriateness for an evening session, was so well played that it stimulated consideration of a thorny problem—and proved that a well-chosen and tastefully presented drama might convey a greater message than three or four sermons.

Thanks to Vernard Eller and a verse-speaking choir composed of young people, the lost art of Bible reading was revived so that we discovered how seldom we catch the thrilling cadences and the exciting ring of familiar Scripture passages. Certainly such worship experiences are much preferable to the routine opening exercises that used to precede some of our Conference messages.

Now that the 169th Conference is over and delegates have caught up on their sleep and vacationers have returned home a few suggestions for future Brethren conclaves may be in order. For what they are worth, consider these proposals:

1. Although we had more delegates than ever before, only two thirds of our churches were represented. Distance may account for the failure of some to represent, but there are still too many whose votes went unrecorded. Every church should write Conference expense into its budget both to lend its support to making Brotherhood decisions and to profit by the fellowship with other churches.

2. We talk of our need to develop leaders, but even Standing Committee in its appointments fails to spread jobs as widely as it might. Some names recur frequently in appointments or nominations while others, equally capable, are overlooked. Why not follow an unwritten rule to use a name only once and to consider how overloaded many leaders have become? We have the leadership if we will use it wisely.

3. It is time to recognize that Annual Conference is an institution that cannot be set up quickly as a one-night or even a one-week exhibit without considerable planning and expense. Why should we overwork our regional and national staff personnel and exhaust their budgets to provide a feast of good things for everyone to enjoy? We ought at least to employ a part-time Conference director who can follow through in arranging for a mass Conference with specialized interests. And what would be wrong with charging a modest registration fee so that every one who enjoyed Conference would bear his rightful share of the expense?—K.M.

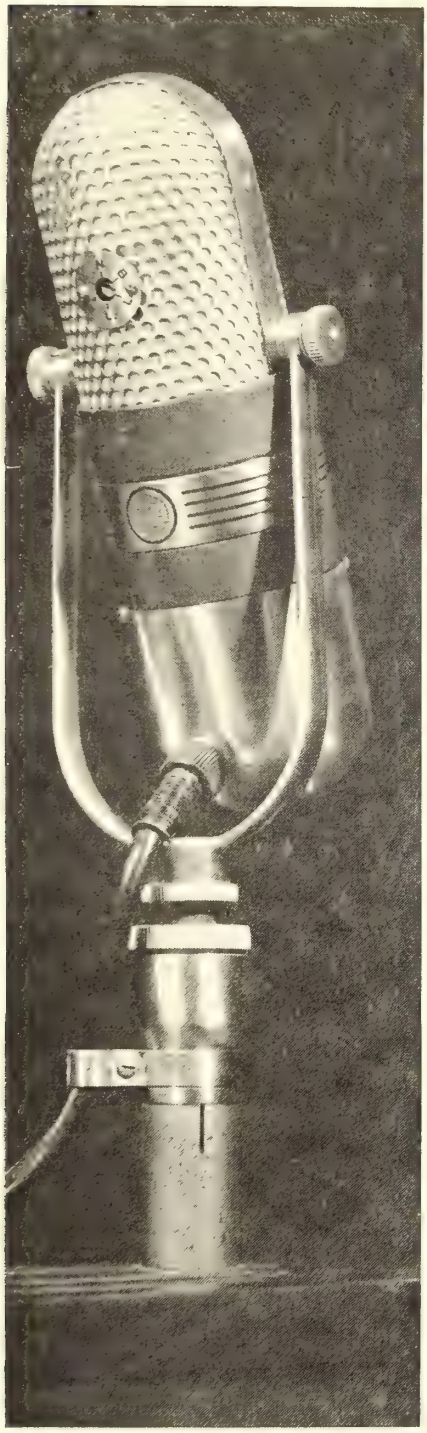
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It is important to note that its [Annual Conference] original function was positive and not negative. Its mission was to defend doctrine by constructive processes, by clearly and fearlessly defining the faith of the members, . . . to formulate a system of doctrines and establish a series of principles for the guidance and protection of the church of God — Brumbaugh's History of the Brethren.

We Hold Our Peace

Telling the good news of the gospel is a moral compulsion for the Christian; in sharing with others, his own joy in following Christ is increased.

Leland S. Brubaker



H. Armstrong Roberts

THE writer of the Book of Second Kings has preserved for us a very interesting story (2 Kings 7:3-20). Samaria was the capital of the Northern Kingdom and had often been captured and demolished by enemies. Right at this time it was being besieged by the Syrians under King Ben-hadad, driving the Samarians to hunger.

Four miserable lepers outside the city gate were holding council among themselves. They said, "If we stay here, we will starve. If we go into the city we will also starve for the people have no food. Let us go to the camp of the Syrians. Maybe they will have mercy on us and will give us food to eat."

In the meantime the Lord had made the Syrians to hear the sound of a great army approaching, so that they fled the camp. When the lepers arrived they found the camp deserted. They ate and drank their fill and even hid some clothes and some gold for their future use. Then they remembered their own people and decided that they wanted to share their good fortune with them saying, "Behold, this as a day of good tidings and we hold our peace." The lepers hurried back to the city and there they told the king what had happened. Then the people of Samaria had food and drink for themselves.

Man's joy is never greater than when he shares it with his fellow men. If something is of real importance to us it becomes all the more important when we share it with someone else. We reach our highest joys as we share more fully with all God's children everywhere. This is doubly so when we are Christians. Jesus taught us as his disciples to go into all the world, preaching, teaching, healing, telling the good news.

This matter of sharing, then, becomes a Christian moral compulsion, one that we cannot and dare not try to escape. The early Christians had nothing to share but this good news which they had received from Jesus. But this was the drive that has taken the church into every known land of our modern world. Sharing is one of the great joys and privileges of the gospel of Christ.

The world is crying out for help. There are hundreds of millions of so called "little people" who have recently been privileged to live in sovereign states. These are the people of the Philippines, Burma, India, Pakistan, Ceylon and Indonesia. They are really crying out to the rest of the free peoples of the world for help and their needs are terrific.

Two-thirds of the people of the world are hungry. There are millions in this day that have a continued struggle to keep body and soul together. Their hunger brings them to the place where they will choose bread instead of security. Yet, we have our baskets full to overflowing. Our granaries are full to overflowing even now and some people find it hard to share even our surpluses with the people of the world who have nothing. Storage of our

Secretary, Foreign Mission Commission, General Brotherhood Board, Church of the Brethren

surplus foodstuffs costs the United States $700,000 a day.

The world is not just hungry for food; it is hungry for a new way of life. Revolutions are abroad in our world and peace seems far away. Men in many places are seeking wistfully a new way of life. What have we to say about this cry that comes from so many sections of our modern world? Turn around and face your world.

There are some important words for this hour. One of them is the word *urgency*. The proclamation of the gospel has always been urgent. Jesus used his daylight hours and many times worked far into the night to accomplish his mission. Paul, a great hero of the early church was literally driven to the ends of the known world to carry the good news. The rest of the disciples of Jesus felt that this was a matter of life and death and they were the only ones entrusted with the message. This was the answer to the age-long question. This was the answer to the scramble for life and would take away its aimlessness. Jesus, his disciples and the early church felt that there was a real urgency about preaching the good news now and everywhere.

We need a greater concern for peoples of our modern world. Yohanan Mar Thoma, Metropolitan of the Syrian Church in India said recently at a religious meeting, "God is more likely to ask us about our concerns for people than about our faith." In Acts 17:6, we find that Paul and Silas had been at Thessalonica for a matter of three weeks, but in that short time they had created a real city-wide conflict. We need a new and greater concern for peoples today than we have at the present time.

If we have a real sense of urgency about the gospel, if we have a deeper concern for peoples of our world, then we will have a sense of mission. We are called, every Christian of us, to be a missionary. Every community here and abroad is to be considered a mission field. Every church is to be considered a mission board. ALL of us are commissioned by God to witness to the gospel and to make it effective in our daily life. As a church we ought to declare ourselves openly as a great missionary society entering and taking for Christ every village and town in our world. "God sent not his son into the world to condemn the world, but that the world might be saved through him" (John 3:17).

This is a day of good tidings. What are our good tidings? That Jesus Christ has brought us a way by which our sins can be forgiven. That this life is not the end, it is but the beginning. That our spirits are immortal. Jesus said, "This is eternal life, that they should know thee, the only true God and Jesus Chirst whom thou hast sent" (John 17:3). Paul said in Rom. 6:23, "The free gift of God is eternal life in Jesus Christ our Lord." Our good tidings is that Christ has come to seek and to save that which was lost.

Do we hold our peace? We are all amazed at how the early church was able to grow. It was not because they had all the money they wanted nor because they had fine buildings in which to hold their services. It was because they had a great compulsion to share the good news with their neighbors and friends.

This is a day of good tidings and we hold our peace. Let me give two simple but important illustrations. Last year, 1954, the total gain in membership for the Church of the Brethren was 3,340 members. This is the largest gain that we have had for some years. In 1949 we suffered an over-all loss in membership of 711. Yet this year with the great gain that we have made means but 3.2 new members for each one of our 1,040 churches. Surely this can mean nothing but that we are refusing to tell the gospel to the people all around us.

Then take our church finances. Last year, 1954, the Church of the Brethren people gave for all purposes, so far as records are kept, an average of $42 per person. Even though this is a gain over the last several years, it is still below what we could do if we would. This represents but



Dr. Jackson, whose sense of mission is taking him behind the iron curtain to preach Christ to the Russian people, was the Tuesday evening speaker at Annual Conference

2.3% of the actual income of the Church of the Brethren based on national averages. If we, as members of the church, would have given our full tithe then we would have received in the church coffers the sum of $34,780,000 instead of the $8,054,000 which we did receive. If we would have given our tithe as a church we could easily triple all of our program.

God's judgment is upon us today. It is to be seen in the newspapers, heard over the radio and seen on the TV screens. Our mad race in armaments, the sweeping attacks of godless philosophies, the rise in juvenile delinquency and the waste of money spent for things not useful but even harmful to us, all point to the fact that the church and its followers need to share the good news as it never has before.

Let us rise to the challenge of our day. We are bringing to a close this great Annuál Conference of our church. There is a dedication of life as well as of tithes and offerings. Let it also be the time when each and everyone of us resolve to tell the gospel story more than we have ever done before: to tell it in Europe, where democracy and communism are waging a bitter struggle for the hearts and minds of youth; to tell it in Africa, where new ideas are battering against age-old barriers of poverty, superstition and disease; to tell it in Asia, where in the wake of war, millions are hungry, homeless and fearful of the future; to tell it in the United States where plenty abounds. Let us join hands with youth and adults all around the world in the dynamic struggle for freedom, peace and the Christian way of life. We do not well if in this day of good tidings we hold our peace!

Seek First His Kingdom

Continued from page 4

makes this journey into the kingdom of God? We, of the way. We, who are pilgrims on the road to life. We, who seek a city not made with hands, whose builder and maker is God. We, who hunger and thirst after righteousness in the faith that we shall be filled. We are the company of those who seek the kingdom where dwells our God.

True, in the manner of the Bible itself, we think of our life as a pilgrimage from the darkness of wrong to the light of life. The Bible opens on a primordial chaos with the swirling fury of darkness enveloping everything. God smiles, drawing back the black mantle of night to clothe the earth in the golden glory of the day. In rapid order he creates a beautiful garden eastward in Eden, filling it with every manner of fruit and food, animal and creature, and at last peopling it with the flesh which has the breath of his own spirit. But sin rears its ugly head and the purity of Eden vanishes before eyes that are now evil. Our first parents walk out of paradise into the hard hurting world which humanity has known through all these long centuries. It is a torturous journey which humanity takes, following first the children of Israel to slavery in Egypt, through the wilderness agonies to the land of Promise where they taste all the woes and wars of the kingdoms of this world. These children falter and follow false Gods, but never lose the lure of the one true God, from whom to be turned away is to fall into utter darkness, to whom to turn is to find life and eternity. Man's off-again on-again allegiance requires of God a fuller revelation and a greater sacrifice, so Christ comes to the earth that men might become new creatures for the old. This Christ moves among mankind with purity and perfection, but humanity hounds him at last to the skull-shaped hill called Calvary, where his cross juts crudely into the sky. And so the darkness settles over the whole earth again. Mankind must begin anew his pilgrimage toward the City of God. This time the journey has new aspects. Because the grave could not hold the Christ, streaks of light fall on the altar stairs which slope through the darkness up to God. As the pilgrim turns toward the light he discovers he walks not alone, he has a companion on the way. On this journey we still set foot in the year of our Lord 1955 with the City of Lights far, far in the distance.

The pilgrim represents the still searching, still striving, still growing, still journeying Christian. We have not yet arrived. A Christian is not one who has gone all the way with Christ for none of us has gone all the way. The Christian is one who has found the right road and is walking in it. Here we are all pilgrims, who, for the much journey that is behind us, still follow the way that leads to the kingdom of God.

By a strange paradox the nearer we come to the kingdom, the farther off we discover we are from it. We are all of us so far short of the perfection of God in Christ that we still seek first his kingdom. We still search for a kingdom as pilgrims to whom this lovely, troublous, undaunted human life is but a highway leading at last to the City of God.

The kingdom of God is not an empty domain. It is not ideas floating around in space. It is people, people who seek a better world, who strive to be finer Christians, who work that all others may have the glories of the Christian life which they share. It is the people whose lives are a constant, unending search. It is people whose lives are hid with Christ in God Those who seek first such a

kingdom do not enter it; they are the kingdom.

This kingdom is not a kingdom at all as men can think of the kingdoms of this world, but a realm of love. It is not ruled over by a king, but by a father. This kingdom is in their hearts and they are the kingdom. What a fascinating paradox! What a marvelous hope!

What we are dealing with is too big to define entirely. Like the love of God, it is beyond human comprehension. All definitions of this kingdom fall short of the mark. Jesus himself kept coming at it with pictures, with dreams, with inspirations. Each time he says, "The kingdom of God is like . . . " your mind begins to draw a picture, but you seem to hear him say in soft voice, "I haven't told you the half of it." Paul tries his hand at it with the words, "Eye hath not seen nor ear heard neither has it entered into the heart of man the things which God hath prepared for those who love him." The story is not complete, nor will it be until we have all finished the journey which is life.

First, last and always seek this kingdom. Join in that pilgrimage which leads from life as it is to life as it shall be. As you make that journey you may take a sharp upward turn; like Moses of old, "you will walk the earth no more because you go forever to be with the Lord." Or, in an unsuspecting moment, you may round a bend in the road from which you will see John the Revelator, standing on the beetling cliffs of Patmos, shouting out across the tumbling centuries, "Hallelujah for the Lord God Omnipotent reigneth."

The road will lead on up to that place where the tabernacle of God is with men, to that time when God shall be with us and we with him, to that eternity in which we are his people and he is our God.



When "Possess" Means Seize or Gain

Luther A. Weigle

THE verb *possess* is used fifty-four times in the King James version of the Book of Deuteronomy, and nearly one hundred times more in the rest of the Bible. In almost all of these cases it has the sense of seize, acquire, gain or take possession of as in Deut. 1:8: "Go in and possess the land."

Shakespeare used the word in this sense. In the third part of King Henry VI, act I, scene 1, line 26, the Earl of Warwick encourages the ambition of Richard Plantagenet, Duke of York, to gain Henry's throne:

"Possess it, York;
For this is thine and not King Henry's heirs'."

In The Tempest, Act III, scene 2, line 100, Caliban tells Stephano how to oust Prospero from control of the island:

"Remember
First to possess his books; for without them
He's but a sot, as I am, nor hath not
One spirit to command."

The Greek verb which the King James Version translates by "purchased" in Acts 1:18 and 8:20, and by "obtained" in Acts 22:28, is rendered as "possess" in three other New Testament passages, with the result that the English reader is not aware of their true meaning. "In your patience possess ye your souls" (Luke 21:19) is correctly translated, "By your endurance you will gain your lives." The Pharisee's statement, "I give tithes of all that I possess" (Luke 18:12), is properly, "I give tithes of all that I get"—that is, the tithe is based upon income rather than upon capital. Paul's counsel to the Thessalonians that each should "know how to possess his vessel" (1 Thess. 4:4) means "know how to take a wife."

The last of these passages has been so much misunderstood that it will be well to quote it more fully: "This is the will of God, your sanctification: that you abstain from immorality; that each one of you know how to take a wife for himself in holiness and honor, not in the passion of lust like heathen who do not know God."



Religious News Service

Using our intelligence and the insights of scholarship we can widen our horizons and deepen our understanding by a genuine study of the Bible

Lucile Long Strayer

Studying the Word of God

HOW may the average church worker be trained to realize the shifting of "our little systems" while a God, the same yesterday, today and forever, continues to work through his chosen people? Would it not help if he could be led to see the period of the patriarchs giving way to that of the tribe, and nomadic life being replaced by the period of dwelling in ceiled houses, the loosely federated tribes giving place to the monarchy, tabernacle replaced by temple, temple, in part, by synagogue? How may the wisdom that comes through the long view ever be achieved by anyone except as he knows history? And if it is religious insight that he wants, how dare he be ignorant of the sweep of Hebrew history that is presented to us in our Old Testament?

The person who remembers only what his own eyes have seen and who knows only what he has heard his parents and grandparents say is of necessity limited in vision, tied to the errors of his own generation, restricted in outlook and judgment, "cabin'd, cribb'd, confin'd." When under the providence of God the books of our Old Testament were gathered together and preserved for us, it was made possible for every believer to escape such restrictions and limitations. For the person who knows his Bible is acquainted with the history of one people, and that a most important one; he has seen the slow and difficult emergence of a nation; he has watched the growing religious concepts of a gifted people until at last, in the fullness of time, that people and those religious beliefs became the cradle for the Incarnation, the perfect revelation of God to the world.

Yet there are people who wonder why we must have Sunday-school lessons from the Old Testament! A group of adults, with the characters of Samuel and Saul and David to study, lament the tedious task of "getting something" out of such a lesson and say how much better it would be if Brethren, who of course are much wiser than the benighted souls of 1000 B.C., would spend their time talking about peace and how to secure it. Another group, with the stories of Hezekiah to stir their intelligence and imagination, conclude only how un-Brethren it is to think of battles long ago.

Most of us know that as a nation we are illiterates so far as the Bible is concerned. Do we realize to how great an extent we Brethren are illiterates? And instead of being ashamed about it, we have decided that it is a sign of our wisdom and superiority. The how-to-do-it books, the courses in parenthood and modern psychology and how to win friends and influence people, are supplanting Bible study in our Sunday schools until at least one

Contributing editor of the Gospel Messenger

pastor can tell of a family that came to him and asked if there was a class they could attend where they could learn something about the Bible.

Once when the professor taught a course in Literature of the Bible, he found that parents were a little embarrassed to discover that their children knew little about the Bible. Now when the professor reproves a class because they cannot explain a Biblical reference to Moses or one of the prophets, the students remind him serenely that it is not considered wise now to teach the Old Testament stories to children and of course they do not understand the reference.

But, someone is certainly saying to himself, we are a New Testament church; the New Testament is our creed and standard of conduct. That is true, and surely all who read and teach the Old Testament should realize that its acts and its sayings must always be judged by the New. But that does not mean that the Old has no value for us. God is a God in history and we should so know him. It was as the God of Abraham, of Isaac, and of Jacob that God appeared to Moses in the burning bush.

"We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old," so sang the Psalmist.

"Blessed be the Lord God of Israel, for he hath visited and redeemed his people . . .

As he spake by the mouth of his holy prophets, which have been since the world began . . . " So was the coming of the Christ child celebrated.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son . . . " The Old Testament is assumed as the background for the New.

"God of our fathers, known of old . . . " So goes the poem which we find in our hymnbook. But what do we know of that God? It is current practice for some ministers to tell the disturbed person to resolve his problems by sitting down in a chair, relaxing, drawing a few long breaths and thinking about God. But what kind of a God does he think of? What does he know of the great and marvelous works of the person to whom he is turning for help?

There are dangers present in the use of the Old Testament and what we are witnessing today is in part a reaction against unwise use. If God becomes only a God of history and not a living Presence at work in our generation, if knowledge of names and events be substituted for intelligent and thoughtful understanding of those events, if the letter dominates over the spirit, then our study of the Old Testament becomes fruitless. But if it is silly to memorize the names of all the judges of Israel, does it therefore follow that we should be so ignorant of Hebrew history that the faith chapter of Hebrews becomes merely a recital of proper names? "And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae, of David also, and Samuel, and of the prophets . . . "

A Christianity divorced of its history has its dangers too and they surround us. The workers for peace often seem curiously unaware that the chief difficulty in bringing about world brotherhood is people. And nowhere are people more brilliantly portrayed, in their best moments and in their worst, than in the Bible. Probably seldom in history are the lives of three men, so capable, so gifted, as Samuel, Saul, and David so closely connected. Their period was a crucial one, the transition from the loose government of the tribes to that of the monarchy. The study of their successes and failures, the influence of each on



Scofield from Ewing Galloway

Archeologists spend years unearthing the cities of antiquity to gain more light on the life in those times; the reading of the Old Testament helps us to see God at work in history

the others, gives more practical insight into human nature than any ten modern books on psychology. Hezekiah is one in what may seem at first glance to be the somewhat monotonous succession of first bad kings and then good kings of Judah. But we might learn from our present series of lessons that no reform, no law, no Passover feast ever settles things, for every new generation must be taught and the forces of evil are always waiting to take over when good people lean back and rest from their labors. And the dream of a warless world, of a time when " . . . they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more" belongs to the period of this series.

Our Annual Conference has for our own denomination something of the significance of a great Jewish feast. It has tremendous possibilities for good but in itself it carries no guarantee that those good fruits will always ensue. It may be a time for political maneuvering in committees and business sessions, for the worst of church manners in general assemblies. Or it may be the time when wise policies are adopted through genuinely democratic procedures, when our naturally strong sense of unity and brotherhood may be further strengthened by our association together, when the church as a whole may receive fresh inspiration and impetus to move toward spiritual frontiers. Will we recognize clearly the ends toward which we are working and use our Conference, so rich in memories to many of us, for these good ends? Will we accept our Bible—not just part of it, but all of it—and putting to use the intelligence with which God has endowed us and using all the insights which consecrated scholarship has given us, widen our horizons and deepen our understanding by a genuine study of the Word of God?

When we face the problem of how to use our institutions and our customs to the glory of God, of how to study and interpret the Bible so that it becomes fruitful to all good works, we come to the place where all our questioning leads us—to an overwhelming sense of the love of God that was in Christ reconciling the world to him, and to a dependence on the Holy Spirit, our comforter and guide, who, it was promised, should lead us into all truth. As we respond unto that love, as we yield ourselves obedient to that guide, the God that works in us both to will and to do of his good pleasure may be trusted for results.

"Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth.

"Turn us again, O God and cause thy face to shine; and we shall be saved."

Sunday at Annual Conference

SUNDAY is the big day at Conference. This is the time of maximum attendance, the day when Brethren who cannot take off time from other responsibilities and who live within driving distance come for the week end or for Sunday sessions alone. Special busses bring local church groups from near-by communities. This assures a capacity crowd for the morning service—and a problem of finding eating places that will open on Sunday to serve such a large crowd.

Sunday, June 19, was no exception. For the morning service every available seat was taken. A large attendance was guaranteed also for the adult Bible study period with the lesson brought this year by Mrs. Lucile Long Strayer. Our readers can sample a portion of her message and read digests of the morning and evening addresses, which appear as articles in this issue. The afternoon service was a two-hour presentation of Handel's The Messiah, sung by the Conference choir and directed by Clyde W. Holsinger. Soloists were Mrs. James Oren, soprano; Mrs. James Boitnott, alto; Ralph McFadden, tenor; and Marlin Brightbill, bass.

The church convocation service in the evening included a unique worship service arranged by the worship leader, Alvin F. Brightbill. The moderator and the assembly read responsively a "convocational inquiry" before the message by Leland Brubaker. Both in this worship service and in the concluding consecration service, six trumpeters contributed to its effectiveness. They were Richard Coffman, Carl Showalter, Peter Hartman, Bryon Royer, Richard Mishler and Wendell Myers.

As the cover photo in this issue illustrates, a climax of the evening service is the consecration of new pastors, new service workers and new missionaries. Conference concluded with the induction of the new moderator, Paul M. Robinson.

In the picture on the front cover, showing the consecration of Brethren Service workers, ministers and missionaries are the following: left to right, front row—Katherine and Dr. Marvin Snell, Brethren Service workers; Barbara and Matthew Myer, minister; Iris Neff, Robert and Mary Louise Swank and Glenn and Jean Shank, missionaries. Back row—A. Stauffer Curry, Galen Ogden, Leroy Doty, Carl Zeigler, Frank Carper, Eldon Evans, C. C. Cripe, W. Glenn McFadden, James Bowman and James E. Ault, pastor of the Hagerstown Brethren church

VARIATIONS ON A THEME

Earle Fike, Jr.

HOW tragically is God at the mercy of those who interpret his Word. For many of the original themes in the Bible are scarcely recognizable when we finish with our modern variations. Go with me back through the Scriptures and, midst all the dissonant variations of our day, hear a clear and beautiful symphony, a theme which in God's mind is one of the greatest in all of His Word. "Peace on earth . . . good will to men." This would suggest that peace is the will of God! Is this a theme? Or is it another tragic variation arranged by a minority of religious dreamers?

Listen then as it resounds from the top of Mt. Sinai: "Thou shalt not kill." And again as Isaiah looks longingly into the future: "For unto us a child is born, unto us a son is given: . . . and his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, The Prince of Peace. Of the increase of his government and peace, there shall be no end." Or again in the hills of Galilee where the Man we call Lord and Master said, "Blessed are the peacemakers: for they shall be called the children of God."

But the beauty of the theme scarcely has a chance to begin until our own variations begin to be played. We hear such things as these: "War is just a part of human nature. It's bound to happen. People are like that. And after all the Scripture says there shall be wars and rumors of wars. Who are we to go against that! The Scripture must be fulfilled."

If ever there was a scripture that has been worn to frazzles from misuse it is this one. For it has long been the excuse for the confusions that we feel; an excuse for the fact that we have wars and do not seem to be able to do anything about them. Put your answer in the form of a question. If you were asked to predict what will happen on our highways over a national holiday, what would you say? Probably you would say there will be accidents and many people will be killed. There will be accidents and more accidents. But would predicting it place your seal of approval on it? Would it mean that you think it is a virtue? That you condone and want to support it? Hardly.

The Bible in many cases predicts war, but it never holds it up as a virtue to be developed. But peace is upheld as a virtue, as one of the highest virtues. It is encouraged by Christ in words and even by his very life. And thirty exhortations to peace and yet we take this one prophecy and place it against more than love!

And is it really human nature to kill? We think so because we often get involved in petty squabbles in our homes and churches. But to kill? Listen to what Bill Davidson, writing in the Nov. 8, 1952, Collier's Magazine, says, "In any given action

Pastor of the Meyersdale church, Pennsylvania



It is not human nature to kill: in spite of intensive training in the art of killing the army can count on only one in two to shoot

of World War II, only twelve to twenty-five per cent of all combat soldiers who were armed and in a position to fire their weapons at the enemy were able to pull the trigger."

This is no jab at the courage of American soldiers. Courage is not connected with this and the army knows it. It is a matter of a four-thousand-year-old standard of morality—it is a matter of religious training. It is not human nature to kill. By intensive education the army still can count on only one out of every two to pull the trigger at the enemy. That is the figure from Korea. Next time you feel it is human nature to war, think about the fact that we must re-educate human nature before it can perform the simplest functions of war, killing another man.

Turn now and go back again into the beauty of God's Word. Listen again to Isaiah. "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." Or listen to the words of the greatest Christian missionary. Paul says, "Avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord."

But hardly is the beauty of this theme written upon the air until it becomes confused with a jangle of discordant variations on the original theme. We hear: "These people must learn a lesson. Justice must prevail." Or our friends, the Roman Catholics, would say, "Wars may be just or unjust." Or others say, "In the name of Christian love we must fight for those who are oppressed."

The position of love as opposed to justice is always a tough problem. And people in our time



In the name of justice millions were killed in battle and millions more in bombing of cities, and cities and countryside were destroyed

have decided that it is their duty to administer justice, as well as love. Paul Scherer says, "In the name of justice, there were 30 million deaths in the armed services, 9 million prisoners, 9 million missing, 27 million orphans, 40 million dead civilians, 15 million widows, 60 million wounded, and 30 million refugees. The question of justice in the light of such facts becomes slightly academic." What Scherer is saying is that such a wasteful effort to be just and afterward loving defeats both love and justice. Shall we slaughter that love may abound? Shall we have twenty-five disfigured Japanese girls under the supervision of Rev. Tanimoto serve as an example of our love for the people of Hiroshima? Will our interest, however sincere, equal our justice dropped on their city some ten years ago?

But if there is a just war, who decides whether it is just? Is it not rather strange that the Catholic faith that supports this view has Catholics killing Catholics because each feels that the war he supports is a just war? And the same goes for Lutherans killing Lutherans; Presbyterians killing Presbyterians; and so it goes. If there would have been a Church of the Brethren in Germany in the second World War, there would have been Brethren killing Brethren. Christians everywhere killing their brothers because someone has said a war may be just. The Word of God gives no individual the right to decide what is just and unjust, whether it be pope, priest, minister or farmer in the field. "Vengeance is mine saith the Lord." The way of love is hard, but it is easier than judging wisely about another's actions.

Look again at the original theme, untampered with by modern variations. As we look at the words of our Master we read: "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, . . . and pray for them which . . . persecute you." Or take the beautiful words, "This is my commandment, That ye love one another, as I loved you."

But again we are plagued with the noise of variations as Christians shout, "We are afraid for our religion. If we do not fight, Christianity will be destroyed." Even so great a man as Kenneth Scott Latourette would join the throngs and say, "However incompatible the spirit of Jesus and the armed force may be, and however unpleasant it may be to acknowledge the fact, as a matter of plain history the latter has often made it possible for the former to survive.

God forbid that this be true. If it takes an armored giant with bloody sword to keep alive the belief of our Lord and Master, I want no part of it. If it takes an H-Bomb and twenty-five girls from Hiroshima with scarred faces, if this is the price we must pay to see and remember the cross, I want no part of it. As a matter of plain history Mr. Latourette could have pointed out that the time Christianity grew fastest was during the time

armed force tried to wipe it out, and it did not fight back. Lives were lost to be sure, but in the name of Christ rather than in the name of war.

Would Christianity die if we did not defend it with a sword? Is it a military necessity to fight for the cause of Christ? Go with me back two thousand years to a stormy day and a place called Golgotha. Here on a cross hangs the King of kings. "Save yourself, come down if you can. If you are really the Son of God prove it," they shout at him. Was ever there greater need? Was ever necessity more boldly flashed in front of anyone? Imagine if you can, Christ descending from the cross and, sword in hand, slashing to pieces those who taunted him. Standing with bloody sword in hand above the bodies of the slain, smiling grimly through his teeth, "I guess that proves it. They'll never snuff me out."

No, it does not fit, does it? It is not the way of love. In its birth Christianity did not depend on force to get started. It will never have to depend on force to keep alive. But if it would stay alive it must put down the sword before it slays itself. There is no such thing as necessity for the sword in true Christianity.

Peace is the will of God. It is a theme in the Word of God and not a dreamer's variation.

Annual Conference Resolutions

THE 169th recorded Annual Conference of the Church of the Brethren assembled at Grand Rapids, Michigan, June 14-19, 1955, expresses gratitude:

First, to our loving Father who made it possible for us to be here, who has set before us challenges both new and old while we are here and who has watched over our deliberations and given us guidance as fully as we were willing and able to accept it;

Second, to all those who have led us in our deliberations, guided us in Bible study, inspired us in message and song and who have helped to provide for our needs and make pleasant our physical welfare while we are here.

In the year of opportunity which lies ahead of us we hereby resolve:

A. To surrender ourselves with abandon to God, our Father, that his will may more completely be made known to us and more perfectly fulfilled within us.

B. To become more effective servants of God through His church in order that the things for which our Savior died might grow and progress without barrier in all parts of our world and without stratification in all aspects of our society, even unto the uttermost parts of the earth.

Enriching Our Spiritual Lives

1. We reaffirm our faith in God. Man's way leads but to confusion and deepening despair. God's way leads to light and hope. In his way we wish to invest our total faith. We resolve, therefore, to turn from those who would seek to lead our intellects only, as well as from those who would seek only to stir our emotions. We turn instead to a God who is able to rule our hearts, our intellects and our eternal spirits. We accept his call to oneness. We bow to his will and call him "Our Father."

2. We reaffirm and deepen our personal commitment to Jesus Christ, our Teacher and Savior. Under his blessing we will seek to empty ourselves of self, we will undertake to make central his purposes within us, we will endeavor to cast aside lukewarmness and preoccupation and to walk continually with him in order that his spirit may dwell within us and that we may become like him.

3. We recommit ourselves to the service of the church. Believing that the church has sometimes stood almost powerless in a needy world because it has lacked faith, we resolve to be a part of its increasing faith. We believe in the church as the instrument of God and as the witness unto salvation through Jesus Christ. We shall undertake to make the church more central in our lives; we shall give of our time to its needs and mission; we shall support it generously with our means, giving both our time and our money as unto the Lord; we shall more earnestly pray for its growth and progress.

In order that these resolutions which we have made may be more than words upon paper, we shall seek to help them come alive within us by these and other means.

We will devote time individually to daily Bible reading and prayer.

We will bring our families together in Bible study and family worship.

We will attend church regularly and participate in the services of the church.

We will seek to establish and to participate in studies of the Bible and of the underlying principles of the Christian faith.

We will enter into studies of the doctrines, beliefs, and outreach of the Church of the Brethren and will seek increasingly to become a part of the work of our beloved Brotherhood.

We will seek to understand the emerging ecumenical movement and will endeavor to participate in it as fully as seems to us to be in the will of God.

We will support our pastors and church leaders with unflagging zeal, helping them to lead the church into increasing growth and expanding service.

We will undertake to enlist our families and the youth of our churches in personal commitment to Jesus Christ and to his world-wide service.

Deepening and Enlarging Our Spiritual Service

1. We dedicate ourselves to a continuing and expanding program of evangelism. Whereas we are pleased with the increased emphasis in evangelism in our church and among Christian churches in general, there are still many who have not heard of the way and many who having heard have not understood. We resolve to evangelize in Jesus' name through personal contacts, group contacts, preaching evangelism, any method which effectively spreads the Good Word. We resolve also to follow this with programs of continued teaching so that those who are evangelized may grow in grace and abound in the will of the Lord.

2. We set for ourselves a goal of wisely and continuously establishing new churches wherever it is possible to do so. This will include areas in expanding city developments, areas among the underprivileged and needy and areas where

Continued on page 18

KINGDOM GLEANINGS

Because of the vacation period for Brethren Publishing House employees there will be no Gospel Messenger published next week. Regular weekly publication resumes with the Aug. 13 issue.

George and Wilma Kreps of Pottstown, Pa., have been appointed to serve on the Ecuadorian field for a two-year period. Plans are now being completed so that they will be able to leave for Ecuador about Sept. 1.

A. L. Sellers of New Paris, Ind., is available for Bible study classes of a week or ten days duration through this coming fall and winter. He will deal with appreciation for the prose and poetry of the Bible and the technique of memorizing verse and their use in everyday affairs.

Some 70,000 churches and synagogues will be constructed or substantially altered in the United States in the next ten years at a cost of nearly six billion dollars. This is the opinion of George Cline Smith, economist of the F. W. Dodge Corporation, and based on the construction awards for future construction.

More than six million American children were expected to attend vacation church schools or church camps this year. In preparation for the 1955 season, some 35,000 teachers received special training at workshops conducted by 20 state councils of churches and 50 city councils. Most of the schools were conducted by local churches and by co-operative church groups.

The House of Representatives passed the Compulsory Reserve-UMT bill on July 1. The Senate Armed Services Committee held hearings on the bill July 7 and 8. By the time you read this the Senate probably will be considering the bill; Brethren Service recommends, if the Senate has not already acted, that church members wire or write immediately their two senators urging them to oppose the bill.

The new Church of the Brethren at Castañer, Puerto Rico, has been selected as the current Ten Dollar Club church. The call for support of this development, located in the district of Florida, Georgia and Puerto Rico, was issued last week to several hundred Ten Dollar Club members. The Castañer church is the second Spanish-speaking congregation in the Brotherhood and has a membership of fifty.

The city of Duesseldorf in Germany, where only a few years ago hundreds of people were still living in deep air raid shelters, will soon have a special apartment house for disabled war victims. The building is particularly intended for those who have lost both legs and can move only in wheel chairs. Instead of stairs, the apartment house will have inclined planes, so the disabled can get about without aid.

Licensed and Ordained

Marvin Reeves, licensed in the Pleasant Plains church, Okla.

William McDaniel, ordained to the eldership in the Bethany church, Farmington, Del.

Change of Address

Richard N. Miller, from Chicago, Ill., to 321 Old Lane Ave., Dayton 9, Ohio.

Dedication

Amwell church near Sergeantsville, N. J., will dedicate the new addition to the Sunday-school room on Sunday, July 31. In the morning the pastor, Bro. George Landis, will preach; in the afternoon Bro. Abram A. Price, pastor of the Indian Creek church, will bring the message. The Amwell choir will assist in the program.

CO Reunions

Annual meeting of CO's, Sunday, July 31, all day, in the Peters Creek church, Va. W. Harold Row will be the guest speaker.

Eastern area CPS reunion, Sunday, Aug. 21, at the Brethren Service Center, New Windsor, Md. A. Stauffer Curry, executive secretary of the National Service Board for Religious Objectors, will be the guest speaker. Meals will be furnished at 80c for adults and 60c for children. Lodging is available at $1.00 per night. Reservations for meals and lodging should be made by Aug. 10.

The Church Calendar

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

July 31

Sunday-school Lesson: The People Left in Judah. 2 Kings 25: 10-12; Jer. 40—44. Memory Selection: When you vow a vow to God, do not delay paying it. Eccles. 5: 4 (R.S.V.)

CBYF Topic: A Steward of God's World

August 7

Sunday-school Lesson: The Exiles in Babylon. Psa. 137: 1-6; Jer. 29: 1-14; Dan. 3. Memory Selection: He will deliver us out of your hand, O king. But if not, be it known to you, O king, that we will not serve your gods or worship the golden image which you have set up. Dan. 3: 17-18 (R.S.V.)

CBYF Topic: Before You Say, "I Do"

Aug. 1-6 Central Region leadership training conference

Aug. 1-6 Bethany extension school, Juniata College, Huntingdon, Pa.

Aug. 1-6 Eastern Region workshop, Juniata College, Huntingdon, Pa.

Aug. 2-4 Southeastern Region conference, Bridgewater College, Va.

Aug. 8-11 Conference of Church Leaders, Manchester College, Ind.

Aug. 8-11 District meeting, Tennessee, Mountain Valley

Aug. 10-12 District meeting, Eastern Virginia, Oakton

Aug. 11-13 District meeting, North and South Carolina, New Haven

Aug. 14-20 Appalachian Trail Hike, Maryland

Aug. 15-18 District meeting, Northern Indiana, Camp Alexander Mack, Milford

Aug. 15-18 Drama workshop, Bethany Seminary

Aug. 16-18 District meeting, Southern Indiana, Anderson

Aug. 18-20 District meeting, Middle Indiana, Liberty Mills

Aug. 18-21 District meeting, Colorado, Wiley

Aug. 18-21 District meeting, Southern Missouri and Arkansas, Shoal Creek

Aug. 18-21 District meeting, Oklahoma, Thomas

Aug. 19-21 District meeting, Middle Iowa, Des Moines Valley

Aug. 24-26 Eastern Region conference, Elizabethtown College, Pa.

Brotherhood Theme: Seek First His Kingdom

Aug. 26-28 Eastern Region youth conference, Elizabethtown College, Pa.
Aug. 24-28 District meeting, Michigan, Carson City, United Brethren campground
Aug. 25-28 District meeting, Northern Iowa, Minnesota and South Dakota, Greene, Iowa
Aug. 26-27 District meeting, 2nd West Virginia, Pleasant Hill
Aug. 26-28 District meeting, Southern Illinois, Virden
Aug. 30—Sept. 1 District meeting, Northeastern Ohio, Camp Zion, East Sparta
Aug. 31 District meeting, Mardela, Green Hill
Sept. 2-4 District meeting, Northern Illinois and Wisconsin, Lena
Sept. 4 Labor Sunday
Sept. 9-11 District meeting, Northern Missouri, Rockingham

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Brother and Sister C. O. Brubaker of Lima, Ohio, in the Molsbee Chapel church, Nocona, Texas, Aug. 10-21.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Selma church, Va., July 26—Aug. 7.

Bro. Curtis Dubble of Canton, Ohio, in the Olivet church, Thornville, Ohio, July 31—Aug. 7.

Bro. Ralph W. Schlosser of Elizabethtown, Pa., in the Curryville church, Woodbury congregation, Pa.

Gains for the Kingdom

Five baptized and two received by letter in the Tampa church, Fla. **Three** baptized in the Easley church, Tenn. **Twenty-six** baptized and ten received by letter in the Arbor Hill church, Va. **Four** baptized in the Lake Ridge church, N. Y. **Eleven** baptized in the Pleasant Ridge church, Md.

Eleven baptized in the Carlisle church, Pa. **Eleven** baptized and one received by letter in the Roaring Spring church, Pa. **Three** baptized and eight received by letter in the Williamsburg church, Pa. **Three** baptized and one consecrated in the Germantown church, Philadelphia, Pa. **Four** received by letter and one reclaimed in the Richland church, Pa. **Thirteen** baptized, one received by letter and one reinstated in the Walnut Grove church, Johnstown, Pa. **Eighteen** baptized, nine received by letter and two rebaptized in the Lititz church, Pa.

Six baptized in the East Nimishillen church, Ohio. Five baptized, three received by letter, and three reconsecrated in the Hope church, Mich. **Ten** baptized in the Pontiac church, Mich. **One** baptized and one received by letter in the North Liberty church, Ind. **Four** baptized and two received by letter in the Brookville church, Ohio. **Seven** baptized in the First church, Fort Wayne, Ind. **Six** baptized and seven received by letter in the First church, South Bend, Ind.

News and Comment From Around the World

Presbyterians Approve Ordination of Women

Commissioners to the 167th General Assembly of the Presbyterian Church in the U.S.A. voted to approve the ordination of women as ministers. The proposal will now be submitted to the 256 presbyteries, a majority of which must approve.

The church, which now has a membership of more than 2,600,000, adopted an overall budget of $25,769,000 for 1956. Of this total almost $10,000,000 was allocated for national missions, $8,551,000 for foreign missions, $3,800,000 for Christian education, $1,300,000 for pensions and $681,000 for theological education.

The General Assembly issued a call to churches and Christians to participate actively in political life. Delegates urged churches to act as the conscience of the community at all levels—local, state, national and world. In approving a World Council of churches appeal the assembly urged the prohibition of all weapons of mass destruction, including hydrogen and atomic bombs. Approval was also given to a motion urging that administration of the Refugee Relief Act be expedited.

In adopting a report by the church's standing committee on social education and action, the Assembly affirmed the church's support of the United Nations, reaffirmed its opposition to peacetime military conscription, spoke out against loyalty oaths and other infringements of civil liberties and urged the church to pay a high regard to the prevention of juvenile delinquency through an effective youth program.

Dr. Paul S. Wright, pastor of the First Presbyterian Church, Portland, Oregon, was elected the new moderator of the church.

American Baptists Approve Reorganization Plan

At the American Baptist Convention held in Atlantic City, a reorganization plan designed to eliminate duplication of activities and authority was approved in principle. The changes would broaden the operations of the General Council to include co-ordination of programs and policies of the Convention and work formerly given to the Council on Missionary Co-operation. The reorganization will not become final until approved as bylaws at next year's annual meeting.

American Baptists heard a call for a more vital and relevant ministry from Dr. V. E. Devadutt, past president of the Baptist Union of Pakistan, India, Burma and Ceylon. He said that the mission of the West in the future must be conceived as a partnership of equality in which there can be "no senior partner." Dr. William Axling, veteran missionary to Japan, urged more Protestant zeal there to counteract strong Communist propaganda. He said there is a need for a strategy that "broadens the base of the evangelistic battle line."

Baptists adopted a unified budget of $7,466,000 for 1956. American Baptists heard an appeal from Dr. Casper C. Warren, the newly elected president of the Southern Baptist Convention, for more co-operation among all Baptist bodies.

The Convention adopted a resolution denouncing a new California law which requires church groups to sign loyalty oaths to obtain tax exemption. Another resolution endorsed the U. S. government's decision to discuss a cease-fire in the Formosa Strait. Baptists also criticized present immigration laws, urged full use of the United Nations in international affairs, reiterated their opposition to the manufacture, sale and use of alcoholic beverages, to universal military training and to increased secularization of the Lord's Day.

Columnist Dorothy Thompson, in commenting on the present race in the production of H-bombs, predicts that another war would not be a war in any sense hitherto known, but a "holocaustic catastrophe." She says the only people who are using their reason "amidst the grotesque dance of death" are the idealists who say the whole business should stop.

Annual Conference Resolutions

Continued from page 15

the gospel has not been established, both at home and abroad. We call upon our local churches, our districts and our Brotherhood to seek to discover continuing opportunities for expansion and we pledge ourselves as Christians to seek to fulfill such needs.

3. We dedicate our homes to the purposes of God. We view with concern the growing influence of second-class literature, crime and horror comics, unwholesome television programs, degrading movies and other forms of so-called entertainment which invade our homes directly or draw the home members away from the family circle. We commit ourselves to a more careful selection of those things which come into our homes and to a more adequate study of constructive family enterprises; we pledge ourselves to spend more time together as Christian families. In addition to improving the forces inside the home we shall seek to give whatever guidance we can to making more wholesome the character and nature of the outside influences which impinge upon the home. We shall do this by direct contact with those who bring about such influences and by sponsoring appropriate legislative action.

4. We pledge ourselves as local churches and church people to serve more effectively and courageously the needs of our local communities. We must take Christ to the people where they are. We resolve to cross all barriers in our community enterprises in order that the will of Christ may be accomplished among us. It is our faith that the New Testament gospel can transform lives and communities and we wish to be used of God, beginning with ourselves and our families, as his instruments in this endeavor. Where it seems necessary we shall seek to get wider usage and availability of facilities, such as schools, playgrounds, parks, and churches, for community integration and betterment.

5. We renew our commitments to the simple and the good life. We pledge ourselves to temperate, wholesome, upright living. We want Christ's life to be the pattern for our lives; we desire always that he shall be the head of our homes. Ostentation, display, lavish living, dishonest and sharp practices, profit at the expense of our neighbors, whether in this land or in other lands, anything which denies the fullness of brotherhood—these were not a part of his life and we pledge ourselves not to let them be a part of ours. We are pleased with a heritage which alleged that "the word of a Brethren is as good as his bond"; we accept the challenge of furthering such a heritage. Particularly do we pledge ourselves to total abstinence as concerns alcohol, tobacco and the obvious frivolities and vanities of the world. Moreover, we pledge ourselves to teach these ideals to our children.

6. We reaffirm our conviction that all war is sin and once more pledge ourselves, under God, to do all that is within our power both to live and to teach the way of peace as Christ gives us wisdom and opportunity. We commend our Brethren who seek an Alternative Service rather than participation in the military which in some cases, for conscience' sake, may lead even to prison, and we pledge ourselves to provide the continuing leadership and support which is necessary to make such a choice possible. However, we will continue in the spirit of love to serve and to bring our testimony to those of our number who by reason of conscience may choose a position other than the official position of the church. We commend also all of those among us, both young and old, who find it possible to give a year, or years, of volunteer service to the work of the Lord. We believe this is one means of making manifest the way of the good neighbor and of peace. We resolve once more to refrain as fully as possible from all participation in the things which make for war and from the profits of war. We protest continuing militarization within our nation. We resolve to participate conscientiously in maintaining and improving our civil government and in safeguarding our civil liberties.

7. We pledge ourselves to a continuing, friendly, cultural exchange among all peoples. We have profited as a church from the students who have lived in our homes and colleges. Similarly those of our number who have gone abroad have brought benefit to us. We have been blessed also by the refugees whom we have helped to settle in our midst. We regret that our Congress has seen fit to curtail a part of this exchange system. We ask our designated authorities in the church, the nation and the United Nations to seek to give leadership to an expanded exchange program which will make possible contacts with the Chinese, the Russians and all other peoples for the purpose of mutual acquaintance and sharing. We urge especially that Christians from all countries be allowed to visit with each other. We pledge ourselves to use all the opportunities now afforded us to speed up refugee resettlement, student exchange and all other brotherhood opportunities.

8. We pledge ourselves to a continuing mutual aid. God has abundantly blessed us as a nation until we are currently stocked with tremendous surpluses. We urge our government to seek to find additional ways, without political restriction, of sharing our abundance with the needy. We urge the government to continue to utilize the church and other voluntary agencies in the distribution of foods and commodities. We pledge ourselves, as a church, to seek to meet the needs of deprived peoples everywhere and in the name of Christ to give succor unto them, even as he gave succor unto those about him.

9. We pledge ourselves in an increasing effort to widen and deepen the spirit of brotherhood at home as well as abroad. We resolve as Christians to recognize every man as our brother regardless of his race or national origin. We are pleased that our nation is making progress in racial integration. We resolve as Christians to lead the way to brotherhood rather than to be thrust into integration by political action. We shall undertake to deepen the fellowship within our own church that we may indeed be a Church of the Brethren. We shall not cease in these undertakings until brotherhood is as wide as our nation and the world.

10. We pledge ourselves to increase our loyalty to our church institutions, particularly to our Christian colleges and our seminary. We believe that if Christian education can guide our children and youth through the home, the church school, the Christian college and some of them through seminary, we can have a trained Christian leadership, both for the church and for the nation. Without such a program it seems evident that we cannot long have either Christian homes or Christian churches. We resolve, therefore, to support our Christian institutions through prayer, in finances and by sending to these institutions the children of our homes and churches.

11. We pledge ourselves to the intelligent support of every effort of our government and of the United Nations to enhance world co-operation and understanding. We commend all efforts which have been made by our government to bring about and to enter into peaceful negotiation between peoples and nations. We urge our nation to lead out courageously in disarmament proposals and action. We further urge our government to discontinue all undertakings which seem to be gestures of belligerence or threatening displays of military might; we urge the government to curtail and discontinue the testing and stockpiling of nuclear and other lethal weapons. We commend our government for the studies of the constructive use of atomic power. We urge our national leaders to seek to lead the way toward a world of co-operation rather than to be a contributing factor in a world of fear.

Conclusion

We humbly recognize that in ourselves we are not sufficient either unto holiness or unto good works. Our faith, however, is not in ourselves, but in God. He is sufficient for all things.

Our commitment, therefore, is to God through Christ Jesus. Grounded in this faith, we go forward not hesitatingly or driven, but with confidence. For "thine is the kingdom, thine is the power, thine is the glory, both now and forevermore, Amen."



Left to right: Vernard Eller, dedication speaker; Stanley Davis, Jr.; Phyllis Kulp; B. F. Waltz, member of Historical Commission, Virginia Fisher, Donald Fogelsanger

Wissahickon Memorial Is Dedicated

TWO HUNDRED THIRTY-TWO YEARS ago, on Dec. 25, 1723, seventeen Brethren and six converts gathered on the bank of the Wissahickon Creek near Germantown, Pa., for the baptismal service that marked the establishment of the first Brethren congregation in the New World. On the very lovely Sunday afternoon of May 15, 1955, approximately six hundred present-day Brethren from all parts of Pennsylvania and surrounding regions gathered at the same site to dedicate a monument and plaque commemorating that first American baptism.

The Wissahickon Creek lies within Philadelphia's beautiful Fairmont Park and so the baptismal site has remained virtually unchanged over the two centuries. Many Brethren have visited the spot, but until now there has been no marker of any sort to point up its significance. However, during the summer of 1953, the historical tour sponsored by the youth of Eastern Region was led to the Wissahickon by Pastor B. F. Waltz of the Germantown congregation. The young people saw the need and value of a marker and so carried the concern back to the regional youth organization. It was the Eastern Region CBYF, under the direction of park and historical commission officials, that saw through the erection of the attractive monument and plaque.

The service of dedication was conducted under the joint sponsorship of the youth cabinets of the region and the North Atlantic District. Stanley Davis, Jr., district president, presided, and Donald Fogelsanger, regional president, led the litany of dedication. The unveiling was done by Stanley Davis and Phyllis Kulp, member of the district cabinet and participant in the original historical tour. Vernard Eller, editor of youth publications for the Brotherhood and leader of the 1953 tour, delivered the dedicatory address. Bro. Waltz, representing the Brotherhood historical committee, accepted the monument on behalf of the church.

Music for the occasion—consisting largely of hymns written by the Brethren founders—was brought by the Elizabethtown College choir, directed by Prof. Nevin W. Fisher. John Keiper, a member of the district cabinet and the one who headed up the arrangements for the 1953 tour, recounted the history of the project. Bro. Ralph Ebersole, pastor of the Reading church and participant in the original tour, read the scripture and led in prayer. Bro. Berkey Knavel, district youth counselor and pastor of the Ambler church, gave the benediction.

Following the 1723 baptism, the Brethren retired to Germantown for their first love feast in this country. In the same pattern, the Germantown congregation acted as host to some two hundred visiting Brethren —mostly young people—for a love feast on Sunday afternoon following the dedication.

Quotes in the News

Rep. Eugene J. McCarthy of Minnesota: "Christians have been too selfish, too complacent and too comfortable. When they have offered advice to their floundering brothers, it has often been without the support of example—and without charity. Lip service and lapel buttons are obviously not enough."

Senator Ralph E. Flanders: "The Supreme Court has so interpreted the constitution that it is no longer possible to give religious education, whether Christian or of any other type, in our public schools. If, however, the moral law is natural law, it is just as appropriate to teach that in public schools as it is to teach the natural laws of mathematics, physics and chemistry. This is a point on which our comprehension must be sharpened and the minds of our best educators directed.

Walter P. Reuther, president of the United Auto Workers: "The crisis of the world is essentially a moral crisis. We have failed to find the common denominators in terms of moral values on which all peoples can unite to promote human brotherhood—justice and dignity."



"There is no defense against atomic bombs and none is to be expected"

Civil Defense

A Message to Every Citizen

ALL responsible people hope that America will never again be involved in war. Yet if war should break out with a major power, attempts may be made to destroy our principal cities in an atomic attack. While such a catastrophe is neither likely nor inevitable now, it is your duty to know what the effects of an atomic blast will be and to take steps in advance to protect yourself, your family and your neighbors.

What You Can Do

Disastrous destruction from atomic bombing can be prevented only by thoroughly dispersing the population or by constructing shelters deep enough to be proof against radiation. These measures would take too long, cost more than the nation can afford and disrupt the economy. Shelters can be made available in practice only for top-priority government officials and military and economic staffs. As an ordinary citizen you will have to protect yourself in one of three ways. You can: (1) Clear out of the country now, while the going is good. (2) Carry a Geiger counter to detect radiation, stay away from windows, keep water in the bathtub, wear a dog-tag around your neck to show your blood-type, practice crawling under the bed and hope for the best. (3) (If 1 and 2 do not appeal to you,) See that war does not break out, because "There is no defense against atomic bombs, and none is to be expected. Preparedness against atomic warfare is futile and, if attempted, will ruin the structure of the social order." (Emergency Committee of Atomic Scientists, Albert Einstein, chairman).

Points to Remember

Get it out of your head that there is nothing you can do to stop the drift to all-out war, or that war will be a "lesser evil" and really defend you against Communist totalitarianism. In atomic war there will be no winner, no loser and nothing left to defend. The "obsolete bursts at Hiroshima and Nagasaki caused an estimated 141,000 and 76,000 casualties at one clip. Today America and the Soviets have hundreds of "improved" atom bombs and H-bombs. Fifty well-placed bombs (and Air General Symington said eighty per cent of attacking planes can get through any air defense) could destroy America's main industrial areas in a single bombing mission and cause tens of millions of casualties. Civil defense efforts worthy of the name must prevent such a calamity from ever occurring.

Make your voice heard. Do not fall for propaganda that honest peace efforts are appeasement or Communistic. Americans should not be scared into silence by the fact that Communists are today calling for peace as part of their strategy. People in all countries are against war but they allow their governments to form military alliances in the name of protecting peace, and to engage in "limited" military adventures which they call "defense of the motherland" or "police action to establish law and order." No government will go to war if it cannot rely on the support of its people. Effective expression of the will to peace in one country will inspire the people of other countries to oppose war too.

Weigh the risks. No sincere peace lover would minimize the dangers involved in pursuing a policy of conciliation today. But atomic war is the greater risk. The choice is

not between tyranny and war but between tyranny, war annihilation on the one hand and determination to find effective nonviolent measures for dealing with totalitarianism and economic exploitation on the other. Logic, reason and sheer survival demand that we courageously explore peaceful alternatives now, befor it is too late. We must stop threatening "preventive" war, but offer instead workable disarmament proposals not designed to be turned down by the other side. If the same ingenuity and resources now devoted to war were placed at the service of a massive global battle against poverty and backwardness, totalitarianism would quickly lose its appeal.

And remember—American leaders and those of other governments will not fight with their own fists—they depend on you. Let them know where you stand. And do it now.

Pacifists willingly join in voluntary efforts to save life when the need becomes evident. But they regard it as a humanitarian duty to question civil defense efforts that cloak psychological mobilization of the people for war and to expose deceptive assurances as to what civil defense can accomplish once atomic war breaks out. The only defense against atomic bombs is peace. And peace can be achieved without war. Read what we have said again, and think.

Adapted from a Statement prepared by The War Resisters League

Peace Literature

Speak Truth to Power. A study of international conflict and the story of a search for an alternative to violence. 25c.

The Prince of Peace, by A. C. Wieand. Essence of Jesus' teaching on war and peace. 5c.

The Christian Faith and Modern War, by Paul Scherer. An address prepared for the Church Peace Mission. 1951. 15c.

A Peace Education Manual for District and Local Church Use. Outlines methods and responsibilities on district and local levels. Free.

How to Hold a School of Peace. Suggested procedure for a church desiring to hold a school of peace over several Sunday evenings. Free.

Order from Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Peace Films

The Way of Peace. A color film with animated puppets. Good to motivate discussion. 18 minutes, $8.00 rental.

A Time for Greatness. An attempt to answer questions concerning the effects of reliance on military power on our world and its hopes for peace. Excellent as a starting point for group discussion; discussion guide available with film. Black and white, 27 minutes, $3.00 rental.

More for Peace. The story of a Korean veteran's challenge to his home church to build more seriously for peace. Black and white, 45 minutes, $10.00 rental.

Order from Audio-Visual Education, General Brotherhood Board, 22 S. State St., Elgin, Ill.



Why I Am a Pacifist

Heinz Regenbogen

Heinz Regenbogen is a Brethren Volunteer Service worker from Kassel, Germany; at present he is serving in the Washington City Church of the Brethren.

I LEARNED what war can bring to us: destruction, killing, suffering. I was twelve years old when my home town was almost destroyed; 26,000 persons were killed and 80% of my town became rubble. I had to go with my schoolmates to a place eighty miles from Kassel, which meant separation from my family. Frequent air attacks were made upon our school camp.

I began to question why I had to stay away from my family. *War* was the terrible word; you have to fight for Hitler as a Hitler boy. Fortunately, I was too young.

After the war we were free, I thought, and there would be the opportunity to make peace and to become a good witness for peace. But everywhere we found victors, occupation troops, hunger, misery, refugees and prison camps. Again I asked myself, "What have you done, Heinz? You are not guilty," even though a GI once asked me, "Are you a Nazi boy?" and continued, "Never give a German 'pig' a gun."

One day in my Latin class there appeared the Latin word *pax-pacem, peace.* We heard more about peace in our church. I dealt with that word in my college studies, in discussions and in camps. Some persons are for peace because of fear. This is a good motive, but not the best. Others are for peace because of pacifist parents and a pacifist church. This is also good, but not the best. Others are against war and for peace because they have a stubborn disposition against war propaganda. They help the cause of peace but are not very pleasant people to live with. Best of all the motives are those which come by facing the problems of war and peace in the light of the fact that God is love. I must confess that the first and third reasons had a great influence upon me. I studied the Bible and recognized that it is a sin to fight against my neighbor. I can never become a soldier in German rearmament.

I became a pacifist. As a pacifist I must work for peace and act as a peacemaker. I must never enter into a dispute with my neighbor. I must neither attack nor use any violence. On the contrary, I will suffer without offering resistance and, by my attitude toward evil, I will not only set myself free, but also help to free the world at large from war and destruction. I must recognize my duty with sober enthusiasm.

In our world we have too many men of science, too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount. We have a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than about living as brothers. Neither war agitation nor ideas of revenge which have come to us through the centuries can build world peace among the nations. Only a community of young people and others who know exactly what they are doing and who are real peacemakers can accomplish **what** is good and permanent. Each one of us bears a responsibility for the future. God has created us as human beings and therefore it is our duty to love and respect one another.

The Kind of Church I Want

Julian Griggs
Belle Glade, Florida

JACKIE ran up to me asking, "Can I go on the trip with you?" My junior high Sunday-school class was going up to the Brethren camp with other youth of the district to help clean it up for the summer. Jackie takes part in much of our program with agricultural migrant families but, despite my repeated suggestions, he doesn't attend Sunday school here or at any church.

I put my arm around his shoulders and we walked together. "You've gone on hunting trips with the archers, but this trip is for my Sunday-school class. You can't go this time." Disappointment clouded his face.

Part of my dream has come true! I want my Sunday-school class to do more interesting things, have more all-around fun than any other group, club or gang they belong to. I want them to work their hardest and search as honestly and creatively as they know how. Their contact with the church should be a peak experience that outdistances all other group experiences, except one. That one is the family. If family life crumbles to dust, the church will likewise decay. The church should strengthen and enhance family living. If it doesn't do that, it is failing in a primary responsibility.

Two churches in our town sponsor Boy Scout troops. Scouting can impart valuable learnings to youth. Scouts often have their eyes opened to new and fascinating horizons. Despite its fine possibilities, however, there are some dangers in the sponsorship of a Boy Scout troop. Boy Scouts sometimes operate in military fashion with drill and emphasis on military type uniform. When America goes to war, many scouts do likewise: collecting scrap iron, selling war stamps, etc. My ideal church would take a very discriminating look at scouting.

Perhaps you want a church that will conform to the standards of the sensible middle class with their lukewarm sense of religion. Certainly in some ways the standards of that segment of our country are Christian.

But respectable middle-class America, despite its good features, is blind to a cardinal historic teaching of our church that all war is sin. And if our society is rushing anywhere in this age of the super-submarine, the super-bomb, super-aircraft, super-poisons, it is hastening to prove, and conclusively, that the culture which takes the sword shall perish by the sword.

So it is highly important to have in our churches the fine things of other agency club programs, being cognizant of some of their shortcomings. Years back, Brethren leaders urged churches to start pioneer clubs, but this movement was short lived. The inaugurating, maintaining and constantly revising and improving a church club program brought forth many obstacles for a small denomination.

I would like to see a new movement. It would require no new organization. It does insist on developing a leadership with the vision of what could be. We can achieve a virile youth program through existing junior high and young people's Sunday-school classes, through the CBYF and its youth action plan, and summer camps looking toward work camp, Brethren Volunteer Service, college and an adult life integrated around the family and the church.

There is nothing to prevent a junior high fellowship or CBYF from having special outings, meetings, demonstrations, good Samaritan activities once or twice weekly in addition to Sunday meetings. The church program for youth can't hold enough of their boundless energy and enthusiasm by meeting on Sundays only.

Adults may feel they don't have the time required for such extensive youth work. How is the average church to get such an expanded youth program into high gear? This is really a tough assignment, one that seems impossible in the average church. Yet in ten or fifteen years, we could conceivably build such a youth program by touching the hearts, the dream centers of our developing young leaders. What better place for young married couples with work camp, BVS, summer camp, college or equivalent experiences, than in the church helping to shape a more vital youth program? We need to challenge these potential leaders.

The kind of vital youth program I am talking about can't materialize quickly or easily. No waving of a magic wand will bring it forth. The important thing is, are we going to assume our rightful duty to our church youth? Or are we going to sit back, watch secular groups and gangs capture their loyalties, then wonder why youth drop out of the church at the early teen age, wonder why our churches don't grow, why some of our young people make mistakes with tragic consequences for them and their parents? We can change the trend. Today would be a good time to start.



Every-member Canvass Brings Spiritual Rededication

Russell Burriss
Cedar Rapids, Iowa



FROM the vision of a member of the trustee-finance board to a total weekly commitment of almost twice last year's weekly giving—that tells the story of our spiritual fund-raising canvass at Cedar Rapids.

The church had wanted to build a parsonage and to do some needed improvements around the church plant for several years. Only $4,500 was in hand toward the new parsonage up to this time. The trustee-finance board searched in vain for a way to supply the financial resources necessary to launch any kind of building improvement program. Previous every-member canvasses had not brought the desired results. An increase in the unified budget to include sufficient funds did not accomplish it. During this period of searching we had an opportunity to have a Wells Organizations representative meet with about a dozen leaders to explain their program. However, the amount we felt we needed did not seem to justify this approach. "Would it be possible to do it ourselves?" we were asking.

Then a member of the finance board who first caught the vision spent a sleepless night working out and writing down an outline of how it might be done. And he immediately began convincing others on the board. His vision was in outline basically the program we later carried out.

At about this same time, the York Center story appeared in the Gospel Messenger. One of our men visited with John Eller in Chicago and came home with new enthusiasm for the type of every-member canvass (regular program needs plus building fund) about which we were thinking. John Eller spent a week end with about twenty of our leaders telling not only how they did it, but sharing his enthusiasm for a new approach to people in the every-member canvass—that of helping the person to give sacrificially to the kingdom because he needs to give for his own spiritual good.

From that point planning and work moved at a rapid rate. We decided to have a canvass and allowed about four weeks to prepare for it, which is hardly enough time. Those who had thus far shared in the thinking set up the duties of the planning committee and chose six men for the task. This group put in many hours of thinking, praying, planning and working. They set up duties and chose personnel for various needed committees. Many families were involved in the program in this way.

A schedule was set up showing dates by which each stage of the canvass should be completed. Then came the important item of education. This was done by a series of letters, by discussion on Sunday evenings and at council, by a printed brochure showing needs and hopes, by two-minute talks by laymen on Sunday morning and by the loyalty dinner.

A canvass director was selected and the canvass teams were chosen. Two training sessions were held for them, one of which was led by Harl Russell, Stewardship and Brotherhood Fund Secretary.

The whole program was geared to come to a climax at the loyalty dinner. One hundred and ten adults were highly inspired when they learned that 28 canvassers had made their commitments which for the 104-week period totaled more than twice the amount given by the entire church the year just past. Also as a part of the evening's program several laymen along with the elder gave inspiring talks on how to give sacrificially. The canvassers were commissioned for their task.

Undergirding the whole program thus far was the daily prayers of many people. We challenged our people to pray for the church, for the program and for themselves and their relation to it every day. The pastor attempted to give help through sermons. The planning committee after making their commitments felt the need of a rededication service, so on a Sunday morning a rededication service resulted not in six but thirty-six persons making a rededication of life at the altar. At the same time church attendance increased greatly during these weeks.

Then came canvass Sunday. After the afternoon of calling the canvassers returned to share with the congregation the good things they had discovered—increased interest, increased dedication, increased giving and the discovery that when we go out to help people make adequate dedications of life the Holy Spirit prepares the way and guides the canvasser in his work. By the end of the week the canvass was practically completed and it could be reported that for the next two years the weekly giving would be nearly double that of the previous year—totaling $20,000 per year.

As a follow up, a continuing committee is being organized to visit with new persons, to make adjustments where needed and to help all keep their commitments.

This is in brief our story. It barely hints at the time and effort expended. But we know that we have had a wonderful experience together, real and meaningful sacrifices have been made, and lives have been transformed. Some are giving more than ten per cent of their income; some are giving up certain pleasures and many canvassers are dedicated to doing calling under the direction of the pastor through the year. So there are by-products, too.

Can this be done anywhere? Yes, we believe that it can. We are just ordinary persons, with average incomes, but we discovered that whenever a group of persons are willing to dedicate themselves to the task they can accomplish great things for Christ and the church.

There are several principles which we believe to be important in any canvass.

1. We believe that dedication of life to Christ and his kingdom should be our primary concern.
2. We believe that every person needs to give sacrificially week by week if he is to grow spiritually and if he is to maintain his interest in the church.
3. We believe that there must be thorough planning if a canvass is to succeed.
4. We believe that sufficient education of the people is necessary. People must be aroused and made aware not only of the needs of the church but primarily of their needs.
5. We believe that inspiration is important.
6. We believe that the whole program needs to be undergirded soundly with a spiritual emphasis. It cannot be accomplished without great faith, fervent prayer, and real sacrifice. But it can be with these three, faith, prayer, sacrifice.

The Church Abroad

Edited by J. Henry Long



Vacation

Ferne Baldwin
Garkida, Nigeria, W. Africa

I WAS a little surprised last Sunday when the leader said, "And now Mdapaniya will you tell us what he did on his vacation." I wondered what telling what one had done on his school vacation could possibly have to do with a morning church service. Mdapaniya came to the front and told this story:

"When I went home to Gardemna the people came to me and said, 'Now we want you to be our voice and take word to Garkida for us that we want a teacher in our village again.' I said 'It seems to me that the best thing for us to do before we ask is to show our interest is real by beginning to have regular church services here in the village. Then if we find that the interest is genuine I will be glad to take the word and ask for a teacher.'

"So we found an empty compound with a good mud wall without a roof and gathered the grass and made a roof and began to have regular service in that house twice each Sunday and prayer meetings on Friday nights. Many people came and we took up offerings. We had one book and I taught them some new songs and we sang together and I led them as best I could. Most of you know something about Gardemna. There are a few Christians there who were baptized some years ago. (Some of you may remember that Bro. Floyd Mallott was once missionary in residence at Gardemna) and there have been teachers put there by the church. But one teacher had some trouble and could not stay and various things happened so there has not been anyone there for some time.

"Soon it was time for me to come back to school. Once again the people came to me and we discussed what we should do with the money from the church offerings. They said I should decide and I told them that it would seem good to me if we would give it to the church here in Garkida to help build the new church. They all agreed and so I brought it here and gave it to your pastor. I left my songbook and New Testament there for them to use. Last week when some came to market they asked me if I thought now we could ask about a teacher for Gardemna.

"And so I came before you this morning to tell you about what I did on my vacation and to ask you to remember the people at Gardemna in your prayers."

The church was still as he sat down. The leader rose. "We need more people who will do this kind of work on their vacations," he said.

What did you do on your vacation this year? What did I do on mine?

Notes From Nigeria

Charles M. Bieber

THE primary purpose of the Nigerian mission is to win men for Christ. To achieve this purpose a mission program has evolved with twin purposes so closely related that they are themselves primary: to awaken men and women today to the fact of their need for Christ; to train for tomorrow men and women who, while themselves living Christian lives, will also be deeply concerned for the spiritual and material welfare of their brethren.

It is difficult in any case to measure the extent to which the Nigerian mission through the years and especially at this moment is attaining its purpose. Statistics may show the number who have been added to the church, who are enrolled in the schools or who have been helped by the medical department. But statistics cannot show the extent to which Christianity has made a difference in the lives of individual Christians. They cannot show, either, how much the Nigerian Christian is concerned for his fellow man, the sincerity and consistency of his Christian witness (or lack of it) or the extent to which his training has been successful in making him able to carry on these tasks of the church which were earlier carried on by the missionary.

Yet statistics have value. It is impossible not to see enormous growth in the difference, for example, between the reports of 1949 and 1954. The facts are that then there were four churches among seven mission stations, with 814 members; now there are eleven churches among ten mission stations, with 1,715 members. Then the work of the mission was being carried on by thirty-eight missionaries, now by sixty-nine. The number of paid African religious workers has increased in five years from forty-six to ninety-eight, out-village preaching points from forty to 110, enrollment in evangelistic classes from 896 to 2,954, and weekly listeners to the gospel message from 3,200 to 6,200. In 1949, 133 were baptized into the church. In 1954 there were 347 baptisms. There had been more than 300 in each of the two preceding years and it seems apparent that in 1955 there will be well over 400. The Nigerian church gave nearly $1,100 in offerings in 1949. This past year their gifts amounted to more than $2,700. (There is a greater difference here than is easily seen; difference in currency exchange rates which shows that giving is now four times as much as in 1949.) The church of Jesus Christ has taken enormous strides ahead!

Medical and leprosy work have also kept pace with the growth of the church and the mission. No new hospitals have been built in the past five years. There continue to be three. But at Lassa there is an entirely new plant, at Garkida there has been an enormous improvement in facilities and at the leprosarium new buildings are in process or in planning. There are five busy dispensaries now to compare with the two of 1949. Five leprosy segregation villages and three leprosy treatment centers have been added to the work of the leprosarium which has been such an effective evangelistic and medical force through the years. And whereas there were 17,000 new cases treated in 1949, last year there were upwards of 30,000.

Educational growth has been equally dramatic. In 1949 there were seven junior primary schools and one senior primary, with a total enrollment of 1,011. At the beginning of 1955 there were twenty junior primary schools and three senior primary, with an enrollment of just over 2,600. In addition, the Waka Training Center is very busily training more than one hundred teachers and fifty wives in four different schools.

Expansion at the Marama Church

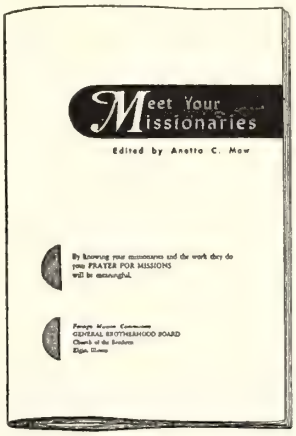
"Today we began putting the roof on a nice big church at Yimirshika. At two other villages they have built new churches which are much bigger than the previous ones. Smaller buildings of the school-church combination type used in the religious instruction work have been built in ten villages this dry season.

"Into these villages," the Goods continue, "have gone young men who have little training but we pray that God may help them to radiate his love so that others may find the way.

"We are also building here at Marama. When school began there was such a tremendous increase in the enrollment that we began with thirteen classes and only nine classrooms. The people of the community, realizing the dire need for another building, after much deliberation, decided to build one with their own contributions of labor, mats and money. Already bogged down with a heavy program we hated the thought of another building but since it was the first time the people offered to provide such full support we decided to undertake it.

"We are thrilled by the response of the village. Tomorrow they will begin putting up the rafters."

Ada and Monroe Good



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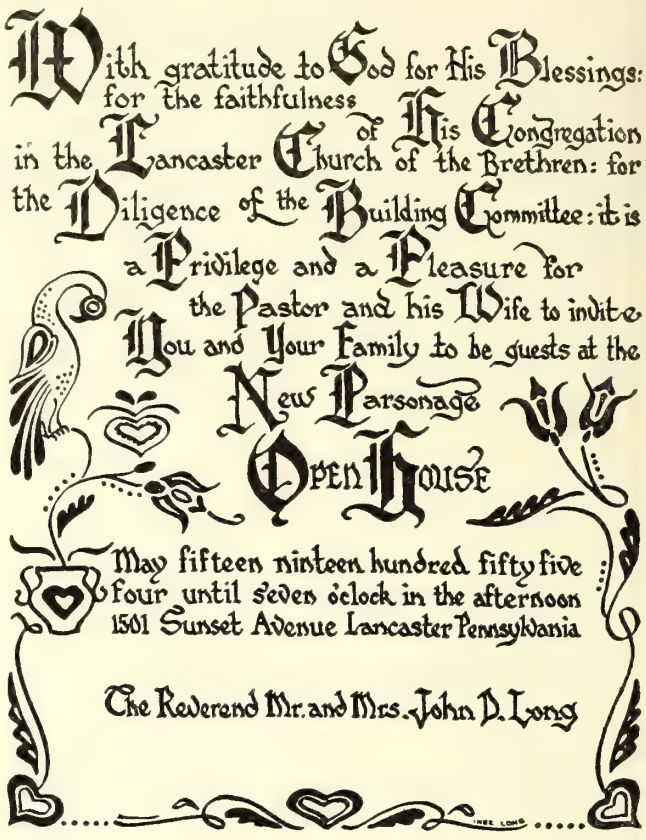
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Edited by Alberta Yoder

Lancaster Church

begins its expansion and relocation program



IT MAY be an exciting and enriching experience for a church to face creatively and with dedication the future of its work. I say, *it may be*. And so it was and is for the Lancaster church of Eastern Pennsylvania.

The total plan included the relocation of the house of worship and of the parsonage. The church authorized the building of the new parsonage on the new location early in 1954 and on Sept. 1 of that year the contract for its construction was signed. By Dec. 31 the pastor, John D. Long, and his family moved into this lovely new dwelling. It is located at 1501 Sunset Ave. — a quiet street — one block from the lots which have been purchased for the erection of the new church building at Pleasure Road and Clearview Avenue.

Three hundred members and friends were entertained at open house on May 15.

The dedication of the parsonage will be followed later by the erection of the church edifice. The first year of the three-year building program has been marked by a gratifying increase in attendance and giving and in projected plans for the future. One third of the $100,000 goal has been realized during this year. The future lies just ahead in the dreams and hopes of the congregation.

If the same careful planning and detail follow in the erection of the church edifice and in the dedication of life to the progress of the kingdom, only God can surmise the achievements which await the Lancaster congregation.



Weddings

Baer-McClure—Maurice Baer of Harrisonburg, Va., and Mary Ann McClure of South Bend, Ind., in the Second church, South Bend, Ind., June 11, 1955, by Charles E. Stouder.—Mrs. Herman W. Suter, South Bend, Ind.

Bailey-Booth—Harold Clavil Bailey of Norwalk, Calif., and Bonnie Jean Booth of Glendora, Calif., in the Glendora church, May 24, 1955, by the undersigned. —J. Edwin Jarboe, La Verne, Calif.

Becker-Myers—Henry F. Becker and Beverly Ann Myers, both of Mount Joy, Pa., in the Evangelical Congregational church, June 8, 1955, by the undersigned, assisted by Rev. Q. O. Deck.—Henry T. Becker, Mount Joy, Pa.

Bennett-Hamstead—Robert Bennett of Bridgeville, Del., and Eleanor Ann Hamstead of Greenwood, Del., April 23, 1955 at the Bridgeville Methodist church, by Rev. John W. Wooten.—Mary Ann Grassmyer, Greenwood, Del.

Bennett-Leary—Robert Bennett and Joan Leary, in the Bethany church Philadelphia, Pa., April 23, 1955, by John Landis.—Mrs. Charles Bartolett, Philadelphia, Pa.

Bettle-Johns—Henry W. Bettle of Johnstown, Pa., and Emma Mae Johns of Davidsville, Pa., in the Tire Hill church, Pa., June 11, 1955, by the undersigned.—H. C. Hess, Johnstown, Pa.

Bittinger-Hanlin—Harold William Bittinger of Gormania, W. Va., and Rayetta Jean Hanlin of Bayard, W. Va., in the Fairview church, Gormania, W. Va., June

11, 1955, by the undersigned.—Ross Speicher, Accident, Md.

Garns-Greenawalt—Larry N. Garns and Nancy L. Greenawalt, both of Elizabethtown, Pa., June 5, 1955, in the Elizabethtown church, by the undersigned.—Nevin H. Zuck, Elizabethtown, Pa.

Gilpin-Burow—Julius Ira Gilpin and Glenna Kathleen Burow, both of Grantsville, Md., May 21, 1955, by the undersigned, at his home.—J. C. Beahm, Grantsville, Md.

Harris-Hall—Willard Vernon Harris, Jr., of Long Beach, Calif., and Jennie Ellin Hall of Whittier, Calif., June 12, 1955, in the Long Beach church, Calif., by Robert E. Richards.—Mrs. Homer E. Fike, Long Beach, Calif.

Lanke-Reidinger—John Lanke and Gertrude Reidinger in the home of the bride, May 28, 1955, by Bro. John Landis.—Mrs. Charles Bartolett, Philadelphia, Pa.

Marks-Moore—Charles A. Marks, III. of Waynesboro, Va., and Peggy Jean Moore of Fort Defiance, Va., June 12, 1955, at the Middle River church, Va., by the undersigned, assisted by Richard Miller of Waynesboro, Va.—John Gosnell, Grottoes, Va.

McClintick-Metzger—Paul McClintick and Ruth Metzgar, both of Urbana, Ohio, in the home of the bride, May 21, 1955, by the undersigned.—Ross L. Noffsinger, Springfield, Ohio.

McDaniel-Hamstead—Alton McDaniel of Bridgeville, Del., and Lucille Hamstead of Greenwood, Del. in the Bethany church, Farmington, Del., by Bro. William McDaniel.—Mary Ann Grassmyer, Greenwood, Del.

Miller-Honeyman—Lavon Miller and Carol Honeyman in the Oakland church, Ohio, May 28, 1955, by the undersigned. —Foster M. Bittinger, Union, Ohio.

Miller-Rhinehart—Jonas Eugene Miller of New Windsor, Md., and Barbara Catherine Rhinehart of Damascus, Md., May 14, 1955, by the undersigned, at his home in New Windsor, Md.—Edward C. Bixler, New Windsor, Md.

Newman-Cavenaugh—Jean B. Newman and Joan Cavanaugh, April 29, 1955.—Mrs. Cletis Bowers, Muncie, Ind.

Ream-Spiker—Norman Thomas Ream and Evelyn Sue Spiker, both of Oakland, Md., by the undersigned, at his home, June 11, 1955.—Ross Speicher, Accident, Md.

Short-Ryder—Kenneth Short and Charlotte Ryder, both of Hollansburg, Ohio, in the Beech Grove church, Ohio, May 29, 1955, by the undersigned.—Dolar Ritchey, Hollansburg, Ohio.

Swartz-Blewitt—Joseph David Swartz and Bernice Blewitt, both of Washington, D. C., April 6, 1955, in the Wiley Ford church, W. Va., by Bro Allen Pugh.—Mrs. Allen Pugh, Wiley Ford, W. Va.

Switzer-Brown—Norvel A. Switzer of Lincoln, Nebr., and Mrs. Audra Z. Brown of Farragut, Iowa., May 8, 1955, at Axtell, Kansas.—Earl E. Jarboe, Beattie, Kansas.

Truitt-Weaver—Robert Truitt and Joyce Weaver of Huntington, Ind., in the Salamonie church, Ind., by the undersigned. —Conrad L. Snavely, Huntington, Ind.

Waite-Bainbridge—Marvin Waite of Paullina, Iowa, and Joyce Bainbridge of Kingsley, Iowa, in the Kingsley church, June 10, 1955, by the undersigned.—Vernon S. Powell, Kingsley, Iowa.

Walterhouse - Miller — Duaine Walterhouse of Mishawaka, Ind., and Rosemary Miller of Bremen, Ind., in the Bremen church, June 5, 1955, by Wilmer Brubaker. —Mrs. Herman W. Suter, South Bend, Ind.

Wenger-Huber—Howard Lee Wenger of Millersburg, Ind., and Jane Ann Huber of Goshen, Ind., in the home of the bride's parents, June 19, 1955, by the undersigned. —Ralph Petry, Goshen, Ind.

West-Byers—Jack West of Muncie, Ind., and Virginia Byers of Atlanta, Ind., in the Arcadia church, Ind., May 28, 1955, by the undersigned.—Arthur L. Dodge, Wakarusa, Ind.

Wiley-Nauman—Maynard Halmar Wiley and Lenore Alyce Nauman, both of Roanoke, Ill., June 11, 1955, in the Church of the Brethren near Roanoke, Ill., by the undersigned.—J. E. Small, Roanoke, Ill.

Willard-Steele—Harvey Eugene Willard of Cana, Va., and Carole Elaine Steele of Riffe, Wash., in the Richland Valley church, Wash., May 22, 1955, by the undersigned.—Marion E. Cupp, Salkum, Wash.

Wilson-Good—David Wilson of Sterling, Ohio, and Rose Good of Orrville, Ohio, May 21, 1955, in the East Chippewa church, Ohio, by the undersigned.—D. R. McFadden, Smithville, Ohio.

Obituaries

Anderson, Sherman LeRoy, son of Nelson and Alice Anderson, was born Feb. 23, 1886, at Corwith, Iowa, and died May 17, 1955, at his home in Santa Ana, Calif. He was united in marriage to Nancy Weybright. To this union were born five children. Surviving are his wife, five children, six grandchildren and one sister. Funeral services were held in the Smith-Tuthill funeral home. Interment was in the Melrose Abbey memorial park. —Robert Mays, Santa Ana, Calif.

Baker, Maude May, daughter of John and Mary Baker, was born Dec. 15, 1882, near Pleasant Grove, Kansas, and died April 17, 1955. She is survived by her nine brothers and sisters. Funeral services were held in the Smith-Tuthill funeral home by the undersigned. Interment was in the Fairhaven cemetery.—Robert Mays, Santa Ana, Calif.

Bowman, Samuel D., son of Isaac and Barbara Bowman, was born Nov. 16, 1860, near Harrisonburg, Va., and died May 30, 1955, in Arlington, Va. He was married to A. Rebecca Bowman, who preceded him in death in 1941. He was a member of the Washington City church for thirty-five years. Surviving are one son and one grandchild. Funeral services were held at the Ives funeral home in Arlington, Va., by Glen Weimer, pastor of the Arlington church and at the Harrisonburg church, Va., by Warren D. Bowman, a former pastor of the Washington City church. Interment was in the Oak Lawn cemetery at Bridgewater.—Miss Margaret Renalds, Washington, D. C.

Davis, George B., was born May 9, 1892, and died at the age of sixty-two years. He was a charter member of the Arlington church. Surviving are his wife and four sons. Interment was in the Evergreen burial park, Roanoke, Va.—Glen Weimer, Arlington, Va.

Dilling, Wayne, son of O. V. and Mary Catherine Stoneburner Dilling, was born at Decatur, Ind., on April 5, 1909. On Nov. 2, 1935, he was married to Mary Ruth Hendricks. To this union were born two sons. For twelve years he was a teacher in the Chester high school. He was also a member of the Manchester church, Ind. Besides his wife, he is survived by two sons, his parents and two sisters. Funeral services were conducted by the undersigned, assisted by Bro. Brightbill. Burial was in the Pleasant Hill cemetery.—H. F. Richards, North Manchester, Ind.

Evers, Elizabeth Mae, daughter of William and Elizabeth Witmer Evers, was born June 30, 1869, at Bridgewater, Va., and died March 12, 1955, at Swatara Station, Pa. She had been a faithful member of the church since her youth. Surviving are one sister. Funeral services were held in the Spring Creek church, Hershey, Pa., by the undersigned. Interment was in the cemetery adjoining the church.—J. Herbert Miller, Hershey, Pa.

Fetzer, Leonhard, was born Dec. 17, 1876, in Sumany, Russia, and died May 31, 1955, in Haxtun, Colo. He came to the States in 1910. He farmed near Dailey, Colo., until retirement in 1942, when he moved to Haxtun. From childhood he was a member of the Lutheran church. In 1914 he united with the Evangelical church and after moving to Haxtun he became a member of the Church of the Brethren. He is survived by his wife, four children and two brothers. Services were held in the Haxtun church by the undersigned. Burial was in the Haxtun cemetery.—Ralph W. Anderson, Haxtun, Colo.

Frazee, Maggie Blanche, daughter of Samuel and Rebecca Lininger, was born May 22, 1884, and died May 26, 1955. On June 5, 1905, she was married to Alex Frazee. All her life she lived at Blooming Rose, Friendsville, Md., where they were engaged in farming. She united with the church at an early age and remained active and faithful to it throughout her life. Surviving are her husband and six children. Memorial services were conducted in the home by Bro. George Jeffries and the undersigned. Interment was in the Blooming Rose cemetery.—Ross Speicher, Accident, Md.

Garber, Lida R., daughter of Eli and Elizabeth Garber, was born in Augusta County, Va., Sept. 30, 1876, and died at the home of a niece near New Hope, Va., May 12, 1955. She is survived by one brother and one sister. Funeral services were conducted in the Middle River church, New Hope, Va., of which she was a member. Bro. John Gosnell and Rev. Charles Webber, pastor of the United Brethren church, officiated. Interment was in the adjoining cemetery.—Mrs. Raymond Moore, Sr., Fort Defiance, Va.

Halley, Sara Ellen, daughter of Daniel E. and Mary Clark, was born Nov. 15, 1887, in Darke County, Ohio, and died April 21, 1955, in Union City, Ind. In 1903 she was baptized into the Pleasant Valley church, near Union City, Ind. In 1909 she was united in marriage to Leonard L. Halley. Besides her husband she is survived by five daughters, six sons, twenty grandchildren and one brother. Funeral services were conducted by Mrs. Lily Black and Noble Schlecty. Interment was in the Teagarden cemetery.—Walter A. Clark, Greenville, Ohio.

Hollinger, Fianna, daughter of Elias and Elizabeth Brubaker Shearer, was born June 24, 1874, and died May 27, 1955. She was married to Clayton G. Hollinger, who preceded her in death. For many years she was a faithful member of the Chiques church. Surviving are four sons, seven daughters, twenty-nine grandchildren, thirty-one great-grandchildren and one brother. Services were held at the Miller funeral home, Elizabethtown, Pa., by Elder B. G. Stauffer and Bro. Nevin Zuck. Burial was in the Chicques cemetery.—Mrs. John K. Stauffer, Lawn, Pa.

Koons, Roscoe N., son of George A. and Ann Corning Koons, was born Feb. 29, 1884, and died March 1, 1955, in Greenville, Ohio. He was a farmer and spent most of his life near Palestine, Ohio. On Oct. 11, 1911, he was married to Martha Haines. For many years he was a member of the Beech Grove church, near Hollansburg, Ohio. Besides his wife, he is survived by two daughters, four grandchildren, two brothers and two sisters. Funeral services were held in the Palestine Church of Christ by his pastor, Dolar Ritchey, assisted by Elmer Fritz, pastor of the Church of Christ. Burial was in the Palestine cemetery.—Mrs. Anna Bowman, Palestine, Ohio.

Murray, Mrs. Alva Centennial, was born May 10, 1876, and died Nov. 17, 1954. She was loyal to the church and was one who dreamed of and labored for a church in Arlington for a quarter of a century. She is survived by four daughters and three sons. Interment was in the Columbia Garden cemetery.—Glen Weimer, Arlington, Va.

Peters, E. Denis, son of Isaac and Delilah Austin Peters, was born in Virginia, and died at his home near Union Bridge, Md., May 22, 1955, at the age of seventy-three years. A member of the church, he was active in the church and community affairs. He was a member of the building committee of the Union Bridge church and took an active part in the erection of the new church. Surviving are his wife, Mrs. Georgia James Peters, one daughter, one son, and three sisters. Funeral services were held in the Union Bridge church by

his pastor, Bro. C. Reynolds Simmons, assisted by Bro. B. O. Bowman. Interment was in the Pipe Creek cemetery.—Mrs. Jesse Pfoutz, Union Bridge, Md.

Pyle, Josiah H. son of William and Mary Hemminger Pyle, was born in Somerset County, Pa., and died June 1, 1955, in Greensburg, Pa., at the age of eighty years. He was a member of the Greensburg church and served his church as deacon, trustee and for a number of years as custodian. Surviving are his wife, Carrie Bowser Pyle, five daughters, five sons, thirty grandchildren, and thirty-two great-grandchildren. His first wife, Elizabeth Galentine Pyle, the mother of his children, preceded him in death in 1939. Funeral services were conducted in the Grensburg church by his pastor, Wilfred N. Stauffer. Interment was in the Westmoreland County memorial park.—Mrs. Galen Bittner, Greensburg, Pa.

Smith, John H., son of William and Kate Smith, was born Feb. 17, 1876, at Powell's Fort Valley, Va., and died May 1, 1955, in Alexandria, Va. On Dec. 12, 1901, he was married to Effie C. Copp, who preceded him in death in 1932. He was a long-time member of the church. Surviving are four sons, three grandchildren and two great-grandchildren. Funeral services were held at the Valley Pike church near Woodstock, Va., by Glen Weimer, pastor of the Arlington church, and Duane Ramsey, pastor of the Washington City church. Interment was in the Valley Pike cemetery.—Miss Margaret Renalds, Washington, D. C.

Tooker, Elizabeth Thompson, was born in Indiana on May 10, 1883, and died in Empire, Calif., May 1, 1955. She was the widow of Elder Grant Tooker, pioneer minister in the northwest. They served the Willow Creek church, S. Dak., and the Empire and Chico church, Calif., in the pastorate. Surviving are five children, twelve grandchildren and four sisters. Services were conducted in the Empire church by her pastor, the undersigned, assisted by Bro. M. S. Frantz. Burial was in the I.O.O.F. cemetery, Modesto, Calif. —Harley Stump, Empire, Calif.

Whitmer, Robert Gene, son of John and Flossie Whitmer, was born July 13, 1925, in Midland, Mich., and died April 13, 1955. On Sept. 3, 1949, he was married to Juanita Whitehouse. He was a member of the Beaverton church. He is survived by his wife, three sons, his parents, two brothers and two sisters. Funeral services were conducted at the Beaverton church by Bro. Ernest Jehnsen and Rev. Larry Grubaugh, pastor of the Beaverton Methodist church. Interment was made in the Dale cemetery.—Elma Rau, Beaverton, Mich.

Williford, George S., son of Jacob and Mary Elizabeth Williford, was born March 24, 1887, and died March 25, 1955. At an early age he became a member of the church. On Dec. 10, 1916, he was united in marriage to Ora Walker. To this union were born five sons and two daughters. He is survived by his wife, four sons, two daughters, sixteen grandchildren, one brother and one sister. Funeral services were conducted in the French Broad church by Elder R. B. Pritchett and the undersigned. Interment was in the French Broad church cemetery.—Glen W. Petcher, White Pine, Tenn.

Witmer, Elmer H., son of John and Lizzie Hershey Witmer, was born Aug. 28, 1882, in Lancaster County, Pa. He was a faithful member of the Chiques church. Surviving are his wife, Elizabeth Hackman Witmer, one daughter, one son, four grandchildren, and three great-grandchildren. Funeral services were held at the East Fairview church by Elder B. G. Stauffer, David Gibble, H. O. Wolgemuth and R. O. Hess. Burial was in the Chiques cemetery.—Mrs. John K. Stauffer, Lawn, Pa.

Yoder, David Foster, son of David and Salome Yoder, was born March 17, 1870, at Kishacoquillas, Pa., and died Dec. 24, 1954, at the home of his son at Bremerton, Wash. On Dec. 27, 1892, he was married to Barbara Plank. He made his home at Sunnyside for more than thirty years and was a member of the Sunnyside church. Surviving are three sons, one daughter, six grandchildren and six great-grandchildren. Funeral services were conducted at the Walter C. Ball funeral home by the undersigned. Interment was in the Sunnyside Memorial cemetery.—A. R. Fike, Sunnyside, Wash.

Church News

Southern California and Arizona

Glendora—Following a Sunday morning service, a potluck dinner was held in honor of A. D. Sollenberger, who moved to the Hillcrest Home in La Verne. In the evening of the same day students from La Verne College presented the play, The Finger of God. On Feb. 6 Homer Nelson from the Gideon Bible Society was guest speaker. Our women co-operated with the other church women in World Day of Prayer services. Prof John H. Redding, a Negro, presented several vocal solos. Our adult choir directed by Bro. Elias Brightbill of La Verne College and with the support of students from the college gave the cantata, The Seven Last Words. In March Bro. Robert Richards lectured and showed pictures of his goodwill tour in the Far East. Our pastor's resignation becomes effective Sept. 1. Thursday, April 7, was a day of prayer with someone in prayer and meditation in the church all day. This was followed by our love feast and communion in the evening. Good Friday services were held in the Episcopal church. The junior choir presented anthems on Palm Sunday and Easter. During the week of Easter, two were baptized and two received by letter. On April 13 Bro. Harold Humber of La Verne College gave a lecture on great Bible characters. Our pastor, Henry Esbensen, attended regional conference at Wenatchee. J. W. Lear was guest speaker on Sunday evening, April 17. Forrest Eisenbise presented pictures of Palestine and the leprosy work on April 24.—Mrs. George Ford, San Dimas, Calif.

La Verne—On Palm Sunday seventeen were baptized. On Easter four were received by letter. At the evening service in co-operation with the Methodist church, our adult choir presented Part III of Handel's oratorio, The Messiah. On April 17 Bro. William Beahm of Bethany Biblical Seminary preached for us. On Christian College Sunday, Bro. Paul Baum, dean of La Verne College, presented the claims of the Christian college today. During the afternoon NBC featured the college chapel choir over the radio station. In the evening Bro. Harvey R. Hostetler preached on the subject, What to Do With Life's Problems. During May the Sunday evening emphasis was on home and church family life. At our April council meeting, Bro. Charles Rose was licensed to the ministry. Considerable attention was given to the current building project. Several classrooms and a large recreation hall are the principal features. The campaign for raising the necessary funds is in progress at this writing. The election of church officers resulted in Crawford Brubaker being retained as moderator with J. C. Brandt as assistant moderator. Delegates to Annual Conference are Galen B. Ogden, Crawford Brubaker and W. David Albright. Four deacons and their wives were installed on Sunday morning, May 1.—H. A. Brandt, La Verne, Calif.

Pomona—Thirty-six new members were received during the Easter season. Most of these members were in the pastor's class for church membership. A building planning committee of twenty-five members is working on plans for our new sanctuary. Two Easter worship services were held. Our pastor, Arthur C. Keim, was given a five-year extension to his contract at our recent council. Bro. Keim attended regional conference at Wenatchee. Mrs. Ida Studebaker and our pastor were delegates to Annual Conference. Communion was held on Thursday evening of Holy Week. Our vacation church school was held June 20—July 1. —Mrs. Edith Hatfield, Pomona, Calif.

Whittier, Valley View Community—On Thursday before Easter, eighty persons took part in our first Lord's Supper. Easter was the second anniversary of our new church. Our pastor, Bro. Lee G. Whipple, led our Easter services. The church choirs, led by Pat McCaughey, and the cherub choir led by Ruth Kurtz and Ruth Funderburg, contributed to the services. The average attendance at the two morning services is about 130. The Sunday school, also in two sessions, has an average attendance of 200. From the beginning of the year until Easter, twenty-one persons have been received by letter and thirteen by baptism into our church. Bro. Arthur Keim of Pomona helped in the national Christian teaching mission. During the mission a church census of the Whittier area and calling in the homes were led by Virginia Folger, chairman of the ministry and evangelism committee. Under the leadership of Ruth Kelly, chairman of the fellowship, the group joined in family nights, a birthday dinner, softball games and several trips. The women's group has met each month. Our nursery school, serving fifty families, is directed by Dana Whipple. Mr. and Mrs. Ronald Westfall and Mr. and Mrs. Harold Knorr are leaders of the active junior high school programs. There is a great deal of inspiration in working together, "as one in Christ" of people of many faiths, as we do in a community church.—Hazel M. Landis, La Habra, Calif.

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R. E. ARNOLD **Elgin, Illinois**

Washington

Ellisford—We had our school of missions in January. One Sunday evening we served a fellowship lunch cooked Indian style and on two other Sunday evenings pictures were used. In February we had talks and a picture on the United Nations. On two different Sunday evenings Dr. and Mrs. Vernon Kinzie brought reports and showed pictures of their recent visit to the church in Ecuador. A group from our church attended the regional conference at Wenatchee. Our father and daughter banquet was held on April 14 and the mother and son banquet, on April 5. Several persons have made confession and are waiting baptism. Bro. Forrest Groff was with us in March in consultation concerning our new sanctuary.—Mrs. C. E. Verbeck, Tonasket, Wash.

Wenatchee Valley—The La Verne College choir, with Director Elias Brightbill, gave a choral program on Palm Sunday. On the following Monday the choir gave the program at the noonday Holy Week services in the local theatre, which were sponsored by the community and the Council of Churches. Our church was host to the regional conference. At our family night program we had a supper preceding the mission study. The church sanctuary was redecorated prior to Easter and plans are now under way to completely modernize the heating system. On the evening of May 4, Mrs. James Taylor served as toastmistress for our mother and daughter banquet. The Fishermen's (fishers of men) Club continues to meet once each month. On May 6 we were host church to the Wenatchee United Church Women's May fellowship luncheon. An every-family visitation was held during the months of May and June to interpret our church program and to encourage wider participation among our members. Icel Keim, Wenatchee, Wash.

Northwestern Kansas

Maple Grove—Our spring council authorized the remodeling committee to begin the first stages of improving our church building. Our women's work sponsored the first school of missions. The peace and temperance committee recently presented a program which included appropriate films and used the new peace hymns published in the pages of the Gospel Messenger. Several of our young people attended the regional youth conference at McPherson. A gift of several folding tables was recently made to the church. Our church had pre-Easter services with Bro. Ditmars bringing the messages. Our communion was on Thursday preceding Easter. On Easter evening, baptismal services were held for one person at the close of the evening worship. A group of our women attended the district women's work rally at Portis. In April our men were hosts to the district men's banquet. Our Bible school began May 23.—Wava Ankenman, Dellvale, Kansas.

Southeastern Kansas

Parsons—Our love feast was observed on May 1, with Pastor Robert Teegarden officiating. Since our last report two have been added to our church by baptism and three by letter. At our council meeting, we decided to ask for two caravan workers to assist in our church work for a two-month period. The women's group had seven comforters for the relief truck, as well as many articles of clothing. A mother and daughter banquet was held. —Julia Jones, Parsons, Kansas.

Scott Valley—During the past several months, our church has undergone a remodeling program. The church ceiling was lowered and a partition put in to make classrooms and all has been repapered. This project was financed by our annual fall auction. Our next project will be a different heating system. The membership of our church has increased with the addition of two by letter and three by baptism. Bro. Earl Frantz of McPherson held services one week before Easter.—Mrs. Wayne Payer, Westphalia, Kansas.

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BRETHREN PUBLISHING HOUSE

Elgin, Illinois

Southwestern Kansas

Garden City—In February Brother and Sister Paul Sargent gave an illustrated talk concerning their trip to Europe. Our pastor, Bro. A. L. Patrick, attended the district leader's conference in Elgin. The McPherson College male quintette presented a concert in our church one Sunday. A church library has been started since our last report. A number of our young people attended the youth conference at McPherson. Our women's work group was represented at the district rally at the Eden Valley church. Bro. Kenneth Morse of Elgin conducted a one-week revival service in our church. As a result of this meeting four new members were received by letter and ten by baptism. In connection with this meeting, a series of membership classes for new members and prospective members was conducted by our pastor. The chancel choir presented the cantata, The Glory of the Cross, for our Easter services. The program was directed by Bro. Eugene Eisenbise. Baptismal services were held April 24 followed by a reception for our new members. A large group from our junior high department attended the rally at the Eden Valley church. Our junior choir presented the evening worship service at the Larned church on April 17. The junior choir presented a full evening of music recently under the direction of Sister Esther Bowman.—Mrs. Clifford Husband, Gardendale, Kansas.

Prairie View—Our pre-Easter revival meetings were conducted by Bro. Russell G. West of Wiley, Colo. As a result of these meetings, three members were received by letter and nine were baptized on Palm Sunday by our pastor, Bro. Lawrence E. Lehman. At the evening service on Easter, the young adult class presented the play, Blessed Are They. The women's work group has been reading the entire Bible through as their Bible study for the past year under the leadership of Mrs. Roland Harkness. Relief clothing made by our group has been sent overseas for distribution. Among other projects, the women are helping to sponsor a young Puerto Rican girl at McPherson College. May was the month for our semiannual birthday dinner. The men provided the entertainment and the women paid their birthday offerings. These offerings have in the past been used to pay for banquet tables. A new project for the coming year is still under consideration.—Mrs. Alfred L. Crist, Modoc, Kansas.

Northern Missouri

North Bethel—On Sunday evening, April 5, the McPherson College a capella choir gave a program under the direction of Don Frederick. Before the evening services, the ladies of the church provided a lunch and social hour for the choir members. The week of April 4-10 was devoted to union pre-Easter services which were held in Mound City. On Easter morning a number from our congregation attended the sunrise services. At the evening services Bro. Merkey presented the picture, I Beheld His Glory. Elder Eugene Gnagy was with us for our council meeting. We decided to have communion the last Sunday in May and in October of each year. Bro. Gnagy was retained as elder for the coming year. Our annual vacation Bible school was held in May.—Mrs. Ruby Driver, Mound City, Mo.

Southern Missouri and Arkansas

Shoal Creek—Our church met in quarterly council March 10. Two of our young people attended the regional youth conference. Our social committee has been planning a social each month. The church sponsored the McPherson College chapel

choir, which sang in our community on April 3. Our revival was held April 18-27, with Bro. D. Eugene Lichty as evangelist. Our love feast was held April 30. We are to be host church to the district conference Aug. 18-21.—Kathryn Erisman, Fairview, Mo.

Nebraska

Lincoln—International Christianity was the theme of four special Sunday evening programs. Students from Persia, India and Germany, who are attending the University of Nebraska, spoke at three of the meetings, and a well-known church woman from our city conducted the fourth meeting based on interracial problems in the city of Lincoln. During the Lenten season four Lincoln ministers were guest speakers at four Sunday evening services. On March 13 Bro. Donald E. Rowe, executive secretary for the region, was guest speaker for our second anniversary service in the new plant and the sixty-fifth anniversary of the church in Lincoln. On April 16 a McPherson College alumni dinner was held at our church. Nebraska junior high young people from South Beatrice, Bethel, Enders, Omaha and Lincoln met at Lincoln on Saturday, April 30, for a rally. During the morning they were guests at a Jewish synagogue and witnessed the Bar Mitzvah ceremony for a Jewish boy. They were invited to remain for the luncheon following the ceremony, where many special Jewish foods were served. Thus they were privileged to learn something of the Jewish faith and customs, and later in the day shared their impressions in a discussion at their own church. A special family night supper and program was held on May 1. On Mother's Day five junior high young people were received by baptism, bringing the total baptisms since our last report to ten, in addition to four members received by letter.—Mary Ann Eberly, Lincoln, Nebr.

Northern Illinois and Wisconsin

Yellow Creek—During Lent we held an hour of power service each week. In March we had a dedication service for our new altar furniture and for the dividing curtains for the church school classes. On April 3 we held our love feast services with Dieter Thran, our German exchange student, reading the scripture. Fifteen members were received into our church on Easter, eight by baptism and seven by letter. Our church has now begun a library. Carl Harner, a BVS worker from Lena now serving at Puerto Rico, told of his work and showed slides at the women's work meeting. On Sunday, May 1, Bro. C. Ernest Davis brought the morning message.—Mrs. R. Earl Farringer, Lena, Ill.

Middle Indiana

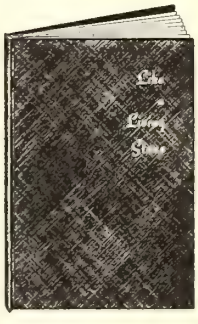
Lower Deer Creek—We purchased an electric organ which adds much to our worship services. Evangelistic services were held by Bro. John Laprad of the Pittsburg church. Two were received into our fellowship by baptism. Our ladies completed their hospital kits for the district project before the spring rally at the Salamonie church. The women purchased a new electric sewing machine to help with their work. They continue to pack clothing and make comforters for relief. We co-operated with the three other churches in our township in World Day of Prayer services and Easter sunrise services. Following the sunrise service, a fellowship breakfast was held in our church. The young people presented potted plants to all the

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Elgin, Illinois

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Office Help

No. 114. Wanted: One or more girls for general office work in Bethany Hospital. If interested contact: Olga Bendsen, Personnel Director, Bethany Hospital, 3420 W. Van Buren St., Chicago 24, Ill.

Voluntary Work

No. 115. Wanted: Persons interested in serving in Iraq under International Voluntary Services. Agriculturalists, mechanics, builders, home economists and nurses needed. Prefer a BS or MS within the field. These pay about $600 per year in addition to transportation, maintenance and incidentals. Term of service is two or preferably three years. If interested write: Brethren Placement Service, 22 S. State St., Elgin, Ill.

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Write: Adrian College, Adrian, Mich.

mothers on Mother's Day. They also sponsored the film All For Him.—Mrs. Carey D. Oyler, Camden, Ind.

Northern Indiana

Bethany—Pre-Easter services were held in our church by Brother and Sister Wayne Zunkel, students at Bethany Seminary. Following these services five were baptized into our church fellowship and one was received by letter. The women also made medical kits which were taken to the women's rally at Goshen. The men's work group is supporting Hans Sebald, a German student, at Manchester College. On Family night, May 11, supper was followed by Bro. Petry talking to the fathers and sons and Sister Petry talking to the mothers and daughters. The CBYF is presenting the play, In Our Own Strength, by Vernard Eller Our pastor Bro. Glenn Kinsel, and his wife were delegates to Annual Conference. We are co-operating with the New Paris community in the vacation Bible school. Children's dedication services were held on May 8. Guest speakers in our church have included John Lamey, Indiana temperance league, Clarence Heckman, Africa missionary, Anna Warstler, India missionary, Wanda Will, returned BVS'er from Europe, and on pulpit Sunday, May 15, Roy Richey. Our pastor was at the Nappanee church on this Sunday. Our pastor spent sixteen days at the interdenominational school for town and country ministers at the Rural Church Center, Green Lake, Wis. Sister Catherine Kirkdorffer attended the children's workers' conference at Grand Rapids, following Annual Conference.—Mrs. Harold Whitehead, New Paris, Ind.

Michigan City—Bro. Charles E. Zunkel of Elgin, Ill., was guest speaker during our special services beginning on Palm Sunday and continuing through Easter with communion and love feast in the evening. Eleven new members were received by baptism. On April 21 Brother and Sister Clarence Heckman, misionaries on leave from the Africa mission field, showed pictures and exhibits of their work. Pulpit exchange day in our district was held May 15, with Bro. Edward Stump of the Osceola church as our guest speaker and our pastor, Bro. Ralph G. Rarick in the Blissville church. Vacation Bible school opened June 6 under the direction of Sister Rarick. The women's work is under the direction of Sister Margaret Nichols.—Maude E. Mansfield, Michigan City, Ind.

Northeastern Ohio

Ashland Dickey—Several of our young people attended the district young people's meeting at the Olivet church. Pre-Easter meetings were conducted by our pastor. Two members were received by letter and one by baptism. Pastor Pyles was elected delegate to Annual Conference. The women of our church are sewing for relief and for the local hospital. The greater women's work group is buying dishes and sponsoring the remodeling of the church kitchen. A mother and daughter banquet was held on May 12. Five babies were consecrated on Mother's Day. —Mrs. Harley Moherman, Ashland, Ohio.

Canton, Maple Avenue—Several times this year the young people have had roller skating parties. Some of our people attended the Christian leadership training school at the Springfield church. In February the men's organization had a panel discussion on stewardship. We have a 100% subscription to the Gospel Messenger. The men of the church have a 6:30 meeting every other Sunday evening. Our pastor just completed a series of sermons on the ordinances of the church. Goldie Swartz spoke at our Dorcas society and at a Sunday morning worship service. In April we held our quarterly council meeting. On Palm Sunday Hazel Messer was our morning worship speaker. On Easter morning our children presented The Savior Lives. We had Manchester day on April 24, with William Nagey as speaker. Our young men had a basketball team along with the other church teams. We had a mother and daughter tea on May 8. On Mother's Day Eva Hilty spoke concerning mother, and the pastor used the theme, The Home. Since our last report we have had two baby dedication services. Four persons have been baptized and two received by letter.—Plezzie Maust Meyers, Canton, Ohio.



We Raised a Heifer

Mary Garber

From the pen of the author of *Brethren Story Caravan* comes this new heartwarming story of the experiences of one family in raising a heifer for relief. While this is a narrative of one families' experiences, it could be a composite of all those who provided heifers. Thousands of families throughout the United States co-operated in the Christian, humanitarian and far-reaching program that provided food —and hope—to so many needy families in other countries. This is indeed a story for entire family reading. Children will be delighted with it. Beautifully illustrated. Every church library should have a copy. 88 pages. Cloth. **$1.75**

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

Northwestern Ohio

Lima—Our church council was held March 2 with Elder Noffsinger presiding. Several from our church attended the spring assembly at the Lick Creek church. At our March 14 sister of service meeting, Mrs. Calvin Early showed slides and gave an informal talk concerning their recent trip to Puerto Rico. On April 1 the Manchester College a capella choir were with us for supper and then presented a program. Our church has a new roof and has been redecorated on the interior. Holy Week services were held in our church with Bro. Brubaker bringing the message on April 4, Bro. Petry on April 5, and our pastor, Bro. Thompson, on April 6. At the close of these services six were baptized. Our love feast was held on April 7. The CBYF presented the Easter play, I Made Christ's Choice. On April 23-24 a deputation team from Manchester College was with us. Our mother and daughter banquet was held in our church. Brotherhood Sunday was observed in our church the first Sunday of May.—Mrs. Pearl Anspach, LaFayette, Ohio.

Southern Ohio

Happy Corner—Bro. Leland Brubaker of Elgin, Ill., who recently returned from a visit to our Africa mission field, was with us for a morning service. Two of our young people attended the youth seminar in Washington, D. C., and New York. Several from our congregation attended the district preaching mission held at the Bear Creek church in March at which Bro. Robert Sherfy was guest speaker. A district conference for ministers and ministerial committees for the local churches was held in our church. Our ladies' work sponsored a supper at the Clayton school. Holy Week services were held jointly with the Salem congregation in our church, with Bro. Desmond Bittinger, president of McPherson College, as guest speaker. Our council meeting was held on April 13 with Elder Ira Oren presiding. Pastor Mulligan was

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chosen as delegate to Annual Conference. As a result of our pre-Easter services, nineteen young people were baptized the evening of April 14. Our mother and daughter banquet was held on May 4 at Hillside Manor.—Mrs. Albert Oaks, Englewood, Ohio.

Strait Creek—Ten persons have been baptized into the fellowship of our church since the last report. The March council voted a five per cent increase in the pastor's salary. This is in harmony with the district effort to help the mission churches to become self-supporting. An adult class and the Dorcas society have recently floored the church, bought new runners and are now making plans to paint the exterior of the church. On Southern Ohio pulpit exchange Sunday, May 15, our elder, Bro. H. H. Helman, was with us and our pastor, Bro. J. W. Couser, was in the Castine church.—Glenna Blackburn, Peebles, Ohio.

West Charleston—Bro. Roy Teach conducted dedication services for our newly built brick parsonage. The young people's class will raise popcorn as a project for this summer. The youth choir has about twenty members. Choir robes for the children were made for the Christmas program and they have been singing once a month since that time. Nora Heffner and Sonya Studebaker direct the group. Our Holy Week services were led by Bro. Roy Teach and were climaxed with the baptizing of seventeen persons. We were host church for the united sunrise services on Easter morning. The annual mother and daughter banquet was held the first Sunday in May. Our church held a two-week Bible school the first of June. The money from the school was used for the support of an African for one year in school. The women's work group has completed a number of quilts and has been doing relief sewing.—Mrs. Virlen L. Klopfer, Tipp City, Ohio.

Eastern Pennsylvania

Neffsville Home—Since January groups from the Akron, Middle Creek, Bareville, East Fairview, Ephrata Heidelburg, and Jennersville churches have held services for us. Guest speakers have included Bro. Milton Hershey, Bro. Hartman Rice, Paul Harnley, Bro. Howard Whitacre, A. C. Baugher, Bro. Paul Robinson, Bro. Alton Bucher, and Bro. Ivan Walker. Pictures of Switzerland were shown by Mrs. Wiley de Parrot. The filmstrip, Unto These My Brethren was shown at the time of the One Great Hour of Sharing. Brother and Sister F. C. Carper showed pictures of their trip to Europe and the Holy Lands. —Sallie E. Schaffner, Neffsville, Pa.

Springville—Bro. Benjamin Stauffer officiated at our love feast with Brethren Wayne Nicarry of Chambersburg, Norman Weaver of Manheim and John Shuman of Annville assisting. The women's work group sponsored a program on stewardship with Bro. Robert Eshleman as guest speaker. Marie Tritt of Carlisle gave a report and showed slides of her work in Europe. The Chiques chorus recently presented a program. Bro. Donald Royer gave a message one Sunday. Sister Clara Myers showed slides of her work in Africa. Bro. Herbert Miller conducted our revival meetings; eighteen persons were received into our church by baptism. Elder John L. Myer and his wife represented our church as delegates to Conference. Six babies were consecrated on Mother's Day.—Mrs. Mark Royer, Denver, Pa.

White Oak—Bro. Joseph Moyer of Vernfield, Pa., preached a temperance sermon for us at the Graybill house. A missionary message was given by Bro. Henry Wenger in the Manheim house, at which time an offering was received for foreign missions. Bro. Graybill Hershey of our congregation taught a Bible course to a BVS unit at New Windsor. The women of our church knotted comforters and cut and sewed layettes for relief. They also sewed at the three local hospitals. Bro. Jesse Whitacre of Grantsville, Md., held a two-week evangelistic meeting at the Manheim house. As a result of these meetings, eleven were received into the church. Good Friday services were held at the Manheim house by our home ministers. Easter services were held in the Longenecker church, the first service since the remodeling of the church house. A group from our church visited Long Run, a mission point which is in the charge of Bro. Milton Hershey of our congregation. Our congregation participated in the One Great Hour of Sharing. Bro. Arthur Rice was guest speaker at a morning service in the Manheim house. On April 30 our congregation met in council and re-elected Bro. C. W. Gibbel as elder-in-charge. Bro. Kenneth Hershey was elected to the ministry and Bro. Rufus Fahnestock, Bro. Ralph Myer and Bro. Bruce Hershey were deacons. Mabel Diffenderfer, Manheim, Pa.

Eastern Maryland

Pipe Creek—The district CBYF week-end conference was held at our church with Bro. Alvin Brightbill as guest speaker. Bethany Hospital will be the women's work project this year. The subdistrict CBYF met at our church with Bro. Loren Simpson speaking on the development of faith. Our church participated in the county-wide religious census. Plans are being made to follow up this fall with visitation evangelism preceding our evangelistic meetings, which will be conducted by Bro. Herbert Miller. One member has been received by letter. Our church attendance has been showing a steady increase. The Sunday-school classes are taking as a project this year the Fahrney Keedy Memorial home. Our pastor, Bro. C. Reynolds Simmons, was delegate to Annual Conference. Sister Sara Shisler, missionary to Africa, talked during the church service on May 1. A number of women from our church attended the district women's rally at the Locust Grove church.—Edna Fike, New Windsor, Md.

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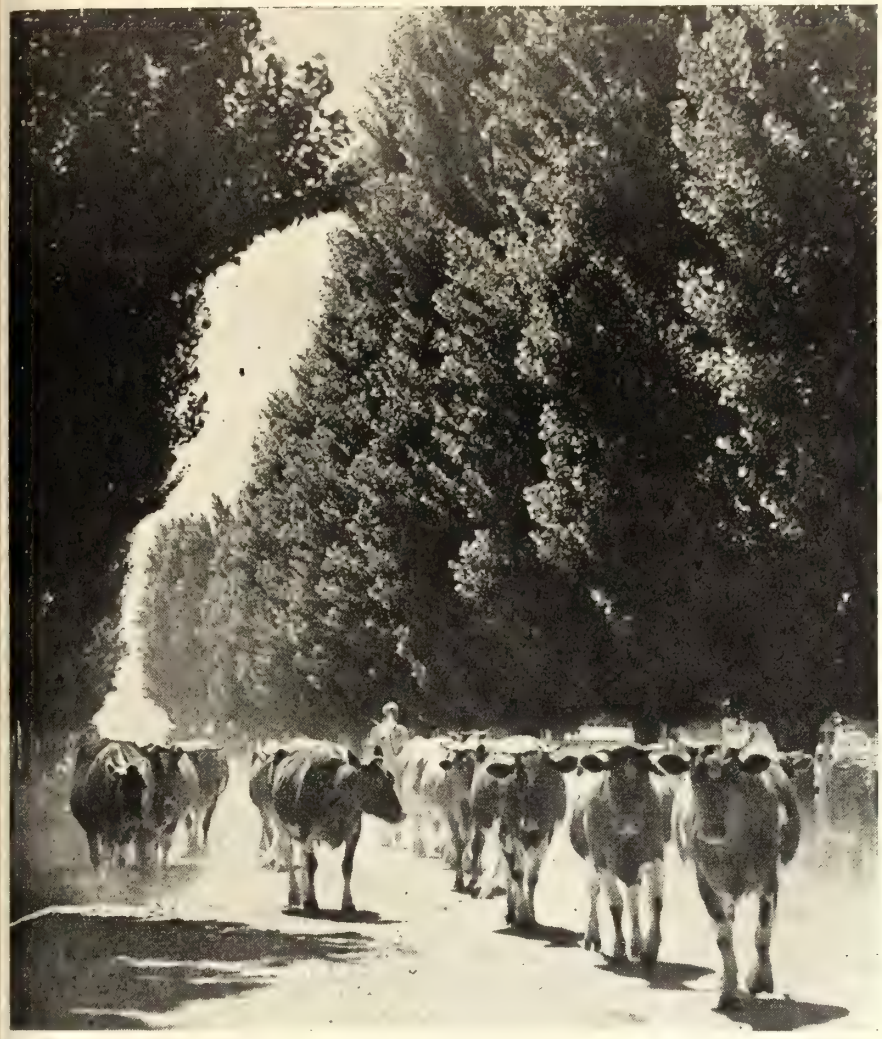
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BRETHREN PUBLISHING HOUSE . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
AUGUST 13, 1955



La Tour and Son

Perspective

ACTUALLY the page is flat, but you cannot look at a picture like this one without feeling that you are looking into the distance. The rows of trees, the narrowing stretch of road, even the unhurried cows arrange themselves in such a way that they must be seen in perspective. Thanks to the intelligent eye behind the camera, the view has a third dimension, the picture has depth, and its subject becomes meaningful because it maintains proper perspective.

So many of our snapshot glimpses of life result only in flat pictures. We read the news as a series of events, but lacking a definite viewpoint we have no perspective. Our closeups seem overly large—they frighten us. Our long-range plans lack the proper focus so that distant places and distant events are fuzzy. How seriously we need to see ourselves, our families, our churches in proper perspective. How often we need to remember whence we have come and whither we are bound. Most of all we need the perspective of faith that will give us a viewpoint from which to see ourselves as God sees us. Otherwise life is meaningless and flat. Only faith can add the dimension of depth.

Gospel Messenger

"Thy Kingdom Come"

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Volume 104 **Number 31**

In This Number . . .

Editorial—
Perspective 1
A Religion for Laymen 5
Pet Peeves or Deep Concerns? 5
The General Forum—
More Than Conquerors. Howard H. Keim 3
A Fellowship of God's Presence. Glen Weimer 4
The Lighted Cross. Estella Erb 4
To Build Again. Vernard Eller 6
My Father Calls (verse). Velma D. Collins 7
Water (verse). Florence M. Bollinger . 9
The Challenge of Television. Mary Peacock 10
Measure of Greatness. Kirby Page .. 11
Meditations on Camping. H. Lawrence Rice 13
American Abundance and World Need 14
The Family Counselor 15
News—
Kingdom Gleanings 16
News and Comment From Around the World 18
Brethren Service—
Legislate Morals? 20
Refugee Resettlement Notes 21
Gentiles Only 21
The Local Church—
Reports of Special Studies in Southern Virginia 22
Tithing Stories From Brethren Churches in Five States 23
Honoring Graduates 23
Our Mission Work—
Maryland Farm Boy Teaches Agriculture in Nigeria. Ralph Felton ... 24
In Memoriam 25
Recommitment Can Mean Rebirth 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

To Bring Revival

Our Messenger of June 4 had an editorial, "The Holy Spirit Works Unofficially Too." I'd like to quote part of the last paragraph of this editorial. "But if God should raise up an Amos of Tekoa or a Paul of Tarsus or an Abraham Lincoln among us, by all means let him speak lest we miss hearing a word from the Lord." I agree 100% with this statement, and therefore believe that God is powerfully using Billy Graham today to bring revival to a needy world. . . .

I have heard Billy Graham on the radio. He preaches repentance for sins. He preaches the second birth, "Ye must be born again." He says we cannot get to heaven unless we are converted. He says Jesus Christ comes in through the Holy Spirit and changes the person. He also says pleasing Christ will be the main aim of the converted person. He says a follower of Christ must have personal consecration, pray daily and give of money, time, talents and witness.

God is using Billy Graham in a mighty way. It is the power of God. Can the churches of today carry on God's work that is being revived by the power of God through Billy Graham? That is what I am concerned about. . . .

Speaking of revival, I believe that all denominations of churches need it, including the Church of the Brethren. I wish we had some Augsburgers, Brunks and Hammers as the Mennonite Church has. I have been to some of their tent meetings, and I am a much better Christian for having attended them. I have surrendered my all to the Lord and want to be only in his will always. Nothing else matters to me but living completely for my Lord.—Only a sinner saved by grace.

"If I Like the Preacher!"

Preachers should be liked and they should be the kind of persons that will win friends, not only for themselves but even more, for the Lord. In June 25 Readers Write the letter, "Summer Pastoral Program," has a sentence, "She would give ten dollars, if she liked me."

Many times I have heard a similar remark which causes me concern and wonder for those who hold this idea. I do not give because I like my Sunday-school teacher or my church board chairman or my church caretaker. I do like them very much—but I give because I love the Lord and I am thankful for his blessings and joys of salvation. I give money and work to see God's Word taught in my community and the community of the world.

It is very easy for some people to find fault with the preacher and say, "I will not give; I don't like the preacher." These people miss so much real joy in giving and seeing God's kingdom grow. These people by their own selfish view lose some of God's greatest blessings. They cut themselves off. May God's love soon surround them and teach them that his way is the way of giving—sacrificial giving. "It is more joy to give than to receive."

I give because God gave. He gave first his Son, Jesus, that I might in Christ have eternal life. If I claim to be God's son and "joint heir" with Christ then it is my happy privilege to dedicate all resources entrusted to me by my Master to be used wisely to his glory and my neighbor's good. Things are not mine, except to be used wisely to his glory and my neighbor's good. Things are not mine, except to use for God and the building of his kingdom. Oh, the joy of a completely dedicated life of money, time, talent and soul.—James L. Houff, Naperville, Ill.

Serve the Prince of Peace

Many thanks for the issue on alternative service. I am thankful that I could share in the thinking of many brethren on the peace testimony.

However, the issue on alternative service did bring to my mind a question which I have had since I learned of the film, They Also Serve. It seems to me that any consistent CO must believe that a man in the military service does not really serve God, his country or his church and that any military service is contrary to the will of God and destructive of national ends. Yet the title, They Also Serve, implies that a I-W is doing in a small way what the man in the armed services is doing in a large way. In other words, the title betrays a lack of a real peace conviction which is the worst thing that can happen to a I-W. While it is too late to change the title of the film I must register my disappointment that it was not entitled They Serve the Prince of Peace or something to the same effect.—Roy Johnson, Sterling, Ill.

"Let not your hearts be troubled"

Through Bible reading, meditation, and quiet moments when we wait for God to speak to us, we gain power to overcome fear and sin



Bill Smith

More Than Conquerors

Howard H. Keim

OFTEN we are overcome with the thought that life is too much for us. The pressure of events may become frightening. Our burden of woe may seem too great. Then we ought to remember: "We are more than conquerors through him who loved us" (Rom. 8:37).

Christ helps us conquer fear. We come into the world equipped with two instinctive fears: the fear of loud noises and the fear of falling. These are usually supplemented by many other fears as we grow up in the human society. For multitudes, the thundering of evil—real or imagined—and the terrifying uncertainties and insecurities of our earthly experience, well nigh wreck life.

But God gives us the victory through Christ, who said: "Let not your hearts be troubled; believe in God, believe also in me" (John 14:1). He even gives us more than victory! Here is the plus quality of life—victory with a blessing. That which threatens to destroy us leads us into deeper understanding of reality. By the alchemy of God, the bitterest potion becomes a healing agency of the spirit. "We are more than conquerors."

In Christ we are able to conquer sin. Though we are all sinners, when we accept Christ, we are acquitted by God. The apostle asks: "Who shall bring any charge against God's elect? It is God who justifies; who is to condemn?" (Rom. 8:33-34). Though we have failed often,

Pastor of the West Manchester church, near North Manchester, Indiana

though we have offended against God and man, God gives us the victory through Christ, when we come to him in faith and penitence.

Jesus gives us a new standing with God. This is our only security. He frees us from both the temptation to ignore sin, and from a morbid dwelling on it.

Jesus gives us victory over disaster. Can the blows of adverse circumstances, asks the apostle, separate us from God's love? He answers his own question with an emphatic "No!" "Nothing in all creation will be able to separate us from the love of God in Christ Jesus our Lord" (Rom. 8:39).

Some individuals who are not crushed by sin are broken by disaster. They assume that this is God's personal attack on them, and they retaliate with resentment, bitterness or even hatred. The Word teaches us that trials are only the external circumstances of life. At the center of reality, "we know that in everything God works for good with those who love him" (Rom. 8:28). God works amid the carnage and destruction, the heartache and the suffering, to help us gain the victory over life and death.

Much easy optimism is based on immunity from suffering. Not so with the Apostle Paul. He spoke out of deep and rugged experience: " . . . imprisonments, with countless beatings, and often near death. Five times I have received at the hands of the Jews the forty lashes less one. Three times I have been beaten with rods; once I was stoned. Three times I have been shipwrecked; a night and a day I have been adrift at sea; on frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brethren; in toil and hardship, through many a sleepless night, in hunger and thirst, often without food, in cold and exposure" (2 Cor. 11:23-27).

When disaster comes to the child of God he can say, "For thy sake we are being killed all the day long; we are regarded as sheep to be slaughtered" (Rom. 8:36). But in Christ we are more than conquerors.

Having Christ we have all. Our assurance of eternal life rests wholly on Christ's redeeming work. When we are found in him, all the spiritual hosts of evil cannot prevail against us. No evil can enslave us if we accept the gift of life in Christ. God has given us everything in him. The greatest tragedy that can overtake anyone is to disregard or fail to accept Christ as Savior and Lord. He is our all in all.

A Fellowship of God's Presence

Glen Weimer

GOD'S PURPOSE for man is magnificent—
Jesus is the human symbol of God's plan—in him we trace God's daring faith, unlimited love, measureless sacrifice and untiring patience.

As every branch in a tree feels the force of the seasonal winds, so man, wherever he is—whoever he is—experiences the push and pull of God's purpose for his life. Man lives his life within the universal orbit of God's providence and design.

God endeavors to awaken man to the meaning of life through the church. Man does not come to himself or find himself apart from the community of God's presence. Man cannot grow into life apart from the nurture of God's church. By and through the church—the body of Christ—God expects to redeem man and the whole of society.

The church is the family of persons who labor to make God known and real to the world, and who compassionately upbear man to the mercy and forgiveness of God.

The church is that world-wide fellowship of souls who stand on the Godward side of things, events and life.

The church is that people in whom Jesus is felt and seen to live again.

The church is the hand of God's mercy to all people.

The church stays by love—for only thus can God be seen in her life. But love is endlessly costly, and only those who cherish God supremely dare to love to the end and in all circumstances.
But a world that will not love, and go the way of love, will dash itself to pieces on the rocks of hate, fear and confusion.

As winter winds drive autumn leaves in a whirl of frenzy, so man is driven wildly, aimlessly, catastrophically by his lovelessness.

O God, make of us a fellowship of thy presence, bringing the order of peace to human hearts and the peace of love to lost souls. Through union with Christ. Amen.

The Lighted Cross

Estella Erb

THIS past winter while spending some time in Florida we had a most blessed experience with a lighted cross. We lived in a home across the street from a large Protestant church where each night a huge cross, high on top of the building, gave forth its lighted rays, a beacon for all.

It so happened that the streets of this city run in various directions from the center, and are not too well lighted. This proved a bit confusing at night to tourists. Many nights walking home alone from church some blocks away or the downtown area we would not be too certain of our directions, but soon the lighted cross would be visible through the palm trees as with searching eyes we would look skyward.

Continued on page 12

EDITORIAL

A Religion for Laymen

WE DO not claim to understand all the issues involved in the conflict between President Juan D. Peron of Argentina and the Roman Catholic Church. We seldom look to dictators, whether Communist or Facist, Catholic or Protestant, for texts on which to comment, but we thought a statement by one of Peron's henchmen might have something to say to us as well as to the priests to whom it was directed. Peron's friend said, "We prefer him who speaks to us in our language—a language that we understand—rather than him who prays at us in Latin that we don't understand and who stands with his face to the altar and his back to the people."

Here in a few words can be summed up most of the failure of the church in many Latin American countries. Even what was true and holy in its message never got through to the people, and its representatives also had their backs to the people. No wonder the people held on to superstition and paganism. No wonder they will listen to a dictator or a revolutionist if he speaks their language.

We saw recently where the Pope had warned against what he called "lay theology." Too many Catholic writers were teaching their own ideas without waiting to see how the truth would be "handed down" from proper authorities above them. In France the worker priests, who lived and worked among the people they served, were forced to give up their jobs—they were too close to the people.

But unless theology becomes lay theology, of what value is it? And unless the ministers of God live and work side by side with laymen, how can they truly minister? Much of the failure of the church in many areas of the world is due to a separation from the man on the street or behind a plow. This is a failure not only of highly organized ecclesiastical systems but of some democratic churches also.

In his own time Jesus taught lay theology to fishermen and farmers in Galilee. He was also a worker priest, at home in carpenter shops and market places. He spoke a simple language that every one could understand and no one ever accused him of having "his face to the altar and his back to the people."

We like the symbolism that prevailed years ago in Brethren meetinghouses when there was neither pulpit nor altar but a table on the level of the congregation. Here a farmer preacher spoke to farmers in the only language he knew, a non-theological, nontechnical speech, but still a most eloquent language. Though our leaders are now technically trained and have pulpits to preach from, we believe they can still guard against speaking in strange tongues and turning their backs on the people. We are not yet so churchly that we cannot practice lay religion, a religion that makes the workbench an altar and every platform a pulpit.—K.M.

Pet Peeves or Deep Concerns?

THE minister of a Presbyterian church in Chicago once listed in his bulletin a dozen of his pet peeves. Although a few of the things that irritate him are hardly worth noting, the others might serve as a check on our bad church manners.

This minister is annoyed—and who is not—by worshipers who are habitually late for services. He dislikes also the early arrivers who take the outside seats so that others must stumble over their feet. Then there are the chatterers who seem not to understand that a musical prelude is to encourage worship. There are also gum chewers, people who never sing or join in readings, people who are obviously bored, people with long faces or with artificial smiles. Everyone knows the member who starts to follow an usher and drops off along the way, but even ushers can be thoughtless when they try to overload one pew while another has plenty of room.

While a minister can easily list his pet peeves, undoubtedly his congregation could compile as long a list of the annoyances for which he is responsible. They may dislike his gestures, his pulpit thumping, his voice, even the color of his necktie. One could be just as peevish about choir members and soloists, about organists and pianists, or even about the custodian who cannot adjust the temperature and ventilation to please everyone.

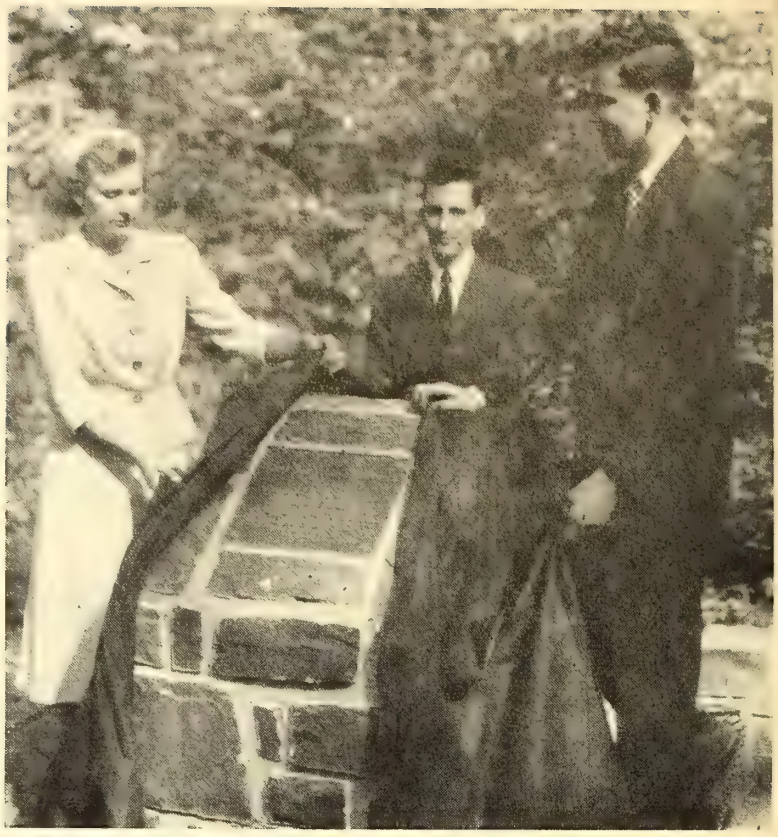
Maybe the trouble with many of us is our own peevishness. We become so quickly irritated with minor annoyances while the really disturbing aspects of our modern life leave us cold. Instead of pet peeves for church members, how about some deep concerns for Christians?—K. M.

• • •

"I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and count them as refuse, in order that I may gain Christ" (Phil. 3: 8).

To Build Again

Vernard Eller



Phyllis Kulp and Stanley Davis, Jr., unveil the marker at the place of the first Brethren baptism in this country. The speaker, Vernard Eller, is at center

WE ARE gathered to commemorate the establishment of the first Brethren congregation in the New World — an event that was marked by a baptism and a love feast held on the twenty-fifth day of December, 1723. But are you aware that in one sense this is a matter more to be questioned—or perhaps even criticized—than commemorated?

It is not strange that this congregation was organized; it is strange that the organization did not take place four years before it did. The Brethren whom we honor had arrived on these shores in 1719—four years before the church was organized. There were a goodly number of them; the party led by Peter Becker consisted of forty families, a sizable proportion of which must have been Brethren. It was not for lack of members that there was a four-year delay in organization. The church from which these people came, the Creyfeld congregation in Germany, was one of the largest Brethren groups, likely numbering in the hundreds. The elder at Creyfeld had been John Naas; so there can be no question but that these New World Brethren were well grounded in the faith and knew what Brethrenism was all about. It was not for lack of "know how" that the new organization was held up.

In fact, it would have been reasonable to expect that no new organization would have been needed at all, that the church would have remained intact in its transferal across the Atlantic, that whatever reorganization may have been necessary would have taken place aboard ship, that service would have been held immediately upon landing, and that the first baptism and love feast would have occurred within a few weeks. But that is not how it happened; the events we commemorate did not take place for four long years after the Brethren arrived.

Come with me from the eighteenth century back into the Old Testament where we find a story that should help us to understand how the four-year delay of the Brethren is to be interpreted.

You know how King Solomon, using the money, material and plans which had been provided by his father David, built a huge and magnificent temple to the Lord his God. The complete description of that temple is too long to read here, but listen to these few words from the second chapter of 2 Chronicles:

"Now Solomon purposed to build a temple for the name of the Lord . . . And Solomon assigned seventy thousand men to bear burdens and eighty thousand to quarry in the hill country, and three thousand six hundred to oversee them. And Solomon sent word to Huram the king of Tyre: . . . The house which I am to build will be great, for our God is greater than

Youth editor, Church of the Brethren

all gods . . . So now send me a man skilled to work in gold, silver, bronze, and iron, and in purple, crimson, and blue fabrics, trained also in engraving, to be with the skilled workers who are with me in Judah and Jerusalem, whom David my father provided. Send me also cedar, cypress, and algum timber from Lebanon, for I know that your servants know how to cut timber in Lebanon. And my servants will be with your servants, to prepare timber for me in abundance, for the house I am to build will be great and wonderful."

Now let us skip over more than four hundred years of Hebrew history to the building of the second temple. Hear the strange story of the dedication at which "the people could not distinguish the sound of the joyful shout from the sound of the people's weeping"; it is found in Ezra 3.

"And when the builders laid the foundation of the temple of the Lord, the priests in their vestments came forward with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the Lord, according to the directions of David king of Israel; and they sang responsively, praising and giving thanks to the Lord,

'For he is good,
for his steadfast love endures
forever toward Israel.'

And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house was laid. But many of the priests and Levites and heads of fathers' houses, old men who had seen the first house, wept with a loud voice when they saw the foundation of this house being laid, though many shouted aloud for joy; so that the people could not distinguish the sound of the joyful shout from the sound of the people's weeping, for the people shouted with a great shout, and the sound was heard afar."

Why this strange weeping at a foundation-laying ceremony? It is explained easily enough. When the very old men who had actually seen and could remember the first temple, and when the priests who had read descriptions of the first temple like that which we read from Chronicles—when these folks saw how small and shabby this new temple was to be in comparison they just could not control their emotions. And in truth, the second temple was not much. The construction went by fits and starts, dragging on for over twenty years before it was completed; and even then it was "small and shabby." The tears of the old men are description enough; the second temple was something to cry over.

But even so the builders of the second temple deserve more credit, are more to be honored, than are Solomon and his builders of that first magnificent temple. Because the builders of the second temple undertook one of the most difficult jobs in the world, picking up the pieces and rebuilding after a disastrous defeat. The builders of the second temple did not have at hand all the resources of a strong and prosperous kingdom. They were a small band of returned refugees working in the ruins of their homeland which was now occupied territory. They had very little money or manpower, and the men they did have had to spend so much time in building their own homes and making their own livings that they had little time to spare for temple building. Then, too, the enemies of the Jews, who lived in the country round about, threw every possible block and hindrance into the way of the build-

My Father Calls. . . .

VELMA D. COLLINS

My Father calls me and I know his voice
For I have heard him speak so oft before;
Have known his presence; felt my heart rejoice
That in his fold is life forevermore.

He speaks of blinded eyes, of deafened ears,
Of fields to harvest where no scythe has been;
He speaks of love, of labor and of tears;
He speaks of the undying souls of men.

He gives a message for his lost, blind sheep—
The thirsting, groping souls with hope grown dim—
He loves them all and promises to keep
In perfect peace all those who trust in him.

He gives a mission. Can I tell him, "No,"
And leave to other hands my work to do,
Or say, "Four months till harvest—then I'll go—". . .
With fields now white, and laborers so few.

My Father calls. What matter if the field
Lies at my door or in some distant land.
It matters only that I humbly yield
My will to his, and let him take my hand.

It matters only that I let him mold
My life according to his perfect plan,
And make this earthen vessel meet to hold
His satisfying draught for thirsty man.

ers. But undoubtedly the greatest handicap was the psychological one, that it is the next thing to impossible to work up any enthusiasm for building a shack in the ruins of what had been the most magnificent edifice in the land; it would have been so much easier just to give up and quit.

And the baptism that took place on this spot almost 232 years ago takes its place alongside the building of the second temple. Here again there could have been observed the strange mixture of joy and tears, for some of the Brethren must have wept, standing here in a small band on the bank of a creek with an unpronounceable and most unGerman name and recalling the great days of faith back in the old home church of Creyfeld. How their hearts must have been torn within them as they counted back over the months of four long years they had been without the church—and that through no one's fault but their own. How small and shabby was this little German sect huddled now in the wild and lonely forest on the frontier of a strange, new world.

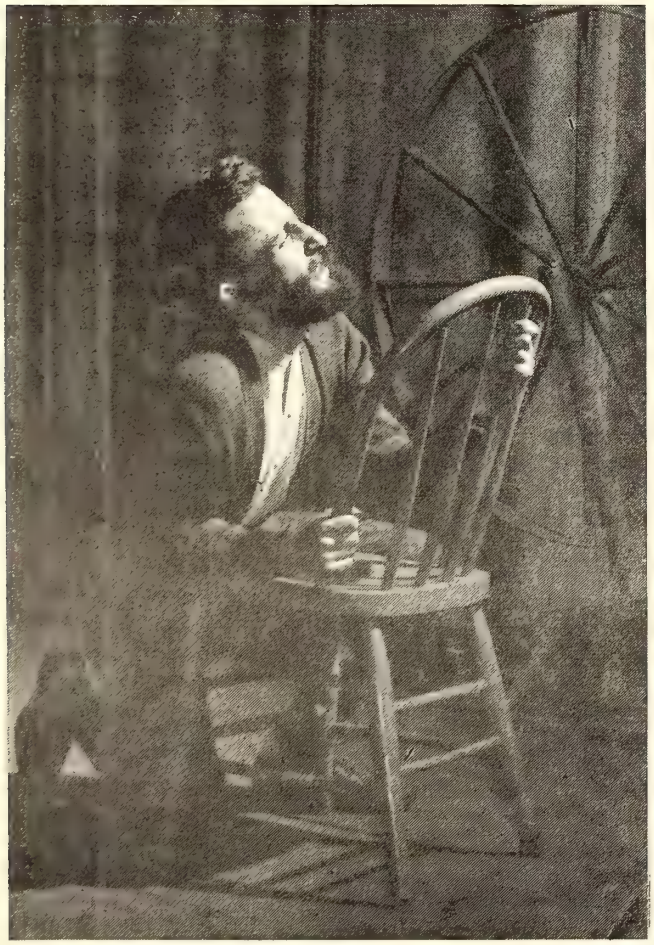
But the baptism of the Wissahickon was every bit as much of an accomplishment as the baptism of Schwarzenau, for the Brethren were rebuilding in the ruins, were picking up the pieces and starting over.

Prior to this time the church had experienced a disastrous defeat—though a spiritual defeat rather than a military one as was the case with the ancient Hebrews. The church at Creyfeld had been split, broken down the center by that worst sort of quarrels—a church quarrel. Dissension, wrangling and name-calling had usurped the places of love and brotherhood as rulers of the church. In fact, it was in an effort to escape this situation that Peter Becker and his party came to America. But the hard feelings followed them, and so the new church did not get organized.

There was also another factor that seems to have played its part in the four year delay of the church—and that is the church's age-old enemy, the temptation of materialism. When the Brethren hit the New World where land was theirs for the taking, where hard work and industry gave the promise of bulging Pennsylvania barns and fertile fields that stretched out rolling acre after rolling acre, they apparently diverted all their interest and energy into building up the Pennsylvania-Dutch empire—and the church went begging.

In such a situation—where it seemed better to do without the church than to stir up old quarrels and where the people were completely engrossed in more immediate pursuits anyhow—in such a situation it would have been much easier to give the church up as a bad deal and forget about it. A few years ago I wrote a play entitled In Our Own Strength. In that play I attempted to dramatize the spiritual struggle that must have been involved as Peter Becker consented to act as elder for the new church. Let me quote a few of those speeches. Some of the Brethren have just approached Becker about accepting leadership of the new organization. He was not particularly gifted as a speaker or administrator and was well aware of this lack. So he engages in some agonized soul-searching.

"My heart is with the church, and of the contribution that she can make to the lives of men, I would be the last to deny. Even from the time of my baptism until now has my love been towards her. How great the hurt when on the night of that dark council



The scene from the play, In Our Own Strength, in which Peter Becker struggles to make a decision on the request to become elder of the Brethren at Germantown

J. Henry Long



Henle from Monkmeyer

WATER

FLORENCE M. BOLLINGER

The mighty ocean swells and roars,
A winding river ever on is flowing;
That jewelled lake in snowy mountains set
Nature's own perfect majesty reflects.

In yonder meadow the cattle graze
And drink from the clear pebbled stream;
While woodland shadows and filtering sun
Play upon the scene.

I, who am weary, and thirst for drink
Seek the spring in the rock—
Not mighty, not majestic,
Nor long in its course—
But from source unseen
Pours out its life-giving cup.

the spirit of the church was lost, words can little tell; and yet that grief has still not been allayed, but casts o'er all our lives the cold shadow of its sorrow. But even so, I am not sure a new church would now satisfy the problem. If when in the strength of youth, led by so great a soul as Brother Naas, strife could so shatter our fellowship, then what hope, with only my small powers to lead, that in a new church we would find success? The seeds of that original defeat lie yet around us; and how much more great the fall if this, a second time, avails us naught but ill.

"To rise again from out that first defeat is doubly hard, beyond the scope of that strength given me. I know myself inadequate for such a job, and yet shall that responsibility be mine? Who am I that I should lead the Brethren from this sorrow, the blame upon my head if we do not achieve? I asked not to be thrust into the role of shepherd. I am insufficient. Take it yet away from me, O Lord; I have not the strength."

But God be praised, Becker did decide to lead the Brethren in picking up the pieces and starting over; the baptism in the Wissahickon was one of the first steps in that process, and the very fact that we are gathered here two hundred years later is indication that the struggle of rebuilding and the tears that were shed were worth the cost.

But what has all this to say to us? Only this: All of us likely have, at one time or another, experienced spiritual defeat, have slid down from the high plane we were on when at baptism we took solemn vows concerning Christ and his church. In all likelihood the things that have thrown us are the very things that defeated the early Brethren. Perhaps hard feelings have come between us and a brother. Perhaps we have been mistreated or insulted and have allowed this to weaken our faith, used it as an excuse to reduce our loyalty to the church. Or, on the other hand, perhaps we have become so engrossed in other interests, that our Christian faith and loyalty have suffered through neglect.

Now this analysis may strike you as defeatism and a queer way to speak to young people. Most speakers treat young people as though our dear, innocent, clean-cut youth were on a continuously ascending spiritual track and that, at most, all they need is a little encouragment and guidance. But that is a false picture. Young people can and do make a mess of their lives. They can and do become so involved in worldly pursuits that they lose their religion. They experience spiritual defeat.

And perhaps today you are one of these. Perhaps as you look back over your life you must admit that there was a time when you were a better Christian, more dedicated to Christ and his church, than you are today. Perhaps you have sometimes felt a desire and longing to return to the heights of faith but have been overwhelmed with the impossibility of rebuilding, have decided that it is easier to go on the way you have been than to undergo the heartache of building a shack in the ruins of Solomon's temple.

But the message of the Wissahickon is that with God's help the second temple can be built, and at his command it must be built; with God's help the church can be established in the New World, and at his command it must be established; with God's help you can become the Christian he wants you to be, and at his command you must become that Christian.



THE CHALLENGE OF TELEVISION

H. Armstrong Roberts

Mary Peacock

PERHAPS you have heard about the small boy who sat and watched the television repairman as he opened his work kit and prepared to examine the ailing family set. "Maybe if you would clean out all the dead cowboys at the bottom of the cabinet, it would work better," the little fellow suggested hopefully.

Most parents and teachers will readily agree that television could indeed present us with a few less "dead cowboys," and stand a little "cleaning out," in general. There are other things that might be remedied, too, in our daily TV fare. So what could be more important than for parents and teachers to combine their efforts in seeking to discover ways by which television may be made to "work better" for our family groups?

There are so many angles to consider! How much time should a child be allowed to spend in front of a TV set? Are Westerns really bad for our youngsters? What can be done about the crime and violence programs? These are just a few of the questions that confront us and, far too often, we are likely to be overwhelmed by it all, sigh pessimistically, and speak rather woefully of the "television problem." Why not take a more positive, aggressive attitude toward the business at hand and speak of the "television challenge" instead? For it is a challenge, and one that Christian parents and teachers may well join forces in setting out to meet!

Let's think of parents first. Briefly speaking, they might almost be divided into three categories so far as television is concerned. There are those few who are still holding out against TV, reasoning that as long as it is kept out of the home there will be no family problems such as their neighbors are facing. Others do own sets, yet allow their children no freedom in choice of program or time of viewing. Such parents are likely to be a bit smug in their assumption that their children are seeing only what is good for them. Still other parents carelessly shrug off the whole thing with, "So what if some programs are objectionable? My child will probably outgrow his liking for them—and, in the meantime, why worry?"

This article is one of a series planned by the Committee on Children's Work of the Division of Christian Education of the National Council of Churches. It is being used by several co-operating denominations.

Now, most of us who understand the wonderful workings of a child's mind, realize that all of these parents are only deluding themselves. If children are not seeing TV in their own living rooms, they will certainly see it elsewhere—at the home of some neighbor or friend. If Mother doesn't allow a certain program that is a favorite topic of discussion among the boys at school, chances are that Junior will find ways and means to view this very program at least once or twice, away from home, so he can join in the talk and not feel left out. And what of the third group—the "don't worry, he'll outgrow it" kind of parents? They are on the most dangerous ground of all. Perhaps the youngster will outgrow his desire to sit and watch the same program day after day, week after week. But we have to face the fact that there are some shows on TV today which may prove definitely harmful to a child's character and general attitude toward life as he grows. So you see, any way we choose to look at television, the challenge is there—and it is a big one!

If TV is causing trouble—if a child is unhappy because of overly zealous parental censoring or if another child is absorbing harmful ideas because of lack of parental supervision in program selection perhaps concrete suggestions will help.

First, and most important of all, television is something for the family to enjoy together, in so far as homework and other activities will permit. Parents need to know what programs are available to their children, in order to offer intelligent help with the selection. They cannot very well object to a program which they have never watched simply because they heard it was not good. They have to know for themselves before an honest opinion can be formed.

If the children are old enough, they should have a voice in the family's program choosing. Together, members of a family may talk over the evening's offerings—weigh the good points and the bad, the likes and dislikes of the group—and then tune in those programs which they think will be the most generally enjoyable. Now and then, there will inevitably be a conflict when two shows of equal merit are scheduled for the same hour—Sister preferring one and Junior the other. This situation need not bring on a quarrel, if it is handled in the right manner. This is an excellent opportunity for a family lesson in "give and take." Why not watch Sister's favorite program this time, and Junior's next week—or whenever it is scheduled again? Television is something to be shared, and once in a while sharing involves sacrifice on the part of one individual or another.

Bearing in mind the fact that a child must be given an opportunity to make choices, if we expect him to become a discriminating viewer, we must not lose sight of the importance of adult guidance. Sometimes it becomes necessary to remind a child that the decision of an adult may be wiser than his own. After all, children expect their parents and teachers to take firm stands on things that really matter, and perhaps they will respect us even more for standing pat when we decide that certain TV shows are not to their best interests. All they ask is a reason for our decision, and it must be a good one. And getting down to a basic fact, let us not forget that in TV, as in everything else, the best way to guide a child in the right direction is to set a good example before him. If we choose undesirable programs, can we expect our children or pupils to be more

Measure of Greatness

Kirby Page

A MAN'S measure of greatness is a test of his character. By this standard the uniqueness of Jesus stands out. In the midst of a people who were eagerly awaiting the coming of the Messiah who would deliver them from bondage, he knew that he had found the means of redemption. No contrast could be sharper than that between their expectation of a Messianic king who with armed power would drive out the invader and his understanding of the Deliverer needed to bring freedom to mankind. Nothing less than total allegiance to the will of God and entire devotion to the well-being of others could liberate men from bondage.

So he came riding on the back of an ass, not as a king on a war charger but as the suffering servant of God. And his word was, "If any man would be great among you, let him be the servant of all." Instead of promising his disciples chief places in the palace, he sent them out as lambs among wolves and told them plainly that the time would come when men would kill them and think that they were doing service to God by getting rid of them. He promised not a throne but a cross.

This is the spiritual revolution that enabled the early Christians to turn the world upside down. The prophetic vision of redemption through the suffering servant became reality in the rejection and betrayal, the crucifixion and the resurrection of Jesus. The Christian standard of success is as simple as this: find the will of God and do it, leaving the results in his hands. It is the will of God that the disciple be Christlike to the degree that he is able. There is no form of success higher than taking up the cross in obedience to God and in service of man. And for Christians today the question is inescapable, am I living as if I accept the standard of greatness set by our Lord?

discriminating than we are?

As to the amount of time a child should be allowed to spend before the TV set, that is something to be decided by the individual family. There is one simple fact to keep in mind, however, and it boils down to this: if TV is interfering with any of the things that should come first in a child's life—homework, music practice, Sunday-school preparation or good health habits—then it is certainly time to cut down on the hours of viewing. TV should never be allowed to hurry a child's meal, for instance, or cut down on his precious hours of sleep. There will be occasional programs of such historic importance that exceptions will have to be made. But these times are generally few and far between.

Now, what about Westerns? This again, is a matter for decision in the home. Some parents feel that Westerns are definitely bad. Others assert that they are usually good, clean stories—that in them right always triumphs over wrong and that they are so far removed from our present-day setting as to be more like something "out of a storybook" rather than excerpts from real life. No doubt, we will all agree that there is entirely too much gun play in these Western episodes. We do not like it. On the other hand, these shows are not to be compared in violence and brutality with many of the more popular dramatic features being offered on TV today. It might be well to try to help parents see the wisdom of a more varied diet for their children's daily TV fare. A Western now and then, perhaps—in fact, this is almost mandatory in homes where there are lively red-blooded American boys—but let us not encourage our boys to look for nothing except this kind of entertainment when they turn the dial.

Now, most important of all, what about those crime stories? Is there anything we can do about them? There most certainly is. We can write to our local TV stations, stating our feelings about this type of so-called entertainment. Going a step further, we can write to the sponsors of these programs, telling them we cannot conscientiously endorse the products they advertise or use them in our homes so long as they continue to invade our living rooms with material that is harmful to our children's minds and characters. We can use our influence in the organizations to which we belong—PTA, church groups, women's clubs and the like—urging them to take definite stands against these undesirable features, too. That such concerted action can and does bring results has already been proven to a great extent in the recent campaign against crime "comics." In many communities, these magazines have been removed from the dealers' shelves simply because aroused citizens demanded it. A few publishers have actually withdrawn some of these comics from the presses, not wishing to buck the tide of public opinion that has surged in upon them.



Clark and Clark

If TV is interfering with those things that should come first in a child's life, then it is time to cut down on the hours of viewing

Television is a part of our world. It is quite possible for us to live with and enrich our lives because of it, without giving up a single high principle or sacrificing any of our standards or ideals. If we, as teachers, can help parents find ways of making TV work for the best interests of their families, rather than against them, we will have gone a long way toward meeting the challenge that is constantly before us.

The Lighted Cross

Continued from page 4

What a sensation of guidance filled our heart as we walked homeward singing When I Survey the Wondrous Cross, Cross of Christ and other hymns. This experience always acted as a benediction at the close of day.

Christian friends, as you walk the crooked and sometimes dark streets of life is there a lighted cross in your heart to show you the way you should walk, the direction such a guiding light would lead you?

Meditations on Camping

H. Lawrence Rice

This is —
a camp — a community of children
brought together
by our choosing —
in the country — on vacation.

It is fun,
and adventure,
a chance to play,
and lots of children.

It is freedom
and a chance to explore,
and live
and breathe again.

There are parents
to stimulate — to educate.
And people to choose —
directors, educators, counselors.

Programs are planned —
for our concern is children —
their personal development,
their social education.

Camping is an all-inclusive experience,
an opportunity to strengthen a child's social being,
a time to meet God,
a place to be free.

But there are decisions to make
And plans to get ready.

Pastor of the Ninth Street church, Roanoke, Virginia



Religious News Service

It is time
to board buses, to climb in cars,
to register, to meet new faces,
and form new friendships.

This is the first meal,
the first night away from home.

There are twenty-four hours
of eating and sleeping,
of playing and worship,
of singing and praying.

Each child must be
handled with seriousness, importance
and sincerity.

His expressions must be
satisfying and happy.

For he has brought to camp
the "I" and "me" and "mine,"
he harbors his feelings and attitudes,
his concerns, confusions and curiosities.

These are what little boys
and girls are made of —
these are the assorted ingredients.

There can be
baseball bats and canoes,
log cabins and tennis rackets,
swimming pools and swings.

And these cannot tell if
a child is happy or sad,
tense or relaxed,
fearful or radiant.

Camping has produced a
quality of understanding,
dropping as gentle dew

To a sleepy child
on a star-lit night
among the pines
and beside still waters.

There is a
quality of leadership
selected as carefully
as a new cabin or tennis court,
a fielder's glove or a doll's house.

Yes, we live in a new world
of human relationships,
of group living, of communal life.

This new world demands
a modern camp
with lofty goals
fulfilling a child's
emotional and physical needs.

It has daily routines
and free time,
a vigorous program and play schedules,

and there is co-operation and no competition.

These children begin to use their abilities.
Sharing ideas,
making decisions
respecting opinions.

For this is the "way of life"
which Christ lived
and talked about
and taught.

He said,
"Go then and do likewise."

We have measured our acreages of land,
the depth of our well,
the size of our lakes,
the stock of our pantries.

So also we must appraise
the capacity of the camps
to bring each camper
one step closer to God,

One movement nearer man
With sensitivity, understanding and respect.

We have dynamos of human energy
ebbing and flowing
as children live and work,
play and learn.

We expect miracles.
Miracles do happen yet in our day,
for Jimmy has lived
beneath the velvet sky and arched stars.
He has studied and he has dreamed.
He has found God at camp.

American Abundance and World Need

An interfaith campaign to promote a greater sharing of American abundance with other peoples of the world began on May 4. At the opening meeting this statement on American Abundance and World Needs was signed by eighty-eight church leaders of the three major faiths.

GOD has blessed the United States with abundance. A vast endowment of natural resources, brilliant achievements in science and technology, a free society and a dynamic economy have united to bring us to heights of material productivity never before known to mankind. Both our natural resources and our human skills of hand and brain are the gifts of God. We are his creatures and stewards in his vineyard.

The abundance which is ours and the potential productivity within our grasp are at once blessings to be enjoyed and a trust to be administered in the name of God and in the service of mankind.

It is contrary to the will of God that islands of prosperity should persist amid oceans of poverty, hunger and distress. Bread for myself is a material concern; bread for my brother is a spiritual concern.

In a moral universe, the continued prosperity of one nation can only be justified by its faithful and courageous efforts to make comparable abundance available to all nations.

These basic ethical considerations point toward certain goals which should be firm guides to national policies and programs. In the domestic sphere, the appropriate goals are an expanding peacetime economy and equitable distribution of the national product. These goals are fundamental because as a nation we cannot share what we do not possess.

In the international sphere, America's goal should be a greatly expanded sharing of our material abundance, our technical skills and the dynamic spirit of free society. This goal must be pursued in a genuine spirit of international friendship and goodwill. Although our efforts should always be dedicated to the advancement of free institutions and opposed to any form of totalitarianism, we must avoid making our participation contingent upon political conformity or subservience on the part of other nations.

We pledge ourselves, and we call upon our national leaders, both in the social sciences and in the practical realms of business, labor, agriculture and politics, to work together for the following specific policies and programs:

1. National economic policies designed to achieve and maintain full employment with full and efficient production both in industry and agriculture. With growing population, increasing labor force and mounting productivity this means not a level, but an annually rising gross national product.

2. Industrial wages and agricultural price policies which will produce a just and equitable distribution of consumer purchasing power throughout the economy.

3. Food and nutrition programs which will assure adequate and healthful diets for all Americans and for as many as can be reached and served abroad.

4. Expanded programs of technical assistance in the funda-

nental work of world economic nd social development.

5. International trade and nonetary policies designed to acilitate and expand the inter- national flow of goods and serv- ces. Appropriate public aid hould be provided to agricultur- l and industrial enterprises acing adjustments as trade arriers are progressively re- noved.

6. Foreign economic aid pro- grams geared to meet situations f emergency and long-time hu- nan need. For this purpose both he offices of government and of oluntary and religious agencies hould be used.

In order to minimize suspicions f nationalistic or imperialistic notivation on the part of the Jnited States, to reduce inter- national tension and to promote world peace, we believe the fol- owing three principles should e observed in all programs of oreign trade, aid and technical ssistance:

(1) Complete separation of J.S. economic and technical aid rom programs of military aid.

(2) Full utilization of private nd nongovernmental agencies n trade, aid, and technical as- istance programs.

(3) Maximum utilization of he United Nations and the pecialized agencies associated vith it.

In the last analysis, American olicies and programs are de- ermined by the will of the peo- le. This is the glory of our free nd democratic society. There- ore, our ultimate appeal is to he people of America. We call pon all Americans of moral dealism and righteous convic- ion to join us and their neigh- ors in an all-out crusade to em- loy the God-given abundance of merica in an expanded pro- ram of world development, uman progress and internation- l peace.

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

I am a girl in my teens. I have become engaged to a boy about my age. My parents are not very fond of him. He is of another faith and my parents have always wanted their children to marry in our faith. They are deeply grounded in the Brethren faith. Now I know when I tell them we are getting married, it will break their hearts. But I feel love comes before religion, although I like my church. I believe he will join it for me. Let me hear what you think of this situation.

One in Love

Dear Friend "in Love,"

Your letter raises a question that is increasing in importance all the time. It used to be relatively easy to meet a suitable person within one's own church, fall or grow in love and get married. But with increased moving about, the mixing of all kinds of people in public schools and in industry, the wide acquaintance arising from volunteer service or being in the armed services—all of these and many more factors contribute to a widespread crossing of religious lines for friends, and this raises the question of marriage across lines.

Your letter is not entirely clear to me. You say your friend is "of another faith." Usually when we say this we mean "he is a Jew, a Roman Catholic, a Moslem, or an adherent to some other religion." If this is what you mean, then it would have to be said that the odds are against a really satisfying and happy marriage. Take the matter of marrying a Jewish person. He may be a very fine person. But in many cases this would mean that the man would be rejected by his family and the community of which he is a part. The family would find great difficulty in accepting you as a daughter. Or suppose he is a Roman Catholic. To be married in such a way that his family could accept the marriage it would have to be by a priest. He would require you to take instruction in the Roman Catholic faith and sign an agreement that would require that your children be raised as Roman Catholic and that your husband engage in continuing efforts to convert you to his faith. Again here the odds are against the success of such a marriage. I should like to recommend very strongly that you secure and read the little book by James Pike entitled If I Marry Outside My Faith.

But you may have meant simply that your friend is a member of another Protestant church. Here the problem may be much less serious. There is so much of common heritage and common faith throughout Protestantism that often a man or woman can move easily and happily into another church. If you find your religious beliefs are somewhat similar and your friend is interested in joining your church, there should be little difficulty on this score. Or if you prefer to join his church or you both prefer to join a third church—all of these may be good solutions. It is certainly desirable to become active in the same church, so that you can worship and work together and your future children with you. Men and women are marrying across such lines and making these changes in great numbers. A very happy and satisfying marriage may result. But it is important that each of you accept as good and valid the religious experience of the other and then proceed to choose what will be one you will share.

I must say that it would seem very unwise to consider as the major factor what your parents feel about this matter. Their wisdom and love are important. But the essential meaning of marriage is "leaving father and mother and cleaving to one's husband or wife in order that you may become one." On the other hand, to say as you do in your letter that love comes before religion does not seem to me to be quite adequate. Love may be more important than a particular church. But the love of God in Christ Jesus is basic to any secure marriage.

Why not go to your pastor and talk with him about the peculiar form of this problem of yours?

Jesse H. Ziegler.

• • •

"Our Savior has declared that a man shall forsake his father and mother and cleave unto his wife. By his apostles he has instructed those who enter into this relation to cherish a mutual esteem and love; to bear with each other's infirmities and weaknesses; . . . to pray for and encourage each other in the things which pertain to God." From marriage ceremony.

KINGDOM GLEANINGS

The district Sunday-school meeting for Eastern Pennsylvania will be held at the Chiques church, Pa., on Sept. 5.

G. G. Canfield of Mexico, Ind., suffered a stroke which paralyzed the left side on July 19. He is recovering at the home of his daughter in Sweetser, Ind.

Ira W. Moomaw, executive secretary of Agricultural Missions, leaves about Aug. 20 on a two-month field trip to East and Central Africa. He will stop en route in England for the summer training school of the Institute of Rural Life. In Africa he will take part in rural work conferences with missionaries and others.

Highland Community church at Orlando, Fla., on July 10 installed its new pastor, Rev. David K. Webster, a graduate of the 1955 class of Bethany Biblical Seminary, dedicated its parsonage and its church school assembly room. Moderator Floyd M. Irvin officiated in the events of the day with the assistance of various people from the city and the local church.

The first Brethren drama workshop will be held at Bethany Biblical Seminary, 3435 Van Buren, Chicago 24, Ill., the week of Aug. 15-19. Persons who are responsible for dramatics and use drama in their church and church school programs will find this workshop a very helpful experience. Consult your pastor and Sunday-school superintendent for further details or write Drama Workshop at the above address.

The national conference of the Fellowship of Reconciliation will be held at Camp Mack, Ind., Sept. 2-4. Speakers will include Harold Ehrensperger, director of the foreign student program at Boston University; Paul Sekiya, executive secretary of the Japanese FOR; John M. Swomley, Jr., national secretary of the FOR; Dan West, director of leadership training, Church of the Brethren. Further details may be obtained from the Fellowship of Reconciliation, 21 Audubon Ave., New York City.

Home-comings

LaMotte Prairie church, Southern Illinois, all day, Sunday, Aug. 14. The addition to the parsonage will be dedicated in the afternoon, John Martin of Salem, Ill., will be the guest speaker.

Chiques church, Pa., dedication services for the new addition to and the remodeling of the building, Aug. 19-21. S. Clyde Weaver of East Petersburg, Pa., will speak at the Friday evening service; Frank Carper of Palmyra, at the Saturday evening meeting. On Sunday Rufus Bucher of Mechanic Grove will bring the morning sermon and A. C. Baugher of Elizabethtown, Pa., will deliver the dedicatory address in the afternoon.

Front Royal church, Va., home-coming, Sunday, Aug. 28. Bro. Jacob Replogle, pastor of First church, Baltimore, Md., will be the speaker at the afternoon service.

Four Mile church near Richmond, Ind., all-day meeting, Sunday, Sept. 18. Services will begin at 10:15 a.m. and 1:30 p.m. Vernard Eller, youth editor for the Church of the Brethren, will be the guest speaker.

John D. Ellis of Johnstown, Pa., will be the speaker at the dedication of the parsonage-chapel of the newly established Erie congregation, Pa., on Aug. 14. Glenn H. Bowlby of Pittsburgh, Pa., and William K. Kulp of Kittanning, the moderator for Western Pennsylvania, will also participate in the service. W. J. Hamilton is the pastor of this mission church located on the corner of Raspberry and W. Thirty-sixth Streets.

Total support of the Brotherhood program for a period of twenty-five minutes was given by twenty-seven young people plus leaders at Camp Brethren Heights in Michigan. An additional $25 was given for recreational equipment at the camp, with the total offerings amounting to $90. A foodless meal comprising singing, meditation and prayer and an interpretation of one aspect of the Brotherhood program before each offering was a part of the stewardship effort.

Licensed and Ordained

Leroy E. Warstler, licensed in the Welty church, Smithsburg, Md.

Earl F. Cox, licensed in the Pontiac church, Mich.

Worth George ordained to the ministry in the Goshen City church, Ind.

Stanley Davis, Jr., licensed in the Lancaster church, Pa.

Changes of Address

J. Stanley Earhart, from Manheim, Pa., to R. 4, Hagerstown, Md. Bro. Earhart became the first full-time pastor of the Broadfording church on Aug. 1.

Glenn J. Fruth, from Woodland, Mich., to Quinter, Kansas. Bro. Fruth will become pastor of the Quinter church on Sept. 1.

Galen K. Walker, from Nampa, Idaho, to 1001 Kimball Ave., Yuba City, Calif. Bro. Walker will begin a year's pastorate at the Yuba City church the last of August.

Robert L. Byrd, from Winter Park, Fla., to 803 W. King St., Martinsburg, W. Va. Bro. Byrd assumes the pastorate of the Martinsburg-Vanclevesville churches on Sept. 1.

Hazel Rothrock, Waka Training Center, PO Biu, via Jos, Nigeria, W. Africa. Sister Rothock has returned to the Africa field after a furlough in the States.

Dr. Leonard Blickenstaff and his family, from Dahanu Road, India, to 2247 Third St., % Ida Metzger, La Verne, Calif. The Blickenstaffs have returned to the States on regular furlough.

Edward K. Ziegler, from Elgin, Ill., to 3105 Crockett Ave., N. W., Roanoke, Va. Bro. Ziegler, who has been director of evangelism for the Brotherhood, will become pastor of the Williamson Road church, Roanoke, Va., on Sept. 1.

Nettie Senger, from 715 Superior St., to 223 Second St., Ft. Wayne, Ind.

Sara Shisler, to Waka Training School, P.O. Biu, via Jos, Nigeria, W. Africa. Sister Shisler has returned to the field after a furlough in the States.

Robert Baker, to Garkida, via Jos, Nigeria, W. Africa. A builder, Bro. Baker is doing his alternative service in the Africa field.

R. K. Showalter, from Salisbury, Pa., to 1721 Harmon Ave., Winter Park, Fla. Bro. Showalter begins pastoral service with the Winter Park church on Sept. 1.

Brotherhood Theme: Seek First His Kingdom

The Brethren tour that will visit Europe this fall still has space available. Anyone interested in receiving information concerning this tour should write L. W. Shultz, Milford, Ind.

Bridgewater College

A total of seventy-seven students are enrolled in the summer session.

Dean John Boitnott is predicting an enrollment increase of from five to ten per cent for the regular session beginning in September. This would approximate a total of 500 students in attendance.

Gifts for the development program for the session ended June 30 totaled $168,690.33. Of this amount $118,631.77 has been designated for the proposed health and physical education building, the seventy-fifth anniversary project.

Mrs. John Stoddard of Staunton, class of 1926, was elected president of the Alumni Association in June. She is the first woman to be elected to this post at Bridgewater. Mrs. Stoddard is well known in church and civic circles in the city of Staunton.

Warren F. Groff, assistant professor of Bible and religion, was awarded the Ph.D. degree by Yale University in June. The subject of his dissertation was The Unity of the Person of Christ in Contemporary Theology.

Robert H. Newcomb, assistant professor of English, has had an article published in the June issue of the publication of the Modern Language Association entitled Poor Richard's Debt to Lord Halifax. Prof. Newcomb is an authority on the literary activities of Benjamin Franklin.

The Southeastern regional meeting of the Church of the Brethren held on the campus Aug. 2-4 featured addresses by Bro. Desmond Bittinger of McPherson, Kansas, and Bro. Norman J. Baugher, general secretary of the General Brotherhood Board, and Rev. Robert J. Smith, chaplin of the Roanoke veterans hospital.

Dr. Walter S. Flory, Jr., of the class of 1928, has been elected president of the Virginia Academy of Science. Dr. Flory, a former Bridgewater faculty member, is vice-director of the Blandy experimental farm of the University of Virginia.

Tragedy struck the Bridgwater campus twice this past spring by way of highway deaths of students. Paul Cheeks, of Union Bridge, Md., a sophomore, and Charles T. Houck, Jr., of Hagerstown, Md., a sophomore, lost their lives in fatal accidents occurring on U. S. route 11 in April and May, respectively.

The Church Calendar

August 14

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: The Courage of Daniel (Temperance.) Dan. 1:5. Memory Selection: It is right not to eat meat or drink wine or do anything that makes your brother stumble. Rom. 14:21 (R.S.V.)

CBYF Topic: Before You Say, "I Do"

Aug. 14-20 Appalachian Trail Hike, Maryland

Aug. 15-18 District meeting, Northern Indiana, Camp Alexander Mack, Milford

Aug. 15-18 Drama workshop, Bethany Seminary

Aug. 16-18 District meeting, Southern Indiana, Anderson

Aug. 18-20 District meeting, Middle Indiana, Liberty Mills

Aug. 18-21 District meeting, Colorado, Wiley

Aug. 18-21 District meeting, Southern Missouri and Arkansas, Shoal Creek

Aug. 18-21 District meeting, Oklahoma, Thomas

Aug. 19-21 District meeting, Middle Iowa, Des Moines Valley

Aug. 24-26 Eastern Region conference, Elizabethtown College, Pa.

Aug. 26-28 Eastern Region youth conference, Elizabethtown College, Pa.

Aug. 24-28 District meeting, Michigan, Carson City, United Brethren campground

Aug. 25-28 District meeting, Northern Iowa, Minnesota and South Dakota, Greene, Iowa

Aug. 26-27 District meeting, 2nd West Virginia, Pleasant Hill

Aug. 26-28 District meeting, Southern Illinois, Virden

Aug. 30—Sept. 1 District meeting, Northeastern Ohio, Camp Zion, East Sparta

Aug. 31 District meeting, Mardela, Green Hill

Sept. 2-4 District meeting, Northern Illinois and Wisconsin, Lena

Sept. 4 Labor Sunday

Sept. 9-11 District meeting, Northern Missouri, Rockingham

Sept. 16-17 District meeting, First West Virginia, Keyser

Sept. 16-18 District meeting, Southern Iowa, Fairview

Sept. 18 Brotherhood Achievement Offering

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. David Ockerman of Lena, Ill., in the Bethel Center church, Ind., Aug. 22-28.

Bro. R. W. Schlosser of Elizabethtown, Pa., in the Mt. Hermon church, Bassett, Va., Aug. 28—Sept. 4.

Bro. J. Herbert Miller of Hershey, Pa., in the Meadow Branch church, Md., Aug. 14-21.

Bro. Galen Fike of Eglon, W. Va., in the Tear Coat church, Augusta, W. Va., Aug. 26—Sept. 4.

Bro. Vernon Beckman of Inwood, W. Va., in the Glade View church, Eglon congregation, W. Va., Aug. 29—Sept. 4.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Shiloh church, W. Va., Aug. 23—Sept. 4.

Bro. Albert Showalter of Salem, Va., in the Pleasant Hill church, Willis, Va., Aug. 21-27.

Bro. John Graham of Buena Vista, Va., in the Briery Branch church, Sangerville congregation, Va., Aug. 14-28.

Bro. Howard Whitacre of Mechanicsburg, Pa., in the Fishing Creek Valley church of the Big Swatara congregation, Pa., Aug. 21-28.

Bro. C. O. Brubaker of Lima, Ohio, in the Howard church, Ind., Sept. 4-11.

Bro. Edgar Petry of Lima, Ohio, in the Prices Creek church, Southern Ohio, Aug. 15-28.

Gains for the Kingdom

Four baptized in the Manor church, Md. **Two** received by letter in the Canaan church, Sandy Creek congregation, W. Va. **Two** baptized in the Topeco church, Va.

Eleven baptized in the Jennersville church, Pa. **Nine** received by letter in the Westmont church, Pa. **Eight** baptized and one received by letter in the First church, Altoona, Pa. **Ten** baptized in the Upper Claar church, Pa.

One baptized and three received by letter in the Mexico church, Ind. **Four** baptized and one awaiting baptism in the La Place church, Ill. **Eight** baptized and four received by letter in the Spring Creek church, Ind. **Twenty** baptized and fourteen received by letter in the Manchester church, Ind. **Two** baptized in the Bristolville church, Ohio.

Four baptized in the Warrensburg church, Mo. **Four** baptized and one received by letter in the Fredonia church, Kansas. **Three** baptized in the Haxtun church, Colo.

Fourteen received by baptism and letter in the Imperial Heights church, Los Angeles, Calif. **Sixteen** baptized and eleven received by letter in the Olympia church, Wash. **Four** baptized and eight received by letter in the Phoenix church, Ariz.

News and Comment From Around the World

Bible Society Reports on Distribution of Scriptures

The American Bible Society distributed 9,000,071 volumes of Scriptures in the United States last year. The society distributed more Scriptures in Latin America than in any previous year, a total of more than 3,000,000 volumes to 23 countries.

During the year the society published the first Scriptures in six languages. These are Puebla Aztec (Mexico), Bandi (Liberia), Ayacucho Quechua (Peru), Junin Quechua (Peru) and Shipibo (Peru). At the end of 1954, the whole Bible had been published in 206 languages and dialects, a complete Testament in 260 more and single books in 618 more. This made a total of 1,084 languages in which some part of the Bible has been translated.



A unique organization at Central church, Roanoke, Va., is the fellowship of the deaf, which meets regularly in the church chapel during the worship hour. The services, including Sunday school and church, are similar to other services except that they are carried on through the sign language. They even have singing and special music in this way. The leader of the group, in the center of the front row in picture above, is Warren C. Blackwell, a member of the Church of the Brethren and a graduate of Gallaudet College. Eight of the group represented here are Brethren; the others are representatives of a number of different faiths, some of them coming fifty miles for the service, which is nondenominational in emphasis

Southern California and Arizona District Deacons' Assembly

A MOVEMENT which began in Southern California in 1947 and is nearly unique in the Brotherhood culminated in the ninth deacons' assembly, held in the Long Beach church on April 23 and 24. In its early years the assembly was conducted as a retreat in a camp, but as it grew it seemed wise to hold it in the various churches and thus share some of the blessings available in different communities.

The group meets each spring to participate in a program planned largely by a district board which elects a new member each year. These officers serve three years and rotate through the offices of treasurer, president and secretary. The office is usually shared by husband and wife. The officers for 1955 were Mr. and Mrs. Ralph Schrock of La Verne, president; Mr. and Mrs. William Dickson of Hermosa Beach, treasurer; and Mr. and Mrs. Raphael Wolfe of Glendora, secretary. Elected at the 1955 assembly to take office later this year were Mr. and Mrs. Henry Sheller of San Fernando.

The opening session, on Saturday evening, April 23, was a truly inspirational occasion. A very pleasant banquet, served by members of the Long Beach church, was followed by a stirring address by Dr. Harold Humbert of La Verne College. Speaking on The Dynamics of Leadership, he drew from his vast experience as a minister, world traveller, professor and lecturer. A beautiful musical program was given by the Long Beach men's chorus under the direction of Robert Walker, minister of music.

On Sunday morning the deacons participated in the regular Sunday school and church services of the host church. Frank Howell, Long Beach assistant pastor, conducted a stimulating discussion during the Sunday-school hour. The church worship service furnished an opportunity for all to be moved by the stirring preaching of Robert Richards, Long Beach pastor.

Following another fine dinner served by the Long Beach church, the assembly met for the final afternoon session. Necessary business was transacted briefly. Then followed an hour of discussion in which a panel led by Merlin Eisenbise of Glendora posed questions and some answers concerning functions of deacons a generation or two ago as compared with their duties now. Audience participation was brisk. Some interesting comments were made by Long Beach deacon S. H. Bowman, who has served about fifty-eight years in the office and was first installed in Oklahoma in 1888.

While the deacons' assembly holds no official position in Brotherhood organization, it is felt that several important purposes are well served. It is stimulating and inspirational as is shown by the continued attendance by many from most of the churches of the district. It serves as a medium of exchange of ideas among the various churches. Several local deacon groups have become much more active as the result of ideas which some of their members have received at assemblies. Already many who have given enthusiastic support in the past are looking forward to the 1956 assembly which will be held in the Pomona church. — Raphael and Maurine Wolfe.

Reports Increase in Church Social Welfare Institutions

A resurgence of church activity in the social welfare field has been noted by Robert E. Bondy, director of the National Social Welfare Assembly. He said this resurgence has taken place even though social welfare has become "big business" with government and other agencies assuming increasing responsibility for care of the poor and sick. William J.

Villaume of New York, executive director of the National Council of Churches' department of social welfare, said there was a noticeable increase in the number and size of church-related social welfare institutions, especially hospitals and homes for the aged.

Reformed Synod Asks for Armament Controls

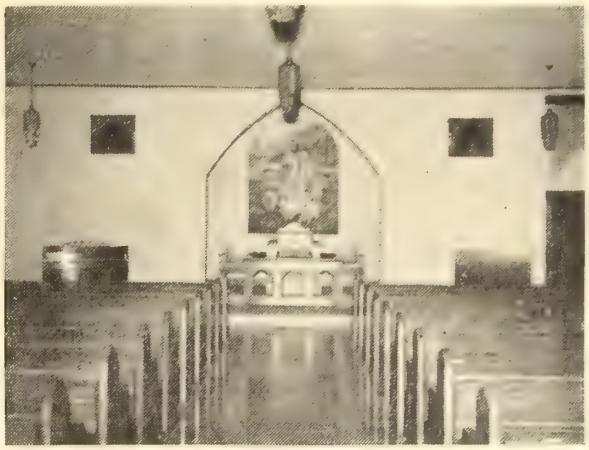
The General Synod of the Reformed Church in America, at its 149th annual meeting, called on the United States to lead the world in seeking prohibition of all weapons of mass destruction and a drastic reduction of all other armaments.

The Synod voted to relocate its headquarters in the new united church center on Morningside Heights in New York upon completion of that project. A budget of $2,500,000 for 1956 was approved. This is an increase of $250,000 over the 1955 budget. Delegates approved Church World Service program of $75,000 for relief work in Korea, Arab camps and Pakistan and for Berlin refugees.

The denomination now has 205,300 communicant members, a three per cent net growth over last year. The Synod created a Stewardship Council to promote the benevolence program of the church.

Woodbury Church

The Church of the Brethren at Woodbury became known as the Woodbury congregation Nov. 11, 1876. At this time it was decided to erect a church known as the Replogle house on a plot of ground belonging to Rhinehart L. Replogle, about one-half mile north of the village of Woodbury. On Oct. 14, 1877, this house, now known as the Woodbury house, was dedicated with services led by James Quinter. The first full-time pastor was called to serve this congregation in 1924.



In 1944, the men of the Woodbury church made some improvements under the leadership of the late Franklin Beach. At the end of several years they had dug out and finished the basement, installed a new heating plant, kitchen and several Sunday-school classrooms and a baptistry.

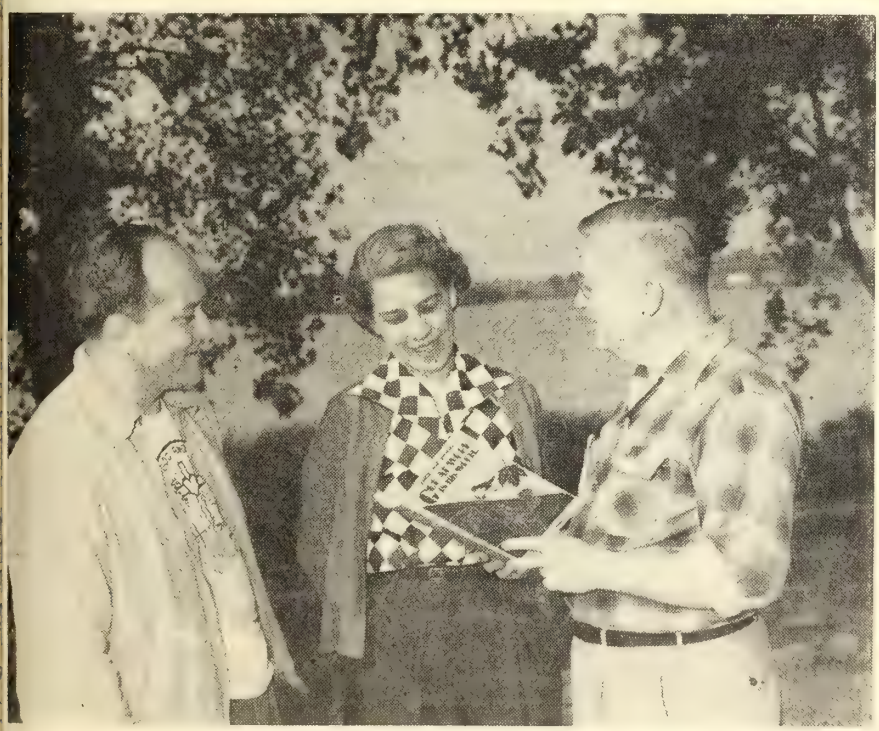
In 1953 the Woodbury Sunday school was given permission to make some changes in church at no expense to the entire congregation. The work was begun by removing the inside vestibule and center doors. An outside entrance was constructed with a stairway to the basement. In the sanctuary improvements included new lighting facilities, church furniture, flooring and carpeting; changes were also made in the Sunday-school classrooms.

The seating capacity of the present auditorium is 240, excluding the choir area and the available Sunday-school rooms which can be opened up into the auditorium. The present church membership of the Woodbury church as of Jan. 1, 1955 was 273.

The dedication services were held on Jan. 16, 1955, with Bro. Tobias F. Henry of Juniata College, Huntingdon, Pa., bringing the message in the forenoon and afternoon. At the dedicatory services Dr. Henry used as his subject The Ministry of the Church.

Following the dedication service a two-week evangelistic meeting was held by Bro. Hiram Gingrich of Lebanon, Pa. Since the first of the year sixteen were baptized into the church fellowship.

Bro. Earl K. Ziegler is our present pastor and under his guidance and leadership we look to the future with a valiant hope and faith great enough to face the days ahead and continue to be a growing church in a growing congregation.—Mrs. Vernon Stayer, Curryville, Pa.



Bill Smith

Paul M. Weaver, director of camping and junior high work, Church of the Brethren (left), Miss Mary E. Venable, associate director of children's work, National Council of Churches, and Rev. E. L. Schlingman, director of the department of camps and conferences, Evangelical and Reformed Church, at the national camp planners conference, examine the new junior camp book, God at Work in His World, written by Miss Venable. Many of our camps are using this book

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A collection of modern paintings and graphics was presented to the Christian Rural Overseas Program in gratitude for shipments of food gifts by the agency to German war victims and refugees. Most of the forty-six works in the collection were created by Germans who were themselves recipients of CROP gifts.

Legislate Morals?

MAY 17, 1955, marked the first anniversary of the Supreme Court's decision declaring segregation in the public schools unconstitutional. The decision of last May 17 is rightly hailed as "the most far-reaching advance in civil rights since the Emancipation Proclamation."

The great body of Protestant churches are on record with the commitment to work for a "nonsegregated church in a nonsegregated society." As the churches review the record of the happenings since last May, they can rejoice that so much has been accomplished to further their stated aim.

Probably more has been accomplished to achieve a "nonsegregated" society in the past year than in any previous year or any previous five-year period. Even in communities that have taken no overt action toward desegregation, there has been serious discussion of community responsibility by more people than ever discussed such issues before.

This record of solid achievement resulting from a legal decision calls for the examination of an opinion held widely in church groups. When the churches were called upon to lend personal and financial assistance to the civil rights groups initiating law suits to end segregation, they did not respond. One of the factors in this lack of response was the feeling that "you can't legislate morals" and "you don't change people by law."

Granted that this was a palatable excuse for avoiding any action on the part of some church people, it was also held as sincere reason for not supporting legal action on the part of others. Granted that law is a reflection of the cultured values of a people and that law is ineffective without public support, but law is also a moulder of values and one instrument of education.

"We have no intention of becoming outlaws." These and similar statements by governors of states whose laws were declared unconstitutional by the Court's decision reflect one response to legal demands. And this response, so different from the statements these same governors made six months previously, indicates that the law did change people.

In Louisville on March 1955, a white organization called "Parents on Our Block," invited two Negroes to meet with them for the first time to discuss what they could do to smooth the path of desegregation. The group accepted the invitation of one of its Negro guests to meet at his home the next month. Did the law change these people? At the very least, it changed them to the extent of two meetings, the choice of discussion topic and the decision as to whom they invited as guests.

Since September 1954, for the first time in ninety-one years, white and Negro public school pupils have attended school together in West Virginia. Did the law change these 30,000 pupils, their teachers and their parents?



Religious News Service

Children of many nationalities and races play happily together

All of these changes in behavior have occurred without legal enforcement. These have all been voluntary responses—after the Court's 1954 declaration but prior to an announcement of legally prescribed action or patterns of behavior.

Let's look for a moment at the other expression used so often, "you can't legislate morals." The partial truth of this statement is of course that moral character is an inner achievement dependent upon inner integrity and motivation. "The good man of the good treasure of his heart produces good. . ." Yet, the statement is untrue, for moral issues are the only subject upon which we do legislate. Is not every law concerned with some phase of "thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not commit adultery"?

One further consideration related to "you can't legislate morals" is pertinent: the choice does not lie between *some* legislation and *no* legislation. The real

choice is between legislation which supports the moral code we believe in and the legislation which supports a moral code we do not believe in.

The record of desegregation achieved by legal means during the past year is a challenge to churches that are committed to a nonsegregated society. The record challenges particularly the aloofness of the churches in support of legal procedures in the field of civil rights. Even more dramatic than the accomplishments in school desegregation are the achievements in the opening of restaurants in Washington, D. C., to all and the admittance of Negroes to railroad dining cars. In both instances legal decisions brought changes in policy and practice almost overnight.

The church has long understood that behind every legal decision that brings constructive change there must be understanding and acceptance by an alert public. The church has been in many places the chief sponsor of discussion groups and other educational techniques designed to promote racial justice. But the church has been less effective than it should be in achieving changes in attitudes and behavior.

Could there be a lesson with possibly wide application for the church in the happenings in the field of civil rights in 1954? That lesson could well be that without concrete, specific legal action taken, discussion, however well meaning, is ineffective in changing attitudes and behavior.

Adapted from an article by Lewis A. Deer in the SOCIAL ACTION NEWSLETTER of May, 1955

Race Relations Literature

Everyone Welcome. A new handbook on racial and cultural relations directed to the needs of the local church. Primarily a study guide to Christian action, dealing not with the *why* but with the *how* of brotherhood. This pamphlet is not prepared for any one racial group, nor for churches in any particular section of the country; it is for all people in any and all parts of the nation. 50c.

Sense and Nonsense About Race, Ethel J. Alpenfels. Questions about race asked by thousands of high school students are answered here by an anthropologist. Popularly written with excellent illustrations and bibliography. 25c.

Statement of the Church of the Brethren on the Race Problem. Adopted 1951. Free.

Refugee Resettlement Notes

Statistics — June 1, 1955

Region	*Goal*	*Assurances filed*	*Arrivals* *Family Units*	*Persons*
Central	350	107	4	12
Eastern	300	38	1	4
Pacific Coast	50	10		
Southeastern	150	29	1	1
Western	150	6	1	5
Totals	1,000	190	7	22

What Refugees Can Do—Many trades and professions are represented among the refugees awaiting resettlement by our churches. Could your town or community use a shoemaker, mechanic, experienced cook, beekeeper, dairyman, carpenter, engineer, butcher, riveter, construction worker, farmer, plumber or bricklayer? Or a seamstress, bookkeeper, clerk, hairdresser, nurses or nurses' aide? These persons who are waiting represent abilities and experience in a great variety of vocations.

What You Can Do—You can write to the Brethren refugee resettlement office about the type of work you might be able to find for the head of a refugee family. This office will send you a dossier (life-story and pictures) of a family. You can choose your family and fill out the assurance for them. The only costs will be transportation from New York and in getting the family settled. Send your card or letter to: Refugee Resettlement Office, Brethren Service Center, New Windsor, Md.

Gentiles Only

JOB discrimination and fair employment practices in the minds of most persons refer to treatment accorded Negro job seekers. Actually, anti—Jewish discrimination is a problem of great magnitude about which too little is said.

Statistics here are fewer. But some figures, secured by such agencies as the Jewish Vocational Service and the Bureau on Jewish Employment Problems in Chicago, are a clue to the situation.

A Chicago study by the latter, for instance, shows that 27 per cent of 3,700 business firms placing job orders with private agencies between March 1953 and September 1954 specifically barred Jews as applicants. In 1951 a one-week check by the Maryland State Employment Service in its clerical and professional division showed that more than a third of requests specified "gentile." A two-week study in Los Angeles the same year showed 17 percent of 5,535 job openings discriminating against Jews, with the figure rising to 27 percent in the case of clerical openings.

One reason for the concentration of Jews in medicine, dentistry, pharmacy, law and accounting is that in these fields they can operate independently without being subject to employer discrimination. The great bulk of Jews employed by firms are in Jewish-owned businesses. Estimates based on Chicago surveys a few years ago indicated less than 10 per cent of Jews in private industry employment were in non-Jewish firms.

The practice of requesting religious affiliation on employment applications continues in areas without Federal Employment Practices legislation.

Here is an area for concern by labor and religion alike. Such widespread and often subtle religious discrimination must be stamped out, along with racial discrimination. Both are denials of the full rights of men.

From an article in Economic Justice, March 1955.

Race Relations Films

Brotherhood of Man. 10 min., color, sound, $3.00 rental. In a humorous manner, but with scientific facts, this animated cartoon shows that variations between races are not as fundamental as commonly believed.

For All People. 26 min., black and white, sound, $8.00 rental. Dramatic story of a mission church which ministers to people of many races. Very good for classroom and discussion. For all ages.

The High Cost of Segregation. Filmstrip, 17 frames, $1.00 rental; mimeo-graphed script and leader's guide included. Gives facts, figures showing the high cost of segregation to both whites and Negroes. Not designed for entertainment but for the vital part of a serious program; good to follow with a discussion.

Reports of Special Studies in Southern Virginia

Four ministers in Southern Virginia under the direction of the district Christian education commission carried on special study pilot projects in their congregations this past spring. The following reports bespeak the benefits derived by those participating.

Temperance School

One of the motives for the temperance study in the First Church of the Brethren, Pulaski, Va., came out of the decision of several pastors in the Southern District of Virginia to conduct pilot projects in co-operation with the Christian education commission of the district. It was decided to conduct the study during the 6:30 Sunday night group meetings in March. Individual conferences were held by the pastor with the leaders of each age group, providing them with literature that would be suitable for their study. Much of the literature provided by our Brotherhood temperance secretary was read in preparation for the sessions. Basically, the following were utilized more fully:

Children—Finding Facts About Alcohol with both the teacher's and the pupils' books being used. The filmstrip, Bill's Decision, with a discussion of its message was presented for one of the periods.

Junior High and Youth—Decisions We Make was used for two sessions with Bill's Decision in another. Edmund Bloom, field secretary for the Virginia Church Temperance Council, spoke the other period. (He also addressed the entire church at the 7:30 service and showed the film, The Street.) For this special study the junior highs and the CBYF met together.



Adults—Special outside speakers were used instead of a study guide. A member of the local Alcoholics Anonymous group, a Salvation Army captain, and two laymen from other denominations were used for the four nights.

In attempting to evaluate this study we feel that much good was accomplished although the parents did not take enough interest in stimulating the children's desire to attend. Several of the youth and a number of the adults seem more aware of the problem than they were before. We feel that this study was worth while even though it could have been improved in many ways. The final results will be determined by the example of those people who participated and in their reaching out to help others. —Glenn S. Garner, pastor.

Brethren History

During January, February and March, the Topeco and Laurel Branch congregations gave special study to the text, Studies in Brethren History, by Mallott. Each congregation had two services a month or six sessions as a grand total. The procedure included discussion, using about four chapters as a unit at one time. This was varied as we came to the close of the book where we were not too detailed in our observations owing to the amount of material.

Those attending received with great interest the discussions presented. An attempt was made to view our past history and trends and also to try to find guidance for the future movement of our churches in relation to the trends.—Maurice Strausbaugh, pastor.



Temperance Study

The pilot project in the Henry Fork (Antioch congregation) and Snow Creek churches used the same type of program for each church—having it at one church on Wednesday night and at the other church on Thursday night.

There were four sessions at each church based on the study of temperance. The first session was devoted to a study of the stand which the Bible takes on various phases of the temperance problem. The second session was used to study the effects of alcohol in our lives—on our finances, bodies, spiritual growth. The third session was used to bring out the broader aspects of temperance in our life, such as use of money, eating, dress, control of passions and body urges. The last session was a study of some of the late findings on the effects of narcotics on the body, nicotine in particular.

Two filmstrips, a short sound film and many pamphlets were used. The filmstrips were Dollars and Sense, and He Went Straight Home. Some of the booklets used were: Considerations Before Cigarettes, Men of Distinction, What the Bible Says, The "Dope" on Dope, and the Statements of the Church of the Brethren on the Tobacco and Alcohol Problems. These were distributed to each one taking part in the study.

The response to these meetings was good. Questions from some of our young people seemed to evidence concern from them. All age groups met together for this program. —Eugene Lenker, pastor.

Bible Study

The Mt. Hermon congregation used Exploring the Bible, by E. G. Hoff, in its special study. Those participating found it was helpful, but somewhat difficult because not enough time was put forth in preparing the lessons. Most of the group did not do very much studying between meetings. A class willing to study the text along with the leader would find it very worth while, for it will give a better understanding and interpretation of the Bible.

Previous to this pilot project of study, the booklet, The Way, the Truth and the Life, was used and found quite beneficial and helpful. —Galen B. Crist, pastor.



New Publication

Senior Citizens of America is a new organization for those over forty. Joy Elmer Morgan, for many years editor of the Journal of the National Education Association, is president and Willard E. Givens, formerly executive secretary of the National Education Association, is chairman of the board of trustees. It encourages its members to maintain the "highest level of political intelligence and service." It is issuing a new publication, Senior Citizens, of which the first issue appeared in January 1955. Joy Elmer Morgan is editor.

Membership in Senior Citizens is $5 per year, which includes a subscription to the publication, Senior Citizens. The address is 1701 Sixteenth St., N. W., Washington 9, D.C.

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What have you done this summer to maintain the solidarity of your church fellowship? Did the adult classes sponsor picnics for their families? Has the church met regularly in social occasions? Did the youth groups engage in any outings? Were there inter-family visits?

If something worked especially well in your church, a report would be appreciated by the Christian Education Commission office.

Tithing Stories from Brethren Churches in Five States

IN 1950-51 the Lincoln church, Nebr., averaged $40 per Sunday in offerings. This year the average was $212 per Sunday the first quarter and $228 the second quarter.

Some years ago a man seventy-six years old was given some literature on tithing. Although his income was old-age pension, he began tithing his meager income. A year later he testified that his tithing had been a great blessing.

More recently a lady residing in an Old Folks' Home tithes her $55 monthly pension even though her board and room cost $47.

In one of our Florida churches, all new members agree to tithe. Some young women give as much as a third of their income. A Catholic athletic coach attended this church. He asked the privilege of tithing to benefit the Brethren church. He said that it did not make sense, but his nine tenths was going further than all his income did before he tithed.

In one of our newer churches in Indiana, composed of young families, all are tithers.

Some years ago the parents of four children tithed when their tenth was $1 per week. When their income greatly increased, they tithed it as before and also gave their entire bonus to the church. This giving averaged from $125 to $175 monthly.

A young wife had trouble convincing her husband they could spare the tithe during a period of low income. When times got better he concluded the tithe was too much to give the church. So his wife found it necessary to persuade him to stick by his covenant. He found new joy in giving. Now they do not stop with the tithe, but give their church a minimum of $50 per week.

In one family—faithful tithers for many years—both husband and wife are employed. The wife's entire income now is given to the church.

A painter began tithing a couple of years ago. He freely testified that he received great satisfaction from giving the tenth to the church.

A Nebraska painting contractor made tithing part of his reconsecration covenant. He went further in that he tithed his gross income without first deducting cost of paint or employees' wages. He reports a wonderfully continuous experience of blessing and says business has improved greatly.

Recently six men were appointed as a planning committee to lead in the financial canvass of an Iowa congregation. Five of them are fathers of growing families. The six couples started the canvass by pledging an average of $10 per week for the 104-week period.

All the above are current or recent happenings in congregations of the Church of the Brethren.—from the Church Visitor, News Bulletin, Omaha Church of the Brethren.

Honoring Graduates



THE annual dinner for graduates in the Ashland Community purposes to express appreciation to the young people for their years of successful study and seeks to encourage them to continue in educational pursuits, especially in schools with Christian ideals. It is sponsored jointly each year by the school officials and the Ashland Ministerial Association.

In large city high schools, young graduates need more recognition and encouragement than is possible when there are several hundred graduates. There is also a more intimate touch and a church-centered fellowship when a group of a like Christian mind come together for an evening of rejoicing and a consideration of the values of a good education.

The program consists of the fellowship during a meal. In our church, part of the food is carried in with dessert, coffee and other items paid for by the church. A few of our city churches have a dinner at a public dining room. The graduates and their parents are guests of each host church. We use different classes to sponsor the occasion from year to year. A toastmaster presides. Musical features, toasts and a major speech usually make up the rest of the program. While some of the features are purely entertaining, a more serious note is sounded as we think of the future of the youth.

Not only high school graduates are present, but nurses about to finish their courses of study, college graduates and all other graduates, if available. The tradition obviously has its values as it has been practiced here for a number of years.—Bernard N. King, pastor, Church of the Brethren.

Maryland Farm Boy Teaches Agriculture in Nigeria

Ralph A. Felton



This young student has just planted a mango tree, the fruit of which will vary his diet

BOB McKAY grew up on a 134-acre dairy farm near Thurmont, Md. His interest in vocational agriculture which he got at the Thurmont high school turned him permanently toward farming. After four years on his father's farm during the depression of the 30's, he took four years in agriculture at the University of Maryland.

While at the university, the pastor of a small near-by church challenged him with the need in the underdeveloped countries of the world for agricultural missionaries —and turned him toward three more years of study in Bethany Biblical Seminary. The service implications of the Christian gospel and the encouragement of his new wife, Charlotte, a home economics major, sent him to the General Brotherhood Board in Elgin, Ill. He was soon on his way to Nigeria in West Africa.

His new field. Nigeria, is a British colony about the size of Oklahoma and Texas combined. Only about seven per cent of it is under cultivation during any one year because the people do not know how to care for the soil. Over three fourths of the twenty-four million people are engaged in agriculture. They must farm if they eat. One person out of four owns a cow or a sheep and one in a hundred has a pig. There is only one mile of road to every twelve square miles, and only one out of every twenty-five miles of road is hard surfaced. There is only one mile of railroad to an area the size of a Maryland county. In 1952 Bob and Charlotte McKay began to change and improve conditions in this great needy country.

They were assigned to teach vocational agriculture at the Waka Teacher Training Center, to flavor with agriculture as much as possible the training of the teachers who go out to work in the rural schools.

Each student is assigned a small plot to cultivate on the school farm where he works ten hours a week under Bob's supervision. Likewise each student has his own irrigated vegetable garden where he is taught to grow the type of food he should eat, such as carrots, tomatoes and collards.

Bob has introduced better grades of poultry, goats, peanuts and cotton. And he is using tall pigeon peas for legumes for putting the needed nitrogen back into the soil.

He also teaches carpentry and other useful crafts for building

Field Analyst for Agricultural Missions, Inc. of New York, which co-operates with forty-five mission boards.



Bob McKay inspects a native chicken house which Wiamu, one of his students, has built. It must keep in the chickens and keep out the hawks and leopards



Bob McKay discusses tomatoes in one of student gardens

houses and those things which bring civilization to a needy country like Nigeria. The diet is being enriched with fruit from guava, mango and citrus trees. The wives of these students are taught the meaning of a balanced diet along with child care and all phases of homemaking.

The focal point of all instruction here is the Christian gospel. It is this dynamic faith that sends such well-trained workers as Bob and Charlotte McKay to Nigeria. It is also this same practical religion that causes the Brethren back here in America to give liberally of their funds to support such agricultural missionary work.

Agricultural Missions, Inc. with headquarters at 156 Fifth Avenue, New York, constantly emphasizes the fact that agriculture is the basic vocation for three fourths of the world, as it is here in Nigeria. A better life for millions of people awaits basic improvements in agriculture.

Agricultural missionaries like Bob and Charlotte McKay are helping people to a better level of life and are providing the moral and spiritual climate in which the more abundant life can be lived.



Garga, one of the students, is irrigating his garden

IN MEMORIAM

Rebecca Catherine Wampler

REBECCA C. WAMPLER, wife of Dr. Fred J. Wampler, died June 7, 1955, in the Granville County hospital, Oxford, N. C., of a heart ailment. Dr. and Mrs. Wampler are well known to our church constituency and to Christian groups at large, at home and abroad.

Rebecca Skeggs was born Oct. 13, 1882, at Greencastle, Pa., but came to Virginia at an early age. She united with the First Church of the Brethren, Roanoke, at the age of eleven and began teaching a Sunday-school class at the age of sixteen. At sixteen she graduated from the National Business College, Roanoke, and taught there for some years. In June of 1910 she graduated from the English Normal course at Bridgewater College. Sept. 3, 1911, she was married to Frederick J. Wampler, who was at that time in a medical school in Chicago. A few months later she took some training in a school of nursing in Battle Creek, Mich., in order to be of more help to her husband in his proposed work on a mission field.

Together they served on the China mission field from 1913 to 1926. Dr. Wampler and Dr. O. G. Brubaker together started the medical work in our China field. Rebecca served as secretary to her husband, kept the hospital accounts, and served as station and mission treasurer at different times.

In November 1924 their only child was born, Frederick Francis, at Ping Ting, Shansi.

After returning to America from China in 1926 she with her husband had wide experiences in the field of public health in Virginia, Maryland, South America and North Carolina. Their five years in South America was under the Institute of Inter-American Affairs for the State Department.

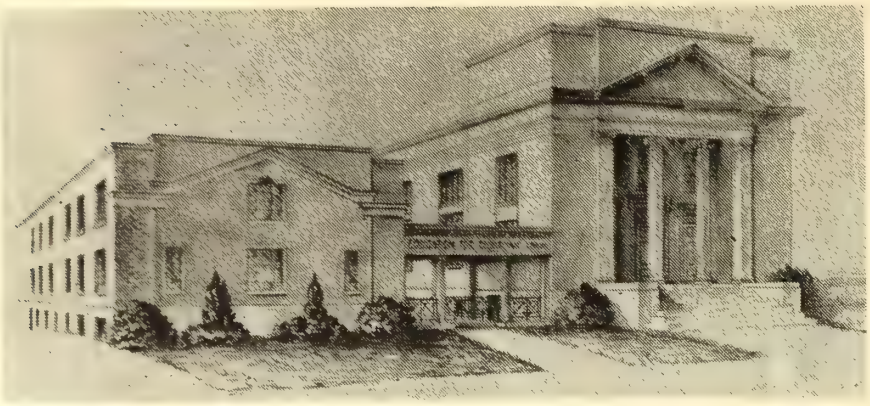
Surviving are her husband, a son, two grandsons, three sisters and a host of friends whom she has won by her Christian character. Life was not always easy in some of the more remote places where she lived; languages and customs had to be learned; there were separations from family and friends for years at a time. But through it all her concern was for the needy of the world.

After a short memorial service at Oxford, N. C., the body was taken to Harrisonburg, Va., and funeral services were conducted at the Greenmount church near Harrisonburg by Bro. M. R. Wolfe of Bridgewater and assisted by the pastor of Greenmount, Bro. M. J. Craun.—Elizabeth B. Wampler, Bridgewater, Va.

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Josephine Flory, missionary to Ecuador, reports that a Point 4 representative has recently spent three days at the Bella Vista mission giving the Indians their first course in hand weaving. He believes that weaving can eventually help support the mission school.

Edited by Alberta Yoder



Recommitment Can Mean Rebirth

Story of Central Church, Roanoke, Virginia

THIRTY years ago the Central church was dedicated and became the second Church of the Brethren in the city of Roanoke, Va. In October 1922 the present lot was purchased and plans were made and adopted for building. On May 4, 1923, a building committee was appointed and a new congregation was formed in January 1924. The building contract was let in April of that year but because of limited finances the Sunday-school addition was deferred with expectations that it could be built within a few years. The church was completed and dedicated on May 3, 1925.

During the next few years the going was difficult; there was not only a mortgage placed on the church property but a number of members personally endorsed notes and placed mortgages on their homes to keep their church going. However, with the persistent and continual loyalty of Central's membership the debt was paid off after about twenty-five years.

We now have an educational building to house the Bible school. Needs have been so great and space so inadequate through the years that many alterations and adjustments were made. In spite of this our church school was handicapped. Hopes and dreams continued but it was a case of necessity before we got our Sunday-school addition.

For the last two years definite plans have been taking shape in obtaining additional property, talking up and praying for our new building. A year ago, on March 21, 1954, under the leadership of the Wells Organizations a building canvass for $100,000 was launched. The plan was to raise the amount in 150 week pledges, a three-year period. The victory dinner was set for April 30 and when the day came we celebrated our canvass victory of $103,000 pledged.

The contract was let for our educational building in June of 1954 and the ground-breaking ceremony was held on Sunday afternoon, June 13, 1954. On March 1, 1955, it was completed and on Sunday, March 6, was used. Happy adults who had waited thirty years for this occasion and excited children rejoiced together. With a record-breaking attendance they moved from subbasement classrooms, hallways, the balcony, the church auditorium and every formerly available corner into their new classrooms with new equipment and adequate space. The church sanctuary, fellowship hall and kitchen were also remodeled and renovated.

We are very happy and grateful for the completion of this project and feel that our Lord and Father God has been with us each step of the way. The dedication was May 1, 1955, Central's thirtieth anniversary. Bro. Paul M. Robinson, president of Bethany Biblical Seminary, was the guest speaker.

Weddings

Amy-Heffner — Ivy Amy of Garden Grove, Calif., and Sandra Heffner of Westminster, Calif., at the home of the bride, June 9, 1955, by the pastor, Robert E. Richards.—Mrs. Homer E. Fike, Long Beach, Calif.

Bair-Gerlach—Edgar D. Bair and Dora E. Gerlach, both of Westminster, Md., in the home of and by the undersigned, June 13, 1955.—George A. Early, Westminster, Md.

Blinn-Smith—James Blinn and Jacqualyn Smith of Warren, Ind., Feb. 20, 1955, at the Salamonie church, Ind., by Conrad Snavely.—Mrs. Verna Buck, Huntington, Ind.

Brandt-Poperillia — Robert Brandt and Fanny Elizabeth Poperillia, both of Lebanon, Pa., in the Lebanon church, June 25, 1955, by the undersigned.—Carl W. Zeigler, Lebanon, Pa.

Crandall-Holcomb—Richard D. Crandall and Norma Holcomb, May 20, 1955, in the Buck Creek church, Ind., by the undersigned.—Howard D. Breneman, Mooreland, Ind.

Dell-Burns—Emerson E. Dell and Eleanor R. Burns, both of Omaha, Nebr., in the South Beatrice church, Nebr., May 14, 1955, by the undersigned.—Byron E. Dell, Stet, Mo.

Dial-Bratton — Robert Jackson Dial of Covina, Calif., and Jeannette H. Bratton of La Verne, Calif., in the La Verne church, May 28, 1955, by the undersigned. —A. R. Coffman, La Verne, Calif.

Drussel-Adams — Richard Drussel of Garden City, Kansas, and Geneva Adams of Modesto, Calif., in the Modesto church, June 18, 1955, by the undersigned.—Tom Davis, Modesto, Calif.

Ebersole-Burkholder—Ralph Glen Ebersole of Eustis, Fla., and Janet Lorraine Burkholder of Lockhart, Fla., in the Winter Park church, Fla., June 16, 1955, by the undersigned. — Robert L. Byrd, Winter Park, Fla.

Fulford-Growcock—Harold L. Fulford of Wawaka, Ind., and Nancy Lou Growcock of Rome City, Ind., June 10, 1955, at the Wawaka church parsonage, by the undersigned.—Buryl E. Hoover, Wawaka, Ind.

Hidy-Twigg — Dan Hidy of Pennville, Ind., and Ruby Twigg of Portland, Ind., in the Hickory Grove church, Ind., June 19, 1955, by Russell Weller.—Mrs. Edna Hudson, Dunkirk, Ind.

Johnson-Inloes—Roger Johnson and Marlene Inloes, both of Quinter, Kansas, in the home of the groom, June 4, 1955, by George I. Laeger.—J. Wilburn Lewallen, Quinter, Kansas.

Kramer-Inks—Norman D. Kramer and Carol Grace Inks, both of Goshen, Ind., June 4, 1955, at the parsonage of the Wawaka church, by the undersigned. —Buryl E. Hoover, Wawaka, Ind.

Martin-Grove—Paul Albert Martin and Alma Louise Grove, both of Mercersburg, Pa., June 11, 1955, at the Church of God, Hagerstown, Md., by Roy B. Hawbaker, assisted by William Herpich, Mercersburg, Pa.—Mrs. Roy B. Hawbaker, Mercersburg, Pa.

Morris-Blessing — Carey N. Morris and Patsy R. Blessing, both of Crimora, Va., in the Forest Chapel church, Va., April 29, 1955, by Bro. B. B. Garber.—Mrs. B. J. Blessing, Crimora, Va.

Ober-Hilsher — Stanley M. Ober and

Arlene Hilsher, [illegible] of Elizabethtown, Pa., in the Green Tree church, Pa., June 5, 1955, by B. E. Thuma, assisted by the undersigned.—A. N. Eshelman, Mt. Joy, Pa.

Parr-Craig — Rudolph Lee Parr of Crimora, Va., and Lucindy (Lou) Blandean Craig of Staunton, Va., in the Grottoes parsonage, Va., June 10, 1955, by the undersigned.—J. Willard Bowman, Grottoes, Va.

Pope-Holcomb—Donald Pope and Dorothy Holcomb, June 5, 1955, in the North church, Mooreland, Ind., by the undersigned.—Howard D. Breneman, Mooreland, Ind.

Sassaman-Burns—Charles Filbert Sassaman of Middleburg, Pa., and Annabel Burns of Bunkertown, Pa., in the Bunkertown church, June 11, 1955, by the undersigned.—David H. Markey, Bunkertown, Pa.

Shaffer-Orr—Vernon Shaffer and Janice Orr, both of Plymouth, Ind., in the Plymouth church, June 12, 1955, by the undersigned.—Homer Kiracofe, Plymouth, Ind.

Stockler-Ross—William F. Stockler and Helen Ross, both of Lima, Ohio, in the Sugar Creek church, Ohio, June 3, 1955, by the undersigned.—C. O. Brubaker, Lima, Ohio.

Targgart-High—Ronald Targgart of Topeka, Ind., and Clara Mae High of Mongo, Ind., June 14, 1955, in the Wawaka parsonage, by the undersigned.—Buryl E. Hoover, Wawaka, Ind.

Trimble-Batdorf—Richard E. Trimble of Mechanicsburg, Pa., and Grace A. Batdorf of Lebanon, Pa., June 11, 1955, in the Lebanon church, by the undersigned.—Carl W. Zeigler, Lebanon, Pa.

Walters-King—Herman Wayne Walters and Bette Lou King, both of Copper Hill, Va., in the Copper Hill church, April 17, 1955, by the undersigned.—O. D. Eller, Salem, Va.

Williams-Coffman—Frank M. Williams of Greenville, Va., and Helen E. Coffman of Staunton, Va., May 7, 1955, in the Barren Ridge church, Va., by the undersigned.—W. Paul Coffman, Fort Defiance, Va.

Obituaries

Adams, Delia B., was born Dec. 13, 1879, and died Oct. 25, 1954. She spent most of her life in the Daleville, Va., community. At the time of her death she was living with her niece at Lexington, Va. Funeral services were conducted by Elder J. P. Bowman and the undersigned at the Daleville church. Interment was in the Daleville cemetery.—Ralph D. Bowman, Daleville, Va.

Atkinson, Mrs. Clarence, died May 22, 1954. She was a long-time member of the Daleville church, Va. Surviving are her husband, two sons, and several grandchildren. Funeral services were held at the Daleville church by J. P. Bowman. Interment was in the Daleville cemetery.—Ralph D. Bowman, Daleville, Va.

Baker, Rebecca C., daughter of Abraham and Hattie Raffensberger Hull, and wife of Leo A. Baker, died April 22, 1955, at her home in East Berlin, Pa., at the age of seventy-five years. She was a member of the Upper Conewago church. Surviving are her husband, one daughter, five grandchildren, ten great-grandchildren, two stepdaughters and two brothers. Services were held at the Mummert meetinghouse with Elder S. M. Lehigh and Bro. Donald E. Miller officiating. Burial was in the adjoining cemetery.—Frances E. Shaffer, East Berlin, Pa.

Blosser, Nelson Junior, son of Lee Roy and Gladys Spitzer Blosser, was born Oct. 13, 1940, and died April 20, 1955. He was a member of the Harrisonburg church, Va. Surviving are his mother, one sister and two brothers. Funeral services were conducted from the Harrisonburg church by Bro. Donald Clague. Interment was in the Linville Creek cemetery.—Mrs. Alpha S. Roller, Harrisonburg, Va.

Bonewitz, Grace Myrtle, daughter of Thomas and Elizabeth Barklow, was born July 30, 1883, at Myrtle Point, Oregon, and died May 7, 1955, in Pendleton, Oregon. She united with the church at an early age and was an active member for nearly sixty years. She was married to Noah J. Bonewitz on Sept. 1, 1901. To this union were born four sons. Survivors include her husband, three sons, six grandchildren, eight great-grandchildren and one sister. Services were held at the Riverview Abbey chapel by the undersigned. Interment was in the Riverview cemetery.—William J. Snelling, Portland, Oregon.

Boothe, Henry Thomas, died at the age of seventy-three years. He spent his entire life in the Daleville, Va., area. He was a member of the church for many years. Surviving are his wife, seven daughters and three sons. Funeral services were held in the Mt. Union Presbyterian church by the undersigned, assisted by Rev. Fred B. Wyand of the Methodist church.—Ralph D. Bowman, Daleville, Va.

Boots, Addie, daughter of Isaac and Rebecca Leedy, was born Feb. 9, 1879, at Dora, Ind., and died June 11, 1955, in Logansport, Ind. She was married to Guy Boots of Marion, Ind., in 1903. In her early life she united with the church; she was also an active member of the W.C.T.U. Surviving are one son and three grandchildren. Services were held at the Shawley Memorial chapel, Marion, Ind., by the undersigned. Burial was in the I.O.O.F. cemetery.—T. G. Weaver, Marion, Ind.

Buckingham, Noah H., was born March 12, 1882, near Oakley, Ill., and died May 26, 1955, at his home in Cerro Gordo, Ill. He united with the church at the age of eleven years and was elected to the office of deacon in early manhood. On March 12, 1908, he was united in marriage to Ada Beery. Besides his wife, he is survived by three children, eight grandchildren, one brother and one sister. Funeral services were held in the Cerro Gordo church by his pastor, Bro. Dale Hylton, assisted by Brethren W. T. Heckman and Eldo Hendricks. Burial was in the LaPlace cemetery.—Mrs. Ada Buckingham, Cerro Gordo, Ill.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***Worship Ways for Camp.** Clarice M. Bowman. Association Press, 1955. 182 pages. $3.00.

This book is especially recommended to all camp leaders and persons who enjoy the out-of-doors. The approach to worship fits the camping spirit and springs from the heart as well as the mind. Miss Bowman knows camping and she knows how juniors, junior highs and young people worship together. This is the book you have been looking for to help you prepare for an adventure in the spiritual values of camping. After reading the book you will feel more like leading youth into spiritual adventures, too. —*Ed Crill.*

***This Is Norman Brokenshire.** Norman Brokenshire. David McKay, Inc., 1954. 307 pages. $3.50.

With these words the author has opened many a radio broadcast. But this time these words reveal the tremendous struggles of one who worked hard to succeed and did, only to find he had sold his life to the drink habit. It is an unvarnished self-portrait of a man who has seen the world from on top and has come back from the depths of despair and alcoholism.

This is also the story of the growth of radio and the personalities behind it. But apart from the interesting parts related to radio, it is searing in its honesty of portrayal of one who reached the heights thrice, only to hit the bottom each time, ultimately to find final mastery over his weaknesses and himself.—*James Renz.*

***Studying Your Community.** Roland L. Warren. Russell Sage Foundation, 1955. 385 pages. $3.00.

This book is an excellent guide for finding out just what your community is, what it does, what it is neglecting to do and what its facilities and assets are for meeting new needs or solving new problems. You will discover here how to go about the task: what to study, how to organize the study and what facts, figures and documents to consult. The book covers all areas of community life: geography, economic life, political life, community planning, housing, education, recreation, religious, social welfare, health, mass media, minority groups, voluntary associations and community dynamics. This book could be used as a resource aid to the study course, The Church and the Community.—*Ralph E. Smeltzer.*

***for you, Miss.** Carol Ferntheil. Standard Publishing Foundation, 1955. 116 pages. $2.00.

This is a book for early and middle teen-age girls. It is popularly written with youth appeal. There are many subjects and chapters two and three pages long for short interval reading. The main areas covered are popularity, the home and family, school reports, getting a job, church leadership and church responsibility.

This is a book that many parents would wish their teen-age daughter to read—an excellent gift for some occasion. —*Ed Crill.*

Burger, William A., died at the home of his daughter near Ankneytown, Ohio, June 16, 1955, at the age of eighty-two years. He was a member of the Owl Creek church, Ohio. Surviving are two daughters, two sons, nine grandchildren and sixteen great-grand-children. Funeral services were at the Bollinger funeral home, Fredericktown, Ohio, by Elder G. S. Strausbaugh. Interment was in the North Liberty cemetery.—Mrs. G. S. Strausbaugh, Columbiana, Ohio.

Burgess, Albert, well-known educator, minister and farmer, died May 29, 1955, at his home near Mt. Crawford, Va., at the age of fifty-six years. He was a long-time member of the church and was an ordained minister. Surviving are his wife, Refa Miller Burgess, two daughters, one foster son, three grandchildren and one sister. Funeral services were conducted in the Mill Creek church by Pastor Cecil Showalter. Interment was in the near-by cemetery.—Mrs. Eva W. Mundy, Port Republic, Va.

Cramer, Mary A., widow of Joseph Cramer, was born Aug. 16, 1868, and died Feb. 2, 1955, at the home of her son in Hummelstown, Pa. She had been a member of the Spring Creek church, Pa., for a number of years. She is survived by one son, one daughter, nine grandchildren and eight great-grandchildren. Funeral services were held in the Trefsz funeral home at Hummelstown by her pastor, the undersigned, assisted by Rev. Earl R. Thomas, pastor of the Methodist church, Hummelstown. Interment was in the Spring Creek cemetery at Hershey.—J. Herbert Miller, Hershey, Pa.

Crawford, Sarah A., wife of Clarence E. Crawford, was born in Alleghany County, Va., May 31, 1892, and died May 7, 1955. She was a member of the Arbor Hill church, Va.—Mrs. Bobby L. Cale, Staunton, Va.

Fifer, Charles F., son of George W. and Margaret Cupp Fifer, was born April 25, 1870, in Rockingham County, Va., and died April 19, 1955, at the home of his son in Wyoming, Del. On Jan. 26, 1896, he was united in marriage to Mary M. Showalter. In 1909 they moved to Maryland, where they helped in the establishment of the Green Hill church. Later they moved to Wyoming, Del., where they became members of the Bethany church. Surviving are four sons, two daughters, twenty-two grandchildren, four great-grandchildren and one brother. Services were conducted in the Mill Creek church, Va., by Olen Landes, assisted by Cecil O. Showalter. Interment was in the adjoining cemetery. —Mrs. J. Galen Wampler, Linville, Va.

Forney, J. Clyde, son of Benjamin and Margaret Ann Forney, was born Oct. 29, 1891, at Abilene, Kansas, and died May 19, 1955, at Zimmerman, Ohio. When he was about twelve years old, he united with the church. When about eighteen years of age, he was called to the ministry at the Navarre church, Kansas. His marriage to Ruth Frantz Brubaker occurred at McPherson, Kansas, June 8, 1920. He received his B. A. degree from McPherson College in 1919; B.D. degree from Yale Divinity school in 1923; and was the recipient of the honorary D. D. degree from McPherson College in 1947. As a pastor he served the Lanark church, Ill., 1923-1925; the South Bend church, Ind., 1925-1934; the Elgin church, Ill., 1934-1942; the Central church, Roanoke, Va., 1942-1949; and the Beaver Creek church, Zimmerman, Ohio, from 1949 until his death. For thirty years he worked in young people's summer camps and conferences. He was a valuable member of the Commission of Fifteen. He gave significant leadership in district and regional work and was chairman of the district board of administration of Southern Ohio at the time of his death. Surviving are his wife, two sons, one daughter and five grandchildren. The service was held in the Beaver Creek church by the undersigned, assisted by Raymond R. Peters and Omer B. Maphis.—Earl M. Bowman, Dayton, Ohio.

Fryer, Howard H., was born Dec. 10, 1881, and died May 31, 1955, in Ocean City, N. J. A long-time resident and member of the Elizabethtown church, he in recent years divided his time between Ocean City and St. Petersburg, Fla. Funeral services were conducted in the Coble funeral home, Middletown, Pa., by R. W. Schlosser and the undersigned. Interment was in the Bainbridge cemetery, Pa.—Nevin H. Zuck, Elizabethtown, Pa.

Gephart, Charles Clifford, son of Perry and Minerva Gephart, was born near Farmersville, Ohio, Dec. 24, 1893, and died in Tucson, Ariz., June 8, 1955. He was united in marriage to Edna Snyder of Brookville, Ohio, Dec. 24, 1915. Although reared a Lutheran, he united with the Church of the Brethren on Dec. 9, 1918. For many years, he was a member of the Eversole congregation near New Lebanon, Ohio. He was greatly interested in the founding of the church in Tucson and was a member of the local administrative committee formed in February of this year. Surviving are his wife, two daughters, one son, six grandchildren and one great-grandchild. Services were conducted by George B. Scripture, assistant pastor of the local First Baptist church. Interment was in the Grantwood Memorial park, Tucson.—W. Arthur Cable, Tucson, Ariz.

Good, Anna R., daughter of Emmanuel E. and Catherine Weinhold, was born April 15, 1885, in Leola, Pa., and died April 19, 1955, at her home in Bareville, Pa. On April 18, 1906, she was married to Mohler Good, who preceded her in death four years ago. She was a faithful member of the Bareville church. Surviving are two sons, one daughter and seven grandchildren. Funeral services were conducted in the Esbenshade funeral home, New Holland, by Elder Paul D. Wenger. Interment was in the Hellers Reformed cemetery.—Mrs. Ivan Sheaffer, Bareville, Pa.

Graham, Robert Hodge, son of J. A. and Grace Altizer Graham, was born in the Deerfield, Va., community, Nov. 1, 1909, and died Jan. 24, 1955, at Harrisonburg, Va. On May 14, 1930, he was married to Mildred Curry. He is survived by his wife, one daughter, his father, one sister and eight brothers. Funeral services were conducted in the Harrisonburg church by I. S. Long, assisted by I. J. Garber. Interment was in the Briery Branch cemetery.—Mrs. Alpha S. Roller, Harrisonburg, Va.

Hollinger, Mazie C., daughter of Harry and Amanda Baer Hollinger, died May 2, 1955, in East Berlin, Pa., at the age of seventy-seven years. She was a member of the Upper Conewago church. Surviving are one son and two grandchildren. Services were held at the Mummert meetinghouse with Elders J. Monroe Danner and Bruce Anderson officiating. Burial was in the adjoining cemetery.—Frances E. Shaffer, East Berlin, Pa.

Johnson, Leslie, son of James and Anna Mary Johnson, was born Nov. 30, 1869, in St. Thomas County, Pa., and died May 18, 1955. On Feb. 25, 1897, he was united in marriage to Lana Wiesel. To this union were born seven children. He served as a deacon in the Mt. Morris church. He had once been superintendent of the Brethren Home in Mt. Morris for nine and a half years. Survivors include his wife, one son, four daughters, thirteen grandchildren and ten great-grandchildren. Services were conducted in the Mt. Morris church by Dean Frantz. Interment was in the Salem cemetery, Mt. Morris.—Mrs. Robert Fridley, Mt. Morris, Ill.

Karns, Paul Frederick, was born March 5, 1908, and died June 20, 1955. He is survived by three sisters and two brothers. Services were conducted by the undersigned at the Stark funeral home in Salem, Ohio. Burial was in the Zion Hill cemetery near Columbiana, Ohio.—J. Lloyd Nedrow, Columbiana, Ohio.

Keeney, Cornelius, died on March 9, 1955, at the Brethren Home, Cross Keys, near New Oxford, Pa., at the age of eighty-five years. He was married to Susan Wiley Keeney. He was a member of the Upper Conewago congregation. Surviving are one son, four grandchildren, seven great-grandchildren, one brother and one sister. Services were held at the Mummert meetinghouse with Elders George W. Hull and J. Monroe Danner in charge. Burial was in the adjoining cemetery.—Frances E. Shaffer, East Berlin, Pa.

Keller, Frank B., son of Nathan and Mary Baker Keller, was born May 17, 1891, at Stevens, Pa., and died June 11, 1955, in Lancaster, Pa. He resided in Lititz for the past thirty-six years and was a faithful member of the Lititz church for many years. Surviving are his wife, Bessie Hartranft Keller, one son, three daughters, eight grandchildren, two brothers and one sister. Memorial services were held in the Beck funeral home by Bro. G. Wayne Glick of Lancaster. Interment was in the Lincoln cemetery.—Mrs. Florence B. Gibbel, Lititz, Pa.

Light, Charlie W., died April 30, 1955, at his home, at the age of seventy-two years. He was a member of the Poages Mill church, Va., for more than fifty years. He served as a deacon. Surviving are his wife, ten children, thirty-one grandchildren and eleven great-grandchildren. Funeral services were conducted in the Poages Mill church by H. Allen Hoover, assisted by the undersigned.—O. D. Eller, Salem, Va.

Marker, Martha Jane, was born Oct. 4, 1881, and died Jan. 17, 1955, at her home near Leitersburg, Md. She was married to Ira Marker. She had been a member of the Long Meadow church for many years. Surviving are her husband, one daughter and several grandchildren. Funeral services were held from the Rest Haven funeral chapel by Robert A. Schreiber and Elmer S. Rowland. Interment was in the Rest Haven cemetery, Hagerstown, Md.—Mrs. Mark F. Keener, Hagerstown, Md.

Miller, Delphine, daughter of Harry E. and Clara Frame Miller, was born Jan. 6, 1911, in Youngstown, Ohio, and died June 8, 1955. She was a member of the Woodworth church. She is survived by her mother, one sister and two brothers. Burial was in the Lake Park cemetery, Youngstown, Ohio.—Alvin Cook, Poland, Ohio.

Miracle, J. M. H., son of J. M. and Mary Miracle, was born Feb. 12, 1876, at Cubbage, Ky., and died in Colorado. In 1904 he was married to Rutha Wilson. They moved to Glade Park, Colo., in 1920 and later to Grand Junction, Colo. He was a member of the church. Services were conducted by the undersigned. Interment was in the Memorial Gardens of the Valley near Grand Junction.—O. H. Feiler, Grand Junction, Colo.

Moore, Glenn E., II, son of Glenn Elson and Crystal Moore, was born May 17, 1937, and died Dec. 24, 1954, in an auto accident. He was a member of the Lick Creek church. At the time of his death he was head usher in the local church and president of the district CBYF. He also served as president of Rural Youth and was a leader in other community activities. Surviving are his parents, two sisters and one brother. Funeral services were conducted by his pastor, the undersigned, assisted by Leonard Carlisle.—A. P. Musselman, Bryan, Ohio.

Muller, Clarence Charles, son of Fred and Mary Muller, was born Aug. 31, 1892, in Lincoln Township, Ill., and died May 20, 1955, at his home in Mt. Morris, Ill. He was an active member of the church. On Nov. 27, 1919, he was married to Alice

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Hamilton. He is survived by his wife, three sons, one daughter, eight grandchildren, his mother and four sisters. Services were conducted from the Mt. Morris church by Pastor Dean Frantz. Interment was in the West Grove cemetery, Mt. Morris, Ill.—Mrs. Robert Fridley, Mt. Morris, Ill.

Myers, John Melvin, son of James B. and Mary Hammers Myers, was born in Hamiltonban Township, Pa., and died April 22, 1955, at his home near Fairfield, Pa., at the age of sixty-eight years. He was a member and elder of the Upper Marsh Creek church. Surviving are his wife, eight children, twenty-two grandchildren and one sister. Funeral services were held in the Allison funeral home in Fairfield by M. C. Valentine, assisted by Walter Keeney and John Miller. Interment was in the Upper Marsh Creek church cemetery.—Mrs. Donald Valentine, Orrtanna, Pa.

Church News

Northern California

Laton—Since our last report three members have been received into the church by baptism and one by letter. President Harold Fasnacht and Dean Baum, both of La Verne College, held a week-end series of meetings on family life and the church's relationship to the Christian college. Harrison Frantz was with us one Sunday in behalf of Bethany Hospital. One week-end we were host church to the circuit young people's rally. Dwight Hanawalt of La Verne College was resource leader and delivered the Sunday morning address. We were also host church for a circuit women's work and children's workers' conference with Mrs. Paul Halladay and Hazel Kennedy as leaders. Our pastor attended regional conference at Wenatchee, Wash. Our Sunday evening services have been devoted to doctrinal study led by our pastor, Wilbur Liskey. Dedication services were held for children and their parents on May 8. Our building project, including the addition of four classrooms, construction of a new baptistry and remodeling of part of the sanctuary, has been completed. Dedication services were held on May 22 with I. V. Funderburgh as guest speaker. Our choir under the direction of Gerry Pence presented a morning worship service on May 29.—Lois E. Brandt, Laton, Calif.

Modesto—Our pastor attended an invitational seminar in April in Columbus, Ohio, under the direction of Roy Burkhart. Our church has extended an invitation to the Negro brethren of the Second Baptist church of Modesto to utilize our church facilities for any of their meetings during the time they will be needing a building and we extended an invitation to them to meet with us during the time of our regular services and to share in the planning and carrying out of these public services. Our choir has given concerts in the Riverbank Methodist church and in the Methodist church in Escalon. Our pastor, Leland Nelson, has been elected vice-president of the Modesto Council of Churches and commissioner of legislation and public morals. Our pastor and his wife and Merlin Shook attended Annual Conference. Our summer pastor will be Tom Davis of Bethany Seminary. A Brethren Service and Church World Service center has been located in Modesto under the direction of Joe Dell.—Bertha Baley, Modesto, Calif.

Sacramento Suburban — Bro. David Studebaker of San Francisco held a week of pre-Easter services, climaxing with an Easter morning service. In the evening of the same day our love feast service was held and three were baptized into our church. On Sunday, April 17, Bro. John Hunter and his family were with us for the morning service. The Hunters began their pastoral duties in our church the first of July. Our congregation enjoyed interesting talks and pictures about the Africa mission field by Sister Sara Shisler and Brother and Sister Clarence Heckman. Bro. Yoder from the Mennonite mission in Sacramento gave a talk on the Jewish problems locally and in other parts of the world. The La Verne College chapel choir gave a concert in the Sacramento Evangelical United Brethren church one evening. Three babies were dedicated at our Mother's Day service. Our church is sponsoring the boys' softball team in the local church league.—Ella Journey, Sacramento, Calif.

Waterford — During the past several months our men's work group has followed through on some suggestions from the children's department. The men have redecorated walls, refinished equipment and built some new furniture. Our school of missions, under the leadership of Mrs. Clara Johnson, closed with a family night program at which an Indian meal was served. Our women have been making layettes, comforters and bandages and collecting material for relief. The women also had an open meeting with a guest speaker who presented the UN program. Our men planned and prepared a banquet for the mothers and daughters. Our pastor held pre-Easter services with Mrs. Jane Lindenborg, as harpist. Three were baptized on Easter evening before our love feast. We co-operated in the community service on Good Friday and the Easter sunrise service. We also co-operated with the Community Baptist church in daily vacation Bible school. Henry B. Hall, executive secretary of the Narcotics Educational League, spoke at our church recently. Six babies were dedicated and two persons were received into our church on Mother's Day. As a direct result of our first every-member canvass, our giving was increased by about twenty-five per cent. At the last council it was voted to start a building fund for a new parsonage. Our pastor, Bro. Claude F. Dadisman, was delegate to Annual Conference. —Mrs. Sarah D. Sutphin, Waterford, Calif.

Southern California and Arizona

Covina—Guest speaker for a morning worship service was Robert Netzley who had been doing mission work in Mexico. In the evening after our family fellowship Esther Wolff showed pictures of her work as a volunteer in Europe. At a homebuilders meeting Mrs. Alida Harper of La Verne was guest speaker. At a Sunday morning service the La Verne chapel choir sang during the worship service. Mrs. Erma Layman was delegate to Conference at Grand Rapids. At a monthly fellowship, Dick and Delores Hepner, who recently returned from Australia, showed pictures of their trip. On Palm Sunday fourteen were baptized and two were received by letter. Our choir gave the program, The Seven Last Words of Christ. At the mother and daughter banquet, Mrs. Delores Hepner spoke on the highlights of her recent trip.—Mrs. Tempie Funk, Covina, Calif.

San Fernando Valley—An exchange student was guest speaker at one of the men's work meetings. The La Verne chapel choir presented a program for us. The Heckmans, who are from our mission in Africa, gave a view of the work that is being done there. Our women's work group sponsored a family night supper. During March our evangelistic training visitation program was held. On membership Sunday twelve members were brought into our church fellowship. Bob Richards gave a lecture and showed pictures of his trip to the Orient. We co-operated in the Pacoima, Panarama Ministerial Union Easter sunrise service at the cross on Rodger Jessup Hill.—Marie J. Brubaker, Van Nuys, Calif.

Washington

Seattle, Olympic View Community—At Easter time twenty-six were received into our church by baptism and twenty-two by letter. Our new educational building is just about completed. Much of the work on the building was donated labor. A treasure breakfast was held in the church fellowship with the proceeds for the building fund. This was a display of antiques, heirlooms, handwork and hobbies. The continual growth of our church is built on the co-operation of each group in the church. This year we

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BRETHREN PUBLISHING HOUSE

Elgin, Illinois

omitted the mother and daughter and father and son banquets and had a family dinner during Family Week. It was sponsored by the Mr. and Mrs. class. We also have the senior fellowship group which has a dinner once a month and an educational movie. Clarence Schwartz, former president of the men's club, was elected president of the regional men's work organization. During the summer months we are having two services each Sunday morning. Our choir under the direction of Mrs. Karl Gaylord appeared on a local TV program with our pastor delivering the message.—Mrs. Calder Muirhead, Seattle, Wash.

Middle Iowa

Brooklyn — Our church participated in the World Day of Prayer. Our business meeting was held with Moderator Harry Flory of Cedar Rapids with us. Officers were elected for the coming year. Delegates chosen for district meeting were Mrs. Earl Deardorff and Mrs. Harvey

Brethren Placement and Relocation Service . . .

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No. 124. The Bethany Boarding Club needs a cook for the coming school year. This position involves cooking and planning meals for the 20-40 single students of the seminary. Assistant cook provided, no breakfast to prepare, alternate weekends off, meals free, good salary, reasonable living accommodations in the Bethany community. Send qualifications and 3 references (preferably Brethren) to James Brumbaugh, 3435 W. Van Buren St., Chicago 24, Ill.

Jones. We joined with the other churches of our community in pre-Easter services. Several of our youth and our pastor attended the sunrise service and breakfast on Easter morning. In April the McPherson trio brought us a service in song; they also sang at the high school one morning. Our mother and daughter tea was held on May 7. On Mother's Day consecration services were held for four babies. A father and son banquet was held in June.—Mrs. James Rhinehart, Brooklyn, Iowa.

Cedar Rapids—The sectional CBYF rally was held in our church. Miss Anna Warstler, missionary on furlough from India, was in our church. She gave an informal talk and displayed articles from India. Unto These My Brethren and Dedicated Men are films which we have recently used. Several of our young people attended the youth conference at McPherson. The McPherson College a cappella choir presented an evening of music in our church, followed by an hour of fellowship. The play, The Light in the Window, was given on the evening of Easter. The women's work group has been collecting grease and clothing for relief. Mrs. Richard Haglund was speaker for our mother and daughter banquet. Three persons have been received into our fellowship since our last writing. Our vacation Bible school was held June 21—July 1. Through the efforts of our laymen, our church has completed a spiritual fund-raising campaign in which commitments made by the congregation nearly doubled the giving to the church over that of past years. In preparation for the canvass, John Eller of the York Center church met with us for two sessions and Harl Russell spent an evening with us. Delegates to Annual Conference were Pastor Burriss and Mrs. Cecil Sisco.—Mrs. Violet M. Snyder, Cedar Rapids, Iowa.

Iowa River—At the close of our school of missions, a fellowship supper was followed by a film on India. The World Day of Prayer was observed at the Green Mountain church with the chapel and our churches participating. Four young people from our church attended the youth conference at McPherson College. We had a mother and daughter banquet. The father and son banquet was held with Rev. Davies of Marshalltown, Iowa, as guest speaker. Miss Anna Warstler, missionary to India, was with us one Tuesday evening. Following a fellowship supper, she showed slides of her work in India. The cantata, The Crucifixion, was presented at the morning service on Palm Sunday. We observed our love feast on April 7, with our pastor, Dale Kyser, officiating. On Good Friday evening the McPherson College a cappella choir presented a program in our church. On April 17 a dedication service was held for the new piano in the church auditorium which was purchased by the ladies' aid. Dedication services for our new parsonage were held Sunday afternoon, May 1, at the church with Bro. Clarence Sink, pastor of the South Waterloo church, as guest speaker. Following the service, open house was held at the parsonage. A dedication service was held for three babies at the Sunday morning worship service on Mother's Day. Our vacation Bible school was held for two weeks under the direction of our pastor. A boy's softball team is being sponsored by the men's work group.—Mrs. Fern Miller, Marshalltown, Iowa.

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BRETHREN PUBLISHING HOUSE

Elgin, Illinois

Northern Iowa, Minnesota and South Dakota

Root River—Since our last report, four members have been received into our fellowship by letter. World Day of Prayer was observed with our neighbor church. Pastor Hoover and five of our young people attended the regional conference at McPherson. Family night was held at our church, honoring the James Schrock family, who had recently moved into our community. Our love feast was held on Good Friday. The play, Barabbas, was given on Easter evening. Bro. Earl Frantz recently visited our church in the interest of McPherson College. Bro. Dan West held a three-session meeting on peace. Several men from our church attended the men's meeting at Ivester. The mother and daughter banquet was well attended. On May 8 eight babies were dedicated. The weekday Bible class for children has closed for the summer months. Our Sunday-school and church attendance is increasing.—Mrs. J. C. Tammel, Harmony, Minn.

Nebraska

Beatrice—At our regular quarterly business meeting Kenneth Yingst of Lincoln was with us and presented plans to strengthen the future program of our church. Several teachers attended the vacation Bible school institute. We observed our communion service with Bro. S. F. Miller officiating. On Easter, following the sunrise service, breakfast was served at the church. A program was also given by the young people. On the evening of May 1, the mothers and daughters were honored at a covered dish supper.—Mrs. Albert Kuhn, Beatrice, Nebr.

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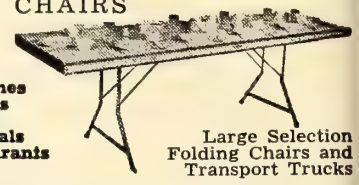
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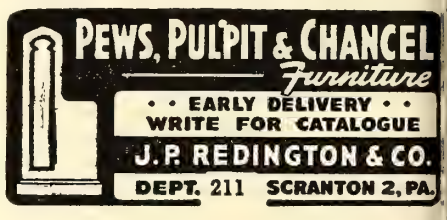
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Texas and Louisiana

Rosepine Union—Our church met in quarterly council with Bro. L. L. McWhorter in charge. Our love feast was held on the evening of April 16. Brother and Sister George Hallet were elected delegates to district meeting. The men put in a cement porch at the parsonage. As a result of meetings conducted by Bro. Edward Murray, two were received into our fellowship. Bro. Murray will be with us for a ten-day evangelistic preaching mission in September. Two persons have been baptized and two received by letter into our church.—Viola McWhorter, Rosepine, La.

Northern Illinois and Wisconsin

Freeport—Bro. Earl Kurtz, manager of the Brethren Publishing House, was guest at the younger married people's gathering one Sunday evening. At another time, Bro. Marvin Sherman shared his experience as a teacher in the project at Castañer, Puerto Rico. Robert Reiff, a layman from Milledgeville, brought the message at another time. Elder Ralph Fry was in charge of the installing of Brother and Sister Ralph Hauger in the office of deacon. One evening Bro. Harold Garner spoke to our youth group. Our women were guests at a luncheon one afternoon at the Negro St. Paul Baptist church. At a later date, the young people of the same church entertained our youth for an afternoon. We had a school of evangelism for four nights. Our youth graded and reseeded the church lawn as one of their projects. Hazel Messer was with us one Sunday and spoke concerning the work in India. Baby consecration was held on Easter. Bro. Ockerman was guest leader for our children's workers' conference.—Mrs. Alpha Wilson, Freeport, Ill.

Southern Illinois

Oak Grove—We held a school of missions on Sunday evenings with Juanita Whisler as leader. Bro. A. B. Pierson of Bethany Seminary conducted our pre-Easter services. Elder M. A. Whisler officiated at our communion service. At our council meeting on May 1 Bro. M. A. Whisler was re-elected elder. Bro. Whisler represented our church at Annual Conference. Jesse Hardman and Juanita Whisler are our district conference delegates.—Jeannette Kenyon, Lowpoint, Ill.

Northeastern Ohio

Akron, Eastwood—Nine have been welcomed into our fellowship by baptism, two by former baptism and one by rededication. The women and girls fellowship sponsored a banquet at which the father and sons did the serving. The ladies' aid made a donation to our organ fund. Brother and Sister R. H. Miller of North Manchester, Ind., were with us for two Sunday services. Bro. Miller showed slides of their trip to the Holy Land. We joined with the neighboring Church of Christ in a vacation Bible school. We have installed a drinking fountain in the church basement and purchased a duplicator-multilift machine. Our Sunday-school picnic was held at Camp Zion. Sister Mantie Swisher and Bro. A. H. Miller served as delegates to Annual Conference. Sisters Rita McLeland and June Smith were elected delegates to district conference. Elder and Mrs. C. H. Petry have accepted a pastorate at Mondovi, Wis.—Mrs. P. J. Remsburg, Akron, Ohio.

Southern Pennsylvania

York, Second—A deputation team from Elizabethtown College had charge of a Sunday morning service. We observed the fiftieth anniversary of our church building with Bro. H. A. Merkey bringing the morning and evening messages. We had directories printed for the members of our church. In observance of Youth Week, the young people had charge of the opening devotions during the church services on Feb. 6. Bro. Robert Byerly held a peace institute on two Sunday evenings. Our church held a service at the Brethren Home at New Oxford. On missionary Sunday, Bro. Chester Royer, secretary of the district mission board, brought the morning message. Bro. Elmer Hoover of Elizabethtown conducted a Bible institute. Sister Sara Shisler, missionary to Africa, spoke at a Wednesday evening service. The junior high group had charge of the opening devotions on district junior high Sunday. We again belong to the 100% Messenger Club. A room in our church was set aside for a nursery and was recently furnished by a committee from the women's work council. A program of music was given on March 20 by the Chiques male chorus. Family night was held on March 26, when the film, In His Name, was used. Bro. Wayne Nicarry of Chambersburg conducted a one-week pre-Easter service. Bro. Nicarry also brought the message on Easter morning. In the evening a musical program was presented. The young people purchased a motion picture projector with the various classes and organizations contributing to the fund. An adult choir was recently organized. Bro. John F. Sprenkel and his wife are presenting a pipe organ to the church which will be installed during the early part of next year. Mrs. Mary Sprenkel is making a gift of new hymnals to the church. Fifteen men from our congregation attended the district men's rally at Gettysburg.—Mrs. Walter Bachman, Jr., York, Pa.

Florida and Georgia

Okeechobee—Installation and ordination services were conducted by Elders Robert Goshorn and Perry Sanger for our pastor, James McAvoy, and his wife. Recent guest speakers were Cyrus Kiracofe, who showed slides of his work in China and among the migrant camps in New Mexico and Florida; John Anderson, prison missionary who gave some of his experiences in his work in prison camps; Goldie Swartz, retired missionary from India, who talked and showed slides. Preceding this last program Sister Swartz cooked and served an Indian supper for the entire congregation. Six persons were baptized following the Easter services. The young people's work is moving forward under the direction of the pastor and his wife. The young people recently had a camping trip to Ocala National Park. One Sunday night the Sebring young people's group was entertained by our group. At another time the BVS group from the migrant camp at Belle Glade were our guests. Six babies were dedicated on Mother's Day. Our pastor was elected delegate to Annual Conference. Our women's work group is having cookbooks made, the recipes contributed by members and friends.—Mrs. Victor Domer, Okeechobee, Fla.

Church of the Brethren
Gospel MESSENGER
AUGUST 20, 1955



GOD has been so generous in entrusting to us his gifts that it is only natural that we should give, on regular occasions, some accounting of our stewardship. One means of recognizing our responsibility toward God for the use of his gifts is to co-operate with an every-member canvass in the local church. No conscientious steward will object to reporting on his handling of what is entrusted to him. Neither should a sincere Christian ever object to indicating by some statement of intent what he hopes to do by way of supporting the work of the church. A good steward is faithful in making and keeping promises, especially when he gives back to God a portion of what he has already received from God.

Gospel Messenger

"Thy Kingdom Come"

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Volume 104 **Number 32**

In This Number . . .

Editorial—
Of Thine Own Have We Given Thee .. 1
Not Only at the Summit 5
No Longer Strangers 5

The General Forum—
The Need of the Giver to Give.
T. K. Thompson 3
Rules for the Christian Life.
Billy Graham 4
Each Child Has a Right. Mary Spessard 6
Commitment to the Kingdom.
Robert A. Byerly 9
Many Mansions. Ruth Griggs 10
Same God. Edna Phillips Sutton 11
The UN's Tenth Birthday.
Leland A. Nelson 12
A Modern Parable. Roy Johnson 14
The Family Counselor 27

News—
Kingdom Gleanings 16
News and Comment From Around the World 18

Brethren Service—
A Helping Hand. Marvin Blickenstaff . 20
Refugee Resettlement Notes 21
The End of a Dream 21
The Risk 21

The Local Church—
Make Use of Drama in the Local Church. Harold W. Miller 22

Our Mission Work—
Seventy Meet at Women's Institute.
Mabel G. Claypool 24
Out of the Mailbag 25
Making the City Church Vital 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Opportunity

As two thirds of the people of the world are hungry and as the government is releasing some surplus food, I think it should be in the Messenger where it can be noticed easily that one package of surplus food can be sent for one dollar through CARE, Inc., 20 Broad St., New York 5, N. Y. I have been doing it for some time, one a week, and it has proved to be a great blessing. This is a wonderful opportunity. We as Brethren should take advantage of it.—A Reader.

Learn to Sing More

May we sing more! We are to make a joyful noise unto the Lord. In Rev. 15:3 we read, "And they sing the song of Moses, the servant of God and the Lamb." We are to sing with the spirit and the understanding. Martin Luther and Isaac Watts gave us songs of praise. "Let those refuse to sing, who never knew our God, but servants of the heavenly King, may speak their joys abroad." "Take my voice and let me sing, only always to my King," is a commitment for Christians. We think of David singing while tending his flock, Mary's magnificent song of praise, the angels who sang when Jesus was born. Paul and Silas sang in jail. Children sing with happy voices. Mothers soothe the babes with loving songs.—Anna Lester, Greenville, Ohio.

Faith to Dare

In his "Thinking Aloud" column Ed Crill said, "BVS can make a difference." Ed emphasized what 2,500 youth a year giving themselves to BVS would do for our church. I would like to dream of the impact for peace of such a BVS program in a world divided, suspicious and very near the abyss of war.

Our President said, "We live in a time when great things must be dared in faith." But our government shackled with pressure groups, politics and diplomatic obligations to other lands, seems unable to dare even small things in faith.

Then who will dare great things in faith? How about the church? Will it do something significant or will it "go its worn accustomed way while the kingdom of God remains a paper thing"?

How about the youth of the church we love? Could they rise up in dynamic action to perform great things through faith? Or are they already bound by the status quo?

I will get to the point. We have a terrific BVS program. Results have been far out of proportion to numbers or dollars. But what if 600 (just one fourth of those 2,500) were on the ball enough to go into BVS each year? What if 300 of those 600 were of such caliber that they could be sent overseas as "peace missionaries," with determined efforts being made for them to get into the hot spots of the world to testify for redemptive love and build for peace? A dozen youth a year have done so much in Europe. Who could measure what 300 envoys for peace could do?

What if our members cared enough to raise the pile of money this would take? Does the world situation warrant some small sacrifice by our members, such as giving a car or some other object of value to be sold for cash for the cause? Or will we be caught napping by another carnage and wake up to realize that we are again "too little and too late?" That we gave a trickle for peace when a river would have been significant?

What if we Brethren started such a fire that other churches would take notice and begin to do likewise? If we really got such an idea rolling, might it not snowball and change the future history of the world? Let's get it rolling!—Lloyd Haag, Denton, Md.

More Radical Hope

The article in the June 25 Messenger, "You and the United Nations," was interestingly presented, but unfortunately Bro. Eby is either unaware of or chooses to ignore the primary basis of the Christian's view of history, which is that history has a beginning, a middle and an end; that is, a fall, an incarnation and a consummation.

From the very first sentence onwards Bro. Eby's philosophy proceeds from purely secular assumptions, from the same ignorance of God's purposes and the same naive faith in man's own abilities that was Adam's undoing. And it ends in the same hopes for a universal state that has been the continual inspiration for the world's Alexanders, Caesars, Genghis Khans and Napoleons.

Truly, the Christian's hope is more radical than this, expecting to alter men and human society at the very deepest roots of their individual and collective existence—Fred W. Smith, West Alexandria, Ohio.



Harmon

The deepest motive for giving is to express our gratitude to God for the gift of Jesus Christ

The Need of the Giver to Give

T. K. Thompson

THE deepest motive for giving is to express our gratitude to God for the gift of Jesus Christ. For the Christian, Jesus Christ is the center of history. He is our example in the daily conduct of our lives; he is our hope for eternal life. He is the meaning of God in human experience. We give our time and money because we want every boy and girl, every man and woman to have the joy we have had in knowing, loving and serving Jesus Christ.

Even though our commitment has always been inadequate and partial, nevertheless, in our better moments at least, we wish to be partners with God in sharing the glorious good news of Jesus Christ to all the world.

I would like to give a major consideration to a second motive in giving, which is confessedly more selfish and yet not unworthy in our Christian living. This second motive is: giving as a means of growth in the Christian life. The Apostle Paul quotes from our Lord, "It is more blessed to give than to receive." This quotation does not appear in the gospels, and all of us are deeply indebted to the great apostle for his communication of one of Jesus' teachings. This scripture seems to suggest that it is not improper to seek a blessing, even in our giving. A very profound theological controversy has continued through most of Christian history on this point. There are those who say that it is necessary for the Christian to get rid of every selfish desire and that growth in grace and growth in Christian living is a matter of a progressive overcoming of every selfish impulse.

On the other hand there are those like Reinhold Niebuhr and others who maintain with St. Augustine that every human decision has an element of selfishness in it, even the act of generous charity to a beggar. Even a gift of a great sum of money to a church or philanthropic institution has an element of selfishness in it.

As far as I am concerned, it seems to me that in this human

Abstract of an address given at a men's work postbreakfast conference at the Grand Rapids Conference by the executive director of the Joint Department of Stewardship and Benevolence, National Council of Churches

life of ours we shall never get over the element of desire. The question is not whether we will desire this or that good, but what will be the good that we will be striving after. I will agree with Niebuhr that there is indeed an element of selfishness in this striving, even in our striving after God. Even in this matter of motivation for giving, there is always an element of selfishness. Even in our giving we seek a blessing.

Out of this background, let us proceed to say that, first, life is actually enriched by giving. In this physical life, in which we find ourselves, parents are made richer and fuller personalities because they give themselves to their children, and a mother's willingness to give her life to her child makes her a richer person.

More than a hundred years ago, Horace Bushnell wrote an epoch-making book, titled The Vicarious Sacrifice. In this book, Bushnell showed that, at its heart, Christianity had the great fact that by Christ's death the Christian is made alive; in every giving, as in every parting, there is a little symbol of death. Yet it is precisely this pouring out of life on others that strengthens and ennobles Christian living.

Giving is more blessed than receiving, because giving is Godlike. For most of us I suppose our favorite scripture verse is John 3:16, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." Note the close relation between loving and giving. It is the nature of God to pour out his love as a grace-gift, completely apart from any question of reciprocity. It is the nature of God to give.

Now to be sure, most of us have little about us that is Godlike. Nevertheless, in moments of high inspiration when we allow God's spirit to dwell in our lives, it is possible for us to manifest something of the grace of God and to become genuine channels for the gift of God's love. This is the great and profound meaning of the 13th chapter of First Corinthians. "Weak and unworthy as we are and prone to selfishness in all of our decisions, nevertheless, we can each become a channel of God's love."

As we think of our leadership responsibility in both giving and guiding and leading others to give, our deepest motive for giving is our gratitude to God for the gift of Jesus Christ. The second motive, however, is closely related. As we open our lives to the indwelling of God's spirit, we grow in the grace of giving and indeed we grow in likeness to God.

Rules for the Christian Life

Billy Graham

WHETHER you are playing a game, driving a car or baking a cake, there are certain rules which must be followed if you are to succeed. The Bible teaches that the Christian life is one of constant growth. It is God's purpose that you grow into full stature and become mature in Christ. In order to grow properly, certain rules must be observed for good spiritual health.

Read your Bible daily. Your spiritual life needs food. What kind of food? Spiritual food. In the Bible, the Word of God. The Bible reveals Christ, who is the bread of life for your hungry soul, and the Water of life for your thirsty heart. Read the Bible; study it; meditate on it; memorize it. A great percentage of the difficulties you will experience as a Christian can be traced to a lack of Bible study and reading.

Learn the secret of prayer. You have a Heavenly Father. He hears and answers prayer. Jesus said: "Ask anything in my name [and] I will do it" (John 14:14). You cannot afford to be too busy to pray. A prayerless Christian is a powerless Christian. Prayer cheers the heart and clears the brain.

Rely constantly on the Holy Spirit. Remember that Christ dwells in you through the Holy Spirit. Do not ask him to help you as you would a servant. Ask him to come in and do it all. Ask him to take over your life. Let go all those inner complexes and tensions. Rely completely on him.

Attend church regularly. John Wesley once said, "The Bible knows nothing of solitary religion." Christianity is a religion of fellowship. Following Christ means love, righteousness, service and these can only be achieved through social relations. These social relationships are to be found in the church. Nothing can take the place of church attendance.

Be a witnessing Christian. If you are faithfully practicing the four preceding rules this one will take care of itself, just as it naturally follows that if a cup is being constantly filled it is bound to overflow. You are to take your stand and let all those round about you know that you are a Christian. You are to bear witness for Christ.

These rules and suggestions may seem simple. Keep them—they work! I have seen them tested in the lives of thousands. I have tested them in my own life. Properly and faithfully kept, they will give you peace of soul, happiness, peace of mind and pleasure. You will have learned the secret of living life with satisfaction.

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• • •

"Never flag in zeal, be aglow with the Spirit, serve the Lord. Rejoice in your hope, be patient in tribulation, be constant in prayer" (Rom. 12: 11-12).

EDITORIAL

Not Only at the Summit

WHEN President Eisenhower reported to the nation concerning the Geneva conference —the meeting of leaders from four nations "at the summit"—he pointed to several reasons why this one week in July may represent a turning away from war and may offer some promise for peace.

Actually the conference did little to solve the practical, persistent conflicts that still exist between East and West. But by establishing a friendly atmosphere in which negotiation is possible, by allowing each of the four powers to demonstrate its peaceful intentions, by demonstrating that problems can be approached "without propaganda and threats," the conference may have set the stage for definite progress in relieving international tensions and in working toward disarmament and enduring peace.

We are grateful for the initiative taken by President Eisenhower in helping to set the mood and tone of the Geneva conference. The real test of the new policy will become evident in October when the foreign ministers try to find specific answers to the question of German reunification and the related problem of European security. But we need not wait so long to take advantage of the new spirit of co-operation between East and West.

A friendly and free discussion "at the summit" —important and necessary as it may be—must be followed by a growing interchange of news and visitors. The iron curtains of censorship and secrecy, the restrictions on travel and cultural exchange— these barriers to understanding must be lifted by all the governments which were present at Geneva.

We have lived too long in ignorance of the aims and hopes of persons behind the iron and bamboo curtains. They know even less of our aspirations for peace. Perhaps it is too much to hope that propaganda will give way to careful news reporting, but certainly the time is here for enlarging our understanding of other peoples, ceasing to regard them fearfully as potential enemies but learning to accept them as friends.

At this point the church has a special obligation. Our Annual Conference recognized the need for a "continuing, friendly cultural exchange." In our resolutions we urged authorities in the church, the nation and the United Nations to "give leadership to an expanded exchange program which will make possible contacts with the Chinese, the Russians, and all other peoples for the purpose of mutual acquaintance and sharing."

Now that President Eisenhower has set the example by fraternizing with leaders of the Soviet Union we hope that it will not be long until ordinary Christians here may learn to know ordinary Christians in Russia. Perhaps we can soon invite Russian exchange students to live in our homes and our young people can participate in Christian work camps behind the iron curtain. —K.M.

No Longer Strangers

ANOTHER evidence that this summer may mark the beginning of a new "era of good feelings" is the remarkable increase in the visits of churchmen and church delegations between East and West.

In July eight Soviet church leaders visited England and Scotland. They told newsmen they were authorized to invite a group of British church leaders to visit the Soviet Union. They heard the general secretary of the British and Foreign Bible Society express the hope that a Russian Bible Society would be formed.

The Russian Baptist leader, Jacob Zhidkov, who attended the Baptist World Congress in London, said that Baptist churches in Russia baptize from 10,000 to 12,000 persons each year. He insisted that all churches had full freedom for preaching the gospel. Six American Quakers who made a 10,000-mile tour of Russia visited Baptist churches and Jewish synagogues there. They said, "The hope of Christianity in Russia lies with the Baptists."

It is not surprising that the National Council of Churches is considering sending a delegation of churchmen to Russia, that the Rabbinical Council wants to send a delegation of rabbis or that Evangelist Billy Graham is expected to accept an invitation to preach in Soviet cities. Many of these representatives will go with the attitude of Dr. Joseph Jackson, a speaker at our Annual Conference, who will be in Russia this month. He said his trip had no political implications; his one purpose is to preach Jesus Christ.

These summer visits back and forth across the iron curtain can become the instruments of deepening and strengthening the bonds of Christian fellowship. They can witness to the fact that followers of our Lord need be no longer "strangers and sojourners" but "fellow citizens with the saints and members of the household of God." —K.M.

Each Child

Mary E. Spessard



J. Henry Long

EACH child has a right to friendship. The child's very first friendships are a little one-sided, since early in life he is much more capable of receiving love than sharing it. Each bit of loving affection expressed in daily care by the family and in the tender caresses of the family is as a drop of water which causes ever widening circles of friendship, sharing and outgoing love.

Certainly every child has a right to a warm and consistent love from both parents—the kind of love that causes parents to say, "We'd rather be parents than anything else on earth." This statement of sincere love for family came from a mother and father in an interview with a New York University student. The home established by these parents was one of 260 families which were studied, because the children in them seemed to be well-adjusted. The interviewers asked the question, "How did your youngsters arrive at the happy state of good adjustment?" And the students received some definite clues as they talked with parents.

One mother spoke of her small daughter as a person to be enjoyed in her own right—not a charge to be tended. In these homes of well-adjusted children the parents accentuated the positive—positive methods of planning and working together. Each child had a measure of responsibility geared to his age, his ability and his interests; and in most cases the children were consulted and their opinions respected. One mother said of her daughter, "She has ideas about how to run her life; and I find when I listen to her, she listens to me."

One thread that seemed to draw all the clues together was expressed by a parent like this, "The most important thing of all is loving your children and letting them know it, thinking of them as people and treating them so, appreciating what they do, trusting them, and telling them so—and above all, letting them know they are wanted." In these homes the university students found real friendship and love; and out of this love came guidance and training and a firm, yet understanding discipline—a discipline that helped the child develop self-discipline.

Speaking of discipline, I am reminded of the story about the little boy who had eaten eight pieces of cake at one sitting. But he still said, "Mother, may I have another piece?" "No, no, you have already eaten eight pieces." So he begged and begged, "Please, Mother, can't I have just one more?" After considerable discussion of the matter she finally gave in. The little boy's response was, "Mother, you sure don't have any self-restraint, do you?" Children respect firmness —consistent firmness—on the part of adults. When a child has both love and respect for his parents, the bond of friendship will be lasting.

Each child has a right to friendships beyond the family circle. Children have a right to friendships with people of all ages. I think of seven-year-old Karin, who had a warm spot in her heart for silver-haired people because her neighbor, eighty-year-old Bro. John was one of

Address given at the children's workers luncheon at Grand Rapids by the director of children's work, Church of the Brethren

Has a Right

. to friendship . to freedom . to faith

her best friends. She was delighted each time he invited her into his workshop to look at the violins he had made. Karin knew that Bro. John was not only her friend, but a friend to all he met. A child must have contact with characters that can be respected at all times.

While friendships with adults are important to a child, it is particularly important that the child form friendships with children near his own age. Since the child has many areas in which to explore, he likes to be accompanied by a fellow-explorer—not someone who has been over the area and knows all the ropes. It seems logical that out of this need for companionship would come friendships.

These friendships are so important to the growing child that the thinking of the peer group is ofttimes more important to the child than the thinking of his elders. Out of this grows such a common statement as, "Well, Johnny and Bob get to stay up and watch TV. Why can't I?" For today's child there is a strong desire early in life to have the same privileges that the other children do. This desire reaches its climax in the misunderstood teen-ager. Parents and other adults who recognize the importance of the peer group can better cope with heart-breaking situations that can arise within the family over this matter.



Every child has the right to friendships with those of his age

Minrod

Each child has a right to friendships with people of other races, creeds, and nationalities. Frequently we are reminded that we live in a shrinking world. Distance is no longer a barrier between peoples of the world. Some of the most important attitudes to be developed in a child's mind are the attitudes toward other persons, particularly as members of the various groups which make up our society.

In America there is unlimited opportunity for a child to develop intergroup attitudes. For here the bulk of our population belong to three major faiths, and within the Protestant faith there are 264 denominations. So the child has a tremendous opportunity to form friendships with people of other faiths. And this being the melting pot of the world, we have within our boundaries people from literally every corner of the world, with their different cultural backgrounds, different languages and different colorings. With many foreign people coming here to study and many to make their homes here, we have real opportunity to make great strides in human relations.



Minrod

Every child has the right to be free to do alone or with others some creative work he chooses

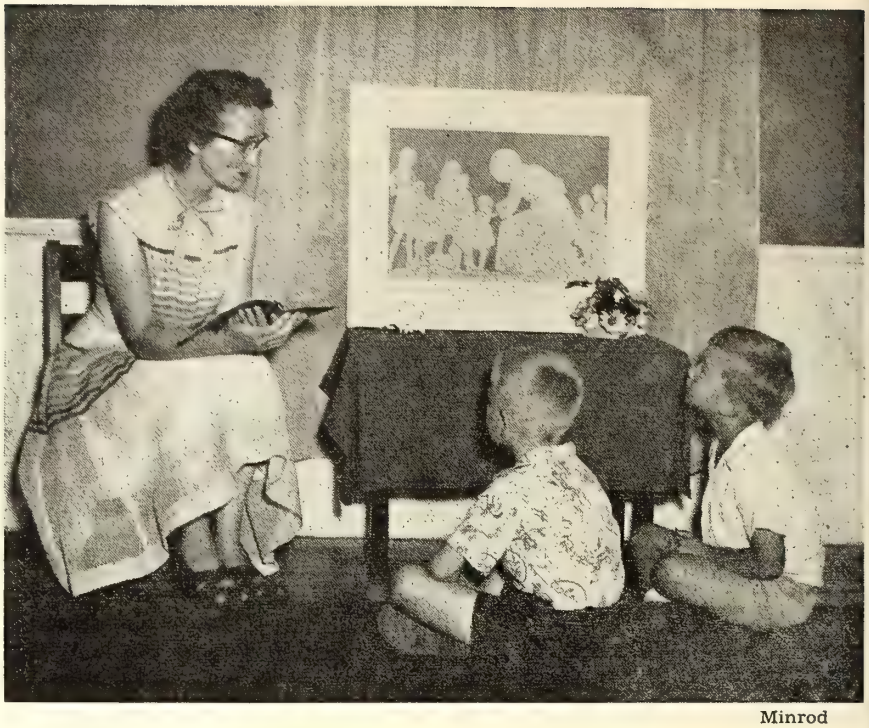
Each child has a right to freedom. He has a right to be an individual, to be free to grow up in his own way—the right to be different. A child has the right to live in a child's world—to pretend—to play. Somehow if we can read the language of play, we can read the hearts and minds of children. The child needs to be free to choose that which he wants to do and free to do it by himself if he so desires.

Each child has a right to be free to think creatively and to explore—sometimes alone and sometimes with others. The child needs time to think, time to

read good books, to see beauty in art, to hear good music, time to absorb. What we help our children love and desire is more important than what we help them learn. With the many activities which take the time of children today, I wonder just how free they are to think creatively. The average child today has three or four times as many adults in his life as did his grandfather. A recent informal count revealed that the average child of a middle-class suburb comes in contact with more than two dozen adults, each of whom is applying appealing pressures on the child in an attempt to develop leadership qualities within the child, but with little mention of the importance of being a good follower. The average "good" sixth-grader in this suburb has no free time, save that salvaged by forgetting, by truancy, naughtiness or direct disdain. Many children have strong feelings of guilt because they are in so many activities that they cannot do full justice to any of them.

Also each child has a right to be free from fear—fear of physical discomfort or injury, fear of being left alone, fear of being rejected. A child has a right to those things which prevent such fears, a right to protection, security, acceptance and love. The child who can grow up reasonably free from fears has a fair chance to develop a personality characterized by calmness, poise and dignity. How does he attain such? Mainly by observing adults.

Who is the most calm individual you have ever known? There is one person who comes to my mind, one of my college instructors. I used to sit in his class in college and wonder how anyone could be so calm and collected all the time. One time a group of us were riding with him to a church where he was to speak.



Minrod

Each child must be guided frequently into a realistic awareness of God if he is to develop his own faith in God to which he has a right

It was nearing the hour for his speech. We were about two miles from the church, and he had car trouble. The first thing that went through my mind was that if ever I were to see him anything other than calm this would be the time! He got out of the car, lifted the hood, did some investigating and said very calmly that he believed we needed to get some help. We arrived at the church, he gave his speech and through it all he remained calm. I do not remember a thing he said in that speech, but I shall never forget the lesson on living which he taught by his actions.

If somehow we can help each child to catch that sense of calmness and to know its Source, then fear will have no place. Where there is faith there is no fear.

Each child has a right to a sound faith to give stability to his friendships and his freedom, faith in himself, faith in others, and faith in God. Virgil said, "For they conquer who believe they can." A belief in this philosophy needs to get its roots early in life. Certainly a child's successes need to far outnumber his failures, for as we know successes help a child to have faith in himself!

A mother decided that her four-year-old Anna should learn to embroider. With diligent teaching, the lesson preceeded. Anna tried hard, but according to her mother's standards, the work was not satisfactory. The mother ripped out the stitches Anna had made. Little Anna realized failure and unhappiness.

Faith in himself will help a child to have faith in others and vice versa. As a child learns the human values of honesty, truthfulness, kindness, generosity, justice and courage, his friends, especially his parents and teachers, need constantly to give guidance by setting the example. He has a right to a firm faith in his friends.

Each child has a right to a faith in God. Someone has said, "Religion is caught not taught." Would it not be more accurately stated, "Religion is caught *and* taught"? Have you ever seen

Continued on page 15



"The kingdom of heaven is like treasure hidden in a field, which a man found and covered up; then in his joy he goes and sells all that he has and buys that field (Matt. 13: 44)

"Again, the kingdom of heaven is like a merchant in search of fine pearls, who, on finding one pearl of great value, went and sold all that he had and bought it (Matt. 13: 45)

"Listen! A sower went out to sow. And as he sowed, some seed fell along the path, and the birds came and devoured it. Other seed fell on rocky ground, where it had not much soil, and immediately it sprang up, since it had no depth of soil; and when the sun rose it was scorched, and since it had no root it withered away. Other seed fell among thorns and the thorns grew up and choked it, and it yielded no grain. And other seeds fell into good soil and brought forth grain, growing up and increasing and yielding thirtyfold and sixtyfold and a hundredfold" (Mark 4: 3-8)

Robert A. Byerly

Commitment to the Kingdom

THE Christian is a committed person. The same can be said of other religious persons. The difference lies in that to which a person is committed. The Christian is committed to God and his kingdom, as given in the life and teachings of Jesus Christ. This distinguishes the Christian commitment from all other religious commitments.

It is inherent within the gospel teaching that the kingdom be top on the list of concerns. First, it must be. This "firstness" puts a value upon the way of Christ which cannot easily be set aside, and to set it aside is to mutilate the gospel record and make irrelevant the Christian life.

The value of the kingdom is of supreme importance in the message of Christ. Closely related is the response which the kingdom elicits. Our failure to take Jesus seriously shows up plainly at the very point where we underestimate the kingdom and its worth. Herein we sense the cutting edge of many of the Master's parables. Three of them are before us for personal scrutiny and for our spiritual growth. We know them as the Parable of the Hidden Treasure, the Parable of the Pearl of Great Price and the Parable of the Sower.

Now look at the two parables of the kingdom printed above which unmistakably put a high estimate on the high calling of God.

The Personal Aspect of the Kingdom

In these two extremely brief but pointed parables Jesus stresses the worth of the kingdom to the individual. Other parables imply the corporate aspect of the kingdom but here the treasure is a personal pos-

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session. The gospel record never loses sight that the major unit of Christian living is the person. The treasure is a personal possession. The pearl is a personal treasure. Jesus called persons to his work. He never tried to get the service clubs of Nazareth and Jerusalem committed, but he did get some persons to commit themselves. Our Conference theme has the personal touch and it impinges upon everyone of us. The finger of designation points at us as individuals to say, "*You*—seek first the kingdom." And when we point the finger as teachers and preachers and parents it comes back to us. As persons we are involved in the kingdom.

The Worth of the Kingdom

The primary purpose of the two parables before us is to depict the surpassing worth of the kingdom of God. The two accounts concur that something comes into the focus of life which is held to be valuable above all other things. Some common teachings of both parables are these: Both men found something they wanted above all else. There is a sense of priority and firstness in their find. Everything was gladly sacrificed to get this value. There was a joy of abandonment in this new commitment.

In the first parable we wonder if the man was a plowman. The text does not say, but we can easily imagine the man plowing with the simple tools of that day in Palestine. He discovers a strange object in the earth as he works. He stoops to examine the container which his plow point has struck. He finds there coins and gems of a great treasure. The man is off to sell all that he has so that he may purchase the field and claim the treasure he has discovered.

Here also is the surprise element which does not appear in the accompanying parable. In the daily routine of work the plowman discovers the treasure and he "in his joy" sets about to claim it. He has a sense of urgency about his discovery.

Some folk come to the kingdom like this. They discover with great joy and surprise the grace and love of God and in the midst of an everyday humdrum experience find a treasure worth all they have.

The second parable tells us of a merchant. He is a trader in pearls, good pearls, possibly a connoisseur of gems. This man may have spent a lifetime in his search for good pearls always adding to his collection the worthy ones but always hoping for a pearl that would excel all others.

This man, in contrast to the plowman, was constantly seeking the desired object. There was no sense of surprise but there was a sense of urgency. There was joy in his eagerness to have the supreme treasure. Some men come to the kingdom like this. After long search and careful scrutiny the grace and love of God is seen as the value above all values. It is then that the lesser things go and the kingdom is put first.

The Response to the Kingdom

The two parables of the treasure and the pearl imply another aspect of spiritual life, in addition to the worth of the kingdom, and that is a response to the estimated worth of the treasure. In both instances, the response was one of great joy and high expectancy. The sense of abandonment permeates the reactions of both the plowman and the merchant. "In his joy" the field worker went and sold all he had to buy the field. The eagerness of the man to lay hold on the great discovery reflects once again the supreme worth of the kingdom.

But let us look at another parable told by Jesus. This is another attempt of the Master to point up the significance of the

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MANY MANSIONS

Ruth Griggs

"IN MY FATHER'S HOUSE are many mansions . . . ."
Great, rich houses on golden streets?
I wonder . . .
For Jesus was a simple soul.
Would he and his Father be happy living in luxury?
"Many mansions. . . . ."
Many rooms?
Many stages of spiritual understanding,
Each room larger than the last
Like the chambered nautilus
Until we at last shall know heavenly oneness of spirit with God?
Do not some of the heavenly rooms open to us here and now?
The peace and joy of happy human love in homes;
The joy of living life for worthy causes which outlast life;
The joy of growing in patience, love, peacemaking;
As we grow spiritually do not new rooms keep opening to us?
Are we ever so contented, so happy that we are satisfied to remain in a room we know and love?
Might God ever use trouble or crisis to show us the door to a larger room . . . a dimension of spiritual understanding now unknown to us?
How many rooms lie on beyond?
O God, stir us with divine discontent to keep searching for doors to new rooms which you hold in store for us—now and ever!

kingdom of God and its relationship to mankind. Known as the parable of the sower, many Bible scholars prefer to think the Master's emphasis was upon the soils, and refer to this passage as the Parable of the Soils.

In this parable we find an example of religious allegory but never does the allegory go so far as to depart from the one major teaching—how men (human lives) respond to God's kingdom. How simple is the illustration used. The seed is the word of God. The soils are the lives who hear the word. The sower appears to be God who sent his word into the world. Mankind receives God's word and will in various ways. The parable is explained by the one who told it.

The path with its hardened surfaces proves to be almost a complete rejection of the goodness of God. There is no hearing of the word and therefore no understanding. Here is the foolish man *par excellence.*

The stony ground was shallow. The seed has little chance. It thrives with a fair show but cannot stand any dry spell, for there is no depth, no resources, no life-giving water which the plant demands.

The thorn patch allows the seed to sprout and shoot up in an initial growth but the briars and weeds thrive abundantly. The soil is depleted of its vitality as the ever-demanding weeds draw upon it. Thus the soil produces only a stunted plant. There is little strength for life with so much attention given to the negative things. The response of the thorn patch is not a full response, the word does not thrive, but dies.

The fourth kind of soil is that which bears a good crop. Here is the response that befits the worth of the word. Here we find the approval of Christ given to a response that is fruitful.

Jesus asked for full allegiance. As in Jesus' day, so in ours, kingdom commitment is the supreme need. Jesus saw clearly that committed lives were necessary if God's way was to be effective. He put the order like this—hear, believe, act. He saw the danger of having words lose their meaning. Even such word as *Lord* could be used without meaning.

The kingdom of God as Christ proclaimed it is God's eternal sovereignty. The kingdom is only realized in those who knowing God's love, respond with answering love. The kingdom can be seen only where men know God and live by that knowledge.

God was Jesus' major subject. In our day when in theological circles much is said of the "ultimate concern" we need only to be reminded, here it is. The whole mission and message of the Messiah was to reveal God. Unless we see Jesus as God's divine self-disclosure we do not see him. Jesus spent his earthly ministry trying to convey this to his disciples. He did not teach the twelve or the seventy very much about "Strategic Public Relations in the Greco-Roman World," nor did he have a course on "Techniques of Propaganda for the Mediterranean Basin." His main subject was "Our Father."

We have a faith that is a record of committed persons. The disciples gave all. They outlived, outloved, outserved and outdied the pagan world. Thus they could be accused of setting the world upside down—or right side up—depending on your point of view.

One need not be a specialist in Biblical interpretation to catch the full impact of the parable of the soils. No better analysis of our predicament has been given. (One can easily identify all the "soils" in an average congregation.) The word is still valid, filled with life, but the response of human life looms extremely important. The receptive and responsive life is the vital factor for kingdom work in our generation. The parables of our study give us two keys to the kingdom. One, see the kingdom's supremely great worth, and, two, lay hold on this kingdom or, rather, let it lay hold on you.

The Christian is a committed person. He is committed to the King of kings and to his kingdom which we must now seek with a new sense of urgency.

"Same God"

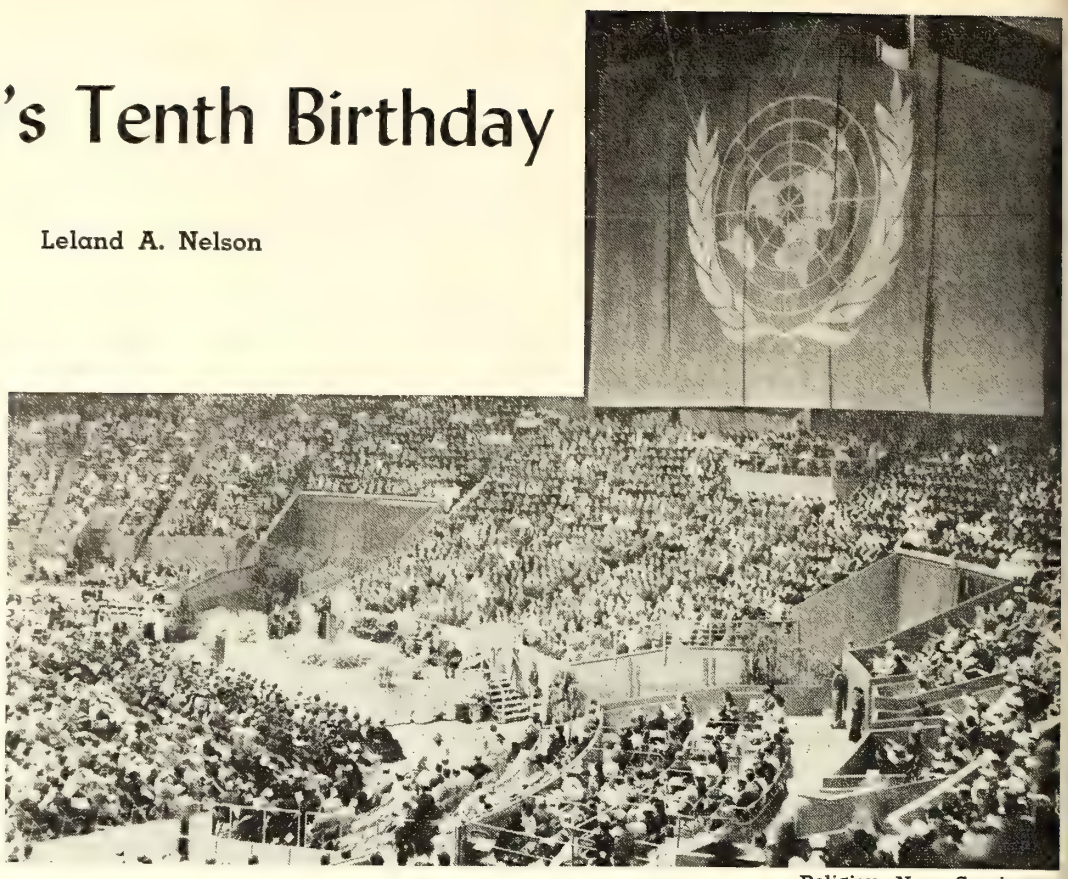
Edna Phillips Sutton

AS I walked into a crowded bus depot I glanced quickly around, looking for a vacant seat. There was none. Across the room sat an old woman wearing a long black dress and a heavy black veil draped around her head. She had a brown wrinkled face and it was one of the kindest, loveliest faces I had ever seen. I noticed that she was watching me. Then she moved to one side to make room for me to sit.

I began talking to her but she could not understand. She said something to me but I could not understand. After several useless attempts at conversation we smiled at each other and shook our heads over our failure. Then she said pointing to herself, "Portegee." She pointed to me and then pointed up and said, "Same God." The grand old woman had expressed a profound truth of life. If the masses of people would recognize the fact that regardless of the difference in color or language all mankind is created by the same God and that each person is endowed with a portion of God's divinity and if they then would live by that principle, the difficult problems of the world would be easily solved.

The UN's Tenth Birthday

Leland A. Nelson



Cow Palace in San Francisco was transformed into an immense cathedral for a "Festival of Faith" held as part of the week-long celebrations marking the tenth anniversary of the United Nations. More than 15,000 persons jammed the building for the impressive service of prayer for peace

Religious News Service

ONE of the greatest experiences of my life came with attendance at the tenth anniversary meeting of the United Nations in San Francisco, June 20-26, as the official representative of the Brethren Service Commission. My responsibility was to represent the commission at the meeting of nongovernmental organizations affiliated with the UN during the week.

Upon arriving at the San Francisco international airport one became aware that San Francisco was preparing for a very significant occasion. Huge flags and placards advertised the tenth anniversary meetings. An information booth provided twenty-four-hour-a-day service for the assistance of delegates, staff members and those arriving for the occasion.

Throngs jammed the streets around the Opera House, the site of the UN Charter meeting in 1945, and also the site of these tenth anniversary sessions. In front of the Opera House courtyard, we watched a large company of Boy Scouts raise the flags of the sixty member nations, all of whom are participating in this historic meeting. The raising of these flags in unison impressed one as being a symbol of the growing friendship and understanding between the member nations of the UN.

There was something in the air which promoted a unique spirit of friendliness and geniality. Eagerly the expectant crowd watched for the opening of the doors of the Opera House. About two o'clock the doors were opened and the crowds surged into the historic building. Every one of the 3,285 seats were filled, many were standing in the aisles.

We felt almost out of place seated with the staff members and members of the immediate families of the official delegation. We were very near to the speakers' platform, seated directly behind the delegation from the sixty member nations. The lady beside us was a member of the staff of the delegation from Israel. Helpfully, she pointed out the various delegates as they took their places for the opening session.

We were impressed with the friendliness of the official delegates themselves. On the platform from which President Eisenhower soon would speak, were delegates from forty-five of the fifty nations, who were present at the signing of the charter in 1945. The mingling, laughing and talking of these men, who had been together in this place ten years earlier took on the air of a family reunion. Perhaps the one attracting the most attention for those observing was Molotov. He smiled frequently and seemed most cordial as he visited with many of the other delegates, including Dulles, Spaack, Beck, Entezam and others.

Shortly before 3 o'clock, the Secretary General, Dag Ham-

Pastor of the Modesto church, California

marskjold, the president of the tenth anniversary assembly, Eelco N. van Kleffens, and the executive assistant to the Secretary General, Mr. Andrew W. Cordier, entered the hall. At precisely 3 o'clock, the president of the Assembly rapped his gavel to call the meeting to order. The hubbub of the crowd began to diminish and as he rapped his gavel again a hush speedily descended over the Opera House.

After declaring that the tenth anniversary sessions were officially opened he announced that it was to be the honor of the Secretary General and the president of the Assembly to escort the president of the United States to the platform. President Eisenhower was greeted by a standing ovation.

Following his introduction, President Eisenhower delivered a most fitting message for this historic occasion. It was reassuring, challenging and thought-provoking. He secured a tremendous ovation from the assembly, including the smiles and applause of Mr. Molotov, as he "pledged the United States to a policy of peaceful and reasonable negotiations." The mood of his address was one of deep solemnity and at the same time one of exuberant optimism. President Eisenhower put on record his willingness to assume that the Soviet Union's peace gestures reflect a sincere desire for an East-West settlement—indeed, that at last they make such a settlement potentially attainable. The President attributed Soviet peace moves to "heartfelt longings of countless millions for abundance and justice and peace" which, he said, "seem to be commanding, everywhere, a response from their government."

Sketching with a few vivid words the "new kind" of peace the world seeks as not a "mere stilling of the guns" but "a glorious way of life," he said: "These hopes are not new. They are as old as history. But now as we meet on the tenth anniversary in the city where was born the United Nations, we must realize that at last they are steadily and surely attainable. This is new."

President Eisenhower said the basis for success at the summit meeting—the key to "whether or not we shall then reach the initial decisions that will start dismantling the terrible apparatus of fear and mistrust and weapons erected since the end of World War II" was this: "That every individual at that meeting be loyal to the spirit of the United Nations and dedicated to the principles of its Charter." He pledged that the United States would be "thus loyal, thus dedicated."

Traditional Communist ideology clearly is incompatible with the basis for peace as he described it; therefore, only if the Kremlin is prepared now to place the interests of the Soviet nation above those of ideological communism can peace be obtained.

The President said, "A majority of nations, including the United States, hope that every government will abstain from attempting, or aiding others to attempt, the subversion, coercion, infiltration or destruction of other governments in order to gain political or material advantage, or because of differences in philosophies, religions, or ideologies."

Mr. Eisenhower appealed, by inference, to his own country to adopt an open mind and a flexible approach to the new opportunities presented by changes going on inside the Soviet Union. In a passage strongly resembling a speech on June 13 by Democratic leader, Adlai E. Stevenson, the President said, "We shall reject no method, however novel, that holds out any hope, however faint, for a just and lasting peace." Prolonged applause greeted this statement. Mr. Molotov, seated on the platform behind him, joined in.

As the Christian Science Monitor has said, "Americans who had been anxious lest the United States be too inflexible to meet the latest Soviet challenge with imagination and skill were reassured by the President's words. The speech was itself a reflection of new thinking and new acting. If carried forward by his subordinates, it may mark a turning point in the conduct of American foreign policy."

Following appropriate words of welcome from California's



Religious News Service

Clergymen of the Baha'i, Buddhist, Christian, Confucian, Hindu, Jewish and Islamic faiths join hands as they lead more than 15,000 persons in prayers for world peace at "Festival of Faith"

Governor Knight and San Francisco's Mayor Robinson, the Secretary General, Dag Hammarskjold, stated the purpose of these anniversary meetings, "We are not here to debate and vote upon resolutions. In the formal sense there is no agenda for these meetings. But in a deeper sense the prospects for peace and better understanding are our agenda. The representatives of the member nations, in their statements in this Opera House and in their informal discussions, can help to present a world picture with a wider perspective and a longer view than is usually possible when dealing with specific issues at regular meetings of the General Assembly. We have come here to look ahead, beyond tomorrow and the day after tomorrow, to explore together, how, in the years ahead, we may be able to do better than in the years gone by, in the search for a more secure peace and a better life for the peoples."

President van Kleffens expressed appreciation for the cordial welcome and for the warm hospitality of the people of San Francisco and then reminded the representatives present that "the Nations of the World are looking to us, as we are meeting here, for an important contribution towards that improvement of the international atmosphere which they all want, without a single exception. We cannot be faithful to the trust placed in us if we do not earnestly strive to make that contribution. There is no doubt that there are various ways to bring about much desired improvement. The several agencies of the United Nations, specifically established for that purpose, are available at all times. But if this Organization has, under its Charter, an over-all responsibility for the promotions of good and peaceful international relations, it was never meant to have a monopoly." It is certain that meetings such as these, bringing together leading statesmen from member states engaged in a re-assessment of the situation and a frank discussion of ways to improvement, afford a splendid opportunity for shaping the things to come in accordance with those principles and purposes that were agreed upon here ten years ago, and are as valid today as they were then, and always will be.

What provided the marvelous environment in which these meetings began? Certainly there was the influence of the Festival of Faith, which was held in San Francisco's biggest Convention Hall on the preceding afternoon. Some 16,000 persons thronged the Cow Palace to testify to the invincible power of a higher law than the laws of nations. The Secretary of State of the United States, John Foster Dulles, told the vast throng that the past decade has shown that the power of the United Nations is primarily a moral power. The crowd listened as Dulles said, "The successes of the United Nations have been largely due to those throughout the world who believe that there is a God, a divine Creator of us all; that he has prescribed moral principles which undergird this world with an ultimate authority equal to that of physical law; that this moral law is one which every man can know if only he opens his heart to what God has revealed; that these moral principles enjoin not merely love and respect of the Creator, but also love and respect for fellow man, because each individual embodies some element of the divine and that moral principles must govern the conduct of nations."

Moslem, Hindu, Buddhist, Protestant and Hebrew resolutions were presented, all voicing this faith in one heavenly Father and its essential corollary, the brotherhood of man.

A Modern Parable

Roy Johnson

ONE night there was a man who was going to bed. When he had readied himself for bed, he reached for his old alarm clock, wound it and set the alarm for early the next morning. Then with a weary sigh he settled himself into his bed, hoping for a restful night.

But it was not long until he began to notice the endless ticktock of his clock. He thought to himself how monotonous and tedious its beat seemed to be. How tired he was, but the clock ran on and on, mocking his weariness. On and on it went. He could not sleep. Perhaps he could remove the clock to the other room. And this he did. When he had come back he settled down in hope of a sound sleep.

But the walls of his house were not thick and and his ears were



William Smith

Serving on the Standing Committee of the Grand Rapids Conference were the three sets of brothers shown above. Left to right: Bernard and Rufus King, Jesse and Howard Whitacre, G. G. and Amsey Bollinger

keen. Still he heard the "tick-tock" as it continued to torment him. He buried his head in his pillow as it grew louder. It seemed to seep into every crack and crevice to plague him. It was terrible just to lie there thinking of the ticking of a clock, every moment growing more tired and more exasperated. Time labored on. His rage grew and grew until finally he went to the clock and with great anger cast it out of the window. Slamming the window behind it he again lay down.

All was quiet now. He felt the calm veil of sleep begin to settle over his tired body and he began to rest. But in a few moments, faintly, ever so faintly the ticking began again to creep into his ears. He was sure the clock was broken. His imagination was playing tricks. But the sound grew louder and louder. It rang in his ears; it throbbed until his head ached. Again he leaped from his bed with greater anger than before. With careless, reckless rage he dashed from his room and bolted down the steps to the yard below. He found the clock and lifted it to his ear. It was silent. He slammed it to the ground and stamped upon it and ground it to small pieces beneath his heel. In his rage he had destroyed the clock, trying to destroy the boredom of his own soul.

On this same night there was another man going to bed. He also wound his alarm clock and set it for early in the morning. After he had retired he lay in his bed and thought to himself, "How melodious the alarm clock is. Its steady beat will continue through the night while I sleep. When the first rays of a new day begin to wake the world from its slumber it will call me to arise and go forth to see what new tasks the Lord has for me. Then I can go and express the peace and joy that is in my soul."

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***Like a Living Stone.** Ruth Statler. Brethren Publishing House, 1955. 187 pages. $2.50

A book by an able author who has demonstrated her fine ability to write interestingly and helpfully. It is written to portray the life, character and unique service Bro. M. J. Brougher gave to our church. Those who knew him will appreciate this intimate account of his life; those who did not know him at all or well may here have opportunity to learn to know a sincere, devout and consecrated Christian.—*Charles Zunkel.*

Encounter With Revolution. M. Richard Shaull. Association Press, 1955. 145 pages. $2.50.

"If you Americans continue on the road you are now following, many of my people will turn to communism." That's what people, especially young people, are saying in Latin America, Asia, Africa and in some European Countries. And this sums up what Richard Shaull finds and reports here as the fast spreading climate of political thought throughout the world.

Driving home his points with the relentless force of a trip hammer, Mr. Shaull shows that we Americans are hopelessly unaware of the social revolution that is rocking the world around us. He warns that this revolution—born of political and economic deprivation of the peoples of Asia, Africa and Latin America, and nurtured by international communism—will soon engulf us if we do not wake up and quickly take steps to answer the needs of the world's underprivileged millions.

In the first section of this urgent report to Americans, Mr. Shaull shows what is happening in the world around us, how and why the revolution is spreading. He tells us how communism is preying leech-like on this world ferment, turning it to Russia's own evil goals. He reveals that communism is betraying the revolution, but says that unless we Americans offer a more satisfying solution to the world's ills than that put forth by communism, we will continue to lose friends the world over, and eventually will stand alone.

Mr. Shaull sees the Christian church as having the greatest opportunity to act and act quickly. In a challenging section he calls on Christianity, because of its on-the-spot position throughout the world, because it possesses faith which provides an opportunity to act, as well as a key to understanding and a will for action, to lead in the fight to harness this revolution. He shows the church's responsibility to the Christian community and the world, and suggests how the church and individual Christians can meet this God-given responsibility.

Mr. Shaull notes our government's role. But he believes that the State Department is failing us by concerning itself for the most part with guns rather than a way of life in its program. In this light he calls for basic changes in our foreign policy.

Mr. Shaull's warning and call to American Christians is as ominous as the mushroom cloud of the hydrogen bomb. But Mr. Shaull knows that Christianity offers hope. He helps us to remember that if we use Christian teachings in our relations with the world, we will be truly acting with God and will be offering the only satisfying answers to the millions who stand now between despair and life.—*Ralph E. Smeltzer.*

Each Child Has a Right

Continued from page 8

your mannerisms or actions reflected in a child just as plainly as your image in the mirror? Certainly a child's beginning faith in God is a definite reflection of the faith of his parents; however, as the child matures, he must have the opportunity to develop his own faith. To make this possible, each child needs to be guided frequently into a realistic awareness of God. Each child has a right to a knowledge and understanding of what Christian living means. As a child matures, he has a right to a knowledge of the life of Jesus, a right to a faith centered in Jesus Christ. Each child has a right "to grow in wisdom and in stature and in favor with God and man."

KINGDOM GLEANINGS

Brotherhood Fund Giving

Oct. 1, 1954 to July 31, 1955 .....$903,594
Oct. 1, 1953 to July 31, 1954 .....$899,095

July 1955 receipts $66,393
July 1954 receipts $56,885

Post-Conference Offering, up to Aug. 3 .$ 7,113

A $9,508 increase in last month's giving to the Brotherhood Fund offset the decline of preceding months and moved cumulative giving since Oct. 1 ahead by $4,501. The gain for the ten months represents an increase over the same period a year ago of one-half of one per cent. The Brotherhood Fund goal, as adopted by Annual Conference, calls for $1,300,000—an eight per cent increase over last year's giving.

The Arcadia church, Ind., has one hundred hymnals of the 1925 edition which they wish to dispose of. If any one is interested write: Carolyn Bolton, Arcadia, Ind.

Calvary church, Los Angeles, Calif., will have its morning worship service for Aug. 21 televised over KTTV, channel 11. Calvary has been selected for this service presented by The Great Churches of the Golden West.

Local women's work presidents who have not already done so are urged to send a list of their new officers for the year beginning Oct. 1 to the General Brotherhood Board, Women's Work Department, 22 S. State St., Elgin, Ill. New order blanks will be sent at once upon receipt of this listing.

A conference of church and educational leaders was held at Manchester College, Aug. 8-11. This was the fourth in a series of conferences involving higher education and other interests of the Church of the Brethren as represented in our church boards and the ministry. These conferences have been held at intervals of four years.

Camp meeting, sponsored by Southern Pennsylvania, will be held at Rhodes Grove camp grounds near Greencastle, Pa., Sept. 3-11. Ova Edwards of Telford, Tenn., will be the evangelist. Other speakers will include Norman Partrick of Hummelstown, Pa., Joseph G. Moyer of Vernfield, Pa., and Dr. Charles E. Weaver of Manheim, Pa.

Jane Brumbaugh, daughter of Brother and Sister Ernest Brumbaugh of the Fairview Church in Middle Pennsylvania, is the first international exchange student from the Eastern Region. Jane left for Germany on Aug. 5 and will become the member of a German family for one year, sharing intimately in the life of the people of a different culture and helping to bring goodwill and understanding between our country and Germany.

This Is the Life, TV film series sponsored by the Lutheran Church-Missouri Synod, has been voted the best in the category, non-network religious film series, by a poll of stations, sponsors, advertising agencies and film producers and distributors. The half-hour programs which deal with typical family situations are shown weekly over 261 local stations.

Dr. John Calhoun Baker, president of Ohio University at Athens, Ohio, has been asked to serve as permanent United States representative on the Economic and Social Council of the United Nations. Dr. Baker, whose parents were for many years active in the Everett church, Pa., is a graduate of Juniata College and at the present time a trustee of the college.

The first "all refugee" ship under the Refugee Relief Act arrived in New York on July 12. Of the 1,243 refugees aboard the transport General Langfitt, 142 were immigrating through Church World Service and 19 of these were on Brethren assurances. This was the first of ten refugee transports scheduled to arrive this year. Aboard this ship was the 30,000th immigrant admitted to this country under the Refugee Act.

1956 Standing Committee Delegates

Western Canada: Arvid Gilberg; alternate, Truman Northup.

Texas and Louisiana: Lee F. Spitzer; alternate, Edward L. Murray.

Licensed to the Ministry

Don Miller and *Dwayne Yost,* in the Bear Creek church, Ohio.

Elmer West, in the Mt. Etna church, Iowa.

John L. Fisher, in the Greencastle church, Pa.

Home-comings

Windfall church, Southern Indiana, Sunday, Sept. 11, all day.

Holsinger church, Dunnings Creek congregation of Middle Pennsylvania, Sunday, Sept. 18.

Four Mile church, Southern Indiana, Sunday, Sept. 18, all day. Vernard Eller, youth editor for the Church of the Brethren, will be the speaker for the occasion.

Arcadia church, Southern Indiana, Sunday, Sept. 18, all day. Services will begin at 10:30 a.m. and 2:00 p.m. Alvin F. Brightbill will be the speaker for the occasion.

Presentation of Gift to Schwarzenau

A number of Brethren located in Europe or who are there for the summer will be visiting the birthplace of the Church of the Brethren on Sunday, Sept. 4. On that day Bro. M. R. Zigler, in behalf of the Brotherhood, will present to the Schwarzenau communtiy a gift of 60,000 marks (approximately $14,000) toward the new Alexander Mack school. This presentation will fulfill the 1954 Conference action authorizing a "suitable memorial at Schwarzenau" as one phase of the celebration of the 250th anniversary of the Church of the Brethren.

Churches and individuals will have opportunity after Oct. 1 to contribute toward this memorial, receiving Brotherhood Fund credit in next year's budget. Further details on the presentation and the opportunities to contribute toward this memorial gift will be given at a later date.

Brotherhood Theme: Seek First His Kingdom

Changes of Address

Velma Ober, from Garkida, Nigeria, W. Africa, to 823 Main St., Elkhart, Ind. Sister Ober returned to the States on regular furlough on July 26.

Gordon Shull, from Urbana, Ill., to Livingstone, Lodge, College of Wooster, Wooster, Ohio.

Kent E. Naylor, from Cabool, Mo., to 104 Clark Ave., Warrensburg, Mo. Bro. Naylor will begin his pastoral duties at the Warrensburg church on Sept. 1.

Glenn M. Harmon from Albany, Oregon, to 2027 Tulsa St., Modesto, Calif.

Elizabethtown College

A new dormitory for women is now under construction in the west campus area, formerly the apple orchard. This is the first phase of the ten-year development program. The two-hundred foot H-shaped, colonial, three-story red-brick structure will house 130 women and provide dining and kitchen facilities for three hundred students. Other provisions include a suite on the second floor for the head of residence, a suite and office on the main floor for the dean of women, an infirmary and the usual house office, lounge and laundry facilities.

Architectural plans are under way for the addition of a west wing to the Gibbel science building—the second phase of the development program. The first floor will provide two lecture rooms seating 90 and 190 students. The biology department will be housed on the second floor. The present biology room space will be made available to the chemistry department. With the completion of this wing the biology, chemistry and physics departments will each occupy more than double the present floor space.

President A. C. Baugher announces faculty appointments in the departments of English and psychology and education. Dr. James Roy King, formerly a teacher at Bloomfield College, N. J., has been named assistant professor of English. Professor of psychology and education will be Dr. N. Franklin Stump, formerly of Keuka College and more recently in the division of education, Bausch and Lomb.

Ninety-two students were enrolled for the summer session. This number includes eleven who completed a two-week Pennsylvania Dutch Life and Culture Seminar under the guidance of Prof. Ira S. Franck. Seventy-eight were registered for the three-week intersession.

The intensive campaign for $350,000 in capital funds inaugurated a year ago as the initial step in the ten-year development program has reached $305,000 and is continuing. According to K. Ezra Bucher, treasurer and director of the program, $95,000 of the funds raised will be applied to the supplying of movable equipment and to a portion of the dining and kitchen facilities for the women's dormitory under construction.

Enrollment for September shows a ten per cent increase over last year's figure. Applications for the freshman class were closed July 15. Approximately half of the men boarding students and a few women students will be housed in town.

In connection with the annual meeting of the Juniata Valley Alumni Chapter President A. C. Baugher filled the pulpit at Buffalo Valley; K. Ezra Bucher, Bunkertown; and Prof. Albert L. Gray, Free Springs.

The Eastern Region conference will be held on campus Aug. 24-26, followed by the young people's conference Aug. 26-28.

The Church Calendar

August 21

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Hope for the Exiles. Isa. 55; Jer. 31; 50; Ezek. 36. Memory Selection:

Incline your ear, and come to me;
hear, that your soul may live. Isa. 55:3 (R.S.V.)

CBYF Topic: Before You Say, "I Do"

Aug. 24-26 Eastern Region conference, Elizabethtown College, Pa.

Aug. 26-28 Eastern Region youth conference, Elizabethtown College, Pa.

Aug. 24-28 District meeting, Michigan, Carson City, United Brethren campground

Aug. 25-28 District meeting, Northern Iowa, Minnesota and South Dakota, Greene, Iowa

Aug. 26-27 District meeting, 2nd West Virginia, Pleasant Hill

Aug. 26-28 District meeting, Southern Illinois, Virden

Aug. 30—Sept. 1 District meeting, Northeastern Ohio, Camp Zion, East Sparta

Aug. 31 District meeting, Mardela, Green Hill

Sept. 2-4 District meeting, Northern Illinois and Wisconsin, Lena

Sept. 4 Labor Sunday

Sept. 9-11 District meeting, Northern Missouri, Rockingham

Sept. 16-17 District meeting, First West Virginia, Keyser

Sept. 16-18 District meeting, Southern Iowa, Fairview

Sept. 18 Brotherhood Achievement Offering

Sept. 23-24 District meeting, Eastern Maryland, Union Bridge

Sept. 23-25 District meeting, Northeastern Kansas, Lone Star

Sept. 23-25 District meeting, Northern Missouri, Kansas City

Sept. 25 Promotion day

Sept. 25—Oct. 2 Christian Education Week

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Mark W. Wolf of Crab Orchard, W. Va., at the Brandts church, Back Creek congregation, Pa., Sept. 12-25.

Bro. J. E. Smeltzer of Liberty, Ind., in the Oak Grove church, Ill., Sept. 12-25.

Bro. C. O. Brubaker of Lima, Ohio, in the Howard church, Ind., Sept. 4-11.

Bro. J. Emmert Dettra of Midland, Va., in the Allegheny church, W. Va., Aug. 29—Sept. 11.

Bro. Perry B. Liskey of Shamokin, Pa., in the Long Run church, Eastern Pennsylvania, Sept. 6-18.

Gains for the Kingdom

Six baptized in the Copper Hill church, Va. **Fourteen** baptized and four rebaptized in the Knobley church, W. Va.

Ten baptized and thirteen received by letter in the Lancaster church, Pa. **Nine** baptized and four received by letter in the Lewistown church, Pa. **Twenty-one** baptized in the Greencastle church, Pa. **Ten** baptized in the Mechanic Grove church, Pa. **Eight** baptized and one received by letter in the Leamersville church, Pa. **Eleven** baptized and one received by letter in the Somerset church, Pa.

Three baptized in the Pontiac church, Mich. **Eleven** baptized and twenty-nine received by letter in the Cherry Grove church, Ill.

Five baptized and one received by letter in the Brooklyn church, Iowa. **Four** baptized in the Larned church, Kansas. **Three** baptized in the First Grand Valley church, Colo. **Two** baptized in the Rocky Ford church, Colo. **Five** baptized and eight received by letter in the First church, Denver, Colo. **Two** received by letter in the Mt. Etna church, Iowa. **Ten** baptized and three received by letter in the Ivester church, Iowa. **Two** received by letter in the Tacoma church, Wash.

News and Comment From Around the World

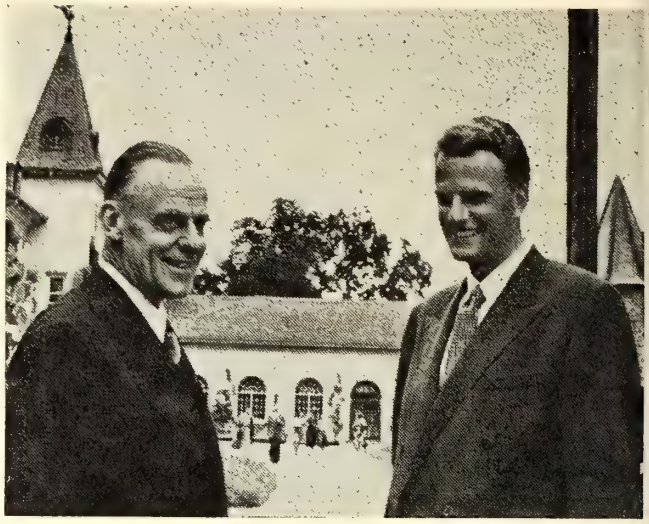
Denominations Hold Annual Conferences

The month of June seems to be the most popular time for denominational annual conferences. While Brethren were turning their thoughts toward Grand Rapids, delegates were assembling in convention halls all across United States for similar denominational meetings. This year they came to grips with such questions as the ordination of women as ministers, possibilities of church union with other denominations, plans for better programs of stewardship and evangelism. They adopted resolutions directed at many social and political, as well as moral problems and set new goals for the coming year.

Early in the month the 95th General Assembly of the *Presbyterian Church in the U.S. (Southern)* gave attention to some of the causes of tension within its own group and suggested ways of achieving a greater measure of unity. Although Southern Presbyterian decided against further efforts now for merger with the Presbyterian Church in the U.S.A. and the United Presbyterian Church, they gave their approval to continued co-operation with all major denominations and interchurch agencies. Southern Presbyterians, however, are joining with four other Presbyterian groups in the joint publication of a new hymnbook which will be available in October.

Despite the vigorous opposition of a minority group, the Presbyterians in the south upheld their church's year-old stand against racial segregation. The pronouncement urged the abolition of segregation in all churches and church courts of the denomination. The church adopted a record budget of $6,495,000 for 1956. Their membership is now 784,000.

For the first time in its history the *Reformed Church in America* last year spent more than a million dollars for foreign missionary work. The Synod appointed a special committee to consider the eligibility of women for the offices of elders and deacons in the church. In recent years women have been made full members of the ecclesiastical boards. The Synod expressed its opposition to the proposed new World Calendar, asked for continued support of the United Nations,



American evangelist Billy Graham (right) talks with Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, during a visit he made to the council's ecumenical institute at Bossey, Switzerland

Religious News Service

reaffirmed its traditional position against universal military training and took a stand for voluntary total abstinence as the desired behavior of its members.

The *Presbyterian Church in Canada* at its 81st General Assembly decided to send a mail ballot of all its presbyteries on the ordination of women as elders and ministers. Not a male voice was raised against the recommendations.

The General Assembly of the *United Presbyterian Church* voted to work towards union with the Presbyterian Church in the U.S.A. It decided to seek such unity without waiting for the Presbyterian in the U.S. (Southern) to join in a three-body merger. United Presbyterians went on record in favor of an interracial church. The assembly selected Knoxville College, Tenn., the denomination's school for Negro youths, as the site for next year's meeting. The delegates affirmed their opposition to any permanent system of universal military training. Leaders reported membership at 237,000. The General Assembly adopted a mission budget of $1,850,000 for the next year.

The *Augustana Lutheran church* reported an increase of 17,328 in their baptized membership to make a total of 516,968. The Synod adopted an operating budget of $3,326,000 for 1957. Delegates adopted a resolution discouraging the practice of raising funds by church dinners, rummage sales and other devious methods. The meeting upheld the freedom of Lutheran colleges to discuss crucial questions pertaining to America's welfare. Delegates protested the delays in the operation of the 1953 refugee relief act. On the question of Lutheran unity the church voted to join with United Lutheran Church in America in inviting all other Lutheran bodies to participate in merger discussions looking toward organic union. At a concluding service of this annual synod, sixty-two men from twenty-one states were ordained to the ministry.

The ordination of women as rabbis, a departure from Jewish tradition, was considered at the 66th annual convention of the *Central Conference of American Rabbis.* The conference is the rabbinical body of Reform Judaism. The conference approved the one-year study of the advisability of ordaining women to the rabbinate. It rejected, however, a proposal that the Hebrew Union College—Jewish Institute of Religion, admit women as rabbinical students. The rabbis hailed a new climate making for peace in our era, praised the government for its willingness to negotiate a cease-fire settlement with the Chinese Reds, criticized the State Department for its seeming indifference to Arab-Israeli tensions, expressed its support of the United Nations and called for unceasing government efforts to press for peacetime uses of atomic energy.

The Synod of the *Christian Reformed church,* which met in Grand Rapids at the same time as our Brethren Annual Conference, named a committee to study the possibility of closer co-operation and fellowship with the Orthodox Presbyterian church. The two denominations hold similar doctrinal positions. The Orthodox Presbyterian group has about 8,000 members and the Christian Reformed 200,000. The synod postponed any decision on giving women the right to vote

at congregational meetings. Delegates named a committee to study the matter further and report at a later synod. Traditionally, only men have had voting rights in the church.

The Church of God in its annual convocation at Anderson, Ind., observed its 75th anniversary which climaxes a five-year midcentury advance program. A world missions budget of $1,200,000 for the coming fiscal year was adopted by the assembly. Funds will be used for foreign and home missions, church extension, evangelism, Christian education, radio, pensions and college and seminary projects of the church.

The 125th General Assembly of the *Cumberland Presbyterian church* acted to make tithing a part of the denomination's confession of faith. A resolution of this effect will be submitted to the church's fifty-six presbyteries for their approval. The assembly adopted a resolution calling upon Christians to promote equality of all people "in the area of racial and cultural relations." The denomination is largely a Southern body. The assembly also commended the U.S. Supreme Court for its historic decision prohibiting segregation in public schools. The assembly expressed its confidence in the ways of peace and hoped that America could seek external security without bringing on the blight of militarism.

Dr. Arnold T. Olson, president of the *Evangelical Free Church of America*, reported that the denomination organized sixteen new churches during the past year, bringing its total to 355. The foreign missions board sent out eighteen new missionaries, bringing their total to 130. Foreign mission giving in the denomination totaled $317,000.

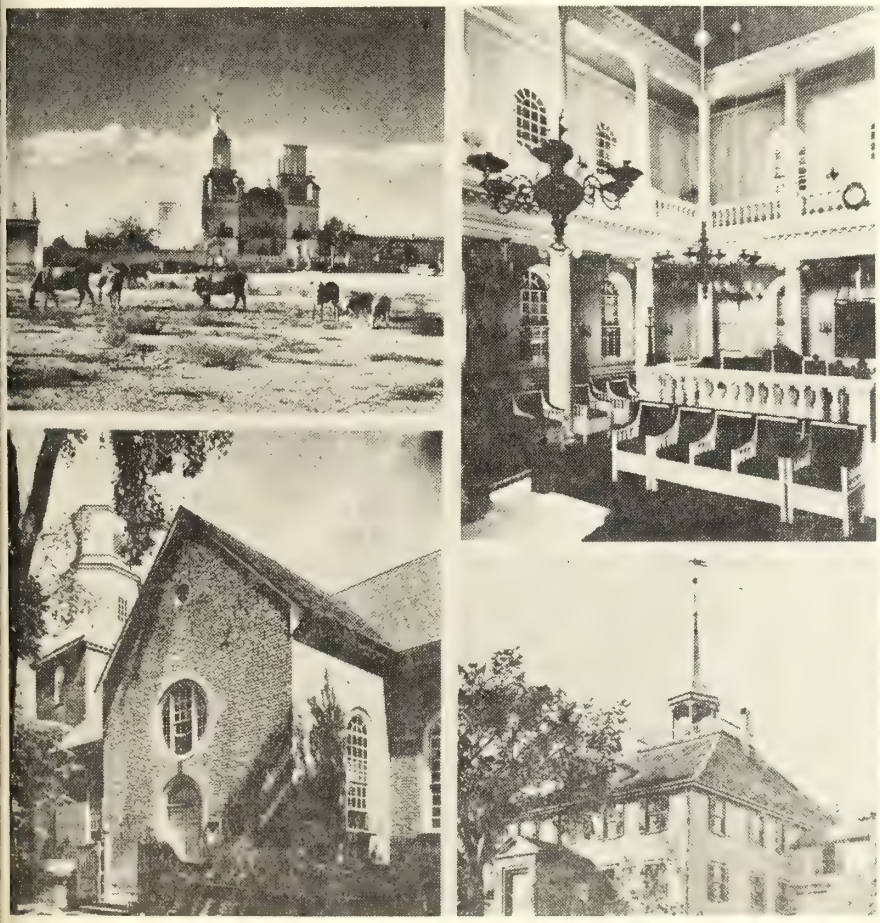
A decrease in membership from 35,000 to 33,0000 was noted by the *Finnish Lutheran Church of America* at its national convention. The church plans to enter discussions with other member bodies of the National Lutheran Council looking toward broader Lutheran union. In other action, the synod recommended a stepped-up stewardship publicity program. The synod's consistory was asked to investigate the feasibility of printing an English-language yearbook. It now has one in Finnish.

The General Conference of the *Free Methodist church* voted to continue negotiations on merger with the Wesleyan Methodist church. In another action the conference voted to remove restrictions on the number and kind of musical instruments used in church services. No instrumental music of any kind was permitted in the Free Methodist church until 1943, when the General Council authorized piano or organ music but not both. Delegates also approved a program to combat juvenile delinquency. This quadrennial conference hailed the 1954 Supreme Court decision outlawing segregation in the public schools. Free Methodists called for prohibition on the local, state and national level.

Although Free Methodists voted in favor of continuing merger negotiations with the Wesleyan Methodists the latter group voted at its 29th quadrennial conference to discontinue its Commission on Merger. In so doing it turned down the possibility of merger with the Free Methodist Church. The action had the effect of bringing to a close 12 years of study and negotiations between the 36,000-member Wesleyan Methodists and the 52,000-member Free Methodists.

Leaders of the *Congregational Christian* churches and the *Evangelical and Reformed* churches have arranged plans for the merger of these two groups on June 25, 1957. The merged body will be called the United Church of Christ. It will have more than 2,000,000 members. A religious service on the night of June 25, 1957, will mark the union. Business sessions of the first General Synod of the United Church then will be held. Action on the merger date was taken after a committee of lawyers reported to the joint meeting held in Columbus that the churches are free to unite on the Basis of Union they adopted in 1948. The executive committees of the two denominations are planning for joint stewardship and

Continued on page 27



Religious News Service

These Protestant, Roman Catholic and Jewish houses of worship are four of the oldest in America. They are: top, Mission San Xavier del Bac, known as the "White Dove of the Desert," near Tuscon, Ariz., built by the Jesuits 158 years ago (left); and the Touro Synagogue, Newport, R. I., home of the Congregation Jeshuat Israel for 192 years. Bottom: Bruton Parish church, Williamsburg, Va., an Episcopal parish for 240 years (left); and Old Ship church, Hingham, Mass., where services have been held for 274 years



A crowded refugee camp has little room between cots and no place for children to play except on beds

A Helping Hand

Marvin Blickenstaff

Brethren Volunteer Service, Linz, Austria

RECENTLY I spent a day in Upper Austria visiting refugee families who are working for Austrian farmers. With the coming of the Austrian treaty, the refugees really have many worries. The government is pressing these people to make the decision between emigration or German or Austrian citizenship. Those refugees who have recently escaped from Iron Curtain countries have a frightening fear of being sent back to their homeland. One hears often from these people that they would rather "be shot here in Austria than be sent home." We feel a very urgent demand for a resettlement program in behalf of such people.

I visited in several refugee camps with registrants of our office. One of the families visited was that of Dragutin Kenig, who, with his wife, has been rejected for U.S. immigration. This elderly couple will now try to emigrate to Australia, where they have a son. If that cannot be accomplished, they will try to establish themselves here in Austria, but on the Austrian economy it will not be easy.

The Friedrich Schmoll family was really overjoyed when I visited them and was able to tell them that they have a sponsor in America. They have seven children, ranging from two to seventeen years of age, but a nicer group of children I have never seen in such a large family. They are very well behaved and there seems to be a harmonious spirit of love in the three crowded barrack rooms which they must call home. The mother impressed me especially. One can immediately see that she has a glowing Christian faith. Feeding a family of nine is no easy task and the father and older children must work hard, with many overtime hours, to keep the bread box filled and the milk pitcher wet. They certainly are happy to know that someone in America cares for them enough to sponsor the family.

Consular forms, the applications to the American consulate for a visa, have been a most time-consuming job for us recently. These forms cover every aspect of the refugee's life, including his vocational background, family history and personal activities since he was fourteen years old. The forms must be filled out for each family member over fourteen and, with some of our families, it runs into quite a lot of work, since the questionnaire contains sixty-eight questions on eight long pages!

Twenty persons who received help through our office were on the large transport of refugees which left from Bremerhaven, Germany, on July 2. When we see the refugee camps here, the Austrian economic situation and the seemingly limited advancement a person can make we cannot help but feel that this ship means a way to a better life for these twenty persons. Emigration to the United States is a fine chance for a refugee, but one must always realize that it is not easy for them to come into a completely strange country with a new language and different customs. Much responsibility rests on the American people to whom they come. Special and genuine friendliness to a newly arrived refugee will go a long way toward a good start; a patient and ever-present helping hand must be there for him to rely on. The resettlement of these refugees is truly a Christian responsibility.

Relief and Rehabilitation Films

Daybreak • 20 min., black and white, $4.00 rental. The story of a young man who escapes to Austria after being released from a prisoner-of-war camp.

Home Is Nowhere • 30 min., black and white, $5.00 rental. Simple presentation of the plight of millions of refugees. For juniors or older. Order from Audio-Visual Education, General Brotherhood Board, 22 S. State St., Elgin, Ill.

REFUGEE RESETTLEMENT NOTES

Statistics—July 1, 1955

Region	Goal	Assurances filed	Arrivals (Family Units)	Arrivals (Persons)
Central	350	118	4	12
Eastern	300	41	2	7
Pacific Coast	50	11		
Southeastern	150	34	1	1
Western	150	6	1	5
Totals	1,000	210	8	25

The Refugee Relief Act is working! The first "refugee" ship carrying several families on Brethren assurances arrived in July. We are now convinced that Washington intends to make the Refugee Resettlement Act work; visa issuances overseas are increasing each week.

An assurance is the one thing that counts. A refugee *must* have an assurance before he can take the first steps toward securing a visa. Can the congregations of the Church of the Brethren provide more assurances—faster? If we are to secure our proper share of visas for our refugee people, we cannot wait until autumn; we must give the assurances now. Write to the Refugee Resettlement Office, Brethren Service Center, New Windsor, Md.

End of a Dream

NO ONE was more interested in Mr. and Mrs. Berzin's leaving for America than Mrs. Kovar, who, with her family, lived on the other side of the blanket in the refugee camp. Of course, she was glad for the prospect of a new life for the Berzin family in America, but who could blame her if she was thinking of herself too? When the Berzins left, there would be a tiny bit more room for her and her baby and little girl. Nights were not so bad; but the days. . .! Sometimes Mrs. Kovar thought she would scream for lack of room to move about and spread things out. Here there was not the fear she had known in the East Zone. Here it was tension . . . constant tension from overcrowding.

"And when *now* will your ship leave?" Mrs. Kovar asked politely when the Berzins came back from standing in line to get papers signed.

"Now, this time it seems certain . . . one more week." Mrs. Berzin said it emphatically as she bustled to sort things in suitcases she had packed and repacked so many times.

That night when the children were asleep, Mrs. Kovar lay on her cot, thinking of the corner space she would have. There would be an extra nail to hang things on. She would pile her boxes under the window and make a table of them. On top, she would put her several tattered magazines, and sometimes in the afternoon when the baby was asleep, she would lie on her cot and read. Luxury!

Suddenly Mrs. Kovar heard feet coming down the passage between the blanket-partitioned rooms. "This will be yours, your space," the camp director's voice was saying outside the Berzins' room.

Mrs. Kovar held her breath and listened. A man and woman were sighing their thanks and a small boy was coughing.

"I know it is hard to wait for a place," the caretaker continued. "So many others like you are coming in from the East Zone. Come back in a week, and I think the place will be vacant, and we'll see if we can squeeze in another cot."

Three instead of two! And the boy coughing so! Tears rolled down Mrs. Kovar's cheeks and wet the bundle of clothing she was using for a pillow.



This family like many others in Austria is permitted to rent four square yards of floor space in which to establish a home. The two children must study and play on bed in which they sleep

The Risk

HOW can we sponsor a refugee family when our church needs so many things?" one of the committee members asked. "When are we going to repair the organ?"

Everyone laughed at this mention of the organ that had been repaired so many times and now needed to be rebuilt.

The next objection was that a DP was a risk. Even with the family's dossier in hand, the congregation was bound to be taking a chance. The pastor and one or two others felt that there were a good many risks in the adventure of being a Christian; they urged that the church take the risk in order to bring one family out of its misery in a refugee camp in Germany and give them an opportunity in America.

There were many more meetings. Housing and a job in a tool factory were assured. At last, by unanimous vote, the committee decided to sponsor an Estonian family.

Not long after the family arrived the organ had one of its breakdowns. Two pipes continued to sound and nothing short of turning off the whole organ would stop them. The gentle Estonian mechanic modestly offered to do what he could. He not only repaired the two pipes but rebuilt the entire organ! He had been an organ builder in Estonia.

New Refugee Resettlement Film

The Signature • 25 min., $4.00 rental. Describes congressional act permitting refugees to come to the U. S. and the procedure for resettling such a family. Order: Audio-Visual Education, General Brotherhood Board, 22 S. State St., Elgin Ill.

Make Use of Drama in the Local Church

Harold W. Miller
Williamstown, Ohio

DRAMA is so much a part of life. It is seen all through the experiences of life. A child cries without tears and children love to put on big people's clothes and shoes and go clumping about acting like Aunt Jane or Uncle Ned. There is drama in the way love is expressed, drama in the smile and tender touch of the hand of a couple long past their fiftieth anniversary—as they sit quietly in their chairs in the afterglow of a happy life. In religion, drama is also universal—from the weird cries of the witch doctor with his dramatic driving out of the evil spirits all the way to our own most holy moments around the Lord's table or by the baptismal pool. To dramatize a thought or truth is to greatly increase the force of its meaning. The end result of drama is more than its effect upon the observers; something also happens to the ones performing. In some mystic fashion we become a part of the message we try to portray. The attempt here is to share some experiences of a pastor with drama in the church, in camp and in children's groups. For the sake of clarity, I offer eight points of consideration.

I. What is the motive?

Before any selection of material is made, the committee, pastor or person in charge should have a satisfactory answer to this question. It is my firm conviction that we have no right to take people's time in church work only for the sake of entertainment. There is so much in the field of drama that can be done in a very delightful way and yet be a very powerful teaching medium. Drama need not be confined to special occasions, such as Easter or Christmas. A well-chosen drama will teach something to both hearers and performers at any given time.

II. What age groups shall we use?

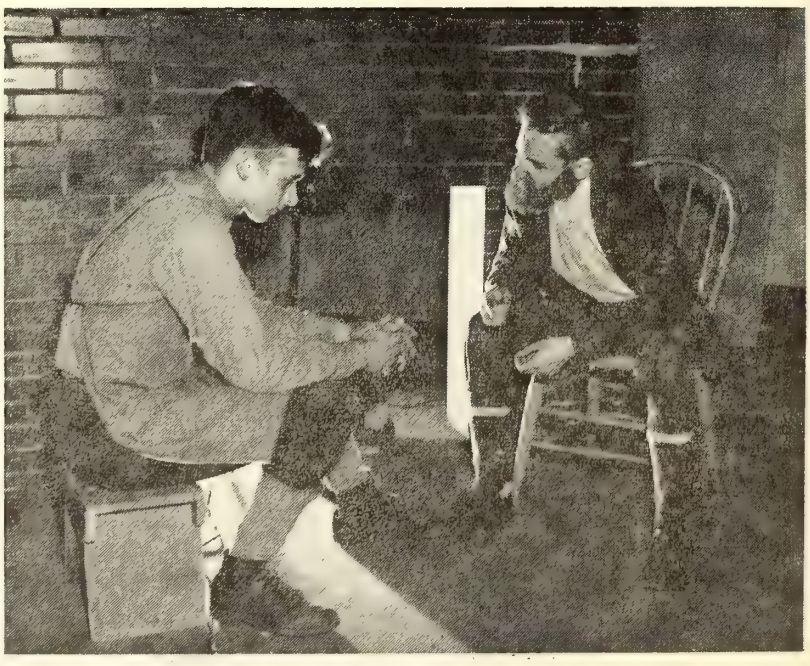
Some churches seem to think that the giving of a play is restricted to the young people. Probably they are most often used. But did you ever try intermediates, juniors or even younger children? Just let them get the feel of it and their enthusiasm knows no bounds. In one instance, a missionary play was given very effectively by a group of women —mothers and grandmothers. Age does not have much to do with it as long as people are willing to discipline themselves to the point of acting the message. Once you capture their imagination, the most important first step has been taken.

III. Selection of materials

The selection of materials is one of the most difficult problems. From many sources, books full of plays listed on many subjects, one must find a play that is worth giving. Many are so shallow, just entertainment and poor enough entertainment at that. Recently we sat as a committee for several hours scanning the synopses of many plays. After narrowing our choices down to one we sent for it only to discover that what had sounded like a good play contained a silly three-way fight between three women and a person who was a patron of horse-racing. It was supposed to be a Christmas play. It was completely inappropriate. Profit by several mistakes we made: one, that we did not have at hand a copy of the play to read before ordering it and, another, that we were so pressed for time we thought we could not wait for samples. The Christian Education Commission has a list of good plays to suggest and the Loan Library can supply you with some to read before you place your order. But please note this, the process of selection may take longer than the actual preparation for production. The obvious moral is: start early—don't expect to find a suitable play in one week to be given two weeks later.

IV. Selection of characters

This bears closely on the selection of material. We find ourselves passing over a play listed as six men and five women if the best we can do is to scrape up three men. There



are usually more willing women than men. I have no magic formula to suggest to make men and boys more willing to serve. Will you quit reading this in disgust if I suggest that the sex of the players is not too important? The young people wanted to put on a Christmas play, but the group was composed mostly of girls. So, we put beards on three of our girls and they acted as men in the play. The end result was that the play which had a very good message was given, it went over very well, and the audience said that they very quickly forgot *who* was playing the part and were engrossed with the message. Another experience was with a group of younger children. Again there was a scarcity of boys. Girls took the boys' parts and the message was not marred at all. Both of these experiences were with plays using Biblical costuming which I will admit made our solution to the problem easier. But I believe that we have learned an important principle—it isn't so much who does the acting as it is how effectively the message is portrayed.

In the selection of characters, allow for the element of "stretch." With patience, encouragement and prayer, a seemingly unlikely person can suddenly come out of his shell of self and become a real person. I have seen this happen and believe that drama is worth all it takes for this one factor alone. Don't always give the lead parts to those who are the most promising and popular.

If you have in your play a character part that is a bit off the track of Christian ideals, don't give that part to someone who in real life is already on the shaky side. In that case, the comparison between his real self and the acted part becomes too obvious and can do much damage to the person's standing in the eyes of his fellows. If, on the other hand, you give this kind of part to a person of strong, upright character, the element of contrast will only drive deeper in the minds of the audience.

V. Costuming and staging

Fortunate is the church that has a chest or closet filled with costumes of many sorts. This takes work and interest on the part of some person or group. Costumes can be made out of dyed feed sacks, outdated clothing worked over, bathrobes, head scarfs, etc. Beards can be easily made by cutting a piece of crinoline the shape of the bearded portion of the face. To this sew a lot of yarn looped back and forth rather closely together. Clip the yarn and fray out the ends. Small wire will serve as the temples to hold the beard in place. Make them any color you like, big or little. With the coming of aluminum foil, many items of costume have been made much easier.

It seems to me that sometimes we forget that in drama we are not required to disguise the actor. Just dress him or her in a distinctive enough way to enable the imagination of the audience to take its flight quickly from the identity of the real person to the role of the actor. This flight of the imagination is really very easily stimulated. Use very simple stage settings. It is not necessary to haul in a lot of borrowed equipment. Use a chair with a blanket thrown over it for an easy chair, or a bench with a banket over it for a sofa.

Lighting and sound effects can be used with great success. Find someone in your church who is handy with wiring arrangements, tape recorders, etc. Get this person, or persons, to help with the spots and footlights. At one church an employee of the local light plant discovered an old discarded heavy-circuit rheostat which we hooked into the circuit of all the lights in the sanctuary. The lights could then be taken from full bright down to very dim and out. This was a great asset to the production of drama.

A play can be put on, with changing scenes, without the use of curtains. Dim out the lights at the close of an act, using only a dim offstage light to change scenes. Of course, curtains are better where possible.

VI. Directing

Pastor, if necessary, don't hesitate to direct a play. Give it all you've got. You will get very close to your cast in a way not often achieved by other means. But don't always do it; take on someone as an associate director. He or she may be scared stiff, but just assure them you will lead out. Then after several rehearsals when your associate director begins to get the feel of it, let him or her preside over a part of a practice. Sometimes a pastor is suddenly called to some other duty, then let your associate take over that entire rehearsal. Give your associate a lot of encouragement and many detailed responsibilities and before you know it, you will have available in your church a good director of drama. I think the associate director idea is always good as a means of training leadership.

There are four things, among many that might be mentioned, that make a good director:

First, be friendly with your cast; have fun, but let it be known that there is work to be done which is to be for the glory of the Lord and therefore demands our best.

Second, let yourself go in your imagination—visualize the effect upon the audience and build for maximum challenge and inspiration.

Third, become thoroughly acquainted with every speech, gesture, entrance and exit. You need not memorize it, but you must be thoroughly familiar and have the feel of every part of it.

Fourth, plan ahead for enough rehearsals to assure a reasonably acceptable production. Constantly encourage your cast to do their memory work early in the rehearsal schedule. At times we find that we have only a short time to prepare for a production, but do all in your power to avoid such situations.

VII. Writing your own drama

Really, it is not so hard and it is so much fun! A good imagination is the primary tool in this process. Of course, it must be within reason. I like to use pantomime with a reader, good lighting and sound effects, and tableaus (still scenes).

Pick out some theme or issue, determine the climax that you desire, then weave your story step by step toward that end. Picture the common scenes of life that everyone understands. Bring in the hopes, fears, joys, tears of everyday life and your play will strike a responsive chord. I dare you to try it—it really is not as hard as you think.

VIII. Attempting the difficult

That saying, "Fools rush in . . .," has dampened the adventuresome spirit of many good people. A drama interest group in an intermediate boys' camp in one week worked up and produced a drama of the life of Christ in twelve scenes. The drama was written to fit our possibilities. We had many very excellent helpers, and it did take much hard work, but it was done as a high point of the camp. The theme of the camp was "Christ is my Pilot." The boys rose to the occasion as people usually do if appealed to in a proper way. The play was a success, with special thanks to God for a thunderstorm which broke just at the right moment of the crucifixion scene. It was an experience not to be forgotten.



More than seventy Brethren women came to the Vyara Women's Institute in April of this year

SEVENTY MEET AT WOMEN'S INSTITUTE

Sarah Paul, Noted Indian Christian, Main Speaker

Mabel G. Claypool

Photos by the author

"WE WILL serve the Lord," was the timely theme of the Vyara Women's Institute this year. Many of the women of the villages choose to bring all the members of their household to Christ that together they might serve him.

One woman came from a village where she is the only Christian. Through many years of faithful devotion to Christ, she has been instrumental in helping her husband to turn toward the true God. He has not accepted Christ as yet but his mind and heart are open and he listens to the gospel with great interest. One evening before a large audience of village folks he gave this witness: "We believe in my wife's God. Before eating we pray to her God." He is the police chief of the village and can be influential in winning others.

Over seventy women came from sixteen different villages. Some walked eighteen miles through the heat of the day. Some had their small babies to carry. Each one brought bedding and grain for the three-day food supply. The meals were prepared by several who volunteered to serve. All ate together and enjoyed rich fellowship, for many of the women had not seen one another since last year. Talking and laughter lasted into the late hours of the night.

A fine array of speakers gave strong support to the conference theme. Brother Gershombhai of Anklesvar spoke on the Christian home. Brother Maganlabhai spoke on tithing and Sister Lillian Grisso gave instructions for religious teaching in the village. Harlan Brooks showed slides on the Life of Christ one evening.

Miss Sarah Paul of Bombay was the main speaker. She spoke on the power of the Holy Spirit. All went home rejoicing in Christ, whom they understood and knew better than before having had this experience.

Sarah Paul was born in 1898, the youngest child of a family of five living in Surat, India. The parents were Christians. She was hardly a year old when her father died, leaving a young widow to face the strain of bringing up a family, the oldest of whom was only ten. Mr. Paul had been educated at the Irish Presbyterian mission boys' high school. He had worked as a mechanical engineer in the mint in Bombay.

With the death of the bread winner, life became difficult for the family but Mrs. Paul worked very hard, trusting the promises of God that he would neither leave nor forsake them. True to his promises God provided for the needs of the family in a miraculous way. Through the financial help of Christians in Ire-

land, he opened the way for Sarah Paul's mother to get the necessary training to become a Bible teacher. Mrs. Paul, a devoted Christian woman, often taught Sarah about the promises of the Bible while she cooked.

The great turning point in Sarah's life came one day when she was still rather young. In her own words she says, "I was a girl of twelve years. It was a Sunday in September when my mother, brothers and sisters were all reading the Bible and praying individually to prepare themselves for the holy communion. I was not able to take communion and I was miserable. I went quietly and knelt beside my mother who was praying. Feeling that I was beside her, she prayed aloud. She made the cross of Christ so vivid in her prayers that I could actually see Christ on the cross in great agony and pain and suffering. 'He was wounded for our transgressions. He was bruised for our iniquities, the chastisement of our peace was upon him; and with his stripes we are healed.' I could see in the light of the cross that I was a sinful being. I gave my heart to the Lord and I felt a new power taking hold of me from that moment. I experienced great joy and peace."

Sarah Paul prepared herself for teaching. She became principal of the girls' high school at Ahmedabad; inspectress of girls' schools; superintendent of the government training college for teachers, and finally, deputy director of education for the state of Bombay. Sarah Paul was one of the great educators of India.

She tells of how the desire for deeper knowledge of the Scriptures grew on her during her student days and later when she took her first job in a government high school. "The happy student days were over and my career as a teacher began. While away from home the desire for a deep study of the Bible grew and I started borrowing books from a great scholar of the Bible and later on ordered books from abroad for my spiritual growth. The climax came in a strong inner urge to devote a sufficiently long time each day to the study of the Bible. Heavy as the duties of a government official were, I determined, together with a dear friend of mine, to get up at 3 a.m., and to study the Bible undisturbed from then until 6 a.m. The effort continued for months together and these hours proved to be the times of richest blessing."

She has retired from her responsibility in the education department of the Bombay government. Since her retirement the government has asked her again for her services to which she replied, "I promised my Lord that after retirement I would give full time to prayer and to the work of the church and I cannot take back that promise."

The secret of her life she sums up in these words: "I owe everything to the Bible and to the living Christ seen in the pages of the Bible. I owe my language and expression to the Bible; I owe the force and fire of my language to the Bible; I owe my status and position in life to the Bible and to the living Christ it reveals. The Bible has become a living Book to me ever since I saw my mother reading it devoutly with such zeal. My eyes were opened early in my childhood and I could see the scarlet thread running through the sixty-six precious pearls of the Bible, weaving them all into a complete whole."

She has been to England three different times and has had one visit in the United States. While in the States she made twelve different recordings in the Gujarati language which many are using in village work. I myself find them very useful.

At the present time Sarah Paul is living in Bombay and spending her time in writing a book for children in addition to the many pamphlets for Christians and non-Christians. She accepts every possible opportunity to speak for Christ at institutes and conferences. So it was that we were fortunate enough to have Sarah Paul address us at the Women's Institute at Vyara.



Sister Sarah Paul, outstanding Indian Christian, was the main speaker at the Women's Institute

Out of the Mailbag

"We have just finished three thrilling days of fellowship, study, and blessing in Quito in the yearly Inter-Mission Fellowship Retreat of Ecuador. Over one hundred missionaries attended representing the ten missions working in Ecuador. The emphasis this year was on methods, taking stock of past and present methods in the light of the results they have given and discussion of future direction in each area and type of work. Our group was responsible for leadership on the day when methods in Highland Indian work were considered.

"We were all encouraged and blessed by the warm fellowship and the spirit of unity among the missionaries and missions in Ecuador. At our request, our own mission was accepted into full voting membership this year for the first time. We had felt formerly that because of the necessity of signing a doctrinal statement, we would prefer to be only included in the inspirational retreats. However, our fellowship and the areas of co-operation have so increased in the past few years that we have come to feel that we should support this, the only existing effort toward unifying Protestant work in Ecuador. We were accepted with open arms and without any discussion whatever.

"This brought back memories of the suspicion with which we were looked upon only a few years ago when we came to the country and several groups, in fact all, doubted that we were here to do actual evangelical witnessing. Time, love and the results here in Calderon have changed things and the vote was an admission on the part of all that God has wrought a great work here in our area. After forty years of missions among Highland Indians of Ecuador, there are but two Indian churches and ours is the largest of the two. All recognize the toughness of the undertaking and all of us know that only God could bring it about."

J. Benton Rhoades
Quito, Ecuador

Edited by Alberta Yoder



Against the darkness and man's need stands the city church with its glorious hope in Christ

Making the City Church Vital

A Report of a Sectional Conference at Grand Rapids

WE OF the Church of the Brethren are relatively new in the business of making the church effective in the city. Gradually we are learning. In order to keep our mistakes as few as possible, we must share the insights we gain, from whatever source.

The Home Missions — Urban Church sectional conference at Grand Rapids lifted up values and gave help which we may well share as widely as possible. We were fortunate in having as guest leader, Rev. T. K. Thompson of the Joint Department of Stewardship Education of the National Council of Churches. With a background as a pastor of a young, growing mission church in a new area, his insights were particularly helpful. The conference had a panel of the following pastors: Harper S. Will, Gorden H. Shank and Kurtis F. Naylor. Foster B. Statler served as chairman.

The quest leader began by listing, with the help of the group, the characteristics of the city church and then placed over against them the answer of the Christian church. Careful study of these ought to help any of our city churches understand the problems with which they must deal, as well as some of the answers to these. We list them as follows:

Characteristics

1. Money values, problems in secularism, idolatry of things
2. Impersonality
3. Meaninglessness, wistfulness
4. Lack of neighborhood based on common interest
5. Suburbia, with its vast unchurched areas
6. Growth of the city. In 1865 75% of population on the farm; now one in fourteen making his living on the farm
7. Mobility of population, one out of five moving every year
8. Detachment, little sense of belonging
9. Escapism

The Church's Answer

1. Stewardship, the deeper and more basic values of life
2. Fellowship
3. Christian doctrine, doctrines of God, man, sin, Christ, salvation, etc.
4. Variety of interest groups
5. New congregations, ministry also in the inner city
6. Visitation evangelism, personal work to win persons to Christ
7. Inculcation of the deeper values of life, life to become deeper, more meaningful, and settled
8. Emphasis on the family, cultivation of a Couple's Club, etc.
9. Vital living faith, meaning in life

If our city churches will evaluate carefully their goals and programs in the light of these needs of city dwellers, they can begin to develop ministries which will be genuinely satisfying and helpful to those whom they seek to serve. Helpful background reading and study should include *Man and God in the City*, by Kenneth D. Miller, *Church Work in the City*, by Frederick A. Shippey, and *The Church Serves the Changing City* by Ross W. Sanderson.

City Church. The story of a small town family that broke under the strain of big city life and of the struggle of the church board to adjust the ministry of the church to meet the needs of the community. Sound film, 45 min.; rental, $12.00.



Vast housing projects all over our nation have great need of community churches to keep God in the lives of these people

News and Comment

Continued from page 19

evangelism workshops as their first co-operative projects.

At its annual conference in Worcester, Mass., the *Evangelical Mission Covenant* church voiced its opposition to the practice of serving alcoholic beverages on passenger planes, opposed the principle of universal military training and suggested that the road to peace lies through universal disarmament.

Anniversaries and Weddings

Anniversaries

Mr. and Mrs. Jesse Albert of Dayton, Ohio, celebrated their golden wedding anniversary on June 12, 1955, with open house at their home. They have three daughters, and two grandchildren.—Hester Buck, Dayton, Ohio.

Brother and Sister H. H. Funk celebrated their golden wedding anniversary on May 7, 1955, with their two sons and their families. — Christine Rosenberger, Philadelphia, Pa.

Brother and Sister George W. Geesey observed their golden wedding anniversary June 21, 1955. Their two daughters and one granddaughter were present for a family dinner in their honor.—Mrs. Hazel B. Maloy, Altoona, Pa.

Weddings

Cunningham-Harding — William Curtis Cunningham of Sand Patch, Pa., and Natalie Anne Harding of Meyersdale, Pa., June 26, 1955, in the Meyersdale church, Pa., by the undersigned.—Earle Fike, Jr., Meyersdale, Pa.

Eckenrode-Petrapole—Henry Eckenrode and Helen Petrapole, both of North Manchester, Ind., by the undersigned, April 2, 1955.—Mervin Cripe, Claypool, Ind.

Findley-Glover—Jim Findley and Willa Mae Glover, both of Fredonia, Kansas, at the Fredonia church parsonage, March 12, 1955, by the undersigned. — Carlos R. Ziegler, Fredonia, Kansas.

Garlitz-Imhoff — Edison Lewis Garlitz and Shirley Ann Imhoff, both of Meyersdale, Pa., June 11, 1955, in the Meyersdale church, Pa., by the undersigned.—Earle Fike, Jr., Meyersdale, Pa.

Gnagey-Yutzy—Milton Gnagey, Jr., and Helen Pauline Yutzy, both of Meyersdale, Pa., April 24, 1955, in the Meyersdale church, by the undersigned.—Earle Fike, Jr., Meyersdale, Pa.

Goode-Fogle—William R. Goode of Monrovia, Md., and Jacqueline L. Fogle of Frederick, Md., in the Bush Creek church, Md., June 4, 1955, by the undersigned.—J. Ira Metzker, Monrovia, Md.

Green-Switzer — Charles Green, Jr., of Canton, Ill., and Mildred Switzer of Astoria, Ill., March 17, 1955, in the Woodland church parsonage, Ill., by the undersigned.—Walter M. Young, Astoria, Ill.

Guenther-Miller—Kenneth Guenther and Arlene Miller, both of Benedict, Kansas, June 3, 1955, at Benedict, by the undersigned. — Carlos R. Ziegler, Fredonia, Kansas.

Harrington-Pyle—Warren Harrington of Toledo, Ohio, and Ina Pyle of North Manchester, Ind., in the Eel River church, Ind., April 17, 1955, by the undersigned. —Mervin Cripe, Claypool, Ind.

Heiney-Seese—Joseph Hawk Heiney of Lancaster, Pa., and Patricia Ann Seese of Waynesboro, Va., June 25, 1955, in the Crummet Run church, by Bro. Norman A. Seese, father of the bride.—Mrs. Arline Waggy, Sugar Grove, W. Va.

Hoffman-Oldham — William J. Hoffman and Barbara J. Oldham, in the Walnut Grove church, Johnstown, Pa., June 4, 1955, by the undersigned.—Clyde L. Carter, Johnstown, Pa.

Hollinger-Stutzman — Richard Hollinger and Helen Stutzman, in the Roxbury church, Johnstown, Pa., by D. Alfred Replogle, and the undersigned, July 2, 1955. —Clyde L. Carter, Johnstown, Pa.

Hufford-Offer—Melvin Ray Hufford and Peggy Elaine Offer, both of Elizabethtown, Pa., June 18, 1955, in the Elizabethtown church, by Galen C. Kilhefner.—Nevin H. Zuck, Elizabethtown, Pa.

Huguenin-Luellen — Lowell Huguenin and Mary Agnes Luellen, both of Fredonia, Kansas, Feb. 6, 1955, in the Fredonia church parsonage, by the undersigned.—Carlos R. Ziegler, Fredonia, Kansas.

Kreider-Miller—Glen Kreider of South Whitley, Ind., and Jodie Miller of Dallas Center, Iowa, Feb. 12, 1955, at the Eel River church, Ind., by the undersigned. —Mervin Cripe, Claypool, Ind.

Loucks-Wallace — Harvey Oscar Loucks and Mabel L. Wallace, both of Goshen, Ind., at the parsonage of the Yellow Creek church, Ind., July 2, 1955, by the undersigned.—Oscar R. Fike, Goshen, Ind.

Miller-Pletzer—Walter L. Miller, Jr., and Betty Pletzer, both of Westminster, Md., June 22, 1955, by the undersigned, in the Meadow Branch church, Md.—A. Joseph Caricofe, Westminster, Md.

Montpetit-Pratt — Victor Montpetit and Lila May Pratt, both of Kessel, W. Va., at the Linville Creek church parsonage, Va., June 27, 1955, by the undersigned.—Ernest E. Muntzing, Broadway, Va.

Oxender-Johnson—Dale Oxender of Constantine, Mich., and Jean Johnson of New Castle, Ind., in the Florence church, Mich., by Bro. John Tomlinson, June 5, 1955.—Glenn I. Rummel, Constantine, Mich.

Pickerill-Cooper — Robert Pickerill and Vivian Cooper, in the Walnut Grove church, Johnstown, Pa., June 10, 1955, by the undersigned.—Clyde L. Carter, Johnstown, Pa.

Post-Reighard—John E. Post, Jr., and Donna L. Reighard, in the Elton E.U.B. church, June 12, 1955, by Rev. W. J. Lloyd,

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

Within the last two months we are slowly coming to realize that we are over our heads in debt. We own our home—or at least are making payments on one. The installments on the house, plus taxes, unexpected sickness, and all the things that happen to a family with five growing children are happening to us. We've tried to save, but we are continually "broke." At this time, we feel we may have to give up our house. We don't know how to get out of the box we're in.

Worried

Dear Friends,

Every family comes upon times when obligations pile up. If you have been over your head in debt for only two months—come up for air— that's not so bad! Many people have been debt-ridden all their lives. The important thing is that you look this matter of habitual debt in the eye, a thing which you are now doing.

In all probability you shrink from the idea of a budget. To many people a budget is "living on the same amount of money with less fun." A budget need not be a straight jacket. It can operate as a barometer of bad weather ahead. A budget can be quite helpful even when not followed to minute detail, but used only as a guide to financial security.

One family I know well pays all its bills at the first of the month—and lives on whatever is left! Occasionally there are too many bills to pay them all. This family then pays more bills than it should pay and it squeezes the living from the rest. Necessity being the mother of invention it is amazing what wonders they accomplish. Moreover, this discipline imposed in one area soon spreads out and remarkable economies are affected in other areas.

As a general rule—unless there are extenuating circumstances which you do not mention in your letter—you should keep your home. Every move from one residence to another is costly in financial outlay, in depreciation of accumulated possessions and to the security of the family. The actual upkeep is a stimulus to economy. The equity in a home is a form of saving. The present policies on home loans makes it unwise to sell your home to cover your other debts.

You will need to remember a fact that you already know—there is a vast difference betwen needs and wants. When you have learned the art of buying what you need rather than what you want, you will have made considerable progress towards the solution of your problem. Keep your sales resistance up. Be wary of tricky contracts. Break the treadmill of monthly installment payments by eyeing the dangerous habit of adding new purchases to the installment contract. Remember that the problems which you face are the same in the higher income bracket. Many people with three times your salary still find it difficult to live on the money they have in hand. Wealth is the absence of want, not the curtailment of needs.

Harry K. Zeller, Jr.

Salix, Pa., assisted by the undersigned.—Clyde L. Carter, Johnstown, Pa.

Reed-Bouse—John Reed of Wabash, Ind., and Marlene Bouse of Silver Lake, Ind., in the Eel River church, Ind., June 5, 1955, by the undersigned.—Mervin Cripe, Claypool, Ind.

Rowe-Poole—Glen E. Rowe of Thurmont, Md., and Madeline R. Poole of Mt. Airy, Md., in the Bush Creek church parsonage, Md., June 9, 1955, by the undersigned.—J. Ira Metzker, Monrovia, Md.

Sell-Sollenberger — H. Wayne Sell of Martinsburg, Pa., and Margaret L. Sollenberger of Williamsburg, Pa., by the undersigned, assisted by Bro. Roy Forney. —John D. Ebersole, Williamsburg, Pa.

Shaffer-Matus — Paul W. Shaffer and Susan J. Matus, in the Beulah E.U.B. church, May 21, 1955, by the undersigned, assisted by Rev. Arthur Moffatt.—Clyde L. Carter, Johnstown, Pa.

Souder-Snyder — Orval Lee Souder of Mathias, W. Va., and Loretta Snyder of Broadway, Va., at the Timberville church, Va., July 3, 1955, by the undersigned, assisted by Bro. Joseph M. Mason.—Ernest E. Muntzing, Broadway, Va.

Stem-Leppo—Charles Edward Stem and Betty V. Leppo, both of Westminster, Md., by the undersigned, in the Meadow Branch church, Md., June 14, 1955.—A. Joseph Caricofe, Westminster, Md.

Wenger-Hauck — Clyde Wilbur Wenger of Bareville, Pa., and Shirley Mae Hauck of Lancaster, Pa., June 18, 1955, by and at the home of the undersigned.—Paul D. Wenger, Leacock, Pa.

Wertz-Dankert — Don A. Wertz and Phyllis J. Dankert, in the Walnut Grove church, Johnstown, Pa., June 22, 1955, by the undersigned.—Clyde L. Carter, Johnstown, Pa.

Wittig-Smith — John Wittig of Fulks Run, Va., and Shelvy Jean Smith of Broadway, Va., in the Cedar Run church, Va., July 2, 1955, by the undersigned. —Ernest E. Muntzing, Broadway, Va.

Obituaries

Ocheltree, Essie Early, daughter of Francis and Leannah Wine Ocheltree, was born March 24, 1888, near Mt. Sidney, Va., and died May 31, 1955. In September 1908, she was first married to William Early, who preceded her in death in 1942. She was a member of the Pleasant Valley church. Surviving are her second husband, Frank Ocheltree, two sons, two daughters and ten grandchildren. Funeral services were held in the Pleasant Valley church near Weyers Cave, by her pastor, Samuel H. Flora, Jr., assisted by C. B. Troutman. Burial was in the church cemetery.—Mrs. Frank L. Garber, Weyers Cave, Va.

Peck, Josephine Matilda, daughter of Ruel and Evaline Smith, was born July 27, 1878, near Hamlin, Kansas, and died April 19, 1955, at her home at Hiawatha, Kansas. She was united in marriage to John J. Peck on Feb. 4, 1900. Besides her husband, she is survived by six children, twelve grandchildren, thirteen great-grandchildren, one sister and two brothers. Funeral services were held at the Morrill church by the undersigned. Interment was in the Morrill cemetery.—Milton C. Early, Morrill, Kansas.

Pence, Emma B., daughter of David and Nancy Kreider, was born Dec. 6, 1867, in Whitley County, Ind., and died May 18, 1955, at the home of her daughter. On Feb. 14, 1893, she was married to Romanthus Pence. To this union were born three children. She was a member of the Pleasant View church, Ind. Surviving are one daughter, two sons, six grandchildren, eleven great-grandchildren, three sisters and two brothers. Funeral services were conducted at the Pleasant View church by her pastor, Ausby Swinger, assisted by Elder Edward Kintner. Interment was in the South Whitley cemetery. — Mrs. Charles Wine, South Whitley, Ind.

Pentz, Minnie Lucinda, daughter of John and Mandilla Cromer Nithman, died April 8, 1955, at the age of seventy-five years, at the home of her brother in York, Pa. She was a member of the Upper Conewago church. Surviving are one son, one daughter, four brothers, two sisters and one stepbrother. Services were held at the Mummert meetinghouse with Elders J. Monroe Danner and S. M. Lehigh officiating. Burial was in the adjoining cemetery.—Frances E. Shaffer, East Berlin, Pa.

Pletcher, Irvin R., son of Daniel D. and Martha Pletcher, was born Nov. 15, 1880, at Indianhead, Pa., and died May 17, 1955, in Warren, Pa. He united with the church in 1895. In 1903 he was elected to the ministry and in 1908 to the eldership. He served as pastor of six churches in Western Pennsylvania, and as elder of eight churches in the area. Later he served as pastor of five churches in Florida, and at the time of his death he was elder of three churches in the Florida area. He served on the district mission board and other boards of the district. He served as Sunday-school superintendent and presently was teacher of the Fidelis class of the Sebring church. Bro. Pletcher also taught in the public schools for fourteen years. In 1902 he was united in marriage to Sadie Grace Horner. To this union were born two daughters and three sons. Besides his wife, he is survived by one daughter, three sons, nine grandchildren, five great-grandchildren, two brothers and three sisters. Services were conducted at the Connellsville church, Pa., with Bro. E. M. Hertzler in charge. Interment was in the Hill Grove cemetery, Connellsville, Pa.—Mrs. M. Lucile Painter, Sebring, Fla.

Rinehart, Elisabeth L., daughter of Israel and Lucinda Rinehart, was born May 1, 1882, near Union Bridge, Md., and died April 24, 1955, at Harrisburg, Pa. She united with the church in early life and was a faithful member throughout the years. She is survived by a number of nieces and nephews. Funeral services were held in the Spring Creek church, Hershey, Pa., and in the Pipe Creek church, Md., by Brethren F. S. Carper and Edward C. Bixler. Interment was in the Pipe Creek cemetery.—J. Herbert Miller, Hershey, Pa.

Rinehart, Goldie Olive, daughter of Jacob W. and Elizabeth Deardorf, was born in Henry County, Ind., March 28, 1890, and died April 9, 1955. She joined the church at Egland, N. Dak., at the age of ten years and was active throughout her lifetime. In 1907 she was united in marriage with Howard Rinehart, and in 1909 they moved to Empire, Calif. She is survived by four children, seven grandchildren and four great-grandchildren.—Claude F. Dadisman, Waterford, Calif.

Sharp, Cynathia Louise, was born Sept. 13, 1953, at Imperial, Nebr., and died Feb. 9, 1955. Surviving are her parents, Mr. and Mrs. Wayne Sharp, three sisters and four grandparents. Services were conducted at the Enders church, Nebr., by Bro. Wilbur Hoover. Burial was in the Imperial cemetery.—Mrs. Albert Applegarth, Wawneta, Nebr.

Stitely, Mary E., daughter of William H. and Lizzie Garber Wolfe, was born Dec. 5, 1890, and died May 31, 1955, at her home in Paramount, Md. She was married in 1911 to D. Raymond Stitely. To this union were born two sons and one daughter. At the age of twelve years, she became a member of the church and was a faithful member of the Long Meadow church for the past thirty-five years. Besides her husband, she is survived by two sons, one daughter, seven grandchildren, one sister and six brothers. Funeral services were held in the Longmeadow church by Brethren Robert A. Schreiber, David R. Petre and Elmer S. Rowland. Interment was in the Rest Haven cemetery, Hagerstown, Md. —Mrs. Mark F. Keener, Hagerstown, Md.

Webb, Mabel Anice, daughter of William A. and Maggie Ferrebee Leatherman, and wife of Harry Webb, died April 28, 1955, at her home at Williamsport, W. Va. She was a member of the Knobley church. Surviving are her husband, five sons, four daughters, twelve grandchildren, one brother and four sisters. Funeral services were conducted from the Lahmansville E.U.B. church by the Rev. Lowell R. Rogers. Burial was in the Lahmansville cemetery.—Owen G. Stultz, New Creek, W. Va.

Wegley, Quinter, son of John and Sarah Enos Wegley, was born in Somerset, Pa., April 28, 1884, and died at his home in Johnstown, Pa., at the age of seventy-one years. He was a deacon of the Walnut Grove church, Johnstown, Pa., and also served as treasurer of the Sunday school and the men's Bible class. His wife, Emma L. Weller Wegley, preceded him in death in March 1954. Surviving are one son, one grandchild, two brothers and one sister. Funeral services were held in the John Henderson funeral home by Bro. Clyde L. Carter. Interment was in the Husband cemetery, Somerset. — Emelia Gran Strayer, Johnstown, Pa.

Wurgler, Alfred, was born Jan. 7, 1877, in Rohrbach County, Bern, Switzerland, and died June 5, 1955. As a cheese maker he spent seven years in West Prussia before he came to the United States in 1904. On March 23, 1905, he was married to Anna Marie Mueller. To this union were born six daughters and ten sons. In 1917 the family moved from River Falls, Wis., to a farm in North Dakota. In 1919 he became a member of the Pleasant Valley church. He served for many years as a deacon. His first wife died in 1937 and he was then married to Mrs. Agnes Martindale of Bangor, Mich., where he lived until his death. Surviving are his wife, eight sons, six daughters, forty-two grandchildren, seven great-grandchildren, one brother and two sisters. Services were held in the Flower Hill church at York, N. Dak., by the undersigned, assisted by Byard Snyder. Burial was in the near-by church cemetery.—Ray Harris, Minot, N. Dak.

Zeigler, Mary A. Burgard, widow of Cleon C. Zeigler, died March 12, 1955, at her home in East Berlin, Pa., at the age of seventy-five years. She was a member of the Upper Conewago church. She is survived by one brother and one sister. Services were held at the Mummert meetinghouse with Elders J. Monroe Danner and Bruce Anderson officiating. Burial was in the adjoining cemetery.—Frances E. Shaffer, East Berlin, Pa.

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Church News

Middle Indiana

Monticello—A special service was held in recognition of our cradle roll. On several Sunday evenings our pastor conducted studies of the history of the Christian church and the Church of the Brethren. A large number attended the sectional stewardship meetings at the Flora church conducted by Bro. Harl Russell. On district pulpit exchange Sunday Bro. Willis Maugins and Bro. Grant Weaver brought our messages. The filmstrip, Unto These My Brethren, was shown as a joint service for both churches. Ten persons from our congregation attended the district women's rally at the Salamonie church. We co-operated with local churches in Holy Week services. Our district secretary was with us one Sunday in the interest of stewardship. For five Sundays our Sunday-school lessons were on stewardship of life. Five churches co-

operated in the annual fellowship meeting at the Setka Baptist church. On the same evening our mother and daughter banquet was held with Mrs. R. H. Miller of North Manchester as speaker. Our young people attended the district CBYF rally at the Flora church. A representative of the Indiana Temperance League spoke one Sunday following Sunday school. Our young people voted to support the Brotherhood program for ten minutes. Bible school was held for two weeks, ending with a program by the children on Sunday morning. Two have been received into our church by letter.—Mrs. Sadie Dilling, Monticello, Ind.

Northern Indiana

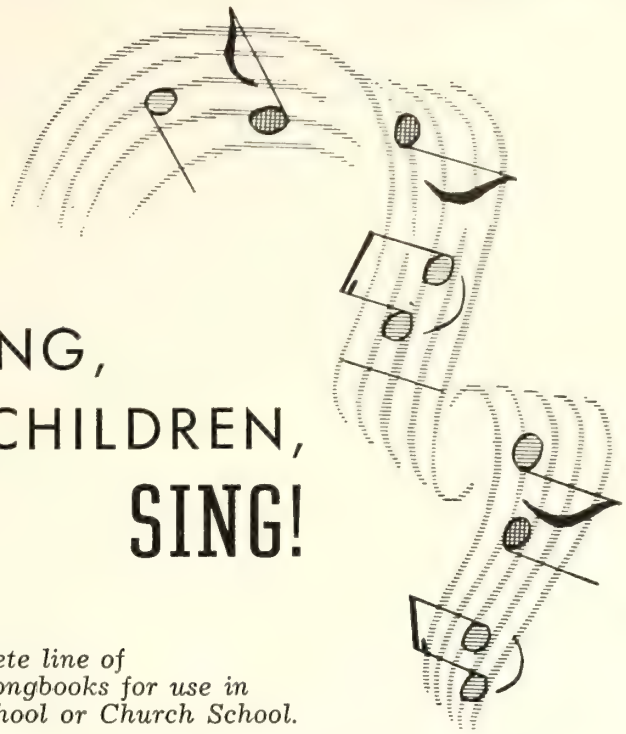
Bethel—On pulpit exchange Sunday Bro. Mulligan was guest speaker in our church and Pastor W. H. Smith was in the Goshen church. The Milford high school baccalaureate service was held in our church. We have a Bible study and teacher's training class every Thursday evening with our pastor as teacher. In observance of family week we enjoyed a fellowship meal in the church basement. Our church held a joint mission meeting with the Syracuse churches at which time the Heckmans, returned missionaries to Africa, were guest speakers. We had a baby dedication service at our church on Mother's Day. During the absence of our pastor, the Friendship Sunday-school class was in charge of the worship service.—Mrs. C. R. Shuder, Milford, Ind.

Blissville—Five have been received into our church since our last report. A dedication service was held for ten babies. Several of our women attended the women's rally at Goshen. Our women's work group is knotting comforters and quilting. The women are also mending clothing for relief. Our pastor conducted our pre-Easter revival. Bro. Ralph Rarick of Michigan City was with us on pulpit exchange Sunday. In the evening of Mother's Day Bro. Mark Shrock brought a message followed by an hour of fellowship. We held our mother and daughter banquet on May 13.—Ethel Haag, Walkerton, Ind.

Cedar Creek—A Danish boy, Sven Bay-Claussen, showed pictures and told about his home country one Sunday evening. A group of our ladies attended the rally at Goshen. Auburn, Cedar Lake and Cedar Creek churches joined in Holy Week services. Our communion was held on April 7. We joined with the Lutheran church in LaOtto for sunrise services. Dedication services were held for babies on Easter. The children's workers sponsored a tea at the church with Mrs. Harry Frick giving a book review on Your Child and God. Our church was host to the sectional CBYF spring love feast and communion with Bro. Glen Baird and Sam Longenecker as guest leaders. A group of young people from Manchester College were in charge of our morning services on May 8. Bro. Lester Young of North Winona brought our message on pulpit exchange Sunday. Our pastor, Bro. Glen Mulligan, was with the Milford and Syracuse churches. Six of our junior boys were baptized at Lake Wabee on May 22. —Lucile C. Riccius, Avilla, Ind.

New Salem—A recorder has been presented to our church. At our spring missionary meeting, Mrs. Calvin Bright, returned missionary to China, was guest speaker for both the morning and evening service. Everett Mishler, a layman from the Union Center church who recently made a trip to Washington, D. C., spoke to us concerning the national reserve and conscription bill. The sectional CBYF spring rally was held at our church. Our pastor, Welton Snavely, attended the state pastors' conference at DePauw University. The district family life conference was held at our church with Bro. Samuel Harley as the evening speaker. Sister Nettie Weybright talked at an evening service in our church concerning her recent visit to the mission field. Brother and Sister Clarence Heckman, missionaries to Africa who were on a tour in our district, talked and showed pictures of their work to the three surrounding churches in our community. New hymnals were presented to our church. Bro. Paul Halladay, professor of music at Manchester College, led us in a dedication service for the books.—Edna E. Tom, Milford, Ind.

Wawaka—Our young people's group was host to representatives of the district cabinet. A ministerial board of three members was chosen at council meeting. A pre-Easter service was held on April 6 by our pastor, Bro. B. E. Hoover. Four persons were baptized into our church. Bro. R. H. Miller and his wife showed pictures of their trip to the Holy Land. A large number of our ladies attended the women's rally. Following a carry-in supper in observance of family night, Nettie Weybright gave a talk on growing old graciously. One Sunday morning the filmstrip showing the work of Brethren Service was used instead of a sermon by our pastor. Sister Anna Warstler was speaker for our mother and daughter banquet at the Methodist church in Ligonier. A father and son banquet was



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held on June 7.—Mrs Mary Mishler, Topeka, Ind.

Southern Indiana

Richmond—We were happy to have with us recently Bro. Grover Wine, Bro. Galen Lehman and Bro. Lester Fike. The men of the church have been removing the brick siding and adding new wood siding to our church building. Two new cloak rooms are being added to the church, one on each side of the vestibule. New shrubbery will be planted after the construction work is completed. The two vacant lots are being cleared. One will provide more lawn space with an outdoor fireplace while the other will be used for parking. A new church bulletin board has been installed. In the absence of our pastor, the primary department of the Sunday school conducted the children's day services.—Florence A. Allen, Richmond, Ind.

Rossville — The women's work group sponsored a school of missions on the theme of India. Sessions included pictures of her work by Goldie Swartz, returned missionary to India; a play, The Heaven of Freedom; a singspiration; and one night an Indian family, Mr. and Mrs. Lingappa and son. Our worship commission sponsored a music institute with Bro. William Eberly as leader. Brother and Sister Ray Tritt, who recently returned to the States after having served with Brethren Service in Europe, showed pictures of the work in Kassel, Germany, and other places where they had visited. Bro. Eldon Petry of the Anderson church spoke to our church on evangelism. Bro. Billy Bosler of Canton, Ohio, served our church as interim pastor. Bro. John C. Eller, administrator at Bethany Hospital, was speaker at an evening service. Our women's work group made fifteen layettes for the district project which were dedicated for relief at the Arcadia church. Our communion was held on May 15. One has been baptized since our last report. Our church co-operated with the other two churches in the town in vacation Bible school.—Mrs. Blanche Gochenour, Mulberry, Ind.

Michigan

New Haven—Our spring council meeting was held with Bro. J. J. Cook presiding. Bro. Howard Keim of Indiana conducted a week of evangelistic meetings in our church with a candlelighting service one evening and a special youth emphasis another evening. Several from our church attended the World Day of Prayer services which were held in our community. The young people of our church sponsored an Easter breakfast and devotional service. Special services were held on Mother's Day for the dedication of babies. The ladies of the church are having the floor of the church refinished. Our love feast and communion was observed April 16. Vacation church school was again conducted during the month of June.—Lena Bosserman, Middleton, Mich.

Northeastern Ohio

East Chippewa—Brother and Sister Guy Buch were with us one Saturday evening for a fellowship supper and a social in the church basement. On the following Sunday morning Bro. Buch preached for us. In the evening of the same day, the young people of the Black River church gave a program. We participated in the One Great Hour of Sharing program. The Manchester College a cappella choir gave a concert in our church one Sunday evening in April. On April 3 Bro. Richard Coffman preached for us. At Easter four persons were baptized and six received by letter into our church fellowship. A peace rally was held in our church on April 30, with Ora Huston of Elgin as guest speaker. The film, All for Him, was used on May 1. A German exchange student spoke at our evening service on May 8. Eight babies were consecrated on May 8. Progress is being made on our new parsonage. Since our pastor, Bro. McFadden, is retiring, Bro. Guy Buch has accepted the call to be our pastor as of Sept. 1. Bro. David R. McFadden and Bro. Atlee Stroup represented our church at Annual Conference. — Sarah Blough, Rittman, Ohio.

Hartville—Our annual school of missions was a study on India. A fellowship hour was held each evening before the mission study and one evening the junior high group served Indian food. We co-operated with other Hartville churches for the community Lenten services. Our speakers during Holy Week were Ralph Martin, Curtis Dubble and Barry Deardorff. Communion services were held on Easter evening. Five persons were received into our church. Seven persons from our church attended the six-session training school for Christian service at the Springfield church. A series of meetings was held June 20-27 in our church with Ralph Schlosser of Elizabethtown as guest speaker. Hazel Messer, missionary on furlough from India, was guest speaker at a women's work meeting. On Mother's Day the young people of the church gave each mother a carnation. On the same day, dedication services were conducted for seven babies. The annual mother and daughter banquet was held May 6 with the men preparing and serving the meal. The film, Faith of Our Families, was shown at the beginning of Family Week. The district elders' meeting was held at our church in May. On May 17 our father and son banquet was held with Rev. C. C. Thomas from the Haven of Rest mission of Akron as guest speaker. —Mrs. Olive Pontius, Hartville, Ohio.

Southern Ohio

Dayton, Ft. McKinley—At our district mission rally, guest speakers were Leland Brubaker, Nettie Weybright and V. F. Schwalm. A number of our people, including some of our young people, had a period of training in preparation for a home visitation program. Nettie Weybright, who recently visited in India and Europe, spoke at our women's work meeting. Palm Sunday was the beginning of our Holy Week services with Bro. Earl Kurtz of Elgin as evangelist. Our Good Friday service was held at the Hillcrest Brethren church with pastors of the neighboring churches as speakers. We received into our fellowship five new members by baptism and nine by letter. After the baptismal service a reception was held honoring the new members. Our pastor and young people were the guests of the young people at a Jewish synagogue. The men of our church organized a softball team. Our church decided to begin an expansion program in September. Some of our members participated in the district presentation of the Messiah. On May 8 we had a service of dedication for parents and their children. Mrs. George Weybright was guest speaker for our mother and daughter banquet. Mr. Gordon Crowe of the Mental Health Association, Mr. Harry DeWire of the United Seminary and Chaplin Jim Flinchbough from the Miami Valley hospital in Dayton were guest speakers for our Family Life Emphasis programs. Bro. Walter Bowman, our pastor, began new classes in preparation for church membership.—Hester Buck, Dayton, Ohio.

Eaton—Since our last report five have been received into our fellowship by letter and nine by baptism. We were represented at Annual Conference by our pastor, Ellis Guthrie, and Cyrus Kiracofe. On April 9 the Manchester College a cappella choir presented a program at our church under the direction of Clyde Holsinger. The men of the church had charge of our Mother's Day program. On May 6 our church was host for the fellowship tea for the county Federation of Church Women. On pulpit exchange Sunday Bro. Byron Miller of the Painter Creek church brought our morning message, while Bro. Guthrie was guest speaker in the East Dayton church.—Mrs. Elizabeth Gauch, Eaton, Ohio.

Brethren Placement and Relocation Service . . .

This column is conducted as a free service in the interests of placement and relocation. It does not provide for the advertising of goods or property for sale or rent. Information on rates for paid advertising may be obtained from the Brethren Publishing House.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed. **When writing to the Brethren Service Commission about a notice, it is necessary that the number of the notice be given.**

Nursing

No. 122. Needed: Director of nursing at Bethany Hospital. For more information write the hospital, 3420 W. Van Buren St., Chicago 24, Ill.

No. 129. Wanted: Registered nurse with ability to supervise small hospital at Church of the Brethren home. Contact: O. A. Mathias, Superintendent, Mexico, Ind.

Farm Work

No. 125. Openings for two young couples to work on 2 large cattle ranches near Falfurrias, Texas. Write: Ken Thralls, Falfurrias, Texas.

Teaching Position

No. 123. Wanted a person qualified to teach in the high school. Also woman who can manage the kitchen work, with girls to do most of the work. And a manager for the boy's dormitory. Salary for the above on the allowance basis. Contact: G. E. Drushal, Lost Creek, Ky.

No. 128. Wanted: Teacher for grades five-eight, only requirements, some experience and ability to discipline children. No certificate required. Write G. E. Drushal, Lost Creek, Ky.

Secretarial Work

No. 126. Wanted: Person to do secretarial-bookkeeper work in a poultry store in Ohio. Good wages under Brethren management. Also needed to help in the Church of the Brethren there. Contact Brethren Placement Service, 22 S. State St., Elgin, Ill.

Miscellaneous

No. 121. Job wanted by single man, 37 years old, dependable and of good character. Prefer working in a city in the Southeastern Region, possibly in Virginia. Not seeking high wages, only a job which will provide a living. Interested parties contact: Brethren Placement Service, Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 124. The Bethany Boarding Club needs a cook for the coming school year. This position involves cooking and planning meals for the 20-40 single students of the seminary. Assistant cook provided, no breakfast to prepare, alternate weekends off, meals free, good salary, reasonable living accommodations in the Bethany community. Send qualifications and 3 references (preferably Brethren) to James Brumbaugh, 3435 W. Van Buren St., Chicago 24, Ill.

No. 127. Wanted: A couple for light chores and care of 8-year old boy, in our home in exchange for free rent. Brethren couple preferred. Urgent need. Write Evelyn Purdy, Elkhart, Iowa.

No. 130. Couple with two older daughters want to relocate in a Brethren community in Michigan. The man is now a public school administrator with 31 years experience. Write: Brethren Placement Service, 22 S. State St., Elgin, Ill.

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Elgin, Illinois

New Carlisle—Twelve persons have been baptized and four received by letter into our church since our last report. We have had speakers from Formosa and British Guiana, both students at Wittenberg College, Springfield, Ohio. Ten from our church attended the school of Christian living at the Pleasant Hill church. Pastor Chester Harley held a class on Sunday mornings concerning church membership. A number from our church attended the district women's work conference at the Lower Miami church. Our church co-operated with the other churches of the town in a week of pre- Easter services, with union communion on Thursday evening at our church. Our mother and daughter banquet was held May 10 with Mrs. John Good as speaker. Our men's work planted soy beans as their Lord's Acre project. One Sunday we had the Girl Scouts and Brownies as our guests and on Rural Life Sunday, the 4-H clubs and their leaders were guests. On district pulpit exchange Sunday, Bro. Raymond R. Peters preached for us. Pastor Harley was at the Salem congregation. Our members donated 220 bales of hay for heifer collection at Delaware, Ohio. Annual Conference delegates were Bro. Harley and Wilmer Funderburg.—Mrs. Nora Funderburg, New Carlisle, Pa.

Pitsburg—Our church held a school of missions, studying the foreign and home missions. One division of the district preaching mission was held in our church with Bro. Earl Bowman, pastor of Mack Memorial church, Dayton, Ohio, as speaker. Bro. Carl Cawood of Bethany Seminary conducted our revival in April. Our church met in regular council on May 4 with Elder Dolar Ritchey in charge. On May 27 services were held for the ordaining of Bro. Carl Cawood to the ministry. Our spring love feast was held May 1. The men of the church served the mother and daughter banquet on May 11. Our church co-operated with the Methodist church in evening sessions of a daily vacation Bible school.—Mrs. Inez Bright, Arcanum, Ohio.

Poplar Grove—From January until the first of June Bro. Kenneth Long had been preaching for us. Brother Herbert Williams from Bethany Seminary will serve as summer pastor. In September Bro. C. C. Sollenberger will begin his pastorate in our church. During the spring we held a revival service with Bro. Byron Miller as guest speaker. On Mother's Day dedication services were held for six babies. Recently the mother and daughter organization held its annual banquet with Mrs. Paul Halladay as speaker. She told of her experience in Europe and urged members of the church to support Brethren Service. Bro. Levi Blocher was our delegate to Annual Conference.—Homer Halladay, Greenville, Ohio.

North Atlantic

Philadelphia, First—On Good Friday evening, seven persons were baptized into our church. Easter sunrise services were followed by a breakfast. Members presented flowers and plants for the church auditorium in commemoration of our risen Lord. Bro. Clarence Rosenberger, representing Juniata College, recently preached for us. On Sunday evening, May 1, our love feast was conducted by our pastor, Marvin E. Clingenpeel, assisted by Elder William I. Book. On district pulpit exchange Sunday, Bro. D. Howard Keiper was with us. Bro. Clingenpeel served in the Coventry church. We commend our various church committees for their efforts in planning for and purchasing the ground for our new church building.—Christine Rosenberger, Philadelphia, Pa.

Classified Advertising

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Quakertown—Each home again received the church birthday calendar for 1955 which was sponsored by the Co-workers class. Our pastor, Bro. Luke Brandt, and his wife were ordained to the eldership. The Week of Prayer services were sponsored by the Christ for Upper Bucks County committee. Our birthday offerings which are received at the end of each month are given to missions. Several of our young people attended the district CBYF meeting at the Green Tree church. Dr. Franklin K. Cassel of Lititz, Pa., talked and showed pictures concerning his work in Korea with the United Nations Civil Assistance Command. Souls in Conflict, the Billy Graham film of the London crusade, was sponsored by the Christ for Upper Bucks Committee. Bro. Berkey Knavel, pastor of the Ambler church, was speaker for our father and son fellowship. There was also a film on our mission work in Africa. Our pastor was guest speaker for the community Good Friday services. The pageant, At Dawn, was given on Easter evening. Bro. Elmer E. Ebersole of New Paris, Pa., was our evangelist for our spring meetings. As a result four persons were baptized. The women's work group has as their new project the collection of staple food for relief purposes. Sister Wilma Lewis was guest speaker for our mother and daughter fellowship. Bro. Frank Carper, pastor of the Palmyra church, gave an illustrated lecture on the Holy Land. Several from our group attended the Wissahickon memorial dedication in Philadelphia. Our church participated in the pulpit exchange program.—Mrs. Blondell Ludwick, Perkasie, Pa.

Royersford—Our love feast was observed May 1. A number of our members atended the revival meetings in the Mingo church. On May 15 in the exchange of pulpits, Bro. Keppen of the Norristown church was with us while our pastor spoke in the Norristown church. On May 22 we had our missionary day observance. At this service the Sunday-school classes presented their missionary offering from the past six months. Bro. A. C. Baugher, dean of Elizabethtown College, was guest speaker for the day. —Ollive Flemings, Royersford, Pa.

Springfield—Bro. Robert Landis of the Springfield Mennonite church, spoke at a young people's meeting. The women's work group made comforters and layettes which were sent to New Windsor for relief along with used clothing, shoes and used handbags filled with useful notions. The Home Builders' class had charge of a service at which the Russell Lengle family were in charge of the service. Our church took part in the One Great Hour of Sharing. Bro. John Jacoby talked at a young people's meeting. Bro. Marvin E. Clingenpeel of Philadelphia was guest speaker at the Homebuilders class service. Our quarterly council meeting was held with our elder, Ralph Frey, presiding. The undersigned served as delegate to Annual Conference. —Minerva Strauss, Richlandtown, Pa.

Eastern Pennsylvania

Chiques—Our young people with the youth of four adjoining congregations sponsored group discussion meetings each Thursday evening for a period of six weeks. These meetings were held at the East Fairview church. The women sewed at the Lancaster General hospital. Sister Florence Miller Royer, missionary on furlough who is partially supported by our church, talked and showed pictures of her work in Africa. A group from our church assisted with the work at the New Windsor center one Saturday. Bro. Ezra Bucher of Elizabethtown College conducted a two-session Bible institute. Guest speakers for our morning services have included Bro. Clarence Sanger and Bro. Milton Hershey. The sisters' aid sewed new garments and also collected used clothing for relief. The young people gathered food for the refugee camps. We are looking forward to the rededication of the Chiques church in the near future. Our church participated in the community Easter sunrise service. Since our last report three persons have been received into our fellowship by letter. Our love feast was held May 28 and 29 with Graybill Hershey, Walter Mahan, Alton Bucher, Reuben Myer, Howard Bernhard and Omer Nicarry present.—Mrs. John K. Stauffer, Lawn, Pa.

Palmyra—At a special service, Bro. Carl Zeigler of Lebanon presided for the licensing of Roger Forry to the ministry; Wilbur Smith was licensed for an indefinite period; and George and Rebecca Bell and Clair and Esther Gibble were installed into permanent office of deacon. The Messiah College Choral Society from Grantham, Pa. presented a concert in our church. A farewell supper was held for Brother Floyd McDowell, who had served as director of religious education, and his wife. They have begun their pastoral duties in the Lititz church. Bro. G. Wayne Glick of Lancaster was guest minister for our Holy Week services. Thirteen members were baptized into our church. At a council meeting Bro. Gale Crumrine was chosen to be our minister of religious education for a period of two years. Delegates to Grand Rapids Conference were Mrs. W. A. Baldwin, Mrs. F. S. Carper, Earl Smith and Herman Wenger. Delegates to the July 4 Sunday-school meeting were Robert Buck and Roger Forry. We held our spring love feast on May 1 with Bro. Harold Z. Bomberger of Westminster, Md., as guest minister. Our mother and daughter banquet was held with Miss Ethel M. B. Wenger as guest speaker. On May 22 the older members of the church were given special recognition at the worship service. We are proud to claim fifty-seven members above the age of seventy. A dinner was sponsored for the above group by the women's work.—Mrs. Ruth H. Saufley, Palmyra, Pa.

Minister's Book of the

Month Selection for September

God's Good News

Gerald Kennedy

The Lyman Beecher Lectures at Yale. Here is an inspiring book which draws on the sagacity of the preacher and administrator, the world vision of an exceptionally well-informed person, and the skill and devotion of an experienced religious writer. It will point direction for the preacher of the future.

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Church of the Brethren
Gospel MESSENGER
AUGUST 27, 1955



Heilman

A Page From the Past

WHEN you open the door to this country store you turn back the clock almost forty years. You can sit down to checkers over the cracker barrel. You can examine pictures of the latest model buggies, warm yourself by the round stove, read by a kerosene lamp, grind your own coffee with a hand grinder and help yourself to canned goods on the shelf or produce from a barrel.

The store is so obviously a page out of the past that we suspect the photographer simply wandered into a museum. No one really turns the clock back and no one succeeds in making time stand still, even if he stops the clock and keeps an ancient calendar on the wall. We were made to grow even as time moves on. For this reason we want neither our churches nor our homes to resemble a museum. Though we treasure the past we do not seek the living among the dead. God is a present help; he is just as available in a modern supermarket as in an old country store.

Gospel Messenger

"Thy Kingdom Come"

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In This Number . . .

Editorial—

A Page From the Past 1
Evanston After One Year 5

The General Forum—

The Growth of the Kingdom. R. H. Miller 3
Christian Enterprise in Higher Education. Glenn L. Clayton 6
Dedicated Living. Edward E. Lyons .. 8
The Star-crowned Life. Harley Stump . 10
Grandma. James L. Houff 12
The Noncombatant and Conscience .. 13
The Family Counselor 14
Reviews of Recent Books 15

News—

Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 28

Brethren Service—

The Pool of Bethesda. William Miller, Jr. 20
A Healthy "Patient" 21
At Home and Abroad 21

The Local Church—

Challenge People to Use the Church Library 22
Brotherhood Program Exhibit 23
Men's Work Projects for the Year 23

Our Mission Work—

Good News of Garkida 24
Briefs From the Home Mission Field ... 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Not the Whole Baltimore Story

I read with interest and with concern the article by Ernest W. Lefever, "What Every Foreigner Knows About America," in the June 18 issue. I agree completely with Bro. Lefever's thesis of the effect of domestic issues of this nation on the thinking of the world. But when he cited an incident in Baltimore as one of his three stories, I became extremely interested . . . .

As for the incident at Southern High School, the principal is to be commended for his forthright position and action. In fact, our district commission on social education and action wrote such letters of commendation and have responses from the men involved.

There was an attempt on the part of some to demonstrate but it was only a fraction from among the 2,000 student body. By no stretch of imagination did all 2,000 students participate. It was very sporadic and classes went on as usual. The police kept order and discovered the agitators were headed by professional rabble-rousers with local and national police records. For example, one man was apprehended going by taxi from one school to another in an effort to arouse demonstrators. He was not even a resident of the city.

Bro. Lefever in citing this incident has not given the full "Baltimore Story," as he puts it . . . . After almost a year of desegregation, the city hardly remembers the incident that is cited.

By no means would I dispute his main contention. I, too, feel that anything done in a local community reflects on the whole nation just as the act of any individual member reflects on the church. Yet in anything as serious as this matter of integration, let's keep the record straight and be in possession of all the facts. Desegregation in Baltimore is working in a very successful manner no matter what some news note might have represented or misrepresented. Often the trouble is not with the young people or students but with the emotional oldsters and deeply entrenched prejudiced adults.—Jacob F. Replogle, Baltimore, Md.

My article was trying to make a central point about the influence of domestic factors on U. S. foreign relations. I was not writing an article on the Baltimore experience with integration. That would require a great deal of research in Baltimore itself.

At no place in my article did I intend to refer to the total experience, which may have been laudable, of integration in Baltimore schools, but I may have given that impression by using the journalistic term, "Baltimore story."

By "Baltimore story" I was referring only to one specific incident, the incident reported in my third paragraph, a story of boys carrying signs which indicated racial prejudice. In no sense was I indicting Baltimore, the schools of Baltimore, the citizens of Baltimore, or the churches of that city. I was saying only that public demonstrations like the one reported have a negative influence at home and abroad.—Ernest Lefever, New York, N. Y.

Mrs. Kreitzer, the Bible and Us

Another case of from rags to riches is Mrs. Catherine E. Kreitzer's rise to fame in four short weeks. From obscurity, this working, Pennsylvania grandmother climbed till she became America's TV heroine.

This week she hit her peak, leaving Revelon, sponsor of "The $64,000 Question," some $32,000 poorer, and her public a wiser and a richer one for having shared her experience.

Her faith that the Bible has the answers to life's big questions caused many to dust off the forgotten book. Here's hoping that we are not content to study it only for the names of Jesus' followers, but that we search until we discover what the Master has to say to us as his present-day disciples.

She taught us that the big questions are worth all the little ones put together. It was a gamble to go from $64, on up the ladder. Perhaps Mrs. Kreitzer will challenge us to follow her Lord's advice, "Don't worry about the little questions of clothing and food (small in comparison) until you have answered the big question of what you are going to do with God and his kingdom."

Her rise to fame leaves still another truth: the greater the question, the greater the interest. Too long we Christians have been content to spend our time on questions of a bazaar-and-ice-cream-social caliber, when we should be asking ourselves what Christian stewardship really means.—Richard N. Miller, Dayton, Ohio.

"The kingdom of God is as if a man should scatter seed upon the ground, and should sleep and rise night and day, and the seed should sprout and grow, he knows not how. The earth produces of itself, first the blade, then the ear. But when the grain is ripe, at once he puts in the sickle, because the harvest has come"
Mark 4:26-29

"The kingdom of heaven is like a grain of mustard seed which a man took and sowed in his field; it is the smallest of all seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches"
Matt. 13:31-32

R. H. Miller



Religious News Service

The Growth of the Kingdom

OUR three parables provide two views of the growth of the kingdom. In "the seed growing of itself" we have a unified, inclusive view of growth. The Matthew parables view growth from two points of view, one showing its visible embodiment, the other revealing its inner vitality.

The parable of the seed growing of itself teaches the certain and orderly growth of the kingdom.

The harvest is certain because of the nature of man, seed and soil. Or to move back to what is ultimate, God's character and his creative act are the guarantee of the growth of the kingdom.

"The earth produces of itself." The Greek word is *automatē,* in which one quickly recognizes our word automatic, and it might be translated, "The earth produces automatically . . ." There is suggested here a potential quality in the earth which we are prone to overlook.

Our blind spot has worked its way into Christian conversation and literature. We call this parable, "the seed growing of itself." Such form of words is nowhere in the parable. Nearest to it are Jesus' words, "The earth produces of itself." We have been either afraid or too proud to admit that the earth is as good as Jesus says it is.

I propose that we rename the parable, using Jesus' own words, the parable of the earth producing of itself. This carries terrific implications in respect to humility and the Christian's participation in life's affairs. Our earth is such as, of itself, to bring forth harvest, once the seed is given to it. So far from dishonoring God, we truly glorify him, acknowledging that "the earth is his, for he made it."

The fact that seed can be placed in the soil and the result

is harvest tells us much about soil; the fact that a bit of leaven can be hidden in a bushel of flour and the whole becomes the making of good bread tells us much about flour; the fact that belief in a Father-God, revealed in Jesus Christ, now commands the allegiance of one third of the human race tells us much about the human race.

There is a lovely story about Gregory and three Anglo-Saxon slave boys in Rome, early sixth century. When he was told that they were Angles, his mind launched into some brilliant and blessed punning: "Right," said he, "for they have angelic faces and are worthy to be fellow-heirs with the angels in heaven." When told further that they came from the town of Deira, he said, "Truly are they de-ira-ns, that is, plucked from the ire (wrath) to come and called to the mercy of Christ." And when his informant added that their king was Aella, he exclaimed, "Hallelujah! The praise of God the Creator must be sung in those parts!"

What Gregory saw as he looked at those slave boys is what the good man sees when he looks at any other man. It is what the Christian sees when he contemplates the world.

The soil is potentially a harvest; flour is potentially man's bread; the kingdoms of this world are potentially the kingdom of our Lord.

The certainty of the growth of the kingdom as set forth in our parable offers no support whatever for that immoral optimism which teaches the doctrine of inevitable progress. Because man's freedom is real freedom, and not sham, the awful possibility remains that any man or any nation or probably even any inhabited world can send itself down to eternal destruction. To none of these is the blessedness of the kingdom guaranteed. What is guaranteed is that God's kingdom will eventually triumph and gather together into it all who put their trust in him. This is the certainty set forth in these parables.

The growth of the kingdom is in due order: germination, the blade, the ear and the full grain in the ear.

Whether this pattern of development applies to the individual life of man or to the entire span of the kingdom's growth through all time or to certain epochs or institutions within that total, the best answer, I think, is, to all of these.

What challenge to humility, hope and tolerance, as one contemplates the miracle of divinely ordered growth!

God's providence may cast one's lot in the time of the full grain in the ear. He would be deeply sensitive who forgets that other men have labored and he has entered into their labors, that God gives the increase. The greater one's present good fortune, the clearer the call to humility and gratitude.

It may be one's lot to labor always with beginnings. The joy of harvest is not his. But aware of the living possibilities of that with which he works, his labor is glorified with hope. What he sets going with seed and soil reaches far beyond his little day. Tolerance is so much a part of the man who wisely fosters growth that he would scarcely think of himself as possessing that virtue. Love is forever finding new ways in which to incarnate itself in our world. He is a bungling destroyer who attempts to dictate the ways. Solomon in all his glory was not arrayed as beautifully as the divinely clothed flowers of the field. Rooted and grounded in love, one may have perfect peace as one leaves to God the shape of things to come, not only in the world at large but also in the lives of those who are dear to him.

The parable of the mustard seed points to the visible, institutional aspect of the kingdom's growth. Anyone who knows what it is to be deeply concerned

Continued on page 9



Gendreau

"The kingdom of heaven is like leaven which a woman took and hid in three measures of meal, till it was all leavened" (Matt. 13:33)

EDITORIAL

Evanston After One Year

JUST one year ago the World Council of Churches was ready to complete its second Assembly at Evanston, Illinois. Representatives of 163 churches had gathered there from all over the world to think and plan and pray together. They met to strengthen the council in its ministry and witness; they sought new opportunities and explored new avenues for co-operative efforts; they attempted, through study and prayer, to offer a message of hope to a troubled world.

The Evanston Assembly was ably reported by the more than six hundred ministers, newsmen, editors and broadcasters who composed its large press delegation. Pictures caught the color and pageantry of an assembly of world Christians; typewriters pounded out immediate stories of significant actions; mimeographs were overworked in order to provide every interested participant with copies of resolutions, reports and speeches.

While newspapers, church periodicals and many a sermon commented upon the meaning of this important gathering it is still possible that a large number of Christians, even here in America where we could practically look in on a world meeting, may still be asking, "What was it all about? What did the World Council say to my church? What did Evanston say to me?"

The answer is that Evanston had many vital things to say to all of us. But we may not have heard its message either because we were unfamiliar with its terminology or simply because we were not paying attention. If such has been the case, we can be thankful for two recent books that are designed to help us see what happened at Evanston and what the World Council said to us there.

If our readers are frightened by theological discussions, they should appreciate Harold Bosley's popularly written report on the message of Evanston, entitled *What Did the World Council Say to You?* He has limited his discussion to the actual documents that form the official message and reports of the Assembly. Although he quotes freely from these sources, it is his own concrete and understandable comments on them that will be most helpful for Christians who want to know how all of these statements apply to them.

As the pastor of the First Methodist church in Evanston, Dr. Bosley took a careful look at this world Christian gathering on his doorstep. He does not attempt to give an objective evaluation of the World Council or its Assembly, but rather to discover the positive words that it spoke to our churches. His short book would serve well as a study guide for several Sunday evening discussions in every local church. Those who read it and consider what the World Council said to them will of course be better informed as to what Christian minds have to say about the nature of the church, its evangelistic task, its approach to social and political problems and its message of hope. Even more, they will be challenged to greater service for Christ and his church.

> Our little systems have their day;
> They have their day and cease to be;
> They are but broken lights of thee,
> And, thou, O Lord, art more than they.
>
> Let knowledge grow from more to more,
> But more of reverence in us dwell;
> That mind and soul, according well,
> May make one music as before.
>
> —*Alfred Tennyson*
> *No. 117, The Brethren Hymnal*

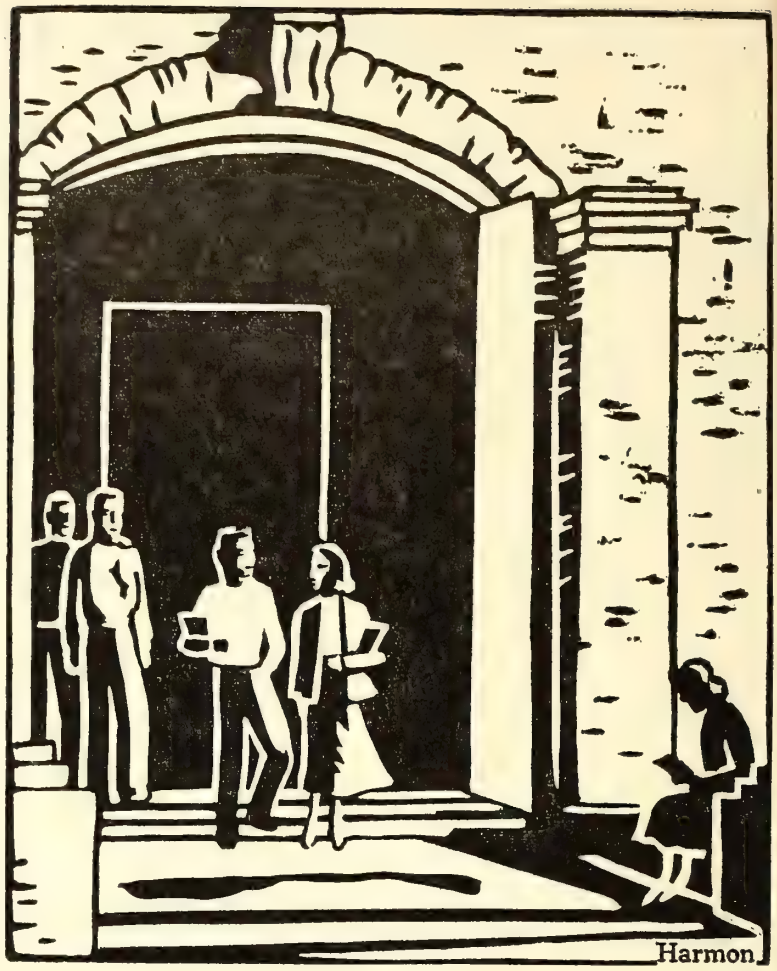
Another volume that is intended for reading by laymen as well as by ministers is *Evanston: An Interpretation,* by James H. Nichols. This book by a professor of church history covers some of the same ground but devotes more attention to the historical and theological context of the Evanston reports. There are excellent discussions of the composition of the churches within the World Council and some consideration of other sections of the Christian community that are outside of the council. There are chapters on the World Council's ministry in the area of relief and rehabilitation. The worship services, notable both for their experiences of unity and the problems they created among the different communions, are carefully evaluated.

For readers who already have some familiarity with the traditions and viewpoints of the various churches in the Council, this interpretation of Evanston can be highly recommended. Readers who are unacquainted with churches other than their own may find it a little difficult. But unless we take advantage of such occasions to learn more about other Christian groups, how can we expect to take our place intelligently and usefully in the larger fellowship of the body of Christ?

The World Council's Second Assembly was far more than just another church gathering. As appraised in these recent books it was a significant moment in the life of the church—and it had something vital to say to every member.—K.M.

Christian Enterprise in Higher Education

Glenn L. Clayton



THE church founded her colleges some years ago with two chief goals in mind: (1) to supply ministers, missionaries, and lay workers for the church who would because of their college experience, have acquired a working acquaintanceship with the great minds of the world and have learned how to get along in a complex society, and (2) to provide the benefits of the Christian disciplines in a college program for all comers and thereby contribute, in a kind of educational mission program, to the Christian growth of the nation as a whole.

These two major purposes have continued through the years until today almost half of the national leaders hold collegiate degrees of high order. Their training is equal to that of the best available in a secular way and far superior to any other higher training as a basis for life work. These fine men and women have not only the knowledge and intellectual background for life; they have that additional religious orientation which makes their knowledge workable in a God-centered relationship. They are fortified with truth and wisdom and more able to cope with complex problems and "isms" than their less fortunate brothers.

We are all aware of the sharp growth in population since 1945 and of the rising interest in the church and its program. The role of the church college as a training institution of Christian leadership for this growing church is becoming daily more urgent. Ministers are in increasing demand and higher standards of religious education create a constant demand for college-trained leaders in the Bible school and on church boards.

These, then, are times when the product of the church college is in great demand. They are times when the work of the college takes on new meaning both for church work and in the secular field. It follows that these are times when the church college should take a long look at its program and do the best job possible for all concerned.

Christian enterprise in higher education will be more effective in measure as we eliminate waste effort and orient our programs to the needs of the hour. Three major areas of general emphasis will help materially in this assessment of our collegiate work .

Purpose. The church college is not a university. It must move out of the shadow of the large institution and be aware of its calling as an independent, church school. Research is very impor-

Address given at the educational dinner at the Grand Rapids Conference by the president of Ashland College, Ohio

tant as a part of higher education, but the primary objective of the church college is mastery and promotion of the liberal arts and certain needed professional training. Doing a good job here will require all the facilities and effort of the small college and leave the research and graduate work for the university which is equipped for it with specialized laboratories and extensive libraries. Let us try to see ourselves as church units, interested in the individual and assisting in the development of Christian living. In this area of individual attention and congenial social atmosphere, the small church college has no peer. This is our peculiar bailiwick, and the task for which we were founded. Realization of this high purpose will eliminate much waste effort and disillusionment.

Planning. High purpose is imperative for effective living in the atomic age, but purpose will flounder and fail unless guided by careful planning. Too frequently our college programs have grown like Topsy without rhyme or reason and the consequent overlapping of functions has led to disillusionment and misunderstanding. Thus, community interest, newfound and vitally needed, has turned the head of many a college away from the liberal arts to vocational and professional fields which may not entirely concur with the purpose of the school. The urgent demand for workers and ministers has caused others to reduce requirements for graduation from seven to five years and to compromise academic excellence in the process. Still others have seen or fancied a widespread shortage of money among students and launched into extensive scholarship, tuition rebate, and loan programs.

All these things may be, and probably are, in general, good for the colleges, but the impression of trial and error is not good. Careful planning is just as essential for the Christian college as it is for corporate business. We should be on a planned basis whereby general programs are projected at least ten years into the future, and here I refer not only to enrollment optimum and building and equipment needs, but also to curricular policy, faculty development, public relations and the various services which the college may render.

Perseverance. A striking characteristic of the small Christian college has been its tenacity. Although there is an impression abroad that colleges never die, this is not true. They do shrivel and become overburdened with debt and eventually close their doors, even in these prosperous times. However, their record of perseverance is good and closely related to their adherence to purpose and careful planning. Given these, there will be an adequate supply of friends, church support and alumni to see the college through difficult times if its administration displays vision and determination to face all obstacles.

Again, deep Christian roots provide a contact with limitless power which breeds confidence and overcomes opposition.

The atomic age is not an easy one in which to live and operate a college. Disappointments are sure to come. Even with careful planning, temporary defeats are certain. It is easy to quit. It is difficult to persevere. But as has always been true, it is true today that to him who has the desire and will to win, victory will come over surprising odds. We have all seen the phenomenon of desire at work. We have seen it on the football gridiron where an inexperienced and otherwise mediocre team rises in great desire and simply will not be beaten.

Even so must the Christian college face the problems of today. Christian enterprise in higher education can be such



Frink from Monkmeyer

The work of the Christian college takes on new meaning as training for leadership for a growing church becomes increasingly more urgent

that the percentage of Christian college graduates will remain high in the busy years ahead.

Let us face the atomic age in the confidence that our cause is most just. There is not only a place for the Christian college; there is an absolute need for it. Let us search out and hold high our Christian purpose as church schools. Let us create and follow a plan of progress which shall be a road for us to travel as we move into the future, a road which may be rocky and perilous, but one which leads certainly to the blessing of God and to happiness and peace for those entrusted to our care. Finally, let us persevere. Defeat may look upon us and even be our lot, but can never engulf us completely if we are unwilling to accept it.

Dedicated Living

Edward E. Lyons

DEDICATED living is another term for our Brotherhood theme, "Seek First His Kingdom." The choices offered in the Bible become a matter of life and death. We must choose between God or Baal, Christ or chaos, heaven or earth. But many prefer to drift "on the misty flats," hoping that their lives may make for great triumphs. No matter how great our dreams or how high our hopes or how brilliant our insights, if we refuse to follow them out in our daily lives they are to no avail. The way to remedy this condition is to seek God's kingdom until we are all in and not half in.

Dedicated living begins with conversion—the making of a whole person. A person who is half for and half against is not really for anything. It exasperates our elders to have a part of the congregation meet a vote with stony silence.

As Jesus sat by the treasury he was watching people. Among them he saw a poor widow sharing all she had, that which cost her her last meal. The leaders who were busy with the procedures of the passover probably never noticed her and if they had, they would have brushed her offering aside because it was so little.

Very often we cut our personality up like a pie. We have part of our personality given here and a part there; we are a different person at home than we are at work. The tragedy comes when we become so divided that our own house falls. A wheel could not run if one spoke led from the wheel to the outside rather than to the hub. Neither can our lives be dedicated to Christ with one spoke of our life's wheel outside the center of our circle.

Jesus said that we cannot serve both God and Mammon. We are united with Christ or against him. We cannot give our life to opposites. We cannot have both light and darkness, neither can we go both north and south. Dedicated living means going in the one direction, facing Christ and not turning back. "If we are in Christ we are a new creation."

Dedicated living also means that we must have a feeling of nothingness. The widow could have said, "My mites are nothing and how can they even meet the budget?" Thank God for the nothings of men for on these have the church been built. Moses felt he could do nothing until God told him to use what he had in his hand. Moses again said that he could not speak and God told him that Aaron would be his mouthpiece.

One of the great laws of God's kingdom is that we must become empty if we are to be filled. Nothing is the secret of everything. The more of a zero we are the more that God can use us, the emptier we are the more filled we can be of the Spirit, the smaller we are the larger our tasks, and the humbler we remain the greater our experience can be.

It takes an empty cup to be filled. A cup of beer cannot hold a cup of milk, a warehouse of tobacco cannot hold food and clothing, a shipload of liquor for the boys across seas cannot hold a shipload of medicines and blood plasma. A mouth filled with curses cannot be filled with blessings. It is just as simple and as profound as that.

It takes an empty heart to have a filled heart of joy. It takes a poor spirit to have the riches of grace. Jesus put it this way: "Blessed are those who hunger and thirst after righteousness for they shall be filled." And again: "Blessed are the poor in spirit for theirs is the kingdom of heaven."

It is obvious that a person who has just eaten will not be very hungry and it is just as true that a person who does not hunger and thirst after righteousness because he has been filled with something else will not find spiritual manna. How can we be so concerned with the loss of physical appetite but never once think about the loss of spiritual appetite? How can we create in people's hearts a spiritual hunger?

The widow was more hungry for spiritual food than she was for her physical food. She was one who would rather worship than eat, share than get. There

are those who would rather play basketball than eat, to fish than eat or to play golf than eat, but where are those souls who would rather go to church than to eat?

Dedicated living cannot become a reality until we realize along with St. Paul and even some alcoholics that we are nothing until God helps us. The greatest of saints felt worthless and useless. One who is truly educated will realize that there is still more knowledge of which he does not know. A true child of God will realize that there are more blessings yet to be given and only humility will keep us empty of greed and hate so we will be able to receive.

Dedicated living must continue as we enlarge our spiritual understanding. We are not to receive the same blessings but more and more.

We are only satisfied that our "cup runneth over." We are too content to be a pint-sized Christian rather than a gallon or ten-gallon Christian. We shed only a flickering light like a firefly or a weak flashlight rather than becoming a 200 watt bulb. We are to let our lives be transparent and to let God's light flood through. And we must enlarge our spirits so more light will shine through and more blessings can fill our cups.

It is the poor in spirit, the mites of the widows and the nothings of men which make for powerful living. The rich young ruler was too rich, the farmer who refused to tear down his barns had too much social security instead of eternal security. So rich, yet so poor. Having so much, yet so little. Still it is not the possessions that make us poor. It is not riches which sent Dives to Hell but rather what he let those riches do to him.

Truly we own nothing, have nothing. Our possessions may own us, but we do not own them. We cannot possess God but we can let God possess us. It is not what we give our lives to as much as what we allow to enter our lives. If everything else enters our lives, then God cannot.

Dedicated living is in reality moving self out and letting God move in. When this happens, we find men becoming Andrews who bring their brothers, Pauls who change the world, a widow sharing her mites, Kagawas, Schweitzers, or Peter Marshalls. It is time for us in the Christian church to dedicate our all that the kingdom of God might claim us and use us. It is worth the cost. Shall we give our lives up to him who needs us and can use us to spread the good news of salvation to all the world?

The Growth of the Kingdom

Continued from page 4

and then to do something about it has an experimental acquaintance with the principle involved here. If you have loved someone and, letting yourself go, have shown that love with a caress or a kiss, you have gotten at the bottom of this matter. The love which is the life of the kingdom must have for itself a body with which to work in our world.

I do not hesitate to say that every good deed, done by anyone anywhere, under any auspices, is part of the kingdom of God. But knowing the wiles of the devil as we do, we can be sure that the doing of good is always beset with subtle and deadly snares to evil.

One man puts up a front of righteousness to cover up the profitable practice of sin. The deep tragedy is that he thinks himself to be righteous.

Another is proud of his good works, which are therefore an idol, separating him from God.

Another encourages righteousness, and himself practices it, for the sake of the better world he thus helps to build, thereby the more completely forgetting whence he came, whither he shall go and source of all the good he so blindly cherishes.

All of this is terribly true but it does not contradict the truth that every good of man is part of God's kingdom. Whence else can it come but from God, "the giver of every good and perfect gift?"

The importance of recognizing all human good as part of God's kingdom is illustrated by any device or symbol by which men, enlisted in the same cause, are able to recognize each other any time, anywhere and in all circumstances. The distinctive form of dress, which used to be more in evidence among us than it is now, insured that Brethren would recognize Brethren wherever they might meet. The result was a closely knit fellowship that outlives the means that once fostered it. The army uniform has a similar value on the field of battle. Every means by which a shared loyalty is brought to light unites and strengthens those who hold that loyalty. This is the highest kind of ecumenicity.

Wherever the hungry are fed, the naked clothed, the sick visited, the oppressed freed, the exploited given justice, the underprivileged set on the path to a better life—all of this is *our* work, and those who do it are our brother and sister and mother.

The concern lest, under the pressure of activity, we lose the spirit is a valid and wholesome concern, but the solution generally does not lie in lessening the activity, but rather in deepening and vitalizing the spiritual life.

The inward character of the kingdom is recognized in the parable of the leaven. Note, the leaven was not added to, placed in or mixed with the meal—it was *hidden* in it. The words

Continued on page 15

No one ever seriously looked upon Jesus and departed the same way, for his was

The Star-crowned Life

Harley Stump



Camera Clix

When Jesus touched the life of the Samaritan woman she, forgetting the water she had come to get, went to tell others about him

I CAN still remember vividly some of those stalwart patriarchs of the plains of Texas who rendered a definite influence on my philosophy of life. Although many of them have passed through the portals of eternity, I can still see them, sitting together in the little community church, singing joyfully with their physical eyes closed and their spiritual eyes directed beyond Jordan. Among those patriarchs was elderly Uncle Bird Stump, who had lost one of his legs through an accident which happened while he was rounding up cattle. Another was J. C. Mills, pioneer merchant of the plains who weathered the storms of depression and dust. Although these men were members of different churches, their eyes were fixed upon a common goal beyond the horizons of their daily experience. Their hymn singing reflected that goal. One of the songs they loved to sing was the well-known gospel song, Will There Be Any Stars in My Crown?

We have moved a considerable distance from that day to this one in 1955. Our religious emphasis has moved from self-emphasis toward the divine emphasis; from the informal toward the formal; from the elementary toward the clasical. But within the inner confines of our beings we still long to know that there will be stars in our crowns. We are interested in achieving the star-crowned life today, as well as in eternity.

This picture of the star crowned life came to me clearly a few years ago. Until recently I maintained a wheat farm on the plains of Texas. Several years ago it became my lot to drive the tractor, preparing the soil for the seed, working during the night shift. There is something keenly beautiful and inspirational in the working of the soil during the dignity and the grandeur of the night. On one particular night my attention was arrested by a cloud in the northwestern sky. It was not a large cloud; neither was it pretentious. But it had a peculiar shape which appealed to my imagination. I could see in it a resemblance to the shape of a man's head. Then I was forced to turn a corner, and the image was gone. But when I came back around the field, there it was before me again. It had moved to a new location; the lines of the face were more clearly drawn, but the real beauty of the image was found in the crown upon the head. For above the image was a crown with three brightly shining stars embedded. Here was a star crowned head. Here was the answer to the constant driving pursuits of

Pastor of the Empire church, California

man; the life that is uplifted by brightly shining stars.

When we look into the perfection of Jesus' life we find that he had a star-crowned life. His was a life that could touch the rich and the poor; the haughty and the meek. His was a life that imprinted other lives. In the records concerning his birth, the Scriptures tell us that the wise men of the East, after looking upon him, turned and departed another way. No man has ever seriously looked upon Jesus and departed the same way. He becomes a changed individual. Surely this life was star crowned. Our task as his disciples is to discover those drives and disciplines that will make our lives star crowned. There must have been innumerable stars in his crown, and we can improve our lives by looking for those stars. I would like to mention three.

The first of these experiences is taken from the last evening of his earthly life, in the garden of Gethsemane. It must have been terribly dark that night in Gethsemane when our Lord knelt and prayed alone. Humanity was sinking to a new low level of despair; sin and evil were unleashed with all their final fury. A few days before the masses had shouted Hosannas in his favor, but one by one they had all turned away. Even in this hour the disciples were sleeping. But Jesus was not asleep; he was praying, praying so fervently that the sweat stood as blood drops upon his brow. Out of that prayer came a magnificent star in the words, "Not my will, but thine be done."

We submit ourselves and our wills to what we really love. Husbands and wives who love each other submit themselves and their wills to the common good of both. If we love God we will submit ourselves completely unto his will and ask him to pilot our ship of life whither-soever he wills, in the building of his kingdom. Sometimes this becomes a physical difficulty; sometimes the whole pattern of our life is changed and we find that God has different plans for us than we have imagined. But the star-crowned life is the life that is submitted to the will of God.

The second experience comes from the same evening in the life of Jesus. On that night, we are told in the thirteenth chapter of John's record of the Gospel that Jesus ate a meal with his disciples. However, in the partaking of that meal, someone had to play the role of the servant of the house. In those days men traveled largely by foot. There was very little pavement and the trails amid the Judean hills became quite dusty. Consequently, most households kept a servant whose duty it was to wash the feet of the guests as they came into the house. Since there was no servant in the upper room, we are told that Jesus took a towel and, pouring water into a basin, began to wash the disciple's feet. There is a great implication in the words, "You ought to wash one another's feet."

If you would make your life star crowned you should "take a towel" in the interests of your fellow man. Jesus said, in another instance, "And the second commandment is like unto the first, "Thou shalt love thy neighbor as thyself!" We are now confronted with the question, "Who is my neighbor?" Jesus answered this question with the parable of the good Samaritan. In this parable the implication is made that any man who is in need, in any part of the world, is my neighbor. Many of us sit around life's table with our hands folded in pious praise to God while all the while we kick



If we want to make our lives star crowned we will take "a towel" in the interests of our fellow men just as Jesus did

Religious News Service

the shins of our fellow man beneath the table. Jesus' life was star crowned because he loved the people of the world; because he had the dignity, the grace, the poise and the courage to "take a towel."

The final experience is described in the words of Jesus, "And I, if I be lifted up, will draw all men unto me." In other words, Jesus knew the value of losing one's life for a great cause. In his particular instance, he literally gave his life upon Golgatha for the cause of man's salvation. And as the great personality of Jesus could not be conquered or killed, even by the fear, the pain and the suffering of death, just so the lives of those who have dedicated themselves to the great cause of Christ will not be moved by the storms and tempests of an insecure society.

The road to the star-crowned life is a paradox; if any one aspires to the goal, let him lose his life for the cause of Christ, for the hope and the future of the Christian Church. Those souls who are not willing to fix their vision upon a star of sacrificial service will never soar above the rabble. The Apostle Paul grasped this vision, when, toward the end of his life, he said, "For me to live is Christ; but for me to die is gain."

Grandma

James L. Houff

I KNEW Grandma Jones first when she was about sixty. That was when I became old enough to join the church Youth Club, and Grandma was an honorary member of the Youth Club. In fact, she had been a member for a long time. No one knew just when she had joined and no one cared.

Grandma was no meddler; she was one of the gang and her stories were always cherished. Her prayers in the Sunday-school class, where she taught, were soul searching and inspiring. Her dedication to the cause of every youth was much desired and her council to young lovers was wise and much sought after. In short the kids just loved her. The Youth Club was active and had more than fifty members, and the only reason the pastor could point to was Grandma Jones.

Actually she was not a grandma at all in the real sense. But to everyone who knew her she was grandma in the spiritual sense. This was because she treated all the young people as if they were her very own. Some people dislike being called grandma, but not Grandma Jones; that name fitted her personality of love and concern.

Not only the youth had a claim on her. The preacher loved her and the young adults were crazy about her. The young mothers called her to help when their babies were sick, and the young fathers called her to come and help when new babies were due to arrive. In all of her activities she was about her Lord's business of helping others in the way of love. Her old age was not a handicap to her but an asset. She turned every hour of every day into joy and love.

Maybe you have a desire in your own heart to be helpful as Grandma was. What she had was no secret. She wanted to share it with all. I remember seeing her each Sunday after church service as she quietly went about greeting the visitors to our church. Those who just looked into her face knew that they saw there a picture of heaven. Her smiles of love melted many long faces of envy, pride, selfishness and hate. Her words of kindness healed the wounds of many a lost temper.

From Grandma's heart radiated concern for the sick. She visited them and had them on her heart during her prayer. Those who had just moved into the church community soon were called on by Grandma. She welcomed them to the town and then she showed them a little picture booklet of church activities. This little booklet had been printed by the young adults of the Sunday school. It had many pictures of interest to all ages in the family. It really told the story of the church and the people. Grandma enjoyed showing the pictures of the children's departments to the new children who had just moved into the community. The children liked the kind old lady who brought the picture book about the church and they were very eager for their parents to go with them to the church.

A few years after I had first met Grandma, mother wrote me at college to say that Grandma had fallen on the church steps. The doctor said she had fallen because of a stroke. He put her to bed. What a shame to put such a useful person as Grandma to bed in an out-of-the-way, up-stairs apartment. How could anyone see her smile there? But people went there to see her love and feel her presence. She used her phone to call those who were in her circle of fellowship. Youth Club met often in her apartment and she mailed out from her room the little booklets that she had for the new families

Pastor of the Naperville church, Illinois

that had recently moved to town.

Then one day at college I got a letter from mother telling me of Grandma's death, or that is, of Grandma's change of address to heaven, because such as she could never really die. She loved and her love lives on in the lives of several hundred young people and young adults, older people and boys and girls. Her love came first from Christ, her Savior, to her. She passed it on to all those about her.

Her funeral service had a new note—at least everyone says so. Practically all of her spiritually adopted children were present. It was not a time of sad tears, but a time of solemn thanksgiving to God, thanks to God because he had sent Grandma into the midst of a community, and through her had made love, peace, joy and heaven dwell there in our midst. Her will, I was told, left all her very few worldly possessions to the church and its work. She had said in her will, "I came into the world with nothing, God gave me every blessing; so I leave all that was first the Lord's for his use now. I need it no longer."

You have a desire to be helpful like Grandma. You can do as she did. She took the gift of God's love as God gave it to her. She used that love for the glory of God and the good of her neighbor, and she passed it on to others. What was left over she gave back to God.



These two women, aged eighty-two and eighty-four, find joy in the work of the Rheems ladies' aid

The Noncombatant and Conscience

ON OCTOBER 13, 1954, several representatives of the Mennonite Brethren Church met with representatives of the Department of Defense to discuss provisions available or that could be made available for a restricted noncombatant service for members of their constituency facing the draft. Their plan was to investigate possibilities of noncombatant medical service which would not violate the faith and principles upon which their church has been historically based. Following are five questions posed to top-level military leaders and the answers received.

1. Is there any provision or possibility for draftees who are conscientiously opposed to war to serve in the medical branch of noncombatant service in civilian units?

Major Abel offered an analysis of the classification of conscientious objectors as it related itself to the 1-A-O and the 1-O position. In a comprehensive analysis he pointed out, that all classification problems were a responsibility of the channels of civil government. The army assignments of draftees are based on the direction of classifications provided through the channels of the Selective Service System, which falls into the civil branch of the government. *The division between civil and military law in the structure of the United States government makes it impossible to consider any provisions for civilian units in the framework of the United States armed forces* (all italics our own).

Major Abel also pointed out that the United States government has made it possible for those who, because of conscience, have any conflicts in submitting themselves to military law, to have the choice of accepting alternative service under civilian direction. From the standpoint of military administration this channel should be used for anyone who has conscientious scruples with the issues of war and should not seek concessions of change in the provisions of military law. *The channel of alternative service under civilian direction is the answer to this problem.*

The contributions of the other officers from the various departments to this question confirmed the conflict of structural principles between civil and military law which makes the provisions for civilian units in the medical branch of the army an impossibility. To consider such provision in the future would first require a basic change in the structural division of civil and military law, which is unlikely to happen in the framework of a democratic country.

2. Are there any provisions for conscientious objectors, who because of their religious belief cannot subscribe to the military oath which demands obedience "according to the regulations of the Uniform Code of Military Justice?"

The same division between civil and military law was found to be involved at this point. The transfer from a civilian to military status without the commitment of obedience to military law would leave the draftee free from any commitment of loyalty and obedience. It was discovered that because of this principle, *the transfer of an individual from one status, that of being under the jurisdiction of civilian law, to the status of being under the jurisdiction of military law, requires an oath and no possibility of a change in this ruling can be considered.*

3. If there are no provisions as referred to in question 2, what would be the position of one inducted into the army who on the grounds of religious convictions would refuse to subscribe to the military oath?

4. What disposition would be made where an inducted serviceman finds that he cannot conscientiously perform the service demanded of him under military jurisdiction?

(a) On the basis of the liberty established for all citizens of the United States, no one is forced to take the military oath. It is essential, however, that a draftee make his objection to the military principle known before he is drafted and apply for a 1-O position, not permit himself first to be inducted and then refuse the taking of the oath. Not the oath, but the induction ceremony makes a draftee a

part of the armed forces. Having been inducted, and then refusing to take the oath, will not make any change in his status. He will remain subject to the principles of the Military Code of Justice. *The opportunity to take a civilian position before the induction absolves the army from all responsibility of conscientious conflicts which may hinder the draftee from taking the oath.*

(b) According to the army regulation, an individual who refuses to take the military oath after his induction is charged with disobedience against the orders issued by his superiors and becomes subject to the punishment prescribed by the military code. The officers pointed out that even for a soldier in the army there exists channels of appeal for change of status and assignment other than refusal to submit to existing basic regulations. Personal legal advice is provided by the Code of Military Justice to every individual in the army. Help and counsel can also be obtained through the chaplain's division and the commanding officer.

5. Is there a possibility that noncombatant medical conscientious objectors could be grouped in specific units, so that spiritual care could be supplied by the church in addition to that which is offered by chaplains?

Lt. Col. Ahr indicated that the army structure is set up on the basis of rotation and replacement, as governed by arising needs within various army divisions, and it would be *impossible for any grouping of CO's into specific units.* The second problem, as given, in the analysis of the colonel, arises for them from the exceptions granted to one religious group as a precedent to similar requests which would follow from many other religious, social and racial segments, many of them with insincere motivations. The army looks upon such divisions unfavorably and considers them contrary to operational principles which seek to avoid all exceptions to any one particular person or group of persons.

Lt. Col. Ahr explained that the primary mission of the medical service was to contribute to the success of military operations and the Department of Defense was responsible to guard this objective in the formulation of the governing principles affecting this branch.

Saving lives and easing suffering are not mentioned as part of the mission of the medics. The Army Field Manual FM 8-10 states, "The mission of the medical service in a theater of operations is to contribute to the success of the military effort through—

"a. Conserving manpower. Military strength is preserved by seeing that only the fit take the field, by the protection of troops against unnecessary hazards to health and efficiency, and by effective care and early return to duty.

"b. Preventing adverse effects of unevacuated casualties on combat efficiency. Casualties within any combat unit restrict its movement. Lack of care and proper evacuation reduces the soldier's willingness to take necessary risks. Both can be prevented by adequate medical aid and rapid evacuation" (page 20). Casualties are called "noneffectives" (page 22) since they cannot contribute to military success.

Maintaining combat efficiency of the rest of the army is stressed as important for the medics. "The essentiality for physical fitness is a critical factor in the combat efficiency of troops. Military history is rampant with examples of battles that were lost and campaigns that failed solely because the troops were immobilized by disease" (page 22).

"Simple measures, instituted early, often contribute more to combat efficiency than more elaborate measures instituted too late" (page 21).

"The procedure of permitting troops of the army and other services to fulfill their combat functions without handicapping them with the care of their casualties must be preserved" (page 125).

" . . . The total effect of indifferent sorting of casualties might well jeopardize the success of any combat operation" (page 27).

Not humanitarian concern, but the goal of quick recovery to fight

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

We are anxious, as parents of three growing children, to have them develop self-confidence and skills that will help them as adults to take their place in the world. Each of our three has a hobby—debating, sports, dramatics, and all of them have a musical talent. But we know of a few parents who are resented because they always push their children into the limelight, to be used on programs, to perform when there are guests in the home. How far should parents go in helping their children to "put their best foot forward," in praising them in the presence of and to other people? We don't want our children to grow up as over-confident, "cocky" people who think too highly of their own achievements and too little of others!

Anxious Parents

Dear Friend,

I feel you have touched on an important problem. A balance in the personality of a child between humility and reticence on the one hand and self-confidence and aggressiveness on the other is so much to be desired. However, overconfidence or "cockiness" is such an unpleasant characteristic that I feel a child would have a more useful, happy life with the balance a little heavy on the side of reserve and reticence. "Blessed are the meek" is one of the truths written into the universe by our Creator.

Children who have hobbies and musical talent such as yours will not need to be pushed forward but will have something to talk about and something to share in special skills as situations arise naturally. Psychologically, it is so much better for the child to have his talent and ability discovered by people whether they be guests in the home or members of organizations than for the parents to promote their child.

Praise by parents of a child's ability before people and undue pressure for him to perform can be very embarrassing to him if he is shy or ego inflating if he responds to it and, in either case, damaging to his personality. You will do well to guard against this error.

The role of you as parents, as I see it, is to encourage the childen to enjoy their hobbies and to be faithful in developing their musical skills. Give them every advantage of preparation within your means, then when they are asked to perform—and they will be, never fear—help them to respond naturally and with poise and not to seek to be coaxed.

Naomi Will

again motivates the treatment of injured soldiers. "The objective of all hospitalization is to return a maximum number of casualties to full duty within a minimum period" (page 32).

"A soldier must be moved no farther to the rear than that point where he can receive medical care required for return to battle" (page 22).

Military objectives must overrule the needs of wounded men. "The movement of troops and supplies may halt the movement of wounded" (page 31).

"Preferential medical support is given to combat elements that have the more important missions" (page 25).

All conscientious objectors entering into the army must reconcile with their conscience that it is their primary duty to serve as an instrument towards more effective combatant operation of the army.

The conference with the officials in the Pentagon establishes several very clear principles.

1. The primary purpose of the medical corps is not that of saving lives, but removing every obstacle which so easily is created through wounded and suffering soldiers in the pursuit of the army's assignment to destroy the enemy.

2. A conscientious objector who, on the basis of his personal relationship with Christ, considers it inconsistent to participate in the conflict of the army must face the issue that in spite of personal interpretations which he may attach to his participation in war as a member of the medical service, from the standpoint of the army he is considered part of the combatant operation.

3. The request made for provisions of a possibility to serve in a noncombatant capacity as civilians conflicts with the dual status of the civilian and military law. Because of these principles, the army cannot consider the possibility of such arrangement.

4. The military oath (as well as the induction ceremony) is an acceptance of the combatant status as part of the army and thereby transfers an individual from the position as a civilian into the structural organization, aim and purpose of the armed forces, whether he himself is willing to admit such status or not.

Reprints of this article are available free from the Social Education Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

The Task of Christian Education. D. Campbell Wyckoff. Westminster, 1955. 172 pages. $2.75

The author does a good job in clarifying the theory, philosophy and practice of Christian education. He states, "The aim in Christian education is to nurture the Christian life . . . such nurture involves Christian instruction, the redemption of the individual, and the redemption of society." He insists that mere religion is not enough; the goal is the life in Christ. He sees a content of Christian faith and Bible that must be taught and lays down sound principles for the teaching of the Bible. Part III of the book deals with the transformation of personality and Part IV with such specific concerns as planning the curriculum; the development and selection of effective methods; and the location of responsibility for the process of Christian education in the individual, the home, the church, the community and the schools. The list of ten books which the author regards as the best out of hundreds which he has examined for covering the whole general field of Christian education —only one book representing a given topic, area, or need—is one of the extremely valuable features of the book.—*C. Ernest Davis.*

***Complete Home Book of Money-Making Ideas.** Douglas Lurton. Hanover House, 1954. 496 pages. $3.95.

Stretching the family income is a deep concern to many families just now. Books such as this one bring a wealth of ideas to those who want to increase their funds while working in the home. Older adults who seek to add to their post-retirement income will find authoritative information here. Mothers with growing children who want to help financially but do not want to leave their children to the care of others will find an abundance of ideas.

This is a good companion book to How to Make a Home Business Pay, by Julietta K. Arthur, ($2.95, 1949)—*Ruth Shriver.*

The Growth of the Kingdom

Continued from page 9

fifth column, spy, secret agent and *infiltration* have only an evil connotation in our minds. However, the method of operation which they name is the method by which fundamental good increases in the earth. Infiltration is bad because it hides what ought to be out in the open. Leaven is good and because of its very nature grows quietly in the hearts of men.

Let your actions, words, manner express the right spirit. Set them afloat upon the wide, wide sea. You may lose all trace of them. You may never see the good merchandise they return to port, but they are in God's care. To change the figure from sea to land, they are sown in a soil meant to make them multiply!

It is our lack of faith in God which makes us zealous to measure and contain the fruit of our labors in terms of institutional growth. What eludes our institutional net may easily be the more important part of the harvest. Our measurable gains are good. We are grateful for them. But the leavening power of the gospel ranges far beyond these ordered ranks, and harvests appear where no one knew the seed was sown.

The parable of the leaven is the perfect word for a time like ours. The forces that contend in our world are titanic. Their weapons are cosmic. The issues are infinitely complex. The time for deliberation is short. What can a man do? Surely it is an error to say that he can do nothing. Each of us can hide in the meal, which is the world, a bit of God's leaven. And when we remember that the meal is fitted to be leavened, and that leaven was made to grow in the meal, the prospect is by no means wholly dark.

KINGDOM GLEANINGS

Fifty thousand children in West Germany are still without parents they lost during the last period of World War II and the chaotic conditions of the aftermath. The Red Cross has already united ninety thousand lost children with parents or relatives.

Brethren Service Personnel Needs

Dentist for a rapidly developing dental program in an area of great need at Castañer, Puerto Rico, will be needed by spring of 1956.

Dental assistant and *registered nurse* needed immediately.

Projects in Puerto Rico are approved for alternative service.

In a resolution terming the future of the American Indian as "critical" the National Fellowship of Indian Workers recommended adoption of a long-range, bipartisan government policy on American Indian welfare. The Fellowship urged the government to appoint a commission, including Indian members, to conduct a study "from the viewpoint of Indian welfare," as the basis for forming national policy. The organization held its triennial conference recently in Estes Park, Colo.

The Central Committee of the World Council of Churches has unanimously adopted a proposal for the reduction of armaments under international inspection and the development of "methods for peaceful change to rectify existing injustices." The statement calls upon the United Nations to establish an international commission of scientists and technicians to identify essential scientific requirements for an adequate system. Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, a joint agency of the World Council and the International Missionary Council, presented the statement to the Central Committee.

Pocket Testament League workers have visited fifteen camps in which are held the Mau Mau in Kenya Colony, Africa, in an intensive campaign of Scripture distribution and mass evangelization. They have held forty-two meetings and distributed Scriptures to nearly sixty-two thousand detainees and warders and also had the privilege of preaching to and distributing Gospels among the African guards and European officials of the camps. The significance lies in the fact that the gospel message and Scripture portions will be carried back to the families and communities as the detainees are screened and released.

Western European church leaders are exploring the possibilities of setting up a permanent organization through which European churches can work together in developing "responsible Christian attitudes" towards economic and social changes on the continent. "The churches must take account of the great economic and social changes now in progress in Europe," Sir Kenneth Grubb, chairman of the Churches on International Affairs, told his colleagues at a two-day Conference of Western European Churchmen. He said that the churches have a responsibility to explain to their members the significance of these changes and their challenge to the individual Christian's life.

Change of Address

Mr. and Mrs. James Scheaffer, from Mussoorie, U.P., India, to R. 3, Adel, Iowa. The Scheaffers returned to the States in early August after several years of teaching at Woodstock School, the school for children of missionaries in India.

Heifer Project, Inc., had one of its biggest months in July. Two hundred eighty-eight heifers were sent to Germany; one shipment was composed of "all Michigan" cattle collected by a Brethren layman and a Congregational and an E & R minister. Nineteen heifers and one bull went to Greece and twenty heifers to Japan, the first cattle shipment to that place since 1948. Heifer Project has shipped to date eight thousand head of cattle to twenty-six different countries.

Anniversaries and Home-comings

Sugar Creek church, near South Whitley, Ind., home-coming, Sunday, Oct. 16.

Pricetown church, Maiden Creek congregation, Eastern Pennsylvania, memorial service, Sunday, Sept. 18. Bro. Milton Stoner will preach at the 9:30 morning service and Bro. John Myer at the 2:00 p.m. service. Bro. Robert Faus will have charge of the vesper service at 7:30 p.m. sponsored by the young people.

Bethel church, Milford, Ind., will celebrate its fiftieth anniversary and home-coming on Sunday, Sept. 11.

Minneapolis church, Minn., fiftieth anniversary on Sunday, Oct. 9. Bro. William M. Beahm, dean of Bethany Biblical Seminary, Chicago, Ill., will be the guest speaker at the morning and evening services. There will also be an afternoon program following a fellowship dinner. The congregation is especially eager to have present as many of the charter members as possible.

Chiques church, Pa., home-coming, Sunday, Sept. 11. There will be morning and afternoon services.

Juniata College

"School Administrator succeeds school administrator" as Joseph W. Howe, supervising principal of the Burlington high school, N. J., took over the official duties of president of Juniata College's national alumni association from Telford B. Blough, supervising principal of the Conemaugh Township Joint Schools, Davidsville, Pa. Dr. Howe took over his new duties on June 4 at the annual alumni dinner held at the college.

A record high of $65,340 has been contributed to the Juniata alumni fund this year to bolster the college's ten-year "Build Juniata" program which has a goal of two and a half million dollars. Gifts this year totaled $137,409. Nearly 50 per cent of the total gifts was given by 1,125 alumni and friends through the alumni fund.

A group of nine young people from Holland were guests on the Juniata campus for two weeks beginning July 29. They participated in college activities, attending classes, eating in the dining hall and living in the dormitories. Under the auspices of the Experiment in International Living, the group spent a month living as members of separate families in a given community, a second month in an informal trip, and these two weeks at Juniata College. There are twenty-three groups of young people from eight different countries spending time in the United States.

The Pennsylvania School of Alcohol Studies held a

Brotherhood Theme: Seek First His Kingdom

five-day session on the campus at Juniata from the 11th to the 15th of July. The Rev. Norman Dettra took over duties of the dean of the school, Dr. Maynard Sparks, who was unable to attend the session.

The annual summer term at Juniata College opened with eighty-four students registered for the first five-week session, from June 20 to July 23. Men outnumber women sixty to twenty-four in the summer enrollment. Forty-one of the eighty-four were listed as resident students. For the second term, July 25 to August 26, sixty-six students registered.

Two summer schools were offered at Juniata College in co-operation with the Eastern Region of the Church of the Brethren. A workshop was held from July 31 to Aug. 5, for home and family life workers, workers with children and workers with junior highs. The Bethany summer extension school for ministers, church school teachers, and music leaders was held Aug. 1 to 6, with President Paul Robinson in charge. Bro. Robinson and Bro. David J. Wieand taught courses.

La Verne College

La Verne College received the good word from the Western College Association in June that the college had been given full accreditation by that regional association. The college has long been accredited by the California State Department of Education and its graduates have been accepted by the many graduate colleges.

The 1955 summer session enrollment reached a total of 217 during the regular six weeks' term. This compares with 219 last year and 140 in the 1953 session. The two weeks' postsession which included seminars in international relations and current social issues in education enrolled forty-seven persons.

A gift of $6,000 has been received from the George Henry Mary Educational Trust of Los Angeles for student scholarships during the 1955-56 college year. This is the fifth consecutive year the college has been recognized by the Mary Trust, but this is the largest gift ever received.

Business Manager Virgil Wilkinson spent the week of July 24-30 in a college business management workshop at Omaha University as the recipient of a Carnegie Corporation scholarship.

The opening convocation at the college will be held on the evening of Wednesday, Sept. 14, at 8:00. Clarence Bowman, pastor of the Church of the Brethren in San Diego, will be the speaker. The convocation will also be the occasion of commencement exercises for those who have completed requirements for graduation since the June 2 commencement.

Other dates marking the opening of the college year include the faculty conference, Sept. 6 and 7; student leaders' workshop, Sept. 8-10; new student day, Sept. 12; and the first chapel service on Sept. 20 with President Fasnacht speaking.

The new course in social studies to be required of all sophomores, United States History and Institutions, will be taught by Mr. James Russell Davis, a candidate for the doctor's degree in history at the University of Southern California. Mr. Davis has also been a minister in the Evangelical United Brethren church. Mrs. Esther Biays, former housemother at York College (EUB) in Nebraska will succeed Mrs. Mae Heiny as housemother of Miller Hall.

August 28

The Church Calendar

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Deliverance and Return. Ezra 1: 2:64-65; Isa. 44:21—45:13. Memory Selection:

Turn to me and be saved,
all the ends of the earth!
For I am God, and there is no other.
Isa. 45; 22 (R.S.V.)

CBYF Topic: Before You Say, "I Do"

Aug. 30—Sept. 1 District meeting, Northeastern Ohio, Camp Zion, East Sparta
Aug. 31 District meeting, Mardela, Green Hill
Sept. 2-4 District meeting, Northern Illinois and Wisconsin, Lena
Sept. 4 Labor Sunday
Sept. 9-11 District meeting, Northern Missouri, Rockingham
Sept. 16-17 District meeting, First West Virginia, Keyser
Sept. 16-18 District meeting, Southern Iowa, Fairview
Sept. 18 Brotherhood Achievement Offering
Sept. 23-24 District meeting, Eastern Maryland, Union Bridge
Sept. 23-25 District meeting, Northeastern Kansas, Lone Star
Sept. 23-25 District meeting, Northern Missouri, Kansas City
Sept. 25 Promotion day
Sept. 25—Oct. 2 Christian Education Week

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Leland Grove of Batavia, Iowa, in the Salem church, Lenox, Iowa, Sept. 25—Oct. 2.

Bro. S. Clyde Weaver of East Petersburg, Pa., in the Mohican church, Ohio, Sept. 26—Oct. 9.

Bro. Howard Kreider of Liberty Mills, Ind., in the Pleasant Dale church, Ind., Sept. 26—Oct. 9; in the Raven Run church, Pa., Sept. 5-18.

Bro. John D. Ebersole of Williamsburg, Pa., in the Holsinger church, Dunning Creek congregation, Pa., Sept. 18.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Fairview church, Md., Sept. 6-18.

Bro. Ralph W. Schlosser of Elizabethtown, Pa., in the Antioch church, Va., Sept. 4-11.

Bro. E. S. Coffman of Dayton, Va., in the Bassett church, Va., Sept. 18—Oct. 2.

Bro. Bill Longenecker of Mt. Joy, Pa., in the Baltic church, Ohio. Sept. 4-11; in the Hatfield church, Pa., Sept. 13-25.

Gains for the Kingdom

One received by letter in the Miami church, Fla. **Fourteen** baptized and one received by letter in the New Bethel church, Va. **Two** baptized in the First church, Roanoke, Va. **Five** baptized in the Duncan Chapel church, Pleasant Valley congregation, Va. **Three** baptized in the Welsh Run church, Md. **Thirteen** baptized in the Oakvale church, W. Va. **One** baptized and one received in the Grottoes church, Va. **One** baptized and two received by letter in the Peters Creek church, Va. **Twelve** baptized and ten received by letter in the Friendship church, Baltimore, Md. **Two** baptized in the Spruce Run church, Va.

Two baptized in the Albright church, Pa. **Six** baptized in the Annville church, Pa. **Two** baptized in the Mingo church, Pa.

Three baptized in the Arcadia church, Ind. **Eight** baptized and three received by letter in the Naperville church, Ill. **Five** baptized in the Donnels Creek church, Ohio. **Eleven** baptized and two received by letter in the Sidney church, Ohio. **Nine** baptized and three received by letter in the Flat Creek church, Ky. **Two** baptized and six received by letter in the Oakland church, Ohio. **One** baptized in the Walnut Grove church, Ill.

Eight baptized in the Council Bluffs church, Iowa. **Five** baptized and eight received by letter in the First church, Denver, Colo. **Two** baptized in the Rocky Ford church, Colo. **Three** baptized in the First Grand Valley church, Colo.

News and Comment From Around the World

Negro Clergy Ask President to Back Up Antisegregation

A delegation of 27 Negro clergymen, representing the 8,000,000 members of churches affiliated with the National Fraternal Council of Churches, called on President Eisenhower to back up the Supreme Court's decision outlawing segregation in schools. The clergymen asked the President to insist that no Federal aid be given to schools, hospitals, public housing projects or recreation areas that practice racial discrimination.

Tablet With Genesis 1: 1 in Cornerstone of Office Building

A pottery tablet containing the first verse of the Book of Genesis in more than forty languages has been encased in the cornerstone of the office building being built in Cincinnati by the Proctor and Gamble Company. Designed to give future archeologists and language scholars a key to 20th century civilization, it is believed that repetition of the same words in many languages will permit the deciphering of tongues which may be lost or forgotten hundreds of thousands of years from now.

Italy Receives 25,000 Chicks

Twenty-five thousand chicks, the gifts of American churchmen and hatcheries, found new homes in the countryside of Italy in June. Heifer Project secured this contribution of poultry which will be given to Italian farm families who need high producing chickens. A plan whereby first recipients return fertile eggs for hatching and redistribution to other farmers will be followed. Long distance chick flights are possible because newly hatched chicks can live for seventy-two hours without feed or water. During that time, temperature regulated airplanes can successfully transport chicks thousands of miles.

To Seek Stronger Laws Against Obscene Material

Senator Estes Kefauver has said that the Senate Judiciary Committee's subcommittee on juvenile delinquency will seek stronger Federal laws against obscene material. He said, "We have been derelict in dealing with the pornography business at all levels of government, especially the Federal level." At the hearings, Dr. George W. Henry, psychiatrist and professor at Cornell University College of Medicine, testified that there is a definite relationship between the spread of suggestive books and pictures and the rise of juvenile delinquency.

Urge Government Take a Religious Census in 1956

Protestant, Roman Catholic and Jewish leaders are urging a nationwide census of religious bodies next year. Such surveys were made every ten years from 1906 through 1936, but Congress did not provide funds for a census in 1946. Church leaders have talked with Robert W. Burgess, Census Bureau director. The bureau has not yet decided whether to ask Congress for the more than $1,000,000 needed for a religious survey.

World Balance Must Be Restored Says Mrs. Pandit

In an address to students of fifty nations at Laughborough College in England, Mrs. Pandit, India's High commissioner to the United Kingdom, described the large areas of the world that are yet underdeveloped and on the border line of existence. She said that there are large areas of the world today where the basic needs of human beings have not been fulfilled despite the United Nations' Charter. On the other hand, there are countries which are prosperous and have reached the peak of their prosperity. She said, "We must find a way in which the balance of the world can be restored."

West Losing Battle for Minds of Middle East

Dr. Charles Malik, ambassador from Lebanon to the United States, recently stated that the West's battle for the minds of the Middle East is being lost. He cited two outstanding impressions gathered while on a visit to his homeland this year. First, that in many Middle Eastern countries papers will not print anything critical of communism, yet are full of the adverse comment on the West and its way of life. Second, that the best sellers in the bookstalls of the Middle East are those books which are slanted toward the theory of communism. In suggesting possible reasons for this startling shift to the left within the last two years, Dr. Malik thinks the most likely reason is that "the West really cares but does not know how to alleviate the situation."

Religious Broadcasting Over Finland's Radio

The Finnish radio which is closely connected with the state has in the last year used five per cent of its time for religious broadcasts. Most programs of a religious nature are arranged by a special radio committee appointed by the Council for Parish Work of the Finnish Church. During the year sixty-one morning services have been broadcast as well as evening services on church festivals. A new type of evening religious program is the so-called Home Evenings With the Gospel, during which the microphone visits different homes where family discussions are focused on Christian problems. A Gallup poll has shown that the religious programs on the radio have a very large number of listeners.

Amish Bishops Ask Social Security Exemption

Seven bearded Amish bishops recently went to Washington to ask that their members be removed from the "temptation" of Social Security benefits. It was the first time in the twenty-year history of federal social security that a group had flatly asked to be excluded from the benefit payments.

The bishops, head of the Old Order Amish Mennonite church, presented a petition signed by 14,000 persons, representing 90 per cent of their members, requesting exemption from the social security payments on retirement. The bishops said their church has been in Pennsylvania almost 300 years, since William Penn invited them to settle there, and promised them exemption from military service and government control. And now what they want is exemption from taking social security benefits.

United Church Center Planned in New York City

A united church center will be constructed on Morningside Heights in New York as a national headquarters for Protestant and Eastern Orthodox church groups. The structure will house the offices of the National Council of Churches and a number of its thirty member communions. The proposed building can accommodate at least 3,000 staff-

workers. John D. Rockefeller, Jr., in addition to offering the site, is willing to pay for a modified Gothic limestone exterior which will harmonize with other non-commercial structures nearby.

Liquor Outlets Outnumber Grocery Stores in U. S.

Outlets for the sale of alcoholic beverages now outnumber grocery stores in the United States, according to the Methodist Board of Temperance. Latest Federal licensing figures disclose that there are 273,454 establishments that hold retail liquor licenses and 159,282 more that hold retail malt (beer and ale) licenses. Compared to this the U. S. Department of Commerce reports 358,000 grocery stores in the country.

Billy Graham Visits World Council of Churches

In connection with a meeting in Geneva, Switzerland, Billy Graham called on the General Secretary of the World Council of Churches and its staff. He said that he deeply appreciated the privilege of being welcomed by the World Council. He said, "During the Assembly at Evanston last year, when I was an invalid, I was deeply sorry that I was not able to be there. During that time the great Evanston meeting was in my prayers every day. I am sure that in the area of evangelism we can be ecumenical. The evangelistic emphasis makes it possible for ministers to work together."

Report Nine Per Cent Increase in Juvenile Delinquency

Juvenile delinquency increased nine per cent during the past year, according to the Children's Bureau of the U. S. Department of Health, Education and Welfare. Preliminary court reports indicate that 475,000 children were involved in offenses against the law in 1954. One child out of every forty-one in the ten-to-seventeen-age brackets got into trouble with the police. Between 1948 and 1954 the number of delinquency cases reported in court records increased fifty-eight per cent.

Bible Society Publishes Illustrated New Testament

A new, illustrated edition of the New Testament has been published by the American Bible Society. Designed to give both the Bible scholar and the ordinary reader a new insight into the life and times of Jesus and his apostles, it was produced by rotogravure in modern picture book style and titled The Good News. The edition contains 566 photographs, 9 maps and 6 diagrams to illustrate and clarify various portions of the New Testament text in the light of recent archaeological and historical studies.

First Protestant Press Conference Since 1928

For the first time since 1928, a German Protestant Press Conference was held at Kassel in June. It was attended by about 300 press representatives. The conference stressed the fact that the press which today is read by over ten million people had for many years been confronted with new problems. The renewal within the church, the increased responsibility of Christians for public life and the stronger emphasis on the task of the laity in the world have given the church press a new appearance. According to a survey presented at this conference, the Evangelical Press Service in Germany reaches more than eleven million readers. The church press has a total circulation of about four million readers.

Chart Study of Evangelism

Setting up of a special commission to study the need, nature and purpose of evangelism for contemporary America was approved by the General Board of the National Council of Churches. The aims of the study commission as proposed by the department of evangelism would include finding out what are the present-day spiritual needs of the American people, how the people can be reached with the gospel, and how the gospel must be presented, interpreted and applied in view of changing social conditions.

News Briefs

Contributions for missionary work reached a new high in churches of the Christian and Missionary Alliance last year, with a per capita giving of $46.68. The missionary giving totaled $2,700,000 from 1,042 churches. This was in addition to support given to local church work.

Dr. Edgar Chandler, associate director of the World Council of Churches' Division of Inter-Church Aid and Service to Refugees, said that the agency is confident that the rate of refugee resettlement will be stepped up during the coming year.

Membership in the Congregational Christian Churches in the United States has increased to a total of 1,310,000. Giving to benevolences last year totaled $9,525,000, while expenditures by local churches on their own programs rose to a total of $43,000,000. Twenty-five new churches were completed and dedicated, and during the year fifty-two churches with less than fifty members each were closed.

Quotes in the News

Dr. John R. Brobeck, professor of physiology at the University of Pennsylvania's medical school: "Science is changing. One of the results is that a scientist is no longer able to say honestly that something is impossible. He can only say it is improbable. If we could identify the power of God in the same way we study other forms of power, it seems to me we would see miracles every time they happened."

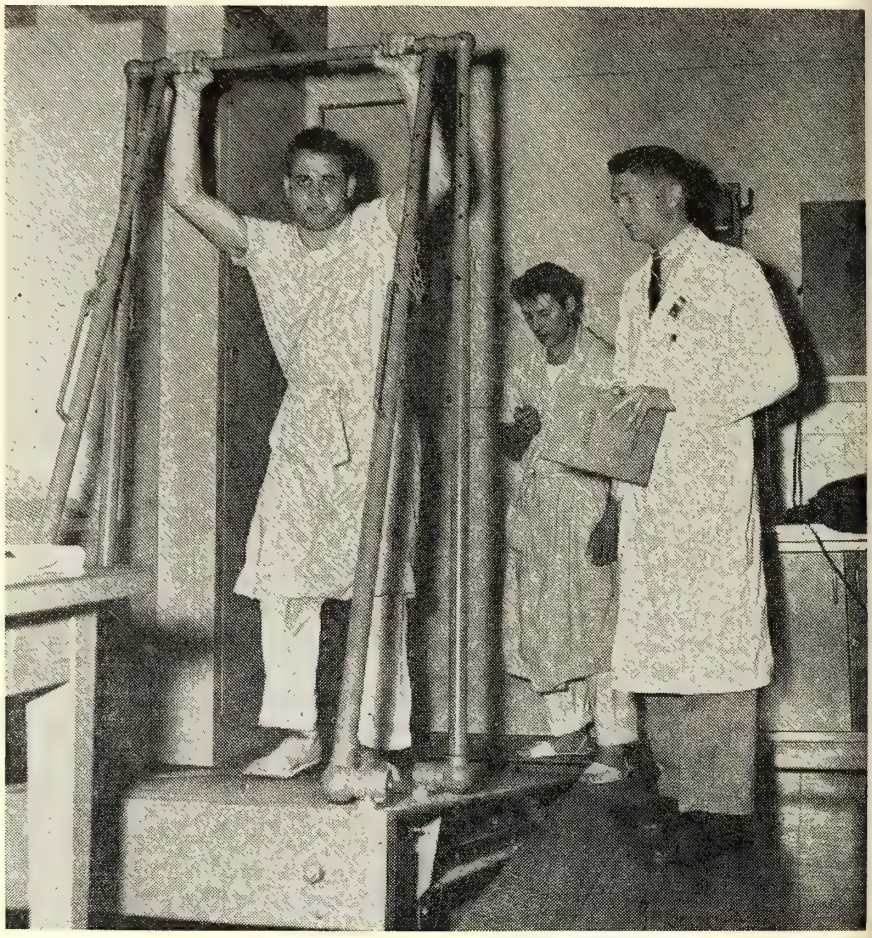
Judge Julius H. Miner of the Circuit Court, Chicago: "Criminals are not born. They are reared in an era which has discarded morality. They are victims of spiritual starvation. Irreligion has obviously become the major contributing factor to our national juvenile crisis. A home built on religious concepts is a fortress against crime. We go into church wavering, and go out strengthened and inspired. Home training can never offer an adequate substitute in the religious education of a child for the planned instruction of the Sunday school."

J. Edgar Hoover, director of the Federal Bureau of Investigation: "The youth who has experienced old-fashioned Christian training and discipline in the home, and has received sound, efficient Bible teaching in the Sunday school has been given a sword and buckler against temptation. With every child who is taught to accept Christian ethics as his guide to daily living, secular materialism as a national philosophy is dealt a crippling blow."

Dr. Walter W. Van Kirk: "I can't understand how otherwise intelligent people can believe the kind of falsehoods that are circulating about the UN. It was conceived at Yalta by the Soviet Union as a clever device to hamstring the U.S.A.; I hear that all over the country. In reality, there is not a single crucial UN issue in the last ten years that has been decided in favor of the Soviet Union."

The Pool of Bethesda

William Miller, Jr.



National Institutes of Health

As part of a study that may yield clues to the control of heart disease one volunteer exercises on a treadmill while another assists the research scientist

THE National Institutes of Health is truly a modern version of the ancient pool of Bethesda, told about in the Bible in the fifth chapter of John. To NIH come people who have all the chronic diseases known to man, with the hope and faith that they might find relief and possibly a cure for their ills. If this can't be had at NIH, there are few other places to which these persons can turn for help. These people have faith in the doctors there and allow them to try new treatments and medicines on them in hope of finding solutions to the problems of chronic disease which could possibly lead to a cure for them or for others in the future. Here the battle of faith goes on continuously for these patients. Many times "blind alleys" are entered, but as a result of this enlightened trial-and-error process may other times avenues are opend to the researcher in finding answers to the questions which baffle those who are fighting to learn the cause and control of many chronic diseases.

Into this battle of faith go many 1-W men who volunteer as normal control patients. The volunteer joins the team of a doctor, nurse, technician and patient in fighting man's common enemy, disease. His job is to stay normal so that the researchers may run tests on him to obtain normal data with which data from diseased patients may be compared and correlated. These tests involve diets of all kinds including 90% rice, low sodium, low phosphorus, high phosphorus, low fat, high fat and those containing certain amino acids. Tests which are run on the 1-W man periodically include blood samplings, infusions, intravenous and intramuscular injections of medications.

In my experience as a "normal control" at Bethesda, I have found numerous occasions to witness to the peace testimony. Daily I talk with other patients, doctors, nurses and lab technicians, and they are curious about why I am there and why I volunteered for such a *duty*. There I have the "opening" I need to tell others of my beliefs. My testimony is usually heard by receptive ears.

Normal control patients are very necessary to medical research and the need for them will be present for a long time to come. The information gained from one 1-W's contribution to the program amounts to "a drop in the bucket" of the reservoir of data that needs to be collected to make possible the drawing of conclusions. But that one 1-W's participation is very necessary and vital to the researchers at NIH.

A I-W from Baltimore, Md., who has spent most of his alternative service term at Bethesda, Md.

Brethren Tours for 1955

This is your chance to travel abroad with others of similar interests and with the assistance of an experienced tour director.

There is still space available in the Brethren tour group which will visit Europe this fall. Anyone interested in receiving information concerning this tour should write immediately to L. W. Shultz, Milford, Ind.

A Healthy "Patient"

BEING a perfectly healthy "patient" was a new experience for Ruth Hepner of Hamilton, Mont., when she became a resident of the Clinical Center at the National Institutes of Health in Bethesda several months ago. And Ruth says it gives her food for thought to find herself a full-fledged member of a team of physicians and scientists.

A member of the Church of the Brethren, Ruth volunteered her services to science for one year. She feels that her stint at the Clinical Center is a service to mankind.

"This is full-time Christian service," she says, "and more along the material line of doing something for humanity—not just the saving of souls."

Actually, Ruth has helped to save souls, too. She conducted services for some time in the Skid Row section of Chicago, and she plans to be a missionary.

Right now Ruth is taking part in a study on arteriosclerosis, or hardening of the arteries. In this disease the normally smooth artery lining is narrowed by patchy deposits which consist largely of fatty substances, especially one called "cholesterol." Clots may form in these narrowed arteries and cause death.

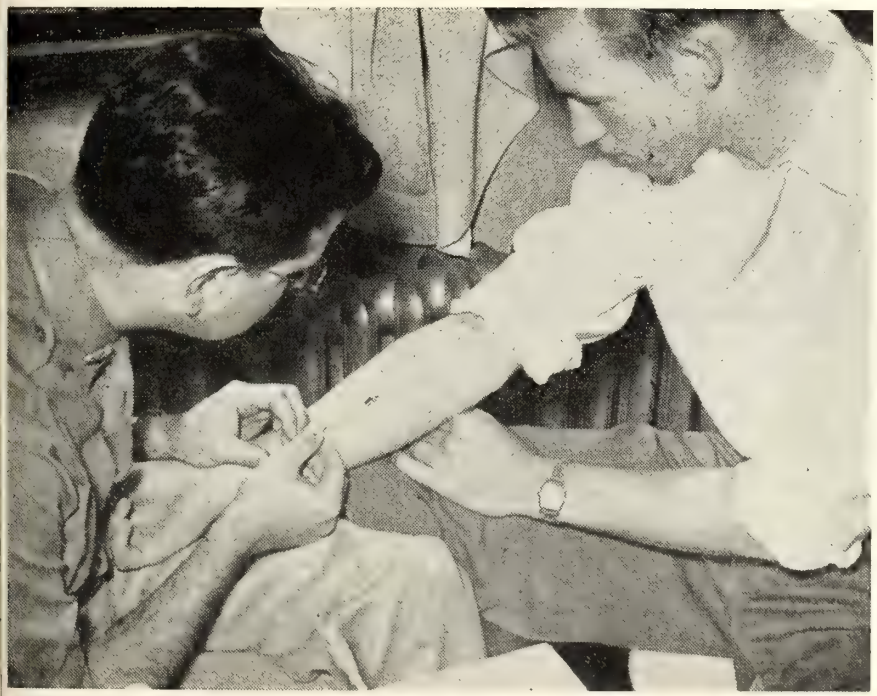
Helping scientists determine the relationship between a stepped-up thyroid gland and cholesterol, Ruth has been taking hormones manufactured by the thyroid. Three times a day she swallows a pill slightly smaller than an aspirin tablet, and she has contributed 125 small samples of her blood for tests.

While aiding science, Ruth has also found time to pursue some personal projects. She is learning to paint with oils, to knit and to do leatherwork. She takes part in various patient activities and occasionally joins in a short sightseeing trip to Washington, D.C.

It is too soon for anything significant to have come out of the research in which Ruth has participated. When it will come, no one can predict. But Ruth has always been interested in medicine, anyway, and is quite happy about the whole thing.

Eventually, doctors may be able to prevent fatty deposits that narrow the arteries of the body. To accomplish this, they need persons like Ruth Hepner.

Reprinted from the *N. I. H. Record* of March 1955



A CO who volunteered to be an experimental subject receives an injection

At Home and Abroad

NEW WINDSOR

The arrival of the thirty-eight members of the June unit completed the biggest year in the history of Brethren Volunteer Service. There are hundreds of young people in the church that are willing to serve and there are hundreds of places in the United States and in the rest of the world where their services are needed. It is up to us as Brethren people to bring the two together for the ongoing work of Christ's kingdom.

PUERTO RICO

Bible school started off with an enrollment of 123 pupils for a two-week period. Classes closed July 1 with a program and party in the morning.

Helen and Robert Duemler from Kirkenwood, Mo., arrived June 26 for a two months' stay at the project. We welcome them and hope they enjoy their work with us.

AUSTRIA

Twenty-six members of the 1955 international work camp tour entered Austria from Italy on July 1 in the second week of their three-week tour. They were met in Villach by John Kreps and Kenneth Sheaffer of the World Council of Churches project at Tenschach and heard a briefing on Austria from a member of the U.S. Information Service office in Graz. On July 3 the group arrived in Vienna, where they were met by Harry Berkey of the Vienna PAX unit and Don Durnbaugh. This group spent July 4 in Linz, where they viewed various Brethren Service activities before leaving for Salzburg.

Distributions of 150 washcloths and 100 towels were made to each of the administrations of refugee camps in Neukirchen, Thalheim and Ried.

This thank-you letter was received recently from one of the camp directors: "We herewith send you a distribution list covering your donation of 29 baby packages for the camps 1000 and 1001. I thank you cordially and also for the recipients of these useful gifts."

Marvin Blickenstaff, Brethren worker in the Wels World Council of Churches office, reports that American visas were issued recently for two more families of five members each. It was expected that fifteen to eighteen more persons would emigrate from Austria to the U. S. before the end of July.

John Kreps reports from Tenschach that the boondoggle "Bugs" which Prof. S. M. Dell taught them to make while he was there seem to be a big hit with the children in the neighborhood.

The seeds which were distributed earlier this spring are producing vegetables with which the neighbors are well satisfied and pleased.



Challenge People to Use the Church Library

SOME churches have invested considerable sums of money in good books for their church libraries. Then they are disappointed when the books are not used as they should be. This need not happen!

Church libraries may provide books for several groups of people within the congregation and for various purposes:

(1) Church leaders and workers (resource books, leaders' guidance materials, inspiration).

(2) Parents (study and inspiration).

(3) Congregation as a whole (leisure time reading, study, inspiration).

(4) Youth.

(5) Children.

Ruth Lehman of Nickerson, Kansas, in reporting on the use of a district traveling library for the women's work groups of Southwestern Kansas, lifts up a number of very practical suggestions that could well be put into use by each local church library. Read the account carefully and note especially how motivation was built up in her local church so there was a real demand for the available books. Mrs. Lehman also lifts up the values of a systematic way of caring for the distribution of the books and for records.

The ideas mentioned in the following report are excellent for the traveling library for women's groups. They are just as excellent and applicable to any local church library for all groups within the church. Books provide a needed ministry in the church and when available should be used.—Editor

The Ministry of a Traveling Library

The district traveling library is a wonderful idea for local women's groups since it makes some of the best books and pamphlets available to a great many women. But, like any other worth-while project, it needs some "behind the scene" work. Women need to be sold on the idea of reading the books once they arrive and they must find them readily available whenever they attend a church function of any kind.

In our local church, we find it helpful to mention the books frequently before they arrive, reminding the women that we will have them for a limited time only. As soon as possible after we receive the traveling library, we present the books to the women, telling them a bit about each one, emphasizing anything we feel might be of special interest. Again during morning worship services, a special announcement is made on several occasions, with the pastor or women's work chairman giving some of the highlights of special books which they feel might interest the young people and men of the church. Actually, we find that quite a number of books are read by people other than the women's group.

In order to avoid loss or misplacement of books, we type a list of book titles and authors, with ample space after each for a number of names. This list, with attached pencil, is posted on the bulletin board in the church vestibule where it is easily accessible to everyone attending any church function. The books are placed in an upright position between book ends on a table below the bulletin board. In this location any interested person can hardly fail to notice the books upon leaving the church. As a result of the interest created, some of the books and pamphlets are in almost constant demand.

Each person is responsible for writing his name in the proper space when taking a book and checking it off when returning it. This prevents any mix-ups and avoids a frantic search for missing books when it is time to send them on to the next church. We encourage our readers to return the books as soon as possible, for the two month period allowed us passes very rapidly and we want every interested person to have an opportunity to read as many as possible.

For some time after our traveling



Attractively displayed book jackets stimulate real interest in books



Brotherhood Program Exhibit

YOU AND YOUR CHURCH *Teach Kingdom Values, Witness to Christian Beliefs* and *Extend the Church Fellowship through the Brotherhood Program.* Hundreds of Brethren attending district and regional meetings this summer and fall will see illustrations of this program through means of a portable exhibit which made its debut at Annual Conference. Accompanying this pictorial display will be free literature interpreting the work of the Brotherhood.

The exhibit will appear at only a number of conferences, since many districts hold meetings at the same time. When folded the exhibit measures 5" x 24" x 48" and weighs sixty-two pounds. Shipping costs are paid by the General Brotherhood Board. The exhibit may be secured with or independent of the Brethren Publishing House sales exhibits which have been a part of many district conferences for several years. Write to the General Brotherhood Board, 22 S. State St., Elgin, Ill.

library was organized, our district president kept a check on its success by pasting an envelope for individual comments on the inside back cover of each book. She also made space available for names of those who had read the book from each church in the district. This information helped considerably in the cabinet's selection of new books for the following year. For several years now our district has had two separate groups of entirely different books traveling simultaneously. Under this plan, each church has one of the traveling libraries two months of each year.

Our books are chosen carefully with the various needs of women in mind. There will be some on the devotional life, a few on child care, problems of discipline, family life, perhaps one or two on personal problems, some excellent biographies, some of simple inspiration. We have felt in our local church that the district traveling library is a truly worth-while project, for it makes available to our women so many excellent books that wouldn't otherwise be read.—Ruth Lehman.

Equipment for Religious Education is the emphasis of the special July-August issue of the International Journal of Religious Education. A dozen articles and many pictures present numerous practical helps for every church as it considers the adequacy of its equipment. Items covered range from toys for the nursery to storage cupboards for supplies and from coat and hat racks to audio-visual equipment. The small church will find a wealth of space-saving hints. Copies are available from the Brethren Publishing House, Elgin, Ill. 35c a copy.

MEN'S WORK

Projects for the Year

FOUR projects were chosen for the year. One or more of these projects should be promoted by each local, district and regional group.

1. Road Signs and Decals

These are uniform signs and are obtained from the Brethren Publishing House, Elgin, Ill. We suggest that each local group purchase a quantity of decals and distribute them among their members. They sell at one dollar per dozen. It goes without saying that every local church should direct people to their church by the use of these artistic and beautiful uniform signs.

2. The Ten Dollar Club

This is proving to be the greatest home mission church builder that our church has known. Individuals and groups should join this club. Join and help to build our Brotherhood. Write to the General Brotherhood Board for information.

3. Daily Bible Reading

How can men know His will without studying His Word? More concerning this will appear at various times throughout the year. Guidance for certain seasons will also be given. Start today and get commitments for Bible reading from your men.

4. The Christian College

The Christian college faces hard days if the men of the church do not rally to its support in a larger way than they have in the past. Less than one per cent of our income goes to support our church colleges and in return we get ninety-five per cent of our church leaders. In what other field can you invest and get such returns?

The Library Listening Post

A Doorway to Knowledge, a play by Mrs. H. D. Brubaker, is available from the Christian Education Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill., free of charge.

This play inspired by stories told by Miss Florida Waite at the Elgin School for Librarians a number of years ago was written to be used as an introduction to a discussion period on the book ministry of the local church. If you do not have a church library, here is an excellent opportunity and a unique way to begin the "ball rolling."



Mai Sule, the African Prince, preaching in the Garkida leprosarium church

Good News of Garkida

Beatrice H. Savage

Photos by Leland S. Brubaker

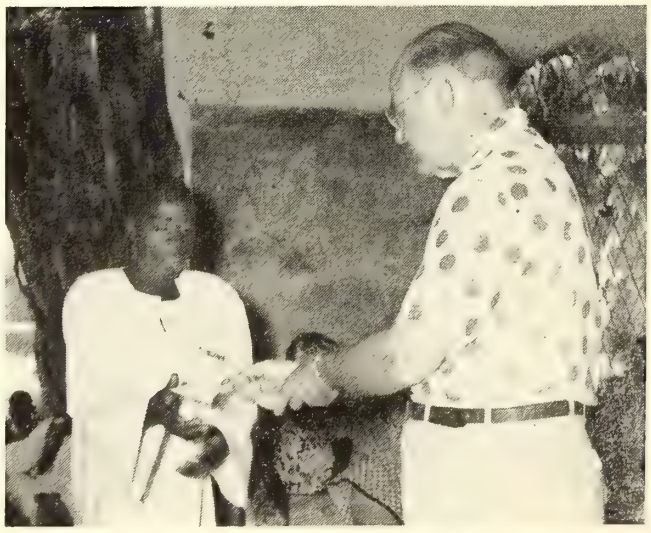
CENTURIES ago the ruler of India, Rama of Benares, discovered that he had leprosy, abdicated his throne and fled to the forests, where, according to legend, he lived on the seed of the Taraktogenos Kurzii tree, which yields chaulmoogra oil, and was cured. Until very recent times this oil and its derivatives were the only truly practicable remedy for the disease, inadequate and slow-acting as they were. Since 1941 the sulfone drugs have revolutionized the treatment of leprosy. Never before could the victims of this disease be offered more than hope of arrestment—now many, many cases are permanently arrested.

But the Christian church has, from the first century, concerned itself with this problem, following Christ's example and in obedience to his command.

Today the Church of the Brethren at Garkida in Nigeria, West Africa, is ministering to some 1,700 sufferers within the colony. This colony or leprosarium includes a hospital, wards, operating room, laboratory, church, also several chapels, two school buildings, workshops, toolhouse and cottages (round mud huts where the patients who are able live in native style with some new ideas on sanitation). Properly trained families need not fear infection from one sick member.

Garkida began in 1929 as a dispensary with a handful of very advanced cases. More recently the settlement has become a pioneer in the establishment of segregation villages which afford an easy and inexpensive way of diagnosing and treating a far greater number of cases than could be handled in the colony hospital. These villages are developed outside the colony proper. The idea is to gather leprosy victims and their immediate families into villages voluntarily. Twenty generally warring tribes have been persuaded to gather their sick each in his own segregation village in the vicinity of Garkida. So successful has been this experiment that other missions are doing likewise. In 1948-1949 one hundred six segregation villages had been established in Nigeria; by 1953 there were 202.

The Garkida colony has more than 400 children with leprosy, who are given not only the most painstaking



Leland S. Brubaker, executive secretary of Foreign Missions, giving paper of release to "cured" patient of Garkida leprosarium

medical attention (and fortunately children respond quickly and most favorably to the drugs), but schooling and Christian training as well. The disease is not hereditary, but is usually contracted in childhood. Babies born in the colony are separated from their mothers and sent to the nursery to keep them safe from infection.

Healthy children of patients are cared for in a children's home, and their education and Christian upbringing are a part of the mission work and goes a long way in relieving the minds of their parents.

The Garkida colony succors the minds and souls of the patients. This is very important in dealing with a disease which in its advanced stages ravages the soul as well as the body so savagely. Again Christian nurture and work—all ambulatory patients work—farming, especially the production of peanuts, soy beans and fruit; stock-raising, carpentry, masonry, well-digging, also nursing and laboratory work—all these combat the sense of dejection, despair and being outcast that have plagued people with leprosy through the ages. Patients are paid for their work and thus self-supporting and self-respecting.

About 200 colony residents are baptized; over six hundred attend chapel services. Bible teaching is daily routine. The native chief at Garkida is a Christian. The pastor of the church is an African prince, Mai Sule.

Leprosy is one of the oldest diseases in history. Egyptian records making mention of it are older than the Old Testament writings concerning it. The leprosy of the Bible probably included other skin diseases besides what is now know as leprosy. But the germ *mycrobacterium leprae* was not discovered and isolated until 1874 by Gerhardt Hansen, in Norway, where the disease was still prevalent. For this reason leprosy has justly become known as Hansen's disease. Doctors, nurses and all who work with its victims agree that the name *Hansen's disease* might well be used in hospitals and colonies, and should become familiar to the general public, inasmuch as the term *leprosy* has an entirely unwarranted stigma attached to it. The word *leper* which is even worse, should never be used by anyone.

Hansen's disease usually attacks the skin and the peripheral nerve fibre. Commonly contracted in childhood from parents or other members of the family who are of the infective type, the disease may manifest itself within a few weeks or it may lie dormant twenty years or longer.

Hardly too much can be said for the sulfones. Work with these drugs began in the United States in 1941. The results were so gratifying that their use soon spread all over the world. Now experience has convinced doctors that the parent drug of this group, diamino-diphenyl-sulphone, DDS for short, is the most efficacious. It is easily administered in tablet form and is cheap. About eighty cents worth will be sufficient for the treatment of one adult for one year, and generally doses are given twice a week. The simplicity of the DDS technic makes the outpatient centers and the segregation villages possible and practical.

There are probably ten million people in the world suffering from Hansen's disease and to date less than two per cent are receiving any medical care whatsoever. Asia and Africa account for by far the greatest number of sufferers. Some authorities believe that Nigeria has the highest incidence of this disease in the world.

But the colony proper and hospitalization of advanced cases is still very important. Long-developed Hansen's disease is painful and dreary. The healthy color of the skin becomes pale in spots; skin, flesh and bones waste away; the extremities become numb; the patient may become crippled; paralysis is common; blindness, deafness, mutism, difficulty in swallowing and attaining sufficient nourishment are not uncommon results of the disease. And many more physical miseries could be added to the list. DSS clears up many of these tragedies, even when they are rather advanced. Other cases, where the drug will not suffice, yield in a truly wonderful manner to the fast developing technics of modern surgery. Horrible deformities and disfigurations are improved and alleviated when they are not actually cured. Paralysis of the hands, which, of course, renders the patient helpless and unable to earn a living, though the disease itself may have been completely arrested by the DDS may be overcome by surgery and exercising the fingers.

Today methods to prevent nerve damage, disuse stiffness and infec-

Continued on page 26



Patients at worship in the Garkida leprosarium church in Nigeria, West Africa

Edited by Alberta Yoder

Briefs From the Home Mission Field

Tucson, Arizona. In this university city we Brethren have a small but vigorous and active fellowship group who are planning for the day when a congregation can be established. Dr. Arthur W. Cable of the Department of Speech in the University of Arizona is assuming an active role in leadership and planning. The Arizona Missionary Association of the Church of the Brethren, as well as the District of Arizona and Southern California, is giving careful guidance to the work.

Yuma, Arizona. This city also has a fine nucleus of Brethren who are giving consideration to the formation of a fellowship group which can ultimately develop into a congregation. Information comes that land for a church site and resources in finance are available. We watch with eager hope this possible development. The District Missionary Association and the district board are giving leadership here as well.

Boise, Idaho. The District Board of Idaho and Western Montana has purchased a church site in Boise. On it is located a house which has been furnished and is being used by the summer pastor, Carl Beckwith. Early reports of the survey being made indicate this to be a most promising opportunity for a growing development where a congregation can soon become a reality.

Pulaski, Virginia. A Wells campaign has just been completed in this home mission congregation which looks to relocation and church building early in 1956. According to early reports of the campaign, $45,000 has already been given in commitments to budget and building needs for the next one hundred fifty weeks. The goal had been set at $40,000. There is renewed interest, loyalty and eagerness resulting from the campaign.

Evangelism in Home Mission Churches. Some of our finest progress in evangelism is taking place in home mission churches. For instance, look at the following record of baptisms for March to June:

Flat Creek, Ky.,	9
Mud Lick, Ky.,	6
Lewistown, Pa.,	9
Covington, Wash.,	11

These are but four instances from the latest quarterly reports being received in the home missions office.

Dayton, Ohio (Kettering area). Pastor and Mrs. Richard N. Miller of the 1956 graduating class from Bethany are now located in this new and growing area of South Dayton, where a new congregation is being established by the Southern Ohio District. Many Brethren already live in this area and hundreds of new homes are being built there. A strong congregation should be the result.

Wichita, Kansas. The four districts of Kansas have decided to sponsor jointly a new church in Wichita. Survey work indicates the need for our second church in the city. It is hoped that pastoral leadership can be secured to begin the work yet this fall. The pooling of the resources of the entire state will give splendid undergirding to the work.

Northern California District. Surveys have been made in the Sacramento area in the new Larchmont Village and indications look good for the beginning of work at an early date.

In the Oakland area in the Pleasant Hill community there is also the possibility of a new place to initiate church development.

Northern Illinois and Wisconsin. The district has employed Bro. Matthew Meyer, under the summer pastoral plan, to survey the Westchester, Wheaton, Glen Ellyn and Rockford areas as to possible places for a new mission church. Plans are being developed to raise funds on a continuous plan, hoping to establish new congregations at regular intervals.

The Three Districts of Missouri. Resources of these three districts are being shared in a tri-district home mission development at Springfield (in the Southern district). Bro. Warren Shoemaker has been called to be pastor in the new development. A site with a parsonage has been purchased and the pastor is already on the field and at work. Real interest, enthusiasm and sacrificial sharing are being put into this work.

Good News of Garkida

Continued from page 25

tion, the causes of paralysis, are problems that also are given great attention. The mind and will of the patient in keeping his hands busy are of great importance in the preservation of the health and use of the hands.

This may be said to hinge on an equally important side of life—the spiritual atmosphere of the leprosarium. The modern colony is a clean, neat collection of buildings and cottages, even picturesque native huts, with gardens, trees, and flowers, often cattle and goats to enhance the picture. Christian doctors, nurses, chaplains and other workers are prone to cheerfulness and goodwill in their every task, giving hope and courage to the sick; in as far as is humanly possible they that go into this high calling should reflect in their lives the spirit of Christ.

The financial support of the Garkida colony comes from American Leprosy Missions, Inc., aided by the Nigerian government. The Church of the Brethren and funds from the United Nations contributes the time and services of our missionaries. For the fiscal year, 1954-1955, the American Leprosy Missions will contribute $9,840. Through these combined efforts 298 patients were sent home as cured in the year ending March 31, 1954.

Besides maintenance funds American Leprosy Missions supplies drugs, hospital furniture and equipment. Christmas packages also come through this society. The presents are interesting to note and reflect the native culture and economic

status. Everybody receives salt and soap. Clothes, baby clothes, pictures, mirrors, combs, English Bibles and easy Bible storybooks are distributed. The little Nigerian does not understand toys, even dolls, but balls are one exception. The ball game is universal.

At one time Hansen's disease was prevalent all over Europe. Segregation was a slow process, but after centuries of effort the disease was conquered in Western Europe. The American Indian never knew Hansen's disease. It was brought to the Western world by early Spaniards and Portuguese, later to a greater extent probably with the slave trade. In South America where the disease is not as prevalent as in Asia and Africa the leprosaria are mostly government run. In Asia and Africa also the governments are taking more and more responsibility for the control of the problem, and giving financial aid and large tracts of land for leprosaria. But this is far, very far, from saying that these governments are prepared or willing to do the actual work—medical treatment, nursing, training, care of children and care of the spiritual welfare of the victims. Often in government-maintained hospitals Christian doctors and nurses are employed to staff the institutions.

Inasmuch as not more than two per cent of the ten million victims are receiving medical care, about eight million are wandering around the backward parts of the world.

This is one of the great opportunities of the Christian church today!

Obituaries

Barley, Clement F., son of John and Elizabeth Barley, was born in Sabillasville, Md., Aug. 25, 1882, and died at his home in Altoona, Pa., April 9, 1955. He was united in marriage with Veda Mae Douglass. They celebrated their golden wedding anniversary in 1953. He was a member of the First church, Altoona, Pa. Surviving are his wife, three daughters, five sons, eight grandchildren and one great-grandchild. Funeral services were held by Stephen G. Margush.—Mrs. Hazel B. Maloy, Altoona, Pa.

Black, Chauncy, son of Jeremiah and Ellen Musselman Black, was born at Claysburg, Pa., Sept. 15, 1892, and died at his home, June 23, 1955. He was a member of the Lower Claar church. Surviving are his wife, two daughters, four grandchildren, five brothers and one sister. Funeral services were conducted in the Lower Claar church by Bro. Myrl Weyand, assisted by Bro. Taylor Dively. Interment was in the adjoining cemetery. —Mrs. Fred L. Walter, Claysburg, Pa.

Boyts, Elizabeth Pearl, daughter of Rev. and Mrs. Jacob Gordon, was born Nov. 17, 1884, at Hagerstown, Ind., and died June 1, 1955. On March 18, 1903, she was married to Edward Boyts, who died April 1, 1950. She was a resident of the New Paris community since 1917 and was a member of the New Paris church. Surviving are four sons, nine grandchildren, two great-grandchildren and one brother. Funeral services were held at the New Paris church by the undersigned, assisted by Charles Gump. Burial was in the New Paris cemetery.—Eldon Evans, New Paris, Ind.

Brumbaugh, Homer, sixty-four years of age, died in Massillon, Ohio, June 10, 1955. He was born in Pennsylvania and came to Ohio at an early age. He was a long-time member of the Eden church and served as a deacon for a number of years and as teacher of the adult Bible class. Surviving are his wife, five sons and five daughters. Services were conducted by the undersigned. Burial was in the Eden Community cemetery. — C. C. Louder, Canton, Ohio.

Claar, Essie, daughter of Fred A. and Leah Walter Claar, was born Feb. 25, 1905, at Claysburg, Pa., and died June 5, 1955, at Roaring Spring, Pa. She was a member of the Lower Claar church and for a number of years served as janitress of the church. Surviving are one brother and two sisters. Funeral services were conducted in the Lower Claar church by Bro. Quinter Showalter, assisted by Bro. Myrl Weyant. Interment was in the adjoining cemetery.—Mrs. Fred L. Walter, Claysburg, Pa.

Damuth, Edna May, daughter of Thomas S. and Ella Rippeon Newsbaum, was born April 4, 1909, and died May 10, 1955 at her home near Frederick, Md. She was a member of the Bush Creek church. Surviving are her husband, Howard, three sons, one grandchild and her parents. Funeral services were held in the Bush Creek church by the undersigned. Interment was in the adjoining cemetery.—J. Ira Metzker, Monrovia, Md.

Domer, Daniel S., son of Seth and Frances Burger Domer, was born in Holmes County, Ohio, and died March 28, 1955, at the age of seventy-nine years. He was married June 12, 1898, to Sevilla Yoder, who died Feb. 13, 1951. He was a long-time member of the Baltic church. Surviving are two daughters, one son, four grandchildren and four great-grandchildren. Funeral services were conducted by his pastor, Guy S. Fern, in the Baltic church. Interment was in the church cemetery.—Evelyn M. Fern, Baltic, Ohio.

Domer, Idella, daughter of Adam and Elizabeth Limbacher Scherer, was born in Holmes County, Ohio, and died May 13, 1955, at the age of seventy-five years. She was married on Feb. 11, 1900, to George Domer, who died Dec. 26, 1953. She was a faithful member and deaconess of the Baltic church for many years, and was also a charter member of the Baltic church aid society. Surviving are two sons, three daughters, ten grandchildren and three sisters. Funeral services were held in the Baltic church by her pastor, Guy S. Fern. Interment was in the church cemetery. —Evelyn M. Fern, Baltic, Ohio.

Hostetler, Earl Stephen, son of Melvin and Hulda Mills Hostetler, was born Dec. 26, 1923, in Richland Township, Pa., and died June 3, 1955, in Johnstown, Pa. On Oct. 29, 1950, he was united in marriage with Eleanor Kathryn Keafer. To this union was born one son. He united with the Scalp Level church; however, when he was twelve years old he moved with his parents to Somerset County and since that time was a faithful member of the Maple Springs church. He had a record of more than twenty years perfect attendance at Sunday school. Surviving are his wife, one son, his parents, one sister and two brothers. Funeral services were conducted by Daniel C. Haldeman, assisted by Charles P. Gartner in the Maple Springs church. Interment was in the Stahl Mennonite cemetery.—Mrs. Frank Weaver, Hollsopple, Pa.

Kline, Minnie Elva, daughter of Jacob Plank and Amelia C. Correll Nofziger, was born June 16, 1872, in Keokuk County, Iowa, and died April 3, 1955, at the home of her daughter. In February 1883 she was baptized by Elder S. M. Forney of Kearney, Nebr. She received her education and then taught school in Kearney for three years. On Feb. 10, 1892, she was united in marriage to Benjamin F. Kline at Lordsburg College, Calif. In 1914 they moved to Pennsylvania, where her husband was elected to the free ministry and served in the Marsh Creek congregation. Surviving are five children, thirteen grandchildren and eighteen great-grandchildren.—Galen E. Kline, Carlisle, Pa.

Loukes, Mary Ellen, daughter of Malcolm and Catherine McCormick, was born April 20, 1868, in Chippewa Township, Mich., and died June 21, 1955, in Martiny Township, Mich., at the home of her daughter. She was a member of the Rodney church. Surviving are her daughter, four grandchildren and four great-grandchildren. Funeral services were held at the Rodney church by the undersigned. Burial was in the Highland View cemetery at Big Rapids, Mich.—R. R. LaRue, Rodney, Mich.

Ohmart, Jessie M., daughter of Mr. and Mrs. Abner Heeter, was born Nov. 12, 1883, at North Manchester, Ind., and died June 5, 1955, at the Gladwin Nursing Home. On Jan. 19, 1901, she was married to Alfred Ohmart, who preceded her in death in 1950. In 1911 they moved from North Manchester, Ind., to Beaverton, Mich., where they had since resided. She was a faithful member of the Beaverton church. Surviving are two daughters, several grandchildren and great-grandchildren and two brothers. Funeral services were held in the Beaverton church by her pastor, Ernest Jehnsen. Interment was in the Dale cemetery.—Elma R. Rau, Beaverton, Mich.

Rinehart, Goldie O., daughter of Jacob and Elizabeth Deardorff and wife of Howard Rinehart, was born March 28, 1890, in Henry County, Ind., and died April 9, 1955, at Waterford, Calif. Surviving are her husband, four children, seven grandchildren and four great-grandchildren. Funeral services were conducted by her pastor, Claude Dadisman. Interment was in the Lakewood Memorial Park. —Sarah D. Sutphin, Waterford, Calif.

Shaw, Saloma, daughter of David and Mary Infield Shaw, was born in Tuscarawas County, Ohio, and died March 28, 1955, at the age of seventy-five years. Her husband, Vincent Shaw, died April 12, 1946. She was a long-time member of the Baltic church. Surviving are one son, two grandchildren and two brothers. Funeral services were held in the Baltic church by her pastor, Guy S. Fern. Interment was in the church cemetery.—Evelyn M. Fern, Baltic, Ohio.

Slagle, Lucy Ann, daughter of John and Julia Miller Reed, was born Jan. 26, 1874, in Washington County, Tenn., and died Jan. 27, 1955. Her husband, George W. Slagle, to whom she was married on Nov. 21, 1895, died May 8, 1930. To this union were born six sons and four daughters. Early in life she united with the church and remained a faithful member. Survivors include nine children, twenty-one grandchildren and one great-grandchild. Funeral services were held in the Fairview Methodist church near Jonesboro, Tenn., by Bro. Guy Presley, assisted by Bro. Niles Hilbert. Interment was in the near by cemetery.—John H. Thomas, Johnson City, Tenn.

Weaver, J. Earl, son of Levi Weaver, was born Aug. 20, 1888, near Goshen, Ind., and died June 3, 1955, at his home in Goshen, Ind. On Oct. 19, 1910, he was married to Clara Fike, who died May 21, 1944. His second marriage was to Margaret Wysong on Oct. 19, 1945. Besides his wife, he is survived by one son, one stepdaughter, two grandchildren, two great-grandchildren, one brother and one sister. Funeral services were conducted by C. B. Fike and T. E. George at the Goshen City church. Burial was in the Oak Ridge cemetery.—Mrs. Lewis Dixon, Goshen, Ind.

Young, Emma L., daughter of William and Ellen Wilson, was born June 21, 1883, and died June 21, 1955, at her home at

Woodville, Md. She is survived by one daughter, one son, four grandchildren, two great-grandchildren and two sisters. Funeral services were held at the Locust Grove church by the undersigned. Interment was in the adjoining cemetery.—J. Ira Metzker, Monrovia, Md.

Zug, Paul E., son of Nathan and Kate Eshelman Zug, was born Oct. 1, 1902, and died June 15, 1955. Surviving are his wife and one son. Funeral services were conducted in the Elizabethtown church by his pastor, the undersigned. Interment was in the Chiques cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Church News

Eastern Pennsylvania

Ephrata—Bro. John D. Long, pastor of the Lancaster church, was guest speaker at our father and son fellowship. Horst Berendt, who served two years at Kassel, Germany, talked to us several evenings concerning his experiences in Europe. Our church participated in the One Great Hour of Sharing. Bro. Paul M. Robinson was with us during Holy Week. As a result of the meetings, six were baptized and six received by letter into our church. Bro. Robinson also spoke at the Good Friday service held in the Bethany Reformed church and at the sunrise services. Our love feast was held with Bro. Lester Schreiber presiding. Our people made sacrificial offerings during the Lenten season which were added to the building fund. Bro. Merle Crouse of Queen Anne, Md., who spent two years in Brethren Service in Turkey, spoke and showed pictures of the work there. The district spring youth rally was held in our church. The CBYF sponsored a family night and one other evening presented the play, Fanny Crosby, the blind gospel hymn writer. Dr. Paul Riffert of Ephrata talked at one of the youth meetings. On May 15 the youth group attended the dedication of the Wissahickon Memorial. Our mother and daughter fellowship was held May 5. On Mother's Day a consecration service was held for ten babies. In the evening of the same day, the women presented the play, The Unlighted Cross. A new organ, organ light and candlesticks were presented to our church. Our pastor held dedicatory services for these gifts on May 15. A concert was given in the evening. Brother and Sister Robinson represented our church at Annual Conference.—Mabel M. Myer, Ephrata, Pa.

Fredericksburg—The play, A Christmas Miracle, was presented by the CBYF in the Meyer church. Christmas programs were presented by the Meyer and Fredericksburg Sunday schools. A total of forty friendship packets, each family having made a contribution were received in the Christmas offering at the Meyer church. Paul Hertzog of Richland was guest speaker at a Sunday morning service. D. Paul Greene of Elizabethtown College conducted a Bible institute in the Meyer church. Conway E. Bennett of Little Swatara was guest minister at our Christian family services in the Meyer church. A musical by Shamokin, Schuylkill, Little Swatara and Fredericksburg CBYF groups was presented at a Sunday evening service in the Meyer church. Evangelistic services were conducted in the Meyer church by William Longenecker of Mt. Joy, Pa. As a result of these meetings, twelve were baptized. Our Good Friday services were held in Fredericksburg.—Grace E. Meyer, Ono, Pa.

Hershey, Spring Creek—Our school of missions was climaxed with a mission play presented by the junior high fellowship. The Boy Scout pilgrimage was made to Gettysburg on Saturday, Feb. 12. We observed our annual Race Relations service on Sunday evening with the Rev. J. Winsmore Mason, pastor of the Bethel A.M.E. church at Harrisburg, Pa., as guest speaker. One of the projects of our primary department was the socks' project for the children at the Neffsville home. Evangelistic services were held by Bro. Norman K. Musser of Columbia, Pa. As a result of these meetings seventeen persons were received into our church fellowship. Heifers for relief have been purchased by the junior high class and by the junior department. Special recognition was given to our high school graduates on Sunday morning, May 22. Our love feast was held May 1 with Bro. Hiram J. Frysinger from the Big Swatara congregation as guest minister. — Tola Kreiser, Palmyra, Pa.

Middle Pennsylvania

Everett—At our annual dedication observance, Bro. Stewart B. Kauffman, former pastor in our church, brought the morning message. A family worship service was held in the afternoon at which Bro. Kauffman was speaker. At the close of our mission study on India a fellowship supper was held with Brother and Sister Carter of the Walnut Grove church, Johnstown, as speakers for the evening. The Galilean Gleaners, the visiting teams of our church, had four weeks of study and visiting in the homes of our church families. The Elizabethtown College choir presented a concert in our church. As a result of evangelistic meetings conducted by Cletus Myers eleven persons were baptized and six received by letter into our church. The junior, youth and adult choirs presented a musical service entitled, Living Hymns. Bro. John Middlekauff showed pictures of Europe and the Holy Lands. Our church choir joined with the Congregational Christian church choir in presenting a cantata. The men's work fellowship has a Lord's Acre project this summer. Our annual Bible school was held May 31—June 10. We will sponsor a refugee family in our community. The women's work sponsored a mother and daughter banquet with the Cherry Lane church as guests. The Gideon Male Chorus presented a concert on May 8. Sister Faye Koontz, a returned missionary to Ecuador, showed slides and talked about the work in Ecuador. Our church has purchased property adjacent to the church and has converted it into a parking lot.—Mrs. Freda Koontz, Everett, Pa.

Southern Pennsylvania

Lost Creek, Bunkertown—One Sunday the Elizabethtown College choir brought our message in song. During the absence of our pastor, Bro. Ira Brandt and a representative from the Men's Pennsylvania Temperance League were with us. During the winter months our women's work group held all-day meetings for making comforters and quilts. Our love feast was held on Palm Sunday. A joint Easter sunrise service with the Free Spring Church was held in our church. We had a week of revival meetings with Bro. William Longenecker of Mount Joy as evangelist. Two confessions were made during these meetings. Brother and Sister David Markey were our delegates to Annual Conference. We have purchased new hymnals. Bro. D. H. Markey was director of our Bible school which was held in co-operation with the St. John E.U.B. church.—Mrs. Blaine Leonard, McAlisterville, Pa.

York, Madison Avenue—Our Bible institute was conducted by Bro. Henry G. Bucher and Bro. Robert Byerly. The men's and women's work groups sponsored a program with Bro. Richard Jacobs showing pictures of his experiences while touring the States. Bro. DeWitt L. Miller, pastor of the Hagerstown church, Md., was guest speaker for our nineteenth anniversary observance. The men's work organization sponsored an evening service with the use of the film, Unto These My Brethren. Our church had charge of a service at the Brethren Home at Cross Keys. In observance of Brotherhood Week, the film, Prejudice, was shown at an evening service. At another evening service, we used the film, For Every Child. The a cappella choir of Elizabethtown College presented a concert of music in our church. The film, Barabbas the Robber, was shown at the evening service on Palm Sunday. The senior choir presented the cantata, The Glory of the Cross. Our annual father and son banquet was held with Bro. Robert Turner, pastor of the Second church, York, as guest speaker. The fellowship class of our Sunday school sponsored a Bible conference with Bro. Ova Edwards as speaker. As a result of the meeting sixteen were baptized. On Sunday morning, May 8, a service of dedication was held for parents and their children. Our spring love feast was held May 15 with our pastor, Jesse O. Jenkins, officiating.—Mrs. Phyllis Morthland, York, Pa.

Western Pennsylvania

Johnstown, Walnut Grove—Our church joined with the Homestead E.U.B. church in special services during the Week of Prayer. Rev. Kenneth C. Frazer of the Christian Missionary Alliance church of Pittsburgh directed the prayer meditations. Bro. Clyde Weaver conducted our series of revival meetings. Thirty-seven have been baptized and eleven received by letter into our church since the beginning of the new church year. On Juniata day Bro. Paul Yoder brought the morning message and in the evening the college choir and string-wind ensemble presented a program. The films, Valley of the Sun and Workers Together With God, were used during our school of missions. Our remodeling program is progressing. We participated in the union Good Friday services. The church choir presented the cantata, The Seven Last Words. On April 24 we held our thirty-ninth anniversary with Stewart Kauffman bringing the morning message. In the evening Bro. Lyle Klotz, pastor of the Stony Creek church, Ohio, was with us. On Conference Offering day, May 22, our pastor, Clyde Carter, exchanged pulpits with Elder William Gould of the Pleasant Hill church. Family night was observed May 18 with Major F. Appleby of the Salvation Army as guest speaker. The cantata, The Children's Guest, was presented by our children on children's day. Daily vacation Bible school was held in June with Mary Shaeffer as director. Annual Conference delegates from our church were Pastor and Mrs. Carter and Roger Berkey. Since the first of the new church year, thirty-seven babies have been consecrated.—Emelia Gran Strayer, Johnstown, Pa.

Plum Creek—The women's work of our church has been making comforters for the overseas' relief program. Our mother and daughter banquet was held May 9 with special music, talks and pictures. The young married people's class of the Sunday school installed a new heating system in the church. The Juniata College choir, under the direction of Bro. Johnston, was with us one evening. We had services the week before Easter with a different minister from the district speaking each evening. The choir under the direction of Bro. H. Porter Miller presented Easter selections. Our love feast was held April 9. Since our last report our Sunday-school and church attendance has been on the increase. One member has been baptized and four received by letter into our church fellowship.—Mrs. Howard M. Kimmel, Shelocta, Pa.

Florida and Georgia

Ft. Myers—Since our last report, we have purchased a church building which is located one half mile west of Weaver's Corner. One person has been received into our church by letter. On Florida day a large number attended our services. Sister Dora Jean Wynn has been chosen to represent our church at district meeting. Our Annual Conference delegate was Harold Spitler. Our women's work group sent quilts and clothing to Puerto Rico. Guest speakers have included Fred Hol-

lenberg, D. O. Cottrell, Perry Sanger and Frank Painter. — Dora Jean Wynn, Ft. Myers, Fla.

Winter Park — Brethren Robert Byrd, Harry Fields and C. E. Bower attended the spiritual life conference at Bridgewater, Va. Bro. Austin Cooper of Berlin, Pa., held our pre-Easter meeting, closing with our communion service. Bro. Byrd participated in the Good Friday services in Winter Park. Sister Goldie Swartz talked and showed pictures of her work in India. Several of our women attended the May breakfast of the Council of Church Women. Our mother and daughter banquet was held May 10 and the father and son banquet on June 2. Our church is purchasing new Brethren Hymnals. Bro. Byrd has resigned as pastor of our church as of the first of September. Our church has called Bro. Russell K. Showalter to be pastor. Sister Helen Matthews served as our Annual Conference delegate. Our vacation Bible school was held June 20-24.—Mrs. C. E. Bower, Winter Park, Fla.

Mardela

Fairview—Nine of our people attended the district youth fellowship supper at the Green Hill church. A group from our church attended the illustrated lecture in the Ridgely church by Merle Crouse, who spent two years in alternative service in Europe. The young people sponsored a miscellaneous shower for a family whose home was destroyed by fire. Our women's work group was invited to an all-day meeting with the Easton group. Several members attended the annual inspirational conference at Farmington, Del. Fifteen from our church attended the school for Christian workers at Denton. The CBYF held a special prayer service for Alvin Sanger, who was in the hospital for several months. Several from our church were in attendance at the district women's work rally at the Ridgely church. Our CBYF presented the Easter drama, The Seamless Robe. The Easton CBYF presented in our church the play, Easter Dawns. Several participated in the regional roundtable at Bridgewater, Va. Several also attended the camp leaders' retreat at Camp Mardela. In May seven persons from our congregation attended the district men's banquet at the Bethany church. We observed family night with a covered dish supper and a program. The women's work group has sponsored the building of a kitchen in our church basement.—Helen N. Bridge, Cordova, Md.

Middle Maryland

Hagerstown—Our pastor, DeWitt Miller, was one of seventeen witnesses who appeared before the House Armed Service Committee on behalf of the Brotherhood to oppose the UMT-Reserve Bill. During the Lenten season Pastor Miller and Bro. Glenn Zug, our assistant pastor, gave a series of sermons and conducted home visitation which resulted in eighty-three new members being added to our church on Easter Sunday. Brother and Sister Miller also conducted classes preparing children and adults for church membership. A reception was held on Sunday evening honoring the new members with each person being introduced by a sponsoring member. Church school attendance has also been built to an all high record brought about with the help of many loyal members aiding in visitation and telephone calls. Many of our church women have been active in aiding the formation of an auxiliary to help in projects benefiting the Fahrney-Keedy Memorial Home for aged persons. Our temple choir under the direction of Mr. Alfred Alcorn presented the cantata by Gabriel Faure, Requiem. On May 15 Bro. Warren Bowman, president of Bridgewater College, was guest speaker for the morning service and at the evening service the college choir under the direction of Bro. Nelson Huffman presented a concert. A district family life dinner was held in our church with Dr. Abner Robertson of Richmond, Va., and Brother and Sister William Willoughby of Bridgewater, Va., as guest leaders.—Bertha Mary Negley, Hagerstown, Md.

Johnsontown, Allensville — Bro. Fred Spitzer brought our Easter sunrise message. After the service breakfast was served by the ladies' aid group. Our spring communion was May 1. Brethren Charles Green, Glen Winters and Fred Spitzer conducted the installation service for Brother and Sister Elmer E. Gletner and Brother and Sister Earl Moore as deacons. A week of revival services were held in May with Bro. Floyd Mitchell of the Martinsburg church as speaker. Robert L. French has been elected as trustee for a three-year term. The ladies' aid has been making friendship packets for relief. At the last monthly meeting Bro. Charles Green showed the filmstrip, The Bible.—Mrs. Louise Gletner, Martinsburg, W. Va.

Longmeadow—The women of our church sponsored a World Day of Prayer service. A special Brethren Service conference was held with Bro. Dan West as guest speaker. In the evening the Bridgewater College deputation team presented a program of music. Our pastor preached several pre-Easter sermons. Love feast and communion services were observed April 24. A Bible institute was held by Bro. M. R. Wolfe of Bridgewater College. Another recent guest speaker was Russell Hicks of Hagerstown. One Sunday evening's service was in the form of a panel discussion which was planned by the youth fellowship. At another service the film entitled The Life of Christ was used. Several of our young people attended the regional roundtable at Bridgewater. Three children were dedicated in special services on Mother's Day. The music department sponsored a hymn sing on May 29, using the hymns of Fanny Crosby. Plans are being made for a community vacation Bible school.—Mrs. Mark Keener, Hagerstown, Md.

Middletown Valley, Grossnickles — Our youth department exchanged a program with the Brownsville church. A day of commitment was observed in our church. One week of services ending with World Day of Prayer was observed in a community-wide program. Rabbi David Leo Schwartz of Hagerstown addressed our youth group. The junior boys and girls presented the plays, Easter Strike and Easter Shoes. The youth department presented the play, As Easter Dawns. Both the junior and youth groups gave the plays at the Greencastle church. A number of letters and telegrams were sent opposing UMT. We also sent a delegation to visit our congressmen. A group of twenty-three from our church spent the day processing clothing at the New Windsor relief center. National youth week was observed with Gene Harshman bringing the morning message. A number of our women attended the women's auxiliary organizational meeting for the Fahrney-Keedy Memorial Home. A group from the BVS training unit spoke to our youth. A number of men from our church attended the district men's banquet at the Pleasant View church. Annual Conference delegates were Brethren Paul Leatherman and Basil Grossnickle. College Sunday was observed with Bro. Rufus King bringing the message. A number of our women attended the district women's work conference at the Myersville church. Our evangelistic services were held May 10-22 by Brother and Sister I. D. Leatherman. Seven were baptized into our church. Food was donated for the Brethren Service workers overseas. The new parish hall and Sunday-school rooms were dedicated on May 29. Bro. Leatherman brought the dedication message.—Mrs. Eleanor Grossnickle, Myersville, Md.

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Tennessee

Meadow Branch — Brother and Sister Butler Sizemore from the Mud Lick church, Creekville, Ky., were with us for two services. Bro. Ray Crumley and his family also worshiped with us with Bro. Crumley bringing the message. Bro. Rhett Petcher gave an address in the interest of the district work, showing our need for full consecration of all we have and are to the Master. The district women's work and men's work groups met with us with Sister Ina Ruth Addington as speaker. Bro. Harl Russell of Elgin, Ill., met with the churches of the district. Bro. Reuel B. Pritchett brought a morning message. Following his message, Bro. Clark Dalton and his wife, Bro. Clarence Isenberg, Bro. Austin Pendergrass and his wife and Bro. Roge Winkels and his wife were installed as deacons. Mrs. F. C. Rohrer served as delegate to Annual Conference. Delegates to district meeting are Sister Grace Winkels and Bro. Clark Dalton.—Mrs. F. C. Rohrer, Bean Station, Tenn.

First Virginia

Hopewell—Since our last report five have been added to our church by baptism and two by letter. Ronnie Thompson, student at Bridgewater College, was with us in the absence of our pastor. On Mother's Day a dedication service was held for three children. Three representatives conducted a leadership training session for the Richmond and Hopewell churches. Council meeting gave permission to the building committee to begin plans for a new building. The men's work sent pencils for school children in Korea. Vacation Bible school began June 13. Several children from our church attended Camp Bethel during the summer camping program. Our pastor and three other persons attended Annual Conference. On May 21 an autograph party was held for Mary Garber on the publication of her book, We Raised a Heifer. The women's group project is to send as many as possible to Camp Bethel each year. On June 8 the women's group from Richmond, Va., met with our group for the monthly meeting and social hour.—Mrs. E. D. Green, Hopewell, Va.

Johnsville—At our last regular council meeting, Bro. John Barton was licensed to the ministry with Bro. O. S. Garber officiating at the service. Bro. Barton is now part-time pastor at Cave Rock, a new preaching point recently opened, and also at Mason Cove and Craig Valley. We held our love feast Saturday evening, May 8, with Elder Allen Hoover in charge. Our evangelistic meetings will begin Aug. 29, with Bro. F. H. Platter, pastor of the Green Hill congregation, as evangelist.—Mrs. Earl R. Starkey, Catawba, Va.

Northern Virginia

Harrisonburg — During the first five months of the year, twenty-five new members have been received by baptism and seventeen by letter into our fellowship. Thirteen babies have been dedicated. Our CBYF meets each Sunday evening and is served supper by the different ladies' aid circles. Each chairman of the Youth Action Plan is in charge of the meetings for two months. They have pledged six months' Sunday evening offerings to the Brotherhood Fund. Guy Wampler, Jr., who is serving as our assistant pastor for the summer, will help the young people plan the summer meetings. At our last council meeting our church board was instructed to secure a full-time assistant to the pastor. Our pastor, Robert L. Sherfy, received the honorary degree of doctor of divinity from Bridgewater College. The Irven Sterns visited with us on their journey to New York prior to their sailing for the Africa mission field. Bro. Stern preached for us on Sunday morning. Another Sunday morning the Madison College choral group sang for us. The Bridgewater College glee clubs gave a program in our church one Sunday evening. Bro. Jacob Replogle conducted a one-week preaching mission in our church. Holy Week services were held with a different guest speaker each evening. Mrs. Lockette, wife of the local Methodist minister, was guest speaker for

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our mother and daughter banquet.—Mrs. Alpha S. Roller, Harrisonburg, Va.

Mill Creek—We had a week of pre-Easter services with our communion on Sunday evening. Our services were conducted by Bro. Olen Landes of Harrisonburg, Va. Mrs. Joe Miller of the Linville Creek congregation was guest speaker at our mother and daughter banquet. We recently secured a sound projector for use in our church work. Our regular council met May 28. On Sunday morning, May 29, three of our local preachers, J. E. Seehorn, Wilbur Garber and Albert Burgess, were ordained to the eldership. These services were conducted by Paul H. Bowman of Timberville. This was an unusual service since Bro. Burgess had died suddenly on the morning of the service, but the service was carried on as if he were present. At the same service, Beverly Good was installed as minister of the church. Our Bible school was held in July. A number of our young people plan to attend Camp Bethel this summer. —Mrs. Eva Mundy, Port Republic, Va.

Second Virginia

Forest Chapel — Our church met in regular council with Elder Ernest Wampler in charge. The CBYF gave the play, By Thy Faith, in our church on Easter and later presented the play in the Barren Ridge church. Our pastor and his wife, Brother and Sister Byron Berkey, attended Annual Conference. We observed the One Great Hour of Sharing. The Clericus chorus of Bridgewater College gave a musical program at one of our morning services. Bro. Olen Landes of Harrisonburg will conduct our fall revival. One Sunday evening the ladies' aid society sponsored a missionary film. The men's work group is raising a heifer for relief. Our Bible school began June 6. We observed our love feast in May.—Mrs. B. J. Blessing, Crimora, Va.

Pleasant Hill—We have completed our ten-day revival meeting with Bro. Eugene H. Kahle of Danville, Va., as evangelist. We had a prayer hour each day and a fifteen-minute period each evening during our meetings. Several times during our services we had slides or films. Neighboring churches also provided special music at our services. As a result of these meetings, three new members were received by baptism and one by letter into our church fellowship. Our union vacation Bible school was held June 6-17.—Mrs. Leon Rankin, Crimora, Va.

Sangerville—Merle Crouse gave an interesting talk and showed slides of his experiences in Turkey. Bro. James Renz was also with us for a fellowship supper and a temperance message. The young people sponsored Carolyn Ikenberry who showed slides and talked about her year in Germany as an exchange student. Quarterly council was held with Elder I. J. Garber in charge. The women's work had a mother and daughter banquet with a covered dish supper and invited the neighboring church women. Mrs. E. A. Jordon, district home and family life director, was guest speaker for the occasion. Bro. Grant Simmons was ordained to the ministry in a service conducted by Bro. S. D. Glick. The children's department presented the Easter program, The Life of Our Savior. Our men's work had a father and son banquet with Bro. Rufus B. King of Bridgewater College as guest speaker. Shirley Zimmerman has entered BVS for a year. Five of our ladies attended the district aid meeting at Staunton. Evangelistic services were held in our church by Bro. Dewrey Fleishman of Boones Mill. Five were baptized into our church. Brother and Sister C. A. Click were delegates to Annual Conference.—Mrs. Victor M. Click, Bridgewater, Va.

Summit—Our church held its love feast on Good Friday. Seven babies and their parents were dedicated on Mother's Day. Bro. S. D. Glick was in charge of the installation service for our pastor, Bro.

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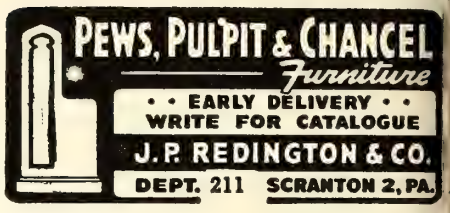
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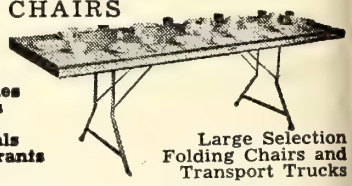
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Beverly Smith. Following the service, we had our Sunday-school picnic. Our delegate to Annual Conference was Bro. Smith. We will have our Bible school again this year. The Spring Creek chorus presented a program in our church. We have received four members by letter since our last report. Our exchange student returned to his home in July. We are looking forward to having three refugee families in our congregation. The men's work and the women's work each sent a heifer overseas in May. Each group purchased another heifer which they will ship next year. The women's work group was represented at the district meeting in Staunton.—Mrs. C. Frank Craun, Bridgewater, Va.

First West Virginia

Eglon, Maple Spring—Two deacons have been elected. Our CBYF group attended regional roundtable at Bridgewater, and won the district youth fellowship banner at the district roundtable at Kelley Chapel. The youth are sponsoring a Lord's Acre project. Several from our men's work group attended the district men's work meeting at Keyser, W. Va. A group from our church visited their congressmen concerning UMT. Several from our group attended the Spiritual Life Institute at Bridgewater. Twenty-four persons of our number participated in the peace conference at Petersburg, W. Va. The community Easter sunrise service was held in our church. We co-operated with the other churches of the community in the World Day of Prayer service. The Bridgewater special deputation team gave a musical program. A group from Crellin, Md., gave a musical program in our church. Our guest speakers have been Brethren Rufus King of Bridgewater and Don Ford. Three babies have been consecrated. Our pastor, Paul D. Crumley, attended National Camp Planners Conference en route to Annual Conference. Our Conference delegates were Jesse H. Harsh and Harold White. Delegates for district conference at Keyser, W. Va., are Rogers Fike, Harper Kidwell and Janet Waybright. Bro. Emmert Bittinger was evangelist for our meeting in July.—Charles E. Arnold, Oakland, Md.

Oak Grove—We assembled in council meeting April 5, with Moderator H. W. Peters in charge. A report was given concerning men's and women's work groups. Bro. John Bechtol was elected Annual Conference delegate and district conference delegates are Bro. Stern McDonald and Sister Mary Ellen Snyder. Bro. H. W. Peters was re-elected elder for another year. Bro. Howard A. Whitacre of Mechanicsburg, Pa., conducted our revival services July 10-17.—Bessie L. Moreland, Levels, W. Va.

Tear Coat—Our church celebrated the fifty-first anniversary of its organization with Bro. Emra Fike of Terra Alta, W. Va., bringing the message, as he did fifty-one years ago. The women's work group presented the play, Finding a Home. The men of the church remodeled the parsonage and installed a bathroom. Eldon Shingleton, who was licensed to the ministry, brought the morning message on June 12. Our annual memorial service was held June 5, with Bro. Shingleton and Bro. Harley Myers in charge. The CBYF group packed two boxes of food for overseas use. The young people are preparing to give a play at different churches to help pay for the new organ. The women's group presented a special peace program in June with Mrs. Ansel Sowers in charge. At Easter the CBYF group along with the adult choir presented the pageant called Ye Are My Witnesses. The young people honored their mothers with a covered dish supper and presented each mother with a corsage. The women's group has collected used clothing and a special recognition service was held May 29, with Mrs. Harry Durst in charge of the program.—Mrs. Ralph R. Combs, Augusta, W. Va.

Terra Alta—Our church has been progressing under the leadership of Bro. Emra T. Fike. Bro. Fike has been dividing his time with the congregation at Laurel Glen. The Laurel Glen congregation is in the process of building a new church. The Clericus chorus of Bridgewater College was with us on Good Friday. Bro. Norman Harsh was guest speaker on May 15. The women's missionary society has been active in relief work and mission work. The women have also been beautifying the church grounds by planting some shrubs. Their annual mother and daughter banquet was held on May 5.—Mrs. Maxine Whitehair, Terra Alta, W. Va.

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H. Armstrong Roberts

Stewardship of Power

THANKS to high-voltage cables stringing around the nation, thanks to smokestacks towering over giant furnaces, thanks to whirring wheels translating raw force into controlled energy, the modern workman has great resources of power at his command. But the greater the available power, the greater his responsibility. His vocation now calls for a deeper sense of his stewardship before God. Like the servant with talents to invest he must inevitably give an accounting for his stewardship of power.

Since tractors replace horses, since turbines replace water wheels, since automatic means of production will soon replace much hand labor, the concept of a workingman's stewardship takes on new meaning. Power need not corrupt, any more than money need become the root of all evil. The choice is between our reckless misuses of power—for greed or for destruction—and the consecrated use of power as a God-given resource for which he holds us responsible. Labor Sunday is an appropriate time for Christians to review their stewardship of power.

Gospel Messenger

"Thy Kingdom Come"

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In This Number . . .

Editorial—

Stewardship of Power 1
Send More Lay Delegates 5
A New Publication 5
No Comment Needed 5

The General Forum—

Let My People Go. I. W. Moomaw .. 3
Fifteen Years of Freedom 6
More Than Conquerors (verse).
Mildred A. Jeffery 8
Work in the Kingdom. Burton Metzler 10
The Family Counselor 12
The Family Meets a Crisis.
Paul and Ellen Miller 13
Anon, By and By, and Presently.
Luther Weigle 14
To Those Who Work 15

News—

Kingdom Gleanings 16
Church News 26

Brethren Service—

You Are Needed for Medical Research 18
Refugee Resettlement Notes 19

The Local Church—

Go—Make Disciples of All 20
Oldster Day 21

Our Mission Work—

Nigerian District to Establish School.
Robert A. Hess 22
In Memoriam—Elsie Shickel 23
Piqua's Dream Comes True 24

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

A Song in the Heart

Once, as a visiting minister was holding revival services in our local church, he was asked to visit a group of sick and shut-in folk over the community who would not be able to attend the services. As he came to call at my home, we talked of many things and he became interested in my attitude toward my lot in life, since I am a shut-in myself. The subject was brought up of how each one can best serve our heavenly Father. Some have been given the gift of being able to stand before an audience to deliver a message from God's Word and thus "feed the flock." Others have been given voices to sing praises. When the subject of singing was mentioned, I remarked that I used to love to join in with others as songs of praise were being sung, then had to confess that my singing voice has left me, but stated that I have songs in my mind and heart. The visiting minister remarked that if one has a song in his heart, God can hear it.

Among shut-in and handicapped people, many have sick souls as well as ailing bodies. A kind word of encouragement and cheer and a prayer in behalf of the ailing person are often the best medicine for them.

Out of this need to minister to shut-in people grew what is now known as the Friendship Committee of the Waynesboro Church of the Brethren, Va. Some serving on this committee visit the sick in hospitals and homes. For quite a number of years, it has been my privilege to send greeting cards in the name of the committee. Get-well cards are sent to the sick; sympathy cards to those who have lost loved ones in death; cards of remembrance and cheer to the shut-in folk; and messages of congratulation to parents of new babies. Usually, my own name is not signed on the cards, only the name of the committee.

This kind of service to others is much like that described in Eccles. 11:1: "Cast thy bread upon the waters; for thou shalt find it after many days." Many who have received cards express their appreciation, and as the word eventually gets back to me, this brings a song to my heart, for I know that I have had a small part in ministering to someone in his time of need. Being a shut-in myself, I look forward to mail time. Often, there are letters and messages from far and near. Then my heart again sings, for someone has remembered me.—Mary E. Root, Waynesboro, Va.

Because the Church Has Failed

I took note of several items in the article written by Julian Griggs, "Kind of Church I Want," in the July 30 issue. Mention was made of scouting at the points of drill, military-type uniform, selling war stamps, and "going to war."

In twenty-four years of association with scouting, of which eleven years were in several positions of responsible adult leadership, I have participated in and seen more drilling in physical education courses in my schooling than I have ever seen in my scouting experience which covers four scout councils in Indiana, Wisconsin, Iowa and Michigan. Scouts march in parades; so does the high school band. Never in my experience have I heard of or seen boy scouts selling war stamps. Perhaps Mr. Griggs' scouting experience has been different, but four of the largest scout councils of the nation do not follow such a program.

The reference to the military-type uniform brought back memories of two decades ago or more when the Church of the Brethren was becoming aware of the scouting movement. Take a closer look at the styling of the traditional coat worn by some of our Brethren even now. Just change the color, Mr. Griggs. "When America goes to war, scouts do likewise" reminds me that members of our denomination, campers in our church summer program, Sunday-school classmates, Hi Y'ers, F.F. A'ers, likewise go to war.

Realizing this was not the major emphasis of the fine article and realizing that it touched a favorite area of my interests, a more earnest question is "What factors gave rise to the Boy Scout movement?" It is my feeling that Boy Scouts, Girl Scouts, the Y.M.C.A., the Y.W.C.A., organizations for farm youth, many extracurricular activities of the school, and other programs for youth, have come into the picture largely because the church has failed to see its opportunity and responsibility for youth. This position assumes, however, that the function of the church goes beyond baptizing, marrying, burying, preaching, praying and singing, "When the roll is called up yonder, I'll be there."—David O. Schechter, Detroit, Mich.



Tiers from Monkmeyer

Land to till is a matter of major concern to half a billion people today and men vie with one another to get little plots of land on which to grow food

LET MY PEOPLE GO

is the challenge to the church in today's rural world

I. W. Moomaw

DURING a recent journey which took me to seven countries, I decided to collect a sample of soil from each of the lands visited. So, I returned with samples from England, Italy, Lebanon, Syria, Pakistan, India and Egypt.

The samples were placed on my desk as an exhibit, but something seemed wrong. Two central facts made them more alike than different. They had the same Creator and all possessed the God-given power to support plant growth. I later poured them all into a small bag and scattered the soil in my garden where it shows forth the harmony we may find in nature and the sense of unity that God, through Christ, would give to all mankind, a thing so urgently needed in our time.

What are some distinguishing marks of today's rural world?

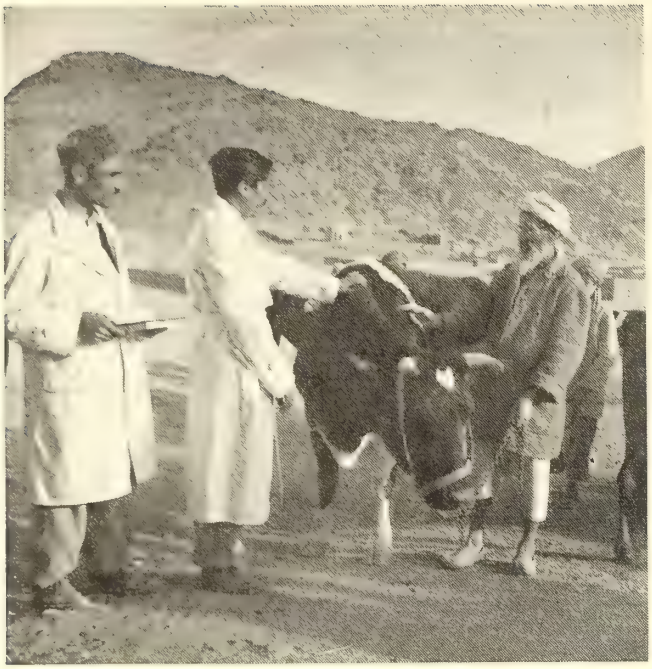
First, we face the twilight of materialism. Slowly we have come to see that technology of itself does not solve all our problems. Even the production of greater crop yields does not of itself eradicate poverty and hunger. More secure spiritual foundations are also needed, if the complex problems of poverty and want are to be solved.

Again, there is increased hunger and anguish in the world. Never since Christ broke bread to the multitudes in Galilee, have so many innocent people been hungry and homeless on the Jericho road. Despite notable efforts in technical assistance the world's food problem is becoming very serious.

Second, land to till is a matter of major concern to over a half billion people today. As population mounts in older countries of the world, rates of rent increase and men vie against one another to get little plots of land on which to grow food. Japan now has .2 acre of cropland per person. Korea has .5, India, .6, and Egypt has .2 acre. The United States is fortunate to have three acres of reasonably new cropland per person.

There is a strange irony in the fact that in a world so far developed technically the age-old problems of land, poverty,

Executive secretary of Agricultural Missions, Inc.



Here representatives of the Food and Agriculture Organization are working with the government of Afghanistan to wipe out cattle disease and ensure food and milk supplies for that country

UNations from Monkmeyer

usury and hunger are still with us. Yet God has placed in the soil of the earth food for even the smallest child.

Finally, our world is passing through a quiet but profound revolution. Everywhere, distressed people on the land have come to believe they need not remain in want forever. A young agricultural officer in Egypt told us last year, "We have too many Cadillacs on the one hand and too many empty bellies on the other. You can't hold a country together long on that." Today, the agrarian multitudes of Asia, Kenya, South Africa, and sections of Latin America seem to join in the one chorus, "Let my people go!"

In a true sense what we see is not revolution but a festering desire of dispossessed people everywhere to join the family of free and democratic nations.

What is the relevance of Christ and the church to the present rural world situation? May I suggest four points of urgent emphasis?

A stronger rural church. Our studies both at home and abroad reveal that the rural church is, to a large degree, the basic growing point of the Christian movement. It is an old story, but still true, that in Bombay, Cairo, Mexico City or Cleveland, the church grows largely from the countryside. Across our own land we see numerous examples of a strong rural church rebuilding entire communities. In addition to its normal growth, one great rural church in Ohio has sent forth during the past fifty years, twenty-eight ministers, thirty-six missionaries and a large number of physicians, teachers and others to their respective vocations.

The tasks of today's rural life call for a ministry specially trained, adequately supported and with reasonably long tenure in a given place. I have been especially pleased with the contributions of the Rural Life Advisory Committee of the church and advances in the field of home missions. The church must now move fast to substitute new spiritual goals and vision for some of the old or secular ideals of exploitation that have guided the world for the past century. Point Four and technical assistance to underdeveloped countries are noble ideals but what shall it profit the world if we only substitute one form of materialism for another?

Continued on page 9



A strong rural church will strengthen the community and be a source for consecrated workers in many fields of service

Religious News Service

EDITORIAL

Send More Lay Delegates

THERE ought to be more lay people among the delegates to Annual Conference. We recognize the excellent contribution that ministerial delegates make in considering the business of the church. We believe that every pastor should be encouraged to attend each Annual Conference—but not necessarily as a delegate. Our churches should send more lay delegates.

Many of our churches are entitled to send only one or two delegates. There is a tendency for church councils always to vote for sending the minister. Obviously he is qualified. Perhaps if the church does not at least help with his expenses he will be unable to attend. He may not even take a much needed vacation trip unless he is encouraged to take time off in connection with a Conference trip. So members in a council meeting are likely to vote first for the pastor, perhaps next for his wife, and some deserving lay worker whose understanding of and enthusiasm for the Brotherhood program could be increased a hundredfold is seldom considered.

By all means continue to send the pastor to Conference, giving help with his expenses, but let him take his turn in serving as delegate, perhaps once in three years or on whatever basis the local church prefers. Why not make sure, however, that the budget for each year provides for sending a layman as delegate? Within a few years a local church could send several of its most promising lay leaders as delegates. They would profit by inspirational and training sessions. They would feel a new sense of responsibility for implementing the decisions they helped to make. They would be better Brethren, better Christians, better aides to the pastor in developing a local program that will be vital, spiritual and dynamic.—K.M.

A New Publication

WE ARE pleased to welcome a new member to the family of Brethren publications. The new periodical, soon to make its appearance, is Brethren Life and Thought, a "quarterly journal published in the interests of the Church of the Brethren."

A prospectus of the new journal was distributed widely at Annual Conference time. It indicates that this new venture in Brethren journalism will not be sponsored by any official body but by a Brethren Journal Association, of which Dean L. Frantz is the president. On its distinguished editorial board are William Beahm, S. Loren Bowman, A. Stauffer Curry, Kermit Eby, Chalmer Faw and Jesse H. Ziegler. Serving as editor will be Edward K. Ziegler, assisted by Desmond W. Bittinger as associate editor and Frances Clemens as managing editor.

When the prospectus first appeared many friends of the Gospel Messenger expressed their concern lest this new journal might compete with or detract in some way from our church paper's usefulness. Because of the nature of the new publication we do not anticipate any such difficulty. The new quarterly will meet a need that the Gospel Messenger by its very nature cannot supply, a need for the presentation of scholarly pioneering articles addressed chiefly to the leadership of the church. The Gospel Messenger is seldom able to carry such solid and well-documented articles as this journal will welcome. The Messenger seeks to be a general church paper intended for family use. Our articles must be shorter, more popular in treatment and aimed at a larger reading public. Whereas a scholarly quarterly will present thorough reviews of a few books, we shall still try to give brief evaluations of many new publications.

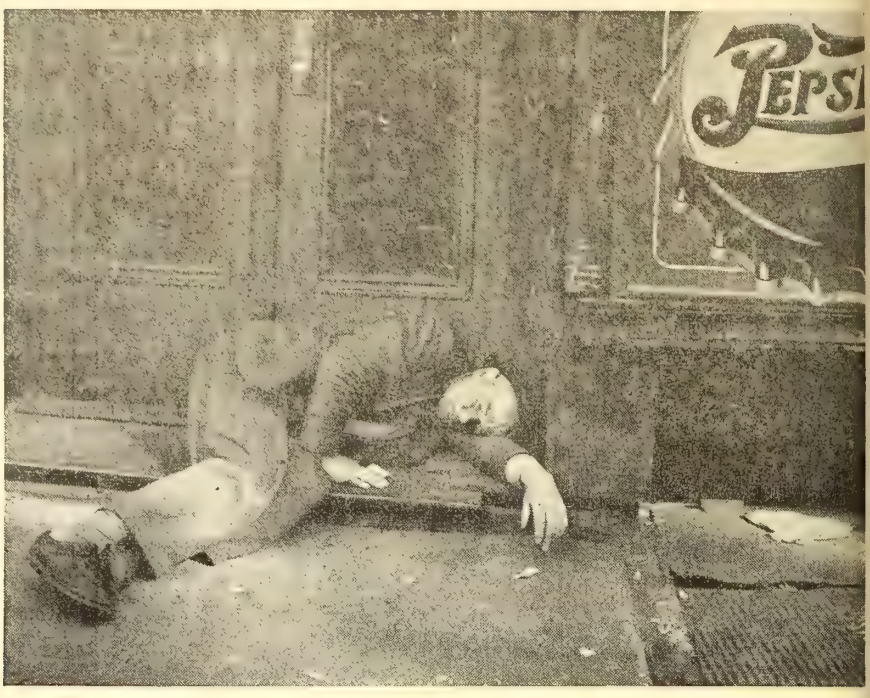
Although Brethren Life and Thought is unofficially Brethren, we believe the caliber of its editorial board guarantees that it will actually be published "in the interests of the Church of the Brethren." No one need cease his regular and, we hope, enthusiastic reading of the Gospel Messenger in order to make room on his reading table for Brethren Life and Thought. There is a place for both.—K.M.

No Comment Needed

Drinking drivers were tested recently at Michigan State College, where their actions were carefully observed. Although each drinking driver deliberately tried to hold his speed to twenty-five miles an hour, the speedometer was concealed and revealed how much faster each driver actually drove. One driver said, "I simply couldn't tell whether I was going slow or fast." After three drinks they were unable to correct their driving errors. . . .

When a prominent leader of society in New York and Newport died a newspaper commented, "She was known as the most exclusive of the great ladies of the city. No new name has been added to her invitation list in twenty-five years." Do you know any "exclusive" Christians who never add any names to their invitation lists?—K.M.

FIFTEEN YEARS OF FREEDOM



Those who take a drink to overcome a feeling of inferiority or to escape their problems never believe they will be like this person

Three Lions

FIFTEEN years ago I found myself in the throes and final stages of chronic alcoholism. I was literally drinking myself to death. But for the grace of God and the help of Alcoholics Anonymous I would have succeeded. After fifteen years of sobriety and constructive living I now find that it is not easy to turn back the pages of my life to that sordid period of problem drinking which qualifies me to speak with some measure of authority and conviction on the subject of beverage alcohol.

As a lad of five years at the turn of the century in a rural community of the Southwest my temperance education was brief and to the point but strictly negative. It was simply a "sin" to drink—just that and no more. The conception of problem drinking as the hopeless and pitiful attempt of a frustrated and inadequate person to make some sort of adjustment to life was unheard of. The alcoholic or drunkard as he was known in those days was looked down upon and shunned by decent people and thought of as some sort of degenerate weakling, social outcast and moral leper. The only reason advanced as to why some people drank more than others was that they were the more sinful and degenerate.

I was raised in a Christian home by devout Christian parents. During one seven-year period of my childhood I established a record of perfect attendance at Sunday school. And in those days children also attended all other church services including prayer meeting. At the age of fifteen I went through the accepted form of conversion experience by going forward in a crowded church at one of the annual revival meetings and publicly confessing my sins. It was quite an ordeal for me as I was a very shy and timid lad and I held out against it for several years until everybody became very much concerned and the pressure on me was unbearable. That one event was the culmination and climax to which the whole of my religious training had been pointed. Then everybody was satisfied and happy. I was a "saved soul" and come what may—a little backsliding and sowing of wild oats to the contrary notwithstanding—I was sure to go to heaven when I died. Personally I must confess that I did not feel much different except that I was finally released from the most terrible and dreaded fear of my childhood that if I were not "saved" I was doomed to spend eternity in hell. And believe me, the hell of those days contained plenty of fire and brimstone and damnation!

I was subjected to a negative, repressive, other-worldly religion more calculated to confirm me in my childish ways than to remove them—a religion more calculated to give me an escape

An address by a member of Alcoholics Anonymous given at the temperance workers' luncheon at the Grand Rapids Conference

from reality than to give me the strength and courage to face it. The religion which should have served my needs was more likely to develop neurotic tendencies and personality conflicts than to remove them.

I was twenty years of age and a freshman in the university when I took my first drink. I did it deliberately although with a sense of the deepest feeling of shame and guilt. I remember the incident as though it had happened yesterday. I had gone to a neighboring state to see our team play football. Liquor flowed freely in the crowd I was with but I refused to participate. However, before the game I slipped away from my associates and entered a saloon alone and ordered and drank a glass of whiskey. I even remember the brand—it was a shot of "Four Roses." And I want to tell you it made me feel mighty fine. I was agreeably surprised beyond all expectations and I said to myself, "if this is sin, I want more of it"; so I drank another glass. Words cannot describe the feeling of contentment and well-being that came over me. I no longer felt shy and timid and backward which was a fault I had that gave me great concern. My feelings of inferiority and inadequacy disappeared as if by magic and my ego expanded. My inner conflicts and inhibitions vanished and for the first time in my life I felt at peace with myself—complete, unified and able to face whatever problem life had in store for me.

Thus began for me a period of indulgence in beverage alcohol that was to last for twenty-five years and end in the shame, degradation and humiliation of chronic alcoholism. Once started, I drank steadily but in the early stages very moderately and not as a debauchee. I drank for the motive of exaltation—the desire to live life to the fullest, to achieve and accomplish. And I was thoroughly convinced that while liquor might be bad for some people who drank to excess, for me and in moderation, it was just what I needed to help me get on in the world.

Of course, it was a false adjustment and one that had to be continually supported by deeper and deeper phases of alcoholic indulgence. It was like a crutch—a false crutch—but in the beginning it seemed to serve a useful purpose. The sad part was that there was no one to tell me the unvarnished truth about alcohol and how badly I was being deceived.

My problem grew and became a habit. I went along attempting to gain achievement through alcoholic fantasy rather than by hard, plodding constructive work. And strangely enough, because of my native ability and desire to succeed in the world, I did achieve a measure of success in spite of the added handicaps which the drink habit necessarily brought to bear.

My periods of intoxication became more frequent and it became harder for me to sober up. My desire and craving for drink began to pass from the motive of exaltation which characterized the early stages of the habit and I began to drink in order to satisfy the narcotic motive—an expression of fatigue and a desire to escape from a reality which had become too unpleasant to bear.

One drink was sufficient to throw me completely off balance so that will power, love of family or self-respect was of no avail in curbing the extent or duration of intoxication. In fact, because of my sensitive nature, considerations of self-respect, love of family and a realization of the mess I had made of my life brought on emotional attitudes of despair, shame and self-pity which heightened my desire to escape completely from reality and to go into deeper and deeper phases of intoxication.

Finally when I had lost all hope and it appeared certain that I would die a drunkard—and soon—the pastor of my church heard about Alcoholics Anonymous and purchased a copy of their book for me, and he was wise enough to get it into my hands without letting me know that it came from him.

A mere reading of their great book brought me the first sensible explanation and understanding of what my problem really was; that the drink habit was only symptomatic of a deep-seated personality problem; that I was a potential alcoholic before I took my first drink. It lifted from me the burden of shame and feeling of degradation that I was some sort of spineless moral degenerate. It helped me



The most important step in overcoming the desire to drink is to surrender oneself to God and discover his will for one's life

to understand without any feeling of inferiority or hurt to my pride and self-respect just why drink was so attractive to me.

The book also brought me a satisfying realization that my problem was not unique or hopeless; that it was of a typical pattern; that thousands of other fine people had been misled and baffled in much the same way as I had been—some even sinking to lower depths of despair and degradation than I and yet live to tell me, convince me and give me hope and faith that there was a way out for me.

It made clear to me the urgent need to "get out of the driver's seat" and surrender my life to God. And as you may well imagine the religious phase of their program caused me the greatest difficulty and I approached it with fear and foreboding. My first attempts at prayer brought nothing but discouragement and a feeling of futility.

In my discouragement, I very nearly threw the whole program overboard. However, I did not want to die a drunkard, my life was completely miserable and I had a feeling that my only hope was the A.A. program—religion and all. So I kept trying. I set aside fifteen minutes each morning before breakfast for meditation and prayer. While I was able to stay sober during this period, I was very fearful and it was over three months before spiritual light came to me and I was able to obtain a workable conception of God.

One morning I had difficulty in tuning in my radio for a devotional program to which I often listened and then when the dial was finally in the right place and the room was flooded with beautiful sacred music, the thought came to me that the program was there on the air all that time and the only difficulty was that I had not properly tuned in—"if only I could tune in with God!"

Another morning after three months of meditation and soul searching and while I was still in confusion, I heard a bird singing outside my window, singing as though his heart would break. As I listened, the thought came to me that the bird was in tune with God! "If only I could bring myself to the same mental attitude of that little bird, would I be in tune with God?" I well knew what was meant by God's program of living—a spirit of good-will and brotherly love, a genuine desire to be kind and helpful and to make those about me happy. Certainly it could not be that simple, and yet it was worth a try.

So I left my study and went into the kitchen where my wife was preparing breakfast and I gave her a hug and a kiss and began helping her cook the bacon and set the table. As we worked and talked together I noticed certain birdlike tones come into her voice, reminiscent of happier days. With the knowledge that I was bringing joy to my beloved wife, I began to feel happier than I had been in many years.

My two fine sons, almost of high school age and practically unknown to me, came down for breakfast. I gave them both a hug and shoved them about in a playful manner. During the meal when I began to ask them about their school work, they at first looked at me in amazement but when they finally realized that some change had come over me and that I was really being friendly with them, they responded with friendship. And there in my own family circle, and just because of my changed attitude, I began to have a spiritual experience. Theretofore I had been cross and self-centered, just getting over a drunk or worrying about when I would go on another; yet in fifteen minutes' time while in tune with God and by living his program, I was able to turn my home circle from something sordid and depressing into a little bit of heaven here on earth!

I will admit that my conception and understanding of God was still rather skimpy but it was sufficient unto that hour of need. However, there was no question whatever about my prayer being heard and answered—I could feel God's presence all about me. It seemed as if a heavy load had fallen from my shoulders. I felt like a new person and I began to realize that I had never really lived before.

Fifteen years have passed since that wonderful morning. I have not only been able to let drink alone but my entire life, my personal life, my home life and my business life have been completely changed. I can truthfully say it has been the happiest and most constructive period of my entire life. Each day my faith in God and my understanding of his power to remake the lives of men has increased. I have been able to evolve a workable conception of God and spiritual power consistent with my intellect and the teachings

"More Than Conquerors"

MILDRED ALLEN JEFFERY

Must we always search for comfort
When the Comforter is here;
Must we struggle blindly, fearful,
When our Savior is so near?

Must we seek for joy and blessing
When the Blesser lives within;
Must we pray, "Our heavenly Father"—
Then continue in our sin?

Must we wait till we reach heaven
For a life of victory;
Did not Christ upon Golgotha
Win our pardon, set us free?

Since God loves us and takes pleasure
In his people—Christ's own bride,
Let us then adore and serve him
Radiant and satisfied!

of Jesus Christ. It is a creative, affirmative religion which frees me from the bonds of self and gives me strength and courage to face life and live it up to the hilt consistent with my highest capabilities, in short, a religion which makes me feel even better and more complete than did that first drink of beverage alcohol so long ago.

As I was able to take up again my wider responsibility to society in church and civic groups, separate and apart from the alcoholic fraternity, I learned that people generally have the same basic personality faults of the alcoholic, only not to quite such an exaggerated degree. Selfishness, greed, hate, frustration and insecurity are prevalent the world over and are the basic cause of all the war, misery and suffering of untold millions today. I have become convinced in the last fifteen years that the illness of the alcoholic is but a reflection of the larger illness of a sick world and human society in general. From my own experience as an alcoholic and the peace that has come to me through a complete surrender to God's plan of friendly, unselfish living, I am satisfied that the one thing this old world and every person in it needs today more than anything else is a great spiritual awakening, a return to the fundamental teachings of Jesus Christ, a simple faith in God and in the beauty of his works here on earth! There is no other way to salvation and it is not to be found in wealth and industrial power or atomic bombs but in service and sacrifice, friendliness and brotherhood!

• • •

Funds contributed by American church women in World Day of Prayer observances have been used by United Church Women to purchase a $7,000 mobile audio-visual unit for educational and evangelistic work with the Kikuyu tribe, Kenya Colony, Africa.

Let My People Go

Continued from page 4

A more vigorous challenge to youth. We are proud and grateful for the wholesome programs developed for Christian youth. But are they good enough? Last year we attended a Communist youth meeting in East India. The leader summoned the young people to days of toil and nights of study with a meager diet of plain food and homespun to wear. The young people responded with a devotion worthy of a more noble cause. I felt sick as I recalled a meeting only a few months before where a leader of limited vision "challenged" young men to give up soft drinks for a month in order for each to give a dollar to a worthy world project. Today's youth seem to call for greater imagination and self-searching than we are using.

Vocational counseling must now help to provide spiritual insight and commitment that will not merely lead to a good job but help more young people to a vital experience of God in their chosen vocations.

Land stewardship of larger dimensions. With our high degree of agricultural technology, we need to remain sensitive to the concept of the holy earth as seen by the early prophets.

The soil as the basis of life still provides our number-one source of wonder in the natural world. A cubic inch of fertile, moist garden soil may contain as many tiny forms of life as there are people in the world. In the Ganges Valley of India they show us fields that are said to have produced wheat year after year for over 3,000 years. I wonder if we realize the responsibility placed upon us by the possession of such vast land resources.

Science has now placed in our hands power to improve greatly cultivation on the land or to destroy life from the face of the earth. The earth must help us use this new-found power for more secure spiritual foundations and noble ends.

The late Dr. Henry Bennett declared, "When will peace and plenty come to earth? They will come only when men become faithful stewards of the land God has so abundantly provided."

Apply the gospel in more concrete and practical ways. It is for us to live in a time of great urgency and human need. The relevance of Christ's gospel to the present struggle becomes increasingly clear. Many young people today are eager to help build a better world. They are being prepared by experience and study, on our farms, in our churches and in agricultural schools, yet less than four per cent of the missionaries sent out are prepared to apply the gospel to the day-to-day problems of peasant life. When we realize Christ's concern for "the least of these," it is hard to understand why the churches devote so much of their resources to presenting the gospel by verbal means only.

I am rather apprehensive as I view some tendency in our church to consider "missions" and "service" as separate arms of Christian expression. Convenience seems to call for separate consideration and we take pride in our progress, but it would be regrettable if time should dull us to the fact that both are parts of one Commission —to lift, strengthen and redeem life, spiritually, socially and economically.

It is for us to live in a time when the flood tides of destiny and change are moving at great speed. May the church do her part as helmsman to a new and better day that God would show to all mankind.



Waltner

Work in the Kingdom

Burton Metzler

God has endowed us with abilities and numerous opportunities come to us daily; we are responsible for the use we make of our abilities and our opportunities

JESUS' parable of the talents presents three successive scenes. The first may be called Entrusting the Money. In this scene the master of the house before leaving on a long journey calls three of his slaves to assign them tasks to do in his absence. The first slave is a capable man and the master gives him five thousand dollars to invest. The second slave is of mediocre ability and so the master entrusts two thousand dollars to him. The third slave is rather slow and dull and the master judges that he is capable of handling only one thousand dollars. After charging the men to use their funds well and make as much profit as they can the master is off on his journey.

The second scene may be called Managing the Money. In this scene the first slave gets to work at once. He is careful in his investments and makes his master's profit his first concern. In course of time he has doubled his money. The second slave also sets to work at once and in course of time succeds in doubling his money also. The third slave simply went and hid his money in a safe place. At this point in the story we are given no motive why he did so.

The third scene is Settling Accounts. After a long absence the master came home. Without delay he called the three slaves to see what they had done with his money. The first slave was pleased to report that he had doubled his money and placed ten thousand dollars in his master's hands. The master received the money with appreciation and commended the slave thus: "Well done, good and faithful slave. Since you have been faithful over a little I will trust you with a larger amount. Come and share my enjoyment."

Then the master called the second slave. He too was able to report that he had doubled his money and placed in his master's hands four thousand dollars. And the master commended him with the identical words with which he had commended the first slave and invited him also to share his enjoyment.

Last of all the master called the third slave. He came forward bringing no profit. By way of explanation he stated that he was afraid to invest his money lest he lose it, for he knew his master to be a hard man. Therefore, he hid his thousand dollars to keep it safe. He was now returning it just as he had received it. But the master refused to accept the explanation. The plea of fear was mostly alibi and he was wicked for making such a plea as well as for failing in his trust. The chief reason for his

The third of the Bible Hour addresses at Annual Conference by the professor of Bible at McPherson College, Kansas

failure was his slothfulness. Therefore, the master took the money from him and gave it to the first slave and put the unprofitable slave out into the darkness.

The whole parable of the talents focuses on the idea of faithful, useful work. The master has work which he wants to get done. He assigns work for his slaves to do. The three slaves illustrate the importance of work in the kingdom by positive and negative examples. Finally the master's commendation of faithful work and his condemnation of the slothful, worthless slave complete the focus of the parable on the necessity of work in the kingdom. This parable in its context literally shouts in the ears of his disciples the message: You are living in momentous and dangerous times. Out ahead are my crucifixion, the destruction of Jerusalem, false Christs, wars, earthquakes, persecution, the end of the age, my coming and the day of judgment. But do not get excited and let nothing keep you from your work in the kingdom. Leave times and signs in God's hands and, whatever you do, work faithfully in the kingdom.

This same lesson is prominent in Jesus' teaching throughout the gospels. He said the harvest is plenteous but the laborers are few. He sent his disciples out again and again to do his work. He said he had come to do his Father's work and that he must be diligently at it for the night comes when no man can work. He urged his disciples to bear fruit, much fruit and more fruit. He expected them to do greater work than he did. And just before his ascension when the disciples were again asking about dates Jesus pointed them to a task rather than to a calendar. Their work was to make disciples of all the nations. God would take care of the dates.

With regard to the first scene let us note that abilities and opportunities are thrust upon us. Suddenly and without their consent the three slaves found the money on their hands and they were responsible for its use. Similarly we find on our hands the gift of life, our five senses, physical health and strength, a mind to think, and a heart to love, in fact, all the abilities with which our Creator has endowed us. In addition, we find on our hands the numerous opportunities which life brings to us. There is the Bible on our stand to be read and lived, the church at our door to be built, the hungry to be fed, children to be taught, the lost to be saved, the gospel to be preached; the list of opportunities which come to us daily is almost endless.

And let it be remembered that with every ability and opportunity there comes a responsibility. One may hide his talent but he cannot escape the responsibility. One may refuse to use his opportunity and run away from his duty but he cannot escape the responsibility or the necessity of sometime giving an account of how he has used his talent.

It is to be noted also that our endowments differ. To one servant was granted five talents, to another two and to another one. We were granted two good eyes and two good ears but these abilities were denied Helen Keller. We were born with two good arms but Harold Wilkie was born with none. We were born in favorable circumstances but George Washington Carver was born in unfavorable circumstances. But whether the endowment be great or small there is no room for pride or envy for these endowments come as gifts. It is required only that a man be faithful with what he has.

In the second scene, Managing the Money, if we accept the statement of the one-talent man, we learn that fear was his fatal weakness. He was afraid to make a venture. He lacked faith. Fear of losing paralyzed any business initiative he might have



Whatever one's talent—be it that of preacher, teacher, cook, businessman, musician—it can be used in the service of the church

had. The coward would never set out with Abram, the pioneer, to find the city whose builder and maker is God. He would be afraid the venture might fail. Neither would the coward become a follower of Jesus because Jesus' disciples ran the risk of persecution and death. Therefore, John in the book of Revelation consigns the fearful along with adulterers and drunkards to the lake of fire. Faithfulness in the work of the kingdom requires a spark of heroism, a faith that dares to make a venture.

Of course, there are other fatal weaknesses which can keep one from doing his best in the work of the kingdom. One man may be too lazy to work. The master implies that this was the trouble with the one-talent man. Another puts his own selfish interests and ambitions first. Another is simply indifferent. Thus for one reason or another men leave their God-appointed tasks in the kingdom undone.

Turning to the third scene, Settling Accounts, we are impressed first with the fact that the reckoning is an individual and not a group matter. Had the master dealt with a group of three men who received eight thousand dollars and returned to him fifteen thousand dollars he probably would have commended the group and the unfaithful slave would have slipped in on the merits of the faithful slaves. But the master dealt with each one alone. We may expect that the Judge will not deal with us on the last day by races or nations or denominations or families. The wife will stand alone and give account of herself and the husband will stand alone and give account of himself.

A second important fact is that judgment is on a proportional and not on a comparative basis. On a comparative basis the two-talent man gained only forty per cent as much as the five-talent man but on a proportional basis each gained one hundred per cent and the master commended each in identical words. This is fair. It is right to expect the farmer who is equipped with a tractor and six plows to plow more land than the farmer who is equipped with only a single plow and a team of horses. But it is required that each be faithful in the use of what he has. So from him to whom much is given much will be required, and from him to whom little is given little will be required. Responsibility is measured by opportunity. God will not hold us responsible for doing what we are incapable of doing. The achievements of a Helen Keller, a Harold Wilkie and a George Washington Carver may teach us that our potentialities may be much greater than we think they are.

A third fact to note is that if we do not use our talents we lose them. If a man does not use his right arm it atrophies, if he does not use his intellect it deteriorates, if he does not use his capacity for worship it diminishes and if he does not use his opportunities he forfeits them. Unfaithfulness in one duty renders one less capable of doing the next duty. On the other hand, the faithful use of one opportunity equips one to do a larger task. To him that has shall more be given and he shall have in abundance. And, apparently, faithful stewardship of our abilities and opportunities here in this life prepares us for larger service in the kingdom in the life to come.

A fourth lesson is that the one talent is important and God expects it to be used. The poor widow who put in only two mites gave a small gift in comparison to the gifts of the wealthy yet the Lord commended her. Dorcas could not establish churches and preach the gospel like Paul but she could use the needle and thread and her work was important in the kingdom. John the Baptist was not the Messiah; he was his

Continued on page 14

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

I have been in bad health for some time: my doctor has done everything he can, but I still am no better. Recently one of my friends says that I am going to a "quack" doctor, that he is only after my money, and that he will not cure me. How can I know if this is true? He is good to me and I trust him.

One in Bad Health

Dear Friend,

The confidence one has in his physician is a curiously personal thing. The first step in checking on a doctor's integrity is to see that he is recognized by his colleagues as a valid member of the profession. Medical organizations attempt certification to insure the public against the lack of integrity. If your doctor is in another branch of medicine than the M. D. you can check his status with the state or national organization of chiropractors and osteopaths. Beyond that you must use common sense in analyzing his service to you.

Doctors are always confronted with the charge that they are after your money—like the auto mechanic or the plumber! Doubtless some doctors are—greed has not been eliminated from the success society in which we live.

You report that your doctor is good to you and you trust him. Perhaps even his pat on the shoulder and the pink pills he prescribes are worth what they cost. You alone can judge if his competence and integrity merit your cost and confidence.

Harry K. Zeller, Jr.

The Family Meets a Crisis

Paul and Ellen Miller

GENE was a typical high school boy growing up in an average American home. He had learned to do the normal things that any growing boy does. It was his lot to have contracted the flu, which had put him to bed for two days. At the close of the second day he had gotten up to help with the chores. It was while they were working that his father discovered that Gene had an appointment to take his girl friend to the basketball game.

After some discussion of the pros and cons of going, Gene got his way, and he and Marg went to the game in Gene's family's car. As they left the game, they started toward a cafe to get something to eat. At one of the street crossings the stop-and-go light was in their favor, and just as they entered the intersection a car seemed to come from nowhere, striking Gene's car broadside. Some man who could not tell green from red because of his tipsy condition had driven the car which collided with theirs.

The door flew open and Gene was tossed out of the car onto the pavement. The crowd gathered quickly. Fortunately Marg was only shaken; she had presence of mind to allow no one to move Gene until the police and ambulance arrived. As the doctor lifted the unconscious boy gently to the stretcher there were some heavy hearts.

When Gene's parents answered the phone which aroused them that night, the police informed them that Gene was at the hospital and that they should come at once. By the time they arrived, the family doctor had called for a brain specialist to come and examine Gene. In the consultation room, the doctors felt that something must be done to relieve the pressure. This demanded a very delicate operation, which was scheduled for the following morning.

Word soon got back to the church that the operation was set for 9 a.m. The homes set aside 8:30 a.m. as the time when each family would meet for prayer in their separate homes. They would place Gene more fully in the hands of God. The response to this was electrifying. Even the small children of the homes prayed in a very real way for Gene. Many persons expressed afterward the feeling of God's nearness in this hour of need. The skilled hands of the physician seemed to move with precision as they brought the operation to completion.

Gene would need special care for some time. Either they could help as parents or get special nurses. He would need attention. The chores at home were done by neighbors who came to help so the parents were free to be at the hospital. The other children were taken into neighbors' homes, and everything was cared for until the return of the home to near normalcy.

Some time later Gene's parents sat down one day to take inventory of their experience, with hearts filled with gratitude for their many blessings.

First, they were fortunate to live in a community that felt the call to commit them in prayer to almighty God. Whether Gene got well or not, they could feel the sustaining arms of the community and church in giving them strength.



Clark and Clark

The family together discovered a new strength in faith and the patience and understanding that come from a sense of his nearness

Pastor of the Panther Creek church, Adel, Iowa, and his wife

Second, where could they live in a world and walk out for a couple of weeks, leaving their family and their work, yet knowing that everything would be looked after acceptably—perhaps not as well as if they had been there, but well enough that nothing suffered too much? Even persons in the community whom they scarcely knew and strangers whom they met at the hospital wanted to be of help.

Third, the experience taught them that life and its frustrations must be accepted. The joy of recovery was sweet. There was no use in running away; the concussion was a reality. There was no use in wringing hands and shouting, "Why does this happen to us?"; the son needed attention. There was no use in weeping and saying, "This is my cross to bear"; the only Christian thing to do was to accept it and face it in the strength God gives us for daily problems.

Fourth, they learned more fully that it is possible to discover a new strength in faith. Recovery is not measured by the hour or day. If progress comes in a month, they will give thanks. Even though complete recovery never takes place, they search for strength to live with what recovery has come.

Fifth, amid the pressure to get excited, they felt the inner bracing of God's nearness that gave them discipline, patience and understanding. Jesus shows them how to put their trust in a heavenly Father. As they walk from day to day in his love, they are strengthened and led to take longer strides for him.

Sixth, this was a family crisis. All of them shared the burden together. And as they faced it, even though a loved one might have been taken, they were made ready to move with courage in Christ's strength.

"We give humble thanks for church, community and friends who are our neighbors, who commit themselves unto God, and hold up our hands in an hour of need."

Work in the Kingdom

Continued from page 12

forerunner. But his work was needed and he was happy to play his minor role. He who gives only one cup of water in the name of Christ shall not lose his reward. Men who care for sewers and dispose of garbage in a great city do not hold the spotlight, yet how could the city exist without them? One blade of grass is small and insignificant. It is not nearly as showy as a rose. Yet what would this world be without grass to cover the soil as a carpet of green? Therefore, let not the one-talent man count himself as unimportant. God needs him in his kingdom and expects him to be faithful.

Jesus commands us to seek the kingdom of God first. Nothing in this life is more important than our faithfulness in the work of the kingdom. Some day we, like the three servants, will stand before our Lord to give account of what we have done with our abilities and opportunities. We may, therefore, well ask ourselves, Am I faithfully using my talents for God?

Anon, By and By, and Presently

Luther A. Weigle

STRAIGHTWAY and Immediately are two words much used in the New Testament, which leave one in no doubt as to their meaning. But unfortunately the Greek words which mean immediately and straightway have also been translated in the King James Version by the terms "anon," "by and by" and "presently," all of which once meant immediately but now mean soon or after a while. When Jesus entered Peter's house in Capernaum, they told him immediately that Peter's mother-in-law was ill (Mark 1:30); but the modern reader gets the impression that they did some visiting first, for it is said that "anon" they told him of her. Salome demanded that the head of John the Baptist be given her on a platter at once (Mark 6:25), but the King James Version says that she asked that it be given her "by and by."

In the parable of the sower (Matt. 13:21), Jesus said of the hearer who is like stony ground that when persecution comes he immediately falls away; but the King James translation has "by and by he is offended." When Jesus said to the barren fig tree, "May no fruit ever come from you again!" the account in Matt. 21:19 records that the fig tree withered at once; but the King James Version says that it withered "presently."

When Jesus rebuked one of his followers for drawing a sword and striking out in defense of his Master in the Garden of Gethsemane (Matt. 26:52-54), he said, "Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels?" Jesus used a clear, strong word which means "right now" or "at once." But the King James Version imports a more leisurely air to the saying by using the word "presently"—"he will presently give me more than twelve legions of angels."

"A fool's wrath is presently known; but a prudent man covereth shame" is one of the realistic observations of the Book of Proverbs (12:16). But it is clearer and more realistic in the present translation:

"The vexation of a fool is known
at once,
but the prudent man ignores
an insult."

To Those Who Work

Labor Sunday Message, 1955

Issued by the National Council of Churches through the Department of the Church and Economic Life

ONCE AGAIN, on the eve of the day set aside each year in tribute to labor, the National Council of the Churches of Christ extends its greeting to all who work.

For our Labor Sunday Message to the workers of America we refer them to the words spoken by our Savior: "You shall love your neighbor as yourself." Those who follow this teaching of the Master give meaning and nobility to their work. Insofar as workers have heeded this admonition by realizing the mutuality of their strivings, their sorrows and their joys, they have increased the stature and the dignity of labor.

Historically Labor Day has had special meaning and recognition for those who have joined together in labor unions for mutual aid, protection and service. This Labor Sunday Message is intended as a recognition also of those essentially Christian motives which have played a part in leading workers to form voluntary associations with their fellows.

While Christian principles thus encourage individuals to join in relations of mutual aid and protection, so they require that all organized groups in their internal and external relations advance the general well being of the whole society in which they live. No man lives unto himself alone, nor does any organization.

There was a time when, of necessity, the labor movement was largely a struggle for the protection and relief of oppressed and underprivileged workers and their families. We thank God that to a marked degree that struggle has been won. Generally speaking, workers today have achieved a more secure, better compensated and widely respected position in our American society. It is not only a change in living standards and economic welfare. Millions of individuals in labor unions have gained opportunity to participate in significant decision-making, which is a vital expression of democracy. They have gained also that sense of dignity and of belonging which every human being craves and which everyone needs for full development of his personality.

The churches acknowledge a debt to the labor movement and to the men and women who have built it for the significant part they have played in this great constructive change. Such voluntary association in mutual help and support also encourages the development of Christian relationships which the churches seek to foster everywhere.

And in this year 1955 we hail the progress in the relations between labor and management, in the lessening of jurisdictional disputes, and in the growing spirit of co-operation among the branches of organized labor in the United States.

But with strength comes obligation. And in labor's case, the stronger its organization becomes the greater is its obligation to be truly democratic in its procedures and to weigh its every act in the light of its effect upon the general welfare. This, of course, is not an obligation of labor alone. Such an obligation lies upon every organizatin—as upon every individual—in direct proportion to its power. That obligation is not discharged, for any of us, unless there is a maximum practicable degree of employment and opportunity for creative expression. It is not discharged unless the opportunity for employment and creative expression is equally available to all men and women regardless of creed, race, social status or national origin. It is not discharged until justice has been done to every child by the provision of good educational opportunity and by the elimination of the slum as a breeding place of suffering and delinquency.

Nor can our obligations be limited by the borders of our own country. One of the greatest of all new movements of our century may well be what we call "technical assistance"—a sharing by those who have with those who have not of the knowledge and the methods whereby a better and more abundant life for the peoples of the world can in time be created by their own effort and through their own institutions. Where stark need exists—anywhere in the world—our obligation is to share goods also, to share generously and without thought of return. There are no surpluses, in God's sight, while there exists a single hungry person anywhere on earth. The National Council of Churches commends American organized labor for its effective support of international programs directed toward these ends.

Our generation lives and does its work under the very shadow of possible universal catastrophe. Man's rapid development of weapons of total destruction has not yet been matched by corresponding progress in the development of institutions and relationships which can and will control such weapons and spare mankind from death by his own hand.

These circumstances make clear once again our continuous dependence upon the forgiving and empowering grace of God. In humble acknowledgement that the God of all men and nations has summoned us to obedience, we have faith that his care and guidance will enable us to act responsibly in this day. The National Council of the Churches of Christ is profoundly committed to a moral awakening which issues from a rededication to the Christian faith.

On Labor Sunday it is appropriate that the call for moral awakening and rededication to faith be especially directed to American Labor. We know it will fall on receptive ears.

Faith Makes the Difference

MILDRED ALLEN JEFFERY

"Lord," I begged,
"Teach me to pray!"
And then I said
Some empty words.
What happened?
Nothing much.

But on another day
When I believed,
I felt God's touch,
For he was there
To answer prayer.

KINGDOM GLEANINGS

In a recent baptismal service at the Council Bluffs, Iowa, church six persons, representing three generations of the same family, were received into the church by baptism.

In sending a generous gift to the Brotherhood Board, a Maryland woman wrote the following: "Enclosed find check for my share of my father's estate. He served more than fifty years in the deacon's office, raised ten children who are all active in the church. He gave liberally to the church all his life. I do not really need the money and the church always needs money, so I am sending it to you to use as you feel a good deacon would want his money used."

Brother and Sister Ellis Powell of Bethany Biblical Seminary were among the forty-one persons who recently completed courses in Techniques of Adult Literacy and Writing for New Literates. These courses were offered at Chautauqua, New York, by Syracuse University as a means of training students to teach and write for the masses of people emerging from illiteracy. Dr. Frank C. Laubach, pioneer literacy leader and his son, Robert S. Laubach, of the faculty of the School of Journalism of Syracuse University, were on the teaching staff.

Lee Nelson, pastor at Modesto, Calif., who talked with a number of U.N. leaders at the San Francisco conference, recently received a personal letter from Charles Malik, Ambassador from Lebanon, which included the following comment: "I wish to assure you again that your work with the humble folk whom you serve is the most real work that there is. On its quality and its fruits everything depends. Do not let therefore grand international or political distractions bother you too much. The service of the Lord in the church with ordinary men and women is the greatest calling that any man can have."

Change of Address

Lyle C. Albright from 3435 Van Buren Street, Chicago 24, Ill., to Udell, Iowa. Brother Albright has become the pastor of the Fairview church in Iowa.

Paul B. Sanger from Route 4, Roanoke, Va., to Free Union, Va.

Harvey R. Hostetler from 2724 Hillcrest Dr., La Verne, Calif., to 1237 K St., Reedley, Calif. Brother Hostetler is assuming pastoral duties at the Reedley church.

J. Willard Bowman from Grottoes, Va., to Route 1, Boones Mill, Va., where he will be farming and serving as part-time pastor of a church.

A. P. Wenger from 445 N. Ninth St., Allentown, Pa., to Box 13, Rossville, Ind., where he will be serving the Rossville church as pastor.

W. David Albright from 2478 Fourth St., La Verne, Calif., to 512 Eleventh Ave., S., Nampa, Idaho. Brother Albright is the new pastor at Nampa.

Fred Hollingshead from 215 Hummel St., Harrisburg, Pa., to 9554 Inkster Rd., Detroit 28, Mich. Brother Hollingshead has become the pastor of Trinity church in Detroit.

Four area conferences for church workers have been planned by the Board of Christian Education of Western Pennsylvania for four Friday evenings in September. Youth counselors and teachers, junior high counselors and teachers, deacons, music leaders and directors of stewardship will be especially interested. The conferences will last from 7:30 until 9:30 p.m. at the following churches: Sept. 9, Rockton; Sept. 16, Meyersdale; Sept. 23, Plum Creek; and Sept. 30, Uniontown.

President Eisenhower signed the Compulsory Reserve-UMT bill on August 9 saying he'll ask Congress early next year to make major changes in the law. Eisenhower said the measure "falls short" of his recommendation. His goal is expansion of the present 700,000-man "ready" reserve to 2,900,000 men. Eisenhower wanted this goal met by 1960, saying it was vital to his plan for reducing the active armed forces. But changes made by Congress in effect postponed the full reserve buildup by two years.

Licensed and Ordained

David R. McConnell, a junior at Manchester College, licensed by the Danville congregation in Northeastern Ohio. Harlan Grubb and Arthur Hess were in charge of the licensing service on Aug. 11.

Frank Barkdoll and *James Rose,* licensed in the Lakeview church, Mich.

Enos Griffith, licensed by the Spray church, N. C.

Frank B. Layman, Jr., ordained to the eldership in the Antioch church in Virginia.

Anniversaries, Home-comings and Harvest Meetings

Amwell church, Sergeantsville, N. J., home-coming Sept. 11. The pastor, George W. Landis, will speak at the morning service. At the afternoon service at 2:15 p.m., Dr. David L. Coddington, founder and director of the Evangel Hour, will speak.

Rummel church, Pa., harvest home service Sept. 11. Morning and afternoon services. A basket lunch will be served at noon. All former pastors and members are invited to attend.

Silver Creek church, Ohio, home-coming and dedication service on Sept. 18. All-day meeting with a basket dinner at noon. The dedication service will be held at 2:30 in the afternoon.

Pleasant Dale church, Ind., home-coming on Sunday, Sept., 18, with services at 10:30 a.m. and at 1:45 p.m. Brother Moyne Landis will be the speaker at both services.

English Prairie church, Northern Ind., harvest meeting, Sept. 25. Bro. L. Dise of Chicago will be guest speaker.

Union Grove church, Ind., will celebrate the seventieth anniversary of the present church house with a home-coming program on Oct. 9. President V. F. Schwalm of Manchester College will be the guest speaker at 10:30 a.m. and 2:00 p.m. A basket dinner will be served at the noon hour. A special invitation is given to all former pastors, and to all persons who formerly worshipped there.

Bakersfield church, Calif., twenty-fifth anniversary of the founding of the congregation on Sunday, Oct. 9. Two former pastors, Glen Montz and Glen McCune will participate in the day-long services. Former members and friends of the church are invited to attend.

Brotherhood Theme: Seek First His Kingdom

Manchester College

The 1955 Summer Session showed a considerable increase in enrollment. During the first five-week period the enrollment was 16% higher than the previous summer. During the second term it was 25% higher. The general morale and standards of academic application by the summer students was particularly high this year.

In August Manchester College was honored by having the Conference of Church and Educational Leaders on its campus. More than sixty representatives were present, representing all the colleges, the seminary, some of the Elgin staff, a number of pastors and field secretaries of the church. The main themes of the conference were: The Church—Its Nature and Mission; The Church of the Brethren—Its Uniqueness and Doctrinal Bases; Our Place in the Ecumenical Movement; and The Place of the Church College in Our Church and Time.

Both William Gnagey and John P. Brown, Jr., of the faculty, are attending graduate school during the coming year. The college has employed David McCormick of Arlington, Virginia, to fill the band position, and Professor Fred Bishop of Milwaukee, Wisconsin, to fill the interim position in education, left vacant by Mr. Gnagey. Mr. Bishop is a veteran school man, having served as principal, superintendent, and Assistant State Superintendent of Schools in Wisconsin.

Wilbur S. Barnhart, who for many years has been identified with the Indianapolis public schools, has decided to retire from the public school system. Mr. Barnhart has been employed as assistant business manager at Manchester College. His last assignment was as principal of the George Washington High School in Indianapolis.

The United States Government has given its final approval for the loan to Manchester College for the girls dormitory. According to present plans, the contract will be let late in September.

The Faculty Retreat was held at Camp Mack on September 2. In addition to discussion and addresses by members of the faculty, Norman Burns, Secretary of the North Central Association in Chicago, spoke on The Effective Faculty Team.

During the months of July and August, the March of Progress Campaign took a vacation, and was resumed in Southern Ohio about September 1. To date the campaign has covered the faculty, students, local community, and a number of church of Middle and Northern Indiana. Cash and pledges to date are $197,743.35. In addition Mrs. Isaac Oppenheim has endowed a Chair of Mathematics for the College, which in effect amounts to a gift of $100,000.

McPherson College

Dr. Maurice A. Hess was given a citation for service at the Church of the Brethren Annual Conference in June. Dr. Hess has taught for 30 years in McPherson College having given most of his time to Debate and Freshman English. He will continue his work in these areas.

McPherson College finished this past fiscal year with a balanced budget. She expresses gratitude to her many loyal friends whose gifts have made it possible.

Prospects for enrollment during the 1955-56 year are good. The college is expecting an increase in the total number of regularly enrolled students.

Twelve apartments for married couples have been constructed at an estimated cost of $65,000. All apartments have been reserved since early summer. Space is available to add twelve additional units when they are needed.

Additions to the faculty include the following: Paul Wagoner became the new alumni secretary on September 1. Paul graduated from McPherson College in 1949 and Bethany Biblical Seminary in 1952. Homer Brunk, class of 1930, leads the rural life department. Mr. Brunk got his master's degree in agriculture from the Montana State College in 1939. Kenneth Kinzie of Chicago, Illinois, is the new art instructor. In June 1954, he graduated from the Art Institute of Chicago with the Bachelor of Fine Arts degree. Mr. Kinzie has also been employed in the field of commercial art as an art designer.

The Church Calendar

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

September 4

Sunday-school Lesson: Worship Revived in Jerusalem. Ezra 3—6; Haggai; Zech. 1:1-6; 4:1-10. Memory Selection: Not by might, nor by power, but by my Spirit, says the Lord of hosts. Zech. 4:6 (R.S.V.)

CBYF Topic: Tremendous Trifles

Sept. 4 Labor Sunday
Sept. 9-11 District meeting, Northern Missouri, Rockingham
Sept. 16-17 District meeting, First West Virginia, Keyser
Sept. 16-18 District meeting, Southern Iowa, Fairview
Sept. 18 Brotherhood Achievement Offering
Sept. 23-24 District meeting, Eastern Maryland, Union Bridge
Sept. 23-25 District meeting, Northeastern Kansas, Lone Star
Sept. 23-25 District meeting, Northern Missouri, Kansas City
Sept. 25 Promotion day
Sept. 25—Oct. 2 Christian Education Week
Oct. 2 World Communion Sunday

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Howard J. Kreider of Liberty Mills, Ind., in the Pleasant Dale church, Ind., Sept. 26—Oct. 9.

Bro. E. F. Sherfy of Roanoke, Va., in the Mathias church, W. Va., Aug. 28—Sept. 4.

Bro. Alton Bucher of Myerstown, Pa., in the Conewago church, Pa., Sept. 4-18.

Bro. Wilfred Stauffer of Greensburg, Pa., in the Windber church, Pa., Sept. 19-25.

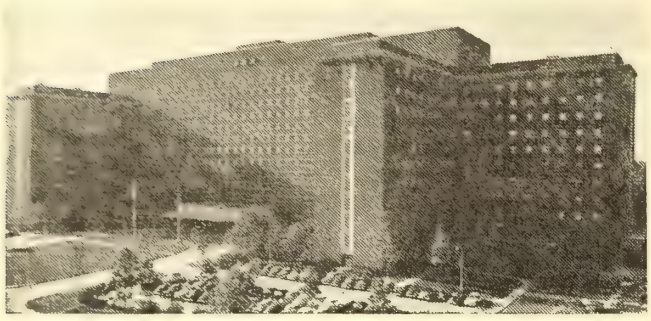
Gains for the Kingdom

Five baptized in the Pleasant Valley church, Va. **Nine** baptized and one received by letter in the Spray church, N. C. **Seven** baptized in the Fairview and Good Will churches, Smith River congregation, Va. **Two** baptized and one received by letter in the Jacksonville church, Fla. **Five** baptized in the Reisterstown church, Md. **Two** baptized in the Pleasant Valley church, Va. **Four** baptized and two received by letter in the Petersburg church, W. Va.

Eighteen baptized in the East Petersburg church, Pa. **Six** baptized in the Schuylkill church, Pa.

Five baptized and five received by letter in the Silver Creek church, Ohio. **Three** baptized in the Sterling church, Ill. **Eleven** baptized in the Springfield church, N.E. Ohio. **Six** baptized in the Beech Grove church, Ohio.

Four baptized and six received on former baptism in the Cando church, N. Dak.



The Clinical Center, which consists of hospital facilities and laboratories, serves the various research programs of the National Institutes of Health

YOU ARE NEEDED FOR MEDICAL RESEARCH

FOR the past two years the Brethren Service Commission has arranged for volunteers to work in medical research in the Clinical Center of the National Institutes of Health, Bethesda, Md. Most of these have been young people, men and women, between the ages of eighteen and twenty-five. There is a need for additional people of older age brackets, especially between the ages of sixty and seventy, but anyone over the age of twenty-one and in good health may apply.

The National Institutes of Health is a medical research organization under the United States Public Health Service. Research is carried on primarily in seven areas: cancer, heart, infectious diseases, arthritis and metabolic diseases, mental health, dental research and neurological diseases. All of these programs need normal, well people who will volunteer to serve as controls in the research program. Such service is a definite contribution to the welfare of mankind.

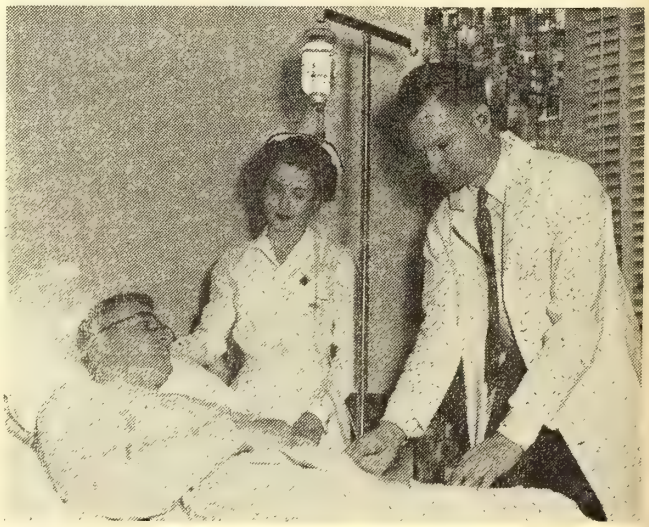
In order to achieve better understanding of many diseases, the action of drugs and the functioning of various organs, scientists first need to know what happens in the normal person. These people do not need to be in perfect health, but they should be in good average health for their age.

The volunteer goes in the Clinical Center and strictly follows the doctor's orders. There are frequent blood samples taken, all body waste may be collected and analyzed in the laboratory, studies are made of the various organs of the body, diets are studied, and reactions to medicines are observed. No hazardous procedures are employed, but there may be occasional mild discomfort on some studies. The volunteer can spend most of his time reading, working with various crafts, taking trips to various parts of the city and spending time as he pleases. One hundred per cent co-operation is the main requirement for this service.

Living conditions at the Clinical Center are unusually fine. Two volunteers live in each room. Each room has a private bath. Food is brought to the room. Physicians, nurses, attendants and other staff members care for any needs the volunteer might have.

If you are interested in taking part in medical research as a volunteer, you should write to the General Brotherhood Board, Attention Brethren Service Commission, 22 S. State St., Elgin, Ill., indicating that you would like to have an application blank. On the application blank you should give a short medical history; indicate the time that you might be available and how long you can serve. No one should report directly to the Clinical Center or write there regarding interest in serving. After your application has been checked, you will be given notice of acceptance and the date to report.

All expenses, including transportation to and from the National Institutes of Health, will be furnished by Brethren Service, but you will not receive any remuneration other than the satisfaction of doing a good job



A 1-W volunteer at Bethesda, Maryland, receives injections of radio-active cortisone in a study of the role of the adrenal glands in heart failure

for a worthy cause. The National Institutes of Health pays Brethren Service on a daily pro rata basis for each volunteer who goes into the program. This money is to cover the cost of the program to Brethren Service. Any excess will go into the Brethren Service Commission program. Write today if you would like to volunteer for medical research.



New York Times

Part of a group of 1,243 refugees arriving on July 12, on the USS General Langfitt, first of ten refugee transports scheduled to arrive this year

Refugee Resettlement Notes:

Statistics (August 1, 1955)

Region	Goal	Assurances Filed	Arrivals (Family Units)	Arrivals (Persons)
Central	350	130	10	23
Eastern	300	48	4	13
Pacific Coast	50	15	1	6
Southeastern	150	37	2	5
Western	150	6	1	5
Totals	1,000	236	18	52

THE NEW PLAN for filing assurances makes the Refugee Program much easier. To bring refugees to America, all that is now needed is an assurance stating:

1. that work will be found for the head of the family *after* the family arrives. (A specific job in advance is not necessary.)
2. that housing will be arranged in a certain locality. (No address is needed.)
3. that the refugee will not become a public charge.

It is now easier to help a refugee family immigrate to your community. Write to: Brethren Service Commission, Refugee Resettlement Office, New Windsor, Maryland.

1,243 Refugees Arrived on July 12

in New York aboard the transport General Langfitt: 651 came from Germany, 592 from Austria. This is the first refugee transport under the Refugee Relief Act. The 30,000th refugee, out of the 209,000 who will be admitted up to the end of 1956, was aboard this ship.

Most of the 1,243 men, women and children on the ship had waited years for their visas, and thousands more are still waiting. With the U. S. government stepping up refugee visas, nine more such transports are scheduled this year.

A total of seventeen refugee families (50 persons) have now arrived on Brethren assurances. Many more are expected to arrive in the next few months. Assurances total 223 out of the Brethren goal of 1,000. Time is important—and very important to the refugees still waiting in their barrack rooms for assurances from the churches in America. If you and your church congregation have not yet given an assurance for a refugee family —or if you can now give another one—write to the Refugee Resettlement Office, Brethren Service Center, New Windsor, Md.

Refugee Resettlement Films

Daybreak. The story of a young refugee who escaped to Austria after being released from a prisoner-of-war camp. Black and white, 20 min., $4.00 rental.

Home Is Nowhere. A simple presentation of the plight of millions of refugees. For juniors or older. Black and white, 30 min., $5.00 rental.

The Signature. A new film which describes the present plight of refugees in Europe, the congressional act permitting refugees to come to the U. S. and the procedure for resettling such a family. Black and white, 25 min., $4.00 rental.

The Two Kingdoms. A dramatic story of an American relief worker's experience in Germany. Should be seen in every church because it shows clearly our Christian responsibility to refugees. For juniors and above; good for family night. Black and white, 60 min., $10.00 rental.

Unto These, My Brethren. A new filmstrip which tells the story of Brethren Service in Europe. Black and white, 20 min.; narration on 78 or 33 1/3 rpm records; state record speed. Free to churches for the period they desire; purchase price, $5.00.

Order from Audio-Visual Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Refugee Resettlement Literature

New Life for Them—If We Help—A leaflet describing the Refugee Resettlement Program. Free.

This is a Love Story (The Good Samaritan Kind)—A small pamphlet which tells the story of the first refugee family to be brought to America on a Brethren assurance. Free.

209,000 Refugees Wait—A leaflet which tells of the plight of refugees in Europe and the way in which Americans can offer help.

Order from the Brethren Service Commission, Refugee Resettlement Office, New Windsor, Maryland.



The Local Church

Edited by Mildred M. Etter

IDEAS—PLANS—METHODS

GO Make Disciples of All



CHRISTIAN Education Week is observed annually by a majority of the Protestant denominations in order to do the following: to focus attention on Christian education; to lift up a special phase of Christian education for emphasis; to give a new impact to the Christian education program as it begins a new year's work.

Christian Education Week, Sept. 25 to Oct. 2, is an opportunity to recognize the fact that the Christian education program is the church's most effective means of evangelism and to make plans for reaching the unchurched families in the community.

The opening paragraphs of the handbook, Go Make Disciples, contain the following message:

"How many members are there in your church whose first contact with the church was through the church school? It is estimated that from sixty to seventy-five per cent of all who join the church on profession of faith come through the church school. Whatever the exact figure, the fact is that the church school plays a significant role in the decisions of a large number of persons to become church members.

"Not only are children brought into the church through their participation in the church school, but through this contact their parents are also brought in. There are children in every church whose parents are not church members. This is an evangelistic opportunity.

"The church school is a significant means of evangelism not only for the contact it has with unchurched persons. Its content and curriculum are at heart evangelistic. The goal of Christian education is that persons will acknowledge Jesus Christ as the Lord of their lives and serve him in the fellowship of his church. This, indeed, is evangelism."

Christian Education Week is an opportunity for the church school to face some of the challenges before the church. How can the church school program fulfill its responsibilities for reaching and teaching the persons for whom it is responsible? The purpose of Christian Education Week is to stimulate thought and action during the entire year on the evangelistic responsibilities of the Christian education program.

The entire church should be aware of the role and opportunity of Christian education. The education committee or commission should lay careful plans for special events during the week and for the entire year. Each church will need to make its own plans on the basis of its own needs. Some suggestions follow.

Rally Day

Each church will want to have some special occasion each year when special attention is called to the Christian education program. The first Sunday of Christian Education Week is a natural time for such observance, coming as it does at the beginning of a new church school year. Rally Day can be used as a time to invite parents to all the classes to explain the new year's curriculum. Special emphasis should be given to regular attendance of members of the church school. Each church should hold a dedication service for church school teachers during the morning worship service. It would be fitting to emphasize the evangelism of Christian teaching in the morning sermon.

Enlistment of Families

At the recent International Sunday School Convention held in Cleveland, Ohio, a strong emphasis was placed on the importance of reaching the whole family in the church's Christian education program. One of the greatest tasks of the church is to involve all the parents in the life of the congregation. When the parents are inactive the children tend to be irregular or drop out. A systematic program of home visitation will greatly help to

build up and to strengthen the congregation. Parents of children can be enlisted to help teachers visit in the homes of all the children; active youth and adults can be organized to visit in all the homes of the inactive or nonchurch members.

Community Observances

There is a great opportunity during Christian Education Week for the churches of a community to work together to emphasize the role of Christian education in community life. Churches can help one another in sharing programs and creative ideas. Christian Education Week is a natural opportunity for the churches to join together in a united witness to the entire community on behalf of Christian education and its evangelistic concerns. There could be a community conference on Reaching Persons Not Now Reached by the Church. This could logically be followed by joint participation in a community religious census or the National Christian Teaching Mission. A family life clinic might be planned. Plans could be made for a community leadership training school where the workers of the various churches could receive instruction.

The attention of the entire community should be focused on Christian education. The contribution of the church school to community life can be stressed. Many resources are available to interpret Christian education to the public. Using whatever channels are open to them—radio, TV, newspapers, posters — the churches together can focus attention on the importance of the church school. News stories could be featured telling what the churches, both individually and co-operatively, are doing during Christian Education Week. There could be a radio panel discussion on the theme of Christian Education Week or a television show dramatizing persons' need for the church and the church's message.

Community posters stressing church school attendance at the "church of your choice" could be made and placed at strategic positions.

Quoting again from the handbook we get an answer to the question, "Who are the persons not reached by the churches in your community? They may be: a. Persons of a different social and economic level from members of churches, either higher or lower. b. Persons whose moral values differ from standards accepted by the churches. c. Particular age groups such as unmarried young adults and older adults. d. Persons who have never learned to look beyond physical and material things. e. Persons overlooked by the churches' ministry. Persons who move—one fifth of the American population moves each year, the handicapped and infirm."

Religious Census

A complete community religious census is the only way of finding the church affiliation of every person in a community. Because of the rapid shifting of population, it is urged that such a census be undertaken every five years. A census should be interdenominational for three reasons: the community impact a co-operative census makes; the more complete coverage that is possible; the better reception by persons outside the church. Only if a whole community census is impossible should a local church undertake one on its own. A census would be undertaken only where the churches are organized to follow up immediately on the information received.

Helps for Local Church Workers

Two small books are available from the Brethren Publishing House to help local churches plan an effective emphasis on Christian education during this special week and throughout the year. Go Make Disciples, the 1955 handbook for Christian Education Week, 30c; Increasing Attendance, 25c.

Purpose of Every-member Canvass

THERE will be over 250 churches of our denomination who will conduct every-member canvasses this fall. Some churches have experienced the rich rewards of this method.

But why bother with an every-member canvass? The chief purpose of the every-member canvass is to convert every member to SEEK FIRST HIS KINGDOM rather than idolize things and money.

The canvass is truly a missionary project. If you believe in foreign missions or home missions, you ought to believe in the every-member canvass. For Christ taught us to go out and compel them to become disciples. We all know that many of our church people do not give enough to Christ and his church to earn the title *disciple.*

"For where your treasure is, there will your heart be also." Many still subscribe to the old phrase, "One Lord, One Church and One Dollar." Most members, once they have grasped the meaning of seeking first his kingdom will herald it as a new conversion experience.

Christ hurt some persons' feelings when he drove the money changers out of the temple. Let us convert the financially unconverted members.—Gordon W. Bucher.

OLDSTER DAY

THREE years ago we had the first supper to honor the folks in our church who had entered into the golden years. The first two years the women's work was wholly responsible for this affair and this year they were greatly pleased to have the entire church enter into the service.

Each member who had attained the age of seventy years received a special invitation to attend the morning service and stay on for the noon meal. There are fifty-nine in this group. One member is ninety-one years of age and several are over eighty-five. Approximately forty attended the church service and thirty-three stayed for the noon meal.

The carnation, a gift from the church ushers, was given to each one as they entered the sanctuary. Bro. Carper preached a challenging sermon. He said we never get too old to have an interest in life. The golden years are the years of appreciation for all those things we did not have time for before. He encouraged them to use those free minutes for prayer. He reminded us of how our people are blessed. Old and young left the service with a greater desire to make the most of life. We took with us the words of Robert Browning, "Grow old along with me. The best is yet to be, the last of life, for which the first was made: our times are in His hand who saith, a whole I planned, youth shows but half; trust God: see all, nor be afraid."

Mrs. Harry Meyer, vice-president of women's work, had charge of arranging for the dinner. The teachers and officers of the primary department assisted her in cooking and serving a delicious Sunday dinner. Some of those old-fashioned delicacies such as smearcase and apple butter with home baked bread were served. Everyone enjoyed "dunking" the home baked sugar cookies. One man of eighty-seven told me he ate more than he would have in three days at home.

The Church Abroad

Edited by J. Henry Long



Leland S. Brubaker

Youthful church leaders in Nigeria need an adequate grounding in Bible training if the church is to become truly indigenous

Robert A. Hess

Wandali, Nigeria, W. Africa

Nigerian District Decides to Establish School

THE African district of the Church of the Brethren in Nigeria, West Africa met during the last week of June in a special meeting of church officers, pastors and missionaries. Chief among the business causing the district officers to call a special meeting was the need to make a final decision and lay plans for a school to provide Bible training for the young Christians of the growing district. After serious consideration it was decided to begin a training program at Garkida which will provide a two-year period of training for Christians who are approved by their local church boards.

The delegates were spurred to action by a conviction that the growth of the church here is being retarded greatly owing to the limited knowledge and understanding of the Christian Scriptures among the many who preach, teach, serve on church boards and fill the pews. A committee of three had been assigned the task of meeting with a three-man mission committee on evangelism to work out a plan for a Bible school.

As a result of these meetings an appeal for help was made both to the mission and directly to the Foreign Mission Commission for help. Chief among the needs was that for qualified instructors, but such things as classrooms, housing, food and travel also loomed large in their eyes.

The mission and the home board were aware of the tremendous need for more Bible training and were in deep sympathy with the difficulty of the Nigerian church to meet the need without assistance. But it was also important that in the establishment of any school strong effort be made by the Nigerian church in order that they think of it as *their* venture and value it as such. Thus the mission agreed to furnish the instructors, a building for classrooms and compounds in which the students will live. It was a recommendation based upon this offer which the committee brought to last week's meeting. They recommended that the school begin in January 1956 and that the church work out a way to provide food for

students and a method of selecting those who will attend. Travel and clothing are to be left to those attending.

It was an easy decision to have each local church board examine applicants with the aid of a test to be supplied by the planning committee, but the matter of providing food for students proved difficult. The committee's recommendation that the church provide food marked a step in self-help for a church accustomed to having a foreign mission board provide for them in a fatherly way. What is more, it was in contrast to the policy of education under which the government operates. For those in training for teaching or technical jobs the government often provides all but clothing for only a very small tuition fee. True, the recommendation did not require the individual himself to pay. Everyone recognized that although the student should provide as much for himself as possible he needed help. Nevertheless, the recommendation did place the burden on the local group.

The delegates hesitated between a keen desire for a Bible school and a fear of its cost. This fear was very realistic indeed for it meant that a district budget of from four to five times the previous amount would be needed. Yet the threat of an increasingly rapid advance of Islam lay like a rain cloud over a building in the process of roofing a house. Several speakers spoke with authority on the dangers of the threat and urged the delegates to take a bold step of faith. Finally it was decided to have each congregation contribute at the rate of 28 cents a member to support the Bible school.

Twenty-eight cents seems like a small amount to an American accustomed to buying dime candy bars but to the average worker in this part of Nigeria it is a large sum. His income is fifty dollars or less a year. Even teachers make only about three hundred dollars yearly. When one takes into consideration that even with the colossal income of Americans they give only an average of one dollar and thirty cents per member the venture of their African brethren is commendable.

There exists some apprehension as to how well the local congregations will support the decision of the meeting. May God give them courage.

A total of 477,000 persons attended meetings addressed by Evangelist Billy Graham during his recent visit to 12 cities in 7 Western European countries. About 20,000 people made decisions for Christ at these rallies.

IN MEMORIAM

Elsie N. Shickel

Elsie Shickel was born on June 29, 1891 the youngest of Joseph and Nancy Shickel's nine children. When she was only two the family moved to Roanoke, Va., where Elsie received the benefits of a splendid school system. By eighteen she had graduated from high school and was a teacher in the public schools.

During the next decade Elsie alternated between going to school and teaching school. By 1918 she had acquired a master's degree in education and was serving as director of religious education for the General Sunday School Board.

In applying to the General Mission Board for service in India, Elsie wrote as follows: "At the age of eleven I accepted Christ as my personal Savior. This decision was made during a meeting held by Bro. I. S. Long, just a year before he went to India. It was then that my interest in India began. This may have been due merely to devotion to a child's idea. Nevertheless, the interest continued into my teens."

In the same letter Elsie wrote: "Soon after I entered the teaching profession again, Brother and Sister Long came home on furlough. His personal appeal to me in behalf of the foreign field impressed me very much, but I was not willing to forfeit all my plans for the future. So the struggle was on. It grew so tense that one night I asked God if it was his will for my life to serve him in a foreign land, that he send me a definite call through someone in authority, since I felt it would be rather presumptuous for me to volunteer for the field, knowing myself as I did. It seemed to me this was asking a thing practically impossible, but I satisfied my conscience at any rate.

"When Bro. Early returned from his visit to the mission fields, he came after me to go to India to teach the missionaries' children. This was such a definite answer to my prayer of a few years past that it almost swept me off my feet."

Concluding her letter Elsie wrote, "So here I am, if you can use me."

The mission board could certainly use such as Sister Elsie. By 1921 she was on the high seas sailing to India. For thirty-three years she gave herself unstintingly to the rewarding work of teaching and character building among the boys and girls of this land, especially in Anklesvar and Bulsar, for it was at these two stations that her years on the field were spent.

To Elsie goes the credit for founding the School of Practical Arts at Anklesvar. This school always remained small in numbers because it could not offer a job or a government certificate as its reward. But those who received the training are the ones who in later years realized the

Continued on page 24



TO BRETHREN EVERYWHERE

MEET YOUR MISSIONARIES, edited by Anetta C. Mow, is the 1955 edition of the traditional prayer calendar for missions. Short biographies of 117 present-day Brethren missionaries are presented in the 128-page booklet. Ideal for use in private devotions, at midweek services and in mission study groups. Price, 50c per copy.

— — — — — — — ORDER BLANK — — — — — — —

Brethren Publishing House
22 South State Street
Elgin, Illinois
Gentlemen:

Please send me ..... copies of MEET YOUR MISSIONARIES at 50c each.

Name .....

Address .....

City ..... State .....

Edited by Alberta Yoder



The Piqua church as it appears today, following the recent remodeling and enlargement program

Piqua's Dream Comes True

ON JULY 10, 1955, the Church of the Brethren at Piqua, Ohio, realized a dream come true. It was a dream which began thirty years ago on July 12, 1925, when the first Sunday school was conducted at the church's present location. This lovely new church building with its additions and modernization has been realized at a cost of $60,000 with three thousand hours of donated labor by faithful workers.

The work was actually begun shortly after the Covington Church of the Brethren was built in 1915. A group of Piqua ladies who were members of the Covington church conceived the idea of organizing a ladies' aid society in Piqua, hoping some day to have a church in this city.

The first meeting place was a rented building owned by the Green Street and Grace M.E. churches. By January 1926, the Piqua branch of the Covington Church of the Brethren was organized and negotiations were begun toward the purchase of the rented building. This frame structure, which was approximately 50′ x 26′, without any basement, was purchased at a cost of $2,000. During the summer of 1926 Calvert N. Ellis, who was taking his work at Princeton University, became the student pastor of the congregation. He served again during the summer of 1927, and then arrangements were made for Bro. Charles Flory to become the pastor of the congregation.

During the year 1928 the church building was remodeled at a cost of a little less than $6,000. During the depression years it became necessary for Bro. Flory to serve the Troy church and the Piqua church jointly in order that the cost of his services could be underwritten.

Progress continued under the leadership of such men as Howard Eidemiller, Roy Honeyman, Harold Miller and Byron Flory. Bro. Samuel E. Keller became the pastor in 1935 and since that time plans have moved ahead rapidly and the present remodeling and enlargement program has taken shape.

The congregation itself has been surprised at its ability to carry out this splendid piece of work and to finance it. Across these thirty years the membership has grown to approximately 350 members.

It was appropriate that Bro. Calvert N. Ellis, president of Juniata College, who had been the summer pastor during the first two years of the church's beginning, should be the dedication day speaker.

If the same spirit of teamwork and dedication continues which has been manifested in this past period of years in the growth and development of the church, a rich and wonderful ministry can be enlarged and carried on for the kingdom of God.

The new church building is but a tool, albeit a necessary one, and tends to symbolize the spiritual structure which must be built as securely as this structure of brick and mortar, wood and stone.

In Memoriam

Continued from page 23

value of the instruction received. Here girls learned to be worthy homebuilders, to give helpful leadership in village groups, to teach classes and to use their hands and needles to make beautiful and useful articles and clothing.

In her personal life and in the work with her students nothing was ever wasted. She taught her classes

to save all materials and to be economical in their use. In school the teachers were taught to use the simple things at hand rather than to depend on expensive supplies purchased in the stores.

Elsie was very thorough. She held the students to the best work of which they were capable. Careless work was never accepted. Both children and adults were given definite responsibilities and they were expected to live up to them.

Her life was characterized by deep loyalty to her convictions, faithfulness in her service and a firm faith in God and in the possibilities in the lives of those with whom and for whom she worked. Many hours were spent in counseling with her students.

Fellow workers learned something of the depth of her prayer life. When any difficult situation loomed in the offing she constantly took the matter to God. Decisions were made after much thought and prayer but once made were firmly adhered to.

Ever since a bout with influenza during her first furlough in the United States Sister Shickel's health has been rather poor. But the determination to serve her Master kept Elsie at work and in good cheer. By April 1955 she began her last battle for life. She entered the Christian Medical College hospital in Vellore, South India, where through the weeks of serious illness she made her last impact for the Christian Way. The attending physician wrote this about Elsie after her death: "I am sure she was glad to go. The Indian staff was particularly impressed with her lack of complaining. I hope I shall meet my end in as sweet a spirit." In the early morning hours of June 28, one day before her sixty-fourth birthday, Elsie Shickel left her adopted country of India for an eternal assignment. She died as she had lived, in peace and good faith. Her Lord has been sufficient to the end.

Anniversaries and Weddings

Anniversary

Mr. and Mrs. Ira Moomaw, members of the First church, Long Beach, Calif., observed their golden wedding anniversary with a visit to the home of their daughter and her family in Kansas City, Mo. They were married April 23, 1905, in Newberg, Oregon. They have one daughter and two grandchildren.—Mrs. Homer E. Fike, Long Beach, Calif.

Weddings

Bevins-Thompson—Marvin Bevins of Greenville, Ohio, and Beverly Thompson of Hollansburg, Ohio, by Rev. Fritz in the Beech Grove church, Ohio, July 3, 1955.—Dolar Ritchey, Hollansburg, Ohio.

Charlton-Royer—Peter Charlton and Marcia Royer, both of Newton, Kansas, July 3, 1955, in the Newton church, by the undersigned.—George W. Harvey, Newton, Kansas.

Conrad-Gochenauer—Lester R. Conrad of Carlisle, Pa., and Betty J. Gochenauer of Newville, Pa., May 28, 1955, in the Huntsdale church, Pa., by the undersigned. —O. J. Hassinger, Carlisle, Pa.

Cookson-Knight—Fred L. Cookson and Deloris Knight, both of New Philadelphia, Ohio, July 1, 1955, in the New Philadelphia church, by the undersigned.—Willis B. Stehman, New Philadelphia, Ohio.

Coon-Shaw—Robert Coon of Ottumwa, Iowa, and Roberta Shaw of Batavia, Iowa, in the Libertyville church, Iowa, by the pastor, Leland Grove.—Mrs. Florence Oliver, Selma, Iowa.

Crist-Frost—Robert Crist and Betty Frances Frost, both of Liberty, Ind., in the Four Mile church, Ind., June 12, 1955, by the undersigned.—J. E. Smeltzer, Liberty, Ind.

Gladfetter-Kopp—George E. Gladfetter and Gloria Kopp, both of York, Pa., by the undersigned, at his home, May 29, 1955.—M. A. Jacobs, York, Pa.

Graham-Vollenweider—Russell Graham of Kingsley, Iowa, and Marian Vollenweider of Sioux City, Iowa, in the Federated church, by the undersigned, June 26, 1955. —Vernon S. Powell, Kingsley, Iowa.

Hoke-Maust—Cassel Hoke and Virginia Maust, both of Napanee, Ind., in the Union Center church, Ind., June 26, 1955, by Samuel Longenecker, assisted by Herbert Fisher.—Mrs. Wilson Morningstar, Goshen, Ind.

Jarvis-Weddell—Kent S. Jarvis and Frances O. Weddell, both of Philadelphia, Pa., in the Germantown church, Pa., June 2, 1955, by the undersigned.—Benjamin F. Waltz, Philadelphia, Pa.

Kinsey-Wallace—Daniel E. Kinsey of Dundee, Ohio, and Patricia Ann Wallace of Newcomerstown, Ohio, June 12, 1955, at the home of the groom's sister in New Philadelphia, Ohio, by the undersigned.—Willis B. Stehman, New Philadelphia, Ohio.

Kitchen-Phibbs—Otis Dorsey Kitchen of Hagerstown, Md., and Alma Irene Phibbs of Pulaski, Va., in the Pulaski church, June 18, 1955, by the undersigned.—Garnett E. Phibbs, Deep River, Conn.

Lavy-Besecker—Terry Lavy of Arcanum, Ohio, and Bonnie Besecker of Laura, Ohio, June 26, 1955, in the Pitsburg church, Ohio, by the undersigned.—L. John Weaver, Potsdam, Ohio.

Leman-Miller—Daniel Leman of Bremen, Ind., and Carol Miller of Nappanee, Ind., in the Napanee church, May 30, 1955.—Mrs. Wilson Morningstar, Goshen, Ind.

Rhoads-Sheller—Glenn M. Rhoads and Arlene E. Sheller, both of Newville, Pa., April 3, 1955, in the Huntsdale church, Pa., by the undersigned.—O. J. Hassinger, Carlisle, Pa.

Shank-Evans—Paul Shank and Delvina Evans, both of Burlington, W. Va., in Hagerstown, Md., by Olonzo Fike.—Effie L. Whittaker, Antioch, W. Va.

Singleton-Sullivan—Charles Frederick Singleton of Bridgeport, Conn., and Doris Frances Sullivan of Fredericksburg, Va., in the Hollywood church, June 25, 1955, by J. Emmert Dettra of Midland, Va.—Mrs. Thelma L. Dettra, Midland, Va.

Tomlinson-Moore—Lowell Joe Tomlinson of Richmond, Ind., and Lois Faye Moore of New Madison, Ohio, by the undersigned, at the home of the bride, July 6, 1955.—Dolar Ritchey, Hollansburg, Ohio.

Turner-Seals—Donald Dee Turner of Republic, Wash., and Barbara Ann Seals of Tonasket, Wash., by the undersigned, at the Ellisforde parsonage, Wash., June 25, 1955.—M. G. Blickenstaff, Tonasket, Wash.

Wood-Eacker—James Wood of Eden, Idaho, and Luella Eacker of Twin Falls, Idaho, July 3, 1955, in the Twin Falls church, by the undersigned.—Robert E. Keim, Twin Falls, Idaho.

Zuehlke-Oliver—Lawrence Zuehlke of Fairfield, Iowa, and Wanda Oliver of Selma, Iowa, June 12, 1955, in the Lutheran church, Fairfield, Iowa, by Rev. E. A. Piper.—Mrs. Florence Oliver, Selma, Iowa.

Obituaries

Burket, Emory W., son of Watson Burket and Jennie Pressel Sell, was born Sept. 7, 1892, at Claysburg, Pa., and died May 9, 1955, at his home in East Freedom, Pa. He was married to Annie Shaw. He was a member of the Leamersville church. Surviving are his wife, two children, three grandchildren and his mother. Funeral services were held at the Carn funeral home by his pastor, Bro. Ordo Pletcher. Interment was in the Riverview cemetery.—Mrs Rachel Claar, East Freedom, Pa.

Gross, Nannie, was born Oct. 22, 1865, and died June 19, 1955, at the Cross Keys Brethren Home, New Oxford, Pa. She united with the Huntsdale church in 1932 and was a faithful member of the church throughout her life. Funeral services were conducted in the Van Scyoc funeral home in Shippensburg by her pastor, Bro. O. J. Hassinger. Interment was in the Centerville cemetery.—Mrs. Esther Cohick, Carlisle, Pa.

Lund, George Washington, son of Robert and Martha Lund, was born July 3, 1875, near Glen Elder, Kansas, and died June 22, 1955, at Russell, Kansas. On Dec. 24, 1903, he was married to Laura May Lee, who died July 8, 1947. They moved to the Covert community in 1904. Surviving are four sons, five grandchildren and four great-grandchildren. Memorial services were held from the Covert Methodist church with Rev. Porttens Latimer officiating. Interment was in the Osborne cemetery.—Elva A. Deardorff, Waldo, Kansas.

Lund, Rex Leon, twin son of Lowell and Janice Lund, was born June 18, 1955, and died June 21, 1955. Survivors are his parents, one brother, four grandparents and four great-grandparents. Graveside services were held in the Osborne cemetery by Rev. Porttens Latimer.—Elva A. Deardorff, Waldo, Kansas.

Mellinger, Edward L., was born June 1, 1877, and died Feb. 20, 1955. He married Mary Ann Shenk on Dec. 20, 1899, and to this union were born one daughter and three sons. He and his wife united with the church in 1902, and were later elected to the deacon's office. Surviving are three sons. Funeral services were held in the Lutz-Hoffman funeral home in Carlisle with his pastor, Bro. O. J. Hassinger, officiating. Interment was in the Huntsdale cemetery.—Mrs. Esther Cohick, Carlisle, Pa.

Oliver, C. Alcesta daughter of Herman and Emma Heintzelman Oliver, died July 1, 1955, in Waynesboro, Pa. She was a member of the Greencastle church. The funeral was held from the Minnich funeral home in Greencastle by the undersigned and J. Lester Myers. Burial was in the Browns Mill cemetery.—Samuel D. Lindsay, Hagerstown, Md.

Soyster, Harry Dilling, son of Joseph and Sarah Dilling Soyster, was born at McKee Gap, Pa., Nov. 13, 1874, and died at the age of eighty-one years. He was a member of the Leamersville church for many years and was a deacon serving on the church board. He was first married to Lillian May McKinstry, who died in 1948. On May 26, 1951, he was married to Mrs. Sara Lawson of Altoona, Pa. Surviving are eight children, seventeen grandchildren and one brother. Funeral services were conducted at the Cramer and Plank funeral home by his pastor, Ordo Pletcher. Interment was in the Alta Rest cemetery.—Mrs. Rachel Claar, East Freedom, Pa.

Thornburg, Ted Lee, son of Legal and Ellen Thornburg, was born Oct. 19, 1931, near Alton, Kansas, and died June 7, 1955. On Dec. 21, 1951, he was united in marriage to Marvelene B. Lund of Osborne, Kansas. Besides his wife, he is survived by his parents, three brothers and two sisters. Memorial services were held in the Osborne Methodist church by G. A.

Merkey and C. H. Zimmerman. Interment was in the Osborne cemetery.—Elva A. Deardorff, Waldo, Kansas.

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Church News

Southern California and Arizona

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Colorado

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Waterloo City—The interior of our church has been redecorated and stained glass windows have been put in the auditorium. A memorial gift was given to the church by one of our deacons in memory of his wife. The Prathers attended the tri-district pastors' retreat at Dallas Center and also represented our district at the regional pastors' conference at McPherson. A series of pictures on the life of St. Paul was shown on Sunday evenings. The McPherson College string quartet was with us for a program on McPherson College day. Our church was host for one service during Universal Week of Prayer. On Layman's Sunday the men's club conducted the morning service with J. R. McNichols as guest speaker. Several from our church attended the state rally of men's work at the Ivester church. A father and son banquet was held. Our choirs gave a concert at the interdenominational Bible conference at Cedar Falls. Two of our young people attended the regional conference at McPherson.—Carrie R. Ringler Waterloo, Iowa.

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Northeastern Kansas

Washington—On the evening of May 23 Brother and Sister Elmer Fike of Brigham City, Utah, were with us showing pictures of their work at the Intermountain School. Our children, under the supervision of Mrs. Kay Ditmars, gave an interesting program on June 12. This service was followed by a basket dinner. We voted to join with the churches of the town for union Sunday evening services during the summer months. We will also hold union midweek prayer meetings on each Wednesday evening.—Mrs. S. M. Gauby Washington, Kansas.

Middle Missouri

Warrensburg—One Sunday a Negro quartet from Topeka, Kansas, gave a program at both the morning and evening services. A number of local Negro people attended and participated in these services. Several of our youth attended the regional youth conference at McPherson, Kansas. The McPherson College chapel choir gave a concert as a part of our Holy Week activities. The choir also gave a program in the public school. Our pre-Easter meetings were held in our church part of the week with Pastor Ralph Hodgden bringing the messsages. Part of the week we shared with other churches of the city in a union service. Four persons were baptized into our fellowship. We united with the other churches in Good Friday services. The women's work group meets every Thursday afternoon for quilting. The annual home-coming and birthday festival was held July 3. Bro. Hodgden will be attending Bethany Biblical Seminary this fall. Bro. Kent Naylor of Cabool, Mo., has been elected as our pastor and begin his pastoral duties the first of September. Our vacation Bible school was held May 31—June 10.—Mrs. Nannie Cleland, Warrensburg, Mo.

Northern Illinois and Wisconsin

Dixon — Rev. William Harper of Morris was guest speaker at the father and son banquet. The fellowship class has been conducting a Bible study course along with its monthly socials with Mary Burner as instructor. A Spiritual Emphasis Week was held during the Lente

season with pastors from six neighboring Brethren churches participating in the services. Plans are under way to bring the Jacob Flohr family from Austria. A church membership class was taught by Pastor Don Snider for an eight-week period. Mrs. H. D. Bechtol of Chicago was speaker for the May fellowship day service which was sponsored by the newly formed Council of the United Church Women of Dixon. Fifteen children were dedicated on Mother's Day during the church service. An instrumental and vocal program was held during an evening service in May. A softball team has been organized in our church to play with the other church teams of the city. Brother and Sister Clarence Heckman, missionaries on furlough from Africa, were with us for services on May 22. For the summer months church services will precede Sunday-school. Recently a recognition service was held for members eighty years of age and older. The women's society sponsored a family night with a fellowship scramble supper followed by a panel discussion on home and family life. The children's department of the Sunday school collected food for the summer work camp.—Mrs. Dwight Butterbaugh, Dixon, Ill.

York Center—Our new church is under contruction. Dr. Carl Soule, field secretary of the National Board of World Peace who is living in our neighborhood, spoke to us concerning world disarmament. Bro. Don Smucker, teacher at Bethany Seminary, directed a visitation evangelism training session after which a visitation program was carried out, resulting in seventeen new members in our church fellowship. John Nevin Sayre, chairman of the International Fellowship of Reconciliation, spoke to us. Brotherhood night was held at the Villa Park junior high school with Rev. Jerry Walker, Methodist minister in Chicago, as one of the speakers. The brotherhood program was promoted and directed by Luke Welch of our community. A Toledo delegation visited our church and following the morning service, they met with the building finance committee and their families for a potluck dinner. The film, Barabbas, the Robber was shown at our church. Our pastor spoke at the interchurch Easter sunrise service in Lombard. Our Easter program of special music included Seven Last Words, by Du Bois. Eight women from our church attended the district rally at Elgin and a number of our youth attended the rally at Lena. A foreign student weekend was sponsored by the local churches and other civic groups to give foreign students an opportunity to see American homes and to give us a little international experience. Our mother and daughter tea was held at the Earl Landes home. A puppet show was given by Mrs. Alyce Maurer, and the play, Husbands are Human, was directed by Margaret Armbruster. On May 22 Harold Row was guest speaker on peace and international affairs. A county W.C.T.U. institute was held at our church. On June 5 we had the first ordination service in the history of our young church. Wayne Shirky, who just recently finished Bethany, was ordained by Brethren David Wieand and Byron Royer.—Mrs. Josephine Landes, Lombard, Ill.

Southern Illinois

Astoria—Pre-Easter services were followed by love feast and communion services on Thursday evening of Passion Week. Union sunrise services were held in the Methodist church. A remodeling program of our church kitchen is in progress. The men are furnishing the labor and the women are assuming the expenses of the equipment. The women's work group has made layettes, comforters and other articles for relief. The youth group sponsored a relief shower of canned food in April. Their summer project is raising popcorn. A district mass meeting was held at Camp Emmanuel on May 22. Quarterly council meeting was held June 7, with Bro. Dewey Caves as moderator.



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BRETHREN PUBLISHING HOUSE . . . Elgin, Illinois

A mother and daughter social was held at Astoria with the Woodland women attending. On children's day the parents presented a special program for the children. Delegates to district meeting are Ethel Gibson and Phillip Kessler.—Lizzie Riebling, Astoria, Ill.

Middle Indiana

Pleasant View—The stewardship lessons prepared by the district stewardship committee were used in our Sunday school for five Sundays. At our council meeting on June 9 officers were elected for the coming year. Dale Reiff was chosen Sunday-school adult superintendent and Shirley Reiff was elected children's superintendent. It was decided to hold the dedication of the new addition to our church on the day of home-coming, Aug. 21. We also decided to buy new Brethren Hymnals for our congregation. Preston Gregory and Iva Bolinger were chosen as district meeting delegates. A two-week vacation Bible school was held May 30—June 12, closing with a program on Sunday evening. An attendance contest was held for the Sunday-school for nine Sundays. The junior class was winner with 100% attendance. A fellowship dinner and program at the Pleasant View hall was held on Sunday at the close of the contest. A new piano, a gift in memory of Emma Pence, was presented to the church by her children. Our pastor, Ausby Swinger, was Conference delegate.—Mrs. Charles Wine, South Whitley, Ind.

Sugar Creek—At our family night, which is a community affair, Hobart Creighton of Warsaw was speaker. He showed slides from his travels in Europe and Korea. On June 5 we had a dedication service for five babies. On June 26 the young people's class sponsored Bro. R. H. Miller from Manchester College, who showed slides concerning his six-month trip abroad.—Ruth Harwood, South Whitley, Ind.

Northern Indiana

North Liberty—A class on the Old Testament was conducted by Rabbi Shulman in five lessons. Miss Anna Warstler spoke at a Sunday morning worship about her work in India. The relief truck picked up materials at our church for relief. The family life institute was held at our church with Bro. Samuel Longenecker, pastor of the Nappanee church, and Kenneth I. Morse, editor of the Gospel Messenger, as guest speakers. Mr. and Mrs. M. D. Whitmer took another truckload of material aids to the Flat Creek mission in Kentucky. A number of our women attended the women's rally at Goshen College. The pre-Easter services were conducted in the churches of our community with a different speaker each evening. We have received one member by letter and one by baptism. An Easter sunrise service was sponsored by our young people with Charles Anderson as speaker. On April 17 a speaker from the Beacon Heights church, Ft. Wayne, conducted our morning worship, speaking on the progress of their church. Our church was also represented at the men's work meeting at Bremen. All the churches of the community co-operated in the daily vacation Bible school. The mother and daughter banquet was held with Opal Pence of the Blissville church as guest speaker. The women from our church were guests at an all-day meeting of the Pine Creek women. On pulpit exchange Sunday our morning sermon was given by Emery Kintner, pastor of the Union Salem church. Our Sunday evening worship has been on the New Testament doctrines. Inman Whitmer of the Pine Creek church showed pictures of the mission at Flat Creek, Ky. Mr. Agarwala, an Indian exchange student, spoke in our church on the evening of June 5. This service was sponsored by the young people. The father and son banquet was held June 23, with Charles Anderson as guest speaker. —Mrs. Agnes Gorby, North Liberty, Ind.

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Upper Fall Creek—Three persons were

Merkey and C. H. Zimmerman. Interment was in the Osborne cemetery.—Elva A. Deardorff, Waldo, Kansas.

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BRETHREN PUBLISHING HOUSE . . . Elgin, Illinois

season with pastors from six neighboring Brethren churches participating in the services. Plans are under way to bring the Jacob Flohr family from Austria. A church membership class was taught by Pastor Don Snider for an eight-week period. Mrs. H. D. Bechtol of Chicago was speaker for the May fellowship day service which was sponsored by the newly formed Council of the United Church Women of Dixon. Fifteen children were dedicated on Mother's Day during the church service. An instrumental and vocal program was held during an evening service in May. A softball team has been organized in our church to play with the other church teams of the city. Brother and Sister Clarence Heckman, missionaries on furlough from Africa, were with us for services on May 22. For the summer months church services will precede Sunday-school. Recently a recognition service was held for members eighty years of age and older. The women's society sponsored a family night with a fellowship scramble supper followed by a panel discussion on home and family life. The children's department of the Sunday school collected food for the summer work camp.—Mrs. Dwight Butterbaugh, Dixon, Ill.

York Center—Our new church is under contruction. Dr. Carl Soule, field secretary of the National Board of World Peace who is living in our neighborhood, spoke to us concerning world disarmament. Bro. Don Smucker, teacher at Bethany Seminary, directed a visitation evangelism training session after which a visitation program was carried out, resulting in seventeen new members in our church fellowship. John Nevin Sayre, chairman of the International Fellowship of Reconciliation, spoke to us. Brotherhood night was held at the Villa Park junior high school with Rev. Jerry Walker, Methodist minister in Chicago, as one of the speakers. The brotherhood program was promoted and directed by Luke Welch of our community. A Toledo delegation visited our church and following the morning service, they met with the building finance committee and their families for a potluck dinner. The film, Barabbas, the Robber was shown at our church. Our pastor spoke at the interchurch Easter sunrise service in Lombard. Our Easter program of special music included Seven Last Words, by Du Bois. Eight women from our church attended the district rally at Elgin and a number of our youth attended the rally at Lena. A foreign student weekend was sponsored by the local churches and other civic groups to give foreign students an opportunity to see American homes and to give us a little international experience. Our mother and daughter tea was held at the Earl Landes home. A puppet show was given by Mrs. Alyce Maurer, and the play, Husbands are Human, was directed by Margaret Armbruster. On May 22 Harold Row was guest speaker on peace and international affairs. A county W.C.T.U. institute was held at our church. On June 5 we had the first ordination service in the history of our young church. Wayne Shirky, who just recently finished Bethany, was ordained by Brethren David Wieand and Byron Royer.—Mrs. Josephine Landes, Lombard, Ill.

Southern Illinois

Astoria—Pre-Easter services were followed by love feast and communion services on Thursday evening of Passion Week. Union sunrise services were held in the Methodist church. A remodeling program of our church kitchen is in progress. The men are furnishing the labor and the women are assuming the expenses of the equipment. The women's work group has made layettes, comforters and other articles for relief. The youth group sponsored a relief shower of canned food in April. Their summer project is raising popcorn. A district mass meeting was held at Camp Emmanuel on May 22. Quarterly council meeting was held June 7, with Bro. Dewey Caves as moderator. A mother and daughter social was held at Astoria with the Woodland women attending. On children's day the parents presented a special program for the children. Delegates to district meeting are Ethel Gibson and Phillip Kessler.—Lizzie Riebling, Astoria, Ill.

Middle Indiana

Pleasant View—The stewardship lessons prepared by the district stewardship committee were used in our Sunday school for five Sundays. At our council meeting on June 9 officers were elected for the coming year. Dale Reiff was chosen Sunday-school adult superintendent and Shirley Reiff was elected children's superintendent. It was decided to hold the dedication of the new addition to our church on the day of home-coming, Aug. 21. We also decided to buy new Brethren Hymnals for our congregation. Preston Gregory and Iva Bolinger were chosen as district meeting delegates. A two-week vacation Bible school was held May 30—June 12, closing with a program on Sunday evening. An attendance contest was held for the Sunday-school for nine Sundays. The junior class was winner with 100% attendance. A fellowship dinner and program at the Pleasant View hall was held on Sunday at the close of the contest. A new piano, a gift in memory of Emma Pence, was presented to the church by her children. Our pastor, Ausby Swinger, was Conference delegate.—Mrs. Charles Wine, South Whitley, Ind.

Sugar Creek—At our family night, which is a community affair, Hobart Creighton of Warsaw was speaker. He showed slides from his travels in Europe and Korea. On June 5 we had a dedication service for five babies. On June 26 the young people's class sponsored Bro. R. H. Miller from Manchester College, who showed slides concerning his six-month trip abroad.—Ruth Harwood, South Whitley, Ind.

Northern Indiana

North Liberty—A class on the Old Testament was conducted by Rabbi Shulman in five lessons. Miss Anna Warstler spoke at a Sunday morning worship about her work in India. The relief truck picked up materials at our church for relief. The family life institute was held at our church with Bro. Samuel Longenecker, pastor of the Nappanee church, and Kenneth I. Morse, editor of the Gospel Messenger, as guest speakers. Mr. and Mrs. M. D. Whitmer took another truckload of material aids to the Flat Creek mission in Kentucky. A number of our women attended the women's rally at Goshen College. The pre-Easter services were conducted in the churches of our community with a different speaker each evening. We have received one member by letter and one by baptism. An Easter sunrise service was sponsored by our young people with Charles Anderson as speaker. On April 17 a speaker from the Beacon Heights church, Ft. Wayne, conducted our morning worship, speaking on the progress of their church. Our church was also represented at the men's work meeting at Bremen. All the churches of the community co-operated in the daily vacation Bible school. The mother and daughter banquet was held with Opal Pence of the Blissville church as guest speaker. The women from our church were guests at an all-day meeting of the Pine Creek women. On pulpit exchange Sunday our morning sermon was given by Emery Kintner, pastor of the Union Salem church. Our Sunday evening worship has been on the New Testament doctrines. Inman Whitmer of the Pine Creek church showed pictures of the mission at Flat Creek, Ky. Mr. Agarwala, an Indian exchange student, spoke in our church on the evening of June 5. This service was sponsored by the young people. The father and son banquet was held June 23, with Charles Anderson as guest speaker. —Mrs. Agnes Gorby, North Liberty, Ind.

Southern Indiana

Upper Fall Creek—Three persons were

baptized into our church during the evangelistic services which were conducted during Holy Week by our pastor. On Easter a consecration and dedication service was held for four babies and their parents. The women's work of our church was host to the women of area two of the district. Sister Nettie Weybright was speaker for the day. The women have been sewing for Bethany Hospital. They also made layettes for relief. Our church observed National Christian College Day by having as guest speaker Bro. Howard Book of North Manchester. The men's organization prepared and served the meal for the mother and daughter banquet. The men have also planted potatoes on the Lord's Acre and are ready to begin the building project of the new entrance way for the front of the church. Pastor Edward Spyker was delegate to Annual Conference. On June 5 Bro. James Renz, temperance director for the Brotherhood, brought messages for the morning and evening worship services and also conducted a discussion on temperance during the class period. Our vacation Bible school was held June 1-10.—Ethel M. Grady, Middletown, Ind.

Michigan

Hope—Miss Bethel Mote, missionary to Africa from the United Brethren church, met with us one Sunday evening and showed slides and talked of her work. We united with several neighboring churches in World Day of Prayer services and Good Friday services. Gloria and Phyllis David of Muskegon spent one Sunday with us, sharing their experience and slides of their work in Austria last summer. Our CBYF sponsored an Easter sunrise service, the first service to be held in our new sanctuary. Wilmina Wieland was delegate to Annual Conference. We had a family night program in the Fellowship room in April. Seventeen of our women attended the Joint women's work meeting at the Woodland church on May 3. Our mother and daughter banquet was held May 4 in our fellowship room. The dedication services for our new church were held May 13-15. Bro. Harper Will of South Bend, Ind., was speaker on Friday and Saturday evenings. Bro. V. F. Schwalm, president of Manchester College, gave two messages on Sunday. In the evening a hymn sing was held with several choirs and other musical numbers from neighboring churches. The film, The Bible on the Table, was shown one Sunday evening. On Sunday evening, June 5, a group of Negroes from the Lansing Friendship Baptist church visited with us and brought special music. Following the services, a fellowship period was held. Since our last report five persons have been baptized, three received by letter and three reconsecrated into our fellowship. Our vacation Bible school was held in June. — Wilmina Wieland, Freeport, Mich.

Sugar Ridge—Bro. Walter Bucher of Bethany Biblical Seminary held our pre-Easter services, closing with a communion service on Sunday evening. Bible school was held June 27—July 1 with Sister Ruth Ebey as director. During the winter months, the ladies' aid group made several quilts and also tied a comforter which was given to a family whose home was destroyed by fire. The ladies of fellowship sponsored a mother and daughter banquet. Quarterly council was held April 17. A special council was called May 1 to vote on a proposed reorganization. Bible study is being conducted on Sunday evenings. A fellowship dinner was held the first of May in the church dining room in honor of Brother and Sister Alva Kirkman, who have served as janitor and janitress for the past sixteen years.—Onabelle Finley, Custer, Mich.

Pontiac—The David sisters of Muskegon talked and showed pictures of their experiences while in work camp in Europe last summer. Our pre-Easter services were conducted by Bro. Hugh Warstler. Our pastor gave a series of sermons on the doctrines of the New Testament. Ten persons have been baptized into our church fellowship. Our church entertained at three different times the W.C.T.U. of different unions with missionary speakers from Africa and China. The women's work sponsored a mother and daughter banquet in May. At regular meetings, the women made cancer pads and sewed aprons. Plans have been made for our vacation Bible school.—Mrs. Susan Shafer, Pontiac, Mich.

Northeastern Ohio

East Nimishillen—Since our last report six new members have been baptized. Six babies have also been dedicated. Following our Easter sunrise service, breakfast was prepared by the women. Bro. Hess preached his final sermon as our pastor on Easter. Brother and Sister Hess were honored at a farewell supper. The men's work group bought a bulletin board and helped put in a lawn for the Painesville home mission project. Merlin Shull, Jr., will begin his pastoral duties in our church in the fall. Bro. Dale Young and his family are with us for the summer. —Mrs. Bennett Shoemaker, Canton, Ohio.

Northwestern Ohio

Black Swamp—Our building committee set aside an afternoon for calling in the homes of our congregation for contributions and pledges for our new sanctuary. In the evening of the same day, a potluck supper was held for the entire church, followed by worship and a report. The building fund is rapidly growing. In the absence of our pastor, Brother and Sister R. H. Miller of Manchester College spent a Sunday with us. Our women's work which meets once a month in the evenings had as guest speakers Mrs. Orville Noffsinger and Martha Cocanower. At our mother and daughter banquet, Mrs. Anna Mow was guest speaker. Twelve of our women spent a day at the Fostoria Old Folks' Home in May. Our two-week daily vacation Bible school was conducted with a program on Friday evening. Twenty-eight from our congregation attended Annual Conference. We will have no Sunday evening services during July and August. Recently five persons were received by baptism and three by letter. On Mother's Day five babies were dedicated.—Mrs. David Kaser, Perrysburg, Ohio.

Southern Ohio

Brookville—Four persons were received into our church by baptism and two by letter. A religious survey was taken in our community. The Manchester College a cappella choir presented a program on Easter morning. Guest ministers have been Don M. Kinsel, Bro. Ellis Guthrie of Eaton, Bro. Edward Angeny of Lower Miami, Roy McKiddon of the Dayton Gideon Bible Society and Prentis Monk, Negro farmer and Christian layman from Arkansas. A public address system has been installed. Mrs. Edward Angeny was speaker for our family night program. Mrs. Leland Emrick of Pleasant Hill was guest speaker for our mother and daughter tea. Ten boys and girls attended Pastor Boitnott's class on Choosing the Christian way. In honor of Ralph Dull, who is now working as a I-W in Baltimore, our evening program on April 24 featured the films, Unto These My Brethren and They Also Serve. Our refugee family, Mr. and Mrs. Christian Raff and their two sons, have arrived in our community. Our building fund canvass staff was organized and consecrated to that task on May 5. A church loyalty dinner was served by the Salem church on the evening of May 18. The canvass workers and building study meetings are held each week. Two spiritual emphasis meetings were held with Bro. George Phillips of the Bear Creek church. June 5 was building fund canvass Sunday. Another inspiration on June 5 was a morning worship service conducted by our children and their teachers. Each child was presented with a church bank for his commitment to this project. Vacation Bible school was held June 13-24. Delegates to Annual Conference were Pastor James Boitnott and Paul Fidler.—Mrs. W. Russell Miller, Brookville, Ohio.

West Charleston—Our church had a successful vacation Bible school program under the direction of Mrs. Wray Barnhart. The closing exercises for the parents were held Sunday, June 12. The young people had an interesting experience at the Flat Creek mission church one week end. Upon their return home, they gave a fine report of their work. Bro. John Weaver, pastor of the Potsdam church, was our guest speaker on district pulpit exchange Sunday. At our spring council meeting we voted to give our offering the last Sunday in May as a gift to the Salem church, which recently burned. Our church is looking forward to the publication of a church paper which will be written and edited by interested members. Our pastor and his wife, Brother and Sister Roy Teach, were delegates to Annual Conference.—Mrs. V. L. Klopfer, Tipp City, Ohio.

North Atlantic

Philadelphia, Bethany—We entertained a group from the Brooklyn church. Following the dinner, a program was held. The Sunday-school classes have been divided into two teams to encourage regular attendance. The first Sunday of every month is Stay for Church Sunday. Brother and Sister A. S. Alderfer of the Parker Ford church were with us for the pulpit exchange program. Our pastor was in the Parker Ford church. On children's day the beginners, primaries and juniors presented a program. June 12 was also our fifty-first anniversary. Our men's organization has sponsored a number of pictures. Several babies were dedicated. Our pastor and his wife represented our church at Annual Conference in Grand Rapids.—Mrs. C. S. Bartolett, Philadelphia, Pa.

Philadelphia, Germantown—Three have been received by baptism into our fellowship and one by consecration. One Sunday Bro. Clarence Rosenberger, field director for Juniata College, led both worship services. Meetings held at our church have included the sectional conference with Mrs. Nancy Keiper, district children's work director as guest speaker; district men's work meeting with John Long of Lancaster as guest speaker; and the district family life committee conference at which Bro. Jesse Ziegler from Bethany Seminary was the main speaker. The president of the district women's work, Mrs. Wilma Lewis, spoke at our mother and daughter get-together. Brother and Sister Waltz were delegates to Annual Conference. Recent visitors to our church have been the senior high fellowship of the Spring Creek church, the Bethel Lutheran confirmation class, the sixth grade class from the Houston public school, and Brother and Sister Amsey Bollinger, missionaries to India. Following the dedication service of the plaque to commemorate the place of the first baptism in America, love feast services were held in our church with Vernard Eller as guest speaker.—Mrs. Marie M. Cameron, Philadelphia, Pa.

Eastern Pennsylvania

Reading—Bro. Nevin Fisher directed our music institute. We organized a visitation fellowship. The Gideon Society held a service in our church. We sponsored an interchurch trip to New Windsor. Another service was given over to the Pennsylvania Temperance League. The film, Piercing the Shadows, was shown by the CBYF. In co-operation with another Reading church we sponsored the Elizabethtown College a cappella choir. Holy Week services were conducted by Bro. S. Clyde Weaver. Bro. Galen Kilhefner officiated at our May love feast. During the month of May, our Sunday morning services were broadcasted over

the local radio station. Our mother and daughter banquet was sponsored by the women's work group with Sister J. A. Robinson as speaker. On Mother's Day Pastor Ebersole held a service of dedication for parents and babies. The pastor is sending out a midweek call to worship to all members. At our last council meeting Bro. Paul Wiest and Bro. Henry Sandridge were elected deacons. Bro. Howard Kaucher, Jr. was installed into the office of deacon. During the absence of our pastor, Bro. Elmer B. Hoover and Bro. D. Paul Green brought our morning messages. Our church has decided to launch an $80,000 building fund drive in October which will continue for a three-year period. Brother and Sister Ebersole were our delegates to Annual Conference. —Anna Mae Pauley, Reading, Pa.

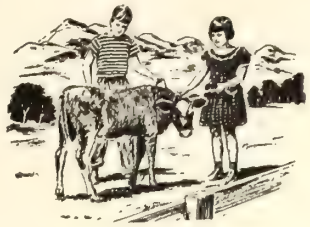
Richland—Since our last report we have reclaimed one and received four by letter into our fellowship. At our regular council, we elected Ralph Yoder and Clarence Hess deacons. At a later special council, we decided to buy a parsonage close to the church to be occupied by a full-time pastor. Bro. Earl S. Lehman of Somerset, Pa., will assume the pastorate the first of September. Our women's work group had a mother and daughter meeting with Mrs. J. Herbert Miller as speaker. The women assisted in the sewing and mending in the Good Samaritan hospital in Lebanon. They also help with the mending and ironing at the Neffsville orphanage. Our men's work group had a father and son meeting at which Elder F. S. Carper showed his pictures of the Holy Lands. As a project the men have about sixteen acres of corn planted. At our June council we decided to adopt a budget system to meet our obligations. Our daily vacation Bible school was held the first two weeks of June. Bro. Norman Wenger represented our congregation at Conference.—Michael Kurtz, Richland, Pa.

Middle Pennsylvania

Altoona, First—Guest speakers at our church have been Miss Joy Ridderhoff of Gospel Recordings, who told of her work, and Rev. Basil Malof, founder of the Russian Bible Society, who spoke about the necessity of getting Bibles to the Russian people. Juniata Day was observed with Bro. Clarence Rosenberger, college representative, as guest speaker. During the absence of our pastor, Bro. Wilbur Fether preached for us. Bro. John D. Ebersole of the Williamsburg church presented the preparatory message prior to our love feast. In the afternoon of the same day, Bro. Margush baptized eight young people into our fellowship. One member was received by letter. During the morning service on May 29, three babies were dedicated. The Juniata College choir presented a program of music. Our men's fellowship chorus sang at the Morrison Cove church home and also for the aged at the Pleasant Valley Home. We completed a most successful drive for contributions toward the building program for the Morrison Cove Home. The vacation Bible school concluded a two-week study on Sailing With Christ. Delegates to Annual Conference, Bro. Stephen Margush, Lorna Geisinger and Harry Mock, gave interesting reports of the various meetings at Grand Rapids.—Mrs. Hazel B. Maloy, Altoona, Pa.

Roaring Spring—In the absence of our pastor, Bro. H. Spenser Minnich was with us for both our morning and evening services. The Elizabethtown College a cappella choir presented a program of music in our church in April. Our pastor began a series of sermons on the hymns of the cross during Holy Week. As a direct result of these meetings, eleven were baptized and one was received by letter. On Easter evening the junior high fellowship presented the play, The First Day of the Week. Juniata College day was observed at both the morning and evening services on April 17. Bro. Jack Padgett spoke in the morning and the college choir presented a program in the evening. The district spring banquet for the youth was held in our church. We participated in the Week of Prayer and Lenten services. Brother and Sister John Patterson and Brother and Sister Galen Snyder were installed into the office of deacon. Forty of our women attended the women's work district banquet at Martinsburg. Our pastor's wife was speaker for the evening. The festival of the Christian home was celebrated on May 8, when six babies and their parents were consecrated. Bro. Tobias Henry was guest leader of our school of Christian family living. Dedication services were held June 5 for the remodeling and improvements of our church. Bro. Paul M. Robinson, president of Bethany Seminary, was speaker for the day. Our children's day service was held June 12. The filmstrip, At Home With God, was shown in the evening of the same day. Our delegates to Conference were Sisters Doreen Myers, Bulah Replogle, Sara Hoover and Bro. Forrest Cameron. Miss Elsie Peterson, BVS worker from Denmark who has served in our congregation since the first of November, concluded her services with us and is working in a summer camp at Swatara.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

Spring Run—At the father and son banquet, Clayton Gehman of Lewistown was guest speaker. Bro. C. L. Cox of Claysburg spoke on Stop, Look and Live at a women's work meeting. The district leadership conference was held in our church with DeWitt Miller as speaker for both the afternoon and evening service. A W.C.T.U. meeting was held in the home of the undersigned with Bro. Andrews as speaker. On April 3 dedication and baptismal services were held. Our Easter musical program was led by Garwood Holsinger during the morning hour, in the evening the children gave a program. A number of our women attended the women's work banquet at the Martinsburg church. An all-day meeting of daily vacation Bible school leaders was held in our church. Juniata College day was observed with Bro. Edgar Detwiler from the college as speaker. One Sunday our pastor, Luke Bowser, conducted services in the Brethren Cove Home. On pulpit exchange Sunday, Bro. John C. Middlekauff of Huntingdon was with us. The church has asked the peace committee to proceed with plans to sponsor a refugee family. At our last council, it was decided to purchase new hymnals. Vacation Bible school was in session June 6-10. Rev. Andrew F.



We Raised a Heifer

Mary Garber

From the pen of the author of *Brethren Story Caravan* comes this new heartwarming story of the experiences of one family in raising a heifer for relief. While this is a narrative of one family's experiences, it could be a composite of all those who provided heifers. Thousands of families throughout the United States co-operated in the Christian, humanitarian and far-reaching program that provided food —and hope—to so many needy families in other countries. This is indeed a story for entire family reading. Children will be delighted with it. Beautifully illustrated. Every church library should have a copy. 88 pages. Cloth. **$1.75**

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

Carhartt, pastor of the McVeytown Methodist church, was speaker at the meeting of the men's federation of Bible classes. A special program was held on children's day.—Mary Lindenberger, McVeytown, Pa.

Upper Claar—Our church held an evangelistic meeting with Bro. Carl Myers of Roaring Spring and Bro. Elmer Hoover of Elizabethtown as evangelists. As a result of the meeting, ten persons were baptized. On May 7 and 8 Bro. Ralph W. Schlosser of Elizabethtown conducted a Bible institute at our church. Our church with the help of the Lower Claar and Union Chapel churches held a vacation Bible school. We had an increase of attendance over that of last year. Our church held a home-coming and dedication of the parsonage on June 5. Bro. E. G. Diehm, former pastor of our church, spoke at the home-coming service in the forenoon and Bro. T. F. Henry of Huntingdon conducted the dedication service in the afternoon with our pastor conducting the evening service. Our church was represented at Annual Conference by Bro. Taylor Dively and Bro. E. Myrl Weyant. A number of our young people are planning to attend Camp Harmony.—Stella Walter, Claysburg, Pa.

Williamsburg—We participated in the community Week of Prayer and Lenten services. One Sunday Bro. Clarence H. Rosenberger was with us for the morning service and in the evening he showed pictures. He spent several days in our congregation in the interest of Juniata College. A fund has been set up for the CBYF group to use in their work. Our pre-Easter services were conducted by Bro. T. F. Henry of Huntingdon, Pa. As a result of these meetings, three were baptized and eight were received by letter into our church fellowship. Communion services were conducted by Bro. Henry on Good Friday evening. Our pastor, Bro. Ebersole, is conducting a membership class each Saturday forenoon. On Mother's Day the women were in charge of the morning services. During the service the pastor conducted dedication services for four babies. Bro. Arnold Mower and Bro. Derwood Troxell were licensed to the ministry. Delegates to Annual Conference were Brother and Sister John D. Ebersole. The adult classes of the Sunday school are remodeling the church dining room. A young people's choir has been organized under the leadership of Orpha Sollenberger and Mary Over. The community vacation Bible school was held June 13-24.—Mrs. Elizabeth Sollenberger, Williamsburg, Pa.

Southern Pennsylvania

Carlisle—India was the theme of our school of missions. A film was used one Sunday night for the study. Sara Swartz of Newville showed slides and gave a talk concerning her work in Puerto Rico. Marie Tritt upon her arrival home from Austria showed pictures and challenged us with her report of the work being done by the youth of the church. Our choir, under the leadership of Mrs. Arthur Smith, presented The Holy City in our church and in the Brethren in Christ church. Bro. Hiram Gingrich of Lebanon held a week of evangelistic meetings at which time eleven united with the church. Prior to the meetings a number of teams visited in the homes of persons whose stated preference was for the Church of the Brethren. The women's work group meets monthly for sewing and various types of work. We are in the process of remodeling and redecorating the interior of our church. New classrooms were added, new pews and carpet purchased and the pulpit was changed. Bro. Albert Gray, professor at Elizabethtown College, gave two most helpful talks at our peace institute. Bro. Paul Robinson, president of Bethany Seminary, conducted the union pre-Lenten services in the Reformed church. Our pastor, David J. Markey, Jr., is president of the Carlisle Ministerium. Our pastor and Miss L. Anna Schwenk were delegates to Annual Conference.—Laura Parmer, Carlisle, Pa.

Western Pennsylvania

Pleasant Hill—Bro. Perry Huffaker conducted a week of musical evangelism meetings. He also assisted in the dedication of our newly constructed baptistry. At this time six new members were baptized. This was also the time for our annual home-coming with Bro. C. H. Gehman, former pastor of our church, speaking for both the morning and afternoon services. Bro. Stewart Kauffman led our organization in pre-Easter meetings. Five new members were baptized at the close of the meeting. Our spring communion was held on the evening of Holy Thursday. Our plans for the construction of an educational unit to our church have been approved and the work is to begin in the near future. In view of these plans we had a special cash rally on the first Sunday of June. We went far over our goal at this time. We are rapidly outgrowing our Sunday-school space. Our pastor, Bro. William L. Gould, holds a wedding bell reunion each June. At this time all couples that he married are invited to attend. The entire service is centered around homebuilding, and wedding music is used throughout the service. A picnic and afternoon of fellowship is held at our adjoining recreation center as a closing event of the day.—Mrs. Harold Speicher, Johnstown, Pa.

Westmont—We have received nine members by letter since our last report. Communion was observed on Palm Sunday. During Holy Week Brethren Edward Cauffiel of Locust Grove, Bro. Louis Bloom of Nanty Glo and Bro. Heckman of Waterford were guest speakers. The young people served breakfast on Easter morning and also had charge of the service following the breakfast. All mothers were presented small gold crosses on Mother's Day. Brother and Sister Earl Kaylor presented Bibles to the high school graduates and in the evening Mrs. George Wright of Fort Lauderdale, Fla., was speaker for the young people's program. On Juniata day Bro. Tobias Henry was our speaker. Bible school was held May 31—June 10. The children's program was on June 12. Bro. Kaylor represented our church at Annual Conference. During his absence one of our preministerial students at Juniata College, Richard Livingston, brought the message. Many projects are being planned to help raise money for our new church building. Our men have erected several church directional signs.—Mrs. Clifford Alwine, Johnstown, Pa.

Florida and Georgia

Orlando, Highland Community—Bro. Floyd Biddix left for his new church in Topeka, Kansas, in April. Bro. Floyd Irvin preached for us on Sunday mornings and Bro. Leroy Preston brought our evening messages. Our new pastor, Bro. David Webster, began his pastoral duties the first Sunday of July. The parsonage is completed and furnished. We have added some new classrooms to the church. The dedication of the new parsonage and the classrooms was held on July 10. On the same day installation service was held for Bro. Webster. Sister Goldie Swartz was with us the first of May. Six from our group attended the regional round table at Bridgewater. The junior choir gave a musical program on children's day and the men's choir gave a special program on Father's Day. We have been having good attendance at our midweek prayer meetings.—Mrs. Viola Preston, Orlando, Fla.

Mardela

Green Hill—As a result of Hurricane Hazel, April 26 and 27 were clean-up work days at Camp Mardela. Some of our men helped cut logs for the craft house and to sell them to help defray costs of other materials used in the craft house. On Mother's Day our church consolidated children's day and Mother's Day programs in the morning followed by a basket lunch. The young adult class sponsored an evening of fellowship in the church basement. On July 5 Brother and Sister Clarence Heckman, missionaries home on furlough from Africa, were with us. The women's work group furnished refreshments during our two-week vacation Bible school.—Mrs. Salome C. Hartman, Westover, Md.

Bethany—Since our last report the following laymen have been speakers at our services: Alton L. McDaniel, newspaper editor; Fay Grassmyer, science teacher; S. A. McDaniel, telephone engineer; Ray

Brethren Placement and Relocation Service . . .

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No. 133. Farm in Romney, W. Va., 2 years rent free. Farmer must have own equipment. Contact A. Simonsen, 4409 Towanda Ave., Baltimore, 15, Md.

Teaching Position

No. 132. Opening wanted by retired mechanic, a college graduate with wide experience in both teaching and industry. An ordained elder, widower, and in good health, wishes a place or location wherever he can be of service to the church and community. Brethren Placement Service, 22 S. State Street, Elgin, Ill.

Business Opportunity

No. 131. Wanted: Brethren man with training in business administration, preferably a college graduate. He would be responsible for general and cost accounting, including payroll estimating and production control. Salary open. If interested contact Brethren Placement Service, 22 S. State St., Elgin, Ill.

Church Work

No. 135. Young lady experienced as a religious education worker, parish visitor and secretary desires work in this capacity in a local church, preferably in the East. Contact Brethren Placement Service, 22 S. State St., Elgin, Ill.

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No. 134. Wanted: 2 persons to pioneer in the field of crafts, sports and music to add to the present program at a consolidated elementary school in Kentucky. Year-round job with one month's paid vacation. For more information write: Burton Rogers, Pine Mountain Settlement School, Pine Mountain, Ky.

No. 136. Wanted: couple or man or woman to live on farm with older lady. To do chores but could do as much farming as they would want to do. If interested write: Brethren Placement Service, 22 S. State St., Elgin, Ill.

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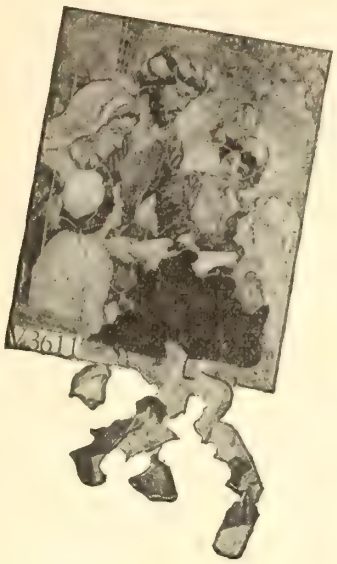
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and June Tritt, workers recently returned from work in Kassel Germany; and Alex Glassmire, high school principal. Family night was observed with a covered dish supper and Roy Judy, Jr., as toastmaster. The annual district men's banquet was held May 20 with Nevin Zuck of Elizabethtown, Pa., as speaker. Three deacons, Billy Farlow, Alton McDaniel and Wilbur Root, were elected in April. Our pastor, William McDaniel, presented the Easter meditation at the sunrise service on the Greenwood school lawn. Bro. McDaniel was recently ordained to the eldership. Three of our young people attended the Wissahickon Memorial service in Philadelphia. In the evening they attended a love feast in the Germantown church. Our pastor has prepared the following pageants to be given on the lawn of our Bethel mission: The Life of Moses; The Life of Daniel; The Life of Peter; and The Life of Paul. —Mrs. A. Fay Grassmyer, Greenwood, Del.

Western Maryland

Fairview—Since our last letter, thirteen members have been baptized into our church. Upon the resignation of our pastor, Ross Speicher, our church council elected Bro. Eugene Mathews. Bro. Speicher will continue to serve as our moderator. The Underwood church gave an Easter play at our church. On Easter evening, our CBYF group presented a play at the district CBYF meeting. Carol Ikenberry gave a talk concerning her experiences as an exchange student in Germany. Our church sent an offering to the Bethany Hospital nursing home. Our women's work group sponsored the buying and putting down of new carpet in our church. A contribution of money was also sent to Bridgewater College.—Mrs. Homer Knotts, Gormania, W. Va.

Western Port—The films, Unto These My Brethren and Day Break, were used at our One Great Hour of Sharing service. The ladies' aid made sheets, pillowcases and comforters for relief. Eleven of our members attended the teacher's training course at Keyser. Harl Russell met with our building committee to help organize a building fund campaign.. Bro. Norman Harsh held a series of pre-Easter services in our church. Seventeen of our young people attended the district CBYF banquet. On pulpit exchange Sunday Bro. Jesse W. Whitacre was our guest speaker. On May 3 our church instituted a community church night with each church in the community invited to participate in the program. Most of the churches accepted the invitation and presented some form of worship or musical numbers. The home life committee sponsored a family night fellowship supper. The district workshop was held in our church with Mrs. Paul Halladay as main speaker. Bro. Halladay was also with us and was in charge of the Sunday morning worship service. At the evening service on May 8, we had a Mother's Day program. Several from our church attended the four-in-one conference at Petersburg, W. Va. Ingehurg Kretschmer, a German exchange student who recently graduated from our local high school, gave a talk relating to her experiences and comparing life in America with life in Germany. A loyalty dinner was held to begin a canvass in the congregation to raise money for the new church. We now have the plans and are ready to begin work on our new building. At an evening service we used the stewardship film, Through the Looking Glass. Thirteen from our church attended Annual Conference. During the absence of our pastor, Sister Pearl Boor brought the evening message on June 12, and on June 19 the children's day program was presented at the morning worship hour. At the evening service, the choir presented a special Father's Day musical program. Daily vacation Bible school was held June 22—July 1.—Mrs. John Smallwood, Western Port, Md.

Tennessee

Easley—Since our last report, three persons have been received into our fellowship by baptism. Guest speakers during the year have included Rev. Tamkin, minister of the Brethren Church and teacher of South Eastern Bible College, Birmingham, Ala., and two student ministers from Howard College, Birmingham. We held our birthday banquet in the church basement. Our church observed One Great Hour of Sharing with a message concerning the sharing program of the church. On Easter evening, the Sunday-school departments presented a program. Bro. Rhett Petcher, district fieldman, has been in our church several times during the year. On Sunday, May 1, Bro. Harl Russell, Brotherhood Fund Secretary, talked at both the morning and evening services. Our annual memorial service and home-coming was held at the church the first Sunday in June with Rev. Smallwood, pastor of a Baptist church, as guest speaker. Dinner was served at the noon hour, followed by a hymn sing in the afternoon. Our aid group continues with a weekly day of work.—Mrs. Edward M. Culler, Cleveland, Ala.

Eastern Virginia

Mt. Carmel, Western—In April our pastor, Bro. Harold Kettering, accompanied a boatload of cattle to Europe. After touring the Holy Lands, he will be in a work camp during the months of July and August. Guest speakers during the month of May have been G. A. Maupin, Ora DeLauter and Brother and Sister I. S. Long. Several of our laymen also helped with the services. Bro. Carl Cawood is serving as our summer pastor. Our elder, Bro. I. L. Bennett, presided at our May council meeting. The primary Sunday-school children gave an Easter program at the Evergreen church. Seven of our women attended the district women's

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rally at the Free Union church. The young people sent food supplies to New Windsor to be used in summer work camps. Our women sent clothing and fat for soap to the relief center. Three new members have been received by letter into the Evergreen church. On June 5 a fellowship meal was served at the Evergreen church following the first service by our summer pastor. A get-acquainted social was held for the Cawoods. They are being housed for the summer in the basement of the new Evergreen church.—Nelie Wampler, Geer, Va.

First Virginia

Blue Ridge—World Day of Prayer services were held in our church with the Baptist and Lutheran churches of our community participating. One Great Hour of Sharing was observed in our church in March. Pre-Easter services were conducted by our pastor, Bro. Earl D. Rowland. Family night is held on the third Sunday night of each month. The father and son banquet was held in April with the pastor of the Lutheran church as guest speaker. The women's group sent a quantity of relief goods and has reorganized for the coming year. The CBYF group meets twice each month. Vacation Bible school was held June 26—July 1 with classes for all age groups. Sister Earl D. Rowland was delegate to Annual Conference.—Hallie M. Foster, Blue Ridge, Va.

Oak Grove—Our young people have a Lord's Acre project this year and they also helped to put Camp Bethel in order for the camping program. A number of the men from our church attended the district men's banquet at the Poages Mill church. Our adult Bible class had a dinner in the basement of the church following a morning service. This class has the largest enrollment in our Sunday school. Three members of this class are past the age of eighty years. Bro. L. C. Coffman of Daleville was the guest speaker for the occasion. The ladies' aid has been quilting for relief. Our delegates to Annual Conference were Pastor John Sayre and H. C. Spangler. Ula Underwood, Gladys Eller and C. D. Spangler will serve as district meeting delegates. We held a vacation Bible school. The district men's choir recently gave a program in our church.—W. K. Coffman, Roanoke, Va.

Northern Virginia

Linville Creek—Our building committee has secured the service of R. W. Jenkins of Harrisonburg as architect for our new church. Bro. Earl Mitchell was evangelist for our spring revival. Thirty-two persons were added to our membership by letter and baptism. Membership training classes were taught for seven Sundays by our pastor and junior teachers. Bro. Merle Crouse of New Windsor, Md., brought the morning message on April 24. Spring love feast services were held at the Cedar Run house. Since we do not have a church house this summer, our boys and girls will attend vacation Bible school in our neighboring churches. Bro. Melvin Fitzwater and his family represented our church at Annual Conference. On May 8 fourteen children and their parents took part in a consecration service. A similar service was held at Cedar Run on May 29 with six children and parents participating. The church presented Bibles to the children who recently became a part of our membership. New officers have been elected for the women's work group. Brother and Sister I. S. Long were with us on May 22. The mother and daughter banquet was held at the Broadway fire house with Mrs. Lawrence Hoover as guest speaker.—Mrs. Roy Kline, Broadway, Va.

Second Virginia

Arbor Hill—We had our father and son banquet in March. For the southern end of our congregation we have purchased a bus. We have also bought new chairs for the Sunday-school classes. In April we had a family fellowship meal. Bro. William W. Longenecker held our revival service. Twenty-six were baptized and ten received by letter into our church fellowship. We held our mother and daughter banquet May 17 with Mrs. Eva Bowman as speaker. Our pastor and his wife served as delegates to Annual Conference.—Mrs. Bobby L. Cale, Staunton, Va.

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Church of the Brethren
Gospel MESSENGER
SEPTEMBER 10, 1955



Engelhard from Monkmeyer

COME UP HIGHER

THE mountain climber has a high calling. He must be willing to say, "One thing I do; forgetting what lies behind and straining forward to what lies ahead, I press on." Yet these words from Philippians refer to another calling—the upward call of God. And Paul has another goal in mind—the crown of righteousness that is laid up for him. Like any other climber, the disciple of Christ must keep looking up to the summit he strives for. But he is never satisfied with any single achievement, however strenuously he seeks it. Similarly in the church we set goals and strive for achievement—may God bless our efforts this year to reach the goals already marked—but it is the upward call of God, not merely the prospect of reaching a new summit, that should determine our calling. And God continues to call to us, "Come up higher."

Gospel Messenger

"Thy Kingdom Come"

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Volume 104 **Number 35**

In This Number . . .

Editorial—
Come Up Higher 1
What Do We Yet Lack?
Guest Editorial by Paul M. Robinson 5
The General Forum—
The Upward Call of God.
Loren Bowman 3
The Consummation of the Kingdom.
M. R. Wolfe 8
General Staff Changes.
Norman J. Baugher 10
The Family Counselor 11
The Church Is Necessary.
Ivan Fetterman 13
At Evening (verse). Ora W. Garber .. 13
News—
News and Comment From Around the World 14
Kingdom Gleanings 16
Church News 25
Brethren Service—
Once in a Lifetime. Leland A. Nelson 18
International Relations Literature 19
The Local Church—
Youth Discover New Curriculum Resource. Vernard Eller 20
Dear Co-workers in the Sunday School.
Fred M. Bowman 21
Service of Installation 21
Our Mission Work—
People Who Sit in Darkness.
Ira H. Frantz 22
A Letter From China. Hazel Rothrock. 23
Our Church Building Counseling Service. Charles E. Zunkel 24

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Danger of Relativism

I appreciate the main purpose of Bro. Kissinger's article, "The Church of the Brethren—a Member of The Church" (July 9 G. M.) which is to eliminate the false sense of pride we often have about ourselves and to correct the error we make when we regard our denomination as the only true church. Yet I feel that he goes too far and is guilty of the relativism which is so crippling to positive dynamic faith today. Especially is this true in his statement, "But even this way of nonresistance is not the only way that Christians can take. There will be some Christians equally as conscientious as the conscientious objectors who take a different position."

To demonstrate where this line of reasoning leads to, we could say likewise, "But even this way of total abstinence is not the only way that Christians can take. There will be some Christians equally as conscientious as those who believe in temperance who will take a different position and believe that drinking is not at all incompatible with Christianity." It would be easy to give many other examples of this relativism which regards the other person's beliefs as being just as good as ours if he is sincere in them. But as Christians we believe that there is a right way and a wrong way, and that we know the right way in the example and teachings of Jesus. It is true that we interpret this way differently and that when we differ we should do so in the spirit of love. But at the same time if we do not have any feeling of certainty and assurance concerning our interpretation then we lose the sense of urgency of wanting to evangelize others to the way. And we lose the conviction of the rightness of the way of nonresistance, the way of clean living, the way of simplicity—the good life —the way of Jesus.—Dale Brown, Des Moines, Iowa.

Decided Optimism

At the United Nations' commemorative meetings in San Francisco in June a number of prominent personalities spoke "off the record."

As an observer both at official UN sessions and seminar discussions with UN leaders, I gained conviction that Christian men and women ought to support UN in its efforts toward peaceful settlement of disputes and world disarmament.

Here are some of the reasons for stronger hope, as I learned them in off-the-record conferences with delegates and unofficial observers at UN.

Disarmament, a phantom issue until a year ago, is now a real possibility.

The atoms for peace conference also illustrates the new spirit.

Four prominent men in the UN and some experienced nongovernmental representatives, in off-the-record talks, all agreed the UN is to stay.

Three were asked about veto power and they agreed it could not be abolished. The fact is every one of the big five wants veto power. The solution they see is a recognition of the relation of national power and international responsibility. The people must gain a realization they have interests that transcend national interests.

Charter revision, they all felt, was not possible to any great extent. While the UN charter is not perfect, it already embodies about all the power the great nations are willing to give it.

Lester Pearson, Canada's secretary of state for external affairs, told representatives of nongovernmental organizations that in the next ten years Western civilization may have its last chance to revise its relation with other cultures.

There are about 300 nongovernmental organizations accredited at UN. Their activities are most evident in two fields: human rights and the whole set of operating programs: UN international children's fund, refugees, technical assistance, food and agricultural organization, international labor organization, world health organization and educational, scientific and cultural organization.

The role of the NGO is generally a quiet one—and often important. The effective NGO's work with their membership back home and then with the UN delegates. They are one of the more potent channels for rallying popular support back home.

The Christian's job, then, on the UN front, is to encourage support in his own community for those UN resolutions and programs that will bring Christian practice into international relations: feeding the hungry orphans, caring for the sick, seeking through God the reconciliation of all men, proclaiming and observing the dignity of all men.—Don Elton Smith, Watsonville, Calif.



Burnand

Loren Bowman
Chairman, General Brotherhood Board

The Upward Call of God

THE spirit of God seeks to lift the human spirit toward the full possibilities of the divine life. He invites us to adventure along trails of continuous spiritual growth, by planting discontent in our hearts and by challenging us with the thrill of the unattained. God spells out the goal in the living Christ. And we should respond personally as Paul did: "I press on toward the goal for the prize of the upward call of God in Christ Jesus" (Phil. 3:14).

Obviously God desires a personal response to his call. But we can help God present "the upward call" to one another. Our purpose here shall be to examine some of the avenues of our Brotherhood program which bring God's call to local congregations and individual members. For this is the underlying objective of all our activity on the Brotherhood level. Indeed, it is the task of the whole church, the General Brotherhood Board, the headquarters staff and every member everywhere to help God present his upward call in Christ to the world of our day.

Make Christ Relevant

It is our Christian faith that God's way for us was spelled out in the life of Christ. He continues to be God's upward call to us.

The church, however, has a continuous job to translate the motives, the ideals, and the techniques of Jesus into daily patterns of personal living. It is not enough to leave Jesus in Galilee, within the pages of the New Testament or back in the days of the Reformation. He must be in the thick of life today. He must make a difference in what we do, as well as how we do it. His light, his truth, and his love must be related directly to our current problems and plans as individuals, communities, churches and nations. If this does not happen, Jesus is not a lively reality to us.

By numerous channels of education—
By constant spiritual stimulation—
By vigorous, purposeful promotion—

We seek, on the Brotherhood level, to challenge congregations to relate the power of Christ to life today.

By providing a wide range of materials,
By sharing new leadership techniques,
By upholding expanding life goals,
we seek to encourage congregations to be more effective servants of Christ.

By pin-pointing human needs,
By lifting up world issues,
By insisting upon the priority of spiritual values
we seek to call our congregations to demonstrate clearly and creatively that Christ is the answer to our personal needs and our world problems.

Yes, as your Brotherhood Board and your headquarters staff, we seek to help God present his "upward call in Christ" with relevance and force for life today.

Keep Outreach Channels Open

On the Brotherhood level, we seek to help God present his upward call by offering channels for extending the outreach of the church. This is our response to the Great Commission—"Go . . . make disciples of all nations . . . teaching them to observe all that I have commanded you. . ."

In our Brotherhood program, we seek to maintain a wholesome balance between world missions, Brethren service, home missions and Christian nurture. As we grow in numbers and in Christian consecration, these programs should be expanded to keep the tension of God's upward call upon us. Also, as we participate in the Brotherhood Fund, we should know that we are helping: to build new churches, to witness to Christ's love, to serve our brothers in need, to promote the fellowship of teaching in many places, among many people, where we may never make a personal appearance.

World conditions call for a new strategy in the church's mission fields. But this does not mean there is less of the Christian witness. On the contrary, our mission enterprise around the world requires a new degree of zeal and a new determination to get Christ to the people. The world is hesitating, grasping and yearning for a new lease on life—it is our task to present the upward call of God in Christ with clarity, vitality and universality.

Right at home the opportunities for outreach also outrun our present resources. There are many unchurched folk in our constantly shifting, rapidly growing communities. It is estimated that we need to establish ten to twenty new congregations each year to hold our own in the current upsurge of population. The last few years we have been assisting three to five new churches yearly from the Brotherhood Fund.

It seems to some of us that a new strategy must be found so that we can greatly accelerate our present home mission development. Each member is a part of the answer to this challenge; you need to share your best thinking with the Brotherhood Board; you need to look for new opportunities in your district; you need to re-examine your degree of stewardship. Are you satisfied with your part in helping the church grasp its outreach opportunities in the present world?

Likewise, service and nurture present limitless outreach possibilities. In a world of revolution, in a world where two thirds of the people of Asia are hungry, in a world faced with hard-hitting materialistic philosophies, the church needs to move out boldly in a program of service to our brothers and to lift up clearly the superiority of the Christian way. These open doors of our Brotherhood program present God's upward call to you.

Deeper Life Commitment

Again from the Brotherhood level, we seek to present "God's upward call" by inviting our congregations and members to deeper commitment of life.

God never lets us rest where we are. The Christian life is one of continuous growth—moving, though often unevenly, toward the goal God marked out in Christ. We climb toward this maturity as we invite others to adopt Christ as their goal.

Always this means a call—
to greater devotion,
to larger horizons,
to wider services,
to nobler aspirations,
to deeper commitment of life!
When a new program feature is added,
When a new staff member is employed,
When a new type of service is offered,
When a new mission station is opened,
When a new church is started,
When a larger budget is proposed—
there is no disposition on the part of the brotherhood board or staff to gain selfish power or to exercise control over the church! Rather, it is the combined, considerate response of these folk to the upward urge of the spirit in these times..

As we seek to fulfill the Brotherhood program through the achievement offering—we have a marvelous opportunity to help God present "His upward call in Christ" to many people in America, Puerto Rico, Ecuador, Europe, India, Africa, and Japan. How clear and strong do you wish to make the call?

EDITORIAL

What Do We Yet Lack?

Guest Editorial by Paul M. Robinson, Moderator of Annual Conference

A YOUNG man once came to Jesus to ask the secret of eternal life. When the Master reminded him of all the demands for goodness in the commandments of God, he could declare what most of us would find it quite difficult to say, "All these have I kept since my youth. What do I yet lack?" Jesus loved him for his character and for the honesty of his search for the good life. "One thing you lack," said Jesus. "Go, sell what you have, and come and follow me. Then you will have treasures in heaven."

If the church today is to be faithful in her mission, we must come to the Master with the same question, "What do we yet lack?" We rejoice in all in the church's program that is right and good. Christ himself must surely smile his approval upon every endeavor to enlarge the borders of his kingdom, upon the growth of the younger churches in mission lands and the growing world fellowship of the followers of Christ and their increasing oneness in him; upon our concern for the disinherited of the earth and our extensive ministries to their needs of both body and soul; upon new churches established in the homeland and the increasing desire to bring more souls to their Savior; upon our deepened understanding of the relevance of the Christian gospel to everyday life and our efforts to awaken the conscience of the world to the sinfulness of war, and the need for brotherhood. All this we have done. These commandments we have kept.

But, somehow, we know that even all of this is not enough. What do we yet lack? Can it be that, in spite of the good things we have done, like the rich young man of old we have failed to make the basic commitment of our lives to Christ and have allowed the things we own to keep us from completely following Jesus? When we think of all the good the Church of the Brethren has been able to do, we must think immediately of all that we could do more than this, if every member had completely committed his life and his money to the way of Christ.

The good may always become an enemy to the best. The real problem in our churches is not doing something for Christ. Every church, if it is worthy of that name, does something good, The real question is, "Are we doing enough?" Have we become so satisfied with what we have accomplished that we have closed our eyes to what we might be doing for our Lord?

On Sunday, September 18, we shall be called upon to give generously in our annual Achievement Offering for the Brotherhood Fund. Some will undoubtedly feel that they have already done their share. Some churches will say, "We have equalled our contribution of last year. That is enough." Others may say, "We have already reached our quota or met our budget. What more can be expected of us?" But Christ does expect more. He expects us to give all that we can, when once we have given ourselves. Our debt to him knows no quotas or budgets. We dare not measure our obligation to Christ by what we did last year or even by what any one else is doing. We have not done enough until we have laid our very lives upon the altar of his service. Then all we have becomes his and we shall withhold none of our possessions.

When we prepare our Achievement offering, let us first ask ourselves in all honesty, "What do I yet lack?" Then out of the inspiration of a renewed dedication, let us give freely of what we have too long withheld. The giving of our dollars because we have given our lives will not only assure the complete support of the program of the church around the world, but will open to the church new doors to genuine spiritual achievement.

The Driver Has Moral Responsibility

ACCORDING to Ned H. Dearborn, president of the National Safety Council, safe driving is a "modern application of practical religion." He adds that "the man behind the wheel must now be his brother's keeper."

Many of the traffic accidents we read about in each day's newspaper can only be described as needless slaughter. A few of them are the results of mechanical failures or freakish circumstances that cannot be avoided. But the great majority of deaths on the highway are unnecessary. They are caused by recklessness, violations of safety measures, rank discourtesy toward other drivers or, more often than the statistics reveal, by driving while under the influence of alcohol.

Better enforcement of traffic laws will help, but we cannot expect much improvement until drivers realize their own responsibility as stewards of human life, as persons accountable to God for their brother's safety as well as their own. —K.M.

"Press on Toward the Goal"



From mural by Medford Neher

True to Our Heritage

Desmond W. Bittinger

AS we examined the Annual Conference resolutions which we as a church would make, there developed some interesting discussion concerning our heritage. The ideas expressed were different but not divergent; they are all encompassed within Paul's magnificent statement in Phil. 3:12-16.

In these ways we can be true to our heritage:

1. We must hold true to what we have attained (v. 16). And these attainments are not insignificant. Among other things they are: A continuing purposeful study of the Bible; unwavering dedication to the teaching and example of Jesus, our Lord and Master; patience, forgiveness, and continuing nonviolence, even under persecution; the good life, including honesty and straightforwardness in all of our dealings, simplicity and wholesomeness in our manner of living; good neighborliness, of the kind Jesus taught, to be applied without restriction or barrier both near at hand and far away.

2. We must "count not that we have already attained" (v. 12). Paul had a good heritage too, but he did not quit the race or rest on his laurels because of that. We Brethren could rest on the achievements of the past. Perhaps some of us do. But this is to deny our heritage rather than to be true to it.

3. We must press on "to the prize of the upward call of God" (v. 14). The only way to do this is to keep on doing what we have done. But we must continuously keep doing it better and going beyond it. The following are some challenging needs.

There are mission areas yet untouched.

Two thirds of the world is still underprivileged; one third is continuously hungry; many are starving; some will die today.

Millions are being trained for destructiveness and war; only dozens, or at best scores, are being actively trained for peace.

There are vast new residential areas developing in our own land where churches are not being built.

There are hungry, dispossessed and neglected among our Indians, our Negroes and other minority groups in America, even in our own communities.

How can we be true to our heritage? Only by expanding our work; thus we forget not our heritage, we fulfill it!

Through Hearts Like These

Mrs. Dan West

THE great gray sky above and around me is giving of its fullness. The gift is needed and is given in the most appropriate fashion, droplets that neither crush nor kill, but the tender touch that encourages to greater growth.

This gift of rain fills me with a sense of gratitude. I need but lift my eyes to see - - -

the rolling green hills, made greener by the rain,
the swelling buds of vegetation, a promise of God,
the clean washed earth and its fragrant freshness;

or to turn my head to hear - - -

joyful hearts expressing thanks and gratitude,
open minds searching for the hidden truth,
willing hands, turning to lift the load of work.

One gift of rain, so freely given with such love and thoughtfulness,

Unbinds our souls and we leap to new heights of Christian growth.

That is the real gift.

So too - - our gifts to the church, to God or to any of his other children must come from fullness -

not budgeted,
not levied,
not figured by mathematics,
not taxed,
not assessed,
not coaxed, but because our

hearts are full of the love of God. Then we give as yonder myrtle showers into fragrance into space, as yonder apple tree drops its fruit for hungry mouths, as yonder spring flows to all or any who chose.

Those who give thus will be the believers in life and the fullness of life. These hearts will never be empty even though they overflow and empty out, to God and his children. Through hearts such as these, God speaks, and from their lives the earth is blest, and from their eyes God smiles upon His creation.

An Unchanging Christ

Hamilton Satvedi

THIS is the witness of an Indian Brethren, now in your midst; a fruit of your selfless Christian love, zeal and effort; one of the 10,000 you have saved physically and spiritually. Aren't you glad that the dollars you contribute go towards winning souls for God's kingdom?

A new challenge faces you today. God has stretched his empty hand for more funds for the entire church program. What have you to say? Malachi says, "Will a man rob God? Bring the ful tithe . . . put me to the test . . . if I will not pour down for you an overflowing blessing." Isn't that a wonderful promise! But wait, first bring in your tithes and offering.

Remember the hungry, the naked and the godless people throughout the world. Remember your own churches which require spiritual strengthening too. Are they not our brethren?

Remember, beloved, we are going to take with us after death not what we have, but what we are. Fill the coffers of the Brotherhood Board to overflowing for the service of the church to glorify the unchanging Christ in the changing world.

A Charge to Keep

Rufus P. Bucher

PAUL states in Eph. 5:6 that we should redeem the time for the days are evil. The German translation says we shall adapt ourselves to the times which we can do without violating any gospel principle.

We have a wonderful heritage as we look back and study the lives of those who served the generations before us. Their sincerity, devotion, honesty, family life, etc., built up the church. We give all due respect to those who served the age before us, but let us not spend to much time looking back, but let us look forward and press toward the mark for "the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

We must have a forward look and serve the present age. He that plows and looks back is not fit for the kingdom of heaven. When things looked dark for the Children of Israel Moses said, "Stand still and see the salvation of the Lord," but God said to the Children of Israel, "Go forward."

For the Glory of God

Dave Hunn

YOUTH have heard the "upward call of God" to share and have answered with the National Youth Project to support the Brotherhood program for nine days, or $32,054. We have heard the upward call —we have answered in words— we must answer his call with deeds. We are working toward more young people tithing each week. We set one day aside to work for the Lord and give "my day's wage." We have special offerings and projects in camp and at conferences, and some local groups have projects as "a sundae a week for God."

Youth are trying to pioneer in the Church of the Brethren by giving to the entire church program and not just one phase. We are striving to educate ourselves to give from the heart and let the church use it as it sees fit. This is why we have picked as our National Youth Project the support of the entire Brotherhood program and not one phase of it. We would like to help by giving, with love in our hearts, to the Achievement Offering. We want to answer the "upward call of God."

Increasingly Brethren are finding a new joy in giving. Through the practice of Christian stewardship, life is oriented as a whole, with all of one's time, talent and material possessions committed to God's use.

Through the Brotherhood Fund our gifts are transformed into meals for Austrian refugees, medicine for Nigerian lepers, Christian teaching for Navaho Indians, seminary training for a young minister. To thousands of others the church fellowship is extended, Kingdom values are taught and Christian beliefs are exemplified in the name of Christ.

Our ministry through the Brotherhood program has broadened steadily in recent years. Currently, however, the church is facing an impending obstacle as Brotherhood Fund receipts to August 20 lagged $18,000 behind the necessary increase of giving over last year.

Brethren are concerned that our outreach be expanded. At the recent Annual Conference spontaneous but united action called for a doubling of the Brotherhood Fund program in the next three years. By sharing sacrificially and joyously in the Achievement Offering September 18, each of us can assist in the fulfillment of this year's work and move on toward objectives for the Kingdom.—Howard E. Royer, Assistant Brotherhood Fund Secretary



Another parable he put before them, saying, "The kingdom of heaven may be compared to a man who sowed good seed in his field; but while men were sleeping his enemy came and sowed weeds among the wheat, and went away. So when the plants came up and bore grain, then the weeds appeared also. And the servants of the householder came and said to him, 'Sir, did you not sow good seed in your field? How then has it weeds?' He said to them, 'An enemy has done this.' The servants said to him, 'Then do you want us to go and gather them?' But he said, 'No; lest in gathering the weeds you root up the wheat along with them. Let both grow together until the harvest; and at harvest time I will tell the reapers, Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.'"

Matt. 13: 24-30 (R.S.V.)

The Consummation of the Kingdom

M. R. Wolfe

CONSUMMATION can be a cheering word. It speaks of something completed. The victory is won and the struggle over. It also suggests that the tangled threads of life straighten out and the pieces of life's jigsaw puzzle fit together and it all has meaning.

What would we do in this life if we did not have hope that that which ought to be will be? It is this hope of a better day that enables us to go on even if the way is dark and the tasks are hard. A recent writer says, "Whenever a living faith in a righteous, loving and holy God is brought up hard against the facts of human experience, some sort of eschatology must emerge if men are not to deny either their faith or the facts of their experience." It is here that the New Testament has a message to meet man's need. There is no way of escaping the fact that the teachings of Jesus and the great church leaders emphasize the vital relationship between the present difficult life with the future victorious life.

The kingdom dream began in the dim past. It was only a faint gleam but it told of the future and that God some day would do a great thing for his people. The prophets saw with more light. Their pictures are glowing and are filled with hopes for peace, harmony and social equality. They pictured the hope in terms that had meaning for their day. It would be a restored Davidic kingdom. This dream of a restored kingdom meant much to the Jewish people under slavery and persecution. It was in these hard days of the intertestamental times that the fanciful speculations of Jewish apocalyptism thrived. In spite of the extremes of some teachers this hope of a Messiah kept faith alive.

One day a carpenter from Nazareth proclaimed a new word to the people of Judea. "The kingdom of God is at hand." When one thinks of the many who were looking for such an event, it is a great surprise to see the response to this an-

Former professor of Bible at Bridgewater College, Virginia

nouncement. Only a few responded and they were the sinful, the outcast and the poor. Was this lack of response because there were no great demonstrations? Was it because there was no show of force? Were their hearts so filled with hate toward their enemies that only a Messiah of force would have suited them?

Jesus, however, was not confused. The kingdom was here and men were invited to accept it. He saw clearly that this was no sudden thing that would happen at once. He worked and taught ever in the light of a future that would complete the present. He lived and died in this hope, and this hope that God would in the end bring victory over sin gave the Christians of those early centuries the courage to be martyrs for him.

Our Scriptures have something to say about this consummation. The parables of the tares and the dragnet seem to have a common message, one to farmers and one to fishermen. These parables may be an answer to questions arising in the minds of some hearers. The kingdom of God at hand! Look at the evil in the world. The Roman heel is still on our necks. How can you say the kingdom has come in a world like this?

Echoes of questions like these can be heard today. Since evil is so prevalent the kingdom is not surely here. What is Jesus teaching here? There is evil in the world and it complicates the work of the good, but it is so intermingled with the good that you do not save the harvest by roughly pulling out the tares. Let both grow until harvest; then a separation can be made. We would like to know the why of evil. Why do we need tares? Why must some fish be bad fish? It will be good for us to realize that we know too little of either good or evil to grasp the meaning of either. Good wheat grows and ripens and is gathered into the granary. Tares grow but they do not defeat the wheat. A vital point here is that this sorting and harvesting is done by God who sets the harvest time and rewards the results. God is not asleep. He sees evil as we never can, and yet he allows it to have its time. There will be an end to evil and certainly in the spirit of Jesus we must believe that it will be conquered by good.

The judgment picture in Matt. 25 is a familiar one. Here it is sheep and goats that are separated. Here all mankind falls into two classes and here is given the basis for the sorting: simple goodness without pretense, unselfish service from a heart that cared, religion that went out to help the needy and to cheer the faint. This had been so much a part of them that they had not thought of it as religious service. What does this mean? It means simply that the kingdom begins in those who accept Christ as their Savior and by the grace of God they overcome sin in their own lives and grow more like their Master until one day they are judged worthy to enter the kingdom fulfilled. What did the goats do to be cast out? If we put other teachings of Jesus here they made a great ado, prophesied in his name, did wonderful works in his name, cried Lord, Lord, many times. But mostly they forgot the simple things of service to fellow men and selfishly forgot to give themselves that others might have some good things.

It may be said that the ethical life is held up too high here and that religion is more than ethics. It may seem that it is all too simple. But how does one grow a good life? Those who received the good reward had not neglected the devotional side of religion. No one achieves such a record without faith, prayer, self-denial and all the aids available that help one grow spiritually. Out of the stern conflict with evil within and without, these by God's grace have grown in character like their Master. This struggle

Continued on page 12



Franz Guillery — Three Lions

Jesus taught in the light of a future that would complete the present

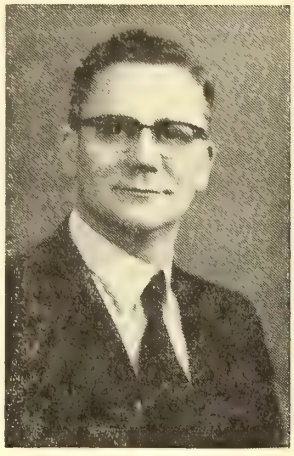
Ministry and Home Mission Staff Changes

Norman J. Baugher

SEVERAL months ago, Edward K. Ziegler resigned as director of evangelism effective September 1 and has now returned to pastoral work at the Williamson Road church in Roanoke, Virginia. As a pastor he is able to spend time with his family needed because of the health of Mrs. Ziegler. Bro. Ziegler gave great impetus to the work of evangelism during his four years of service on the staff.

Following the resignation of Bro. Ziegler, the General Brotherhood Board and its Ministry and Home Mission Commission studied the responsibilities of the staff. Because of the growing program in home missions, the work load of the executive secretary of the commission was exceedingly heavy. For this reason and in the faith that work in evangelism could now be shared to a greater degree by local and district leaders, the board decided to employ a successor to Bro. Ziegler who would also carry the ministerial aspects of the work in this commission. Bro. Charles E. Zunkel will continue as executive secretary of the commission with special responsibility in the areas of home missions, rural and urban life and ministry to nonresidents. Bro. I. D. Leatherman will continue to serve as Brotherhood evangelist. Other staff assignments will continue as at present.

The board is fortunate in securing the services of Stewart B. Kauffman as director of ministry and evangelism beginning September 1, 1955. Bro. Kauffman has proved himself a strong churchman, an able administrator and one who understands and appreciates the pastoral



Stewart Kauffman

ministry. He has held pastorates in the Shade Creek church in Western Pennsylvania and the Everett church in Middle Pennsylvania. For the past two years he has served as executive secretary for the Eastern Region.

In addition to his pastoral and regional work, Bro. Kauffman has directed and worked in summer youth camps, served as district youth counselor, conducted many evangelistic meetings in the Eastern, Central and Southeastern Regions and served as member of district boards, district moderator, member of Standing Committee and member of the board of directors of the Pennsylvania State Council of Churches.

Bro. Kauffman was born in Reading, Pennsylvania, and attended the public schools of that city. He is a graduate of Elizabethtown College and of Bethany Biblical Seminary and has done graduate work at the University of Pittsburgh.

Stewart Kauffman is the son of Brother and Sister Melvin Kauffman of Reading, Pennsylvania. His wife is the former Helen Markey, daughter of Brother and Sister David H. Markey. They have two children, Sara Alice, ten, and S. Bruce, eight years old.

Realignments in Christian Education Staff

WITH the resignation of Ruth M. Shriver as director of women's work and home and family life, the General Brotherhood Board considered needs and possibilities of realignments in the program. As a result and in consultation with the National Council of Women's Work, the board decided to employ a director of women's work on a full-time basis and to add to her duties a number of program building responsibilities formerly carried by members of the National Council. The board also looks toward the enlargement of the home and family life program. For a two-year period, however, the board has asked that James Renz, who has been serving as director of temperance education, also carry responsibility for the home and family life program on a half-time basis.

Sister Shriver has completed a long period of significant service to the church, first as director of children's work for almost twenty years and as director of women's work and home and family life for nine years. Her creative leadership has left a strong imprint upon the areas of



Ruth Shriver

the work which she has served. The appreciation of the board and the best wishes of her co-workers go with her as she enters work which will permit her to remain at home with her aged mother.

Miss Anna Warstler of Goshen, Indiana, has been appointed by the board to the directorship of women's work beginning September 1. Sister Warstler brings to this position a deep devotion to Christ and the church and a commitment to serve wherever God calls her.



Anna Warstler

Anna Warstler has served the church as a missionary in India since 1931. Her effective work there included teaching in the girls' schools, directing religious education in the schools, training teachers, organizing and fostering women's groups and teaching in the Bible School at Bulsar.

Sister Warstler is a graduate of Manchester College and received her Masters' degree in religious education from Bethany Seminary. Before going to India and during furlough periods she has been active in many phases of church life.

Anna Warstler is the daughter of the late Charles and Nancy Warstler of Goshen Indiana. She will live at 173 North Worth Avenue in Elgin, Illinois.

This appointment to the directorship of women's work has been made for a two-year term to allow for the possibility of Sister Warstler's return to India following that period if it seems advisable at that time.

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

I have a problem concerning a deep friendship. My friend is a married man. He and his whole family have been my good friends for several years. I have spent some time in their home and they are all very dear to me. He and I have often enjoyed long talks with each other, but recently it has been hard to find time for this. He says he loves me. I know that love is fine and good because he has never been anything but respectful toward me. Both of us want to do what is right. We don't see how we can go on living if we can't see each other. But recently his wife has begun to object to our friendship. She says that I should be finding someone of my own age to love instead of being so wrapped up in her family. She says I may come to visit in their home whenever I can find time, but that isn't the same. Must we give up these talks, or should we just keep them secret, since they worry her? We don't do anything wrong. Please say it is alright to keep on seeing him.

Troubled.

Dear Friend,

I wish I could be sure that this letter would be of some effect in saving you from having a serious hurt and causing a serious hurt. I have some fear that you just want someone to put his stamp of approval on the course that you want to follow. It must be clear that all I can do is to help you face the issues involved and that you must make the decision. But please do have your eyes open to the issues involved.

You are involved (innocently, I believe, up to this point) in the first steps of *breaking up the family* of another woman and man. From your letter I believe that what you are doing is done in naivete rather than with the intention of pulling the loyalty of a married man from his wife. But you must see that any woman in her late teens or later who arranges repeatedly to see clandestinely a married man threatens her own reputation and the structure of the marriage of the man. You are no longer a little girl and these private meetings cannot be interpreted as "just talk." Almost inevitably they will, if continued, lead to increasing intimacies which will be a betrayal of the loyalty and responsibility which your married friend should have toward his marriage and which you as a single woman should have for any marriage—especially that of a professed friend.

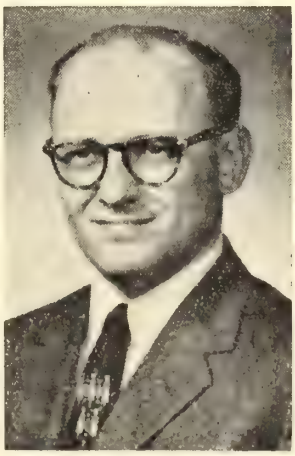
Your letter, in truth, sounds as though you have gone further than the point of an easy handling of the problem. I wish I could say to you that it would be all right for you to continue to go to this home. I very seriously doubt the wisdom of even that. I suspect that the only way for you to be fair to the family that have been your friends is for you to cut off completely the relationship with this man. Only so can you spare yourself and this family the greater hurt that will almost inevitably come if you contine the relationship.

The wife is right, you know. Your real satisfaction should be found in cultivating relationships with eligible men of your approximate age. There is something unhealthy about either a man or woman cultivating a relationship in which by the very nature of the case there is no future.

God makes marriage for one man and one woman to live together and love each other so long as they both shall live. For anyone to continue deliberately to threaten the fulfillment of God's intent is sin.

Would it be the part of wisdom to tell this man to give his attention to his family and that you will find someone who is not already committed—thus save yourself and his family the terrible hurt for which you are all headed?

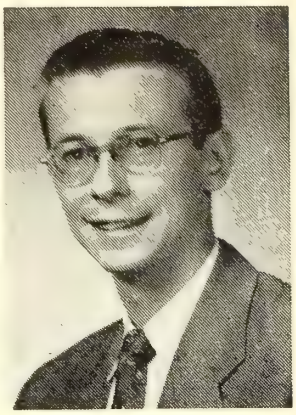
Jesse H. Ziegler.



James Renz

Howard E. Royer Assumes Staff Position

HOWARD E. ROYER began service on the staff of the General Brotherhood Board August 10, 1955, the date marking the completion of his two-year period of alternative service. He assumes the position of assistant secretary of the Brotherhood Fund and director of publicity. This position was created by the Board in order that Harl Russell, secretary of the Brotherhood Fund and stewardship education, could be released to give more assistance to the churches in stewardship education and local church finance. Bro. Royer has already given very valuable help as office assistant in this department during his term of alternative service. The major share of his time in the future will be given to promotion of the Brotherhood Fund and the balance to work in publicity.



Howard E. Royer

Bro. Royer is an active layman in the church. His activities have included Sunday-school teaching and assisting in and directing financial campaigns and every-member canvasses. He is a graduate of Manchester College, where he was editor of the college paper, copy editor for the yearbook and, during his senior year, director of publicity. He taught for one year in the public schools in Ohio.

Howard is the son of Brother and Sister Forrest M. Royer of Arcanum, Ohio. His home church is Greenville, Southern Ohio.

A. Stauffer Curry Becomes Church School Editor

THE General Brotherhood Board is happy to announce that A. Stauffer Curry began his service as church school editor for the Church of the Brethren on September 1. In this capacity he serves as the administrative head of the department of church school publications and gives major attention to curriculum materials for adults.

Bro. Curry is well known in the Church of the Brethren, having served most recently as Conference moderator. He brings to his new position a wide experience in church life including local church, camp and district responsibilities in the Eastern and Southeastern Regions. He served for five years as executive secretary for the Southeastern Region and for three years as secretary of field program for the Brethren Service commission and the General Brotherhood Board.



A. Stauffer Curry

Bro. Curry has had teaching experience in high school and taught religion and philosophy at Bridgewater College for two years. Since 1949 he has been executive secretary of the National Service Board for Religious Objectors with his office in Washington, D. C.

Brother Curry was born in Hershey and attended grade and high schools in Palmyra, Pennsylvania. He is a graduate of Elizabethtown College and received his S.T.B. degree from Westminster Theological Seminary, Maryland, his M.A. in psychology and sociology from Catholic University of America and his Ph. D. in psychology and religious education from New York University.

Bro. Curry is married and has two children. The family will live at 390 McClure Avenue, Elgin, Illinois.

Consummation

Continued from page 9

made the sheep genuinely good while the goats became genuinely evil.

These scriptures teach that evil is here and it will affect our lives. The way may be hard and difficult, but there is an end. A time will come when evil is conquered and righteousness will reign. That future can be realized by entering the kingdom here and using its power and help to grow spiritually until by God's grace we are enough like our Master to be given the privilege to dwell with him eternally. This is our hope.

There are many questions about how this end will be. Here is a world for speculation but it is the part of wisdom for us to leave that in the hands of God. He will do all things well. We may not know the mechanics of the consummation but we can know the Father who brings it to pass.

"Wealth" and "Virtue"

Luther A. Weigle

THE word *wealth* was used in the sixteenth century not only to denote riches, but also in the sense of weal, well-being, or welfare. Unless we remember this, Paul's counsel in 1 Cor. 10:24 looks like encouragement to theft: "Let no man seek his own, but every man another's wealth." The present translation is: "Let no one seek his own good, but the good of his neighbor."

In the King James Version of the Old Testament, the word *wealth* is used three times as a translation for the Hebrew *tob*, which means "good," either as an adjective or as a noun. The passages are Ezra's recital (9:12) of the commandment not to intermarry with the people of the land, "nor seek their peace or their wealth"; the praise of Mordecai (Esther 10:3) as "seeking the wealth of his people"; and Job's description of the prosperity of the wicked who "spend their days in wealth." The Revised Standard Version uses "prosperity" in the passages from Ezra and Job, and "welfare in the passage concerning Mordecai—"he sought the welfare of his people."

Both King James and Revised Standard Version use *welfare* as the translation for *tob* in Neh. 2:10, which tells how Sanballat and Tobiah were greatly displeased that Nehemiah had come "to seek the welfare of the children of Israel."

Another word which may be misleading in two contexts of the New Testament is *virtue*. It does not refer to moral character in the statement made by Jesus when a woman touched him in the hope of being healed: "Somebody hath touched me, for I perceive that virtue is gone out of me" (Luke 8:46; compare Mark 5:30). *Virtue* here, and in Luke 6:19, means nothing more than "power," and "power" is the proper translation of *dynamis*, the Greek term which is used in these passages.

The Church Is Necessary

Ivan Fetterman

THE most important institution in any community is the Christian church. It is basic to all other institutions, both local and national, and is dedicated to the building of a nobler life, a stronger nation and a better world.

The primary task of the church in the community is to win the individual for Christ. Only as Christ is able to change the individual shall we see changes in economic life, in education, in government. One good Christian man on a township council is worth a dozen resolutions from a church council. If we really want Christian government we must put capable Christian men and women into office. But first of all, the mission of the church is to change the individual. Then shall we have safer banks, better schools, less industrial strife and happier communities.

The church must also help to expose open and secret evils which hinder the building of finer community relationships for boys and girls, for schools and churches. We must not only expose, but fight against the liquor industry, the gambling places, the dope peddlers and the houses of public immorality. With Christ, we must also condemn the inequalities in wealth and possessions when these hinder the growth of the individual. Christ came, not just to bring life, but to bring it more abundantly to every man. Material wealth is important, but it is never the chief end of man.

Likewise it is necessary for the church to expose the unbrotherly distribution of food. At times we hear of good food being burnt or buried or literally wasted when people are hungry and starving. There is nothing right about that, especially when God has given us adequate resources and a great responsibility to help every man to keep body and soul together.

And surely today, as never before, the church is necessary to emphasize the world scope of the Christian family. Eventually it must become one great family of nations under the Fatherhood of God. The kingdom of God to come in one place must come in every place. No nation can live unto itself, but we rise or fall together. We can rise only as we come to realize that all men, all races, all classes, all nations are sons of God.

At Evening

ORA W. GARBER

Do not grieve that the day which is past
Has sped swiftly away,
For the longest of them fades too fast,
Not created to stay.

Do not fret that not all has been done
You had hoped you could do.
Opportunities rise with the sun
When tomorrow is new.

Thank your God for the blessings he's sent
And in confidence pray
That your efforts may wisely be spent
As you greet the new day.

News and Comment From Around the World



Mayor Gottschalk of Schwarzenau, Herr Kanstein, a member of the Community Council of Schwarzenau, and Pastor Mueller (left to right) at a meeting of the Community Council to plan the presentation of the gift from the Church of the Brethren to the Alexander Mack School on Sept. 4. Harold Row and William Beahm will be present

R. E. Mohler Honored by Men's Work

A citation for Robert E. Mohler, who served as executive secretary for the Council of Men's Work since 1931 and who has announced his retirement, was read at the Men's Work meeting at Grand Rapids. At that time Brother Mohler was presented with a gift and an additional sum of money was given to Bethany Seminary to be used as a scholarship for some worthy seminary student. The scholarship was presented in the name of Secretary Mohler.

Only one change was made in the Men's Work council for next year. Attorney Robert Stover of McPherson, Kansas, was appointed to fill the place formerly held by Harry Lehman of Abilene, Kansas. Officers for the coming year are: president, Ronald Rowland, Hanover, Pa.; 1st vice-president, Bruce Tharrington, Caldwell, Idaho; 2nd vice-president, Mark Roller, Toms Brook, Va.; 3rd vice-president, Willard Powers, Mt. Morris, Ill.; recording secretary, Martin Stine, Adel, Iowa; and treasurer, Robert Greiner, Elgin, Ill.

Four projects were chosen by the men for the coming year. One or more of these projects will be promoted by local, district and regional groups. The projects are: first, the distribution and sale of road signs and decals that may be used to direct travelers to the location of Brethren churches; second, the $10 Club; third, daily Bible reading; and fourth, support of Brethren colleges.

Church Membership in U. S. at All-Time High

More Americans belong to churches of all faiths than ever before in history—a total of 97,482,611, or slightly better than six out of every ten persons in the Continental United States. Exactly 60.3 per cent of all Americans are church members—a gain of 2.8 per cent over the previous year. The population's rise in the same period was 1.7 per cent.

The greatest numerical gains in 1954 were shown among Protestants —up 1,286,817 for a new total of 57,-124,142. Percentage increases for the three major faiths over the year were: Protestants, 2.3; Roman Catholics, 2.9; Jewish, 10.

Local congregations number 300,-056, representing an increase of 1.9 per cent over 1953. The average number of members per local church stands today at 325. New church construction last year cost $588,000,-000.

The new total of enrollments in Sunday or Sabbath schools is 37,-623,530, representing an increase of 6.3 per cent over last year. All but seven per cent of the grand total are Protestants.

At least 213,167 clergymen are in active charge of local churches. The total number of ordained persons is 341,422, including ministers who have retired or changed to other occupations.

Contributions by churchgoers in Protestant and Eastern Orthodox churches amounted last year to $1,537,132,309, for a per capita average of $45.36. The year's percentage increase was 8.5. These are the highlights of church statistics compiled by the Yearbook of American Churches published by the National Council of Churches.

Russian Elected Baptist Alliance Vice-President

Some 8,500 delegates from 60 countries attended the golden jubilee congress of the Baptist World Alliance in London. The assembly marked the fiftieth anniversary of the Alliance's founding. According to Dr. Arnold T. Ohrn, secretary of the Alliance, Baptist membership throughout the world has increased from six million in 1905 to nearly twenty-one million today.

Dr. Theodore F. Adams, pastor of the First Baptist church in Richmond, Va., and a speaker at the Brethren Annual Conference held at Richmond in 1952, was elected president of the Baptist World Alliance. Dr. Adams is one of the three United States Baptist clergymen who visited Russia during August.

Russian Baptists were represented at the meeting by nine delegates. Jacob Zhidkov of Moscow, who was elected a vice-president of the Alliance, said that Baptist churches in Russia baptize from 10,000 to 12,000 persons each year. Today, there are 500,000 Baptists in some 5,000 churches. Another Russian Baptist churchman, Alexander Karev, said that people today worship Christ as a teacher of ethics but not enough as the Savior.

In their resolutions the Baptists reaffirmed their basic principles of religious freedom, stressed their deep desire for peace among all men everywhere and urged greater cooperation of Baptists with Christians of other denominations. Evangelist Billy Graham addressed the closing session of the jubilee meetings, speaking to nearly 50,000 persons. He said that during the next five

years the world "might pass through its most triumphant hour or its most tragic."

Big Four Leaders Told of Church Members' "Prayerful Concern"

Leaders of the big four nations who attended the conference at Geneva were told that church members throughout the world followed their summit conference with prayerful concern. Letters conveying that message were sent to conference participants by the Commission of the Churches on International Affairs. This commission is a joint agency of the World Council of Churches and the International Missionary Council. The letter to President Eisenhower, leader of the U. S. delegation, made some special references not included in those to the other statesmen. It reminded the President of his address to the World Council's Second Assembly last August in which he suggested the designation of a World Day of Prayer for Peace.

Churchmen Ask Long-range Government Policy on Indians

A long-range bi-partisan government policy on American Indian affairs was urged in resolutions adopted by the National Fellowship of Indian Workers meeting at Estes Park, Colo. The delegates also endorsed a statement by the National Council of Churches that was highly critical of the speed with which the government is seeking to move Indians off reservations.

The Fellowship is made up of missionaries and educators of twenty-three Protestant denominations who work with the Indian tribes. In their resolutions, the delegates called upon President Eisenhower to appoint a nonpartisan commission, including Indian members, to conduct a study, "from the viewpoint of Indian welfare," to be used in formulating a national policy.

Religious Agencies Sponsor First Shipload of Refugees

Religious agencies sponsored nearly all the 1,243 persons who arrived in New York on the transport General Langfitt, the first full shipload of Europeans admitted to this country under the 1953 Refugee Relief Act. The new arrivals included 245 children under the age of 12.

The 1953 Act permitted the admission of 209,000 persons above normal quotas until the end of 1956. But up to June 17 only about 6,000 refugees had reached this country. Church groups have been critical of delays in the operation of the Act. Recently the U.S. government has stepped up the issuance of refugee visas.

Christians in India Total More Than Eight Million

Christians in India now number 8,166,255 out of a total population of almost 362,000,000, according to figures published by the National Christian Council of India. The greatest concentration of Christians is in the southern state of Travancore-Cochin, where there are 2,968,000.

About forty-six per cent of the country's Christians are Roman Catholics. India's largest non-Catholic churches are the Orthodox Syrian church of Malabar, reporting 350,000 communicants, and the Church of South India with 331,000. Foreign personnel of non-Catholic churches, including missionaries' wives, total 4,877, an increase of 500 since the last National Christian Council handbook came out four years ago.

The handbook also listed 266 hospitals, 49 leprosariums, 43 colleges, 37 theological schools and 2,107 other non-Catholic institutions. Tabulated were 234 Christian periodicals edited in 20 Indian languages. The Scriptures were listed as available, wholly or partly, in 102 of the 145 languages and dialects of India and Pakistan.

Church Council Sponsors Interracial Vacations

Thirty children of Negro and Indian families in Minneapolis and St. Paul were guests for ten days at farms in twelve Minnesota communities. This is the eighth consecutive year that the Minnesota Council of Churches has sponsored the interracial visits which send children, aged nine to twelve, into the country for vacations on farms of white families. The children were guests of families belonging to Presbyterian, Methodist, Brethren, Evangelical United Brethren and Protestant Episcopal churches.

British Clergymen Amazed at American Church Activity

Five British clergymen who spent the summer in this country as exchange preachers said that they were amazed at the tremendous activity of American churchgoers. The Rev. Henry C. Snate, Anglican vicar of Whalley, Blackburn, Lancashire, said the British group had been impressed by "the great number of people who go to church, the distances they will travel and the lengths they will go to attend church, and the great amount of activity laymen undertake in the church."

Quotes in the News

Sidney Lovett, chaplain at Yale University: "Though no mass revival of religious enthusiasm on the college campus is in the offing, the truculent disdain for spiritual values, earlier nourished by the jaundiced philosophy of Theodore Dreiser and Henry L. Mencken, is largely vanished as the spirit of inquiry has succeeded negation. The prevalent mood in our colleges today with respect to religion is one of honest, intelligent inquiry."

Ralph W. Sockman: "In this age of specialization it is the duty of religion to help men see life steadily and see it whole. Our day calls for a whole gospel for the whole man. We should preach the gospel of salvation and not merely the gospel of security."



The Central Committee of the World Council of Churches held its annual meeting the first part of August in this small town of Davos, in the midst of the Swiss Alps. The ninety-member group carries on the work of the council between its general assemblies, which are held every six years. M. R. Zigler of the Church of the Brethren is a member of this committee

KINGDOM GLEANINGS

The question has arisen as to how conscientious objectors will be affected under the new UMT-Reserve bill recently passed by Congress. Since Congress rejected the Pentagon's proposal to make the reserve training program compulsory, there is nothing in the measure as it now stands that directly affects conscientious objectors. All registrants who do not volunteer and enter the reserve training program become eligible for service under the regular draft law. Under this law the provisions of civilian alternative service remain the same for conscientious objectors.

Bro. J. E. Rolston died at his home near Sheldon, Iowa, on August 22 following a long illness.

Lorraine Leiter of Smithsburg, Md., a member of the Rouzerville congregation in Southern Pennsylvania, has taken a position in the Brotherhood offices as secretary to the treasurer of the General Brotherhood board.

The name of Ruth Baldwin was inadvertently omitted as the author of the brief article "Oldster Day" which appeared in the last week's Gospel Messenger. The article referred to an activity in the Palmyra, Pa., church.

Betty Debels, a member of the Oakland church in Ohio and a former displaced person from Latvia, was honored recently at the conclusion of a sacred music conference held at Winona Lake, Ind. The silver plaque given to Miss Debels at the close of the conference was the first in the thirty-three years of its history. The plaque was presented by Homer Rodeheaver, well-known song leader.

Martin Luther, the widely-heralded motion picture which tells the story of the Reformation, will be available this fall in 16-mm. form for churches, schools, libraries and organizations. The picture, which has been seen by an estimated 20,000,000 Americans, was originally intended solely for use by churches and religious schools. However, film experts reported that it possessed the excellence of quality and dramatic appeal to make it a box-office success in theaters.

Young adult groups at the Green Hill church, Mardela district, and Highland Avenue church, Elgin, Northern Illinois-Wisconsin district, each contributed an hour's support of the Brotherhood Fund program. The cost per hour is $148.40. Their all-inclusive sharing follows the pattern of young people who are working toward sustaining the Brotherhood program for nine days as their national project.

1956 Standing Committee Delegates

Southern Indiana: Elden M. Petry and E. L. McCullough.

North Dakota and Eastern Montana, Mark Emswiler, delegate; Ray Harris, alternate.

Licensed and Ordained

Gordon Wagoner licensed on Aug. 12 in the Pyrmont church, Ind.

Richard Harshbarger licensed in the Ladoga church Ind.

Dwight Lowell Blough licensed Aug. 14 in South Waterloo church, Iowa.

Clarence L. Sanger ordained to the ministry in the Midway congregation in Eastern Pennsylvania.

Wendell Eller, Glen Rohrer, Wayne Shirkey and *Orville Gardner* ordained to the ministry at First church, Chicago, Ill.

Augustus Pierson ordained to the ministry in the English Prairie church in Indiana with Bro. T. E. George of Goshen in charge of the services.

Home-comings, Dedications and Harvest Meetings

Blissville church in Indiana, home-coming on Sept. 11. Dr. Vernon F. Schwalm will be the speaker.

Second South Bend church in Indiana, harvest meeting on Sept. 11 at 10:30 am. Floyd Mallott will be the speaker.

Arcadia church in Indiana, home-coming on Sept. 18 with Alvin Brightbill as the speaker.

Pipe Creek congregation in Indiana, dedication of remodeled building at all-day services on Sept. 18. A basket dinner will be served. Arthur Morris will speak at the morning service and W. C. Stinebaugh will deliver the dedicatory sermon in the afternoon. Friends and all former members are invited to attend.

Fairview congregation in Southern Indiana, all-day, harvest-home-coming service on Oct. 2.

Freeport church in Illinois, thirty-fifth anniversary services on Oct. 9. Clarence Fike of Goshen, Ind., and others who have served the church will be on the program. Morning and afternoon services and a basket dinner at noon.

Old Furnace church in West Virginia, home-coming service on September 11. H. W. Peters will speak at the morning service; basket dinner at noon, song festival in the afternoon. All former members and friends are invited.

Upper Fall Creek church in Indiana, home-coming service at 2 p.m. on September 18. W. Shiery will be the speaker.

West Branch church near Polo, Illinois, harvest meeting on September 18. Dr. Paul M. Robinson, president of Bethany Seminary, will speak at both morning and afternoon services.

Changes of Address

John O. Wagner from 229 S. Schuyler St., Ottumwa, Iowa, to Garrison, Iowa.

Dr. and Mrs. A. D. Helser from % P.M. Bag, Head P. O., Ibadan, Nigeria, West Africa, to 1218 Irving Street, Wheaton, Ill.

Ernest R. Jehnsen from Beaverton, Mich., to 701 Wisconsin, Mt. Pleasant, Mich. Bro. Jehnsen is the executive secretary of the Michigan district.

Everett G. Beckman from 3435 W. Van Buren St., Chicago 24, Ill,, to % Wesley Junior College, Dover, Dela.

W. Owen Horton from 307 Center St., Galax, Va., to Brandonville, W. Va. Bro. Horton became pastor in the Sandy Creek church on Sept. 1.

Brotherhood Theme: Seek First His Kingdom

Daniel James Whitacre from Grantsville, Md., to 511 Dale St., Meyersdale, Pa. Bro. Whitacre continues as pastor of the Cherry Grove and the Georges Creek churches in Maryland.

Rhett R. Petcher from Fruitdale, Ala., to 2820 Fort Henry Dr., Kingsport, Tenn. Bro. Petcher is now the pastor of the Kingsport church and continues as executive secretary of the Tennessee district.

Raymon E. Eller from 113 Kentway, Baltimore 22, Md., to 5302 Coxson Rd., Richmond 23, Va.

Paul F. Leckron from Route 1, Box 243A, Princeton, W. Va., to Route 1, Box 193A, Rock, W. Va.

Beverly A. Smith from Camp Placid, Blountville, Tenn., to Route 2, Bridgewater, Va. Bro. Smith is now serving the Summit church.

Iris Neff, Ronald Moyer and *George C. Weddle* are now at Garkida, Via Jos, Nigeria, W. Africa.

Robert Baker has moved to Waka Training School, PO Biu, Via Jos, Nigeria, W. Africa.

Mr. and Mrs. Robert Swank's address is now Marama, PO Biu, Via Jos, Nigeria, W. Africa.

Mrs. Dulcie Cover, on furlough from Hillcrest school, Africa, will be living at 4114 Swift Ave., San Diego, Calif., % Mary C. Bowman.

Mr. and Mrs. Ira Petre have moved from Hagerstown, Md., and are now at Maugansville, Md.

Hazel Rothrock is now at Waka Training School, PO Biu, Via Jos, Nigeria, W. Africa.

Mr. and Mrs. Amsey Bollinger of India may be addressed % Mrs. Elizabeth Bollinger, Box 25, Fruitland, Idaho.

Velma Ober may be addressed % J. D. Buchanan, 823 North Main St., Elkhart, Ind.

Dr. and Mrs. Leonard Blickenstaff, on furlough from India, may be addressed at 2247 Third St., % Ida Metzger, La Verne, Calif.

Faye Koontz who left this month for language study may be addressed at Apartado 2240 % Escuela De Idiomas, Otho P. LaPorte, Director, San Jose, Costa Rico.

J. Robert Boyer's new address is Fredericksburg, Iowa.

Mail intended for *Niels Esbensen* or the Hermosa Beach Church of the Brethren, should now be sent to 2761 190th St., Redondo Beach, Calif.

George H. Jeffrey, formerly pastor of the Sandy Creek congregation in West Virginia, may now be addressed at Luray, Va., where he is pastor of the Mt. Zion congregation.

E. D. Dietz, former pastor of the Melvin Hill church, is now pastor of the French Broad church near White Pine, Tenn. Bro. Dietz is available for evangelistic meetings in the near future.

Garnett E. Phibbs became pastor of the Champaign-Urbana, Ill., church on Sept. 1. For the past five years he has been in New England, studying four years at Yale in Christian social ethics, serving a Baptist pastorate one year and a Congregational church in Connecticut for nearly four years.

The Church Calendar

September 11

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Struggle for Survival. Neh. 1; 2; 4; 6; 12:27-31, 38, 43. Memory Selection: And they said, "Let us rise up and build." So they strengthened their hands for the good work. Neh. 2:18 (R.S.V.)

CBYF Topic: Tremendous Trifles

Sept. 9-11 District meeting, Northern Missouri, Rockingham
Sept. 16-17 District meeting, First West Virginia, Keyser
Sept. 16-18 District meeting, Southern Iowa, Fairview
Sept. 18 Brotherhood Achievement Offering
Sept. 23-24 District meeting, Eastern Maryland, Union Bridge
Sept. 23-25 District meeting, Northeastern Kansas, Lone Star
Sept. 23-25 District meeting, Northern Missouri, Kansas City
Sept. 25 Promotion day
Sept. 25—Oct. 2 Christian Education Week
Oct. 2 World Communion Sunday
Oct. 6-9 District meeting, Oregon, Sunrise Community, Albany
Oct. 7-9 District meeting, Florida and Georgia, Camp Ithiel
Oct. 7-9 District meeting, Southwestern Kansas, Salem
Oct. 7-9 District meeting, Nebraska, South Beatrice
Oct. 9 Men and Missions Sunday

Love Feasts

Illinois
Oct. 1, 8 pm, Walnut Grove
Indiana
Oct. 2, 7 pm, South Bend, Second
Oct. 9, 6:30 pm, Fairview
Oct. 10, 7 pm, Pleasant Dale
Michigan
Oct. 2, 7:30 pm, Woodland
Pennsylvania
Oct. 2, 6:45 pm, Carlisle
Oct. 2, 6 pm, Lower Conewago
Oct. 2, 7 pm, Rummel
Oct. 2, Windber
Oct. 8 and 9, 10:30 am, Falling Spring, Hade
Oct. 8 and 9, 2 pm, Midway
Virginia
Oct. 2, 6 pm, Buena Vista
Oct. 2, 6:30 pm, Mill Creek
Oct. 8, 7 pm, Bassett

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Edward E. Lyons of Burnettsville, Ind., in the Cart Creek church, Ind., Oct. 3-10.

Bro. Foster M. Bittinger of Union, Ohio, in the Center church, Louisville, Ohio, Sept. 11-18.

Bro. Lester Fike of Hagerstown, Ind., in the English Prairie church, Ind., Oct. 2-9.

Bro. Clyde Carter of Johnstown, Pa., in the Rummel church, Pa., Sept. 25—Oct. 2.

Bro. Perry B. Liskey of Shamokin, Pa., in the Long Run church, Sept. 6-18.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Frostburg church, Md., Sept. 20—Oct. 2.

Bro. Charles Stouder of South Bend, Ind., in the North Liberty church, Ind., Oct. 3-16.

Bro. Kenneth I. Morse of Elgin, Ill., in the Milledgeville church, Ill., Sept. 25—Oct. 2.

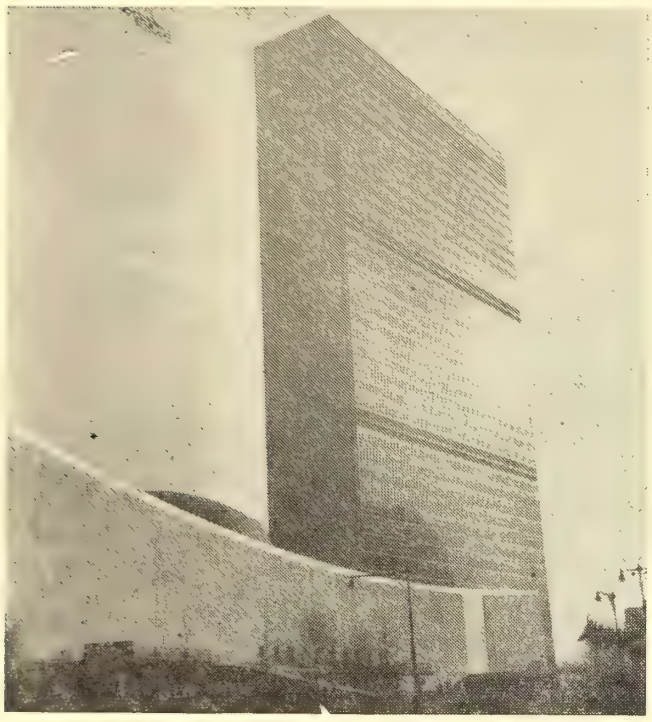
Gains for the Kingdom

Nine baptized and two received by letter in the Timberville church, Va. **Two** received by letter in the Fremont church, Va.

Ten baptized and thirteen received by letter in the Lancaster church, Pa. **Five** received by letter in the East Petersburg church, Pa.

Five baptized in the New Paris church, Ind. **Two** baptized and one received by letter in the Second church, South Bend, Ind. **Four** baptized in the Blissville church, Ind. **Four** baptized in the Nappanee church, Ind. **Three** baptized and one received by letter in the Woodland church, Mich.

Two baptized in the Council Bluffs church, Iowa.



Once in a Lifetime

Leland A. Nelson

The United Nations Headquarters in New York City
Alan Whitacre Photo

LITTLE did I realize that the envelope which the hotel clerk handed me as I asked for the key to my room was to open a door to a new and unique experience in my life. The envelope contained a personal invitation from Secretary of State John Foster Dulles to attend the reception given by the United States government for the delegations of the other fifty-nine member nations attending the tenth anniversary meeting in San Francisco. This invitation led to an evening of unequalled opportunity to chat informally with many of the leading statesmen of today's world.

The three hours literally whizzed by as I visited with men like John Foster Dulles, Henry Cabot Lodge, Jr., Dag Hammarskjold, Eelco van Kleffens, Prince Waithayakon, Dr. Yeh, V. M. Molotov, the Prince of Yemen, Momolu Dukuly, and many, many others. During the evening and at other times during the week it was my privilege to visit with the heads of the delegations from twenty-seven of the sixty member nations of the UN.

To one unaccustomed to mingling in such circles, it was both revealing and refreshing to observe the warm, friendly spirit which characterized many of these world leaders. It seems almost inevitable that the spirit of men like Charles Malik, Leslie Munro, Dag Hammarskjold and Andrew Cordier will eventually "leaven the entire loaf." The deep insight and the keen analysis of the world situation possessed by leaders like Charles Malik of Lebanon, Abdollah Entezan of Iraq, Mahamoud Fawzi of Egypt and Moussa Al-Shabandar of Iran were very impressive. They brought into sharp focus the real issues facing the UN and the world today.

Mr. Molotov was most cordial and friendly and willingly conversed through his interpreter about his views concerning the future of the UN. In response to a question as to how optimistic he was about the future of the UN, Mr. Molotov replied: "It all depends on how much the nations present at this tenth anniversary session really mean what they have been saying in their speeches."

One of the delegates from Egypt told of an organization recently developed between the Christians and Moslems in Egypt. He spoke optimistically about the closer co-operation which this Christian-Moslem fellowship was certain to bring about. As he shared his dream of the future, he stated that he believed we would live to see the day, at least in his country, when Jews, Moslems and Christians would no longer be known by their respective religious faiths, but as the members of a common fellowship, the children of God.

Mr. Hammarskjold, when asked if he felt we could achieve world peace apart from a spiritual and intellectual revival, replied emphatically, "Absolutely not."

Charles Malik seemed to sum up all that these and the other world leaders said. I was deeply moved and impressed with the spiritual depth, the keen insight and the absolute sincerity of this great leader as we visited together for more than thirty minutes. Mr. Malik indicated during our conversation that the real threat to world peace is not communism, as some would have us to believe, but materialism and secularism. He pointed out that communism and westernism are but the symptoms which indicate the presence of the real disease. When asked if he were optimistic about the chances for achieving the goals of the UN, which would include a just and lasting peace, Mr. Malik replied, "I'd like to be." He prefers to be very frank and realistic; one might describe him as cautiously optimistic. He definitely feels that it is

possible for us to achieve the cherished goals of brotherhood, co-operation and peace, but he insists that they cannot be legislated or achieved by proclamation or resolution. He feels these goals can be achieved only if we fulfill the moral and spiritual requirement upon which their existence depends. He indicated that the philosophy of materialism and secularism is rapidly engulfing the entire world and that this philosophy is completely separated from the moral and spiritual laws which are so essential to the attaining of the goals of the UN charter. He pointed out that our selfishness, greed, lust for power, our hate and fear grow out of our materialistic way of living. These, he declared, make the achieving of peace impossible. He emphasized the absolute necessity of a spiritual and intellectual revival if we are to stem the tide of materialism and to achieve the goal and objectives of the United Nations. Without this, he asserted, we have no basis for the achieving of a lasting peace.

To be sure, he recognized that there are hopeful signs of such a revival, which is certain to come as our programs of technical aid and assistance increase the material prosperity of the world. With the rising standard of living which we can expect within the next decade, there are going to be a great many material benefits which may cause the peoples of the world to ignore and forget moral and spiritual values. If this happens, then, as has been true in the past history of the world, materialism will succeed in destroying the spiritual and intellectual life of the people and they will experience the eventual decay and disintegration of their culture. Mr. Malik feels there are only two agencies which can prevent materialism from taking over in our world. He indicated that the church and the university alone can provide the basis for this needed spiritual and intellectual revival.

During our conversation, upon learning that I am a minister in the Church of the Brethren (incidentally, the only minister present in this body of 600) he was enthusiastic in his praise of the work which the Brethren and other related groups have been doing. His conversation gave evidence that he was acquainted with our Brethren Service work.

One could sense his genuineness and absolute sincerity when he replied, "You go back and tell the people in your church and in your local community that they have a bigger job—a far bigger job—than those of us who are working here at the top in the UN." He then emphasized the statement by saying, "I really mean it—it is down at the grass roots where the battle is going to be won or lost between materialism and spiritual values, the battle for men's hearts and men's minds. Tell your people that what they do will have much to do in determining whether we achieve the goals in United Nations or not."

Indeed it does cause one to have a warm feeling deep inside when such men remind us that the ideals of the Church of the Brethren are the same ideals for which the United Nations strives and exists. It reminds us that we have a tremendous responsibility to demonstrate in our daily life the ideals and the way of life which we have proclaimed for the last 248 years.

As Mr. Molotov indicated in his conversation, it will take more than nice talk and good intentions to achieve the goals and the ideals of the United Nations. Likewise, it will require more than this if we are to succeed in bringing about the spiritual revival in our own lives that will root out the selfishness and greed that now exist. We must, through disciplined effort, develop lives that are characterized by their unselfishness, sharing, sacrifice and equal love for all people. Within the Church of the Brethren the responsibility rests with us as to whether we will rise up as men of God and have done with lesser things, making it possible for us to experience a genuine spiritual revival, or whether we become the victims of materialism and secularism that already seek to sweep across our church and the world. You hold the key to the future; as Mr. Molotov said, "it depends on how much you really mean what you profess to believe."

International Relations Literature

Christian Faith and International Responsibility. Report of the Fourth National Study Conference on the Churches and World Order, Cleveland, 1953. 30c.

We Are Responsible. A six-unit syllabus of discussion questions. Prepared as an aid to studying Christian Faith and International Responsibility. 30c.

Let's Join the Human Race. Dollars can't buy peace—you have to work for it. Here is the job, a plan for everyone all over the world. 25c.

The Peace Offensive and the Cold War. This pamphlet examines the relationship of the Communist peace offensive to the cold war. Discusses Karl Marx' military ideas, present Soviet Union's political philosophy, American reliance on economic warfare and Soviet reliance on psychological warfare, and how sincere advocates of peace can work for peace under the circumstances of cold war. 35c.

Point Four Pioneers. Well-written, illustrated stories of Point Four activities in Iran,Ecuador, India and Chile. Told in human interest terms for the average reader. 20c.

Point Four: What It Is—How It Works. Tells the story of this part of the United States foreign economic policy. An excellent map shows what kind of assistance is given to each country. Available for 5c from the Superintendent of Documents, U. S. Government Printing Office, Washington 25, D. C.

Steps to Peace. A Quaker view of the U. S. foreign policy. 25c.

Two Giants and One World. This booklet discusses Soviet-American relations, how they can be improved, how churches and persons in the Judaic-Christian tradition can help. Includes discussion questions, program and action suggestions. 25c.

The United States and the Soviet Union. Some proposals for peace written by a committee of fifteen Quaker leaders. 25c.

A United Nations Audit. Free.

You and the United Nations. Lois Fisher. A brief, easily read book, cleverly illustrated; a great help in teaching the lessons of world peace to the younger generation and adults. $1.50.

What Every Foreigner Knows About America. A reprint from a Gospel Messenger article by Ernest W. Lefever. Free.

Basic Facts About the United Nations. A brief summary answering common questions about the U. N., its program and purposes. 15c.

The United Nations—Action for Peace. Marie and Louis Zocca. The best brief, illustrated guide for the layman on what the U. N. is and what it has done politically, economically and socially. 50c.

Order from Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Youth Discover New Curriculum Resource



Vernard Eller
Youth Editor

THE youth of the Church of the Brethren with the full permission and blessing of Annual Conference are embarking on a rather startling innovation in the realm of Bible study. They propose to go directly to the Bible.

Up until this time they—along with the adults—have tended to lean upon a short text reprinted in the quarterly as the Scripture resource for the Sunday-school lesson. Now, beginning with the study of Luke (the Uniform Lessons for October through Easter), the lesson will be prepared and taught directly from Bibles; the quarterly will continue to carry the usual helps and comments, though it must now be used as a "Bible guide" rather than a self-contained textbook. In place of the reprinted Scripture passage, there will be references to be looked up in the Bible itself.

The change is being made in order to achieve at least four values:

(1) Youth will learn to look directly to the Bible as their source for Bible study, learn to use and depend upon it rather than upon any reprinted portion.

(2) Youth will get the idea that the Bible is a book that has its practical uses in connection with the church school—and there is some logic and precedent in the suggestion that Bibles be brought to and used in church.

(3) Any given lesson will be able to draw upon any and all appropriate Scripture material rather than being confined to a ten- or twelve-verse text. The broader context of the lesson can be explored; supplementary references can be consulted; the different Gospel accounts can be compared; the unit can become a continuous study rather than random samplings.

(4) Since under the old format, up to forty per cent of the quarterly was used in reprinting Scripture (and that in two versions), the changeover will allow for expanded comments and lesson helps.

A New Format

Perhaps a word regarding the new format of the quarterly and its use would be in order.

At the beginning of each lesson, set forth in a prominent place, will be three Scripture citations. The first is the *lesson text.* This is the passage which would be reprinted under the old system and which will still be found in the Adult Quarterly, the Bible Study Monthly and the Lesson Leaflets. This reference lifts up the heart of the lesson, but is rarely an adequate basis for the most thorough sort of study. In Sunday schools where the text is read in unison as part of the opening exercises, the young people will look up this reference and read directly from their Bibles.

The second Scripture citation is the *background material.* This is a longer passage, *which includes the lesson text.* Very definitely, it is from this background material that both the teacher and students should make their preclass preparation, and though this passage is often too long to be read in class *in toto,* it is the material which should be covered in one way or another during the session.

The third citation is the *memory selection,* which is reprinted in full. It is recommended for memory work and as a means of lifting up the key idea of the lesson.

In addition to these three formal citations, the lesson write-up is sprinkled with numerous specific references which are to be looked up and studied at appropriate spots in the lesson development.

This change in lesson format and approach brings with it new responsibilities—some of them immediate and imperative.

(1) To superintendents, boards of Christian education and all those charged with administrative responsibility for the church school. Bibles must be available for use in youth classes beginning Sunday, Oct. 2. It would be the next thing to disastrous if this failed to happen. The matter can be approached in either one of two ways: (a) make certain that the youth will bring their own Bibles, with a few extra being in the classroom to make up any deficit; (b) have the church provide Bibles for classroom use. The first plan has the advantage of teaching the young person to depend upon and use his *own* Bible and allows him the privilege of making notes in it. The second plan, of course, gives much greater certainty that the Bibles will actually be on hand.

(2) To teachers. The success or failure of this new approach to Bible study depends almost wholly upon the teacher. The responsibility for using the Bible in class is his. It is he who must sell the idea to the class and who must make the advantages of the plan come into reality. He should start introducing the idea to the class immediately so they are not hit in the face with it on Oct. 2. And for that lesson and those immediately following, the teacher should make extra preparation and take special pains to get things off to a good start.

(3) To the students. This new emphasis on the Bible is an opportunity for a fresh concept of what Sunday school can be—a serious, intensive, yet thrilling and highly practical meeting with God's Word to man. Used rightly, this change in a Sunday-school quarterly could spark a new and vital discovery of the tradition of Bible study that first gave rise to the Brethren movement. The spark is struck. Whether it will blaze into fire or merely smolder along depends on the condition of the tinder—the receptivity and dedication of the young people themselves.

Dear Co-workers in the Sunday School

Perhaps you will be surprised to know that you are one of about forty-three different people who are on the "team" that will carry on the work of our Sunday school during the coming year. This includes the teachers, assistant teachers and officers of the Sunday school. I hope that each of you will do your very best to make this team a success in the coming year. The challenge of the work to be done is truly amazing!

It would really be a thrilling experience if each one of you could be at church this coming Sunday morning to take part in the installation service for the officers and teachers. I hope that you are already planning to be there; if not, I trust that you will make every possible effort to be present this Sunday so we can have almost 100 per cent attendance of teachers and officers. Please do your best to make this possible.

I am enclosing, in advance, the second page of our church directory for the coming year. On it you will find listed the other officers and teachers with whom you will be working. I am also enclosing a copy of the Service of Installation which we will use Sunday morning. I hope you will read it over, meditate upon it and think seriously about the importance of the various tasks you will be assuming. For the installation service, I will have you stand where you are and then we will use this responsive service of installation.

I hope and pray that we will have a great year in the work of the Sunday school. Let us always remember that we are working for a great goal: that men, women, boys and girls may come to know Jesus Christ and his way of life and that they may find therein the joy and peace which comes through serving him.

Very sincerely,
Fred M. Bowman
Pastor, Keyser, W. Va.

SERVICE OF INSTALLATION

Minister: To the glory of God the Father, God the Son, and God the Holy Spirit;
Officers and Teachers: We, the officers and teachers of the Keyser Church of the Brethren for the coming year, humbly and reverently present ourselves.

Minister: For the building of God's kingdom on earth, that all mankind may come to know his love, mercy and forgiveness,
Officers and Teachers: We dedicate the first fruits of our time, our talents and our abilities.

Minister: That the way of life revealed by Christ may become a reality in the lives of those in our Sunday school,
Officers and Teachers: We resolve to strive that it may become an even greater reality in our own lives.

Minister: Through regular attendance at divine worship; through the strengthening of our own devotional lives; through diligent study and preparation; and through constant regularity and faithfulness to our tasks,
Officers and Teachers: We will strive to present ourselves to God as "workmen who need not be ashamed, rightly handling the word of truth."

Minister: May the Lord, who is able to bless beyond our greatest expectations, guide you in the fulfillment of your task. May his spirit lead you, his strength sustain you, now and throughout the days to come.
The Congregation: Having received your promise that with God's help you will fulfill, to the best of your abilities, these tasks to which you have been called, we, the members of the Keyser Church of the Brethren, gratefully accept you as the officers and teachers in our Sunday school for the coming year.

Minister: That you may be able to effectively carry on these tasks,
The Congregation: We pledge to you our continued co-operation and support.

Minister: That together we may grow in the knowledge of our Lord Jesus Christ, into the fullness of his stature,
The Congregation: We resolve to hold you up in the fellowship of prayer, asking that together we may be willing for his will to be done in our lives.

Minister: That your work with us may be used for the glory of God,
The Congregation: We, too, will strive to be regular in attendance, diligent in study and unceasing in our efforts to be followers of Jesus Christ, our Lord.

Minister: That the Holy Spirit may guide us in our lives, that Jesus Christ may be proclaimed through our lives, that God, our Father, may be glorified in our lives,
All: We, the officers, teachers, and members of the Keyser Church of the Brethren, reverently rededicate our lives.

Minister: That his kingdom may come and his will be done,
All: We present our lives a living sacrifice on the altar of service for our Lord. To him be glory and honor, dominion and power, now and forever more. Amen.

The Church Abroad

Edited by J. Henry Long



The author met this family on the road as he was out for a walk. Evidently they had stopped to rest. They are sitting in the dust with their extra wraps piled in the dust also

People Who Sit in Darkness -- and Dirt

Ira H. Frantz
North Manchester, Indiana

ALTHOUGH our trip to Ecuador was made primarily to visit our daughter, Mrs. Benton Rhoades, and her family and the Rolland Florys, both of whom we had known as students in Manchester College, we yet feel an obligation to share with the church at home some of our observations and experiences. I am taking some pictures which I shall show as opportunity offers but, to reach a wider audience, I shall try to prepare several short sketches for the Messenger.

I had not expected to find the population in the highlands as dense as it is. From the bay window of Ruby's living room I can count seventeen homes on an area of certainly less than 100 acres. Farther down the valley the homes are still closer together. The mountainsides are farmed clear to the top. They make a pretty picture with the patchwork effect of the fields—until you reflect on the human need and the bitter struggle for existence that drives the people to these steep hills. Some of their little fields are so steep that I would actually be afraid to venture onto them. Wealthy Spaniards have taken the good land and crowded the Indians up into the highlands.

The ignorance and superstition of the people suggested to me the Bible phrase which heads this article. To this phrase I have added "dirt." The darkness is mental and spiritual; the dirt is material. I think they would rather sit in dust than on grass. Their homes have dirt floors. Their clothing is dirty. Babies are brought to the clinic wrapped in clothes so dirty that you wonder, not that they are sick or that the infant mortality rate is high, but that any of them at all survive. Having known only poverty and ignorance all their lives their lack of cleanliness is understandable. They can survive a lack of sanitation which would be the death of most of us, but even at that they suffer much illness that simple sanitation would avoid.

Considerably less than one fourth of the people in the rural areas are literate. Ignorance provides a fruitful field for superstition and for exploitation by the unscrupulous priest and witch doctor. When our folks first came here nine years ago someone asked them whether it were true that the white man could take a picture of a person, stick a pin through its heart and thus kill the person. Probably none of the people around here really believes this anymore and yet many of them, especially the older people, are camera shy.

The other day my granddaughters were playing down in the *quebrada* and brought home a little doll which they had found. They knew the meaning of it. A witch doctor had rubbed it over the body of a sick person to transfer the evil spirit to the doll. Then when the doll was placed down in the gully the spirit would have to stay there. The natives are afraid to touch one of these

little dolls. I am going to put the thing in the oven to take care of the evil spirits and then bring it home with me. I have no idea what the "doctor" charged for the treatment but worse than his charge for worthless treatment is the fact that the sick person was kept from seeing a physician.

Centuries of injustice at the hands of the white man have taught the Indian to lie, cheat and steal. Stealing from the white man is considered a virtue among them. The children are taught to do it. Why not get back if they can some of that of which they have been robbed? This forenoon Rolland had a group of people helping him gather a field of corn. When they husk corn he has to walk along between the people who are husking and their relatives who follow behind gleaning to see that the huskers do not purposely leave corn for the gleaners. When he started home in the truck several people were riding behind on the load of corn. Through the rear view mirror he saw them throwing off ears of corn for their relatives to pick up. Much as he hated to do it he had to stop and have them put the corn back on the truck. To do otherwise would be to let them think he was an easy mark and encourage them to steal. He wants to get his relations with them on a basis of fairness and honesty. The people suffer from malnutrition but they are not hungry for corn. It is a matter of wanting to get ahead of the white man.

These are the people whom our missionaries have come to help—poor, dishonest, superstitious, uncouth, drunken. What business is it of ours? I think as I observe them, "What a smart boy I was to get myself born into the United States instead of into an Ecuadorian Indian home!" But I know better than this. "There, but for the grace of God, goes Ira Frantz!" But for the mercy of God I was that Indian baby drawing nourishment from an unwashed breast beneath a filthy blouse and dependent for care and upbringing upon that ignorant Indian mother. For one who is willing to think this is something to think about.

A Letter From China

Hazel Rothrock

SINCE I last saw Jung Yu Ch'in in Hong Kong in the summer of 1949 we have exchanged letters about once each year.

Both Yu Ch'in's parents were nurses in the Ping Ting hospital for many years and among the staunch Christians of the Church of the Brethren. When ready for high school Yu Ch'in went by train the 400 miles to Peiping, where she graduated at the Bridgeman Academy of the Congregational American Board. Her ambition was to become a medical doctor. About 1943 or 1944 Yu Ch'in trekked to West China, along with her brother and thousands of other students who wanted to escape the Japanese occupation of their country. She took the entrance examinations at a well-known medical school but failed. This she accepted as indication of divine guidance to a field other than medicine. She decided to become an evangelist and was able, doubtless through much hardship, to make her way down the Yangtze River to Shanghai. Here she entered Bethel Bible School, which has had a glorious record of sending out student bands far and wide to spread revival fires in China. One such band visited our Shansi mission in the old days and brought great joy and blessing. Possibly this visit planted seeds of interest in the heart of Yu Ch'in, then only a young girl.

In January of 1947, Martha Parker and I visited Yu Ch'in in Shanghai. She welcomed us warmly. With the advance of communism in the North, not long after this the school moved to Hong Kong. Here she graduated in 1949. For a long time she worked in a Chinese church in the city. Then she was asked to serve as faculty member and dean of an indigenous Chinese Bible School. It is worthy of mention that a year or so ago Miss Jung was invited by Andrew Gih, a Chinese Christian leader known well in America and in his homeland, to go to Formosa to join the staff of a Bible school which is staffed partially by Canadian and American Presbyteran missionaries. But she did not see God's green light and remained in Hong Kong.

It is so easy to forget those of whom we hear little or nothing. May the following letter spur us to more faithful intercession for all the Christians in China, particularly for those who were led to Christ through the Church of the Brethren mission in Shansi and for Jung Yu Ch'in and her husband in their labors in Hong Kong. As Yu Ch'in says in her letter, "God has not evacuated from China."

Dear Miss Rothrock:

Your Christmas letter arrived last December. From that letter I know that you have returned from Nigeria to your homeland. Thank you very much for your prayers for me.

My work continues much as usual. I teach the Bible class sixteen hours each week. I am in better health since I got married. Nathan and I are a new family and both feel the Lord's grace is abundant to us.

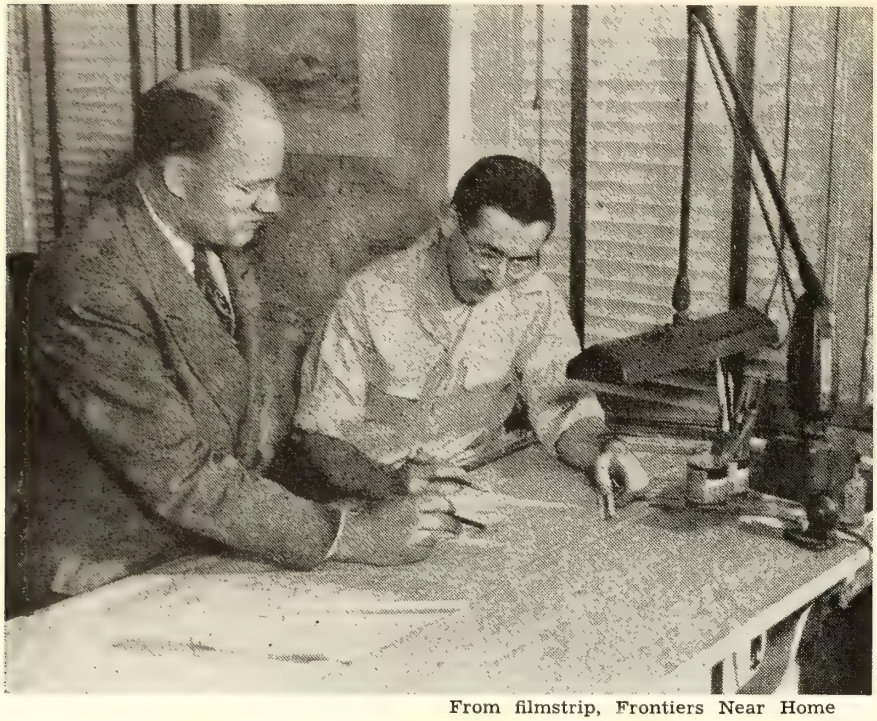
Nathan is very zealous to make his witness for Christ. His preaching has made the people raise their hands to receive Jesus Christ. The door of salvation is widely opening here. People

Continued on page 25



Having some mending to do, this little girl seats herself, not on a chair, a rug or even a grassy plot, but on the bare, dusty ground outside her home

Edited by Alberta Yoder



From filmstrip, Frontiers Near Home

Forrest Groff, church building counselor (left), and a draftsman look over plans for a new church

Charles E. Zunkel

Our Church Building Counseling Service

DURING the past six or eight years the demands of the churches of our Brotherhood for counseling and aid in their church building programs have rolled up in snowball fashion. Despite the best efforts we have been able to make to meet the demand for services we have been unable to do so. Our inability to meet demands has arisen from several sources. First, we have been in an unprecedented period of church remodeling and building. For each of several years we have been spending from one and one-half to two million dollars in this work. Hence, the demands for services have rocketed. Second, because of the military draft and other reasons it has been impossible to keep some of the draftsmen in our employ whom we needed to meet the increasing demands. Third, increasing pressures for construction drawings and supervision during construction greatly increased the time load on the department.

The Ministry and Home Mission Commission of the General Brotherhood Board has given much study and thought to the problems involved. A thorough study has been made of: (1) the demands on the office for services; (2) the present backlog of requests for services; and (3) possible solutions to the problems.

Present thinking indicates that we will need to major in the future in the following areas of service:

(1) *Personal counseling with churches in the field,* as they attempt to face and think through their needs.

(2) *Preparation of sketches* (in the field, at the time of the visit) to give needed guidance and direction for the building program.

(3) *Counseling by means of correspondence,* for those who can be given guidance in this way.

(4) *Mailing out guidance materials* to assist committees and churches in their studies of need.

(5) *Preparation of sketches and quick preliminary drawings* in the office.

(6) *Preparation of educational materials* regarding organization for building, planning for building needs, building finance, effective use of architect's services.

(7) *Recommendation of qualified church architects* in various areas of the nation.

(8) *Arrangements for Brotherhood counselor's consultative relationship* to the local architect.

(9) *Checking and approval of plans by local architects* before blueprints are made. (This is needed where Brotherhood loans or grants are involved. In addition, our values can be gotten into the building being planned.)

(10) *Preparation of preliminary drawings* insofar as time permits.

(11) *Preparation of construction drawings* (accompanied by required inspection trips) for churches receiving Brotherhood or district support. Other churches than these may be given such service as time permits.

Efforts are being made to plan as effectively as possible for the above services to our churches. It will require time to get the present backlog of work cared for, but every effort will be made to serve our congregations as well as we are able.

It is our conviction that counseling is the most important service we can give to our congregations; satisfactory architectural services can often be found locally if adequate

counseling is given and the churches are aided in contacting a dependable and capable church architect. It is our hope that our churches will be patient and understanding with us as we seek to serve them.

Letter from China

Continued from page 23

love to hear the gospel. It seems to be the time for Hong Kong people to be saved. Especially the refugee districts—they need the gospel very much.

We know not how long the free time will last in Hong Kong. We must work hard. Nathan will finish his Bible study course this coming summer. He wishes to have a higher theological education but he must do practical work first in the near future. May God lead us in his way. Please remember us in your prayer. May God use us to glorify him each day.

My mother is keeping well in her medical work at home (in China). They always meet together at our home to have worship meetings and prayer. Now that the membership has grown they rent a special house for their meetings. It shows that God has not evacuated from China. He is the same yesterday, today and forever. Thank God.

Lovingly yours,
Yu Ch'in

Weddings

Bonner-Snyder—Paul Cleon Bonner of Cleveland, Ohio, and Betty Lee Snyder of Hambleton, W. Va., at the Gnagy church, Md., July 17, 1955, by the undersigned.—Daniel B. Spaid, Eglon, W. Va.

Byard-Holko—Ralph E. Byard and Dorothy Marie Holko, of Bristolville, Ohio, in the Bristolville church, June 11, 1955, by the undersigned.—Walter E. Coldren, Bristolville, Ohio.

Capithorne-Holsinger—Stanley R. Capithorne and Martha Mae Holsinger, both of Roaring Spring, Pa., in the Albright church, Pa., April 18, 1955, by Bro. D. I. Pepple.—Mrs. D. I. Pepple, Woodbury, Pa.

Correll-Lehman—Dale F. Correll of Detroit, Kansas, and Eleanor M. Lehman of Carlton, Kansas, at the Presbyterian church, Carlton, June 9, 1955, by Rev. George Robinson, assisted by the undersigned.—Harold G. Correll, Hardin, Mo.

Davey-Jensen—Louis Davey and Carol Jensen, both of Detroit, Mich., Feb. 15, 1955, in the First church, Detroit, by the undersigned.—Olden D. Mitchell, Detroit, Mich.

Detwiler-Maust—Robert J. Detwiler of Loysburg, Pa., and Bernice K. Maust of Meyersdale, Pa., at the home of and by Bro. D. I. Pepple, April 16, 1955.—Mrs. D. I. Pepple, Woodbury, Pa.

Fultz-McGue—Donald E. Fultz and Harriett McGue, both of Lima, Ohio, in the Sugar Creek church, Ohio, July 10, 1955, by the undersigned.—C. O. Brubaker, Lima, Ohio.

Foust-Clapper—Clarence C. Foust, Jr. of Mt. Joy, Pa., and Elda Mae Clapper of Loysburg, Pa., in the Koontz church, Pa., July 2, 1955, by Bro. D. I. Pepple.—Mrs. D. I. Pepple, Woodbury, Pa.

Hangey-Strunk—Lowell Hangey of Souderton, Pa., and Eldri Strunk of Emmaus, Pa., in the home of the groom, June 18, 1955, by Bro. Harold Jones of Harleysville.—Mrs. William G. Nyce, Lansdale, Pa.

Helsel-Stern—Samuel D. Helsel and Eva M. Stern, both of Roaring Spring, Pa., at the home of and by Bro. D. I. Pepple, July 26, 1955.—Mrs. D. I. Pepple, Woodbury, Pa.

Hibbard-Ward—Clyde James Hibbard and Norma Jean Ward, both of Lima, Ohio, in the Lima church, June 12, 1955, by the brother of the bride, Richard Ward of Union City, Ind.—Mrs. Pearl Anspach, Lafayette, Ohio.

Hoemke-Whitehouse—Ralph Hoemke and Rita Whitehouse, both of East Detroit, Mich., in the First church, Detroit, May 28, 1955, by the undersigned.—Olden D. Mitchell, Detroit, Mich.

Jones-Deford—William Robert Jones of Greensboro, Md., and Anna Brubaker Deford of Denton, Md., at Denton, May 20, 1955, by the undersigned.—Lloyd D. Haag, Denton, Md.

Michael-Terry—Leonard Clarkson Michael and Joyce Arburus Terry, both of Mt. Solon, Va., by the undersigned, at his home, July 12, 1955.—W. H. Zigler, Churchville, Va.

Mickle-Dennis—Lowell Mickle and Martha Dennis, both of Detroit, Mich., June 11, 1955, in the First church, Detroit, by the undersigned.—Olden D. Mitchell, Detroit, Mich.

Milligan-Walsh—Robert E. Milligan and Janice Joan Walsh, both of Kokomo, Ind., in the Main Street Methodist church, Kokomo, Ind., July 9, 1955, by the undersigned.—Richard D. Speicher, Kokomo, Ind.

Mitchell-Roberts—Tony Max Mitchell and Carolyn Ann Roberts, both of Lima, Ohio, June 5, 1955, in the Lima church, by Bro. Paul Thompson.—Mrs. Pearl Anspach, Lafayette, Ohio.

Murphy-Alexander—Neal Murphy and Ruth Alexander, June 5, 1955.—Hazel Hildebrand, Seymour, Ind.

Parker-Bachtel—Buddy LaMar Parker and Shirley Ann Bachtel, June 24, 1955, by the undersigned, in the Osceola church, Ind.—Edward Stump, Elkhart, Ind.

Pepple-Armoun—Donald W. Pepple and Patricia Armoun, both of Woodbury, Pa., in the M. E. church at Woodbury, by the groom's grandfather, Bro. D. I. Pepple, June 10, 1955.—Mrs. D. I. Pepple, Woodbury, Pa.

Pepple-Miller—Paul K. Pepple of Woodbury, Pa., and Josephine M. Miller of Roaring Spring, Pa., by and at the home of Bro. D. I. Pepple, May 29, 1955.—Mrs. D. I. Pepple, Woodbury, Pa.

Phillips-McFarland—David Lee Phillips of Frostburg, Md., and Delores Jean McFarland of Everett, Pa., in the Everett church, July 10, 1955, by the undersigned.—Robert G. Mock, Everett, Pa.

Potter-Nield—Vance Edward Potter of Bedford, Pa., and Jacqueline Lillian Nield of Wiley Ford, W. Va., in the Cumberland church, Md., June 25, 1955, by Allen Pugh.—Mrs. Allen Pugh, Wiley Ford, W. Va.

Ritchey-Blair—Warren Eugene Ritchey of Everett, Pa., and Lois Ann Blair of Six Mile Run, Pa., in the Everett church, July 10, 1955, by the undersigned.—Robert G. Mock, Everett, Pa.

Shetter-Forrester—Melvin Shetter of Chambersburg, Pa., and Freida Forrester of Shippensburg, Pa., in the Trinity Lutheran church, Chambersburg, June 26, 1955, by Rev. John F. Sammel and the undersigned.—Joseph M. Long, Chambersburg, Pa.

Spaid-Kirk—Joseph Daniel Spaid of Eglon, W. Va., and Clara Frances Kirk of Hammond, W. Va., in the Pleasant Hill church, June 18, 1955, by the undersigned, father of the groom.—Daniel B. Spaid, Eglon, W. Va.

Swartz-Scott—Edward Dale Swartz and Emmajean Scott, both of Mount Pleasant, Pa., in the Mount Joy church, June 9, 1955, by the undersigned.—John M. Geary, Mount Pleasant, Pa.

Teates-Richardson—Cecil Edward Teates of Leesburg, Va., and Dorothy Viola Richardson of Miami, Fla., in the Miami church, June 18, 1955, by Paul Johnson.—Mrs. J. E. Jones, Miami, Fla.

Terhorst-Whitehead—James E. Terhorst of Acme, Pa., and Edna R. Whitehead of Greensburg, Pa., at the Mount Joy church parsonage, May 21, 1955, by the undersigned.—John M. Geary, Mount Pleasant, Pa.

Topness-Lewis—Ingvald Topness and Marion Lewis, both of Winona, Minn., in the Lewiston church, May 15, 1955, by Bro. D. D. Harner.—Mrs. William E. Wright, Utica, Minn.

Turner-Ditmer—Kenneth Turner of Dothan, Ala., and Jean Ditmer of Carlisle, Pa., at Queen Anne, Md., July 3, 1955, by the undersigned.—J. S. Rittenhouse, Queen Anne, Md.

Varner-Keppler—Jerome S. Varner of Davidsville, Pa., and Dorothy Jean Keppler of Johnstown, Pa., June 25, 1955, at the Roxbury church, Johnstown, by the undersigned.—D. Alfred Replogle, Johnstown, Pa.

Van Wyhe-Elrod—John William Van Wyhe of Oskaloosa, Iowa, and Shirley Ann Elrod of Prairie City, Iowa, in the Prairie City church, June 8, 1955, by the undersigned.—Edward C. Zook, Prairie City, Iowa.

Wagner-Enos—William Edward Wagner and Lucy Enos of Windber, Pa., in the Scalp Level church parsonage, by the undersigned.—Raymond R. Boose, Windber, Pa.

Walter-Long—Jack Wilbur Walter and Ruth Virginia Long, both of Pittsburgh, Pa., in the Meyersdale church, July 17, 1955, by the undersigned, assisted by Earl Fike.—John D. Long, Lancaster, Pa.

Warner-Miller—Paul Earl Warner of York, Pa., and Bertha May Miller of Meyersdale, Pa., June 29, 1955, by the undersigned, at Frostburg, Md.—J. C. Beahm, Grantsville, Md.

Weaver-Retallack—Larry Weaver and Barbara Retallack, both of Lancaster, Pa., in the Lancaster church, April 24, 1955, by the undersigned.—John D. Long, Lancaster, Pa.

Whitcraft-Manges—James Whitcraft of Lititz, Pa., and Janice Manges of New Paris, Pa., June 12, 1955, in the New Paris church, by the undersigned.—Elmer E. Ebersole, New Paris, Pa.

Wiker-Banzhof—Richard Wiker and Darlene Banzhof, both of Lancaster, Pa., in the church parsonage, Lancaster, Jan. 22, 1955, by the undersigned.—John D. Long, Lancaster, Pa.

Obituaries

Afflerback, Samuel, son of Jefferson and Amanda Benner Afflerback, was born Aug. 21, 1886, in Haycock Township, Pa., and died June 16, 1955. He was a faithful member of the Quakertown church. He was preceded in death by his wife, Debbie. Surviving are two daughters and three sons. Funeral services were held in the Strunk funeral home by Linford Rotenberger.—Luke H. Brandt, Quakertown, Pa.

Bear, Dorothy I., daughter of Arthur and Katie M. Ben, died at her home, York, Pa., June 19, 1955, at the age of forty-five years. Surviving are one daughter, two grandchildren, her mother, one brother and one sister. Funeral services were conducted by the undersigned at the Diehl funeral home, Mt. Wolf, Pa. Interment was in the Aughenbaugh cemetery near York.—M. A. Jacobs, York, Pa.

Beckner, John Wheeler, was born May 16, 1883, in Franklin County, Va., and died May 11, 1955, at his home in Roanoke County, Va. He was a member of the church for the past several years. Surviving are his wife, Bessie Aliff Beckner, one son, four daughters, twenty-one grandchildren, one great-grandchild and one brother. Funeral services were held at the Lotz funeral home by the undersigned, assisted by A. M. Williams, pastor

of the Central Baptist church, Starkey, Va. Burial was in the family cemetery. —E. E. Bowman, Boones Mill, Va.

Benner, Sarah H., widow of William W. Benner and daughter of Henry and Susanna Hartzell Price, was born March 20, 1872, in Morwood, Pa., and died July 7, 1955, in Quakertown, Pa. She was a member of the Hatfield congregation. Surviving are two daughters, three sons, six grandchildren, six great-grandchildren and one sister. Funeral services were conducted at the Hunsicker funeral home in Souderton, Pa., by her pastor, Ralph H. Jones. Interment was in the Souderton Mennonite cemetery.—Mrs. William G. Nyce, Lansdale, Pa.

Betts, Mrs. Nora Frances, was born June 20, 1873, in Butler City, Kansas, and died July 11, 1955, in Nampa, Idaho. On Dec. 24, 1898 she was married to Jacob Betts in Oklahoma. In 1901 they moved to Idaho where Bro. Betts was an active elder in the church and Sunday-school work. She was one of the founders of the Boise Valley church. In 1935 she transferred her membership to the Nampa church. Surviving are three daughters, four sons, twelve grandchildren, four great-grandchildren, and one sister. Services were held in the Nampa church by the undersigned.—Galen K. Walker, Nampa, Idaho.

Boitnott, Harvey Lee, son of Mr. and Mrs. Bud Boitnott of Boones Mill, Va., was born May 9, 1935, and died March 18, 1955, as the results of an automobile accident. At an early age he became a member of the church. Besides his parents, he is survived by four brothers and three sisters. Funeral services were conducted at the Boones Mill church by I. D. Hay, G. W. Bowman, Jr., and Randolph Abshire. Interment was in the Mountain View cemetery.—Mrs. Owen Ikenberry, Rocky Mount, Va.

Bosley, Lewis Wilbur, was born Feb. 15, 1882, at Moorefield, W. Va., and died July 5, 1955, at Antioch W. Va. He was a member of the Sunnyside church. His wife, Lula, preceded him in death on May 15, 1954. Surviving are five sons, three daughters, seventeen grandchildren, five great-grandchildren, three brothers and three sisters. Funeral services were conducted at Sunnyside by the undersigned. Interment was in the Lahmansville cemetery.—Owen G. Stultz, New Creek, W. Va.

Bowman, Mrs. Sudie May Hunsberger, was born May 31, 1870, in Philadelphia, Pa., and died June 21, 1955. She and her husband, William H. Bowman, celebrated their sixtieth wedding anniversary on June 5, 1955, with an open house and reception. Since 1911 they have resided in Redondo Beach, Calif. For about two decades, she was active in the music department of the Hermosa Beach church. In addition to her husband she is survived by one son, two grandchildren and three great-grandchildren. Funeral services were conducted by the undersigned. Interment was in the Pacific Crest cemetery.—Royal D. Glick, Hermosa Beach, Calif.

Brightbill, Hiram, died June 24, 1955, at his home in Cleona, Pa., at the age of eighty-one years. He was a member of the Annville church for many years. Surviving are his wife, Agnes Meyer Brightbill, ten children and a number of grandchildren and great-grandchildren. Funeral services were held at Annville with Brethren Hiram Gingrich and Perry Liskey officiating. Burial was in the Union cemetery.—Sarah Winters, Cleona, Pa.

Bromyard, William H., was born at Mammoth, Pa., July 31, 1882, and died April 2, 1955. He was a member of the Mount Joy church. Funeral services were conducted at the Mount Joy church by his pastor, the undersigned. Burial was in the Greenlick cemetery.—John M. Geary, Mount Pleasant, Pa.

Campbell, Mrs. Augusta Virginia, daughter of Mr. and Mrs. A. C. Ramsey, was born Sept. 10, 1884, in Nelson County, Va., and died June 1, 1955. She was a member of the church since childhood. Surviving are four children, eight grandchildren and three brothers. The funeral services were conducted by Charles Whitacre, assisted by D. B. Garber. Interment was in the Riverview cemetery, Waynesboro, Va. — Mrs. Roy Alford, Waynesboro, Va.

Cassel, Walter W., son of Daniel B. and Barbara Cassel, died July 22, 1955, at the age of fifty-one years. He is survived by his wife, Mary Rummings Cassel, seven children, one brother and two sisters. Funeral services were held at the Dott's funeral home by Bro. Samuel Hess. Interment was in the Skippach church cemetery.—Mrs. Elmer Haldeman, Eagleville, Pa.

Coffman, Estelle Elizabeth, daughter of Alexander and Catherine Long Shafer, was born at Avis Mill near Downsville, Md., Oct. 21, 1864, and died at her home in Hagerstown, Md., May 5, 1955. She was the last surviving member of her family. On Jan. 30, 1889, she was united in marriage to Charles D. Coffman, who preceded her in death in 1946. To this union were born seven children. She was a member of the Manor church, where she was active in both the church and the Sunday school. Surviving are two daughters, five sons, fourteen grandchildren and seven great-grandchildren. Funeral services were conducted at the Manor church by the pastor, J. Rowland Reichard, assisted by Brethren Charles Green and S. Fred Spitzer. Interment was in the Manor cemetery.—Naomi Coffman, Hagerstown, Md.

Cranson, Leonard N. of Woodworth, Ohio, was born Aug. 19, 1891, at Cuyahoga Falls, Ohio, and died July 9, 1955, at his home. He is survived by his wife, Marie Cranson, one daughter, two grandchildren and his mother. Funeral services were held at the Hofmeister Memorial funeral home. Interment was in the Forest Lawn cemetery, Youngstown.—Alvin C. Cook, Poland, Ohio.

Douglas, George Frank, was born Jan. 25, 1873, in Indiana, and died June 25, 1955, in Colorado Springs, Colo. He was united in marriage with Mrs. Clara Bean in 1908. He was employed in the city park service for about forty years. Surviving are one foster son, one sister and two brothers. Funeral services were conducted by the undersigned in the Remple funeral chapel, Colorado Springs. Interment was in the Evergreen cemetery.—Van B. Wright, Colorado Springs, Colo.

Guthrie, Charity Gibson, was born May 2, 1875, in Franklin County, Va., and died May 9, 1955, at her home. She is survived by three sons, two daughters, twenty-six grandchildren, ten great-grandchildren, one brother and one sister. Funeral services were held in the Cedar Bluff church by the undersigned.—E. E. Bowman, Boones Mill, Va.

Heims, Randolph, Jr., was born at Fairfax, W. Va., June 14, 1889, and died at his home near Swallow Falls, Md., July 6, 1955. Many years ago, he became a member of the church. He was married to Vernie Sines. To this union were born two sons and four daughters. Besides his wife, he is survived by his six children. Funeral services were held in the Pine Grove church by the undersigned, assisted by Rev. Jack. Interment was in the Bray cemetery.—Emra T. Fike, Terra Alta, W. Va.

Hoyt, Ruth M., daughter of Reuben and Margaretha Snauffer Culp, was born Nov. 1, 1868, in Woodford County, Ill., and died June 3, 1955, at Three Rivers, Mich. Since youth she has been an active member of the church, especially in the making of quilts and comforters for relief. She is survived by two daughters, three sons, a number of grandchildren and great-grandchildren and one brother. Funeral services were held in the Florence church by her pastor, the undersigned. Burial was at LaGrange, Ind.—Glenn I. Rummel, Constantine, Mich.

Kauffman, Annie M. Hollinger, widow of Daniel W. Kauffman, died at her home in Baltimore, Md., June 13, 1955, at the age of seventy-nine years. Surviving are one son, one grandchild and one brother. Funeral services were conducted at the Guy B. Creep funeral home, York, Pa., by the undersigned. Interment was in the Stony Brook cemetery.—M. A. Jacobs, York, Pa.

Kinney, George Washington, son of John and Sarah Kinney, was born April 29, 1873, and died July 4, 1955. He was born in Polk County, Iowa. For sixty years he served as a deacon in the church. He was preceded in death by his wife, Viola May Albaugh Kinney. Surviving are one foster daughter and one brother. Funeral services were conducted by the undersigned. Interment was in the Brethren cemetery near Elkhart, Iowa.—R. Dale Ferris, Elkhart, Iowa.

Kramer, Harry, was born Oct. 8, 1884, and died April 28, 1955. He was a member of the West Conestoga church. Surviving are one daughter, three grandchildren, one great-grandchild, one sister and one brother. Funeral services were conducted in the Middle Creek church by the home ministers. Interment was in the adjoining

Pastor's Calling Card

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BRETHREN PUBLISHING HOUSE, Elgin, Illinois

cemetery.—Emma L. Zook, Lititz, Pa.

Jackson, Irvin W., a long-time member of the First church, South Bend, Ind., died June 22, 1955, at the age of eighty years. He was active in the public life of the city and served the church in many ways. He was a member of the church board of trustees for twenty-five years, president of the South Bend Council of Christian Education and a trustee of Manchester College. On June 30, 1894, he was married to Pearl Wenger. Surviving are his wife, two sons, three daughters, sixteen grandchildren, ten great-grandchildren and three sisters. A memorial fund toward a scholarship for a worthy student in Manchester College has been set up in his honor.—Miss Lucile V. Sanders, South Bend, Ind.

Lovett, Louella, died June 25, 1955, at the age of fifty years, at the home of a daughter. The greater part of her life had been spent in the state of Tennessee. Services were conducted by the undersigned in the Remple funeral chapel, Colorado Springs, Colo. Burial was in the Evergreen cemetery.—Van B. Wright, Colorado Springs, Colo.

Maust, Harry F., son of Francis and Amanda Yowler Maust, was born in Lincoln Township, Pa., Aug. 28, 1881, and died in Somerset, Pa., June 10, 1955. He was a charter member of the Somerset church and served as financial secretary, as Sunday-school teacher, and for many years as deacon. He is survived by his wife, Mrs. Lucy Darr Maust, five daughters, three sons, eighteen grandchildren, four sisters and one brother. Funeral services were conducted at the Somerset church with Bro. Galen R. Blough officiating. Interment was in the Casebeer cemetery.—Mrs. Samuel J. Cupp, Somerset, Pa.

Menhorn, Albert H., son of Herman and Elizabeth Miller Menhorn, was born Aug. 6, 1894, in Somerset County, Pa., and died April 13, 1955, in Somerset, Pa. He was preceded in death by his wife, Mrs. Leora Speicher Menhorn, and is survived by one daughter, three grandchildren and three brothers. Funeral services were conducted in the Walter S. Hoffman funeral home with Bro. Galen R. Blough officiating. Interment was in the Salisbury I.O.O.F. cemetery.—Mrs. Samuel J. Cupp, Somerset, Pa.

Mills, Edward Pickett, was born June 9, 1876, in Franklin County, Va., and died July 5, 1955. He united with the church when he was a young man. Surviving are his wife, Cora Altice Mills, four sons, four daughters, thirty grandchildren, twenty great-grandchildren and one sister. Funeral services were held in the Cedar Bluff church by the undersigned, assisted by Bro. I. D. Hoy. Burial was in the Arthur cemetery.—E. E. Bowman, Boones Mill, Va.

Sheets, Benjamin L., son of John and Anna Hawkins Sheets, was born Sept. 1, 1879, and died May 24, 1955. He was united in marriage to Pearl Bowman on Dec. 31, 1905. He was a long-time member of the Four Mile church and served as a deacon for many years. Surviving are his wife, one son, one daughter, seven grandchildren and one great-grandchild. Funeral services were conducted in the Four Mile church by Bro. J. E. Smeltzer, assisted by Rev. R. E. Dowden, pastor of the Church of Christ. Burial was in the College Corner cemetery.—Alice M. Brower, Liberty, Ind.

Shook, Gregory Randolph, son of John and Evelyn Shook, was born Jan. 7, 1946, in Rockford, Ill., and died June 2, 1955, near La Place, Ill., as a result of an accidental gunshot wound. He is survived by his parents, two brothers and two grandparents. Funeral services were held in the La Place church by Pastor E. R. Henricks. Interment was in the La Place cemetery.—Mrs. Estella Emmert, La Place, Ill.

Turpin, Berthel, son of John and Ida Turpin, was born Dec. 29, 1889, in Panora, Iowa, and died May 20, 1955. On Nov. 6, 1912, he was united in marriage to Bessie Smith, who died Feb. 27, 1952. In 1953 he was married to Elsie Reynold. He was a member of the Panora Presbyterian church. Funeral services were held at the Panora church by Albert Rogers and William Hansen. Burial was in the Brethren cemetery.—Mrs. Carrie Bullard, Panora, Iowa.

West, Esther Louise, daughter of Frank and Nancy Gustafson, was born March 13, 1877, near Marshalltown, Iowa, and died June 15, 1955. She served the Des Moines Valley church for many years as a deaconess. She was preceded in death by her husband in 1943. Surviving are one brother, one stepsister, a foster daughter and a grandchild. Funeral services were conducted by the undersigned. Interment was in the Brethren cemetery near Elkhart, Iowa.—R. Dale Ferris, Elkhart, Iowa.

Yoder, Florence E., was born May 19, 1872, in Gallatin County, Ill., and died June 21, 1955, in La Verne, Calif. She moved to California in 1905 from Marion, Ky., and has resided in La Verne for the past forty years. She was an active member of the La Verne church. Surviving are one daughter, three sons, nine grandchildren and fifteen great-grandchildren. Interment was in the Pomona cemetery. Funeral services were held in the Todd Memorial chapel, Pomona, Calif., by the undersigned.—D. Warren Shock, La Verne, Calif.

Zerphey, Ada G., daughter of Mr. and Mrs. Albert Brandt, was born Oct. 20, 1892, and died June 28, 1955. She is survived by four children, twelve grandchildren, two brothers and one sister. Funeral services were conducted from the Elizabethtown church by her pastor, the undersigned. Interment was in the Mt. Pleasant cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Church News

Southern California and Arizona

Long Beach—Delegates representing our church at Annual Conference were Frank D. Howell and Herbert and Stella Vaniman. In the absence of both our pastor and assistant pastor, Dr. Harold F. Humbert of La Verne was guest speaker. Recent guest speakers at the various organized groups have been Edith Curl, Latin American worker who spoke at the women's missionary meeting; Mrs. Lee Whipple of Whittier, at the mother and daughter banquet; Coy Sanders, who is connected with Y.M.C.A. work and past director of guidance for the Juvenile Bureau of Long Beach, and who spoke at a joint meeting of the women's missionary society and the men's brotherhood; Louis Zamperini, who gave a talk at the father and son banquet; Dwayne Brubaker, who showed pictures of Camp La Verne in the fellowship hall during a Sunday-school hour. One Sunday evening the La Verne College chapel choir gave a concert. At another evening service the film, The First Step, was shown. Nine babies were consecrated at the worship service on Mother's Day. Vacation Bible school was held July 12-22.—Mrs. Homer E. Fike, Long Beach, Calif.

Washington

Tacoma—Bro. Jesse Barnett of Bremerton, Wash., has been retained as our elder and pastor for another year. The undersigned and Mrs. Neher were delegates to district conference. They also attended the regional conference. Having sold the old church property our church has purchased a new site for a church at 84th and East D Streets with a dwelling on it which will be used for a parsonage. We have rented a hall at 8222 S. Park Ave. and temporarily are holding Sunday school and church services there. The women serve at the Council of Churches servicemen's center two days each month. The men and women cleaned up the new church property and renovated and painted the parsonage inside and outside. On May 28 Brother and Sister Walter Blough arrived from Bethany Seminary to begin their pastoral duties for the summer. Our Sunday-school and church attendance is increasing. Two have been received into our church by letter. Anyone having friends or relatives living in or near our vicinity, we invite your correspondence regarding your interest in their welfare and we will contact them.—Melvin O. Neher, Tacoma, Wash.

Middle Iowa

Panora—At the Easter Sunday evening service, the children presented a program followed by a filmstrip, The Resurrection Story. Bro. Earl Frantz of McPherson College was our guest speaker one Sunday morning. He spent a few days in our community in behalf of the McPherson College building program. A public address system has been installed in our church auditorium. A speaker has also been installed in the basement. Two weeks of vacation Bible school closed June 10 with a program in the evening. The children's offering from the school was sent to CROP and was used for buying folding chairs for the church. On June 5 our new Brethren Hymnals were dedicated. Our pastor, Bro. Albert Rogers served as a delegate to Annual Conference and on June 26 he gave an interesting report of the meeting. During the absence of our pastor, Bill Griffee, a student minister from Panora, gave us on inspiring Father's Day message. Our pastor attended the laboratory school for church-school workers at the Panther church. The young people of our church sponsored a volleyball tournament and also an ice cream social.—Mrs. Carrie Bullard, Panora, Iowa.

Northern Iowa, Minnesota and South Dakota

Ivester—As a result of the week of meetings conducted by Bro. Paul Miller, ten were received into our church by baptism and three by letter. The McPherson College a capella choir presented a program of music in our church one evening. Several babies were dedicated at the morning service on Mother's Day. The high school seniors were honored at a breakfast and a Sunday morning service. Vacation Bible school was held in June with the children giving a program on Sunday night, showing their work. Our pastor, Bro. Charles Albin, and his wife were delegates to Annual Conference. In the absence of the pastor, Galen Slifer was in charge of the services. Glen Swinger of McPherson College met with our young people's group. Several from our church attended the laboratory school for teachers at Adel. —Mrs. Howard Sheller, Eldora, Iowa.

Lewiston—World Day of Prayer services were held in our church with four other churches. Bro. D. D. Harner and a group of our young people attended the CBYF regional conference at McPherson. In the absence of Bro. Harner, Sister Harner was in charge of the morning worship service. On the following Sunday, two of the young people gave their impressions of the regional meeting. Bro. Clarence Sink presided at our business meeting. Baby dedication services were conducted on May 8 and on July 17. Bible study is lead by Bro. Harner each Sunday evening. Daily vacation Bible school was held in connection with the Lewistown Presbyterian schools. Brother and Sister Lewis Hyde of San Diego, Calif., were with us on Sunday, July 4. Bro. Hyde brought the morning sermon.—Mrs. William E. Wright, Utica, Minn.

Southern Illinois

La Place—The Holy Week services which began on Wednesday evening included communion, baptismal services, a record attendance on Sunday and the film, I Beheld His Glory. One Sunday the Lovington high school chorus presented several special numbers of music for our

service. Thirteen of our young people attended the district rally at Champaign. On Mother's Day a dedication service was held for eight babies and their parents. One evening we were invited to the Methodist church to see and hear about the wild and native life in Africa by Henry Bachrach of Decatur, Ill. The vacation Bible school in co-operation with the Methodist church had a record average attendance. Four of our number attended Annual Conference. Irene Beery served as our delegate.—Mrs. Estella Emmert, La Place, Ill.

Middle Indiana

Manchester—At Easter twelve persons were baptized and since that time eight other persons were baptized and fourteen received by letter into our church. The senior and junior choirs helped in the Easter service. The Manchester College choral union, under the leadership of Bro. Clyde Holsinger, gave an evening program. Ten Sundays prior to Easter, church attendance was registered, giving visitor's names and other helpful information. The young people's department organized a successful work day one Saturday to do chores to earn funds for their project. Bro. V. F. Schwalm filled our pulpit on American College Day. Brother and Sister Olin Mason were licensed to the ministry and Bro. Robert Neher's license was renewed. Ten babies were dedicated on Mother's Day. Some persons from our church helped at Camp Mack on work day, May 28. A community daily vacation Bible school was held for two weeks in June. A number from our church attended the mass meeting at Camp Mack on June 5, with Norman Baugher as speaker. Brother and Sister Ira Frantz and their family visited their daughter and her family, the Benton Rhoadeses in Quito, Ecuador. Our delegates to Annual Conference were Brethren H. F. Richards, R. V. Bollinger and Marlin Brightbill. The regional young people's conference was held on the college campus July 15-17.—Mrs. Edna Mae Younker, North Manchester, Ind.

Mexico—The Mother's Day address was given by Mrs. Milton Bowman of the Peru Brethren church. The men of our church are working with the crops at their Lord's acre. The women of the church gave a banquet for the men in appreciation for the work the men had done in the church basement. Vacation Bible school was conducted in the high school building with all of the churches of the town participating. At the mother and daughter banquet, Ruth Mary Halladay, a returned Brethren Service worker, was guest speaker. On the evening of June 21, Bro. Robert Sink, our former pastor, and his wife were with us. A union temperance service was held with Rev. Baccus of Indianapolis as speaker. Sister Clara Harper, a returned missionary to Africa, spoke to us at an evening service. Three babies were dedicated at a special service. Some of our boys and girls attended Camp Mack. The Mexico Brethren Home held its home-coming on July 4. —Mrs. John Keyes, Mexico, Ind.

Salamonie—The district women's rally was held at our church. We had an Easter sunrise service. The adult choir gave a cantata which was followed by an Easter breakfast. For a period of five Sundays, we had lessons on stewardship in our Sunday school. Our pastor, Bro. Conrad Snavely, spent a few days in Washington, D. C., contacting congressmen in opposition to UMT. The men and boys of our church had a special program entitled The Christian Alternative to War, with Bro. E. Paul Weaver as guest speaker. Bro. Russell V. Bollinger of Manchester College was with us and brought our message on April 24. On Sunday evening, May 15, Bro. Eugene Kiracofe gave a talk emphasizing Rural Life Sunday. The surrounding churches held a vacation Bible school at the Lancaster Center school. The women are quilting, rolling bandages and making hospital kits for Austria. Several from our church attended Annual Conference on Sunday. Our delegates were Bro. Conrad Snavely and Mrs. Ovid Rife.—Mrs. Verna Buck, Huntington, Ind.

Spring Creek—During the past few months there have been eight received by baptism and four by letter into our church. On July 10 there was a dedication service for the six heifers which were ready for overseas shipment. Following the service, Bro. Moyne Landis showed pictures of his recent visit to the various service centers in Europe. Beginning the first of September, our pastor, J. W. Tyler, will serve on a full-time basis. The women have completed their hospital project work. One Sunday Sister Anna Warstler talked on the work and problems of our missionaries in India.—Mrs. Charles Heckman, Sidney, Ind.

Northern Indiana

Ft. Wayne, First—At a meeting in which the young people were in charge, Rolland Nobles told of his work in Brethren Service at Falfurrias, Texas. Our church business council was conducted by our elder, Bro. Weller. Since there are now two churches in Ft. Wayne, the council voted to change the name of our church to the First church. The Weldys were with us and told of their work at the Flat Creek mission, Ky. Our pastor taught a church membership class for boys and girls. From this class seven were baptized into our church. Our church choir presented the cantata, Memories of Easter Morn. On April 24 Dan West was with us for our morning, afternoon and evening services. At our women's work meeting Ruth Halladay spoke of her experience as a BVS worker in Germany. Our delegates to Annual Conference were Pastor Baird and Ruth Barrett. Our aid is still busy mending, and packing boxes for relief.—Mrs. O. B. Bosserman, Ft. Wayne, Ind.

Mt. Pleasant—On Palm Sunday evening, the ministerial board showed the film, I Am the Resurrection and Life. The Homebuilders' class presented a program entitled The Easter Guest on Easter evening. On Sunday evening, May 1, we had a family night program with Mrs. Harper Will as guest speaker. On Mother's Day a dedication service was held for babies. For our annual pulpit exchange, Bro. Clarence Fike was speaker. On Sunday morning, May 22, Bro. Earl Garver of North Manchester was with us to launch the march of progress drive for the college. In the evening Jal Bhiladwalla of Bombay, India, gave a talk and showed pictures of India. He is an international farm youth exchange student living for one month in the home of Brother and Sister Willard Sellers. On Sunday evening, May 29, Eckhart Siess gave a report of his past two years back in Germany. He was a former German exchange student and has returned to the States. Our Sunday school co-operated with the other Sunday schools in the township in a vacation Bible school. Our church has invited Bro. Forrest Groff of Elgin, Ill., to study and advise us on the remodeling of our church building. Bro. Orville Wagoner and Sister Freeda Martin were chosen delegates to district meeting. On Sunday evening, June 12, the children's department presented their annual program. Our pastor, Waldo Kinsel, was delegate to Annual Conference.—Lillie Markley, Bourbon, Ind.

South Bend, First—On Palm Sunday, our pastor and his wife, Brother and Sister Harper S. Will, returned after a three-month leave of absence. In the evening, they gave a report of the work in Puerto Rico, showing some pictures. The young people completed their project of refurnishing the CBYF room and held an open house. Several people from our church attended the special convocation at Manchester College. A church membership class met in the study each morning during Holy Week. On Easter morning, the choir presented a program. Baptismal services followed the worship service. Since our last report six have been received into our church by baptism and seven by letter. Sunday, May 1, was men's Sunday at our church. Bro. Kermit Eby was guest speaker for the morning service. Dinner was served by the men and a forum session was conducted by Bro. Eby in the afternoon. Our pastor's daughter, Wanda Will, has returned after serving two years with Brethren Service in Europe. She has shared many of her experiences through pictures and comments. Several from our congregation attended Annual Conference with Eugene Hess and Mrs. Glen Perkey as our delegates.—Miss Lucille V. Sanders, South Bend, Ind.

Southern Indiana

Prymont—Our pastor, Bro. B. D. Hirt, was delegate to Annual Conference at Grand Rapids, Mich. Several from our congregation attended Conference. The men's organization planted the crops on the church farm. Our newly remodeled primary department was very helpful in our vacation Bible school May 23—June 3. The building of the new parsonage is progressing. We are hoping to have it completed for our new pastor, Bro. Ralph Petry, who begins his duties the first of September.—Ruth Houmard, Lafayette, Ind.

Michigan

Detroit, First—Since our last report Bro. Olden D. Mitchell has become our pastor, succeeding Bro. Paul B. Studebaker, who was with us for four years and is now pastor at Pasadena, Calif. In our school of missions we made a special study of India. Our school was directed by Mrs. Wilbur Heisey, who grew up in India in one of our missionary homes. One evening Mr. Romesh Dutt, student from India in one of our local colleges, gave us a message on Modern India. On the final evening of the school we had a simple Indian meal of rice and curry. Thirty teams of local workers participated in our every home visitation. Our church had its first school of family life during May under the direction of Mrs. Edgar Mills. The young people had charge of the service on Youth Sunday with Bro. Robert McFadden of Elgin, Ill., as guest speaker. In recent months a youth choir has been organized under the direction of our choirmaster, John Linzing. A concert was presented recently by the combined youth and church choirs. Recent guest speakers for our church services have included A. Stauffer Curry, Russell V. Bollinger, William Gnagy, Rev. Sheldon Rahn of the Detroit Council of Churches, and William Kidwell. Twenty-one new members have been received into our church since our last report, and nineteen children have been dedicated. Our pastor served as the program director for Annual Conference and Mr. and Mrs. John J. Campbell served as our delegates. On their way to Annual Conference, our former pastor and his wife, Paul Studebaker, and our former parish worker, Lillian Good, participated in our morning worship service. Our church has again for the second time in less than four years become a mother church for a new congregation in the Detroit area, the Bethany church. Our pastor is serving as moderator for the new church with Bro. William Kidwell, a recent Bethany Seminary graduate, as pastor.—Mrs. Galen DeBolt, Detroit, Mich.

Northeastern Ohio

Baltic—Family night was held March 31 at the Baltic house and April 1 at the Sugarcreek house; after a covered dish supper Miss Hazel Messer, missionary to India, showed slides and spoke on India. An Easter program was given by the children's department at Sugarcreek. Our churches both co-operated in the community Good Friday services. Elder Harlan C. Grubb of Louisville, Ohio, held a week of evangelistic meetings which were

followed by our love feast service. On Mother's Day a dedication service was held for six children. The annual mother and daughter banquet was held May 4 at Sugarcreek. Sister Faye Koontz, missionary to Ecuador, visited our churches May 15, showing pictures and telling of her work and experiences in Ecuador. Our pastor and his wife, Brother and Sister Guy S. Fern, represented us at Annual Conference. Since our last report we have had three baptisms.—Evelyn M. Fern, Baltic, Ohio.

Eastern Pennsylvania

East Fairview—Recently five were baptized and one was received by letter into our church. Three are awaiting baptism. Our newly organized youth choir joined with the other choirs in presenting an Easter musical. Milton Denlinger painted an Easter scene while a narrator read the story. This program was sponsored by the women's work. Various district activities were attended by members of our church. Bro. Robert Turner and Bro. J. Lester Buckwalter were guest ministers at our spring love feast services. On Mother's Day at the morning service, a dedication was held for babies and their parents. At the evening service, the play, Finding a Home, was given by members of the young adult group. Mrs. J. Herbert Miller spoke at our mother and daughter fellowship. Appropriate recognition was given for the graduates of our church and surrounding Brethren churches. A musical home talent program was sponsored by the music and worship committee. A group of our women sewed at a Lancaster hospital. Children's day was observed with a special program under the direction of Mrs. Charles Weaver. Bro. Stanley Earhart spoke at the men's work meeting on June 11 and also brought the morning message on June 12. The film, All I Have, was used to stress the importance of stewardship. Elder Howard Merkey and Bro. Norman Weaver were delegates to Annual Conference.—Mrs. Anna Graybill, Manheim, Pa.

Elizabethtown, Stevens Hill—We have completed the concreting of the church basement and plans are being made to separate some of the Sunday-school classes which could not be done previously because of the limited amount of space. Brother and Sister James Heigel were appointed janitors for the church. Bro. Rufus Miller and his wife were directors of the Bible school. Sister Martha Martin of Elizabethtown College was in charge of our prayer meetings at which time we studied the Lord's Supper, the coming of the Holy Spirit, and prayer. The CBYF has presented an organ to the church. Dedication services for the organ were held July 10. The young people are now raising money for the Heifer Project. John Becker is serving in BVS at Lybrook Indian mission. Our pastor and his wife, Brother and Sister Wilmer Hurst, were delegates to Annual Conference. On June 30 Brother and Sister Clarence Heckman showed pictures and told of their work in Nigeria, Africa. Rally day was held July 31 with Bro. Lester Schreiber of Quarryville as guest speaker.—Mrs. James Heigel, Elizabethtown, Pa.

Lake Ridge—Our pastor, Bro. Guy Buch, held special services prior to Easter. On Easter morning a sunrise service was held with a number of our young people attending. After the morning worship on Easter, four young people were received into the church by baptism. On May 8 we were host to the New York state I-W meeting with Ora Huston as leader. On Mother's Day six babies were dedicated and several Sundays later two other babies were dedicated. Several of our young people are attending Camp Swatara again this year. Our men have a Lord's Acre project this year. We held a week of vacation Bible school in August with sessions in the evening. Our pastor and his wife, who were our delegates to Annual Conference, brought back a fine report of the Conference. We have accepted the resignation of our pastor, who has accepted a call to the East Chippewa church, Ohio.—Ruth N. Tvaroha, Ithaca, N. Y.

My Pastoral

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Lititz—Brother and Sister E. Floyd McDowell and their daughter began their pastoral duties in our church the first of April. Prior to that time, Bro. G. Wayne Glick of Lancaster, served as pastor for two months. On Palm Sunday, Bro. Ralph Schlosser of Elizabethtown began a week of pre-Easter evangelistic services. Installation services for the McDowells were held in the evening by Bro. Nevin H. Zuck and Bro. Frank S. Carper. As a result of the meetings, eighteen were baptized, five received by letter and two rebaptized. At the mother and daughter banquet Mrs. J. A. Robinson of Ephrata was guest speaker. We held our spring love feast with Bro. McDowell preaching the self-examination sermon in the morning and Elder Norman K. Musser officiating at the evening service. Nine babies were dedicated at the service on May 8. In the afternoon Brother and Sister McDowell held open house at the parsonage. At the spring council meeting, four members were received into our church by letter. On June 5 Jacob T. Dick, a former pastor of our church, and his family spent the day with us. In the morning Bro. Dick preached and in the evening he gave an illustrated message describing Brethren Service in Europe. Children's day was also observed on June 5. On June 19 Bro. G. Wayne Glick preached for us in the absence of Pastor McDowell, who with Henry B. Gibbel and Mrs. John Hevener served as delegates to Annual Conference. Our church will join with the other churches of the town in vesper services during July and August.—Mrs. Florence B. Gibbel, Lititz, Pa.

Mechanic Grove—Bro. Carl Zeigler of Lebanon, Pa., representing the district ministerial board, met with us for the purpose of ordaining Charles Hevener to the full ministry and to help in the installing of Cabet Wenger, Rufus Good and Charles Schreiber, Jr., as deacons. Consecration services followed for these men and their wives. Our missionary committee reported that our church as a whole or by groups supports a missionary in Africa, one in India and two missionary children in Africa. The mother and daughter banquet was held with Mrs. Leah Zuck as speaker. Delegates to Annual Conference were Bro. Clyde Kreider and Bro. Caleb Wenger. Baby consecration services were held on Mother's Day. Bro. Guy West of York, Pa., conducted our evangelistic services at which time ten persons were received into our fellowship. The project for our daily vacation Bible school was gift bags for Africa which contained many useful articles. Many of our young people are attending camp this summer. —Anna Schreiber, New Providence, Pa.

Middle Pennsylvania

Leamersville—Prior to our communion services, we held meetings four evenings. One night the young people were in charge of these meetings with Elsie Peterson of Denmark as speaker. At another meeting at which the women's work group was in charge, Mrs. Roy Forney of Martinsburg was speaker. The men's work had as their speaker Bro. John Eichelberger and then on the closing night Bro. G. Q. Showalter, our elder, brought the message. Since our last report there have been eight received by baptism and one by letter into our fellowship. Our young people brought a special worship service at the Sunday evening service on Mother's Day. Our missionary and his family, Bro. James Bowman of Africa, were with us on June 5. Bro. Bowman brought the morning message and in the evening he showed slides of their work in Africa. Sister Bowman gave a talk to the young people. Bro. Earnest Peterson, pastor of the U. B. church and Ordo Pletcher of our church were in charge of the Bible school. Our pastor represented our church at Annual Conference. The first of July the Piney Wood singers were at our church.—Mrs. Rachel Claar, East Freedom, Pa.

Southern Pennsylvania

Greencastle—A few days prior to sailing for India, Emma Ziegler was a guest speaker in our church. On Race Relations Sunday, a local Negro, Miss Harris, was with us for the evening service. A men's chorus from the Shippensburg area under the direction of Charles Rowland presented a service of music during Brotherhood Week. John L. Fisher was licensed to the ministry at our spring council meeting with installation services being held at a Sunday morning

Brethren Placement and Relocation Service . . .

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Nursing

No. 129. Wanted: Registered nurse with ability to supervise small hospital at Church of the Brethren home. Contact: O. A. Mathias, Superintendent, Mexico, Ind.

Farm Work

No. 133. Farm in Romney, W. Va., 2 years rent free. Farmer must have own equipment. Contact A. Simonsen, 4409 Towanda Ave., Baltimore 15, Md.

Teaching Position

No. 128. Wanted: Teacher for grades five-eight, only requirements, some experience and ability to discipline children. No certificate required. Write G. E. Drushal, Lost Creek, Ky.

No. 134. Wanted: 2 persons to pioneer in the field of crafts, sports and music to add to the present program at a consolidated elementary school in Kentucky. Year-round job with one month's paid vacation. For more information write: Burton Rogers, Pine Mountain Settlement School, Pine Mountain, Ky.

Secretarial Work

No. 126. Wanted: Person to do secretarial-bookkeeper work in a poultry store in Ohio. Good wages under Brethren management. Also needed to help in the Church of the Brethren there. Contact Brethren Placement Service, 22 S. State St., Elgin, Ill.

Business Opportunities

No. 131. Wanted: Brethren man with training in business administration, preferably a college graduate. He would be responsible for general and cost accounting, including payroll estimating and production control. Salary open. If interested contact Brethren Placement Service, 22 S. State St., Elgin, Ill.

Church Work

No. 135. Young lady experienced as a religious education worker, parish visitor and secretary desires work in this capacity in a local church, preferably in the East. Contact Brethren Placement Service, 22 S. State St., Elgin, Ill.

Miscellaneous

No. 132. Opening wanted by retired mechanic, a college graduate with wide experience in both teaching and industry. An ordained elder, widower, and in good health, wishes a place or location wherever he can be of service to the church and community. Brethren Placement Service, 22 S. State Street, Elgin, Ill.

No. 136. Wanted: couple or man or woman to live on farm with older lady. To do chores but could do as much farming as they would want to do. If interested write: Brethren Placement Service, 22 S. State St., Elgin, Ill.

No. 137. Wanted: a lady to do full-time housework and help care for three children. Will have private room and bath. If interested write Mrs. Richard Vermillion, Box 111, Wayne, Ill.

No. 138. Family leaving for foreign mission service desires retired couple to live in apartment and act as custodians of modern Iowa farm home near active Church of the Brethren. Ideal location offering advantages of farm life without heavy work. Contact Foreign Mission Commission, 22 S. State St., Elgin, Ill.

No. 139. Wanted Companion: A companion 60 or younger to live with Brethren lady. A good home with meals would be provided in return for companionship. Write Miss Mary Myers, 113 Yoder Ave., Mount Pleasant, Pa.

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service. At the same time Mrs. William Kinsey was installed as an elder's wife. A number of our women attended the spring luncheon meeting of the women of the district at the Black Rock church. Bro. Harvey S. Kline of Uniontown conducted a preaching mission in our church. One Sunday evening following Easter, the Welty church choir presented the cantata, Portals Everlasting, at our church. Visiting ministers have been Bro. John E. Rowland, Bro. William Kinsey of Greencastle, Bro. Cecil L. Hartman of Broadway, Va., and John C. Myers of Bridgewater, Va. Several children were consecrated on Mother's Day. For the children's day program the children's choir under the direction of Mrs. Merle B. Snyder rendered special numbers in music. Our church co-operated with the local town churches in Week of Prayer, Good Friday, World Day of Prayer and baccalaureate services. Our Conference delegate, Bro. Samuel D. Lindsay, gave an interesting report concerning the business. John L. Fisher reported on young people's work as he found it at Grand Rapids and Thelma Rowland told of the women's program at Conference. —Margaret E. Oellig, Greencastle, Pa.

Huntsdale—Four churches of our community joined with us during the Week of Prayer services at which time Dr. Wilmer Kensinger of Tyrone brought the message each evening. A number of our people attended the pre-Lenten services in Carlisle with Bro. Paul Robinson as guest speaker. One evening Brother and Sister Paul Petcher and their family showed pictures and told of their work in Africa. Our community churches joined in the World Day of Prayer services, as well as Holy Week services, at which time pastors exchanged pulpits. Bro. Wayne Tritt showed the pictures of the work in Austria in which his sister, Marie, had participated. Bro. Myrl Weyant was with us in a two-week revival service. As a result of these meetings, nine were baptized into our fellowship. Twelve other persons have also been received into our fellowship by baptism since our last report. One afternoon and evening our church was host to the district Sunday-school convention. At the morning service of the same day, Bro. Jack Kugle, student minister from the Gettysburg Seminary, was our speaker. During the past several months a community covered dish supper, father and son banquet and mother and daughter banquet were held in our church. On June 5 eleven babies were brought by their parents for a consecration service. Several of our young people attended Camp Swatara. Bro. Kenneth Franklin represented our local church and our pastor, Bro. Hassinger, served on the Standing Committee from our district at Annual Conference. Our church basement has been remodeled and chairs have been purchased for use in it. We are now in process of having our sanctuary renovated.—Mrs. Esther Cohick, Carlisle, Pa.

Shrewsbury—Mrs. Henry Nelson was guest speaker for the women's work meeting which was held in our church. The men's work held their meeting in the New Freedom church with Bro. David Markey of Carlisle as speaker. Bro. Henry Bucher of Elizabethtown College was speaker for the missionary program which was held in our church. The father and son banquet had as guest speaker Bro. Jessie Jenkins of York. Our Easter program was sponsored by the children of the Sunday-school classes. Bro. Robert Fahs, student of Elizabethtown College, was speaker for our Easter service. Bro. A. C. Baugher of Elizabethtown College conducted a week-end Bible institute at the New Freedom church. Mrs. Leah Brandt was guest speaker for the mother and daughter banquet at the Shrewsbury church. Rally Day was observed in the New Freedom church with Elmer Hoover as guest speaker. It was also the fortieth anniversary celebration in honor of Mr. and Mrs. Roy Myers, Sr. The men's work group sponsored a Mother's Day program in the Shrewbury church with Mrs. O. J. Hassinger of Huntsdale as speaker. Twenty children from the children's home in Carlisle presented a program in the New Freedom church with Bro. Wayne Nicarry of Chambersburg as speaker.—Esther Keeny, New Freedom, Pa.

Western Pennsylvania

Montgomery—Daily vacation Bible school was held May 30—June 10. Revival meetings were held Aug. 7-13, with Bro. Howard Keiper bringing the messages and continuing from Aug. 14-21, with Bro. Ivan Fetterman delivering the messages. Mrs. Raymond Schrock is leader for our prayer meetings which are held each Wednesday night. On June 19 we had a fellowship dinner in the church basement.—Mrs. Florence Donahey, Marion Center, Pa.

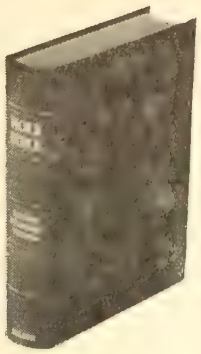
Somerset—The Week of Prayer services closed in our church with Dr. Walter M. Hall from the First Lutheran church in Johnstown bringing the message. The Juniata College choir and string ensemble presented a concert in our church. Seargent Blair brought the message for our men's fellowship dinner. Brother and Sister R. H. Miller, who recently returned from a tour of our mission fields, brought a message concerning their trip in story and picture form. Bro. B. F. Waltz of Germantown was the evangelist for our revival meetings. Rev. E. F. Collier, representing the Pennsylvania Temperance League, brought a message one Sunday in our church. Holy Week services were conducted by Brethren Austin Cooper, John Geary and Glen Heckman. A white pulpit cloth, bookmark and altar cloth were presented to the church by Bro. Milton Bowlby's wife and daughter in appreciation of Bro. Bowlby's long and faithful services to the church. Eleven members were received by baptism and one by letter into our church. The Somerset County youth council met in our church for their mass meeting. Brother and Sister Blough were delegates to the Annual Conference. Sister Maud Shaffer brought the morning messages several Sundays during the absence of the pastor. Our children's day service was held June 5. Mrs. Roy L. Yund from the Casebeer Lutheran church brought the message at our mother and daughter banquet. New folding doors were installed in the church basement for better Sunday-school classrooms.—Mrs. Samuel J. Cupp, Somerset, Pa.

Middle Maryland

Manor—Our congregation united with the St. James Progressive Brethren and the Downsville Christian church for sunrise services on Easter morning at the latter church. Dedicatory services were conducted at the Downsville church following the erection of new Sunday-school rooms and the remodeling and redecorating of the church. Bro. S. F. Spitzer conducted the morning service and Bro. A. Joseph Caricofe of Westminster, Md., was guest speaker at the dedicatory service in the afternoon. Other ministers partici-

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BRETHREN PUBLISHING HOUSE

Elgin, Illinois

pating in the afternoon service were Brethren Harvey J. Martin, Walter Thomas and Samuel Lindsay. Bro. Roy K. Miller of Staunton, Va., was speaker for the evening meeting which began a week of evangelistic services. As a result of these meetings, four members were added to the church. Special Mother's Day services were held at the Manor church. Preceding our regular church service on June 12, the children of the Sunday school presented a program. At the evening fellowship hour on June 12, the home enrichment committee of the church sponsored the film, The Family Next Door. The program also included a message from Mrs. Silas Petre, president of the district women's work group. In the absence of our pastor, Bro. Robert Bitner was with us. Bro. Charles Green and his wife represented our church as delegates at Annual Conference. On July 4 Bro. Jacob Dick gave an illustrated lecture on the work of Brethren Service in Germany and other European countries.—Naomi H. Coffman, Hagerstown, Md.

Second Virginia

Pleasant Hill—We recently closed our vacation Bible school which was held jointly with the Mt. Bethel United Brethren church. The sessions were held for a two-hour period in the evenings at Pleasant Hill. The Bible school offering was used to send little booklets entitled Jesus, Friend of Children Everywhere, to boys and girls in foreign lands. The theme of our school was Choosing God's Ways. The school was closed on Friday night with a program for the public at the church.—Mrs. Leon Rankin, Crimora, Va.

Southern Virginia

Antioch, Fairview—The women of our church have organized a ladies' aid which meets once each month. Several members of our church attended the youth meeting in Danville. They also attended the spring banquet in Bassett, Va. The men of our church and community have completed the improvements on the church. They built a vestibule, refinished the church inside and outside and put in colored windows. Two deacons were elected; they are Bro. Marvin Beeghley and Bro. Garland Jones.—Billie Hodges, Rocky Mount, Va.

Boones Mill—Since our last report visiting speakers have been Bro. Albert Schue of Baltimore, Md., and Bro. Wilmer Crummet of Bassett, Va. Bro. D. D. Fleishman, pastor of the Bethlehem church, was speaker in our church on pulpit exchange Sunday. Four of our young people attended the regional youth roundtable at Bridgewater College. In observance of Family Week, we held a fellowship supper at which Bro. Wilmer Crummett was guest speaker. The young adults were in charge of the Mother's Day program. On June 12 the children were in charge of the program with Miss Julia Laprade as guest speaker. Bible school was held the week of June 20. At the worship hour on Sunday morning, the children presented a program. The offering from the school was sent to the Ernest Ikenberrys for their work at the Navajo Indian mission. At our church council on July 3, church officers were elected for the coming year. The men's work will be in charge of the Gospel Messenger subscriptions this year. Delegates to district meeting are Mrs. Lois Halterman, Mrs. Ruth Ikenberry, Lacy Argubright and Donald Abshire.—Mrs. Owen Ikenberry, Rocky Mount, Va.

Topeco—Church council met June 12, with Elder C. C. Reed officiating. Delegates were elected to serve at district conference. A group of our men and women attended the men's and women's

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district meeting which was held at the Stonewall church. A group also attended the vacation church school workshop for the districts of First and Southern Virginia at Roanoke, Va. The men of our church have organized and meet each fourth Friday of the month. The Lord's Acre project is being sponsored again for the year 1955. The women's group meets each second Monday evening. Several youth from our congregation attended the district youth banquet at the Bassett church. For a few Sunday evenings our pastor conducted discussions on the history of the Church of the Brethren. Sister Clara Harper, returned missionary to Africa, gave a talk in our church on May 8. A banquet was given in honor of the mothers and daughters on May 9. Recently two persons were baptized. A children's day program was given on Sunday evening, June 12. A father and son banquet was held in the fellowship room on June 24. A deputation team from Bridgewater College presented a morning program at our church recently. Bible school was held at our church in July.—Mrs. Leeta H. Weddle, Floyd, Va.

Pleasant Valley—Since our last report, different groups have attended several district affairs. Eight junior high persons and three leaders attended the meeting at Christiansburg. The children's workers conference at the Coulson church was attended by four of our members. At the men's and women's meeting, the men's group from our church conducted the devotional service. Four couples from our church were present for the young adult banquet at the Brick church. The women's group collected clothing for relief. The men of our church are sponsoring the excavation and construction of a basement under our church building. Bro. Archie Naff conducted a revival at the Duncan Chapel church. Five were received into the church by baptism. Bro. Arnold Naff conducted evangelistic services at the Pleasant Valley church in August. Bro. Guy Gardner, our elder, served as delegate to Annual Conference and gave a report of the Conference at our quarterly council. Delegates to district conference are Bro. Fred Pugh, Sisters Alma Lester and Ella Poff.—Mrs. Ray L. Mitchell, Floyd, Va.

First West Virginia

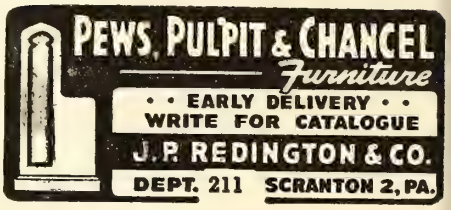
Beaver Run—A successful Bible school was held in our church. Our church is progressing under the leadership of our summer pastor, Bro. Delbert Kettering. He conducted our evangelistic services July 20-31. During the summer months, Bro. Kettering has scheduled Bible study and prayer meeting for each Wednesday night. Our elder, Bro. Amos Holsinger, and Roy Ludwick went to Washington, D. C., with some men from our district to talk with the representatives concerning UMT. The women's work organization has done some relief sewing and made several comforters for relief. The women also made comforters for a family whose home was destroyed by fire. Our church recently enjoyed a family night service which was sponsored by the women. Our CBYF meets the first and third Sunday evenings of the month. The young people recently dedicated two cases of food that was sent for Brethren Service workers in Europe. Once each month they have a fellowship night. Our annual home-coming will be held the Sunday before Labor Day.—Mrs. Roy Ludwick, Burlington, W. Va.

Knobley—Bro. B. M. Rollins conducted our evangelistic meetings May 22—June 1. Fourteen new members were received into the church and four persons were rebaptized. Our youth fellowship purchased new Brethren Hymnals for the church. The young people also held a social for the benefit of our building fund. The women's work group sent used clothing and soap grease to New Windsor, Md., for relief. The women are now working on a comforter. We are making plans to build a new church in the near future. Bro. Owen Stultz represented our church at Annual Conference. Mrs. Effie L. Whittaker, Antioch, W. Va.

Sandy Creek, Canaan—At present our ladies' work group is using the mission study book, Under the Three Flags. The women have quilted, made comforters and completed baby layettes for relief work. Our church joined with many other churches in the World Day of Prayer service. Pastor George H. Jeffery delivered our Easter sunrise message. We also had special music by the young people's choir and recitations by the children. During family week our church had a family night supper followed by a program of historical facts of our community, readings, recitations and music. Our building program has been completed. We recently painted and varnished the main interior of the church. From June 6 to June 12 a week of evangelical services were held by Bro. David Emerson of Rock Hill Furnace, Pa. The final program of our daily vacation Bible school was held on June 26, demonstrating the work of the children. Two members were added to our church by letter. Our pastor, George H. Jeffrey, has resigned and will be leaving the last of August.—Ina Seese, Gibbon Glade, Pa.

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Marie Wilson from Monkmeyer

LIKE CHAFF

PERHAPS the psalmist, so many centuries ago, stood one day and watched a Palestinian farmer separate his grain from the chaff by throwing the threshed wheat into the air just as this Arab farmer still does in northern Lebanon. Seeking for a simile that would point up the futility of the wicked way, the psalmist observed how the wind drove away the chaff. In contrast, a righteous man was like a tree planted by the river—living, fruitful and prosperous. So apt were these figures of speech, so clear-cut was the distinction between the way of the wicked and the way of the righteous, that the psalmist's little poem was chosen as a prologue to the hymnbook of the Hebrews. It may as well be a prologue to righteous living today, cautioning us against walking, standing or sitting in the way of the wicked, urging us to take our delight in the law of the Lord.

Gospel Messenger

"Thy Kingdom Come"

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Volume 104 **Number 36**

In This Number . . .

Editorial—
Like Chaff 1
The Bomb That Did Not Fall on America 5

The General Forum—
The Scent of Christ. John C. Middlekauff 3
The Out-stretched Hand (verse). Harold Rowley 4
We Saw Need. Harper and Naomi Will 6
Adoniram Judson—"Apostle to Burma." Elgin S. Moyer 8
God Never Abdicates. Glen Weimer .. 9
What the Newspapers Failed to Print. Leland A. Nelson 10
The Family Counselor 13

News—
Kingdom Gleanings 16
News and Comment From Around the World 14
Church News 25

Brethren Service—
Look About You. Jacob T. Dick 18
"Cushion-Age" Comforts and the Call of the Lord. Merle Crouse 19
Christian—American—Brethren. Don Snider 19
Material Aid Project—Sewing Supplies 19

The Local Church—
Getting Set for a New Church Year .. 20
The Upward Call of God 21

Our Mission Work—
Ira Frantz Describes Attack on Brethren 22
Meet Your Missionary—Iris E. Neff. Modena Studebaker 23
San Francisco Story 24

READERS WRITE . . . *to the editor*

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Three D's

God deliver us from "pet peeves," especially us who are older. But laying aside the joker about childless "parents" and grandpas who know how to bring up children, why did God ever allow some of us to grow old if not to give more time for observations and to draw conclusions from seeing results over longer periods of time?

For that matter, anyone who reads the columns of the Messenger or any good magazine and observes should be able to know about causes and results and thus not need anyone to advise. But evidently there are (according to Edgar Hoover of the FBI) thousands, yes millions of parents of delinquent children (themselves the real delinquents) who, though they naturally don't want "advice," should observe better than they do "cause and result."

Therefore I quote from Bishop Fulton J. Sheen, who also has seen what, with one eye closed, others of us have seen all too often, as he writes in Reader's Digest of June 1955 about the "Three Dangerous D's." He speaks of the "drinking parents," the "discordant parents" and the "doting parents." He might have added—these three and the greatest (in number) are the "doting parents."

So I quote from the bishop: "They give the child everything he wants in the way he wants it, when he wants it. Discipline, correction, punishment are ruled out on the false assumption that self-expression is always right. Doting parents are often totally indifferent to what the child does, says or thinks and allow him to do as he pleases.

"They argue [and I quote again] that just as the wild flowers grow without any frustrations so their dear sweet child must never be crossed in his desires and instincts. Such a child [he says] becomes a self-centered egotist . . . refuses to eat what is good for him; screams or sulks when hurt"; and I might add from observation, holds his breath in some cases almost to the point of death or lays himself down and kicks in a tantrum literally or, later, figuratively, if he cannot have his way.

"Such a child," the bishop says, "is predisposed to delinquency" because his parents, goodhearted though they are, are themselves delinquent in that which God and the whole universe calls for: "discipline."

Any parent, or pastor desiring one or a dozen or a hundred copies of that article can get them by addressing: Reprint Editor, Reader's Digest, Pleasantville, New York (10 copies, 25 cents). And by reading all of the reprint, you can see not only what "old-time preachers" observe but what FBI men and psychologists observe, and a "hint to the wise" might be helpful.—E. F. Sherfy, Roanoke, Va.

Iron Curtains Here?

I appreciate Catherine Marshall's story recently in Horizons, presenting the problems of the colored student in a race conscious society. I feel that our church literature should treat this issue frequently and courageously.

In this area of Michigan, high school senior classes like to visit Washington, D. C., by school bus. The high school at Brethren contained fifteen white and two colored seniors. The class valedictorian was a colored girl. Because of color barriers in Washington the class chose to spend a week sightseeing in Milwaukee. Visiting Milwaukee's breweries is a sad substitute for seeing Washington.

Can the Church of the Brethren devise lodging arrangements for classes of two races who would like to visit Washington but cannot cope with iron curtain hotel rulings?

Manistee high school graduates about fifty seniors. The senior sponsor, Bro. Hegler, asked Washington Travel Bureau if the city could entertain a class of two races. The colored senior in the Manistee class was an honor student. The Bureau answered, "We can entertain your white students, but not your colored." The barred senior urged her class to go on to Washington without her. Finally the class decided to go to Washington. This girl came to school to see the buses bound for Washington leave. The girls kissed her goodby and cried in each others' arms till Bro. Hegler said, "It was like a funeral."

We live in an iron curtain country and are afraid to pull the curtain aside and take it down. When Kermit Eby writes, "We should take initiative out of the Communist hands," his words should urge us to do whatever is necessary to let high school seniors who have learned to live above color consciousness, take the iron curtain away.—Galen Barkdoll, Copemish, Mich.



Religious News Service

Beauty and immorality were characteristic of the Corinth in which Paul lived for eighteen months, preaching the gospel and emphasizing self-control, decency, righteousness and absolute moral and ethical standards. All that remains of ancient Corinth are the ruins shown here

John C. Middlekauff

THE SCENT OF CHRIST

OF ALL the cities in the ancient world where Paul preached the gospel of Jesus Christ—Jerusalem, Damascus, Rome, Ephesus, Athens, to mention but a few—none is more closely associated with the great apostle than the city of Corinth. Here with Aquila and his wife, Priscilla, Paul lived for a year and six months, working at his trade as a tentmaker and preaching the gospel of Jesus Christ. Here he established a church and to its members he addressed two letters—1 and 2 Corinthians. And while in Corinth, he wrote the letter to the Christians in Rome and the two letters to the church in Thessalonica.

Today, Corinth lies in ruins, although nearby, there is a small Greek village. But when Paul was there, it was one of the great cities of the world, ranking with Rome, Athens and Alexandria in importance. To a very large extent, the importance of Corinth was due to its location. The first thing that strikes you about Corinth is its breath-taking beauty. Located on a plateau, it overlooks the sky-blue waters of the Corinthian Gulf and the rugged mountains on the distant shores. Behind the city and towering over it, is the great rocky Acrocorinth—the Corinthian Acropolis with its temples and shrines.

But the importance of Corinth was not in the beauty of its location but in its strategic geographical situation—for Corinth dominated the neck of land four miles wide that joined the southern part of the Greek peninsula with the mainland. All the trade of the Roman Empire, to save the perilous journey around the rugged Greek coast, was carried overland from sea to sea and then on to Athens and the other ports of the Aegean. Since Corinth controlled all the traffic between the east and the west, the Corinthians not only were in a position to tax the merchandise but they also had unlimited opportunity to dispose of their own products in exchange for foreign goods. All these factors tended to enrich the city and to attract the most ambitious and enterprising people from the whole empire.

But the fame of Corinth was due not only to its commerce and its wealth but also its "entertainment"—a word that gives its activities infinitely more dignity than I intend. For in an age of unbridled immorality and licentiousness, Corinth was a cesspool of lust, lewdness and lechery. The most conspicuous temple on the Acrocorinth was dedicated to Aprodite (goddess of beauty and love). In her service were a thousand female slaves or prostitutes whose presence gave Corinth its reputation for immorality.

Pastor of the Stone church, Huntingdon, Pennsylvania; contributing editor of the Gospel Messenger

In the name of religion, these temple prostitutes plied their trade openly and with such success that, according to the Greek geographer, Strabo, the city owed its prosperity to the attraction of these entertainers. This situation lay back of Paul's stern warnings: "Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither the immoral, nor idolaters, nor adulterers, nor homosexuals, nor thieves, nor the greedy, nor drunkards, nor revilers, nor robbers will inherit the kingdom of God. And such were some of you. But you were washed, you were consecrated, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God. . . . The body is not meant for immorality, but for the Lord, and the Lord for the body. . . . Do you not know that your bodies are members of Christ? Shall I therefore take the members of Christ and make them members of a prostitute? Never! Do you not know that he who joins himself to a prostitute becomes one body with her? . . . . Shun immorality. . . . Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body" (1 Cor. 6:9-20). "I fear that when I come again my God may humble me before you, and I may have to mourn over many of those who sinned before and have not repented of the impurity, immorality, and licentiousness which they have practiced" (2 Cor. 12:21).

Into this rotten, filthy, stinking city came Paul with his passion for purity, holiness, Christly living and in Corinth, of all places, he began to preach a gospel that lays emphasis upon self-control, decency, righteousness, absolute moral and ethical standards. It took a lot of courage—and faith—for Paul to attempt to establish a church in Corinth but he believed in his message and its power to transform even the most profligate. He believed that even in Corinth, men could live the "way" of Christ.

So he went to work—and within the space of eighteen months, won a number of men and women for Christ and his way of life. These converts to Christianity were not made perfect overnight and, to the end of his life the church in Corinth was Paul's number one problem church. But he never gave them up and he constantly held up before them the possibilities of growth in Christian living as an attainable goal in the midst of the corruption of Corinth.

In his second letter to this little Christian church in Corinth, he says to them: "We are the aroma of Christ" or, as Phillips translates it, "We Christians have the unmistakable 'scent' of Christ." Paul was saying to them that in the midst of the stench and corruption of Corinth, the Christians were the one sweet fragrance.

The basic mission of the Christians in Corinth or in your community is to be an influence for good—to give off the aroma of Christ, the unmistakable "scent" of Christ. Jesus used the figures of salt and light when referring to the influence of his followers in the world. But while we are to be the fragrance of the world, we know that it is so easy to be a part of the stench of the community where we live. Our greatest danger lies in conforming to the society of which we are a part—participating in its low morals, its evil ways, its pettiness, its practical atheism. We are afraid to be different, to stand apart from the crowd, and so we conform—and in conforming, we blend in with our surroundings and thus imagine that we are safe. The truth of the matter is this: to conform is dangerous and to stand apart is safety.

Ernie Pyle, the great correspondent of World War II, described in one of his dispatches a trip which he made on a hospital ship from the Italian battle zone to Naples. He said that the thing that stood out in greatest contrast to his ordinary war experiences was the fact that the ship, unlike every other means of transportation that he had been using, made no effort to conceal its presence. Instead of being camouflaged, it bore a huge, brilliant red cross. Instead of being blacked-out, it sailed with all its lights on. Instead of being evasive, it tried to be conspicuous. A powerful floodlight illuminated the emblem of mercy which it bore.

Continued on page 12

The Out-stretched Hand

HAROLD ROWLEY

At the end of life is a vast abyss—
A chasm both deep and wide;
And no man is able to span that gulf
And stand on the other side.

But Jesus stands by the vast abyss
And offers an outstretched hand
To the traveler who wishes to go across
To live in that other land.

And would you believe it? Some people choose
The abyss to the helping hand,
For no one has told them they cannot go
Alone to that other land!

For no one has told them they cannot find
Their way through the Stygian night,
That their moral life will not avail
As a pass to the City of Light.

At the end of life is a vast abyss—
A chasm both deep and wide;
But those that you tell of the outstretched hand,
You may meet on the other side!

EDITORIAL

The Bomb That Did Not Fall on America

WHAT did you do on August 6? Was it just another summer Saturday? Or did you recall that it was an important day on somebody's calendar? Perhaps your mind went back to the same day ten years ago, when the newspaper headlines shouted to you that a new kind of bomb had been dropped on a Japanese city and the war would soon be over. Maybe it was the happy thought that peace had come at last or the noisy celebrations of V-J day or the news that gasoline rationing was over that kept you from realizing then that, as an American poet said soon after, "the bomb that fell on Hiroshima fell on America too."

But the poet's observation may have been misleading. It is true we were disturbed by the implications of this suddenly new atomic age. But 200,000 people killed by one explosion were not 200,000 men, women and children whom we knew —they were mostly statistics, facts to be faced, not personalities to be prayed for, not bodies to be healed, not grim reminders that lay about, burned, marred and cruelly suffering because of something *we* did, because of an action of *our* government.

Appeal to Humanity

At first the atomic scientists themselves tried to tell us that even more disastrous weapons could be made, that we must rethink all our concepts of war and peace. But we scarcely listened. Many of them took other jobs, but some went on to make hydrogen bombs, and we were not too disturbed when the tests in Nevada or in the Pacific almost got out of hand. The bomb that fell on Hiroshima had not yet fallen where we live.

Now ten years have passed. Again some scientists are trying to get our attention. Bertrand Russell, philosopher and mathematician, recently prepared an appeal to mankind to find ways of avoiding war. A few days before his death Albert Einstein endorsed the appeal. Several other scientists have signed it. They point up the prospect that the use of H-bombs will mean "universal death." They say, "We appeal as human beings to human beings: remember your humanity." But the best solution they can offer is to call a conference of scientists and political leaders to find peaceful means of settling disputes.

Call to Repentance

The appeal to humanity, however, is hardly enough. For this reason, we take even more seriously another appeal, sponsored by the Fellowship of Reconciliation and signed by forty Christian and Jewish leaders. This is a "call to confession and repentance." It reminds us that Americans—not the German nazis, the Italian fascists, the Japanese militarists or the Russian communists—but Americans alone were responsible for Hiroshima. What we did there and at Nagasaki was not only horribly cruel and barbarous, but it was unnecessary. It cannot be excused or explained away. It was an action to be repented of. Yet these leaders remind us, "Our attitude is still one of self-righteousness and smugness." We have continued to make greater, more destructive bombs; we have bragged of their size and lethal power; we have tested them where they have endangered lives of simple fishermen. We cannot seem to see how monstrous, in the sight of God and man, is our reckless toying with a power we have no moral right to so employ.

On August 6 a book was published by the University of North Carolina Press. It is the diary of a Japanese doctor who lived through the bombing of Hiroshima. Every American should read his factual reporting of what happened to men, women, children; how they suffered in agony; how they lost homes, churches, hospitals, friends; how they buried their dead; how they wondered not only what had happened but why it happened. Excerpts from this disturbing book appeared in the August 9 issue of Look Magazine.

If We Confess Our Sins

If you cannot read the Hiroshima doctor's account, remember the 25 Hiroshima maidens who came to this country for surgical aid and remember their Japanese pastor, a Christian minister who lived through the bombing of his church and home and has given his life to restoring hope and faith to the 100,000 survivors of the first atomic blast.

Must we wait until such man-made destruction explodes in *our* cities, destroying *our* homes, disfiguring and maiming *our* children, dividing *our* families and leveling *our* churches before we fall on our knees to ask God's forgiveness for *our* part in Hiroshima? Now is the time to insist on a national policy that begins with repentance. Now is the time for the church to affirm its faith in a power greater than any bomb. Now is the time for Christians to demonstrate that their vocation is to accept suffering for their faith rather than to impose it on some "enemy" overseas.

If we can confess our own sins, repent of them and learn from them, the bomb that fell on Hiroshima—or its more horrible successors—may never need to fall on America.—K. M.

We Saw Need

and we saw it relieved in the name of Christ

Two words, poverty and beauty, sum up Harper and Naomi Will's impressions of Puerto Rico after a month's stay on the island

WE EXPECTED to see need, but we saw more than we expected. We had read books that told of the poverty, the overpopulation and the many seemingly insurmountable problems that make up Puerto Rican life. Our surprise and what we did not expect to see was so much beauty. The mountains, the flowers, the village plazas, the friendliness of the people were a constant delight to us. Our experience of Castañer and Puerto Rico can almost be reduced to two words: poverty and beauty.

We were crossing the plaza of San Sabastian, a small inland town, on the island. We like the way the Spanish built their towns—the plaza, a spot of beauty at the center with a church usually at one end—then surrounding the plaza their homes and shops and banks and schools. On this particular day Mrs. Homer Burke was our guide and interpreter. A Puerto Rican lad followed us with his small box of shoe shining equipment. We generally shine our own shoes, but his insistent look won. He went over them several times, giving them the best shine they had ever had. While he proceeded with his task a half-dozen other boys gathered about. When he finished we inquired as to the price. Speaking through Mrs. Burke he left that to us, and though the usual price was ten cents, we gave him a quarter, commending him for his good work and adding that whatever we do we should do well. He was visibly pleased as he said his "Gracias", and then after a prolonged silence another lad spoke reflectively, "But he has good shoes." We looked around to see the shoes the boys wore. Half of them had no shoes, and those the others wore were hardly recognizable as shoes. We saw that day on the plaza of San Sebastian one of the deep chasms that divide us. Some of us have good shoes that will take a good shine, while others—many of them Puerto Ricans—have none at all.

A few days later we helped Dwayne Schweppe distribute an ambulance load of shoes. Yes, the ambulance serves a variety of uses. A crowd of men, women and children gathered and it was a joyous experience to see their delight in getting a decent pair of shoes for a dime or quarter. As we emptied some of the sacks, however, we wished that our entire Brotherhood might look in on the scene. Some of the shoes were not worth an ocean voyage. We all need constantly the deep, silent guidance of the Spirit in our sharing. Sharing can hardly be in the name of Christ if it is too low in quality.

Shoes are an urgent need of



Martha Coconower

A Puerto Rican home in the Castañer area

the Puerto Rican people. The cycle runs like this: poverty — no shoes — hookworm — emaciation—other diseases—mental and spiritual inertia—deeper poverty. We watched the emaciated children pass through the "worm clinic" and listened to their howls as Nurse Wilma Stern poured the bitter medicines down their throats, and we rejoiced that at last the vicious cycle was being broken.

The hospital and clinic offices located in Casa Grande are situated on a small knoll a dozen rods off the main highway that winds through Castañer. As we watched the stream of humanity pouring up the hill, day after day, morning until night, the lame and the halt, waiting on the porch for their turn to see the doctor, dentist or nurses, we thought of the crowds in all their need finding their way to Jesus as he moved from village to village in ancient Galilee. The day after we arrived was baby clinic day and eighty-two babies passed through the clinic.

Charity is not the answer to the world's need and the gift of a pair of shoes or a bottle of capsules never adequately meet a man's need. People need training in self-help and self-discipline. It is a high art to assist people without at the same time pauperizing them. We found a self-help program in operation everywhere in the project. The girls under the direction of a Puerto Rican leader were making dresses the afternoon we looked in on their club. At the barn we saw calves, pigs, goats and chicks, and Walter Keiser explained to us how they are being made available to those of the community who can care for them. The garden and farm are being used to teach better methods of production.

On the hillside across the narrow valley from the hospital stood the school—the only rural high school on the island—where the people also met for worship and Sunday-school. As we visited the school and observed the eager quest for knowledge and as we sat in worship with the people, we became aware once again of the primacy of the church and school, and that "man does not live by bread alone." The mind and the heart must be reached too, and it was apparent enough to see that those making the most progress were the enrolled students and the worshiping Christians. A church building fund is being accumulated and plans for a new school are being laid that worship and education at Castañer may not be further handicapped by inadequate facilities.



Winona Harvey

Waiting at the outpatient department window of the hospital at Castañer, Puerto Rico, a mother keeps a protective umbrella over her child. The towel draped over the shoulder of one girl was probably worn over the head and is a common practice for in-coming patients

It was a thrilling thing to be for one month a part of a team of forty Puerto Ricans and twenty-five "Continentals" who were organized to minister in the name of Christ and the *Iglesia des Hermanos* to the total need of a people oppressed with poverty and disease and fatalism. While there, we wrote to W. Harold Row, executive secretary of Brethren Service, "The Brethren ought to have a score of projects like Castañer in strategic areas around the world, and there should be hundreds like it scattered over the earth." The Mennonites, Friends, Presbyterians and Congregationalists have established projects along similar lines in Puerto Rico, but Puerto Rico is only one small spot on the surface of the earth.

"This is the greatest thing I have ever had my hands in," is the way the present administrator, Eugene G. Carper, spoke of it. We feel somewhat the same way when we think of what we saw and the dreams ahead for a community council which will plan for the total improvement of the area and minister in the name of Christ to meet every need. We shall be enjoying our brief visit to Puerto Rica for the next ten years.



Marie Wilson from Monkmeyer

Worshipers in the central court of a pagoda in Rangoon, Burma, a temple which Adoniram Judson may have seen as he worked in Burma

Adoniram Judson--"Apostle to Burma"

Elgin S. Moyer

THE story of Adoniram Judson and the three Mrs. Judsons makes one of the most fascinating narratives of modern missionary history. Judson shares with Carey in being one of the noble missionary pioneers to South Asia in the early nineteenth century. While Carey was one of the founders and a pioneer missionary of the Baptist Missionary Society of Great Britain, Judson was instrumental in bringing into being two missionary societies.

When William Carey went to India in 1793, Adoniram Judson was a lad of only five. At the age of sixteen Adoniram entered the sophomore class at Brown University, finishing there in three years at the head of his class. Although by graduation time he had not become a Christian, the following three years witnessed not only his becoming an ardent Christian, but also his becoming a dynamic and determined advocate and candidate for foreign missionary service.

In 1810 he and a group of fellow Congregational students at Andover Theological Seminary publicly expressed their desire to become missionaries to foreign lands, and asked the General Association of Massachusetts for counsel. The Association thereupon organized a missionary society which in 1812 was incorporated as the American Board of Commissioners for Foreign Missions. This became the missionary society for the American Congregationalists as the London Missionary Society, organized in 1795, was the mis-

Librarian of Moody Bible Institute, Chicago, Illinois

sionary society for the English Congregationalists, under which Robert Morrison later went to China.

In 1812 Adoniram Judson, Luther Rice, Samuel Nott, Samuel Newell and Gordon Hall were appointed to India, and in a short time were en route to that land. In order to be able to answer the possible arguments of William Carey and his Baptist associates in India, these young Congregational missionaries on their way across the ocean entered into a careful study of the doctrine of baptism. This study led Mr. and Mrs. Judson and Mr. Rice to change their views and to accept adult baptism as the true, scriptural teaching concerning the rite. Upon landing at Calcutta, they were baptized by William Ward, one of the Serampore Trio. This new development necessitated a change in basic relationships. It was planned that Luther Rice should return to America to stir up missionary interest among the Baptists. Mr. Judson said, "Should there be formed a Baptist society for the support of a missionary in these parts, I should be ready to consider myself their missionary." Consequently, in 1814 the Baptist Society for Propagating the Gospel in India and Other Foreign Parts was organized, and Mr. and Mrs. Judson became the first American Baptist missionaries in foreign lands.

Being excluded from India by the unfriendly East India Company and hoping to escape deportation to Great Britain, the Judsons went to Rangoon, Burma, in 1813, where they found a home in the English Baptist mission house with Felix Carey, son of the veteran missionary of Serampore. Judson devoted himself to the study of the difficult Burmese language and, after exactly three years in Burma, he completed a well-written grammar. Six years after his going to Rangoon, he ventured to preach his first sermon in the Burmese tongue and about the same time baptized his first convert.

For a long time the Judsons hoped and endeavored to gain an entrance to Ava. Finally the Burmese king invited them to come to live in the capital, and granted them a plot of ground on which to build a mission house. In 1823, leaving the little church of eighteen converts and four missionaries at Rangoon, with dark gathering clouds on the horizon, the Judsons moved to Ava. Then the Anglo-Burmese War broke out. The two years, 1824-1826, were terrible years for the missionaries. Because Judson was a foreigner, though an American, he was suspected and thrown into prison, where he underwent almost incredible suffering. The prison conditions were unspeakably bad; the prison was crowded, foul, filled with disease, never cleaned—in short, all but unbearable. During his seventeen months of imprisonment Judson suffered from fever, excruciating heat, hunger, heavy chains, repeated disappointments and the severe cruelty of the keeper. David S. Schaff says that his sufferings at that time "forms one of the most thrilling narratives in the annals of modern missionary trial."

During all that time his devoted wife, Mrs. Ann Hasseltine Judson, suffered scarcely less than did her husband. She endured many hardships and privations and much suffering in order to do everything possible to relieve his torture and suffering. She was a woman whose health never was robust. Her body had been weakened by fever, anxiety and privation. The preservation of her life was a miracle of God's grace and mercy to this devout missionary family. There are few women who have shown themselves more brave and heroic in a combined love for husband and Christ. Who has not heard of

Continued on page 13

God Never Abdicates

Glen Weimer

GOD NEVER ABDICATES His throne—
never yields his place to man—
never sacrifices his integrity to human demands.
God remains God!
God keeps the controls of the universe in his hands.
God faithfully uses the tragic history of man to unveil his will for man.
God writes his word across the ruins of human orders of life.
Man can have a new birth of freedom, a new springtime of life, whenever he reads the message of God and lives in terms of it.
Life is never found, save as men lose themselves in God, in the love, wonder and praise of God.
When men turn from God, they soon find themselves in a howling wilderness.
When men lose the vision of God, they lose the concept of life's worth, meaning and high destiny.
Always when men lose God they lose themselves.
Disloyalty to God in small or great things plunders life of living hope.
The terrible and disastrous sin of humanity is that of raising itself to the place of God. Such idolatry brings ruin. Such towers tumble and carry their builders to destruction.

O God, master me with thy unspeakable, unthinkable greatness—until in the spirit of thy beloved Son, I bow penitently, trustingly, and obediently at thy feet. Amen.

What the Newspapers Failed to Print

Leland A. Nelson



UNations from Monkmeyer

One of the major accomplishments of the United Nations that we hear little about is the campaign against disease in many countries of the world. A rural nurse trained under experts of the World Health Organization explains the value of anti-TB treatment to a midwife

THRILLED with the spirit of the occasion and inspired by the message of the President of the United States I emerged hopeful and optimistic from the first session of the United Nations tenth anniversary meeting in San Francisco. I was eager to obtain a newspaper early the next morning and read the report of this opening session. That proved to be a genuine disappointment.

The next morning's paper said little about the spirit of friendliness and optimism which prevailed in the Opera House. In fact, the headlines were dabbing Russia. A reporter submitted a front page story which had been built upon a single inference made in the President's speech. Throughout the week my disappointment continued as I searched in vain for the many fine, sincere statements which the speakers made, calling attention to the achievements and the progressive developments of this indispensable world organization. It occurred to this novice reporter that the papers were interested only in pointing up the weaknesses and differences that exist within the UN. They seemed to be totally oblivious to its splendid record of achievement and growth.

I have before me the clippings from the four San Francisco newspapers covering the UN meetings. The great majority of this news emphasizes the differences, the weaknesses, and the problems of the UN. Many of the headlines and captions were flavored with an anti-Russian or anti-satellite point of view. Only the small portion of these clippings deal with the constructive aspects of the reports given by the sixty member nations. Often this constructive information was buried deep within an article pointing out deficiencies and discrepancies.

One glaring illustration is the newspaper coverage of the second day of these tenth-anniversary sessions. On that day the president of the Assembly, Mr. von Kleffens, found it necessary to call the Cuban delegate to order because of the accusation being made in his speech against a member nation of the UN. Mr. Romulo of the Philippines rose to challenge the ruling of the chair and to defend the right of the Cuban delegate to make these pointed remarks. The entire incident consumed about two minutes' time. That night one of the papers devoted an eight-column spread to discussing this incident, yet the same paper gave less than two columns to summarizing all of the other fourteen speeches made during the day, many of which praised the UN and emphasized its indispensability. The following items are some of the newsworthy portions of the tenth anniversary session

Pastor of the Modesto church, California; contributing editor of the Gospel Messenger

that scarcely made the news.

Agreement instead of disagreement was the dominant note echoed again and again by the speakers. Closer co-operation, better understanding, growing friendship, rather than increasing division and tension were emphasized throughout the meeting. While the limitations and problems of the world organization were pointed out, frankly, never was there an attempt to convince the audience that this was indicative of a condition of hopelessness or despair. Speakers admitted that problems must be faced realistically but then argued that the resources are more than adequate with which to meet them.

Many actual accomplishments and achievements were pointed out by the sixty speakers of the member nations, including the establishment of a DDT plant in Pakistan which promises relief and eventual freedom from disease-carrying flies and mosquitoes. Also the establishment of a vital radio center in Pakistan which will be the means of future telephone, telegraph, radio and TV developments as well as providing an important relay station for the transmission of information between the Far East and Europe. In Yeman tremendous advances have been made in agriculture and mining. In many countries the production of agricultural goods has been increased many fold. Improvements in laboring and manufacturing conditions have resulted in Burma, Formosa, India, Costa Rica, Iraq, Uraguay and elsewhere. In Jamaica three hydroelectric projects on three major rivers have made it possible to supply electricity for domestic and industrial use on an unprecedented scale.

While the press did indicate that the issues of unification and universality were frequently mentioned it was often reported in a negative way. During the entire week I do not recall one speaker who did not refer to these issues in a very positive manner. They were presented as issues which confronted the UN and which would be dealt with satisfactorily.

Frequently a speaker would indicate that the mistrust and suspicion that had handicapped the UN during the previous years were disappearing and that there were growing appreciation, understanding and trust among the nations of the world. Strong appeals were presented to forget and to forgive the past and to face the future with confidence and hope. Unfortunately, these pleas very seldom found their way into print.

Happily the spirit of the UN sessions was not affected by the kind of press coverage which the meetings received. One speaker jokingly referred to what tomorrow's headlines would be because of some statement in his message that could be interpreted two ways. Another speaker indicated that he was trying a controlled experiment with the press to see if someone would imply that a portion of his speech was directed against another member nation, which he himself indicated specifically it was not. His diagnosis proved correct for someone reported him taking a dab at that nation.

Another glaring omission from the news was the story of what went on behind the scenes. Who were the men responsible for the arrangements for these sessions? Who had the foresight and insight to plan and arrange these historic sessions? Andrew Cordier, the deputy secretary general, is the man behind the scene who does most to keep this international body running smoothly. In addition to carrying the responsibility for planning and implementing the tenth anniversary sessions, Mr. Cordier is responsible for the operation of the entire United Nations organization with its world-wide outreach and its 5,000 employees.

We do not mean to be overly critical of the reporters. Theirs is an extremely difficult job at the best. It is much more so when they are limited in their reporting by a controlled press. For years the press has been attempting to build up resistance, suspicion and distrust of Russia and pro-Russian countries. No doubt these reporters were honestly frustrated as they saw this wall which the press has been erecting begin to crumble and disintegrate before their very eyes.

Fortunately, what the press reported as being another false front put on by the Russians and their satellites appears to be genuine. We are happy to note



Russians are visiting other countries as many from other nations are visiting Russia. Here the Rev. Jacob I. Zhidkov, chairman of the All-Soviet Union of Evangelical Christians (left) talks with a fellow Baptist at the Congress of the Baptist World Alliance in London

Religious News Service

a change in attitude on the part of the press and the State Department in the days since the close of the San Francisco meeting which was not in evidence during these memorable sessions. We believe that we are honestly witnessing a lessening of the tensions and divisions which have separated the Communist and non-Communist nations during the past several years. Let us rejoice at this trend and pray that all of the nations of the world shall by their actions as well as their words hasten the day when through friendship and co-operation we shall solve the problems of the world.

The world has heard much about the iron curtain during the past decade. We in America have heard about it almost daily. It seems evident that the iron curtain is at least being lifted. This summer a large number of people are being granted visas to visit Russia. The visitors include men and women of high and low estate. Senators, businessmen, reporters, farmers and several citizens from the ordinary walks of life will be spending the summer in Russia.

In light of this privilege for Americans to tour Russia a proposal was made that a number of Soviet University editors be permitted to spend the summer in America. For reasons unknown to this writer the State Department has completely rejected the idea, and these editors are being denied entrance into the United States. It appears that while the Russian iron curtain may be parting there is another curtain, maybe a rubber curtain, which is remaining tightly closed. This writer fails to see what the U.S. has to lose in permitting Russians to visit us. It occurs to us that we have far more to show and to share than the Russians. We would like to have them visit us.

If it is true that world tensions are lessening and that the possibilities are increasing for removing the barriers which have separated Russia and the United States and other nations, then we should each pray and work diligently to use the present opportunity to bring about closer co-operation, understanding and friendship among all of the nations of the world.

The Scent of Christ

Continued from page 4

And enemy planes, ships and submarines respected it for what it was.

Here is a truth for Christians. Instead of being as inconspicuous as possible — camouflaging our faith and hiding our conviction— we should "have the unmistakable 'scent' of Christ" —and even in the midst of a putrid, decaying, stinking world, men will smell the fragrance of our lives and respect us for the courage of our faith.

One of the unpublicized tasks of a minister is to fill out recommendations for persons who are seeking jobs, entering schools or enlisting in the armed services. I fill out dozens every year. And to the best of my knowledge, I have never been asked about the beliefs of a person, whether they are orthodox or liberal, whether a person is a regular attender at Sunday school and church, whether the person holds an office in the church, is a liberal contributor to the church and consistently reads the Bible, prays and attends communion. But they do ask questions like these: "Is he honest? dependable? trustworthy?" "Can he be trusted with money?" "Is he sober?" "Can he get along with other people?"

You see, the world is not particularly interested in what you believe but it wants to know if you can be trusted with the reputation of another, if women are safe when they are with you, if you can withstand temptation, if you master your appetites or are mastered by them, if you will do your best even when you are not watched, if the possessions of others are safe when in your hands.

I am not inferring that beliefs are not important—for they are. And one of the great heresies of our day, heard on every side, is to be found in the expression: "It doesn't make any difference what you believe." It makes a world of difference what you believe—World War II and the current tensions of our world should prove that. But the reality of our faith is tested by the lives we live. The man who believes in equality, brotherhood and the fatherhood of God but who practices discrimination against the man who is of another race, in reality does not believe what he says he believes. Jesus had a name for people who say they believe but who do not practice. Matthew quotes him as saying: "You hypocrites! Well did Isaiah prophesy of you, when he said: 'This people honors me with their lips, but their heart is far from me. . .'" (15:7-8).

I would make a third observation on this text—an observation in the form of a question: "Does our scent attract people to Christ?" I would suppose that in giving flowers scent that God was interested in making the world a fragrant place for man, to add to man's pleasures. But the biologists assure us that the primary purpose of the scent of a flower is to attract the bees which in turn fertilize the flower and make it fruitful.

If we are the aroma, the scent of Christ, it is for the purpose of drawing men to him and not to glorify ourselves. Our primary purpose in life is not to attract attention to ourselves but

to the one who has made us what we are and who longs to remake all men in the image of God. Jesus said it this way: "Let your light so shine before men, that they may see your good works and give glory to your father who is in heaven" (Matt. 5:16).

Adoniram Judson

Continued from page 9

Ann of Ava? "Hers is one of the immortal names in missionary biography."

In the latter part of 1826, after thirteen years as a missionary with her husband in Burma, Mrs. Judson completed her missionary labors and went to be with her Lord. Her homegoing took place while her husband was many miles from home looking for a new mission site. A little later his two-year-old Maria followed her mother to the glory land. These trials, coming so soon after his release from prison, was an unusually severe blow to him. But he pressed on, resolving to throw himself into the work more vigorously than ever.

In 1830 he began preaching to the Karens, the wild tribes of interior Burma, among whom a few years later there was to be such an abundant harvest. He was beginning to see some rich rewards for his decades of hard labor and many disappointments.

Within a few years he completed the revision of both the Old Testament and the New in the Burmese language. In 1845 and 1846, after more than thirty years in Burma, he took his first and only furlough to his native land; and this he did because of the failing health of his wife, Sarah Hall Boardman, whom he had married in 1834. She was the widow of the gifted and saintly missionary, George Dada Boardman, who had done such magnificent work among the Karens but was called home in the prime of life. When Mrs. Boardman went to the field, English friends at Calcutta pronounced her to be the most finished and faultless speciman of an American woman they had ever known. Dr. Judson's marriage to her was one of unusual happiness, as his marriage to Ann Hasseltine had been. On the voyage home she died.

Judson remained in America more than a year. When he was asked while here whether the prospects were bright for the conversion of the world, he immediately replied, "As bright, sir, as the promises of God." Before returning to Burma, he met and married Emily Chubbuck, an author of promise, with whom he spent almost four years of domestic bliss and attentive affection before he closed his earthly career.

Back in Burma, he spent much of the time of his few remaining years in revising the English-Burmese dictionary. This completed, he started in the Burmese-English section, but failing health overtook him. In the hope of recovering his health, he undertook a sea voyage, but died on the trip and was buried at sea.

At the time of his death, as a result of his thirty-seven years of ministry in Burma, there were over seven thousand baptized native Christians in his adopted land.

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

Last summer two of our children—a boy nine and his sister eleven—went to camp. While there they made their own beds, hung their clothes up, and had to keep everything in their cabin ship-shape for daily inspection! They told this with pride when they came home. But it did not last! The same disorderly ways continue; before they go to camp this time I'd like to figure out how to get some carry-over. Is it my fault in not demanding more of them? I try, but I hate to nag.

Mother of Campers.

Dear Friend,

I think you do not need to blame yourself too much for this situation. In fact, it is a rather common observation of parents. How they wish all the good things learned at camp would carry over immediately into home life!

The pressure of the group at camp along with the rewards or demerits brings about remarkably good results for the duration which are often relaxed with a sigh of relief upon returning to the familiar faces and places of home. The boys and girls have tried to be on their best behavior while at camp and at home once more they feel they can "be themselves" again. And this attitude is not necessarily to be deplored. In fact, it is wholesome for a child to feel relaxed at home, to feel that here he is not regimented.

Why do your children want to be neat at camp and enjoy it? Is it not because they like the praise and respect they receive from their leaders and camping pals?

I believe these same incentives will bring results at home. If we parents will watch for the times when the bed is made or the clothes are neatly put away and will mention it joyfully and sincerely in the family circle along with observations on their growth toward neatness, I am convinced there will be more stretching in the right direction. Praise is a much more effective method than blame.

Very often we notice and mention sadly only the unmade bed and the clothes on the floor.

It usually helps greatly too if there is adequate and reachable closet space for clothes, and cupboards and drawers for keeping things easily accessible but out of sight.

Gracious living can be made the "line of least resistance" and the source of much satisfaction. We need to remember it takes time for well-rounded growth in many areas.

Naomi Will

News and Comment From Around the World

Church and Educational Leaders Hold Conference at Manchester College

Manchester College was host to a conference of church and educational leaders on Aug. 8-11. The conference brought together sixty-one persons including twenty-six members of the administrative and teaching staff of Brethren colleges, six members of the Bethany faculty, fourteen members of the Elgin staff, eleven pastors, three regional and district secretaries and one minister engaged in interdenominational work.

At the beginning of the conference session, Dr. C. Ernest Davis, secretary of the Christian Education Commission of the Brotherhood Board, called attention to previous conferences of educational leaders held in 1943, 1947 and 1951. The present conference was called to give special attention to the nature and mission of the church with regard especially to its need for trained leadership.

T. Wayne Rieman, director of religious activities at Manchester, brought the opening address on the subject "How to Discover the Mind of Christ."

The study conference proceeded with introductions to each of its four major themes. Introducing the discussion and study of the nature and the mission of the church, Chalmer E. Faw suggested a number of observations concerning the essential character of the church that were helpful to the study group that gave the subject more careful attention. In a similar manner Vernard Eller presented a paper on the uniqueness and doctrinal bases of the Church of the Brethren.

To introduce the discussion of "Our Place in the Ecumenical Movement," a panel composed of Raymond R. Peters, chairman, Jesse Ziegler, Lucile Strayer, and J. H. Mathis offered varied views concerning the role of the Church of the Brethren in interdenominational activities. Two papers concerning the place of the church college were presented by Dr. V. F. Schwalm, president of Manchester, and by Robert Sherfy, pastor of the Harrisonburg church.

Among the suggestions for action that grew out of the study groups were the following: The conference favored a more thorough discussion of the doctrine of the church in its conferences and meetings. It called for more emphasis on Biblical theology and specifically for courses of study for all age groups, especially adults on the nature and mission of the church.

With regard to the peculiar mission of the Church of the Brethren, the conference urged a revival of Bible study with an emphasis upon the New Testament and improved methods of study. The importance of maintaining a non-conformist witness to a secular world was emphasized. Also the extending of the strength of the Brotherhood into all aspects of life.

While the conference was concerned that Brethren continue to teach their distinctive beliefs, the participants were eager also that churches would cooperate with other denominational groups at the community level. Special attention was given to home mission and community churches. All churches should seek to serve better the needs of their own communities.

A number of specific suggestions were made concerning our church colleges. The need for more adequate salaries for college teachers was frequently emphasized. Although colleges were urged to expand where necessary to serve a larger constituency, it was recommended that the special needs of a Brethren constituency be recognized first of all. How to make Christianity real on the campus and the use of democratic methods in college administration were also discussed. The conference felt that the church should find some ways to meet the educational needs of young people who are not able to go to college.

The findings of the conference, including the excellent material prepared for papers and addresses as well as the conclusions of study groups and recommendations for considerations by other church agencies, will likely be made available in the near future.

New Era Begins at Summit Conference

M. R. Zigler

Summit is an old word with a new connotation. Four men with the destiny of the world in their hands dropped dramatically out of the sky to meet together at Geneva, Switzerland to try to heal the wounds inflicted by war.

Ten years have passed since the cessation of mass killing. These years have been filled with enormous suffering, and millions of people had to die too soon. These four men represented the most powerful nations on the earth. They came with the authority of their governments. There could be no higher tribunal; therefore it was a dangerous decision to meet. To achieve peace would be well; but to fail would place all responsibility for future unrest and wars directly on these heads of government.

Fifteen hundred reporters and photographers from all over the world assembled at the "House for the Press." Reports from governmental meetings were presented by the four powers simultaneously and therefore all reporters and press agencies were treated alike. These men waiting for news stood hours talking with one another and listening. It was clear that all hoped for peace but there were many who believed that it could not be achieved without force.

The deep religious undergirding of this conference should be considered as one factor that brought a new spirit among the conferees. Before he left the United States President Eisenhower presented his belief that through intercessory prayer, peace, the hope of all men, would come. He seemed to emphasize especially the fact that he would depend upon divine guidance. Churches all over the world set aside time for special prayers. Families and individuals prayed. On Sunday morning before the conference the President and many of his aides attended the American church. No doubt the representatives of the other governments reflected in their way concerning their spiritual preparation.

On Sunday afternoon, the day before the opening of the summit conference the churchmen of Geneva and surrounding areas of Switzerland and France called an open air meeting for prayer under the leadership of Billy Graham. Twenty thou-

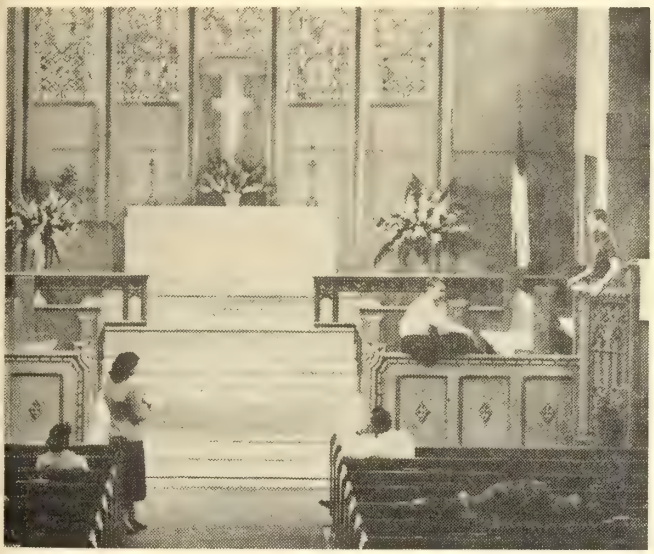
sand people assembled on a day when usually people go to the mountain or the lake. For two hours they sat and stood in a hot sun with very little restlessness. Then on Monday, at the moment when men were assembling to represent their governments at the United Nations Building, the people of Geneva met in the Cathedral for prayer under the direction of Dr. W. Visser t'Hooft, General Secretary of the World Council of Churches.

The true summit was reached when people prayed and statesmen worked harmoniously together. The men of God were conscious of their responsibility and the men of state knew that prayers had to be answered. Together these two great streams of strength came together. The whole world waited for results. Hard work and much praying will yet have to be done. We are at the beginning of a new era. The Brethren have a forceful message for peace based on the life and teachings of Christ. This message has an entree now as never before. It can be delivered.

THE BISHOP'S COMPANY, a troupe of ten professional actors, was organized under the auspices of Methodist Bishop Gerald H. Kennedy of Los Angeles. The actors, who have done much to return good drama to the sanctuary, are on their second nation-wide tour, performing in churches of all denominations. They will give a number of plays in 250 cities in 22 states before returning to Hollywood early next year. Directing the team is Hal Bokar, film and TV actor and director



Right, costumes and a minimum of stage props are unloaded in front of a church



Members of the Bishop's Company rehearse in the sanctuary of the Westwood Community Methodist church, where the actors' troupe was formed (above)



Two members of the troupe are shown in a scene from Christopher Fry's The Boy With a Cart, one of the number of plays the company is performing (right)



The members of the Bishop's Company perform in the chancel of a church with a minimum of costumes and props (left)

Religious News Service Photos

KINGDOM GLEANINGS

Plainview's Awakening, the Brotherhood filmstrip of the year, is now in the hands of the production laboratory. Watch for an announcement of its release.

Merlyn W. Bowman of R. 2, Astoria, Ill., would like to obtain a copy of Two Sticks, by M. M. Eshelman. If any one has a copy he wants to dispose of, please write Bro. Bowman at the address above.

Janet Niessner, a member of the Walnut Grove church in Johnstown, Pa., began work as an office secretary in the financial promotion department of our Brotherhood offices on Sept. 1. Lorraine Leiter, who is now working in the treasurer's office, is a member of the Welty congregation and not of Rouzerville, as was given in the Sept. 10 issue of the Gospel Messenger.

What Protestants should expect public schools to do in dealing with religion will be discussed by some two hundred persons named by denominational boards of education and councils of churches and convened by the Committee on Religion and Public Education of the National Council of Churches. Held in St. Louis, Mo., Nov. 6-8, this conference on religion and public education will also study what religious concern for the welfare of children means in the way of support for public schools.

Changes of Address

Dr. and Mrs. Leonard Blickenstaff, who recently returned from India on furlough, are located at 2144 Fifth Street, La Verne, Calif.

J. Wilburn Lewallen, from Quinter, Kansas, to 1037 Highland Ave., Dixon, Ill. Bro. Lewallen became field secretary for the districts of Northern Illinois and Wisconsin and Southern Illinois on Sept. 1.

Anniversaries and Home-comings

South St. Joseph church, Mo., fiftieth anniversary, on Sunday, Oct. 9. Desmond W. Bittinger, president of McPherson College, Kansas, will deliver the morning sermon. Following a basket dinner, a program will be presented.

Miami church, Fla., home-coming, Sunday, Oct. 16. There will be a morning, afternoon and evening meeting.

Bupp's Union church, near Loganville, Pa., home-coming, Sunday, Sept. 25. Donald Ruhl of Manheim, Pa., will speak at the 10:15 a.m. worship service and Robert Faus of Manheim at the 2:00 p.m. service. Sunday school will begin at 9:00 a.m.

Nettle Creek church, near Hagerstown, Ind., home-coming, Sunday, Oct. 16, all day, in celebration of the one hundred thirty-fifth anniversary of the organization of the congregation. R. H. Miller of North Manchester, Ind., will be the speaker for the occasion. On the afternoon of Sept. 25 Nettle Creek will dedicate its parsonage.

Quakertown church, Pa., home-coming, Sunday, Sept. 25, all day. Ira Petre, Africa missionary home on furlough, will speak at the morning service, beginning at 10:00, and again at the 2:30 afternoon service. Joseph Yoder of Huntingdon, Pa., will lead an old-fashioned hymn sing in the evening, beginning at 7:30. Bro. Petre will also speak at a missionary program sponsored by the men's work on Saturday evening, Sept. 24, at 7:30.

The devastating floods in eastern United States have challenged us to share with those who have suffered. Brethren Service investigation in Pennsylvania reveals that the greatest need is for workers to restore a disaster area. The forty-four young people who began their B.V.S. training on Sept. 1 are at work in Stroudsburg, Pa., one of the hardest hit of the flood area towns. Some funds will be needed for equipment and maintenance for this and other projects. Any amounts up to a total of $2,000 received by the treasurer of the General Brotherhood Board for this purpose will be given Brotherhood Fund credit and used in work projects in the flood area. Funds received above the $2,000 allocation will be used elsewhere in the Brethren Service program. Our eastern churches will be contacted if busloads of other volunter labor can be used.

Pastoral Changes

A number of pastors have changed or will be changing locations. We are printing herewith a list of those pastors in the Pacific Coast, Central and Eastern regions with the name of their new charges and their new addresses according to the information received in the Ministry and Home Mission Commission office.

California, Northern

N. Dwight Enberg, 3901 E. Clinton St., Fresno (Fresno associate pastor)
I. V. Funderburgh (Modesto pastoral administrative assistant—Jan. 1, 1956)
Glenn W. Harmon, 2027 Tulsa St., Modesto (South Modesto Community church)
Harvey R. Hostetler, 1237 K St., Reedley (Reedley)
John W. Hunter, 1335 Los Robles Ave., North Sacramento (Sacramento)
Ward E. Pratt, R. 1, Box 738, Lindsay (Lindsay)
Galen K. Walker, 1001 Kimball Ave., Yuba City (Yuba City)

California, Southern, and Arizona

Arthur M. Baldwin, 150 S. Vermont Ave., Glendora (Glendora)
Clarence E. Brubaker, 14517 Osborne St., Van Nuys (San Fernando Valley)
Henry W. Esbensen, 1143 E. Almeria Road, Phoenix, Ariz. (Phoenix)

Idaho

W. David Albright, 512 Eleventh Ave., S., Nampa (Nampa)
Russell W. Kiester, R. 1, Meridian (Boise Valley)
Stanley Sutphin, Box 47, Fruitland (Fruitland)

Oregon

Escil I. Hiser, 214 Stark St., Medford (Medford)
Willis O. Neff, 1312 Fruitdale Drive, Grants Pass (Grants Pass)
Donald E. Wirth, 1139 E. Water St., Albany (Albany)

Washington

Clifford Ruff, R. 2, Wenatchee (Sunnyslope)

Illinois, Northern and Wisconsin

C. H. Petry, R. 1, Mondovi, Wis. (Chippewa Valley)

Illinois, Southern

Garnett E. Phibbs, 1210 N. Niel St., Champaign (Champaign)
Paul E. Thompson, 120 N. Third Ave., Canton (Canton)

Indiana, Middle

Robert Bowman, Manchester College, North Manchester (Cart Creek)
David E. Cave, Manchester College, North Manchester (Wabash Country)
Charles Cochran, 1116 N. Wayne St., North Manchester (Sugar Creek)
Ralph W. Hoffman, R. 1, Roann (Logansport)
Ralph McFadden, Akron (Akron)
Donald E. Ritchey, R. 2, Hartford City (Bethel Center)

Indiana, Northern

Wesley Brubaker, R. 1, Walkerton (Center)
Emory B. Kintner, Goshen (Goshen City assistant)
Charles A. Light, R. 3, Plymouth (Union)
Kenneth G. Long, R. 4, Goshen (Rock Run)
Gus Pierson, North Webster (North Webster)

Indiana, Southern

H. Dale Brubaker, R. 6, Muncie (Muncie)
Lester E. Fike, 498 S. Market St., Hagerstown (Nettle Creek)
Forrest R. Groff, 1309 W. Main St., Crawfordsville (Ladoga)

Brotherhood Theme: Seek First His Kingdom

E. L. McCullough, 227 West St., Pendleton (Locust Grove)
Russell McInnes, R. 2, Hagerstown (White Branch)
Ralph R. Petry, R. 4, Delphi (Pyrmont)
Ammon P. Wenger, Rossville (Rossville)

Michigan

Earl L. Atkinson, R. 2, Beaverton (Beaverton)
Charles B. Gibbs, Sunfield (Sunfield)
Frederick C. Hollingshead, 9554 Inkster Road, Detroit 24 (Detroit, Trinity)
William Kidwell, 26056 Hampden Ave., Royal Oak (Bethany)
Robert Winkler, R. 1, Prescott (Zion)

Ohio, Northeastern

Guy R. Buch, R. 1, Smithville (East Chippewa)
Jacob T. Dick, 3877 Albrecht Ave., Akron 12 (Springfield)
Ivan J. Fausnight, R. 3, Ashland (Maple Grove)
Ted Gandy, R. 1, Creston (Chippewa)
Arthur H. Hess, 90 Buckeye Road, Painesville (Painesville mission)
Alvin L. Kintner, Box 63, White Cottage (White Cottage)
Cletus S. Myers, 14280 Superior Road, Cleveland Heights 18 (Cleveland)
J. Lloyd Nedrow, 241 Spruce St., Columbiana (Zion Hill)
Merlin G. Shull, R. 6, North Canton (East Nimishillen)
William Walters, 486 Indiana Ave., Mansfield (Mansfield)

Ohio, Northwestern

Herman Baliles, 830 Washington St., Defiance (Defiance and Poplar Ridge)
Dean L. Farringer, 625 E. Elm St., Lima (Lima)
Robert Fryman, R. 1, Pioneer (Silver Creek and Walnut Grove)
Clyde Mulligan, 822 E. Church St., Adrian, Mich. (Adrian, Mich.)
Roger E. Sappington, R. 5, Lima (Pleasant View)

Ohio, Southern

William Gorden, Bradford (Bradford)
Alvin F. Klotz, 7720 Xenia Pike, Dayton 3 (Beaver Creek)
Richard Miller (Dayton, South, not organized)
Delmar H. Moyer, R. 1, Eldorado (Prices Creek)
Edgar G. Petry, 528 Gondert Ave., Dayton (Dayton, East)
C. C. Sollenberger, R. 4, Greenville (Poplar Grove)
Richard Ward, 345 N. Walnut St., Union City Ind. (Union City, Ind.)

Pennsylvania, Eastern

Gale Crumrine, 103 N. Chestnut St., Palmyra, (Palmyra, director Christian education)
LeRoy Dick, King Ferry, N. Y. (Lake Ridge)
Earl S. Lehman, Richland (Richland)
E. Floyd McDowell, 31 E. Center St., Lititz (Lititz)

Pennsylvania, Middle

Fern D. Dunmire, R. 1, McVeytown (Aughwick)
Raymond E. Martin, 534 Pine St., Hollidaysburg (Hollidaysburg)
Merrill R. Peters, R. 2, McClure (Bannerville)
Raymond R. Smith, Orbisonia (Beech Run)

Pennsylvania, Western

H. C. Hess, 225 Spring St., Johnstown (Tire Hill)
J. Ewing Jones, R. 2, Connellsville (Elbethel and Wooddale)
Irvin Knieriem, Meyersdale (Summit Mills)
Ross Speicher, Accident, Md. (Hostetler)
H. Dale Zimmerman, New Bethlehem (Oakdale)

The Church Calendar

September 18

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Malachi Calls for Righteous Living. Lev. 22:21-22; Malachi. Memory Selection: Have we not all one father? Has not one God created us? Why then are we faithless to one another . . .? Mal. 2:10 (R.S.V.)

CBYF Topic: Tremendous Trifles

Brotherhood Achievement Offering

Sept. 23-24 District meeting, Eastern Maryland, Union Bridge

Sept. 23-25 District meeting, Northeastern Kansas, Lone Star

Sept. 23-25 District meeting, Northern Missouri, Kansas City

Sept. 25 Promotion day

Sept. 26-29 National CBYF Cabinet, Elgin, Ill.

Sept. 25—Oct. 2 Christian Education Week

Oct. 2 World Communion Sunday

Oct. 6-9 District meeting, Oregon, Sunrise Community, Albany

Oct. 7-9 District meeting, Florida and Georgia, Camp Ithiel

Oct. 7-9 District meeting, Southwestern Kansas, Salem

Oct. 7-9 District meeting, Nebraska, South Beatrice

Oct. 9 Men and Missions Sunday

Oct. 13-16 District meeting, Southern California and Arizona, Long Beach, Calif.

Oct. 14-16 District meeting, Northwestern Kansas, Victor

Oct. 16 Laymen's Sunday

Oct. 17-20 Central Region conference

Oct. 18-20 District meeting, Middle Maryland, Pleasant View

Oct. 18-20 District meeting, Middle Pennsylvania, Roaring Spring

Oct. 20-22 District meeting, Second Virginia, Pocohontas, Durbin, W. Va.

Oct. 20-23 District meeting, Northern California, Fresno

Oct. 22 District meeting, Western Maryland, Maple Grove

Oct. 23, United Nations and World Order Sunday

Love Feasts

California
Oct. 2, 6:30 pm, Santa Ana

Florida
Oct. 2, 6:30 pm, Miami

Illinois
Oct. 1, 8 pm, Walnut Grove

Indiana
Sept. 17, 7:30 pm, Upper Fall Creek
Oct. 2, 7 pm, South Bend, Second
Oct. 9, 6:30 pm, Fairview
Oct. 10, 7 pm, Pleasant Dale
Oct. 13, English Prairie
Oct. 15, 7 pm, Nettle Creek
Oct. 16, 7:30 pm, Eel River

Michigan
Oct. 2, 7:30 pm, Woodland

Montana
Oct. 16, Grandview

Ohio
Oct. 16, 7:30 pm, Mohican

Pennsylvania
Oct. 2, 6:45 pm, Carlisle
Oct. 2, 6 pm, Ephrata
Oct. 2, 6 pm, Lower Conewago
Oct. 2, 6 pm, Reading
Oct. 2, 7 pm, Rummel
Oct. 2, Windber
Oct. 8 and 9, 10:30 am, Falling Spring, Hade
Oct. 8 and 9, 2 pm, Midway
Oct. 9, 6:30 pm, Florin
Oct. 15 and 16, 10 am, Upton

Virginia
Oct. 2, 6 pm, Buena Vista
Oct. 2, 6:30 pm, Mill Creek
Oct. 8, 7 pm, Bassett
Oct. 16, 6:30 pm, Poages Mill

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Roy K. Miller of Staunton, Va., in the County Line church, Pa., Oct. 9-16.

Bro. Ralph Frey of Pottstown, Pa., in the Springfield church, Pa., Oct. 11-23.

Bro. Harley Yates of Kinross, Iowa, in the Libertyville church, Iowa, Oct. 12-23.

Bro. Clyde Weaver of East Petersburg, Pa., in the Florin church, Pa., Oct. 16-30.

Bro. J. Herbert Miller of Hershey, Pa., in the Reading church, Pa., Sept. 19-25.

Bro. Charles Stouder of South Bend, Ind., in the North Liberty church, Ind., Oct. 3-16.

Bro. N. K. Musser of Columbia, Pa., in the Ephrata church, Pa., Oct. 9-16.

Bro. Howard Bernhard of Mt. Joy, Pa., in the Wiley Ford church, W. Va., Sept. 19—Oct. 2.

Bro. B. D. Hirt of Monticello, Ind., in the Richmond church, Ind., Sept. 11-18; in the New Hope church, Ind., Oct. 2-16; in the Cedar Lake church, Ind., Oct. 23-30.

Bro. T. G. Weaver of Marion, Ind., in the Loon Creek church, Ind., Sept. 16-25.

Bro. Jesse Whitacre of Grantsville, Md., in the Parkview church, Pa., Oct. 24.

Gains for the Kingdom

Three baptized and two received by letter in the Friendship church, Baltimore, Md.

Five received by letter in the Marion church, Ind. **Six** baptized in the Eagle Creek church, Ohio. **Six** baptized in the Nettle Creek church, Ind. **Seven** baptized in the Trinity church, Detroit, Mich.

Three baptized and nine received by letter in the Santa Ana church, Calif.



One of the prints received from the German Foundation of Gratitude in appreciation of the service rendered to the people of Germany by the Church of the Brethren

Look About You

Jacob T. Dick

IN St. Paul's Cathedral in London there is an inscription by the grave of Sir Christopher Wren, the designer of the Cathedral, which reads: "Sir Christopher Wren. If you would see his monument, look about you."

If you would see what the alive Church of Jesus Christ is doing, if you are interested in seeing her true monument, take time to look about you. On every front the Church of the Brethren is taking on new life through deeper faith and surrender to the Master. The world has tried a lot of other ways to salvation, but many have found that the struggle becomes increasingly futile with their backs turned on the Church and her program. President Eisenhower said at Trinity College on October 20, 1954, that "our institutions of learning and our churches have become the true mobilization centers of those forces which may save civilization."

In looking around at the program of the church we see many thrilling advances. Our summer camps are more active than ever, our church schools are alive with active life-situation discussions, our worship experiences are rich with the spirit of Christ. The same thing is true of our colleges—every one is in a vital advance and development program; our seminary is taking an increasingly important place in training our leadership. Mission work both at home and abroad is presenting the church with a new call at high noon. The work of the Brethren Service Commission is finding in this day not only that people are opening their hands to receive what we have to give physically, but that the world's fearfilled and confused are opening their hearts to receive the message of peace which the New Testament proclaims. Let's take a closer look at just one phase of the work of Brethren Service, the international work camp program.

In any one summer Brethren Service has in her camping program over 200 youth and they come from at least 20 different nations. One thing we ought to understand about our camps in Europe is that they are not only "international," but they are also "inter-racial," "inter-faith," "inter-cultural" and "inter-lingual." By the aid of skilled, spirit-filled leaders these camps are building a fellowship which transcends all the differences which have until now divided peoples. Through these camps in the summer months, and through a contact which is cultivated the year around, the Brethren Service Commission is trying to build a peer group which is strong enough to set forth abiding values, basic ideals and stimulating brotherhood. One Egyptian told me as we stood in the shadow of the pyramids, "Brethren Service has changed my life, literally."

At Annual Conference at Grand Rapids the delegates made great decisions about our need for stewardship education and they looked forward to the time when congregations would give at least as much to the outreach of the church through the Brotherhood Fund as they keep for the local program. And yet we find ourselves to date behind even our attainments for last year. It is very dangerous for the spiritual health of a local congregation or an individual Christian to make fine resolutions for advance for Christ, and then to proceed to live and give in the same way as we have done before. What a glow our Christianity takes on when we make great decisions for the Galilean, and then back up those decisions by more earnest prayer, helpful living and sacrificial giving!

Prof. H. A. Overstreet tells of stopping in Arizona on a trip, to see stones and minerals which were on display in Tucson. He was taken into a small room where the rocks were laid out on shelves and, indeed, they looked like ordinary rocks which he had seen on many hillsides. The shopkeeper closed the door so that the room was in total darkness; then he turned on an ul-

traviolet lamp. Instantly these ordinary rocks leaped into a kind of great glory. Brilliant colors shone forth, beyond words to describe. A tremendous thing happened—a power was snapped on and a hidden world leaped into life.

When a new power is snapped on, your life will change. That power is the Holy Spirit. When that power is released in your life God makes you see things you never saw before and he makes you want to share with him forever the "burden of the world's divine regret." I believe every person can leap into new life; new responses will be given and a new glow will flood our faces because we have heeded "The Upward Call of God" to make this world a place where Christians can live as brothers.

"Cushion Age" Comforts and the Call of the Lord

Merle Crouse

EVERYDAY new tufts of "cushion age" comforts and diversions are placed on our eyes and stuffed in our ears, making the high callings of the Lord always more difficult for modern-day Christians to heed. For families the problem may be to get the TV shut off gracefully before the kids are too tired to get meaning from evening worship. For others, Jackie Robinson's batting average, how fast Cousin Bill's new Hudson will go, summer heat, and the price of eggs can be matters of intense concern, leaving "religion" in a secondary position.

Nero fiddled while Rome burned. Lots of Brethren tithes shrink to 3 or 5 per cent while German refugee camps plead for enthusiastic 1-W's to direct programs of profound importance in developing ideals in young refugee minds; while new mission areas that have opend in Nigeria lie untouched by Christian hearts; while small, un-pastored mountain churches shed last flakes of aged paint as front doors are nailed shut—all because material support didn't come through. Homeless Europeans nurture tender, weakening faiths in gloomy refugee situations while the challenge of providing a "Brethren assurance" remains unaccepted by too many Brethren hearts.

The measure of sacrifice that these things ask of us is small when we consider Christ's cross and the blessings of Christian love that we enjoy here in our country.

Christian–American–Brethren

Don Snider

YOU are a Christian—is that right?—at least, you declare yourself one. You are an American. Born one. Probably proud of it. You're a Brethren. Free will choice to be one. That's tough. Because as a Christian you are a world citizen—bound to any of God's children in need. Try to free yourself as you do, you can't. You are your brother's keeper—of despised families in the corner of your country, of Korean war orphans, of Navaho Indians, and camp-frozen refugees.

You're an American. Again, that's tough. Why? Because you are thrice blessed, rich—even though you think you are poor. You compare with other Americans rather than all God's children. And it's tough to enter the Kingdom rich. You give a little and you think you are in. You send a coat or $5 worth of food for a work camp in Schwarzenau and you think you have done your magnanimous share. It may look trifling in God's eyes; if only you could see your fabulous way of life compared with all of Europe, let alone the masses of Asia, Africa, South America. (And there are 10,000,000 in America in families with income under $2,000 yearly.)

You are a Brethren. Likewise, this is tough. You tell others how we share—we Brethren, how we started the Heifer Project. Yes, but have you given a heifer, or a tail of one? You are a Brethren. You helped give a heifer once and you rest. Heifers have just been started into needy Austria. Does that move you? You've been taught and reared on the philosophy that Christianity must go into action or it smells bad. Has yours really acted through your pocketbook, on into your special talents? Or are most of your skills and money for yourself and perhaps your family? You are a Brethren. That is tough—because you have no excuse like some who say, "we have no ambassadors out there meeting the need in the name of Christ, in the name also of peace and goodwill."

We Brethren can't say that—we've got 'em, significantly scattered, carefully selected and trained, giving a double message as they share seeds and sermons—a message of (1) love of Christ and (2) love of all men toward each other. All Christians, all missionaries out in the lonely spots don't carry this double emphasis.

Those youth in Baltimore gloriously fighting for the hard-pressed Negro families, our 1-W's on the mission fields, our boys and girls along the Iron Curtain in Germany, Austria and Greece, our Volunteers in prisons, on university campuses, our Brethren in Turkey, Iraq, Indo-China, Lebanon, Egypt. It would be dreadful to let them down.

It's tough to be a *Christian*, an American, a Brethren—because it means sharing our resources—but it's deeply rewarding once you catch the spirit of helpfulness to the point of genuine sacrifice—whether it's in one day's decision to an offering, or a clothing pick-up or whether, better still, the daily personal decisions to "give, and give and give again, What God hath given thee."

Material Aid Project—Sewing Supplies

REPORT FROM GERMANY . . . "The Mattenberg Camp has been overjoyed at the possibilities available since the sewing machines have come. These mothers are ever so grateful for any amount of new stuff they can get. The German women are beginning to wear "Purina" on their petticoats, bed sheets and pillowcases. They are very proud. The sewing machines are really being gratefully received."

REPORT FROM AUSTRIA . . . "The sewing course at camp 115, Ebelsberg, was completed towards the end of the month. Two weeks before the closing of the course each woman received from three to four square yards of cloth from the Brethren Service Commission. Because of continual and additional interest, another course will begin in Camp 115."

The sewing machines and sewing material projects are explained on pages six and seven of the "Material Aid Handbook." For a copy of this handbook or additional information, write to Material Aid Office, Brethren Service Center, New Windsor, Maryland.

Getting Set for a New Church Year



THIS Sunday our attention is called to the great Achievement Offering for the total Brotherhood program. The term *achievement* signifies that some goal is nearly completed, either successfully or falling short of expectations.

In a way this is true with another church year. Stop and analyze the achievements your church has made this year. Were all of your goals satisfactorily met or did you fail in some? Whatever the score is on the 1954-55 church year, it is not too late to set new goals, and perhaps even higher goals, for the 1955-56 year.

Throughout the International Sunday School Convention at Cleveland in July, the fact was emphasized that the church and home must work together more if the church is truly to fulfill its mission. How can the cooperation between church and home be strengthened and enlarged? At Cleveland this statement was made, "A child can best learn God's love through love in the family, and can best learn faith through the faith the family reposes in God. When this is missing, the Sunday school must make up for the lack, showing the child an adult who loves him and trusts God."

Today the church and Sunday school must contribute to the stability of family life. Parents' classes in the church will be geared so that parents can develop a stronger faith themselves and will be ready in turn to transmit a living and vital faith to their children. Church social activities from time to time will be planned to include the total family units.

Churches alert to their responsibilities will plan to include various training opportunities during the year. There may be training classes for teachers or the training school could be so organized that all adults of the church could feel welcome to enroll. The Standard Leadership Training courses include Bible study courses and Christian family courses as well as units on the techniques of teaching and administration. See the wide variety of courses listed in the Leadership Education Handbook (available from the Brethren Publishing House for 65c).

Monthly or quarterly workers' conferences should be planned to meet the individual needs of a church. Some of these might be in the form of parent-teacher sessions. See the Brethren Bible Study Monthly for suggestions.

At the beginning of a new church year, the church library committee should take an evaluative look at the supply of resource books for teachers, the number of books available for parents and grandparents to read from an educational point of view or for pleasure. Regularly new children's books should be added to the library.

The Junior High Fellowship, the Youth Fellowship and the various adult classes will likely be getting reorganized at this time of year. Care should be given that each organization plan to do its share in the program of evangelism in the local church. Perhaps a training session on how to visit in homes, especially in the unchurched homes, should be given to each organization so each could carry on an effective visitation program. The more genuine interest that can be shown for the people themselves, the more successful will be the visitation program. All people are friendly by nature and most persons will respond to friendship shown to them. Churches who have systematically and seriously carried on this type of program strongly testify to its worth.

The Sunday evening service hour provides an excellent opportunity for the church to carry forward some special effort in various study units or schools of special emphases or in informal worship services. More time could profitably be devoted to hymn singing. A singing church can not help but be an active and successful church in the community.



A child can best learn God's love through love in the family

The Upward Call of God



From home and abroad resounds the constant call of God for builders of His kingdom to move forward, reach outward, press upward. Through the church we can respond to this call by sharing in an expanding Brotherhood program.

Shall we heed the call *to share the message of Christ and extend the fellowship of the church* in India, Nigeria, Ecuador and Puerto Rico, among the Navaho Indians and in new, growing communities across our nation?



Do the calls that come from hungry children and from victims of war and injustice impel us *to broaden our Christian witness* in refugee camps, rural development projects, slums, health clinics and through peace training?



Are we alert to the calls *to teach Kingdom values* by assuring adequate assistance for pastors, missionaries and local lay leaders, by preparing creative study helps and by supporting our colleges and seminary?

Will we Brethren answer these calls? Will you do your share, keeping in mind what God has so abundantly given you? Let us *ACHIEVE* by September 30 all sacred commitments of our Brotherhood work this fiscal year.



— — — — — — — — — — — — — — detach and use — — — — — — — — — — — — — —

The enclosed $..... is my response to the call for achieving the Brotherhood Fund work.

Name .....

St.-RFD .....

City .....

Church .....

District ..... State .....

(Give through your local church or remit to the General Brotherhood Board, 22 S. State St., Elgin, Ill., to arrive before Sept. 30.)

SEEK FIRST HIS KINGDOM

Ira Frantz Describes Attack on Brethren

AN EPISODE happened Wednesday night that will interest you. We had taken a trip that day to the equatorial marker and had gotten home in the late afternoon. Benton Rhoades remarked that he simply must call on a family in a village just beyond the Calderon, who had attended church for several weeks but had not been coming lately. He had not returned at supper time, which was not unusual. A mission staff meeting was to have been held here at their home that evening at eight. When eight o'clock came and the Florys came to the meeting and Benton had not returned, Ruby, Benton's wife, became worried. Finally Rolland Flory, Ruby and I got into the other car and went to Calderon to see what we could find out about him.

Benton had stopped at Calderon and picked up Luis Osorio, the native moderator of the church, and a schoolboy who speaks Quechua and the three of them had gone down into the village of Comun. They had to park their car and walk some distance. There had been a religious fiesta in the village that day, which Benton did not know. A religious fiesta always means that half the population will be drunk. The family they called on told them they would not dare attend the Protestant services for feeling was running high against the "evangelicos." When they came back to the car they found the tires deflated. While they were pumping them up the church bell began to ring. This seems to have been a pre-arranged signal, for immediately Indians appeared from everywhere.

Fearing they would escape with the car the Indians sought to hold them by digging a trench across the side road near the highway. When our men came to this they had to stop and try to fill it. They found an old shovel but before they could do much the drunken Indians were on them. They got in the car and succeeded in getting across but just then a heavy club was thrust through the window barely missing Benton's face. Also someone smashed both headlights. In trying to get onto the main road in the darkness, Benton ran into a bank and stalled. He got out and climbed on top of the car and tried to talk to the mob but they would not listen. They threw clods and stones at him. So he called to the others to run. They all got away without serious injury. A passing car picked them up and took them to Quito to get the police. In the meantime the Indians broke every piece of glass in the car, overturned it and were planning to burn it when passing trucks prevented it. The local police officer got a bus driver to pull the car up to Calderon. When we arrived and learned what had happened Ruby came back home for a couple of the teachers and some flashlights. With a population of 500 or 600 the village of Calderon has no street lights or electricity. Kerosene lanterns with an occasional gas lantern furnish their only light. There was something almost terrifying to be there in total darkness not knowing who were friendly and who were hostile. Ruby mingled with the crowd and talked to them. All expressed friendship for her although a couple of women let it be known rather loudly that their sympathies were entirely with the Catholics.

After a long time a group of ten or a dozen heavily armed men arrived from Quito, followed by Benton. The police would not go down into the village where the trouble had occurred but said they would



When the light of the open Bible falls across the lives of the downtrodden, those who have perpetuated a Christianity based on the closed Book find good reason to incite people to unrest and persecution

Religious News Service

investigate it "tomorrow." They said the damaged car would have to be taken to the police station in Quito. So, after replenishing the oil that had been lost and finding that the car would still run, they started off, one car with lights leading the way, followed by Benton in the car without lights and the police car bringing up the rear.

Thursday morning Benton went to Quito to file a "declaration." He spent the entire day trying to get the police to act. While he wished to avoid any extreme measures which would make a martyr of anybody, he yet felt that if no action at all were taken it might encourage acts of hostility toward Protestant missions all over the country. He sensed a degree of hostility on the part of the chief of police. Finally about five o'clock they ordered a detail of half a dozen men to come out, but Benton would have to bring them. Arriving in Calderon they found feeling against the Protestants running high. It appeared that the affair of the previous night had been instigated by whites in Calderon. The police arrested twelve Indians and advised Benton for his own safety to leave at once, also demanding bus fare for themselves and their prisoners back to Quito. A mob was forming, threatening to come down to the mission and attack us. Later two other people came down to warn us that the mob was excited and angry and that liquor was flowing freely.

We got all the teachers from the school, a family in Calderon sent their children down for safety, and several friendly Indians gathered in a total of forty people or more. We bedded the children down with their clothes on, turned out the lights and waited, ready to flee by an Indian path across the fields three miles to the highway leading to Quito. Several of the men went up the road to watch. A blast from their shotgun was to be our signal to get away. We waited thus until twelve-thirty when we got word that there were police in Calderon and that the mob had dispersed.

Our people have been threatened before, but this is the first violence that has taken place. What the future may hold we cannot tell. There is evident determination on the part of some influential persons to drive us out of the community. In June a twelve-page pamphlet was circulated in the community denouncing our work. It stated that "they work quietly but with considerable promise of success." Our school has made a consistently high record on the national examinations. The Four-H Club has won honors. Just last week we distributed purebred chickens to twelve Four-H Club boys, four hens and a rooster to each. The farmers are slowly beginning to adopt some of Rolland Flory's ideas for improvement of their agriculture. Faye Koontz, the nurse, has won the hearts of people by her faithful ministrations and people persist in coming to the clinic for help in spite of the threats of some fanatics.

It appears now that we were alarmed unduly. Some people tell us that they think we were in no danger; that Osorio was the man they were after, and they would have killed him. He and his wife escaped by hiding in a chicken coop. Their children were with us. The mob did beat up one old man, a village official and a decided liberal, friendly to us although not Protestant. Ruby went up to the village this afternoon to see how he is but he had been taken to Quito. As soon as she appeared in the village she noticed that the people began to gather in little knots. It looked ominous to her, so she did not stay long.

Naturally we have not enjoyed all this excitement, but I am really glad to have been here when it happened. We only hope and pray that out of it all may come some good, and that a new day may dawn for these poor downtrodden people. We have seen now the price some people have to pay for their Christian faith.

Meet Your Missionary

Iris E. Neff

Modena Studebaker
La Grange, Indiana



THE birthplace and home of Iris Euvonne Neff is the family farm home on the beautiful countryside between Goshen and New Paris, Ind. Iris was born Oct. 30, 1929, of sturdy Brethren stock. Her parents, Abe and Fern Neff, and her grandparents on both sides, have been stable, active Christian workers.

Iris was baptized when she was ten years of age at the New Paris church. However, this childhood step was not the crucial turning point in her Christian experience. When she was a young girl of sixteen, during a revival service and after considered judgment, she gave her heart and mind unreservedly to her Savior. At that time she also began to think definitely of foreign mission service. She confided this dream to her sympathetic grandmother.

This same grandmother once asked her husband, "Jake, what do I talk about most?"

Without hesitation he answered, "Why, foreign mission work, I guess, Jennie." So it was in this atmosphere of unwavering love for Christ and his work that Iris developed a deeply devout Christian character.

There were several other influences in Iris' life besides her home which helped her in the decision of her life work. One was that the New Paris church, in which she grew up, has for years been unusually mission minded. Also, two missionary families worked in the New Paris congregation for a time, and transplanted some of their enthusiasm for mission work into her young character.

Iris not only had the privilege of having a splendid Christian heritage, but she also had the fun and discipline which goes with growing up in a farm home with a goodly group of brothers and sisters. Bill, Lois, Betty, Philip, then Iris and Bonnie worked and played together in their beautiful country home.

Iris was ever the out-of-doors girl, interested in athletics and all kinds of animals, from horses to stray cats. For nine years she worked faithfully at home economic projects in the 4-H program, gaining a wealth of experience in that field. Seven of these years she also raised 4-H calves. One day her mother found her upstairs crying bitterly. When questioned why, she replied, "I don't want my steer sold and butchered." Iris and her sister, Bonnie, also had great days at tennis and other active sports.

Continued on page 25

Edited by Alberta Yoder



Classrooms are crowded and hallways are put to use for class purposes in the San Francisco church

San Francisco Story

"You shall be my witnesses in Jerusalem" was the Master's way of saying, "Win men to Christ in your own town and neighborhood." For generations we have done this by preaching, Christian living, and great revival meetings. But today much of our evangelism is based on careful religious surveys. Men and women take time out to visit every home in their community to discover who their unchurched neighbors are. Home visitation follows the survey and is rapidly becoming one of our best ways of venturing for Christ on frontiers near home. Its effectiveness is based on good Christian friendship—a job at which every church member can work.

More than a decade ago, in 1944, the San Francisco church at thirty-fourth Avenue and Noriega Street was organized with Dillon C. Gnagy, the present elder as the pastor. He was succeeded by David H. Studebaker who was the pastor of this community church in the Bay City from 1947 until the coming of the present pastor, Donald G. Holsopple, in September 1954.

To reach a new community with the program and service of a neighborhood church has been the role of the Church of the Brethren in this residential area. Men and women took time out to make careful religious surveys to determine who their unchurched neighbors were. Genuine progress in winning the confidence of the community has been made. However, it must be remembered that the community at first protested through court action our building in the area.

Starting with twenty-six charter members in September of 1944 the services of the organization were held in the parsonage. When the members moved into the new building out of the parsonage in April, 1946, they said, "We'll rattle around in here for years." But as a matter of fact, in less than three years the facilities badly needed expanding. Now already several years beyond the point of imperative expanded need, the church is capturing its opportunity to serve the community by enlarged physical facilities. Every classroom in the building is crowded to capacity. Even the sanctuary is too small.

When the church first started its expanded building program, it had the thrilling experience of even exceeding what many thought was an impossibly high goal of $25,000.

However, this episode and the entire San Francisco story is a story of more than money. In the process of this building fund effort, the status of the church in the eyes and affection of the community was learned. The test of any man's interest in a cause or program is determined when he is asked for money for its support. Almost $11,000 of the total pledged was given by the community people of non-Brethren background who had never heard of the Church of the Brethren before 1946! This is another tangible indication that the San Francisco church has made an impression upon its community. God is in it!

The San Francisco church is making splendid progress. Seven new persons have been added to the membership, four of these by baptism, in the past quarter making the membership approximately 160 in this "new" church.

Church worship attendance has reached an all-time high in the quarter just closed in San Francisco. The previous record had been set in 1952. A young Married People's Fellowship has been organized and an Older Youth Fellowship is being planned. San Francisco continues in its growth.

Brethren, your assistance through the Brotherhood Fund helps build strong San Francisco and other home mission communities.

Meet Your Missionary

Continued from page 23

Iris spent many years getting a well-rounded education. After completing her high school work at New Paris, Ind., she attended Manchester College for one year. Then, having decided that her contribution to Christ's work was to be in serving as a missionary nurse, she entered West Suburban hospital, Oak Park, Ill., for three and a half years. There she received her R. N. degree in 1952. Since this hospital was affiliated with Wheaton College, Ill., she then entered Wheaton and received a double degree in 1954, the B. S. degree in nursing and the B. A. degree in physical education.

Both at home and at school Iris was engaged in many forms of activities, and it has even been known that she got into some mischievous pranks! She has always had a keen sense of humor and of adventure. Yet she worked so diligently when in college that in a graduating class of 350 members she was one of the twelve honor graduates, and was voted by the faculty into the "Scholastic Honor Society."

Since graduation days Iris has done some nursing and church work, and was the recreational director in junior camp at Camp Mack in 1954.

The call of the Master to give her life on the foreign field was very clear to Iris. So it was a joyful day for the Abe Neff family and for the entire New Paris congregation when Iris was appointed to serve in our Nigerian mission field as a nurse. She was consecrated at the Grand Rapids Annual Conference, June 19, 1955, and after a six-week period of missionary training at Meadville, Pa., left for Nigeria, West Africa.

Our loving prayers go with this consecrated and talented young girl. May her years in Nigeria be filled with the rich happiness of sharing Christ and his abundant life with those who do not know him!

Obituaries

Bowser, Phoebe Ann, daughter of John and Mary Ann Albert, and widow of Moses M. Bowser of Manheim, Pa., was born Oct. 13, 1873, and died July 22, 1955. She was a member of the White Oak church. Surviving are one son and two daughters. Funeral services were held in the Mummert church by Milton Hershey and Christ Gibbel. Interment was in the Mummert cemetery.—Mrs. Mabel Diffenderfer, Manheim, Pa.

Boydler, Anna M. Orahood, daughter of John and Mary Orahood, was born July 27, 1871, in Schyler County, Ill., and died July 26, 1955, at her home in Jerico Springs, Mo. On July 26, 1890, she was married to Jacob R. Boydler who preceded her in death by nineteen years. To this union were born four children. Early in life she united with the church. Surviving are four children, twelve grandchildren, twenty great-grandchildren and one brother. Funeral services were conducted by the undersigned in Jerico Springs, Mo.—Arthur W. Adkins, Mountain Grove, Mo.

Donathen, Thomas A., son of Adam and Margaret Stickler Donathen, was born Sept. 11, 1883, at Joliet, Ill., and died July 12, 1955, in Plymouth, Ind. He was united in marriage to Viola Mae Ullery. He was a retired telegraph agent and an active member of the church. Surviving are his wife, one daughter, two grandchildren, four brothers and two sisters. Services were held in the Plymouth church by Bro. Homer Kiracofe. Interment was in the Fair cemetery, South Bend.—Mrs. Frank Markley, Plymouth, Ind.

Gallup, Ida Miller, was born March 6, 1878, near Bradford, Ohio, and died at Mountain Grove, Mo. In 1898 she was united in marriage to Henry Augusta Gallup who preceded her in death in 1946. Memorial services were held in the Cabool church. Burial was in the Cabool cemetery.—Kent E. Naylor, Cabool, Mo.

Gaus, Sadie, daughter of Peter and Polly Eckert, and widow of Henry Gaus, was born June 10, 1890, and died June 6, 1955. She was a member of the White Oak church. Surviving are one daughter, three grandchildren and two great-grandchildren. Funeral services were held at the Beck funeral home by Brethren Christ Gibbel and Ollie Hevener. Interment was in the Brickerville cemetery. —Mrs. Mabel Diffenderfer, Manheim, Pa.

Ginder, Elmer S. son of Benjamin and Mary Ginder, was born March 30, 1893, and died July 16, 1955. He was a member of the White Oak church. Surviving are his wife, Emma Fahnestock Ginder, two daughters and three grandchildren. Funeral services were held in the Manheim church by the home ministers. Interment was in the Longenecker Church of the Brethren cemetery.—Mrs. Mabel Diffenderfer, Manheim, Pa.

Gladstone, Margaret Hannah, daughter of Charles and Mary Ann Anderson, was born Dec. 12, 1885, in England, and died July 18, 1955, in Dover, Ohio. Surviving are three sons, four daughters, eighteen grandchildren, three great-grandchildren, two sisters and one brother. Services were held in the Linn-Hert County funeral home, New Philadelphia, by Willis B. Stehmen. Interment was in the East Avenue cemetery.—Alta B. Stehman, New Philadelphia, Ohio.

Glick, Paul E., son of John T. and Effie E. Glick, was born April 19, 1931, near Bridgewater, Va., and died July 12, 1955, near Lexington, Va., in an automobile accident. He was pastor of the Little River church near Forwick, Va., and also served as coach and physical education teacher at Craigsville high school in Augusta County for the past two years. He was a graduate of Bridgewater College and had had one year of training at Bethany Biblical Seminary. He is survived by his parents, and eleven brothers and sisters. Funeral services were held at Summit with the undersigned, Beverly Smith, Summit pastor, and Warren Reeves of the Craigsville Methodist church officiating. Interment was in the church cemetery.—Rufus B. King, Bridgewater, Va.

Goebel, Edgar Wallace, was born July 3, 1933, and died June 26, 1955, in Rocky Ford, Colo. On Aug. 24, 1951 he was married to Charlott Saulman. To this union was born one son. He is survived by his wife, one son, parents, and three brothers. Funeral services were conducted in the Ustick funeral home by his pastor, Rev. Jonathan Weber of the Congregational church. Burial was in the Hillcrest cemetery, Rocky Ford, Colo.—Mrs. O. C. Frantz, Rocky Ford, Colo.

Greenawalt, Emma, daughter of Thomas and Maria Kint, was born Dec. 21, 1876, and died Feb. 27, 1955. She was a faithful member of the Mount Joy church. Surviving are four sons, four daughters, twenty grandchildren, fifteen great-grandchildren and one brother. Funeral services were conducted by her pastor, the undersigned. Burial was in the Mount Joy cemetery.—John M. Geary, Mount Pleasant, Pa.

Grill, Amanda Bollinger, wife of Adam Grill, was born Oct. 29, 1868, and died July 2, 1955. She was a life-long member of the Springville congregation. Surviving are her husband and several neices and nephews. Funeral services were held in the Good funeral home by Amos Heisey. Burial was in the Muddy Creek cemetery. —Mrs. Mark Royer, Denver, Pa.

Hager, Mary A., daughter of Isaac and Fannie Myers Hoffman and widow of Scott Hager, was born Jan. 1, 1871, near Greencastle, Pa., and died July 5, 1955, at the Brethren Home, New Oxford, Pa. She was a member of the church for forty-eight years. Surviving are two daughters, two grandchildren and one sister. Funeral services were conducted at the Sellers funeral home, Chambersburg, by Brethren Joseph M. Long and Wayne Nicarry. Interment was in the Lincoln cemetery.—Rebecca Foutz, Chambersburg, Pa.

Hamilton, Francis, son of James and Nancy Bixler Hamilton, was born Feb. 20, 1864, in Fayette County, Pa., and died June 18, 1955, at the home of his son near Oakland, Md. He was a member of the Eglon congregation. On Dec. 14, 1889 he married Mary Jane May who preceded him in death in 1946. He served as a deacon since 1906. Surviving are three sons and one daughter.—Paul Crumley, Eglon, W. Va.

Harrold, Isaiah E., died July 9, 1955, at the age of seventy-two years. He was a member of the Greensburg church. His wife preceded him in death four years ago. He is survived by four daughters, three sons, twelve grandchildren, one brother and one sister. Services were held at the Barnhart funeral home by his pastor, Bro. Wilfred N. Stauffer. Interment was in the St. Clair cemetery. —Mrs. Galen Bittner, Greensburg, Pa.

Hart, Elder Ira M., son of John C. and Mary Jane Widder Hart, was born Dec. 6, 1876, near Mechanicsburg, Pa., and died June 30, 1955, in Mechanicsburg, Pa. He was married Oct. 9, 1900 to Rachael E. Sherman. He was a member of the Mechanicsburg church for forty-nine years, being elected to the eldership in 1943. From 1945 to 1950 he served as presiding elder for the Mechanicsburg church. Funeral services were held in the Mechanicsburg church by Bro. Wayne C. Cook of Dillsburg, assisted by Bro. Howard A. Whitacre. Interment was in the Mechanicsburg cemetery.—Mrs. Herman Bowser, Mechanicsburg, Pa.

Helman, Jesse, son of Samuel and Addie McKinstry Helman, was born Sept. 29, 1905, in Sheby County, Ohio, and died Jan. 24, 1955. On Dec. 31, 1933 he was united in marriage to Edna Mae Ullery. He was a member of the Sidney church. Besides his wife, he is survived by two daughters. The funeral service was held at the Cromes funeral home with Bro. J. C. Inman officiating.—Mrs. Homer Kies, Sidney, Ohio.

Hurlburt, Anna, daughter of Calvin and Sarah Sneary, was born Feb. 29, 1872, near Vaughnsville, Ohio, and died July 25, 1955, at Freemont, Mich. She was married to Gus Hurlburt on April 29, 1896. For many years she was a member of the County Line church. Surviving are seven children, sixteen grandchildren and thirty-eight great-grandchildren. Services were held in the County Line church by the undersigned. Interment was at the Memorial Park, Lima, Ohio.—J. Oliver Dearing, Lafayette, Ohio.

Javins, Hattie Long, wife of Snowden E. Javins and daughter of William and Cornelia Long, was born Aug. 19, 1897, in the Briery Branch community, Va., and died March 13, 1955. In 1919 she was united in marriage to Snowden Javins. She is survived by two daughters, six grandchildren, three sisters and two brothers. Funeral services were held in the Briery Branch church by I. J. Garber, J. M. Foster and Richard Shomo. Interment was in the near-by cemetery.—Ruth F. Miller.—Dayton, Va.

Kaylor, Barbara Ellen, was born Dec. 13, 1868, in Union Township, Logan County, Ohio, and died at the age of eighty-seven years. On Dec. 18, 1887, she was married to Samuel L. Kaylor, who preceded her in death in 1924. At the age of fifteen she was baptized into the Stony Creek congregation. She is survived by one son, two grandchildren and four great-grandchildren. Funeral services were held at the Reeder funeral home, DeGraff, by the undersigned. Burial was in the Bellefontaine mausoleum.—C. Walter Warstler, DeGraff, Ohio.

Miller, Charles E., son of Jacob and Elizabeth Miller, was born in Rockingham County, Va., July 7, 1875, and died May 3, 1955, at the home of a daughter at Falls Church, Va. He was married Nov. 29, 1896 at Beaver Creek, Va., to Sallie E. Miller, who preceded him in death in 1946. To this union were born six children. He was a charter member of the Oakton church and served as a deacon for approximately forty-five years. Surviving are five children, eleven grandchildren and seven great-grandchildren. Funeral services were conducted by his pastor, Bro. David L. Rogers, assisted by Elder E. E. Neff. Burial was in the church cemetery.—Mrs. Joel Miller, Oakton, Va.

Church News

Colorado

Denver, First—We were greatly inspired by the account Bro. Paul Sargant gave of their European tour. The offering went to Brethren Service. As a result of a membership class conducted by Bro. Paul Wright, five of our young people were baptized and eight persons have been received by letter into our church fellowship since the first of the year. The chapel choir presented the cantata, God's Only Son. Later the choir gave the same program in the Colorado Springs church. The Cherub choir sings for us two Sundays each month during vacation time. Six children were dedicated on Mother's Day. The ladies' aid society recently purchased a movie projector. Just prior to the close of the school year, our young people held a week-end retreat at Camp Colorado. At our council meeting on July 10, Elder H. M. Coppock was with us. We elected our Sunday-school and church officers for the coming year at this meeting. Guy Hudson and Clarence Miller were our delegates to district conference. Our congregation has worshipped in a V.F.W. hall since our organization in August, 1954. We have bought a very commodious church house at 14th Avenue and Birch street and will get possession of the building the first of November. Bro. Paul Wright, who has been our part-time pastor, will then begin full-time service.—Emma Beckner Hamm, Denver, Colo.

First Grand Valley—May activities in our church included a family night, a baby dedication service, baptismal services for three persons, a mother and daughter banquet, and a talk by a Gideon representative. Bro. Earl Frantz also brought a morning message. On June 2 the Goodfellowship class completed the church directories which were distributed to resident, non-resident members and church friends. Vacation church school was held in June. Brother and Sister Lewis Naylor attended family week at Camp Colorado. On June 26 our all church and Sunday-school picnic was held at the Colorado National Monument picnic grounds. On July 17 our church observed our home-coming and celebrated the fifty-fifth anniversary of the dedication of our first building. Music was provided by the children's choir. Recognition of charter members and former members was made by Mrs. J. H. Kelley. Ralph W. Hoover, J. A. Mitchel and O. H. Feiler, all of whom have served the church as pastor, assisted in the worship service. Bro. E. F. Weaver, who served the church as pastor for eleven years and who attended church in the original building as a child, conducted a memorial service in tribute to those who have passed away since 1950. Bro. Lewis E. Naylor, present pastor, spoke on the church of our dreams. A basket dinner was served at the noon hour and the afternoon was spent in fellowship and reminiscences.—Mrs. Paul Mitchel, Grand Junction Colo.

McClave—Bro. Lyman Snyder and his family from Wiley have moved into our parsonage. This is the first full-time pastor we have had living in our community since the fall of 1949. The first Sunday in May Bro. Snyder and Bro. Robert Walters of the Antioch church exchanged pulpits. At council meeting on Sunday evening, June 26 Bro. Snyder outlined the twelve-point program which had been intitiated a year ago. A number of the suggestions of the program have been carried out by our congregation. Since the dedication of our church in 1909, our church has needed very little repairs. However, it has become in need of changes to meet the needs of our church. A work night is held weekly and the congregation is doing the work with necesary materials being the only expense. The young adult group which was organized during the past year has grown until now it is the largest class in our church. Our church is planning to hold in the future "a week with God when a film will be shown each night with old time hymns being used and an opportunity for decisions. On the second Sunday a church rededication will be held for the redecorating of the church. A basket dinner is being planned for the noon hour. On Saturday night after our special week of service a sing will take place.—Mrs. Lee Graves, McClave, Colo.

Rocky Ford—Our church met in quarterly council July 13 and elected Sunday-school and church officers for the coming church year. Bro. Frank E. Nies was chosen elder-in-charge and Bro. Franklin Anderson will serve as general Sunday-school superintendent. The church also decided to select a Gospel Messenger agent, a temperance committee and a combined Brethren Service and peace committee. Franklin Anderson, Henry Wine and Mrs. Nora Andrews were chosen as delegates to district meeting. Our Annual Conference delegates, Brother and Sister Frank Nies, gave reports on July 10 of the Conference. During the absence of the pastor, the church program was carried on by lay members and pastors of other churches in our community. Luke Berkey of the Mennonite church gave a talk on mission and service work in Puerto Rico, and the Mennonite youth group presented a program of music and devotions. The children of our vacation Bible school gave a program at the close of the school. They also presented a Children's Day program. The Sunday-school department presented Bibles to our twelve high school graduates. The annual meeting of the McPherson College Colorado Alumni was held in Rocky Ford one Saturday night with Bro. D. W. Bittinger as speaker for the evening. On the following Sunday morning Bro. Bittinger preached at our church. A father and son banquet was held June 7. Our church has purchased new hymnals. We have received two new members by baptism since our last report.—Mrs. O. C. Frantz, Rocky Ford, Colo.

Northeastern Kansas

Richland Center—Our women attended the district women's work rally at Morrill, Kansas. Brother and Sister Jarboe and some of the teachers attended the children's work institute at the Sebetha church. Bro. Harley Yates of South English, Iowa, held our pre-Easter meeting. The Sunday school held a birthday supper and later in the evening a business meeting. The McPherson College trio presented a program in our church one Sunday afternoon. Our Bible school was conducted by Mrs. Earl Jarboe for a one-week period with two sessions each day. Our business meeting was held June 19 with Bro. Jarboe in charge.—Mrs. Charlie Williams, Summerfield, Kansas.

Topeka—Our CBYF sponsored an old fashioned box supper. The new adult Sunday-school class has adopted the name of J.O.Y. Several women from our church attended the women's work spring rally at the Ottawa church. Bro. W. H. Yoder served us for seven months as interim pastor. Our parsonage was redecorated and necessary repairs and remodeling was done before the arrival of our new full-time pastor, Bro. Floyd N. Biddix, and his family. The McPherson College a capella choir presented the Easter Sunday evening service in our church. The distrist rally of the W. C. T. U. was held in our church. The district minister's retreat was also held in our church. Our council meeting was held with Bro. Milton Early officiating. A baby service was held during the morning service on May 1. A basket supper was held in the church basement in recognition of family night. The district junior high youth rally met in our church. Our vacation Bible school convened June 7-10 at Camp Herman. Our church had a reception and shower for our new pastor and his family. Brother and Sister Biddix attended Annual Conference. Bro. Leonard Lowe had charge of our services in the absence of Bro. Biddix. The homebuilders' class sponsored an ice cream social. Our last council meeting was held July 20. Since the first of April, we have received seven new members into our church.—Mrs. Lucy Black, Topeka, Kansas.

Northwestern Kansas

Quinter—Brother and Sister D. Albert Crist have returned home, having completed their alternative service. The Wings Over Jordon Negro Choir presented a program in our church. For Sunday evening worship services we have used the films, Unto These My Brethren, Village of the Poor, and Empty Shoes. The women's work group has organized a study group. The men and boys had their annual ground hog supper with Richard Schmidt as guest speaker. Our church participated in the county leadership training school for teachers. During our school of missions, the young people gave a play on life in India. We observed the World Day of Prayer. Our young people attended the regional youth conference at McPherson. Bro. Earl Frantz of McPherson spoke to us one Sunday. J. Kenneth Graham, director of music, presented the Fanny Crosby hymn sing. Bro. Edward K. Ziegler, director of evangelism for the Brotherhood, held a week-end institute in evangelism. Improvements have been made in our church basement and in the kindergarten classroom.—Mrs. Melvin Reinecker, Quinter, Kansas.

Southwestern Kansas

Pleasant View—Glenn Swinger and the McPherson College ladies quartet were with us for a special service. At our family night community dinner, Wanda Will, a returned Brethren volunteer worker from Europe, lectured and showed slides of her work with the exchange student program in Kassel, Germany. The Homebuilders Sunday-school class sponsored a community clean-up project for the church cemetery which was followed by a wiener roast on the church grounds. Brother and Sister David Metzler are serving as our summer pastors. Our women's work group emptied, washed and packed fruit jars for overseas relief. A local flour mill donated the first packing barrels. On July 7 the Hutchinson women's work group and our group met for an all-day meeting to pack jars. A new project for the homebuilders' class is the equipping of the church nursery with beds.—Mrs. Melvin Hornbaker, Hutchinson, Kansas.

Texas and Louisiana

Falfurrias—Our Bible school closed July 8 with an average attendance of 100. Bettie Gauby and Jesusita Salinas were chosen as delegates to the district conference.—Mrs. A. Rupp, Falfurrias, Texas.

Northern Illinois and Wisconsin

Cherry Grove—On May 22 the Carroll County Grange members attended our worship service and on May 29 the Lanark American Legion and the Boy Scouts worshiped with us. On June 5 we received forty new members into our congregation, twenty-nine by letter and eleven by baptism. On June 7 the adult Bible class sponsored a family night program with a potluck supper and the showing of pictures of the Holy Land by Rev. Schriver of Chadwick, Ill. Our ladies' aid held an ice cream social. The district CBYF cabinet visited our church July 10. Meetings are being held to plan a remodeling and expansion program for our church. On Aug. 7 our young adult class sponsored a family night program consisting of various pictures shown by Mr. Fay Christian of Mt. Carroll. The Bible, Truth Seekers and young adult classes purchased complimentary six-month Gospel Messenger subscriptions for our new members.—Mrs. Wayne Derrer, Lanark, Ill.

Southern Illinois

Canton—Bro. William Gnagy from Manchester College held pre-Easter services in our church. We held a successful Bible school in June. Several from our congregation attended Annual Conference and the various camps at Camp Emmanuel. Brother and Sister Levi Shively gave a program one evening on their world tour. We held no Sunday evening services during the months of July and August as our church participated in the union services held in the park. Our church has been ably served by Bro. David Waas and family as part-time pastor during the past year. He will continue his studies at the University of Illinois this fall. We are looking forward to the coming of our new pastor, Bro. Paul Thompson, and his family from Lima, Ohio.—Arlene B. David, Canton, Ill.

Middle Indiana

Bethel Center—Bro. Don Ritchey accepted the call to be our first full-time pastor, beginning his services the first of June. At our last council meeting on July 3, the members voted to buy a church farm in the community which would also serve as a parsonage. Our church attendance and offerings have increased during the past year. We held our daily vacation Bible school the week of June 6. Dinners were served daily at the Bible school with the food having been donated by the women of the church and the mothers of the students in Bible school. Our Bible school offering went to CROP. Our women's work group had an all-day meeting at the Mexico Brethren Home. In the afternoon the women presented a play. We have a 100% Messenger Club again this year.—Mrs. Homer V. Huffman, Hartford City, Ind.

Pleasant Dale—Several of our Sunday evening services were conducted by county and government officials. Judge Myles Parrish and Special Agent Dudley S. Harth spoke on activities of the F.B.I. One of our home doctors also was a guest speaker. The primary and junior classes are having a chapter a week Bible reading. Sister Anna Crumpacker, returned missionary, was with us for a morning and evening service. Adrian Leman, mission worker among the orphan children in Alaska, was with us at both a morning and an evening service. Our ladies' aid is preparing a birthday calander. The ladies' aid and the men's work group are also planning to do some remodeling work at the parish hall. The F.F.A. boys of the Adams Central high school were guests at our church for Rural Life Sunday. A planning committee has been appointed to find out the present and future needs of our church. Bro. John Mishler and Bro. Joe Baumgartner were our delegates to Annual Conference.—Mrs. Wilson Mann, Monroe, Ind.

Northern Indiana

Goshen City—Our church, at a special council, decided to call Emory Kintner to serve as youth leader and leader in Christian education, beginning Sept. 1. Worth George has been ordained into the ministry and will be entering Bethany Seminary in the fall. The men's work is sponsoring the 100% Messenger Club again this year. A number of our members helped in the campaign for Manchester College funds. At our last council it was agreed to accept members of other denominations on their former baptism; six new deacons were called; and it was decided that a cablegram should be sent to President Eisenhower in Geneva, stating that the Goshen City Church of the Brethren was praying for the success of the peace talks there.—Mrs. Lewis Dixon, Goshen, Ind.

Southern Indiana

New Hope—Bro. Carnnie Carpenter gave three messages during our pre-Easter services. Ten of our women participated in the area women's work meeting at the Upper Fall Creek church. Special recognition was given to all cradle roll members on Children's Day. Also on the same day dedication services were held for one baby. Sisters Harriet Bright and Inez McCullough were guests of the ladies' aid at an all-day meeting. In the district pulpit exchange Bro. Calvin Bright spoke in our church and our pastor, Bro. Durward Hays, was speaker at the Brick church. Pastor Hays also attended Annual Conference at Grand Rapids. Our Bible school was in session from June 20 to July 1.—Hazel Hildebrand, Seymour, Ind.

Michigan

Beaverton—Rural Life Sunday was observed with Dr. Paul Miller, head of the extension department of Michigan State College, as speaker. During the morning service the various youth groups in the county with their leaders were given special recognition. Our vacation church school was held the first week in June with our pastor, Bro. Ernest Jehnsen, as director. On June 5 we celebrated the fiftieth anniversary of our church with an all-day meeting and a basket dinner at the noon hour. Speakers for the day were Bro. D. G. Berkebile of North Manchester, Ind., and Bro. D. O. Schechter of Detroit. During the morning service, two charter members, Bro. Ira Early and Martha Crowel, were given special recognition. At the afternoon service Sister Olive Miller gave an interesting history of the congregation and Sister Wealthy Long, a charter member of the aid society, gave a history of the women's work in the congregation. Special music for the day was provided by the adult choir and a youth orchestra under the leadership of Bro. William Mercer. The service was closed with a litany of dedication conducted by our pastor. In a special called council meeting, a pastoral call was extended to Brother and Sister Earl Atkinson of Chicago. They have accepted the call and will begin their work the first of September when our present pastor, Bro. Ernest Jehnsen, terminates his work with us to become full-time executive secretary for the district of Michigan. Our Conference delegates, Sister Mary McKimmy and Elma Rau, gave their reports on Sunday, June 26. Contributions were made to the building fund as a memorial to Sister Jessie Ohmart, On Sunday morning, July 10 Bro. Wayne Wheeler of Lansing brought the message. Several of our young people and juniors have attended camp at Brethren Heights. Elma Rau, Beaverton, Mich.

Northeastern Ohio

Eden—The women's work group paid the expenses for one of the young people who attended camp during the summer. The women also sponsored two benefit suppers for the husband of one of our group who was stricken with polio. The theme of our daily vacation Bible school was Sailing With Christ. Mrs. Forest Kidwell served as director of our school. A young married couples' class has recently been organized in our Sunday-school department.—Mrs. Maud Dayton, Canton, Ohio.

Zion Hill—On July 13 we met in regular council. In the absence of our elder, Bro. G. S. Strausbaugh presided at the meeting. Various reports were given and approved. Church officers were elected for the coming year with the undersigned as Messenger correspondent. Sisters Elsie Kletzley and Dorothy Detwiler were chosen to represent our church at district meeting.—Mrs. J. Lloyd Nedrow, Columbiana, Ohio.

Northwestern Ohio

Eagle Creek—Several of our young people attended the conference at the Toledo church. Our men's group has organized and as a major project is farming the church farm. Some of our people attended the temperance meeting at the Sugar Creek church. We are having prayer-fellowship group meetings in the homes two Sunday evenings each month. Prior to our evangelistic meetings in August, our prayer-fellowship meeting was held at the church to make plans for a visitation program. Several from our church attended the women's rally at the Fairview church. Our women's group is busy sewing for relief. The women spent one day recently cleaning the church and are now making plans for the district meeting which will be held in our church the first of November. A dedication service was held for the alter set which was presented to the church in honor of Brother and Sister J. J. Anclemyer for their long service in the church. The first of June we met for our council meeting at which time we decided to support a missionary on the foreign mission field. Our pastor, Bro. Harold Miller, served as delegate to Annual Conference. We joined with two other churches in a vacation Bible school. A new Sunday-school class has been organized for the young married people. Our children's program was held the first Sunday of July. On July 10 Sister Nettie Weybright was with us for an all-day meeting.—Mrs. Lois Rodabaugh, Williamstown, Ohio.

Southern Ohio

Donnels Creek—Maizie Swearingen spoke at our mother and daughter banquet. Edith Dresher, one of our local members who is on the Manchester Col-

lege trustee board, was speaker on Christian College Sunday. Our organ was dedicated the first Sunday in May and an organ recital was given in the afternoon of the same day. Bro. D. R. Murray from Columbus preached for us on district pulpit exchange Sunday. Our church participated in the community vacation Bible school and the closing program was given in our church. Three babies have been dedicated. Five persons have been baptized into our church. The Sunday school paid one half of the fee for all campers to Sugar Grove. The New Carlisle church presented a musical program for our regular June bithday supper. Our pastor, Ross L. Noffsinger, was our delegate to Annual Conference. A Children's Day program was given Sunday evening June 26 with all the different groups participating. At council meeting it was decided to underwrite the missionary society in their decision to support Wilma Studebaker Kreps, a member of our church, as she and her husband plan to serve as missionaries in Ecuador for a two-year period. We also decided to pay her her transportation to the mission field. The church sent several boxes of material aid goods to the Brethren Service work in Fulfurrias, Texas. The aid society is busy sewing, quilting and doing relief work. This group also made a contribution to the Brotherhood Fund. The men's work group is farming a field as one of their projects.—Ruth Funderburg, Springfield, Ohio.

Flat Creek—Twelve new members have been taken into our church fellowship, nine by baptism and three by letter. Brother and Sister Harlan Sizemore have moved to Northern Indiana. Several hundred visitors and friends were present for the tenth anniversary and homecoming of our church. Bro. D. G. Berkebile of North Manchester, Ind., was with us for an evangelistic service. Five daily vacation Bible schools were held during April and May. The newest point of the work, Double Creek, experienced their first Bible school. Margaret Reish of Elgin, Ill., has recently been added to the staff as house mother for the BVS program, hostess for the new guest house and general staff assistant. Along with the regular religious education activities, the BVS girls have started a day nursery for the new families who have come into the area with the lumber industry. Brother and Sister Allen Weldy attended Annual Conference. At the recent council meeting, our elder, Bro. C. G. Erbaugh, and district executive secretary, Moyne Landis were with us. Brethren Charles Zunkel, Galen Lehman, Moyne Landis, Goldie Swartz, the Southern Ohio minister's quartet, Edward Ziegler, Brother and Sister F. C. Rohrer and the West Charleston, Ohio, CBYF who painted the Double Creek school house, have been among our recent visitors. All the above groups or persons assisted with the weekend services. Bro. Roscoe Inman and five other carpenters built a much needed guest house. Six of the young people attended the intermediate camp at Camp Sugar Grove in July. Plans are again underway for another big preaching to be held on the lighted playground and for another county-wide singing convention. Bro. Butler Sizemore who has charge of the work at Mud Lick was recently ordained to the full ministry. He is now enrolled in Union College in Barbourville, Ky. Religious motion pictures are shown to the young people of the various points once each month during the summer.—Mrs. Rebecca Sizemore, Peabody, Ky.

Oakland—Family night was observed one Sunday evening with a fellowship supper and a program. James Renz, national temperance director, was guest speaker one Friday evening. In a special called business meeting, it was voted to sponsor a refugee family and one single man. In the district pulpit exchange, Bro. James Boitnott, pastor of the Brookville church, was our guest speaker. Seven babies were dedicated at a service on Mother's Day. Vacation Bible school was held June 27—July 8. The first week's offering went for the nurse's home at Bethany Hospital, Chicago. Two persons have been baptized and six received by letter into our fellowship. Miss Della June Noffsinger, director of week day religious education, was guest speaker at our morning service on June 19. At the morning services on July 24, Robert Keller told of his work at the American school for boys at Talas, Kayseri, Turkey. —Elvah E. Unger, Gettysburg, Ohio.

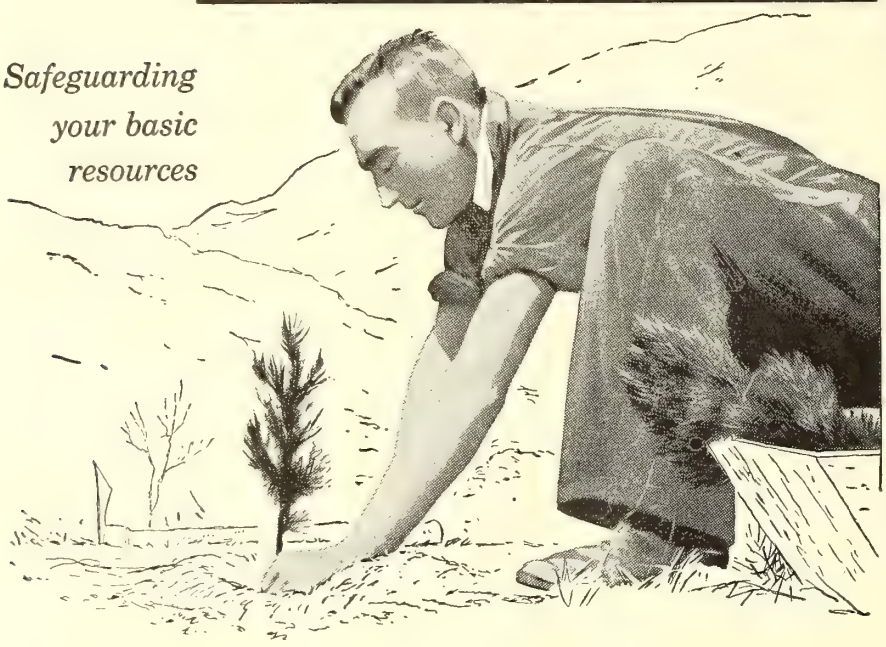
Sidney—For about six months, our church held a family night once a month on Sunday night. Films were shown on missions. Sisters Goldie Swartz and Anna Warstler talked on missions. Bro. Moyne Landis spoke to us on home missions. A number of our people attended the school of Christian living at the Pleasant Hill church. Our church took part in the preaching mission which was held at the Troy church. The Manchester College choir gave a concert at our church. On pulpit exchange Sunday, Bro. George W. Wright was with us and our pastor, Bro. J. C. Inman was in the Piqua church. We participated in the union Lenten services. The young people were in charge of the sunrise service after which a breakfast was served. There was a baby dedication on Easter Sunday. Eleven were baptized and two were received by letter into our church. We conducted a daily vacation Bible school earlier in the summer. Bro. J. C. Inman and Paul Noffsinger were delegates to Annual Conference.—Mrs. Homer Kies, Sidney, Ohio.

Eastern Pennsylvania

Annville—Following the revival meeting at the South Annville church, six were baptized into our church fellowship. Our council meeting was held June 6 at which time Bro. Caleb Kreider was elected to the ministry and Brethren Leroy Bucher and Roy Snavely to the office of deacon. Our Children's Day program was held June 12. A two-week Bible school was held at Mt. Wilson with the final program on Sunday afternoon. Our Annual Conference report was given on the morning of June 26. In the afternoon and evening of the same day, a dedication service was held at the Mt. Wilson church with Bro. Perry Liskey as speaker. A two-week Bible school was also held at the Annville

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church. A Sunday school has been organized at the Mt. Wilson church.—Sarah Winters, Cleona, Pa.

Hatfield—Our revival meetings were conducted by Bro. Berkey Knavel of Ambler, Pa. The CBYF sponsored an Easter sunrise service with our pastor, Bro. Ralph Jones, as speaker. The Sunday school gave an Easter program with Bro. William Stoneback giving an object talk to the children. The spring district men's work fellowship convened at our church. The spring district young adult fellowship was also held in our church. Sister Sara Shisler, missionary on furlough from Nigeria, spoke at an evening service. Mrs. Daniel Ziegler of the Mennonite Brethren in Christ church spoke at our mother and daughter fellowship. On June 5 the men's work group sponsored Norman Dettra, secretary of the Pennsylvania Temperance League, as speaker for the evening service. A child's dedication service was held recently. Bro. Robert O. Hess of Manheim was our guest speaker on Children's Day for both the Sunday-school hour and the morning worship service. Seven of our members attended Annual Conference. The delegates, Ralph Jones and J. Herman Rosenberger, recently gave their reports of Conference. In the absence of our pastor, Bro. Norman S. Frederick and William Stoneback were in charge of the services. At our June council meeting, Ray Wampler and Earl Nyce were elected to the office of deacon. Three of our young people, Lucy Clemens, Gladys Delp and Annette Royer, have begun a year in BVS. Sister Lovina Clemens directed our daily vacation Bible school with the daily offerings being used to buy a heifer for relief. The heifer was on the church grounds for the closing exercises of the school.—Mrs. William G. Nyce, Lansdale, Pa.

Mingo—The Elizabethtown College a cappella choir was with us one Sunday morning, and we enjoyed a fellowship meal in the basement with the choir at the noon hour. Our elder, Samuel Hess, served as our delegate to Annual Conference and gave a report of the meeting. Sara Shisler and the Merle Bowman family, missionaries to Africa, showed pictures and told of their work. One of our Sunday-school classes support Mrs. Bowman on the mission field. Our revival was held at Mingo for one week with Bro. Curtis Dubble of Canton, Ohio, as evangelist. Six of our women mended and ironed one day at the Neffsville orphanage. On June 18 a box lunch auction was held at the home of Jesse Hoffman with the proceeds going to the Neffsville orphanage. Since our last report two have been baptized into our church. The Indian Creek church junior and senior quartets had charge of the services at Mingo on the evening of July 10 with Harold Jones as the speaker. Bible school was held at both of our churches. Several I-W men and their wives are living in our community and worshiping with us while working at the state hospital in Norristown. A temperance league representative spoke at both of our churches. Our young people sponsored a song fest at the Mingo church on the afternoon of July 10 with several churches participating. — Mrs. Elmer Haldeman, Eagleville, Pa.

West Greentree—Our love feast was held at Rheems with Bro. Ollie Hevener of White Oak and Bro. Harry Enders of Mountville as guest ministers. At the close of our love feast, we had a fellowship covered dish meal. Spiros Zodhiates, secretary of American Mission to Greeks, showed the film, The Man of Macedonia, at Greentree. The women's work has made articles of clothing for relief. A temperance institute was conducted by Bro. James Renz, Brotherhood temperance director, at the Rheems and Greentree

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churches. Family night was observed at Greentree with the showing of the film, Faith of Our Families. This was sponsored by the homebuilders' department of the women's work. The mother and daughter fellowship was held at Greentree with Mrs. Frank Carper of Palmyra as guest speaker. Our congregation conducted a prayer meeting at the Neffsville Brethren Home. Bro. Rufus McDannel and Bro. Walter Shank, delegates to Annual Conference, gave their reports the Sunday following Conference. Bro. Abram Eshelman was a member of the Standing Committee. On July 7 the women's work group entertained the children of the Neffsville orphanage with a supper and games. Our men's chorus, directed by Mrs. Isaac Earhart, has been engaged frequently to sing at song fests and church meetings. — Mrs. LeRoy M. Hawthorne, Rheems, Pa.

Middle Pennsylvania

Albright—Two young people have recently been baptized into our church fellowship. Children's Day was observed on June 26. Daily vacation Bible school was held during the month of August. Plans are being made for the enlargement of our church building. During the winter months, the women made a number of quilts. One Saturday evening in July, the Cotton Blossom Singers from the Piney Woods school, Miss., were with us. Bro. Emmert Frederick preached for us several evenings prior to our spring love feast. —Mrs. D. I. Pepple, Woodbury, Pa.

Dunnings Creek—After some improvements were made at the Point church, a rededication service was held with Robert Mock as speaker. The filmstrip, Unto These My Brethren, was presented at all three churches of our congregation. Four of our young people, accompanied by our pastor, E. E. Ebersole, attended the Youth Seminar at Washington, D. C. A deputation team from Juniata College conducted a worship service in the New Pair church. Our two-week evangelistic services were conducted in the New Paris church by our pastor and Bro. Carl Myers of Roaring Spring. At the close of the meetings, six persons were baptized into the church. Several of our people attended the peace conference in Altoona. A group of our men attended the men's work banquet at the Everett church. A large number of our women were present for the women's work banquet in Martinsburg. Twenty young people from our congregation attended the banquet at Roaring Spring. Our pastor and a group of young people spent a day on the campus at Juniata College. Family night was observed in the New Paris church. Elsa Peterson, a volunteer worker from Denmark, spoke in the Holsinger church. Our Bible school was held in the New Paris church. Brother and Sister Clarence Heckman were with us at the Holsinger church on June 27 and gave a report of their work in Africa. Our pastor and his wife represented our church at Annual Conference. The Piney Woods singers were in the New Paris church on June 24. The district youth cabinet presented the play, In Our Own Strength, at the Holsinger church on July 3. At our last council, Raymond Gordon was relicensed to the ministry. The fiftieth anniversary of the New Paris church was held July 24 with Bro. Paul Robinson as guest speaker for the morning and afternoon services. The evening services included slides and a talk by Faye Koontz, who is working in Ecuador.—Mrs. Robert Barefoot, Alum Bank, Pa.

Southern Pennsylvania

Chambersburg—The dedication of eleven children and the presentation of the pageant, It Takes a Heap O' Livin', were the special events of Christian Family Week. We participated in a pulpit exchange program which was arranged by the town ministerium. In the absence of our pastor, Bro. M. B. Mentzer was with us for the services. One Sunday a representative of the Gideon Bible Society told of their work. The last of May a ground breaking service was held for the new sanctuary. Excavating began the following week. The vacation Bible school gave its closing program on June 19. Annual Conference delegates gave reports of the meeting. The temperance film, Any Boy, U.S.A., was shown one Sunday evening. On July 3 Sister Fay Koontz, R.N. gave an interesting account of the work in Ecuador.—Rebecca Foutz, Chambersburg, Pa.

Hanover—Our church had a study on missions in India. Our Bible institute was conducted by Bro. Elmer B. Hoover of Elizabethtown College. Miss Olive Widdowson gave an inspiring message of her work on the India mission field. We participated in the community World Day of Prayer service. At a CBYF meeting Patricia Ann Oyer showed pictures of the work at a Kentucky mission. Our women's work group was guest of the women of the Gettysburg church. The Elizabethtown College a cappella choir presented a program in our church. Our pastor conducted a church membership class during the months of May and June. The twenty-fifth anniversary of the Willing Workers class was observed at a morning worship hour with Bro. Milton Baugher of York, a former teacher of the class, as speaker. There are ten charter members who are still members of the class. A number of children were dedicated at a morning service in May. The junior class gave a program at the Brethren Home at Cross Keys. Robert A. Bagshaw was speaker at a men's work vesper service. Bro. Ron Rowland represented our church at Annual Conference. The CBYF group held their June meeting in the men's work grove with Mrs. Norris as speaker. Our daily vacation Bible school was held in June.—Mrs. Horace E. Walker, Hanover, Pa.

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Florida and Georgia

Sebring—Our church is again cooperating with the other churches of the city in union Sunday evening services. Some of our members belong to the Ridge Choraliers. This group presented Olivet to Calvary at Lake Wales. Bro. Robert Goshorn was elected as our elder for another year. Our delegates, Brother and Sister Goshorn, gave reports concerning the activities at Annual Conference. Mrs. Lena Marchand was elected as our Messenger correspondent. Our pastor, Bro. Herman B. Heisey, conducted a consecration service for five babies. Miss Anna Mae Swank is serving on the medical staff in our Brethren Service project in Puerto Rico for a two-year period. Our church helped with the expense of the baby incubator for the Castañer hospital. Recently the film, The Valley of the Sun, was shown. Sister Goldie Swartz gave an illustrated lecture on her work in India. For Me and My House, was shown at our family night social. One evening a farewell birthday dinner was served for Bro. H. A Spanogle on his ninetieth birthday. The Spanogles have returned to their home in the North. Bro. Perry H. Sanger and Harry Swank conducted the services in the Sunnyland church during the absence of their pastor. A number of our group were in attendence both as leaders and campers for the various camps at Camp Ithiel.—M. Lucile Painter, Sebring, Fla.

Eastern Maryland

Baltimore, Friendship—The book, Studies in Doctrine and Devotion, by Kurtz, Blough and Ellis is being used as the basis for our weekly doctrinal study meetings. The men's work group showed the film, The Baltimore Plan, and also pictures of the Pilot House Project. One Sunday morning the district CBYF cabinet brought us the message, explaining the aims and purposes of the CBYF. Eight of our young people attended the regional roundtable at Bridgewater College. Nine of our women attended the district women's work rally at Locust Grove. On Mother's Day dedication services were held for five babies. Since the first of the year there have been twenty-two members received into our church. Our family night was held with an evening of food, fellowship, food for thought and an interesting family film. Eleven from our church attended the district men's work banquet at Dundalk. We were represented at the district junior high rally by five of our junior high people and the pastor and his wife. By May 29 we had enough in our building fund to pay off our building lots which we had purchased by contract last November.—Mrs. Calvin F. Holmes, Baltimore, Md.

Middle Maryland

Stone Bridge—The young people of our church presented a program entitled, Mine Eyes Have Seen Him. Bro. Robert Schreiber of Hagerstown was in charge of our love feast. Special recognition was given to all mothers on Mother's Day. The Waynesboro volunteer quartet presented an inspiring message in word and song at our memorial service. A family night supper was held in the basement of our church. The women's work group has collected soap, clothing, seeds, materials and surgical dressings for the needy of the world. The vacation Bible school began July 18 and continued each evening for two weeks under the direction of Mrs. Wreatha Upole.—Mrs. David L. Mills, Hagerstown, Md.

Welsh Run—Bro. Roy Hawbaker of the Back Creek congregation conducted a two-week series of meetings in our church. As a result of these services, three persons were received into our church by baptism. Roy Hawbaker, David Lehigh, and Omar Nicarry were present for our love feast on Saturday evening. On the following Sunday morning, Bro. Edward Wingert taught the Sunday-school lesson for the entire school and Bro. Hawbaker brought the morning message.—John D. Martin, Mercersburg, Pa.

First Virginia

Oakvale—Sister Elizabeth Broughman of Roanoke, Va., held a series of revival meetings at our church June 19-29. There were thirteen persons baptized into our church by Pastor Raymond Boothe. At the last meeting with Sister Broughman enough money was received to finish paying for the oil furnace that was installed last fall. The church has also built a basement and remodeled the inside.—Jackie Brown, Oakvale, W. Va.

Peters Creek—A home-coming and 110th anniversary service was held on May 29. The pastor brought the message at the morning worship hour, and Bro. C. M. Key spoke in the afternoon on the topic, precious memories. A special offering was received to apply on the parsonage note. One Sunday, June 12, a mortgage burning service was held, marking the achievement of a debt-free parsonage. Our daily vacation Bible school was held June 27—July 1. Our pastor served as delegate to Annual Conference. He brought an interesting and challenging report of the Conference. Since our last report, one person has been received into the church by baptism and two have been received by letter. At a recent council meeting, Bro. Merlin E. Garber was elected elder and Bro. Price Plunkett was elected church school superintendent. L. S. Shepherd, Mrs. C. E. Vinyard and Mrs. G. P. Plunkett served as delegates to district conference.—Mary E. Naff, Roanoke, Va.

Roanoke, First—Our pastor held a special series of four Sunday evening services on the Christian and his vocation. Two speakers, representing different vocations were presented each Sunday. Fifteen babies were dedicated during the morning worship service on Mother's Day. The men's Bible class presented flowers to each mother. In the evening the Bridgewater College Glee Clubs presented a concert in the Jefferson high school auditorium. The pastor and the young people conducted a worship service at Mills Mountain school near Roanoke one Sunday. Two members have been received by baptism into our fellowship. A special music program was presented one evening by the male chorus of our church. Following the worship service, the women and men of the church held their respective mass meetings. During the summer months our Sunday morning worship service was held from 9:45 to 10:40 and church school was 10:45 to 11:30. Our annual church school picnic was held June 5 at Camp Bethel. The Children's Day program was given June 12. Vacation church school was conducted during the week of June 13. Kindergarten and primary classes met each morning and junior and junior high groups met each evening. In the absence of our pastor, guest speakers included Bro. Merlin Garber, pastor of the Central church, Bro. James Flora and Bro. Roy Boaz. Eighteen persons from our church attended Annual Conference at Grand Rapids.—Betty Jordan, Roanoke, Va.

Trinity—Our church met in council July 10 with Elder H. B. Layman in



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charge. Mrs. C. A. Layman and Mrs. Fred Spigle were elected as delegates to district conference. Our spring love feast was held with our pastor, E. J. Jacobs and Bro. H. M. Gardner officiating. We recently held a successful vacation Bible school under the direction of Mrs. Fred Spigle and Mrs. C. R. Firestone. Our women's group has been sewing for relief. —Mrs. H. B. Layman, Troutville, Va.

Second Virginia

Grottoes—Our revival was held with Bro. Rufus McDannel of Elizabethtown, Pa., as evangelist. As a result of the meetings, one was baptized and one received by letter into our fellowship. Our communion and love feast was held with Bro. I. S. Long officiating. A mother and daughter banquet was held with Mrs. William Willoughby of Bridgewater as guest speaker. Our pastor, Bro. J. Willard Bowman, has turned in his resignation which is effective Sept. 1. Bro. Donald Fancher, a native of Rocky Ford, Colo., has accepted a call to the combined pastorate of the Grottoes and Pleasant Hill churches. Our church cooperated with the Methodist and Baptist churches in a union vacation Bible school. Parsonage Day was observed on June 26 with an all-day service. A basket lunch was served at noon. Bro. John Locke was guest speaker and Brother and Sister Galen Stinebaugh of Bridgewater College provided special music. An offering was received for the parsonage fund.—Mrs. Leon W. Smith, Grottoes, Va.

Pleasant Hill—A special council was held at the church on Friday, July 15, in which the church voted to purchase a house for a parsonage. The ladies of the church sponsored a lawn party on July 16, with the proceeds being used for the yard of the church grounds. Our pastor, Bro. Willard Bowman, completed his service with us in August. Bro. Donald Francher has become pastor of our church. —Mrs. Leon Rankin, Crimora, Va.

Southern Virginia

Antioch—Our church is progressing under the leadership of our pastor, Carson M. Key. Bro. Carroll Ringgold has been elected elder-in-charge for another year. Clara Harper was a recent guest speaker on a Sunday morning and she also visited the women's meeting. The women of the church presented the play, Ideals of Motherhood, at the mother and daughter banquet. The men recently organized and there were seventy-five men in attendance for the first meeting. On Annual Conference Sunday the men presented the morning service. Two babies were dedicated on Mother's Day. Nine members have been added to our church since our last report. Children's Day was observed in our church with a play presented by the children's department. Fourteen from our church attended a joint district training school for vacation school workers. Our vacation school was held June 27—July 2. Our school offering will help to send Christian workers to the agricultural migrants of our state. The Sunday-school picnic was held in the evening of July 2 followed by a campfire conducted by the vacation school as a closing program. Our delegates to Annual Conference were Bro. C. M. Key and Bro. Riley E. Brubaker. Several of our children and youth have attended Camp Bethel. Bro. Price Hylton was guest speaker when our pastor was away in an evangelistic meeting.—Julia Laprade, Boones Mill, Va.

Bassett—District meeting was held July 26-28 at the Brick church with our pastor, Bro. Wilmer Q. Crummett, as moderator. A two-week vacation church school was held in June. The project for the school was the buying of baby chicks for overseas. Children's Day was observed with the children presenting the dramatization of The Lord's Prayer. The play, House on a Rock, was presented in our church and in five other churches in the district by a cast from our church. This play was sponsored by the home and family life committee of the district and the local church. Clyde Carter and Gloria Smith were our Annual Conference delegates. L. C. Carter served from our district on the Standing Committee. The district young adult banquet was held at the Brick church in the early spring. Mrs. S. A. Lipford was guest speaker for our mother and daughter banquet. Miss Clara Harper, missionary to Africa, visited in our church. Many of our church families enjoyed the all-church picnic in July. The junior high fellowship had a day at camp, using the Parables of Jesus as the subject of discussion for the morning. The primary and junior groups enjoyed a week of day camping.—Miss Charlotte Craun, Bassett, Va.

Red Hill—Our church conducted a successful two-week Bible school under the direction of Mrs. W. H. Overfelt. All four classes of the school followed the theme of Heroes of the Cross. On the closing night the classes presented the new songs and the anthem which were practiced during the school. Handcraft work was also shown at the evening program.—Mrs. W. J. Cornelissen, Roanoke, Va.

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Minister's Book of the Month Selection for October

●

A Diary of Readings

John Baillie

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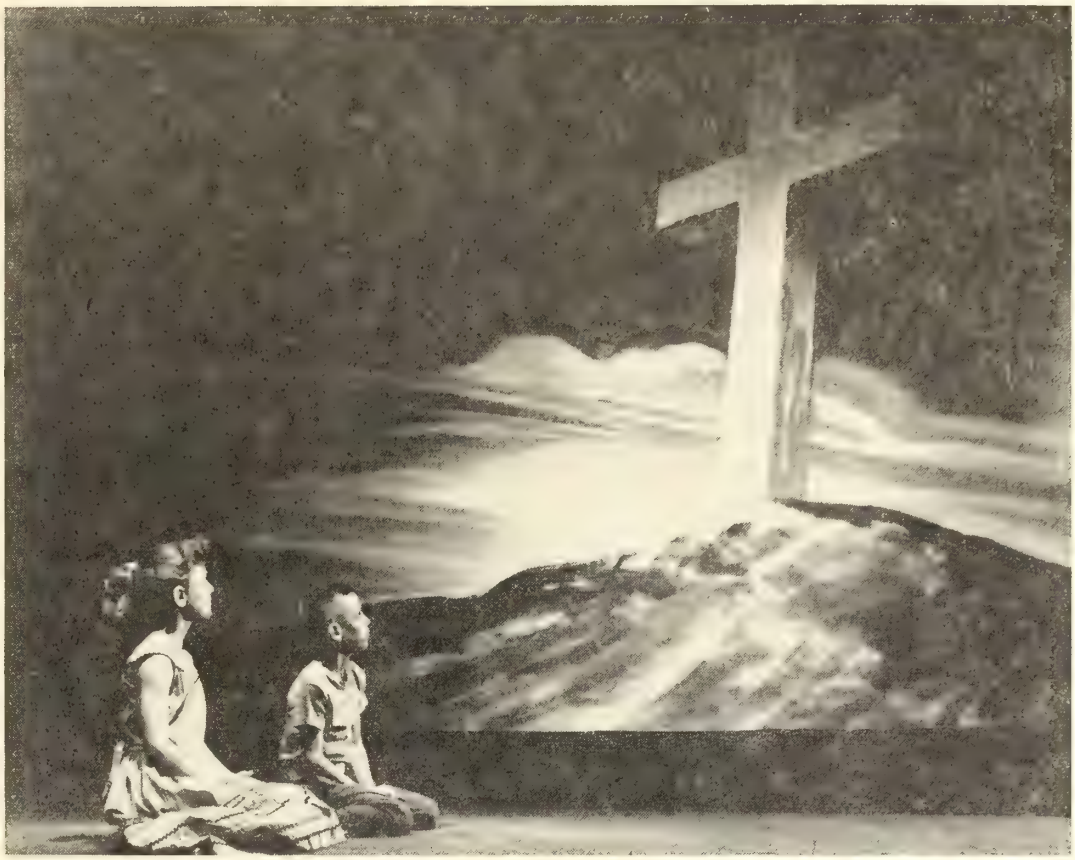
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Church of the Brethren
Gospel MESSENGER
SEPTEMBER 24, 1955



Religious News Service

Learners in the School of Christ

IN ITS eagerness to use every wholesome method of evangelism the church dare not forget that a majority of its members are products of its educational program. Not only children and young people are brought face to face with Christ, but many parents are won also because of the contacts the church has with their children. For this reason it is significant that Christian Education Week this year takes as its theme the great commission that ties together education and evangelism: "Go . . . teach . . . make disciples of all." This is another opportunity to enlist every member's support of the Sunday school and all other aspects of the teaching program.

Disciples are not only converts but learners. As the picture above suggests, that learning begins early in life. Let us pray that it never stops and that the church can find ways of deepening the discipleship of all age groups. Let us pray that it never rests from the task of bringing new learners into the school of Christ.

Gospel Messenger

"Thy Kingdom Come"

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Volume 104 **Number 37**

In This Number . . .

Editorial—
Learners in the School of Christ 1
Everyone's Responsibility 5
The General Forum—
The Educational Function of the Local Church. Russell V. Bollinger 3
Help Them Meet Life's Thrusts. Herbert Fisher 6
Ask the Help of Parents. Helen Michael 6
Boys' Clubs Build Interest in the Church. Wilbur M. Bantz 7
Back of One Boy's Decision. Ross D. Murphy 8
Young Adult and Youth Classes Prove Effective. Urban and Anna Long ... 8
Challenge More People to Take Responsibility. Mrs. Hershel Oswalt .. 9
A Continuing Membership Class. Raymon E. Eller 9
The Church Must Also Tithe. Lloyd D. Haag 11
A Report of the Central Committee. M. R. Zigler 12
It Takes Courage (verse). Mildred Allen Jeffrey 14
No One Lives to Himself. J. M. Blough 14
The Cause and Cure of Worry. C. C. Cripe 15
News—
News and Comment From Around the World 18
The Local Church—
Echoes From the Sunday School Convention 20
Our Mission Work—
That Men May Plow in Hope. Ralph A. Felton 22
New Mission at Painesville, Ohio. Kenneth W. Hollinger 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Dazzled by the Lure of Bigness?

The continuing reports of increasing enrollments in Brethren colleges appearing in your columns and elsewhere are both gratitfying and pathetic. They are gratifying to the extent that increasing enrollments promise economic stability for the colleges and thereby provide a necessary basis for the achievement of sound educational objectives. There is certainly a point below which enrollment can not drop if a college is to operate economically.

In these reports, however, there is also pathos—pathos because they may imply that colleges have been beguiled by glittering prospects for which they may be surrendering their respect for the facts and their loyalty to the standards of Christian practice. One can feel only pathos when such a surrender is made by an institution which regards itself as Christian and which associates itself with the particular emphases of the Brethren.

One wonders whether behind these announcements there are those who are beguiled into thinking that a bigger institution, no matter what the proportion of increase, is a better institution. One wonders further whether the colleges in turn transmit their delusion to the public, perhaps being as unwitting in the latter case as in the former.

There is no basis in fact, or in logic, for believing that a college necessarily becomes better as it becomes bigger. Indeed the exact opposite may be the result.

The delusion is compounded when it is realized that the increases are due to a growing potential college population and not wholly to the quality of the colleges in question. It is precisely at this point that the issue can be most easily confused. Colleges which in the past have struggled to find enough students to keep going cannot point to the transition from the smallness of the past, which they could not overcome, to the flood tide of the future, for which they cannot wholly claim credit, as a mark of their superiority.

But the problem is not merely one of strict regard for the facts; it is also one of loyalty to the norms of Christian practice. In the past there has been an easy identification of the Christian character of a college with certain well-known prohibitions, certain institutional routines, or certain curricular requirements. Those colleges which deviated from these formalities were regarded unworthy of the support of Christian people.

Beside the present problem those earlier issues begin to seem trivial. Are we witnessing an eager capitulation to worldly standards of success? Are the Brethren colleges dazzled by the lure of bigness: more and more students, which in turn will bring more buildings, a bigger budget, a larger faculty, and more athletic victories? Bigness, numbers, power are certainly in the world's book as measures of success, but one is hard put to justify them by the Gospel of Jesus Christ. Jesus commands us to distinguish between the cultural and the Christian.

There is an "impending tidal wave of students." Of this there can be no question, and many colleges, including the Christian colleges, may be forced to accept more students than they would wish in order that they may survive and in order that certain values may be preserved. But there is a difference between performing a service in the public interest and implicitly claiming for a situation more than the facts will justify and more than Christian virtue will allow.

There is a wonderful parable in the New Testament about a man who wanted to build bigger barns. God grant that the Brethren colleges may not lead the Christian community to identify them with the pathetic figure in the parable.

College Teacher

Do We Honor Our Old Folks?

The Old Folks' Bible class of the Oak Grove Sunday school planned a special dinner for the class at the church one Sunday in May following the morning srevice. All members of the class were invited, but a table was set for all members past eighty and their friends who were past eighty.

We had nine at this table; the oldest was ninety-three. We had invited one sister ninety-five, but she took sick before the day and wasn't able to come. Three or four of the class were not able to be present.

One old brother, eighty-three and a half years old and totally blind, said over and over, "This is the happiest day of my life."—H. C. Spangler, Roanoke, Va.

THE EDUCATIONAL FUNCTION of the Local Church

Russell V. Bollinger

Chairman, Christian Education Commission, General Brotherhood Board

IT SEEMS strange indeed that there was a period in the history of the church when teaching religion was not regarded as a proper activity of ministers or of the organized fellowship known as the church. Preaching, by all means—but teaching, no indeed! The essential nature of religion was conceived to be such as to make it impossible for anyone to communicate it except by preaching, by example, and perhaps by means of deeply moving emotional crises induced by the Holy Spirit in ways difficult for man to understand.

To point out this historical fact is not to question either the reality or the propriety of all these approaches to evangelism and the winning of men and women for Christ and the church. But many of our contemporary Christians do not seem to realize that preaching as we have come to know it was a comparatively late development in the early church. It is probably more accurate to describe Jesus himself, not to mention the early apostles and Paul, as teachers rather than preachers. In any case, much of their public discourse resembled our present-day concept of teaching more than it resembled our preaching.

It ought to be clear that the case for the teaching ministry of the church does not rest, in any event, on the changing and sometimes fluctuating practices of the historical church, but rather on the best judgment all of us can make as to the total effectiveness of the various methods for communicating the gospel.

It seems clear that the church in our generation is committed to the proposition that "Go-teach" represents a major segment of her evangelistic mission. While we shall undoubtedly continue to preach and worship and serve our needy neighbors, our teaching ministry seems certain to grow both in conception and in execution.

For the purposes of the present discussion, it is hardly necessary to reiterate the goals or purposes of Christian education. As Dr. Sockman expressed them in his address keynoting the International Sunday School Convention in Cleveland last July: Christian education fosters the development of the individual through four stages of growth in his relation to Christ. He should grow from being a *seeker* to become a *follower*, from being a follower to becoming a *friend*, and from



Through a meaningful task such as teaching or assisting in church school classes each member of the church fellowship learns that to be a Christian is to have a personal and responsible share in carrying on the group life and program of the church

Clark and Clark

being a friend to becoming a *disciple*. Perhaps too many have stalled their growth at the "seeker" level or that of the "follower" or the "friend."

If the church has such a teaching ministry, it will need to be largely performed at the level of the local church. Since this is the case, we ought to give a great deal of attention to strengthening the total Christian education impact of the local church on the individual member.

Perhaps we have planned too exclusively in terms of the Sunday-school hour at this point. It is quickly apparent that the local church can and often does render many additional kinds of educational services to its members. The church teaches just as surely and genuinely through its total life and spirit as through its more formal classes and systems of instruction. Since this is true, those responsible for the local Christian education program ought to take stock of its total educational impact on the member of the fellowship.

The church teaches by its corporate life and spirit. It is difficult to see how we could overestimate the effect on its members of Christian fellowship of a high order in the local church. If the quality of the fellowship educates, how earnestly we ought to cultivate and cherish that fellowship! The spirit in which the members function at the business meeting, on the church farm, in the women's work and CBYF, at church socials and in public worship, can surely defeat or establish the best efforts of the teacher and the class. When a pastor makes his appearance or takes his departure, when a new or remodelled building is under consideration, when co-operation with other churches is considered, and when misfortune overtakes a member or neighbor, then the spirit of the church has its inevitable educational impact on each member. Whether the spirit of public worship be profound or perfunctory, flippant or reverent, sincere or superficial, each participant is surely being educated in the ways of religion and of the church.



Minrod

The church teaches by providing camping experiences for children, youth and adults, and by sending representatives to conferences

It must be added that the church also educates through its assignment of work and official responsibilities. If each one has a meaningful task and performs it, he is learning not only how to function, but he learns that to be a Christian is to have a personal, responsible share in carrying on the group life and program of the church. In all these and other ways, the church educates through its corporate life and spirit.

Most persons are much more directly aware, of course, of the formal teaching program of the church, which finds expression in the Sunday-school or church school classes, in discussion groups, and in many other activities to which I shall refer.

The church is attacking its teaching functions directly in all these ways. It seems to many of us that the goals or outcomes for which we are really teaching ought to be more sharply present in the minds of teachers than is often the case. A thoughtful young professional man expressed very recently some unhappiness because his Sunday-school class was chiefly occupied with discussions, often argumentative, on the debatable or controversial aspects of the Christian faith, without setting forth any clear conclusions or convictions. Perhaps they were too readily satisfied with having had a spirited discussion, without having done much effective teaching. Again Dr. Sockman's proposed growth formula—from *seeker* to *follower* to *friend* to *disciple*—would remind us of our real function as teachers.

The church also teaches, of course, when it shows films, slides, filmstrips or other audio-visual aids. We teach when we select books for the library. We teach when we provide camping experiences for children, youth, or adults. We teach when we

Continued on page 10

EDITORIAL

Everyone's Responsibility

NOBODY likes to hang on streetcorners," remarked one teen-age boy who was being interviewed about his part in the slaying of another teen-ager. He was one of the fourteen boys who piled into three cars one night in July. Before the night was over they were all in jail charged with murder.

A Chicago newspaper sent six of its reporters to visit the homes of each of the boys involved in the crime. Their stories offer no simple explanation of what causes juvenile delinquency but they point up a number of factors that help to explain why boys get into trouble.

Nearly all the boys were poor students. They were only a little below average in ability but their records showed lack of interest, even resentment toward their schools. They were often truants and most of them dropped out of school to find jobs.

Most of them lived in a depressing neighborhood, in small houses or apartments surrounded by factories and taverns. In spite of the efforts of their parents to make their homes livable, the houses were drab and crowded. The common complaint of the boys was "nothing to do." Their ball fields and parks were overcrowded. Their parents, even those most concerned for their welfare, had little time to spend with them. A few lived with grandparents or distant relatives. Most of their mothers worked, sometimes on late shifts. In one case both mother and father drank excessively. A few of the parents tried to escape from the neighborhood but because of poverty they could not make the move.

So the street-corner gang claimed the loyalty of these boys, even when they feared it. The gang had its own code: "You have to stick together. If they jump us, we jump back. If we don't they'd call us chicken." Street-corner society, with its demand for conformity, was too strong an influence for these boys to resist. There was some drinking, too. "The older boys buy beer and we drink it."

Perhaps the chief reason these boys accepted the gang's rough code was their own uncertainty about themselves and their future. One boy drifted because his life had no meaning. Another could not decide what he wanted to be, "with the draft and all." Another was always tired. Still another was always "in a fog."

None of the boys, so far as the reporters could learn, had any contact with a church except when one boy lived for a time in an orphanage. If there were active churches in their neighborhood, they made no impact on the teen-age gangs that gathered in their own street-corner society.

But surely the church of Jesus Christ has something to offer teen-agers who get into trouble. Even more important, the church can help prevent their getting into such predicaments. The church can offer a faith that gives meaning and purpose and dynamic to life. It teaches that faith to many children and adults. But somehow it is slow in finding the street-corner gangs, the lonely, idle, confused boys and girls who most need Christian understanding and love, who need wholesome church activities, who need a sense of direction in the framework of a Christian calling.

This is the beginning of Christian Education Week. The next time you look critically at a boy or girl member of a street-corner gang, ask yourself whether you are supporting the program of Christian education that could provide a wholesome substitute for delinquency.

How many excuses have you given for refusing to teach a class, sponsor a youth group or serve on a scouting committee? What was your contribution to the camp fund in your district? When was the last time you brought a neighborhood boy or girl to your Sunday school? When you chase the rowdies off your lawn or out of your shop, where can they go? Must they join a street-corner gang because you neglected to vote for a civic center? Will they find it easy to say, "Older boys gave us beer and we drank it," because you could not be interested in better law enforcement?

Today's headlines merely confirm what we should have learned long ago. Christian education is everyone's responsibility.—K.M.

Is It Effective?

THE church school should be an effective instrument in winning men to Christ. But is it? Do our familiar Sunday-school classes, either through their discussion periods, through the teachers' work or through their fellowship activities actually bring individuals in touch with Jesus Christ? Or do they leave such concerns to an evangelistic campaign?

In order to learn what a few church schools and pastors may be doing, we asked several representative leaders to answer this same question. Their replies appear in the next few pages. Surely there are a number of suggestions here for every church to consider as we seek to "go . . . make disciples of all."—K.M.

Is the Church School Effectiv

Help Them Meet Life's Thrusts

Herbert Fisher

PEOPLE respond to institutions that give help to their needs or what they believe to be their needs. The Christian church has always asserted that Christ has the answer to every person's needs. The gospel records attest to the great crowds who sought Jesus because he could help them.

If the foregoing is true, then it follows that the church school is effective in reaching families to the extent that it is able to discern their needs and organize its program accordingly.

The needs of a person are more pronounced in periods of enlarging or changing experiences. While changes take place at every age, they are more concentrated in the young adult period. Certainly they are major experiences. (By young adults is meant those of post high school to married couples in the early thirties.) Think of the things they face: Shall I go on to school? What shall be my life work? Whom shall I marry? How can we be good parents? And there are others: How can I follow Christ in this situation? How much should I do for myself and my family and how much for others?

The church school is in a strategic position here. It is organized on an age-group basis. This means, first of all, that its discussions can *seek for truths pertinent to the needs of the group.* Finding God's will through the study of the Bible will be central. When life expands our knowledge must expand as well. It is very wholesome to see other experiences of



study grow out of classes such as special Bible study sessions and parent-child study groups.

A second reason why the church school can be so effective is that *it can effect a supporting fellowship.* In this period of expanding life, strong group comradeship is of great importance. Class meetings and other group activities are essential. To these, new people can be brought and interested in the church. Good Christian fellowship is a contagious thing and a wholesome thing.

A third reason for effectiveness is that in class discussions it is conducive for persons to make commitments. While it may not show up at the time, people make decisions largely when they have opportunity to share ideas with others and think it over. Pastors know that the majority of people making a first commitment to Christ have been participating in the church and church school.

The question then is how effective is the church school in helping young adults and their families to better understand life, experience a satisfying fellowship and open their hearts to the living presence of Christ. To the extent it does these, to that extent it will reach out to new families.

Ask the Help of Parents

Helen Michael

WHAT I am about to say concerning the problem of reaching unchurched people in our communities is based on the assumption that the church *really* has a rich, well-planned, deeply spiritual program to offer. How can we interest others in anything less?

The church school is not as effective as it should be in reaching nonchurch families, and it, perhaps more than any other agency, has the best opportunities to do so. The children's division of the church school can utilize the children's natural interest in other boys and girls to locate the unchurched in the community. When a child comes to the church school, by special invitation or otherwise, the teacher should make a call in the home very soon, while the child's interest is high. This tells the child, as well as his parents, that the teacher is concerned about him as an individual, and also

in Winning Men to Christ?

gives the teacher an opportunity to impress upon the parents how much the child needs them in this new venture in order to give him a sense of security and well-being.

Parents need to show the child that they believe church experiences are worth while for him and for them. Many parents will respond favorably if they are convinced that their presence and interest will be helpful to their child. If they do not respond, let the teacher be not weary in well-doing, but rather feel compelled to think of new ways of approach, always keeping in mind that the personal and individual contacts are most effective. It is highly desirable that the teacher enlist others to help her—people such as the pastor, the children themselves, class members in the parents' age group, or persons with similar interests or talents. This impresses upon the parents the fact that the church body, and not only a single individual, wants and needs them.

Sometimes parents' interest can be aroused by an invitation to assist in some activity in the children's division, such as a party, a project, a choir activity or a parents' club. Leaders should be alert to discover special talents and abilities among unchurched people which may be used in some significant way. Let us not be slow in asking for the help of these parents, but let us always be loving and gracious, even if they refuse it.

Humility must always be evident in our attitude as we approach the unchurched, for we must constantly remember that at best we can do very little for children in the church without the help and co-operation of the parents of those children. We do not feel "holier than thou," but we have something good that we would like to share.

The revised Brethren curriculum gives teachers and directors a wonderful opportunity and a challenge to work with unchurched families, once they have established a contact. A teacher may be reluctant about calling upon unchurched people, feeling inadequate and insecure. But with the pupil's book and the Message to Parents in her hand, she has a topic of conversation which is worth while, and one which proves that the church has a well-organized educational plan and purpose. If the children and the workers in the children's division are radiant, sincere, and enthusiastic, they can do much to convince unchurched people that the church school has something rich and inspiring to offer them.

Boys' Clubs Build Interest in the Church

Wilbur M. Bantz

BECAUSE I love boys, I have had some kind of a boys' club in every church I have served. One time I had a Boy Scout troop which brought together eighteen of the finest boys in the community. I find it a rewarding experience. One can usually secure the help of the local YMCA or the Boy Scout organization.

The last eight years the YMCA in Decatur has assisted me with a group in providing recreation and guidance, and our club has had as many as thirty or thirty-five boys at one time. We have also had for a few years an effective girls' club.

It is hard to evaluate the educational advantages, but I have had this experience of working



Working and playing together, boys learn to live with others

Eva Luoma

with a number of boys that would never have a friend or anyone interested in them. By my interest in them I have also found a close relationship to the county judge and probation officers. As a result of working with these boys, homes have been opened for the service of the church. I am received as a pastor in nonmember homes. It has been my joy to baptize several of these boys, and in some cases the parents. Where the parents have not united with the church they have a growing interest and respect for the church. It is my conviction that religion is caught as well as taught and there is no better way for children to catch it than to live in a group with some one. In playing together they learn to live together.

Back of One Boy's Decision

Ross D. Murphy

THREE boys and I were fishing a mountain stream when suddenly we were threatened with a thunder storm. Our first reaction was to run for our car a mile away. Since that was out of the question we took shelter under a ledge of rock along the mountain side. Huddled together in close quarters, we talked about the thunder and the lightning as coming from God. In the midst of this setting it was easy and natural to raise the question why God sent Jesus into the world. The boys gave rather intelligent answers.

No effort was made to press for any kind of decision; it was sufficient to create a consciousness of God in the minds of the boys and link with it the thought that he sent Jesus into the world to save people.

Several weeks later after the morning church service one of the boys was waiting in the vestibule to see me. Without hesitating for a moment he said, "I want to be baptized." A bit surprised, for the purpose of the morning sermon was to build souls up in Christ rather than bring them to Christ, I said, "Why do you want to be baptized?" He was ready with an answer, "Jesus wants me to be baptized." What better answer could a boy give? It was basically sound.

Young Adult and Youth Classes Are Effective

Urban and Alma Long

MOST adult classes in our church schools today are organized and have regular monthly meetings. It is through such organizational activities that nonchurch and inactive families can best be reached. For example, here are some of the things the Cheerful Workers class (young adult) of the County Line Church has done recently:

1. We hold monthly meetings with well-planned programs of such activities as recreation, discussion, films, speakers and devotions which we invite nonchurch folks to attend. Cards are sent to regular and prospective members before each meeting.

2. We follow a program of personal evangelism: a. With our pastor we compile a list of inactive and nonmember folks of our age to be visited. b. Our pastor mimeographs and discusses with us techniques to use in lay evangelism. c. A night is set for visitation. We meet early at the church for assignments and prayer and then go out by twos. After our visit we return to discuss our evening and make plans for future visits.

3. We have tried to interest inactive and nonchurch members in our various projects, such as sending a heifer to Germany, having a Lord's acre project each year, packing and sending towel kits to the Navaho Indian mission at Christmas, raising money for a film projector, purchasing and erecting church signs, and conducting a worship service for the county home for the aged.

There are two other periods during the church year which



Eva Luoma

Unchurched youth in the community can be reached through planning

provide opportunities for individuals and class groups to do effective work in reaching inactive and nonchurch people.

One of the most promising periods is preceding, during and following the regular Bible school session. Parents of small children who will be attending the Bible school should be visited by members of their Sunday school age group at various times prior to the school. They should be made to feel welcome to attend the regular church and Sunday-school activities. Plan a visit during the Bible school to discuss the week's activities and invite them to the closing program. At the closing program they should be made to feel welcome, be introduced to other class members and invited to take an active part in church activities.

Preceding and during evangelistic meetings lay folks can reach others through lay evangelism. Group and individual prayer periods for individuals along with an organized visitation program preceding and during evangelistic meetings may be able to do as much as the evangelist to interest and convict nonchurch folks of their need for the Christian way.

The regular program for the CBYF offers an effective means of reaching local youth. Parties and programs should be planned with new members in mind and a special effort made to have them attend. Often if these youth find a warm fellowship and are made to feel needed and at home they will want to take an active part in the church school and active CBYF program. It is very important to keep these new folks informed of all youth activities. If anyone is sick or hospitalized cards should be sent by individuals and the group. The above methods have proved effective in our local CBYF in reaching inactive and nonchurch youth.

Challenge More People to Take Responsibility

Mrs. Hershel Oswalt

IF THE church school is to be more effective in making disciples of all, it must have more adults in each church who are willing to become "fishers of men." More people need to hear the call and to have a greater love for those for whom they are responsible in their community. More church people need to teach by experience, example and practice. They need to possess something that will compel them to go teach what they have.

Our Master Teacher enlisted his workers by calling them to *become*. When they were willing to follow him, they found their work and grew in efficiency. He called busy people, in ordinary walks of life, and trained them in small groups for specific jobs, beginning where they were. He gave them a purpose and a goal. He died and arose; then they were motivated to move out.

The church school, through its pastor and board of Christian education, must challenge more people to accept specific teaching and visitation responsibilities. Plans must be made to help these people to grow spiritually and to develop their leadership abilities. This will mean hard work for a few people but there is no easy way out if the needs are to be met. We are told that from the time we meet one Sunday morning until we meet again the next Sunday morning, in the United States, there are 32,400 new homes established, 7,500 homes broken by divorce, and 82,000 babies are born. What a challenge to the Christian teacher, for people are what they are taught to be!

For whom does God hold you responsible? Some junior high young people in the nonchurch family? Maybe you need to follow them into their homes, get acquainted with their families, ask some other parents to visit too, have a parents' class and discuss problems peculiar to the junior high age group and help them plan parent teacher and pupil fellowship meetings. The success of the church school depends on the degree of family participation. Of course you have studied the interests and needs of early adolescence in general and of your pupils in particular, and are doing all you can to help build a fellowship that will create experiences to meet their needs and develop well-rounded Christian personalities. Now is the time to go—help make disciples of all.

A Continuing Membership Class

Raymon E. Eller

FOR A long time there has been a growing concern for nonchurch families in the Dundalk Community. In evaluating our effectiveness one cannot help but feel a bit frustrated because there is so much to do and so little accomplished. However, there are some concrete evidences where the Dundalk church school has been effective with nonchurch families.

In 1947 two boys, ages 9 and 11, enrolled in our daily vacation Bible school, primarily because their mother was forced to work in order to maintain the home. The school showed special interest in these boys which resulted in their enrollment in the church school. The mother was deeply impressed with our friendliness. A special emphasis in the spring study unit for juniors and intermediates was given to evangelism and church membership. Through careful classwork and follow-up by the teacher and pastor the



More adults need to be challenged to undertake the tasks of teaching and visitation in the church and church school

Ewing Galloway

mother and her two sons were received into the church on Easter.

One of our newer members in the fall of 1954 gave the superintendent the name of a young couple because they had expressed an interest in enrolling their first baby in some church. The father was of Roman Catholic background, and the mother was nonprofessing. The superintendent wrote the family a letter and at the same time asked the nursery director to visit them. The contact was made and the child was enrolled in the nursery the following Sunday. The pastor received their names at the morning worship service, on the visitors' cards. The prospect was followed up with several pastoral calls and finally the parents were received into the church by baptism in July.

For the past two years the pastor has taught continuously during the church school hours a class on church membership. As the need arises a special class is provided for the children. How has this been possible? There have been three basic approaches: an evangelistic tone in the preaching program, cultivation through the church school, and consistent cultivation and pastoral follow-up. After ten or twelve weeks in the class on membership a final visit is made to each prospective member's home by the pastor to answer any questions, explain in detail the reception of new members, and finally to secure his commitment. A high percentage of enrollees are received into the church. This class has significance and effectiveness because it enrolls prospects in a regular class during the church school hour; it acquaints them with the life and work of the church, and helps them toward better stewardship of life in our great program of Christian living. Therefore our effectiveness with nonchurch families is measured by their willingness to expose themselves, our message is repeated often, honest effort is aimed at understanding, convictions are established, and final commitment is shared.

The Educational Function

Continued from page 4

set up vacation Bible schools; or co-operate in community programs of weekday religious education. When we send representatives to workshops, institutes or conferences, we are still engaged in performing our teaching ministry. And, perhaps most significant of all, we teach when we train leaders for the various special responsibilities in the church.

When described in these varied forms the total teaching function and ministry of the church assumes a new dignity and a comprehensiveness of which we had not always been aware. All persons having responsibilities for planning, policy-making, organizing and carrying out this educational ministry of the church ought never to lose sight of its scope or significance.

If the church is to perform its teaching function well, it will need to effect some suitable organization for this purpose. While it is true that we tend to add boards to boards and committees, effective group func-

tioning seldom occurs without a fairly specific assignment of tasks.

Most churches have a board or commission of Christian education. It is rare indeed, however, for this group to conceive its task with sufficient comprehensiveness. Typically, it supervises the Sunday school more or less superficially, and may help set up the vacation Bible school.

The local board or commission of Christian education ought to be charged with responsibility for all that is properly included in the teaching ministry of the church. Management of property, employment of pastor and nonteaching staff, and similar matters belong to others. The first task of the Christian education group is to form an adequate conception of their task. If it is not spelled out by the church, it should be asked for and clearly defined. Well done, this process will unify and fix responsibilities for the whole range of educational activities of the church save the preaching and worship service itself. Leadership responsibilities will be well-distributed, and an adequate budget provided, and plans for trained leadership will go forward if the board or commission of Christian education performs its whole task well.

It is difficult to overstate the significance of this task. Dedicated to the development of committed and ever more Christlike character in children and adults, by means of a total Christian education program that is at once comprehensive and unified, the members of such a group can largely set the tone and determine the effectiveness of the total church in the community. There can hardly be a more challenging, not to say exciting, task or prospect.

• • •

"If you put these instructions before the brethren, you will be a good minister of Christ Jesus, nourished on the words of faith and of the good doctrine which you have followed" (1 Tim. 4: 6, R.S.V.).

The Church Also Must Tithe

Lloyd D. Haag

WE HAVE heard many times what the Church of the Brethren could do in world outreach if all its members tithed. It is estimated that total giving would be over thirty-three million dollars in a year instead of our present eight million plus. Our members are confronted with many pleas, as they should be, to make the tithe the minimum standard of giving.

But one wonders if our churches are asking our people to do something that they are not willing to do themselves. If a congregation challenges its members to vital stewardship of possessions, in order to be consistent it must practice the same in its world outreach. It seems almost hypocritical for a church to demand stewardship of its members and then send only a trickle in benevolence itself, spending the lion's share on its own program. Our local churches must set an example by practicing stewardship themselves!

To be specific, each church should "tithe" in its giving to the Brotherhood Fund. Now a tithe for an individual is ten per cent, but we cannot settle for that in a church, for it is administering funds already given to God. (How many churches could be tried for misappropriation of funds?)

I submit that the "tithe" for a congregation would be fifty per cent of the budget for world outreach, including district, regional and other benevolences, leaving fifty per cent for the local program. Half at home and half away. A few of our congregations may reach and surpass this "tithe" now, but for the great majority it is unthought-of, just as is the ten per cent tithe for so many of our individual members. Nevertheless, one half in outreach should be the "tithe-goal" for our congregations.

Standing Committee presented a challenging paper on stewardship to Annual Conference last June. The paper asks "that we take significant steps to fulfill our intention to Seek First His Kingdom by embarking on an expanded program of stewardship education and life commitment which we could expect to result in *doubling the current Brotherhood Fund goal* in the year beginning October 1, 1958."

Among the steps is a call to each district to allocate definite responsibility for reaching suggested goals for every individual and every church.

Among the goals for the individual is, of course, the tithe as a minimum standard of Christian giving. Much could (and should) be said on personal stewardship in order to educate our "token givers" who put a dollar or two in the basket, when they happen to be there and feel that they have discharged their duty to God; but that is not the purpose of this item. This is directed to the churches regarding the use of the money they do receive.

Now, among the goals for every church is: "Give *as much or more* in outreach as is spent locally." There is the church's fifty per cent tithe. We have it on paper, but unless this idea comes to life in church boards and church budgets it will be stewardship on paper and the Brotherhood Fund goal for 1958 will not be $2,600,000 but a

warmed-up $1,350,000.

It seemed that Conference accepted this challenge a little too easily in view of the chasm between present giving and the goal. Brotherhood Fund giving last year was about $1,200,000 out of a total giving of over $8,000,000; or about fifteen per cent (plus district, regional and other benevolence). Quite a gap between perhaps twenty and fifty per cent. Brotherhood Fund giving has not kept pace with increased general giving. Since 1946, total giving has increased nearly 300% while Fund giving has increased only about twenty per cent. Thus the churches' "tithe" for outreach has dwindled from about 32% to 15% in these ten years. This is not an example likely to inspire individuals to higher stewardship.

There are too many of our congregations with budgets of over $10,000, which send about $750 to the Brotherhood Fund or seven and one-half per cent. They pull down the average of those that try to do better. Not even a *necessary* building program justifies a church to decrease its proportion of giving to outreach!

Every local church is confronted with the question of what proportion of its people's giving shall go into world outreach. It is an important link. If our people doubled their total giving to $17,000,000 but the churches kept $15,700,000 at home the Brotherhood Fund would still have only $1,300,000.

Yes, the Brotherhood Fund should be doubled and could be doubled by 1958. The world is full of opportunity for increased ministry: Nigeria, Ecuador, Brethren Service, home missions. We were told at Conference that we could get the personnel if we had the funds.

Every church should "work toward" the goal of one half in outreach. As a good step forward, let every church set a minimum of *one third* in outreach for next year. If our churches averaged one third in outreach, the Brotherhood Fund *would be* doubled next year.

Every congregation, whether it has a budget or not, might compare its Fund giving with its total receipts and then revise and act as necessary to bring outreach giving to at least one third of total.

As we look toward achieving our present goal at the close of the year, and more especially to next year's budgets, remember that the church, too, must tithe! Let's bring our percentage of Fund giving back to the 1947 level. Let's double the Brotherhood Fund giving by 1958!



World Council of Churches

The Central Committee of the World Council of Churches hears a report from Dr. Franklin C. Fry at its meeting at Davos, Switzerland

The Report of the Central Committee

M. R. Zigler

THE Central Committee of the World Council of Churches functions in many respects like the General Brotherhood Board of the Church of the Brethren. The Central Committee has the responsibility to carry out the decisions of the General Assembly, the last one of which was held at Evanston last summer. It has a membership of ninety. Meetings are held annually. Last year it was held the week following the Evanston Assembly; this year it met in Davos, Switzerland; next year it is planned to meet in Hungary. The next two years it will be held at Yale University and in Rhodes, Greece, respectively.

Davos, Switzerland is a very old and small village high in the mountains. Here many people come for health and sports. It is really cold in the summertime. The altitude seemed to make it easy to work. There was not that tired feeling that comes so often in meetings where there is no slowing down for rests. The regular meeting of the Committee was preceded by many subcommittees preparing for the plenary sessions. Obviously a large docket of business is necessary for a world committee dealing with the total Christian enterprise on this earth.

Dr. Franklin Fry, a Lutheran churchman of America, presided over the meeting in a very friendly and effective manner. There is a unity of purpose and spirit that prevails among Christians which makes such meetings inspiring and fills one with the hope that sometime this same spirit may become the ruling spirit of all men in church and state.

It is difficult to decide the items that should be mentioned in a very

brief report. A full report will be available in the near future for those who want to study carefully the actions of this body. It is important for those who want to keep an intelligent, up-to-date understanding that they read and study the official documents for they are carefully prepared and have far-reaching implications in the life and work of the churches. It is important to study the points of difference and where there is substantial agreement.

One of the most important reports to the Central Committee was that of its Executive Committee that meets several times each year. Its next meeting will be held in Australia. It implements the actions of the Central Committee not assigned to special committees. At Davos two major themes were considered outside the normal business and usual subjects. Or it may be better stated that some very old subjects were treated more thoroughly than heretofore. The first theme was in connection with Division of Inter-Church Aid and Service to Refugees, giving special attention to the Christian responsibility in meeting human need around the world. A special study had been made and a report prepared concerning the needs in Asia and Africa. It became very clear that the Christian churches must face the total needs of the world.

The second major theme was the nature and content of Christian unity. Organic unity of all the churches was not considered in this issue. The purpose was to discover the oneness of the church as we face the pressures of the world and to unite our resources in common tasks that we cannot accomplish separately.

The Church Commission on International Affairs made a vigorous report regarding its activities among churches and governments during the last year. A report on disarmament was approved which will likely be printed in the Gospel Messenger. Though it does not advance all the elements Brethren would desire, it is superior to anything the churches have ever said together. The Central Committee met at a time when it was natural to speak on this issue, since the heads of governments have spoken so openly at Geneva.

Very interesting discussions developed on the use of young men and women on a sacrificial basis in government positions as well as in volunteer service in church activities. Many participants could not see their way clear to make a strong call for service until there would be plans laid sufficiently well. Few members of the Committee had such experience as Brethren have had in Civilian Public Service, in Brethren Service work, with sea-going cowboys, with exchangees of all sorts and the volunteer program. The churches together could place in the field a large number of people, and there might be the possibility that governments might be willing to utilize the resources saved by disarmament for this program of the churches. A committee was appointed to follow the discussion with appropriate action.

The question of evangelism and the missionary program of the church consumed much time. It is so clear that due to many reasons the type of missionary work we have been used to is changing. There is a deeper need to study carefully our programs so that an interplay between nations will continue and missionary plans may go forward with renewed vigor.

At Evanston a special letter regarding disarmament was authorized to be transmitted to the leaders of the church in Russia. This was done. An answer was received. At this Central Committee meeting another letter was sent forth by cable and given to the press agencies of the world. The effort is to open ways of consultation with the churches of the East in the interest of peace.

Every morning of the Conference, worship services were held in the local church. Bishop Dibelius of Germany and Bishop Sherrill of America preached the sermons to the community of Davos and the Central Committee members on Sunday morning. Each evening special intercessory prayers were conducted. The spirit of the Conference was one of urgency.

It will be my purpose as representative of the Church of the Brethren from time to time this year to report other developments in the World Council of Churches and the implementations of program that are in the planning stage. The Central Committee considered a larger number of interests vital to the Church of the Brethren than most interdenominational meetings do. We can now predict that the World Council of Churches will give much more time to the subject of peacemaking than heretofore, and also to the meeting of the human needs through the churches. It was a very high opportunity to present personally the gift of the Church of the Brethren of $3,000 to enrich the Peace Library of the World Council of Churches. We will now give undoubtedly all the energy we can to help advance the cause of peace through the churches.



World Council of Churches

Dr. Enrique C. Sobrepena, bishop of the United Church of Christ in the Philippines (left), talks with M. R. Zigler and John D. Metzler

It Takes Courage

MILDRED ALLEN JEFFERY

Not afraid to be what you are,
Not afraid to live your convictions,
Not afraid to speak the truth,
Not afraid of popular prejudice.

Not ashamed of work or class,
Not ashamed of body or age,
Not ashamed to live within your means—
But afraid to lie or cheat.

Not ashamed of family or home,
Not ashamed of race or color,
Not afraid to remain silent
Before a foe's cruel slander.

Not afraid to tithe while poor,
Not afraid to witness before men,
Not afraid to say just a plain "No,"
But afraid to disobey the Lord God Almighty.

No One Lives to Himself

J. M. Blough

NONE of us lives to himself, and none of us dies to himself" (Rom. 14:7). This verse occurs in the middle of a paragraph which teaches consideration of the weak and urges us not to judge others or condemn them. The common interpretation given to the verse is that we do not live to ourselves, but to others, that is, that as we live in society we influence others and are dependent upon them. If we read on in the paragraph we readily see that this is not Paul's meaning at all. He is presenting two other truths.

We Are the Lord's

Verse 8 makes this plain: "Whether we live therefore, or die, we are the Lord's." Yes, that is it; we are not our own; we belong to the Lord. He is our owner and our master, for has he not bought us? Therefore, we cannot live to ourselves or please ourselves, for we belong to somebody else and are under obligations to him. His will must be our choice; his glory must be the motive of every action. Our constant prayer must be, "Lord, what wilt thou have me to do?" Therefore, we cannot live to ourselves or to others; we must live to the Lord whose we are.

Verse 9 says that Christ is Lord both of the dead and the living. When we live we are his, and when we die we are still his. His ownership continues; we are not free. Christ died and rose again so that he might be Lord both of the dead and the living. If we live to the glory of the Lord we can also die to his glory. Death will not separate us from him; we belong to him forever.

What a gloriously comforting thought it is that we belong to the Lord of heaven! What a blessed relationship! Since the Lord owns us we need have no anxiety at all for he will ever protect us. Will not he who cares much more care for us? Our eternal welfare is his pleasure, our salvation his joy. No enemy will be able to claim us or snatch us out of his hands. Safe, eternally safe. We are his.

All Are Accountable to the Lord

Verses 10-12 make it very clear why we do not live to ourselves, "for we shall all stand before the judgment seat of God," and each of us shall give account of himself to God." We are not independent creatures without responsibility; we dare not live our lives just as we please. We have a master who will call us to account. Judgment lies ahead, but the judge is not a man. He who delivered to us the talents will demand an account of our stewardship. Yes, we have to do with the Lord of the universe; we cannot avoid him or escape his judgment seat. On that day every knee shall bow and every tongue confess. His are the power and the kingdom and the dominion forever.

Since the Lord has formed us, since he has sustained us, since he has redeemed us, since he has called us into his service and equipped us for it, is it not right that we should face a day of reckoning? If not now, surely at the judgment men will understand why they dare not live to themselves. The Lord is supreme, and before him we stand or fall. We are not responsible to other masters, but all of us alike are accountable to the same Lord and Master.

Therefore, we should not judge others or despise them, for we are all brethren of the same Lord and members of the same body of Christ. The strong must not pass judgment on the weak, but rather love them and help them. No one should put a stumbling block in his brother's way or any occasion of falling, but let each one follow the things that make for peace and brotherhood. Self-denial on our part and forbearance toward our brethren are fundamentals in Christian living. "Judge not, that ye be not judged."

But you say, "Must Christians stand before the judgment seat?" Does this make you tremble? Look at him who sits on the judgment throne. It is your blessed Lord who loves you, who died for you and gave you eternal life. Afraid of him? To the true Christian this is not the judgment of condemnation, but the judgment of reward. "Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth?" There can be no one, for Jesus himself is there making intercession for us. If we are faithful we need

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

Our children quarrel a great deal partly because they are always "telling on each other." I notice that in school they get the idea that a tattle-tale is a nuisance and somebody who breaks the code of the playground is unpopular: but at home we don't have a code. As parents we often do get insights into problems we wouldn't otherwise know about: so, where is the middle ground?

Parent

Dear friend,

Homes ought to have some code, even as the playgrounds do! The discerning parent does not need to rely on tattle-tale information for character insight. Moreover, the tattler is often seeking attention rather than trying to convey information. If the practice continues after proper parental discouragement, then all concerned — both children and parents — should sit down and discuss the matter. The "injured" child should have an opportunity to tell how he feels handicapped when his parents allow his brother to tattle on him. For their part, the parents ought to make it clear that there is no preference among the children and no reward for unsportsmanlike conduct.

Harry K. Zeller, Jr.

have no fear to stand before the Lord. It will be the time of great rejoicing as we receive our eternal reward and hear the welcome words, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

The Cause and Cure of Worry

C. C. Cripe

WORRY is one of the most common experiences of life today. It is the cause of much trouble, sickness and even death. Nothing disturbs one's happiness, or the happiness in the home more quickly. What is worry? It is overconcern or anxiety or fretting about matters of life's experiences. It is to anticipate the worst that can happen to us. It is caused by trying to carry all of the burdens of life ourselves without seeking outside help.

What do we worry about? How we can get enough to eat or clothing to wear; what folks will think of us; getting more money; our health; what the unknown will disclose; what the cold war will result in; the A-bomb, H-bomb and now the C-bomb. What does worry do to us? It makes us fretful, gloomy and unhappy, as well as destroying the happiness of others; it may lead to sickness, desperation, insanity, suicide or even murder, unless it is halted in some manner.

An incident in my own life may help someone. When I was a young man I taught in the public schools for a number of years. The first school I taught was a one-room, country school. It had the reputation of being the worst disciplined school in the county, though I did not know that until I had been teaching there for some weeks. But the longer I was there, the worse conditions seemed to become, and I had no experience on which to rely. I worried so much over the situation that I lost my appetite, could not sleep well and became very nervous, so that I could not lift a glass of water to my mouth without spilling some of it. I went to a doctor for help. He at once was very much concerned. Without my knowledge or permission he contacted a specialist in Chicago and arranged for an operation for tumor on the brain. But then he asked me, "Do you worry?" I answered, "Yes, I do." He said, "What do you worry about?" I told him about my school experience. Then he said something I have never forgotten and was the first cure for my worrying. "Don't you know that a Christian can't worry? The minute you begin to worry, you take your trust away from God and put it in yourself." Well that was a great help to me, and I finished that year of teaching and a number more and never needed an operation for tumor on the brain. I do not know whether or not that doctor claimed to be a Christian, but he certainly taught me a lesson.

Cure number two for my worrying came some years later while reading and meditating on the Bible. There were two passages of Scripture that caught my attention and completely cured me of worrying. One is Isa. 26:3: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Many years later while I was pastor in a certain community, I visited one of my parishioners who was in a hospital. Before leaving I quoted this scripture and offered prayer for him. A bit later his nurse came to me and asked, "Where is that scripture you quoted to him? It was wonderful; I want to read that again." I told her. The other scripture is found in Phil. 4:6-7: "Be careful for nothing, but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." These two scriptures have helped me many times since when I have had perplexing experiences in my life, or in the family, that could have led to desperation. Bible reading and meditation, prayer and regular church attendance will cure anyone of worrying.

Here are some quotations from various authors that may help you as they have helped me:

"Never worry over what you can't help, for it won't do any good. And never worry over what you can help, for if you can help it you should do so."—Unknown.

"It is not work that kills men; it is worry. Work is healthy; you can hardly put more on a man than he can bear—but worry is rust on a blade. It is not movement that destroys machinery, it is friction."—Henry Ward Beecher.

"Sufficient to each day are the duties to be done and the trials to be endured. God never built a Christian strong enough to carry today's duties and tomorrow's anxieties piled on top of them."—T. L. Cuyler.

"Worry not about the possible troubles of the future; for if they come you are but anticipating and adding to their weight; and if they do not come your worry is useless; and in either case it is weak and in vain and a distrust in God's providence."—Tyron Edwards.

"How much have cost us the evils that never happened."—Thomas Jefferson.

"Do not anticipate trouble, or worry about what may never happen. Keep in the sunlight."—Benjamin Franklin.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Modern Christian Movements. John T. McNeill. Westminster Press, 1954. 197 pages. $3.50

In this book you will find the story of significant movements within the church during modern times—the seventeenth century to the present. The movements discussed are revealed in the chapter titles: English Puritanism, German Pietism, The Evangelical Movement, Tractarianism and Anglo-Catholicism, The Ecumenical Movement in Historical Perspective and Modern Roman Catholicism. Here you will learn what happened after the Reformation had largely spent itself as a general movement without bringing all the changes that the passing of time made seem desirable and even necessary to some of the more sensitive religious leaders. Here you will find interesting memoranda on your own spiritual ancestry. You will also gain understanding of certain tendencies in the church of today. For example, the trend toward open chancels and the use of lighted candles is an outcome of the Oxford Movement of the 1830's. As the author puts it, "While we repudiate one another's viewpoints, we silently interchange spiritual goods." Brethren will be particularly interested in the chapter on German Pietism. This book will help you fill in the gaps in your historical knowledge and add to your understanding of current religious life.—*C. Ernest Davis.*

KINGDOM GLEANINGS

To District Secretaries: 1955 Annual Conference Minutes should be ordered by district secretaries directly from the Brethren Publishing House, 16-24 S. State St., Elgin, Ill., as soon as possible.

The morning worship services of the Elizabethtown church, Pa., will be broadcast over station WLAN, Lancaster, from 11:00 a.m. to 12:00 m. each Sunday during October. Nevin H. Zuck is the pastor of the church.

G. G. Canfield, who suffered a stroke on July 19, is still confined to his bed, his daughter informs us. The many cards he has received from his friends across the Brotherhood have been a factor in his convalescence. He will be happy to hear from any of his friends. Write him in care of Mrs. Phillip Reitz, Sweetser, Ind.

Dedications and Home-comings

Roann church in Middle Indiana, a centennial service, Sunday, Oct. 16. Bro. Edward Kintner of North Manchester will conduct an old-fashioned service in the morning. The afternoon service at 1:30 will feature a history of the church, and Brethren Kintner, Walter Stinebaugh of Wabash, Ind., and E. Paul Weaver of Mexico, Ind., will assist. Former members, friends and pastors are invited to be present for this occasion.

Four Mile church in Southern Indiana, home-coming, Sunday, Oct. 9.

Oakley church, Southern Illinois, home-coming, Sunday, Oct. 9, at 7:30 p.m. Paul Lantis of Astoria, Ill., will be the guest speaker for the occasion.

The Guernsey church of the Monticello congregation in Middle Indiana, dedication, Sunday, Oct. 2, at 11:00 a.m. and 2:00 p.m. Norman Baugher, general secretary of the General Brotherhood Board, will be the speaker.

McClave church, Colo., home-coming, Sunday, Oct. 9, morning and afternoon services. Rev. John Cox, pastor of the McClave and Wiley Methodist churches, will speak.

Wawaka church, Northern Indiana, harvest meeting, Sunday, Sept. 25. The speaker will be E. Wayne Carr.

Stone Bridge church, Middle Maryland, harvest home-coming, Sunday, Sept. 25, morning and afternoon. Rev. Daniel Vicker of Altoona, Pa., will be the guest speaker.

South Whitley church, Ind., home-coming and dedication of the talent projects for the building fund, Sunday, Oct. 16. The film, The Talents, will be shown at 2:00 p.m.

Carlisle church, Southern Pennsylvania, dedication services for the remodeled building, Oct. 22 and 23. The Saturday evening service, beginning at 7:30, will be a community meeting, at which Rev. Clair Kreidler, vice-president of the Carlisle Ministerial Association, will speak. Bro. Warren Bowman, president of Bridgewater College, Va., will speak at the 10:30 a.m. and the 2:30 p.m. services on Sunday. The dedication service will be Sunday afternoon. The choir will present a program of music, including parts of Gaul's The Holy City, on Sunday evening.

Three Springs church in the Perry congregation of Southern Pennsylvania, home-coming, Sunday, Oct. 9. Bro. Morley Mays, dean of Juniata College, Pa., will be the guest speaker.

Nine reservations are still available in the block of rooms reserved at the Hotel Cleveland for Brethren women attending the Assembly of the United Church Women at Cleveland, Nov. 7-10. If there is anyone who would like to attend this convention and have one of these places, please send your request to the General Brotherhood Board, Attention Women's Work Department, 22 S. State St., Elgin, Ill.

Pastoral Changes

A number of pastors have changed or will be changing locations. We are printing herewith a list of those pastors in the Western and Southeastern regions with the name of their new charges and their new addresses according to the information received in the Ministry and Home Mission Commission office.

Iowa, Middle

Paul F. Bechtold, West Branch (Cedar)
Harold E. Smith, Fernald (Fernald and Maxwell)
John O. Wagner, Garrison (Garrison)

Iowa, Northern, Minnesota, and S. Dakota

J. Robert Boyer, Fredericksburg, Iowa (Fredericksburg)

Iowa, Southern

Lyle C. Albright, Udell (Fairview)
Russell E. Pepple, 118 S. Moore St., Ottumwa (Ottumwa)

Kansas, Northeastern

Floyd N. Biddix, 1028 Lincoln St., Topeka (Topeka)
Paul O. Mason, McPherson College, McPherson (Buckeye)

Kansas, Northwestern

Glenn J. Fruth, Quinter, Kansas (Quinter)

Kansas, Southeastern

Martin Gauby, McPherson College, McPherson (Gravel Hill)

Kansas, Southwestern

H. C. Lehman, R. 4, St. John (Eden Valley)

Missouri, Middle

Warren Campbell, Fristoe (Turkey Creek)
Kent E. Naylor, 104 Clark Ave., Warrensburg (Mineral Creek and Warrensburg)
Herbert D. Zeiler, R. 1, Osceola (Osceola-Deepwater)

Missouri, Southern

Ramie Gass, R. 4, Mountain Grove (Greenwood and Mountain Grove)
W. Warren Shoemaker, 1811 S. Thelma St., Springfield (Springfield mission)
John E. Thomas, Cabool (Cabool)

North Dakota and Eastern Montana

Ivan Rogers, 392 Seventh Ave., Carrington (Carrington)

Oklahoma

L. M. Baldwin, 713 W. Fourth St., Clovis, N. Mex. (Clovis)
Clyde Fry, Waka, Texas (Waka)
Walter R. Replogle, 1012 W. First St., Bartlesville (Bartlesville)
Donovan Speaker, 709 N. Frost St., Pampa, Texas (Pampa)

Florida and Georgia

James O. McAvoy, Box 547 Okeechobee)
Dorsey E. Rotruck, 585 N. W. Ninety-fifth St., Miami 38 (Miami)
Russell K. Showalter, 1721 Harmon Ave., Winter Park (Winter Park)
David K. Webster, 630 Eighteenth St., Orlando (Orlando)

Mardela

Floyd H. Mitchell, 617 S. Washington St., Easton, Md. (Peach Blossom)

Maryland, Eastern

Harvey S. Kline, Jr., 113 Kentway, Baltimore 22 (Dundalk)

Maryland, Middle

Robert L. Byrd, 803 W. King St., Martinsburg, W. Va. (Martinsburg-Vanclevesville)
J. Stanley Earhart, R. 4, Hagerstown (Broadfording)

Maryland, Western

Eugene Matthews, R. 1, Oakland (Fairview)

North and South Carolina

Calvin Barnett, Travelers Rest, S. C. (Travelers Rest)
Ivan Gascho, Whitehead (Mount Carmel)

Tennessee

Earl D. Dietz, White Pine (French Broad)
Harrison Mullins, Isom, Va. (Ramey Flats)

Brotherhood Theme: Seek First His Kingdom

G. W. Petcher, R. 2, Citronelle, Ala. (Cedar Creek and Fruitdale)
Rhett R. Petcher, 2820 Fort Henry Drive, Kingsport (Kingsport)
Charles Rhinehart, R. 11, Greeneville (Mountain Valley)
Glenn Rohrer, Bean Station (Liberty)
Lewis Thomas, Bean Station (Knoxville)
B. J. Wampler, Jr., 301 E. Chilhowie Ave., Johnson City (Jackson Park and Johnson City)

Virginia, First

Raymon E. Eller, 5302 Coxson Road, Richmond (Richmond)
Donald T. Ford, R. 1, Fayetteville, W. Va. (Pleasant View, W. Va.)
Edward K. Ziegler, 3107 Crockett Ave., N.W., Roanoke (Roanoke, Williamson Road)

Virginia, Northern

Clyde Hylton, R. 2, Woodstock (Woodstock)
George H. Jeffrey, R. 2, Luray (Mt. Zion)
Joseph E. Whitacre, R. 2, Luray (Luray)

Virginia, Second

Richard Coffman, 654 Bridge Ave., Waynesboro (Waynesboro assistant)
H. Austin Cooper, R. 3, Staunton (Barren Ridge)
Donald E. Fancher, Grottoes (Grottoes and Pleasant Hill)
Beverly A. Smith, R. 2, Bridgewater (Summit)

Virginia, Southern

Homer J. Miller, 203 Church St., Spray, N.C. (Spray)
Grant Simmons, Boones Mill (Boones Mill)

West Virginia, First

W. Owen Horton, Brandonville (Sandy Creek)
Wilmer R. Hurst, 501 Center St., Morgantown (Morgantown)

The Church Calendar

September 25

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Renewed Allegiance to the Law. Neh. 8; 9; 10:28-39; Ezek. 20:19-20. Memory Selection: I the LORD am your God; walk in my statutes, and be careful to observe my ordinances. Ezek. 20:19 (R.S.V.)

CBYF Topic: Tremendous Trifles

Promotion Day

Sept. 26-29 National CBYF Cabinet, Elgin, Ill.
Sept. 25—Oct. 2 Christian Education Week
Oct. 2 World Communion Sunday
Oct. 6-9 District meeting, Oregon, Sunrise Community, Albany
Oct. 7-9 District meeting, Florida and Georgia, Camp Ithiel
Oct. 7-9 District meeting, Southwestern Kansas, Salem
Oct. 7-9 District meeting, Nebraska, South Beatrice
Oct. 9 Men and Missions Sunday
Oct. 13-16 District meeting, Southern California and Arizona, Long Beach, Calif.
Oct. 14-16 District meeting, Northwestern Kansas, Victor
Oct. 16 Laymen's Sunday
Oct. 17-20 Central Region conference
Oct. 18-20 District meeting, Middle Maryland, Pleasant View
Oct. 18-20 District meeting, Middle Pennsylvania, Roaring Spring
Oct. 20-22 District meeting, Second Virginia, Pocohontas, Durbin, W. Va.
Oct. 20-23 District meeting, Northern California, Fresno
Oct. 22 District meeting, Western Maryland, Maple Grove
Oct. 23 United Nations and World Order Sunday
Oct. 25-27 National Convocation of Town and Country Church
Oct. 25-26 District meeting, Southern Pennsylvania, Lower Conewago, Bermudian house
Oct. 26-27 District meeting, Western Pennsylvania, Johnstown, Moxham
Oct. 28-29 District meeting, North Atlantic, Coventry
Oct. 28-30 District meeting, Idaho and Western Montana, Boise Valley
Oct. 28-30 District meeting, Southeastern Kansas, Paint Creek
Oct. 30 World Temperance Sunday

Love Feasts

California
Oct. 2, 6:30 pm, Santa Ana

Florida
Oct. 2, 6:30 pm, Miami

Illinois
Oct. 1, 8 pm, Walnut Grove
Oct. 2, 7 pm, Franklin Grove
Oct. 16, 7:30 pm, Oakley

Indiana
Oct. 2, 7:30 pm, Cedar Lake
Oct. 2, 7 pm, Nappanee
Oct. 2, 7 pm, South Bend, Second
Oct. 9, 6:30 pm, Fairview
Oct. 10, 7 pm, Pleasant Dale
Oct. 13, English Prairie
Oct. 15, 7 pm, Nettle Creek
Oct. 16, 7:30 pm, Eel River

Michigan
Oct. 2, 7:30 pm, Woodland

Montana
Oct. 16, Grandview

Ohio
Oct. 2, 7 pm, Tiffin
Oct. 16, 7:30 pm, Mohican

Pennsylvania
Oct. 2, 6:45 pm, Carlisle
Oct. 2, 7 pm, Claysburg
Oct. 2, 6 pm, Ephrata
Oct. 2, 5:30 pm, Lancaster
Oct. 2, 7 pm, Lost Creek, Free Springs
Oct. 2, 6 pm, Lower Conewago
Oct 2, 7 pm, Martinsburg
Oct. 2, 7 pm, Middle Creek
Oct. 2, 6 pm, Reading
Oct. 2, 7 pm, Rummel
Oct. 2, 2 pm, Spring Grove, Blue Ball
Oct. 2, Windber
Oct. 2, York, First
Oct. 8, 1:30 pm, Little Swatara
Oct. 8, 7 pm, Perry, Three Springs
Oct. 8 and 9, 10:30 am, Falling Spring, Hade
Oct. 8 and 9, 2 pm, Midway
Oct. 9, 6 pm, East Fairview
Oct. 9, 6:30 pm, Florin
Oct. 9, Shrewsbury
Oct. 15 and 16, 10 am, Upton
Oct. 16, 7:30 pm, Lower Claar
Oct. 16, 6:30 pm, Quakertown
Oct. 22, 2 and 6:30 pm, Akron
Oct. 23, 7 pm, Mount Joy
Oct. 23, Upper Codorus, Black Rock

Virginia
Oct. 2, Barren Ridge
Oct. 2, 6 pm, Buena Vista
Oct. 2, 6:30 pm, Mill Creek
Oct. 2, 6:30 pm, Newport News
Oct. 8, 7 pm, Bassett
Oct. 16, 6:30 pm, Poages Mill

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. E. Paul Weaver of Mexico, Ind., in the South Whitley church, Ind., Oct. 2-9.

Bro. Donald Richey of Hartford City, Ind., in the Roann church, Ind., Oct. 2-9.

Bro. B. D. Hirt of Monticello, Ind., in the Cedar Lake church, Ind., Oct. 23-30.

Bro. Paul Lantis of Astoria, Ill., in the Oakley church, Ill., Oct. 9-16.

Bro. Floyd N. Biddix of Topeka, Kansas, in the Clovis church, N. Mex., Oct. 9-16.

Bro. Howard W. Bernhard of Mt. Joy, Pa., in the Blue Ball church, Spring Grove congregation, Pa., Oct. 9-23.

Bro. X. L. Coppock of McPherson, Kansas, in the Beech Grove church, Ind., Oct. 19-30.

Bro. Calvin Bright of Richmond, Ind., in the Lancaster church, Pa., Oct. 23-30.

Bro. Wilfred N. Stauffer of Greensburg, Pa., in the Mount Joy church, Pa., Oct. 10-23.

Bro. Charles Dumond of Flora, Ind., in the Wabash City church, Ind., Oct. 9-16.

Bro. Ray A. Kurtz of Richland, Pa., in the East Fairview church, Pa., Oct. 17-30.

Bro. David Markey of Bunkertown, Pa., in the Shamokin church, Pa., Oct. 3-16.

Bro. Warren W. Shoemaker of Springfield, Mo., in the Grandview church, Froid, Mont., Oct. 6-16.

Bro. Perry Huffaker of West Milton, Ohio, in the West Manchester church, Ind., Oct. 3-9.

Bro. John E. Rowland of Greencastle, Pa., in the Smithfield church, Pa., Oct. 3-16.

Bro. Kenneth I. Morse of Elgin, Ill., in the Roaring Springs church, Pa., Oct. 23-30.

Gains for the Kingdom

Fifteen baptized in the Antioch church, Fairview congregation, Va. **Two** baptized in the Woodberry church, Baltimore, Md. **Seven** baptized and six received by letter in the Mt. Bethel church, Va.

Thirteen baptized in the East Fairview church, Pa. **Ten** baptized in the Little Swatara church, Pa. **Four** baptized in the Three Springs church, Perry congregation, Pa. **One** baptized in the Lower Claar church, Pa.

Five baptized in the Logansport church, Ind. **Four** baptized in the Oakley church, Ill. **One** baptized and two received by letter in the Sugar Creek church, Ind. **Six** baptized in the Bristolville church, Ohio. **Two** received by letter in the Tiffin church, Ohio.

Two received by letter in the Topeka church, Kansas. **Four** baptized in the Omaha church, Nebr.

News and Comment From Around the World

Mennonites Learn of Russian Church Groups

Mennonites have learned from Soviet Baptist leaders that there are about 20,000 of their co-religionists in Russia. Most Russian Mennonites now live in the territory of the Ural Mountains or east of the Urals. According to the Baptists, the Mennonites in Russia are still prosperous farmers. The Mennonites have close relations with the Baptists and are considering joining the All-Soviet Council of Evangelical Christians. According to the Baptist leaders, American Mennonites may soon be able to make contact with Russian Mennonites. There are approximately 500,000 baptized members of the Mennonite church throughout the world.

Refugee Act Unchanged; Still Hard to Administer

Congress adjourned without enacting any of the amendments aimed at easing the 1953 Refugee Relief Act recommended by President Eisenhower and urged by religious agencies concerned with speeding the flow of prospective immigrants to the U.S. It appeared doubtful that the amendments could be pushed through Congress at its next session which begins in January. Church groups may have to continue working under the present regulations for at least another nine months.

One of the recommended amendments would have permitted religious agencies to file blanket assurances for groups of qualified refugees seeking to come to the United States. President Eisenhower had commented that the law is "very restrictive" and "very awkward to administer."

NSBRO Names Metzler Acting Secretary

Edgar Metzler, a Mennonite minister, has been named acting executive secretary of the National Service Board for Religious Objectors. He succeeds A. Stauffer Curry, who becomes editor of church school publications for the Church of the Brethren. Mr. Metzler, who has been serving as associate secretary, prepared for the ministry at Goshen, Ind., Biblical Seminary. A permanent executive secretary will be chosen later by the board.



Religious News Service

Mrs. Mabel Card of East Detroit, Michigan, who has been an invalid most of her life, gives Bible lessons to about a dozen boys who crowd into her bedroom every week. Nobody makes the boys attend; they started coming about six months ago and they have been coming back ever since, bringing their friends. The fifty-four-year-old grandmother's cheerfulness is an inspiration to "her boys"

White House Conference to Include Parochial School Delegates

Representatives of Roman Catholic, Protestant and Jewish parochial schools will take part in the White House Conference on Education to be held in Washington, Nov. 28—Dec. 1. The conference is slated to be the largest meeting of its kind ever held by leaders of American education. Two thousand voting delegates are to attend. Fourteen hundred of them will be appointed by state governors. Privately-supported schools, which enroll one-eighth of all students in the United States, will be assured of representation through the 300 special delegates.

Superintendents Stress Importance of Religion

Public school superintendents from thirty-five American cities adopted a resolution urging that schools make a greater effort to help students understand the importance of religion in their lives and aid them to build and live by a "system of moral and spiritual values." The resolution was part of a statement drawn up by the fourteenth annual Work Conference for Superintendents of Schools sponsored by Columbia University's Teachers College.

The superintendents said, "Although the public schools—as an agent of the state—are committed to no particular religious doctrine or sect, they are vitally concerned with the positive influence of the religions of our people."

Anglican Bishop Asks International Co-operation

Dr. George K. A. Bell, Anglican Bishop of Chichester and honorary president of the World Council of Churches, has warned that the push to develop atomic power "even for peaceful uses" may easily develop intolerable tensions unless international cooperation replaces competion. He spoke at a Service of intercession for the United Nations conference on the peaceful uses of atomic energy. The bishop said that "mankind needs to make atonement for the terrible cruelties inflicted on human beings" during the last twenty years. "These cruelties," he said, "need atonement by acts of special beneficence involving sacrifice."

Why Did Compulsory Reserve-UMT Bill Pass?

After a long and arduous road the Compulsory Reserve-UMT bill was passed by Congress and signed by the President. Why did this proposal which was defeated in Congress in 1948 and again in 1952 finally pass in 1955? The August *Washington Newsletter* of the Friends Committee on National Legislation gives the following answer.

"Perhaps the main lesson to be learned from the above legislative history (of the Compulsory Reserve-UMT Bill) is the fact that public apathy can never be a match for pronounced determination on the part of the President, the Pentagon, and the leadership in both houses of Congress. Pentagon officials and the President himself pushed vigorously for passage. The President, who very seldom has taken such an active part in guiding his program through Congress, wrote to Representative Powell asking that he not continue to insist on the anti-segregation amendment, as the bill was too important to be blocked in such a way. Not only the Chairmen of the Armed Services Committees, but House and Senate leaders themselves, were active in smoothing the way for consideration and passage before adjournment.

"In marked contrast, the church, farm, labor and citizens groups were less active in opposition than they had been in 1948 and 1952 when their work was so largely responsible for the defeat of UMT in those years. Even at the latest stages of the campaign many Congressmen reported very little mail or visits from the public at large opposing the bill. One midwestern Senator's office reported receiving only about 100 letters in opposition during the entire campaign.

"As a result of this public indifference, the United States has taken one long step, in the opinion of the Editors of this Newsletter, in giving the military great control over the lives of individual citizens—at a time when the hopes of the world have been freshly aroused for the achievement of peace, and in an era of weapons of mass destruction which many military experts feel make such a program largely obsolete."



Religious News Service

Miss Florence Taylor, nursing school dean of the Vellore Christian Medical College hospital in South India, has been awarded a Florence Nightingale medal by the International Committee of the Red Cross. The United Church of Canada missionary was cited for "exceptional devotion to duty" and for playing an "outstanding role in raising the standard of nursing in India"



Mrs. M. R. Zigler (left) and Mrs. Levi Shively discover layettes made by the women of Middle Indiana at the Linz warehouse in Austria

News Briefs

Some 300 Protestants from the Soviet Zone defied a travel ban imposed by East German Communist authorities in order to attend a German Evangelical Church Day rally at Duisberg, Germany.

Gideons International has distributed a grand total of more than 30,000,000 Bibles since its founding 57 years ago. The Gideons now spend $2,000,000 a year in spreading the "world's best seller." They claim 17,000 members in 71 camps around the world.

A record budget of $12,900,000 for 1956 was adopted by the fiscal conference of the Lutheran Church-Missouri Synod. It is 42 per cent higher than their budget for 1955. The budget includes over $5,000,000 for missions and over $6,000,000 for higher education.

Businessmen are giving increasingly larger amounts to colleges that conduct united financial campaigns, according to Dr. Samuel J. Harrison, executive director of the Michigan Colleges Foundation.

A record high of more than 21,000,000 subscribers to 570 Roman Catholic publications in the United States is reported in the 1955-56 issue of the Catholic Press Directory. This is an increase of thirteen publications and 382,000 subscribers during the past year.

The Pennsylvania Turnpike Commission, operator of the 360-mile trans-state toll road, has issued a seond edition of "A Guide to Your Place of Worship." The booklet contains a directory of churches of all denominations within easy driving range of each interchange. It is available on request at toll gates on the highway.

The Peace Committee of the Philadelphia Yearly Meeting of Friends has prepared a "Guide to Teaching World Understanding" which is to be distributed to all Quaker schools. The guide puts in modern terms the expression of John Woolman, early Quaker leader, that "the world is but one great family."



Echoes from the Sunday School Convention

MORE than 7,000 church school teachers and leaders, bound together in the nation's oldest ecumenical movement, gave historic proof the last week of July of the ever renewing vitality of the Christian faith. Meeting in Cleveland, Ohio, delegates to the 23rd International Sunday School Convention made it plain that

1. Christian education—the only instrument for perpetuating the faith—is definitely on the upswing, and

2. Through the alert use of modern approaches and techniques, dedicated thousands in the Sunday school movement offer today's one great challenge to the cultural and moral crisis of our time.

These two facts came out in remarks of speakers and convention leaders. They were evident in the vast array of exhibits and the throngs that viewed them. Most of all they showed in the enthusiasm of those attending from the United States and Canada chiefly, with a liberal sprinkling from lands overseas.

"Teach Christ Now" was the theme of the great meeting. The urgency of the task was sounded on opening night by Harold E. Stassen, Secretary for Peace in the Eisenhower Cabinet, and president of the Convention since 1942.

The note of urgency was again sounded toward the close of the five day convention in a message adopted by voice vote from the floor. Declared the unique pronouncement:

"As Christians . . . we have a special responsibility. The warm heart of Christianity cannot long tolerate a cold war. There is no Iron Curtain in the Gospel."

In the convention's strongest statement of concern, Dr. Paul Calvin Payne, of Philadelphia, told delegates that man's best hope in the atomic era is to "produce in a short time the kind of men and women who can be trusted to use fantastic powers for some better purpose than to make fantastic weapons, or to commit fantastic sins."



C. Ernest Davis, the Executive Secretary of the Christian Education Commission, is in earnest as he directs one of the discussion periods where approximately 120 Church of the Brethren delegates to the Sunday School Convention met together in the Cleveland Church of the Brethren. The Brethren spent three afternoons and one evening together seeking to find ways of improving our own education program

To do this job, "We must swiftly commit and train a great army of volunteer teachers both in the home and the church."

Dr. Payne also stressed the urgent role of the home in giving children a religious upbringing.

"We must no longer encourage parents to believe that they can shunt off their responsibility . . . to public institutions or to the church. The only religion that is any good is home-made religion."

He called on his fellow Christian educators to "reverse the current practice of regarding Sunday church school as the primary resource." They should concentrate on building a program for the home, a program to be conducted by parents who are "aided, inspired, guided and supplemented by the church school."

Keynoting the opening session, Dr. Ralph W. Sockman, famed preacher on NBC's National Radio Pulpit program, declared the churches must work to turn America's mounting spiritual hunger into a real spiritual revival. Religion has become the great vogue in America, but a vogue is not enough.

"Our best hope of a great religious revival is through the pew rather than the pulpit. We have not enough preachers . . . we must count on laymen to do the evangelizing."

Church must reach youth and homes

Dr. Sockman, pastor of Christ Methodist Church in New York, said top priority must be given the task of reaching American youth and religious instruction in both church and home.

With the help of such media as radio and TV, Dr. Sockman said the modern home can be a better training ground for religion than the old-fashioned one. He urged the daily use of the Bible in the

home, observing that "scholars have given us a Revised Standard Version of the Bible in the language of our day. Our people must now adopt a revised standard of reading the Bible to put it into the life of our day."

This note on family responsibility for the teachings of Christ ran as a thread through many sessions—with the parallel thought that it is often the duty of the Sunday school to awaken the family to this responsibility.

Underlying all Christian teaching, several leaders emphasized, must be an intelligent understanding of the Bible.

Citing the tremendous rebirth of interest in this world's all-time best seller on the part of scholars, Dr. Donald G. Miller, professor of New Testament at Union Theolgical Seminary said that the Bible must now move from the scholar's study into the lives of the people. Bringing this about is the "basic function of the church school as a teaching agency."

Charges against Sunday Schools

Present-day methods of teaching in Sunday schools came in for some strong criticism from Dr. F. Eppling Reinartz of New York, who feels that these schools are conveying "sweet bits of morality" to America's young people in an era when the college population outnumbers only slightly that of our penitentiaries.

Dr. Reinartz, secretary of the United Lutheran Church in America, said he had agreed to the role of a friendly prosecuting attorney because he believed that the Sunday school, like political parties and the public press, should be brought to court at intervals and tried on their performance as sentinels of "community righteousness."

He listed three indictments against the 250,000 Sunday schools in which more than thirty-two million children learn the rudiments of a Christian way of life.

He charged that:

1. Our schools do not typically appraise the worth of a person in a way comparable to the value at which Christ prices each and every soul.

2. The theology of our whole church school life tends to be shallow and confused.

3. We do not reckon with the strength of the individual and social resistance to righteousness; we count insufficiently on the active aid of God.

Although Dr. Reinartz found much to praise among church schools for "their understanding and their use of wise and broadly tested pedagogical theory" and of modern teaching materials, he found "there is still too much heartbreak in the inadequacies of our materials, means and methods."

In answer, Dr. A. L. Roberts of Chicago called upon the Sunday schools to meet the challenge of the indictment.

"Faced with the facts of our confused culture and our population growth," Dr. Roberts said, "the task is staggering. Yet we will be discouraged only as we fail to see it in its true perspective."

The general director of the National Council's Commission on General Christian Education, highlighted in a visual-dramatic presentation what must be done to maintain a Christian America. He conceded that the schools only reach 37 per cent of the children, 24 per cent of youth and 14 per cent of the adults, and that a lusty crop of 82,500 babies are born in the United States and Canada each week, who are destined to live twenty-five years longer than the 1900 population. To keep pace with them, 1200 new Sunday-school teachers must be added each week and 400,000 new classes organized weekly.



A sixteen-foot Christ in the midst of the two groups in similar proportions was the focal point at the front of the huge auditorium in Cleveland. All through the Convention Christ seemed to beckon the Sunday-school teachers to serve him by teaching his word in all homes

A Challenge to Teachers

"We've only been doing half the job committed to us," said Dr. Roberts. "Now we must do the whole job," and he outlined a five-point program for the Sunday-school teachers of America and Canada. It included: (1) Improve your teaching; (2) relate it more closely to the home; (3) relate it to the experience and needs of the students; (4) avail yourself of leadership and laboratory schools and of training opportunities provided by the denominations and councils of churches; (5) enlist teachers who have the best qualifications—train them and keep close to them after they begin their work.

The concluding session was marked by the solemnity of prayer of rededication to the teaching tasks. More than 7,000 men and women, with heads bowed and eyes closed, joined in the prayer in the vast darkened auditorium before the shining figure of a giant Christ on the stage.

For this final session, Dr. Charles B. "Chuck" Templeton, noted evangelist, and Dr. Gerald E. Knoff, executive secretary of the Division of Christian Education, dwelt upon the impossibility of freedom apart from God.

"The Christian faith is meant to deal with this world," Dr. Knoff said. "It does have an answer to man's deepest needs and fulfills his highest hopes. It can never fail because it embodies the eternal purposes of God. But it can be thwarted, frustrated and postponed because we don't act as if it were true.

"How futile and pathetic have been our delusions about the way to capture the future for Jesus Christ. We have depended upon piety as a substitute for skill. We have benevolently catered to the variable whims of our classes and substituted cheap fellowship for disciplined Christian living."

In summary, Dr. Templeton pointed out that a knowledge of the Christian faith provides the background for life's fundamental choices and equips people to live in these tumultuous times in relative serenity and increasing usefulness. "No one serves the Christian cause well who brings to it zeal alone," Dr. Templeton closed. "There must be a new dedication of the mind if there is any hope of capturing this generation."

The Church Abroad

Edited by J. Henry Long

Agriculture is the basic vocation for three-fourth of the people served by the churches in their world missions



That Men May Plow in Hope

Ralph A. Felton

WHEN a suicide plane struck a small boat in the waters of the Philippines, a farm boy from Indiana was one of the eight rescued. Two months in a hospital gave him time to think about his future. Steel plows or steel bayonets? Eight years to the day after he left the Philippines in uniform, he was back there, trained to begin service as an agricultural missionary. Today he says, "It's great to work where you're needed; to feel that the people at home are with you."

This world's food is both an economic and a moral problem. No one realizes this more clearly than the peasant farmer under the millstones of landlordism, usury, and low-crop returns. Agriculture is the basic vocation for three-fourths of the people served by the churches in their world missions, and there is need for a ministry through agriculture developed and pursued with the same skill, insight, and spiritual devotion that have characterized our preaching ministry. A better life for millions of people awaits basic improvements in agriculture, but enduring success depends also upon man's relationships to his neighbor in the stewardship of resources which are God's. There is little gain in promoting a technology whereby the rich may become richer and the poor poorer, or in merely replacing one form of materialism by another. The agricultural missionary is in a unique position for assisting people technically to a better level of life, and for helping to provide the moral and spiritual climate in which the more abundant life can be realized.

At the base of the political revolution sweeping much of Asia today is a hunger revolution. Millions of oppressed people are coming to realize that their families were not predestined to a life of misery and want. Missionaries, by their emphasis on the fatherhood of God and the application of Christ's teachings, have helped to generate this rising hope. Now the legitimate demands of underprivileged millions for a larger measure of social and economic justice constitute probably the greatest challenge in the long history of missions.

The people are moderate in what they ask: not power, or luxury, but some land to work, and food and shelter for their families. They are grateful for the help of any who join with them in achieving this goal. The agricultural missionary identifies himself with this common cause of nearly half the people of the world. In the presence of political unrest, he works toward a solid foundation of mutual self-help, stable home and family life, land reform, and improved farm practices.

In Ecuador

On the thirsty slopes of the Andes, agriculturally trained Bruce Beardsley at Picalqui and Rolland Flory at Bella Vista are working with the landless Indians who comprise 60 per cent of the country's population. They are giving their time mainly to the Indian peons, where the agony of poverty and need is greatest. They know that land is the key to the Indian's heart, and through their efforts Indians long deprived of their land may become owners again. The Indians appreciate humility, and love from those who come to aid them. Bible teaching provides spiritual values needed for a more abundant life.

In India

You will find Cornell-trained Gifford Towle in western India. With Indian colleagues he serves the farmers on a large pilot area where the soil is poor and famine is common. But Towle does not believe in just giving out famine relief; he also helps the farmers deepen their wells, so they can irrigate their land and get better crops. His Indian colleagues and the government officers who work with him are proud of the part they have. "Service in agriculture," says Towle, "gives us an opportunity to express the spirit of Christ as we help distressed people in their struggle against hunger and want."

John Patterson of Kansas has developed at Vikarabad, India, what he calls "the Village Center Plan." There are sixteen village centers, each with an Indian pastor, a teacher, and a health worker. Each team of trained workers serves some fifteen villages, where they work to improve health, agriculture, and home life as a devoted ministry service of the church.

Helen Fehr went out to teach in a girl's high school, but she saw at once that "on the lower rung of the ladder are three-fourths of the people, who live by agriculture and village crafts. They are the overworked and underpaid class. Their common legacy is hunger and disease. Religion must reach the common people in the home and out where they earn their living."

So in the little village of Seonaguada, in Central India, seventy miles from the railway, Miss Fehr has pioneered in "training men and boys on their farms, and the women in their homes." Demonstrations, exhibits, and short-term classes for adults in the villages are her favorite methods. "Ours is really not a school," she claims, "but a spirit of cooperation in which the people try improved methods in the home, in the gardens and fields, and teach each other." This means better homes, schools, and churches.

In Africa

Fenton Sands observed the needs of people in other lands, so he applied to his church board to send him to Africa. The holder of two degrees in agriculture from Cornell, he and his wife, a home economist, are working to improve life in a large corner of Liberia. Sands helps to operate three school farms, but his chief concern is moving the rice down from the hills to the swamp lands where it belongs. In its place, cover crops on the slopes will help to check erosion. The Sands are working to improve the diet and health of the people by helping to produce eggs, meat, and soya beans.

Changed home and farm practices make for self-supporting churches. Seminary students in Cuttington College are taught agriculture, so the young clergy may see how to improve all of life at the same time, economically and spiritually.

A Dakota farm boy, Alex Overold, came home from military service in Africa unable to put the needs of the people there out of his mind. After graduation from agricultural college, his church at his request sent him to Zululand. This agriculturist says the soil there needs three things, nitrogen, more nitrogen, and still more nitrogen; and the people need Christian homes, and self-supporting churches.

His students come to school by families. There are now eighty families living on a two hundred acre farm while they go to school.

Special needs

The agricultural missionary usually follows a balanced program to include all of life, but some needs call for special attention.

Mass hunger in the world today presents a grave problem. Our world sets a lopsided table. A few countries are better fed than before World War II, but in nearly all lands where foreign missions serve, hunger has greatly increased. Japan is trying to live today with a fourth



Teaching better gardening methods in Latin America



Home method of storing grain in Africa

less food than was her meager diet before the war. Studies by the United Nations showed Korea to be the most poorly fed country in the whole family of nations. Even before the recent tragedy there, the Korean people had 1458 calories per person compared with 3250 calories in the better fed countries.

Most Africans still believe that evil spirits or devils bring on their diseases. Here they are: tuberculosis, pellagra, rickets, kwashiorkor, scurvy, and skin diseases. Plenty of devils! Preaching alone does not help much. The agricultural missionary deals with all of life as he helps the people improve their soil and grow better food, as a part of Christ's way to more abundant life.

Usury and credit are another problem. When Allen Huber reached the Philippines, he found capital scarce and small farmers struggling to pay interest of 60 per cent on borrowed money. Farmers who borrowed grain paid back at the rate of two bushels for one. Poverty was everywhere. The people were discouraged, and so were the rural pastors. In 1938, Huber helped to organize the first credit union. Since then, 125 such cooperatives have been started.

By this means young people have been educated; homes have been built; rice lands have been purchased; medical help has been secured; and self-supporting churches have been built. In all of this, the members have relied upon their own efforts and on sympathetic counsel, not on government or mission aid.

Land Hunger

Statistics do not convey the pangs of hunger nor the pain of poverty, but we must not ignore them. The Indian Famine Commission in its monumental report estimated that under present methods of cultivation, 1.5 acres of crop-land per person are needed to provide a minimum adequate diet in Asia. But what do we find? Japan has but .3 acre per person, Korea .6, China approximately .8, and India has .8 acre. At the turn of the century, India had 1.2 acres of crop-land per person, but with the steady rise in population, that amount has declined to the present figure of .8 acre.

Today land has become a matter of major concern to nearly a billion rural people in the world. As population increases, the fierce struggle for land begins, and men vie with each other for plots of land to till. A new milestone is being placed as people in no less than forty different countries are struggling for land reforms.

High on the plateau of Bolivia, two Canadians, Earl C. Merrick and Willard Chandler, heard the cry of the Indians for land. Their mission bought a thousand-acre farm, and some forty families came with it. Most Indians in South America live in a state of serfdom. You buy land, and the seller throws in the serfs.

The thousand acres were divided into small farms. These were then sold to the serf families on long term contract. New homes were built, and the schools began to fill up. There are ten schools in that district now, instead of one, with twenty-six teachers, and 704 pupils. The old serfs, once ripe for revolution but now proud landowners, have become leaders in the community. Young Indians are becoming teachers and church workers.

Let us not get the idea that land reform is new in the world. It dates back to the commission given two thousand years ago — "to preach good news to the poor, to proclaim



An Indian student preparing seed-plot for wheat

release to the captives, to set at liberty those who are oppressed."

Since 1920, J. J. De Valois, a graduate in agriculture of Iowa State College, has been pioneering in agricultural improvements at Katpadi, near Vellore, South India. Poultry and milk goats received his early attention, but over the years extension work has been done in improving field and garden crops, and in breeding livestock.

At Katpadi, a diversified farm is now operating at a profit on land once considered hopeless. Mr. De Valois' unique contribution, however, probably lies in the way he has projected the influence of this institution into neighboring villages and beyond. Today, for example, there are three branch poultry farms, and bulls are sent to various villages, for breeding purposes.

He and his Indian colleagues do much work among village youth. Village organizations have been started, and each chooses a project to carry on for at least a year, in agriculture, poultry raising, kitchen gardening, planting papayas, etc.

The outreach of Katpadi goes far. Breeding stock, setting eggs, and day-old chicks are now shipped all over India, and to Burma and Arabia. Mr. De Valois' little manuals on Poultry, on Gardening, and on Milk Goats are widely used.

Over in Mozambique, Africa, is Julian Rea. In that colony, man is "superior." All the woman does is to cook meals, raise the babies, look after the family and do the farm work. Julian's Alma Mater did not teach him to handle a problem like this.

He has a new kind of school spread out over fifteen hundred acres where he educates the whole family at one time. Each family learns to build its own house, to raise its own food according to a new farm plan, and to follow the Christian way of life. The men even raise the cotton, weave cloth, and make clothes for their wives before they complete the three-year course. Each goes back to the village as a trained Christian farmer. Some become teacher-preacher-farmer—all three at the same time. They are the best farmers in their communities. They pass on improved seeds to their neighbors, with the Sunday sermon and the week-day Gospel.

Not only are they self-supporting preachers, but they are demonstrating a better way of life. "Their religion is down to earth," says Rea. "It is also lifting people heavenward."

World service in agriculture

Many young people today would like to help build a better world. They are preparing themselves by study and experience, on our farms, in our rural churches, and in colleges of agriculture and home economics. They realize that the major problems of our times are rural. When we speak of land, seed, food, and shelter, we deal with the hope and fears of nearly half of the people in the world. Peasant people everywhere have come to realize that they need not live in poverty forever. They ask not for luxury nor political power, but for a chance to plow their fields in hope.

To raise the level of living in densely populated areas is a difficult job. We must deal with the basic causes of poverty, which are often spiritual as well as economic. Christ pointed the way to rewarding service among village people when He declared, "He that loses his life shall find it." Agricultural missionaries are getting results as they work with the people in devotion and faith.

Dr. James K. Mathews, chairman of Agricultural Missions, Inc., says: "The years since World War II have been one of the great 'sending periods' for Christian missionaries. Among the thousands who have gone out were a number of agricultural missionaries serving in various lands. Those entirely engaged in this service number 152 at the present time. As encouraging as this response has been, these are not nearly enough. Mission boards are more than ever interested in making it possible for qualified and dedicated young people to find their life's vocation among the world's rural peoples."

This article is reprinted through the courtesy of Agricultural Missions Incorporated, 156 Fifth Avenue, New York 10, New York. A fuller treatment of the subject, in the booklet THEY PLOW IN HOPE, is available free of charge from Agricultural Missions Incorporated.



Indian woman spreading fertilizer on potato field



New Mission at Painesville, Ohio

Kenneth W. Hollinger

ALONG overdue extension program of the Church of the Brethren in Northeastern Ohio started over a year ago. The District Mission Board had felt that work in a new area should be started and had been endeavoring to find the place in which to begin. After much investigation, about one year ago, the spirit of the Lord seemed to direct to the area near Painesville, Ohio.

The Home Mission Board of the district felt that it was not enough to build a new mission but the leadership that would be in charge of such a new place of work would be just as important as the new mission itself. The moderator of the district was interested in the pioneer work. He counselled and gave encouragement.

As a very fitting climax to the 1954 district meeting, the district accepted the plans and the new challenge. Then the Mission Board had the privilege of announcing that the moderator would be in charge of the work at this new point when it opened up the following summer.

Immediately the Home Mission Board went into action. Many extra meetings were required involving many miles of travel, inasmuch as the Painesville area is about thirty miles east of Cleveland near Lake Erie. This location was many miles from many of the churches and just 200 miles from the church the farthest away in the District.

The Home Mission Board tried to avoid some of the mistakes of past missions. First we purchased about three acres which we figured would give adequate room for church expansion and thus avoid some of the crowded conditions in which some of our former mission churches now find themselves. Next we figured we ought to get the district back of the program and build a respectable plant that would be worshipful and attractive and get away from the forsaken store building mission idea. And last we wanted to go at the program in such a way that progress could be made, people would become interested in it and get it built and going before it was drawn out over a period of years.

Bro. C. H. Deardorff, a pastor in our district met with the board, drew up the plans and got them state and locally approved. Bro. W. D. Shoemaker, a member of our board, and a contractor, supervised the work in an untiring way and brought it to a very satisfactory finish.

When the work was started, a little leaflet was published by the board that told the story and plans of this work. These were printed in sufficient quantities and sent to each church so that every member in the district could have one. Each month the board secretary published a little paper called the NEO-GRAM, which stood for Northeastern Ohio but the word also meant "recent message." This was regularly sent to all pastors, Sunday-school superintendents, mission directors and a few other key persons in each congregation, plus all the members of any district boards. Each NEO-GRAM contained the latest information about the progress on the new mission. Each church was challenged to try to put forth its best effort for this new work either in labor, gifts of material things or gifts of money. Many of the churches responded well.

On November 20, the district had a big day of putting up the chapel and laying the cornerstone. Many people came from all over the district to help and to have a part in this service. It turned out to be a rainy day but much work was accomplished.

During the winter months the plant was completed. This spring the lawn was graded and seeded. The plant consists of a brick veneered parsonage with full basement which can be used for meetings and classrooms. Adjacent to the parsonage study is the frame chapel which will seat approximately 100 people. Back of the pulpit is a baptistry with two small

classrooms on either side.

The week following Easter, Bro. and Sister Arthur H. Hess moved into the parsonage and started the work at this new place. They worked in the community and with the people. After Annual Conference, a vacation Bible school was held with over sixty enrollment. This closed with the beginning of public worship services. The worship attendance has averaged nearly fifty already.

On Sunday afternoon, July 17, dedication services were held for this new project with Bro. Edward K. Ziegler as speaker. The place was filled, both chapel and basement of the parsonage, with about 300 people. It was hoped that by dedication time we could have the project completely paid for, but this was not quite realized. There still remains a debt of a few thousand dollars on this plant that is estimated to be worth around $70,000. It was made possible by the co-operation and help of many people in our district. We sought the advice of the regional and Brotherhood offices but thus far the entire money spent has been given by our district.

We hope this project will challenge other districts to go out and do something for church extension. We have thirty-five congregations but until very recently five of these received support from our Home Mission Board of the District. It seems that districts with thirty or more churches ought to be able to start new fields of work in their own districts if they are of a mind to do it and thus let our Brotherhood use funds to help in districts where there is not such strength.

Thus Northeastern Ohio in deep humility presents to the district and our Brotherhood a new mission point at 90 Buckeye Road in the southwest part of Painesville, Ohio. We invite Brethren who are passing through this area of the state to stop in and see this new field of work. It is located at the south end of an already completed new building project and is at the north end of an already ever enlarging building project. It is located in a non-Brethren community, in territory that was not in the bounds of any already existing congregation.

Weddings

Baugher-Townsend — Fred Maynard Baugher of Stanardsville, Va., and Ruth Roland Townsend of Charlottesville, Va., at the Eastern Mt. Carmel church parsonage, July 9, 1955, by the undersigned. —I. L. Bennett, Ruckersville, Va.

Bolinger-Bayman—Max Bolinger and Nancy Quinn Bayman, July 1, 1955, by the undersigned.—Vernon H. Stinebaugh, North Manchester, Ind.

Boothe-Nichols—Bobby Lee Boothe of Alum Ridge, Va., and Venda Gayle Nichols of Floyd, Va., July 6, 1955, at the home of the bride, by Bro. Everett Reed.—Mrs. Ray L. Mitchell, Floyd, Va.

Browning-Teter—James E. Browning and Carole Teter of Cumberland, Md., in the Glendale church, by the undersigned, their pastor.—John H. Buffenmyer, Flintstone, Md.

Brumbaugh-Ritter — Owen Brumbaugh and Elizabeth Ritter, both of Lewistown, Pa., in the home of the groom, by the undersigned, June 9, 1955.—C. H. Gehman, Lewistown, Pa.

Burns-Boynton—John Burns, Jr. and LaVina Boynton, both of Lewiston, Minn., June 28, 1955.—Mrs. William E. Wright, Utica, Minn.

Dilling-Hilbert—Frederick Dilling and Margaret Hilbert, both of Hagerstown, Ind., in the White Branch church, June 25, 1955, by the undersigned.—Carl Hilbert, Hagerstown, Ind.

Fancher-Watkins—Kenneth Fancher of Rocky Ford, Colo., and Carol Ann Watkins of Ottawa, Kansas, in the Ottawa church, May 30, 1955, by Raymond Flory. —Gerald Mease, Ottawa, Kansas.

Felts-West—Delbert Felts of Tonganoxie, Kansas, and Glenna West of Ottawa, Kansas, in the Ottawa church, June 19, 1955, by the undersigned.—Gerald Mease, Ottawa, Kansas.

Fisher-Gay—Billy Dean Fisher and Paula Esther Gay, both of Dayton, Ohio, in the East Dayton church, July 30, 1955, by the undersigned.—Henry T. Barnhart, Dayton, Ohio.

Forney-Williams—Harold Forney of Los Angeles, Calif., and Betty Williams of Whittier, Calif., in the Calvary church, Los Angeles, June 25, 1955, by the undersigned.—H. L. Ruthrauff, Los Angeles, Calif.

Friend-Norris—Willis Friend of Bethel Township, Ohio, and Helen Norris of West Charleston, Ohio, June 4, 1955, in the West Charleston church, by Roy B. Teach.—Nancy C. Klopper, Tipp City, Ohio.

Funderburk-Protzman — Merle Funderburk and Ruth Protzman, both of Los Angeles, Calif., June 4, 1955, by the undersigned.—Bruce Flora, Los Angeles, Calif.

Gibson-Williams—James Welton Gibson of Barboursville, Va., and Thelma G. Williams of Proffit, Va., at the Eastern Mt. Carmel church parsonage, May 20, 1955, by the undersigned.—I. L. Bennett, Ruckersville, Va.

Giefer-Jones—Richard Giefer of Montgomery, Minn., and Pauline Jones of Carrington, N. Dak., at Mason City, Iowa, June 24, 1955.—Mrs. Clyde Jones, Carrington, N. Dak.

Green-Shifflette—Joe Wallace Green of Smithville, Tenn., and Shirley Mae Shifflette of St. George, Va., at the Eastern Mt. Carmel church parsonage, May 25, 1955, by the undersigned.—I. L. Bennett, Ruckersville, Va.

Gygi-Bollman—Lawrence E. Gygi of Elkhart, Ind., and Lucille Bollman of Wakarusa, Ind., in the Wakarusa church, Ind., March 6, 1955, by the undersigned.— Paul F. Shrider, Lombard, Ill.

Holland-Stufft — Milton Holland and Hazel Stufft, both of New Paris, Pa., June 22, 1955, in the church parsonage, by the undersigned.—Elmer E. Ebersole, New Paris, Pa.

Houff-Miller—William Houff and Joan Miller, both of Roanoke, Va., May 7, 1955, in the Hollins Road church, Roanoke, by J. Weldon Myers.—Mrs. Betty J. Metz, Roanoke, Va.

Irons-Shelow—Harry F. Irons and Margaret L. Shelow, both of Altoona, Pa., Aug. 3, 1955, by the undersigned.—Stephen Margush, Altoona, Pa.

Jeffries-Sink—James Jeffries of Rocky Mount, Va., and Georgia Sink of Roanoke, Va., June 11, 1955, in the Hollins Road church, Roanoke, by J. Weldon Myers. —Mrs. Betty J. Metz, Roanoke, Va.

Jenkins-DeVault—Donald Jack Jenkins of Markleysburg, Pa., and Alice Pearl DeVault of Friendsville, Md., by the undersigned, at his home, July 30, 1955.— Ross Speicher, Accident, Md.

Johnson-Shotzberger—Robert A. Johnson of Rochester, N. Y., and June Ann Shotzberger of Lancaster, Pa., in the Lancaster, church, June 25, 1955, by the undersigned.—John D. Long, Lancaster, Pa.

Jones-Lapel—Dale Jones of Cordell, Okla., and Zettie Lapel of Thomas, Okla., July 1, 1955, in the Thomas church, by the undersigned. — Albert Williams, Thomas, Okla.

Kauffman-Johnson — Donald Kauffman and Patricia Johnson, both of Lewistown, Pa., in the Lewistown church, June 26, 1955, by the undersigned.—C. H. Gehman, Lewistown, Pa.

Kern-Ray—Jess D. Kern and Billie Ray, both of Elkhart, Ind., in the Osceola church, July 31, 1955, by the undersigned. —Edward Stump, Elkhart, Ind.

Lantz-Wisner—Marion Lee Lantz of Goshen, Ind., and Shirley Diane Wisner of Polo, Ill., Aug. 6, 1955, in the Polo church, by Hubert Newcomer.—Mrs. Maynard Wisner, Polo, Ill.

Laudenslager-Wright—Kenneth Laudenslager of Allentown, Pa., and Joan Wright of Ambler, Pa., in the Ambler church, by the undersigned, July 9, 1955.—Berkey E. Knavel, Ambler, Pa.

Layne-Powell—Clarence William Layne of Monongah, W. Va., and Geneva Irene Powell of Cleveland, Ohio, July 2, 1955, by the undersigned, at his home.—J. C. Beahm, Grantsville, Md.

Lefever-Trimmer—Harold R. Lefever and Grace I. Trimmer, both from York, Pa., June 26, 1955, in the Madison Avenue church, York, by the undersigned, father of the bride.—Chauncey F. Trimmer, York, Pa.

Lester-Duncan—Julian Alton Lester of Riner, Va., and Mary Lucille Duncan of Willis, Va., July 2, 1955, by Bro. Maurice Strausbaugh, at his home.—Mrs. Ray L. Mitchell, Floyd, Va.

Luhmann-Sumner—Earl Luhmann and Jeanette Sumner, both of Winona, Minn., June 24, 1955.—Mrs. William E. Wright, Utica, Minn.

Melica-Thomas—Richard Melica of Angola, Ind., and Joanne Thomas of Waterloo, Ind., in the Pleasant Chapel church, June 10, 1955, by Israel Gorden.—Mrs. Ocie Hamman, Corunna, Ind.

Miller-Felix—Samuel Miller and Ruthanna Felix, both of New Paris, Pa., June 3, 1955, in the Holsinger church, by the undersigned.—Elmer E. Ebersole, New Paris, Pa.

Obituaries

Lohr, Julia A., daughter of Benjamin and Hannah Myers Garber of Forestville, Va., was born July 4, 1883, and died June 29, 1955, at Harrisonburg, Va. She was a member of the church for many years. Surviving are two daughters, two sons and seven grandchildren. Funeral services were conducted at the Timberville church by Joseph M. Mason. Interment was in the Timberville cemetery.—Martha A. Huffman, Timberville, Va.

Metzger, John S., son of Isaac and Susan Shively Metzger, was born Sept. 19, 1878, at Cerro Gordo, Ill., and died July 24, 1955, at Cerro Gordo, Ill. In 1898 he moved to Roanoke, La., where he established a long career as a rice grower. On Dec. 23, 1907 he was united in marriage with Lucy Shively. To this union were born five sons. In 1910 the family moved to Iowa, La. At an early age he was baptized into the church. He was a member of the Roanoke church, La. Surviving are his wife, five sons, nine grandchildren, and three sisters. Memorial services were conducted in the First Methodist church, Iowa, La., by

Rev. R. W. Howell, pastor, assisted by Bro. Glenn Harris, pastor of the Roanoke church. Interment was in the Jones cemetery, Iowa, La.—J. Emery Metzger, Lake Charles, La.

Miller, Isaac Burner, son of Joseph A. and Barbara Wine Miller, was born Dec. 28, 1867, in Sangerville, Va., and died July 11, 1955. He was united in marriage with Dora Wichael on Feb. 11, 1897. He was a life-long member of the Sangerville church having served as church treasurer for thirty-five years and deacon for over a half century. He is survived by two daughters, three sons, ten grandchildren, six great-grandchildren and one great-great-grandchild. Funeral services were held at the Sangerville church by Bro. I. J. Garber. Burial was in the Sangerville cemetery.—Mrs. Victor M. Click, Bridgewater, Va.

Myers, Arthur Joseph, son of James and Rachel Smeltzer Myers, was born in Berkeley County, W. Va., fifty-eight years ago, and died Nov. 29, 1954. He was married to Lucy McDonald. He was a faithful member of the Martinsburg church where he served as a deacon for a number of years. Besides his wife, he is survived by one foster daughter, four grandchildren, five sisters and two brothers. Funeral services were held in the Martinsburg church by his former pastor, Wilmer Kensinger, assisted by his pastor, the undersigned. Burial was in the Rosedale cemetery, Martinsburg.—Floyd Mitchell, Martinsburg, W. Va.

Myers, Harvey, died April 3, 1955. He was a long-time member of the Mount Joy church. Funeral services were conducted at the Jay A. Hoffer funeral home at Norvelt, Pa., by his pastor, the undersigned. Interment was in the Donegal cemetery.—John M. Geary, Mount Pleasant, Pa.

Myers, Maude Elizabeth, was born at Jones Mills, Pa., Aug. 19, 1886, and died at the home of her daughter near Greensburg, Pa., June 8, 1955. She was united in marriage to Harvey Myers who died April 3, 1955. Funeral services were conducted at the Jay A. Hoffer funeral home, Norvelt, Pa., by the undersigned. Interment was in the Donegal cemetery.—John M. Geary, Mount Pleasant, Pa.

Nair, Paul R., son of Robert F. and Mary Smith Nair, was born near Broadway, Va., and died June 30, 1955, at Harrisonburg, Va., at the age of fifty-five years. Surviving are his wife, Elizabeth Phillips Nair, one son, one daughter, nine brothers and five sisters. Funeral services were conducted at the Timberville church by his pastor, Joseph M. Mason. Burial was in the Timberville cemetery.—Martha A. Huffman, Timberville, Va.

Overmyer, Olea May, daughter of John and Carrie Deck, was born May 11, 1907, near Delong, Ind., and died June 15, 1955, in Plymouth, Ind. On May 11, 1927 she was married to Edward Overmyer. She united with the church at an early age and remained faithful to it throughout her life. She is survived by her husband and three children. Funeral services were conducted by Roy Richey in the Walnut Brethren church of which she was a member. Interment was in the adjoining cemetery.—Mrs. Glen Roberts, Rochester, Ind.

Pobst, Rebecca Elizabeth, died April 8, 1955, at the age of eighty-one years. She joined the church at an early age and was a loyal member. Surviving are three sons, one daughter, five grandchildren and three great-grandchildren. Services were conducted at the Oakton church by her pastor, the undersigned, assisted by Rev. W. L. Sturtevant, minister of the Oakton Methodist church. Interment was in the church cemetery.—David L. Rogers, Oakton, Va.

Rhodes, Joseph Elmer, was born Feb. 6, 1899, in Ray County, Mo., and died July 23, 1955. In 1903 he moved with his parents to Idaho. On March 15, 1922 he was married to Audrey Cox. At an early age he united with the church. Surviving are his wife, two sons, five sisters and five brothers. Funeral services were held in the Lewis Edmunds chapel with the undersigned in charge. Burial was in the Kohlerlawn cemetery, Nampa, Idaho.—Galen K. Walker, Nampa, Idaho.

Rotruck, Basher, was born in Grant County, W. Va., June 1, 1878, and died near Antioch, W. Va., June 18, 1955. For fifty-four years he was an active member of the Knobley church. Survivors are his wife, Amanda Leatherman Rotruck, two sons and one brother. Funeral services were held at the Knobley church by the undersigned, and Lorenzo Fike. Interment was in the Knobley cemetery. —Owen G. Stultz, New Creek, W. Va.

Seacor, Dora, daughter of Daniel and Nora Heffner, was born March 9, 1902, in Osceola, Ind., and died July 21, 1955, in her home in Jamestown, Ind. On June 26, 1920, she was married to Floyd Seacor. She was a member of the Osceola church. Surviving are her husband, four children, her mother, two brothers and one sister. Services were held in the Osceola church by her pastor, the undersigned, and Earl Nusbaum.—Edward Stump, Elkhart, Ind.

Sheets, Larry Allen, infant son of Lowell and Alma Sheets. Graveside services were held July 11, 1955, by the undersigned. Interment was in the Glen Haven cemetery. Surviving are his parents and one brother..—J. E. Smeltzer, Liberty, Ind.

Shirk, Daisy Fern, daughter of David S. and Delilah Hoover, was born June 16, 1882, at Martinsburg, Pa., and died June 30, 1955, at her home near Martinsburg, Pa. On March 11, 1901 she was married to Clinton H. Shirk. She was a member of the Martinsburg church. Surviving are her husband, three sons, twelve grandchildren, eleven great-grandchildren, one sister and three brothers. Funeral services were conducted at the Miller funeral home by P. A. Warner and Lloyd Stauffer. Interment was in the Martinsburg Mennonite cemetery.—Mrs. C. O. Beery, Martinsburg, Pa.

Smith, Carrie C., daughter of Charles and Catherine Kopenhaver, was born Feb. 13, 1873, and died June 16, 1955, at the home of a daughter. She was a faithful member of the church for many years, serving as the first president of the ladies' aid society of the Mingo church. Survivors include five children, eighteen grandchildren, twenty-two great-grandchildren and one brother. Funeral services were held at the Mingo church by Joseph Cassel and Jesse Hoffman. Interment was in the adjoining cemetery.—Mrs. Elmer Haldeman, Eagleville, Pa.

Snavely, Peter, son of Mr. and Mrs. Samuel Snavely, was born Dec. 30, 1876, and died June 6, 1955. He was a member of the White Oak church. Surviving are his wife, Lizzie Stauffer Snavely, and one son. Funeral services were held in the Hernley Mennonite church. Burial was in the Chiques Church of the Brethren cemetery.—Mabel Diffenderfer, Manheim, Pa.

Snyder, Mary H., daughter of Claude Nurray and Elizabeth Workman, was born in Knox County, Ohio, and died July 18, 1955 in Dover, Ohio. Surviving are her husband, one son, one daughter, three grandchildren, her mother and two brothers. Services were held in the Toland funeral home in Dover by Willis B. Stehman. Interment was in the Dover burial park.—Alta B. Stehman, New Philadelphia, Ohio.

Snyder, Mrs. Rebecca, daughter of William and Mary Ann Shuss Forney, was born Aug. 20, 1861, in Snake Spring Valley, Pa., and died July 10, 1955, in the Morrison Cove Home, Martinsburg, Pa. She was united in marriage to Joseph Snyder in 1885. Surviving are three sons, one foster daughter, nine grandchildren, one brother and one sister. Funeral services were held at the Snake Spring church with Isaac Wareham and Levi Ziegler officiating. Interment was in the Ritchey cemetery.—Sara Snyder, Everett, Pa.

Teets, Mrs. Autie, was born April 22, 1882, at Eglon, W. Va., and died July 25, 1955, at Sellersville, Pa. She was a member of the Quakertown church. Surviving are three daughters and two sons. Funeral services were conducted by her pastor, the undersigned, in the Meier home for funerals, Sellersville. Burial was in the St. Andrews cemetery, Perkasie.—Luke H. Brandt, Quakertown, Pa.

Turner, Lydia, daughter of Lewis and Lena Korf, was born April 26, 1895, in Iowa, and died July 10, 1955, in Lincoln, Ill. On Sept. 15, 1917 she was married to Orie Turner who died in 1952. To this union were born five children. As a member of the La Place church, she took an active part in the work of the church. Surviving are four daughters, one son, eleven grandchildren, her mother and three brothers. Funeral services were held in the La Place church by her pastor, E. R. Henricks. Interment was in the La Place cemetery.—Mrs. Estella Emmert, La Place, Ill.

Vroman, Harold A., died at his home in Walbridge, Ohio, July 22, 1955, at the age of fifty-eight years. He was a member of the Black Swamp church. Surviving are his wife, one daughter, five sons, ten grandchildren, two sisters and four brothers. Services were in the Black Swamp church by the undersigned.—Leonard Carlisle, Perrysburg, Ohio.

Weidler, John Jacob, thirty-six year old son of John G. and Anna Kreider Weidler, died in Lancaster, Pa., May 15, 1955. He was an active member of the East Petersburg church. Surviving are his wife, Esther Haverstick Weidler, two daughters, one son, his parents, two brothers and two sisters. Funeral services were conducted in the East Petersburg church by Elders Phares Forney, S. Clyde Weaver and Richard Hackman. Interment was in the church cemetery.—Edith A. Eichelberger, East Petersburg, Pa.

Werner, Mrs. Lydia W., widow of Nathan B. Werner, was born July 17, 1883, and died Aug. 1, 1955. She was the daughter of Henry and Leah Hoffman Waltz. Survivors are one son, six daughters, fourteen grandchildren, four great-grandchildren and one brother. Funeral services were held in the Elizabethtown church by her pastor, the undersigned. Interment was in the Chiques cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Church News

Northern California

Yuba City Community — The annual meeting of our local congregation was held Sept. 14 at which time reports of the year's work and plans for the year 1955-56 were presented. The every-member canvass was scheduled for the latter part of September under the direction of Harold Johnson, church treasurer. Galen Walker assumed pastoral duties on Sept. 1. Our love feast was held on Sunday evening Aug. 14 and communion on World Communion Sunday. Dr. Frank Laubach is to be in Chico on Sunday Oct. 2 in the afternoon and evening, and we are making plans to attend the afternoon service. Films shown throughout the summer which have proved both inspirational and educational include Valley of the Sun, The Hidden Heart, Roots of Happiness, and Queen Esther. The youth of the church attended the regional youth conference at Chico. Three persons from our church attended the Annual Conference and are urging all who can to attend Annual Conference at Eugene, Oregon, in 1956. Fourteen attended Peaceful Pines summer camp from our church.—Ward E. Pratt, Yuba City, Calif.

Southern California and Arizona

Glendale—W. T. Luckett was with our church for a week of evangelistic services. Several new members were received into our church. A family night

banquet and program was held with Bro. Wayne Miller as speaker. The women's work group has been processing used clothing for philanthropic agencies and is currently engaged in sewing for youngsters at the county juvenile home. On June 12, Hansi Koebl, German exchange student who spent the past year at the home of Brother and Sister Walter Coffman, was guest speaker. Our church helped support Hansi during his stay in Glendale. Vacation school was conducted in June. The offering from the school was contributed to the Lybrook Indian mission in New Mexico. Our church also contributed to the cost of a cow for the mission. Bill Van Camp, Methodist ministerial student, Frank Durand, and Clarence Burd, Presbyterian minister and instructor for Cook's training school for Indians, were guest speakers in our church during the pastor's absence. On June 26 our church attended the dedication services for the new Lynnhaven church. Some of our young people were in attendance at the regional youth conference in Chico, Calif. Our church assisted in transportation costs.—Thelma Heatwole, Glendale, Ariz.

La Verne—Our Children's Day service came to its climax with the giving of gifts of chicks for Korea, shoes and playground equipment to the Lybrook mission and money for the India Poor Fund, for Ecuador and Puerto Rico. On Conference Sunday the pulpit was filled at the morning service by J. W. Lear. In the evening Bro. Galen Snell preached. The Annual Conference report was shared with associate pastor David Albright bringing the inspirational highlights at a morning service and our church moderator, Crawford Brubaker, reviewing Conference business at a Sunday evening service. Our daily vacation church school ran from June 27—July 9. One Sunday evening, July 3 the service was in recognition of a number of our folk going into special lines of church service. Mr. and Mrs. E. R. Snell will spend two years in Puerto Rico under the Brethren Service Commission. Their son Dr. Marvin Snells, and family, were consecrated for service in Puerto Rico at the Grand Rapids Conference. Others recognized at the evening service mentioned above were Galen and Ruth Snell, Charles and Victoria Rose and Robert and Alice Sooby, who are entering Bethany Biblical Seminary in the fall. At our July council, April 1, 1956 was set as the date to begin the building of fellowship hall and several additional Sunday-school rooms. A refugee family is being sponsored by our congregation.—H. A. Brandt, La Verne, Calif.

Northwestern Kansas

Victor—Our love feast was observed May 22 with Elder George A. Merkey officiating. He was assisted by Bro. Kenneth Fancher, a student minister from McPherson College, who had preached for us each Sunday morning since Thanksgiving. As Bro. Francher is spending the summer in the West, Bro. Merkey has been in charge of the preaching services. At the council meeting on July 10, church officers were elected, committees appointed, and plans were made for the district conference which will be held in our church, Oct. 14-16.—Elva A. Deardorff, Waldo, Kansas.

Northern Missouri

Shelby County — Pre-Easter services were held by Brother and Sister D. J. Lichty of Franklin Grove, Ill. Our church was well represented at the district rally. On June 12 we had an all-day homecoming service. Many former members and friends of the church were present for this occasion. Bro. William E. Thompson of Dixon, Ill., was guest speaker. Our pastor and his wife, Brother and Sister Paul Mason, and Hazel Lee Miles attended Annual Conference. Hazel Lee Miles spent the summer with the Abundant Life Caravan. Galen and Dean Miles have begun their two years of Alternative Service at New Windsor, Md. Our children attended the Mennonite Bible school and the juniors, intermediates and young people attended camp during the month of August. The first of September our pastor and his family left our church to attend school at McPherson College. As yet we have no pastor for the coming year.—Mrs. Frank Mason, Shelbyville, Mo.

Oklahoma, Panhandle of Texas and New Mexico

Antelope Valley—Our church accepted an invitation to meet with the Ames church in Enid on Sunday, July 10 for a basket dinner. On July 3 the young people and Bro. Nathan Heffley made a trip to the Oklahoma City zoo in the afternoon and in the evening attended services at the Oklahoma City church. On July 17 a number from our congregation attended the services and Sunday school at the opening of young people's camp. A group of our people also attended the services on July 24 when the junior high camp began. Brother and Sister Heffley attended most of this camp as leaders. Our women's work group elected Mrs. Paul Schnaithman, Sr. as president. We are sending relief clothing at various times to New Windsor, Md. Each woman is to make an apron and send it to district meeting for refugees. Our vacation Bible school was held jointly with the Polo Christian church. Delegates to district meeting were Mr. Paul Schnaithman, Sr. and Mrs. Victor Kerr.—Maggie Cook, Garber, Okla.

Northern Illinois and Wisconsin

Chicago, First—Our church celebrated its first seventy-five years of existence. Sister Josephine Yaney, our organist for thirty years, wrote and read a poem at the celebration. Our yearly mission emphasis was conducted by the Truthseekers' class, led by Lois Eller. Many participated with all departments showing splendid interest. Brother and Sister Leland Brubaker climaxed our school with messages concerning their recent mission trip to Africa. Bro. Allen Deeter substituted for our pastor, James Beahm, during the latter's illness. We rejoice that Bro. Beahm is back with us again. Bro. Samuel Longenecker of Nappanee, Ind., led in our passion week services. Fourteen have been added to our membership since the first of the year. Brethren Wendell Eller, Glen Rohrer, Wayne Shirkey and Orville Gardner have been ordained to the ministry. Our day camping program was directed by Bro. Carl Kime. Six of our adult Scout leaders recently received their Eagle awards. Brethren Higgins and Allen Deeter, our Annual Conference delegates, brought back good reports of the meetings. We also enjoyed an evening of Conference high points that had been tape recorded.—Mrs. D. P. Schechter, Chicago, Ill.

Sterling—Our church met in quarterly council July 21 with our moderator, Dean Frantz, presiding. Officers were also elected for the coming year. At this council our church decided to sponsor the Nerstheimer family of Austria. Sherman Virtue and Mrs. Lester McFalls were elected delegates to district conference at Lena. Our pastor, Roy Johnson, represented our church at Annual Conference. During our pastor's vacation, Rev. Good of the Mennonite church and Bro. Forrest Groff of Elgin were guest speakers in our church. This fall Bro. Carl Myers of Pennsylvania will be our evangelist. The young adult class bought and presented a wheel chair to one of our number. We have recently received three new members by baptism into our church.—Katherine A. Miller, Sterling, Ill.

Middle Indiana

Buffalo—Following Easter, Bro. Samuel Harley of North Manchester conducted a week of revival meetings in our church. There were two members received into our fellowship. Bro. M. Paul Dennison, pastor of our church for the past year, has resigned. Violet Ruth Ezra represented our church at Annual Conference. Children's Day was observed in June. A number of our young people attended the regional youth conference at North Manchester. A union temperance meeting was recently held at our church. In the absence of our pastor, Bro. Leo Vanscoyk preached for us.—Mrs. B. D. Hirt, Monticello, Ind.

Northern Indiana

English Prairie—Our church met July 21 for the regular business meeting with our elder, Bro. Charles Stouder, in charge. The annual election of officers was held at this time. A majority vote was taken to ordain Bro. Augustus Pierson to the ministry. The ordination service was conducted by Bro. T. E. George of Goshen on Sunday, July 31. The first of August Bro. Pierson began his pastoral work at the North Webster church. Our harvest meeting was held Sept. 25 with Bro. Dise of Chicago as speaker. Our delegates to district meeting are Bro. Robert

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Kranning and Sister Ruby Burger. We will have a week of revival services Oct. 2-9, with Bro. Lester Fike as evangelist. Our fall communion service is scheduled for Oct. 13. A number of our young people have been attending Camp Mack during the summer months.—Mrs. Lydia Walters, Howe, Ind.

New Paris—On July 17 we began evangelistic services with Bro. S. Clyde Weaver of Lancaster, Pa., as evangelist. At each service he told helpful stories to the children and brought us inspiring messages. He also visited in many homes in our community. As an immediate result of these services, five new members were added to the church by baptism. A farewell service was held on Sunday evening, Aug. 7 for one of our girls, Iris Neff, who is serving as a missionary on the African field.—Mrs. Charles Gump, New Paris, Ind.

Rock Run—Evelyn Horn and Clara Harper, missionaries from Africa, visited our Bible school one day. Some of the projects of the school were Bethany Nurses Home, chairs for the children of our church and for the migrant work in Florida. The young people made money for Youth Serves by making and selling doughnuts. They are planning to collect shoes for the young people's night at district meeting. On June 12 the young people from the Yellow Creek church gave the play, Blake's Decision, at our church. On July 10, Sister Anna Warstler gave the message on "Our Church in India." Roy Swihart brought the message on July 17. The men and boys are planning an over-night camp by the lake near Marcellus, Mich. The men's work has eleven heifers for relief. The men also had twenty-three acres of corn and sponsored a scrap drive.—Mrs. Chester Huber, Goshen, Ind.

Southern Indiana

Arcadia—Dedication services were conducted for our new hymnals. Bro. David J. Wieand of Bethany Seminary, was our speaker during Holy Week. He showed many slides of his trip to the Holy Land. Our Easter services included a sunrise service and a breakfast. Three new members were received into our fellowship by baptism. A deputation team from Manchester College was in charge of a morning worship service. Bro. Albert Harshbarger spoke on pulpit exchange Sunday. One Sunday evening Burr Weddle showed interesting pictures taken while he was in Germany. Bible school was held with a program on the last evening of the school. Our pastor served as delegate to Annual Conference. Our annual church picnic was held July 3 at the Lowell Brehm farm. Our home-coming was observed Sept. 18 with Bro. Alvin Brightbill as guest speaker.—Carolyn Bolton, Arcadia, Ind.

Michigan

Midland—Since March 20 our pastor has conducted two morning worship services because of the crowded conditions. A new church site has been purchased. Bro. Robert Martin of the Hope church conducted special meetings in our church. Our young people have given the play, The Terrible Meek, several times, served our mother and daughter banquet, and the Easter sunrise breakfast and sponsored both a birthday supper and an ice cream social. They have also enjoyed a spiritual retreat and an overnight outing. Bro. Erwin Weaver, a former pastor of our church, and a representative from the Gideon Bible Society have been special morning worship speakers. Bro. Ray Hoyle assisted our pastor in an installation service for the new deacons and their wives. Mary E. Knapp was our delegate to Annual Conference. Official appointments for the coming year were made at our June 6 council meeting.—Mrs. R. L. Polzin, Saginaw, Mich.

Woodland—The children conducted the morning worship on Children's Day with Sister Clara Harper, missionary to Africa, as speaker. Sister Frances Hershberger served as delegate to Annual Conference. On June 26 our new electric organ was dedicated with Bro. A. F. Brightbill of Bethany Biblical Seminary as director of the morning service. Bro. Brightbill also led in a music workshop in the afternoon and a community hymn sing in the evening. Two members from our congregation donated a heifer for relief. Sisters Janice Flanigan and Janet Townsend attended the music institute at Bethany Seminary prior to Annual Conference. Sisters Trevedon Culler and Mary Guy were elected delegates to district conference. Our pastor, Elder Glenn J. Fruth, resigned as of Aug. 31 to become pastor of the Quinter church, Kansas.—Grace E. Messner, Woodland, Mich.

Northeastern Ohio

Black River—Our church celebrated its centennial on July 17. The junior choir participated in the morning worship service. Bro. Russell Bollinger was guest speaker for the morning worship hour. Following the Sunday morning service, a potluck dinner was held in the church basement. F. L. Findley was chairman for the centennial service in the afternoon with special music being presented by the choir. Bro. Russell Bollinger, dean of the students at Manchester College brought the message. The history of the church was given by Clara Wertz. Many letters of greetings and reminiscences were read by the minister, Harold D. Deeter. Our congregation was organized in 1855. Regular worship and evangelistic services were held in homes of members until they were able to build a church house in 1868; the present sanctuary was added in 1900.—Mrs. Naomi Harmon, Elyria, Ohio.

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BRETHREN PUBLISHING HOUSE

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North Atlantic

Springfield—Easter dawn services were held at our church in co-operation with the Quakertown and Allentown churches. Bro. Luke Brandt brought the message. On Juniata Day, Bro. Paul Yoder was guest speaker for our services. Our evangelistic meetings were held with Bro. Ralph Jones from Hatfield as evangelist. The women's work held its second annual mother and daughter fellowship in the church basement. A group of our women attended the women's work spring rally at Amwell, N. J. The Sunday school took part in the "fly a baby chick" project. Bro. Paul Austin brought the message in the morning for the pulpit exchange program. A clock for the basement was given to the church by the Plus Ultra class in memory of Bro. Benjamin Hottle. Sister Minerva Strauss was our delegate to Annual Conference. On June 26 Bro. Conway Bennett brought the message for the homebuilders' class service. On June 29 the Clarence Heckmans, missionaries to Africa, talked and showed pictures of their work on the mission field.—Minerva Strauss, Richlandtown, Pa.

Eastern Pennsylvania

East Petersburg—The women from the Bareville church gave a program at the women's work meeting. Bro. A. C. Baugher conducted a Bible institute. Our church chorus participated in a worship service at the Neffsville Brethren Home. Bro. Phares J. Forney was re-elected to serve as elder of our church for a three-year period. Brother and Sister Richard Hackman represented our church at Annual Conference. Eighteen members were received into our church by baptism. Sister Ruth Miller from Hershey brought a challenging message to the women on the theme, Seek First His Kingdom. Sister Mary Forney was speaker at our mother and daughter fellowship. The music departments of five churches in our town united in bringing a program which was held in our church. The same churches conducted three vesper services in July and August. Consecration services were held for seven children. Dr. and Mrs. Robert Early of Lebanon have presented an altar service to the church in memory of Mrs. Early's mother, Mrs. John P. Gingrich. Our church is purchasing new Brethren hymnals. The offering from our Bible school was used to buy a heifer for relief and more than 200 story books were bought for the Hillcrest school in Africa. A number of our Sunday-school boys and girls spent a week at Camp Swatara. Five members were received by letter into our church.—Edith A. Eichelberger, East Petersburg, Pa.

Lancaster—Since our last report ten have been baptized and thirteen received by letter into our fellowship. Bro. John D. Long and Bro. Will E. Glasmire were elected as delegates to Annual Conference. A visitation of the entire congregation was held one afternoon and evening. We held open house and dedication of the new parsonage, located at 1501 Sunset Avenue. Bro. A. G. Breidenstine is chairman of the building committee. Bro. Jacob Dick, who recently returned after three years at Kassel, Germany, as a Brethren Service worker, was with us on Saturday night, June 4. A successful vacation Bible school was held June 20—July 1 with Mrs. Clifford Huffman as director. A special dinner was given at the church on June 26 in honor and recognition of the older members of our congregation. Following the suggestions of our Annual Conference concerning the function of the elder, Bro. Paul Rummel was elected moderator of our church with Clifford Huffman as assistant moderator. A week-end retreat was held for our entire congregation Sept. 2-5. — Grace W. Evans, Lancaster, Pa.

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Florida and Georgia

Jacksonville—Sister Goldie Swartz, retired missionary from India, was guest speaker at our church. She also gave a talk concerning her work in India at our ladies' aid society meeting. Two persons have been received into our church by baptism and one by letter since our last report. We had a basket dinner at the church during family week. Our aid society made garments for the Puerto Rico hospital. Five of our men spent a day helping to repair some of the buildings at Camp Ithiel. The picture, The Flickering Flame, was shown at one of our evening services. The ladies sponsored an ice cream supper for the building fund. Our pastor, John White, was in charge of both the young people's camp and family camp in July at Camp Ithiel. On two Sunday evenings we had reports from some who attended the camps. During our pastor's absence on July 10, Russell Smith had charge of the morning service and Sister White had charge of the evening service. She also was in charge of the morning service on July 17, and in the evening we had the picture, The Way of Salvation. Brother and Sister White attended regional conference at Bridgewater in August.—Mina J. Smith, Jacksonville, Fla.

Miami—Since our last report, open house was held at the parsonage by our pastor and his family. One has been received into the church by letter. A dedication service was held for one baby. Daily vacation Bible school was in session July 5-15, closing with a program. Our pastor and his wife and several others from our church attended the youth and family camp at Camp Ithiel in July. At council meeting on July 31, church and Sunday-school officers were elected for the coming year. Our pastor, Bro. Dorsey E. Rotruck, and his wife were elected delegates to district meeting. The work on our nursery is progressing. We plan to continue making improvements on our church and church grounds. We are looking forward to our church homecoming on Oct. 16.—Mrs. J. E. Jones, Miami, Fla.

Northern Virginia

Timberville—Our church met in council July 17 with Elder Paul H. Bowman presiding. A committee that previously was appointed to study the need for additional classrooms gave a report. The committee found that because of a steady increase in attendance, our present space is inadequate, and therefore we are looking forward to an expansion program. Nine members have been received by baptism and two by letter into our church. Four of our young people attended the regional youth roundtable at Bridgewater College. The Broadway high school chorus and the Bridgewater College Glee Club both brought us special programs. We joined the Lutheran and the Evangelical and Reformed churches in a vacation Bible school. Our young people also participated with the young people of these churches in a softball league during the summer. Raymond Hoover and Austin Garber represented our church at Annual Conference. Five other members from our church also attended the Conference. —Martha A. Huffman, Timberville, Va.

Southern Virginia

Fremont—A film was shown on Brethren Service and Sister Clara Harper spoke to the church on missions. Bro. C. C. Kurtz held our pre-Easter services and officiated at our love feast. Bible school was conducted by a group of our teachers and local workers. Bro. I. D. Hoy of Boones Mill conducted a ten-day meeting. As a result two were received into our church by letter. The church building has been painted during the summer and the ladies have painted the pews and the floor. Plans are being made for a personal evangelistic campaign.—Mrs. W. Owen Horton, Sr., Galax, Va.

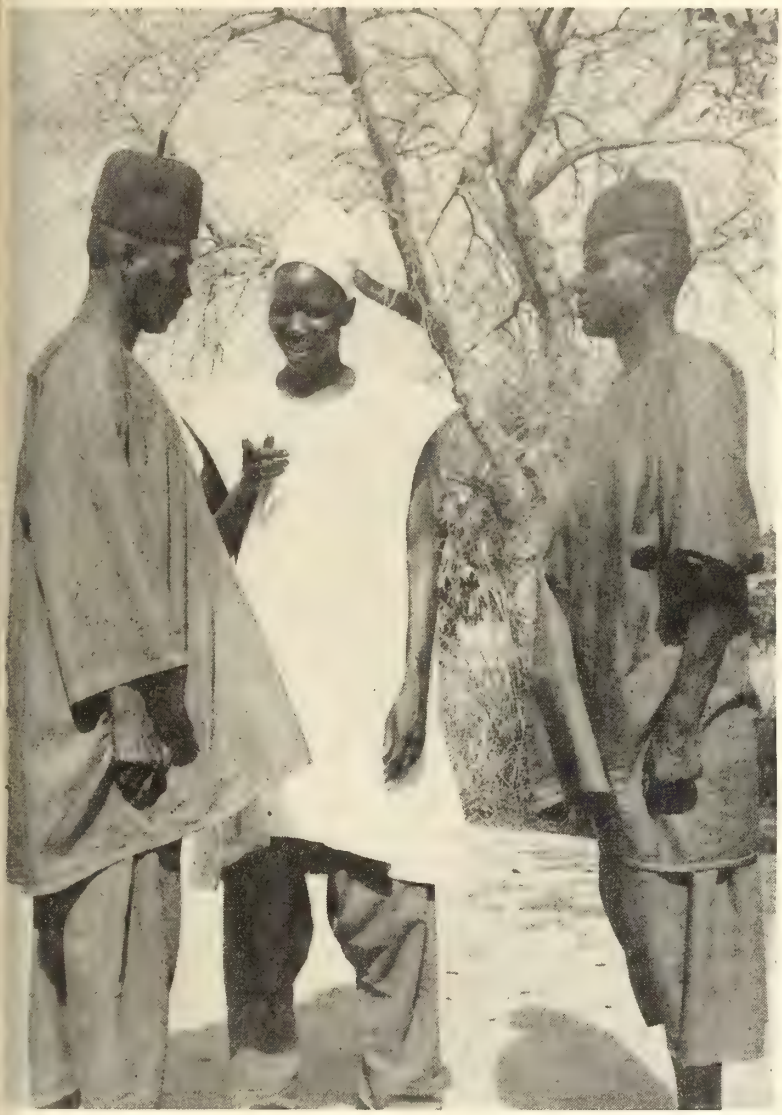
Smith River, Fairview and Good Will—Eugene Kahle was our speaker for the pastoral exchange. Cecil Reed, financial board member, was at the Fairview church in behalf of the board. Missionary Clara Harper was at the Fairview church for a service. One week end four members from the district youth cabinet visited our young adults. Anne Haynes of Bassett helped with the Bible school at the Good Will church. Eugene Lenker held our revival at the Fairview church. Seven persons were received into the church by baptism. One person from our church attended junior camp at Camp Bethel. The Bassett church gave the play, House on a Rock, at the Fairview church. Odell Cannaday was our delegate to district conference. Our pastor and his wife, Brother and Sister S. H. Flora, attended regional conference at Bridgewater.—Mrs. Claude Pendleton, Stuart, Va.

My Pastoral RECORD

This handsome book provides space to record all work of an active ministry of fifty years—pastorates held, baptisms, members received, marriages, funerals, churches built, and everything else of importance. Heavy paper, gilt edges, with title stamped in gold. Bound in dark maroon Fabrikoid. Gift boxed. 486 pages, 7⅞ x 11 inches. **$15.00**

BRETHREN PUBLISHING HOUSE . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
OCTOBER 1, 1955



Leland S. Brubaker

Bearing Witness to the Truth

IF THIS were a "talking" picture it would enable us to listen in on an important conversation. In the center is Kalu, a Nigerian Christian, who is bearing witness to his faith as he talks earnestly with two Mohammedan priests at the Garkida leprosarium. Though he is apparently outnumbered he seems to be adequate to the situation.

As this special foreign missions issue illustrates so well, more and more Nigerian, Indian and Ecuadorian Christians are proving themselves adequate to bear witness to the truth of Jesus Christ, not as some strange deity belonging to strangers from the West but as Lord of all mankind. He says as clearly to these younger churches as he says to us, "You shall be my witnesses"—in Garkida, in Bulsar, in Calderon—"and to the end of the earth."

Gospel Messenger

"Thy Kingdom Come"

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In This Number . . .

Editorial—
Bearing Witness to the Truth 1
Missions and World Communion Sunday. V. F. Schwalm 5
A Note About Special Mission Issues 5
The General Forum—
A New Day for Foreign Missions. Paul M. Robinson 3
Protestantism in Latin America. Benton Rhoades 6
"Do Not Know" or "Cannot Tell." Luther A. Weigle 9
Becoming Good Christian Stewards. P. G. Bhagat and Earl M. Zigler ... 10
Leaders to Train Leaders. Ivan Eikenberry 12
The Family Counselor 15
News—
News From Our Mission World 18
Brethren Service—
A Year in Brethren Service. Lu Ann Sharp 20
Am I a Conscientious Objector? Dan West 21
The Local Church—
Using Foreign Mission Audio-Visuals in 1955-56 22
Our Mission Work—
Training New Missionaries 24
The Missionary Task. Robert Swank 24
Area Studies. Glenn H. Shank 25
Devotional Study of the Bible. Jean H. Shank 25
Linguistics. Mary Louise Swank .. 25
The Day's Schedule. Iris E. Neff .. 28
Brethren Youth Caravans. Edward K. Ziegler 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Self-delusion?

Have we finally arrived at the ultimate in naivete, and self-delusion? Leland Nelson's article in the Aug. 20 issue, on the United Nations' Tenth Birthday, certainly supports this conclusion.

And if the inclusion of the picture of the Festival of Faith "clergymen" is any indication of the quality of our leadership, intellectual as well as spiritual, then I can only exclaim, in the direst desperation, God, in the name of the Christ whom we reject, continue to have mercy upon us. Can't we get, or don't we want, the facts?

"Jesus saith unto him [Thomas], I am the way, the truth, and the life: no man cometh unto the Father but by me" (John 14:6). 2 Cor. 6:14-18, John 10:1-9, and 2 John 1:9-10 are also, "Thus saith the Lord."

Frank E. Nies,
Rocky Ford, Colo.

"They Also Sin"

As a strongly convinced pacifist I feel one of us ought to take exception to the letter by Roy Johnson in the Gospel Messenger for August 13. I have not seen the film "They Also Serve," but I feel deeply that the sin to which pacifists are most vulnerable is that of self-pride. No pacifist should be under any illusion that he is the only one who serves his God, country or church. Every one should take the eternal truth to heart: "All have sinned."

This is not merely theoretical. Thinking pacifists had to wrestle with this problem in World War II when, in a very real sense, they stood idly by while thousands, yes millions of Jews were falling at the hands of execution squads. The pacifist takes on a real burden of guilt in doing this, which can be justified only by God's mercy and a deep, unshakeable faith that it is better for *others* (not necessarily himself) to suffer, rather than for him to assume God's prerogatives in administering justice, which he fears will turn out to be vengeance. But the guilt is there, and the pacifist needs God's mercy exactly as the militarist does.

The pacifist must not suppose that righteousness indignation should not lead to positive action, even military action for those not thoroughly convinced of pacifism. On the contrary, it would be evil for man to refrain from taking the only steps he knows how to take, against evil. The pacifist differs only in believing that the sum total of evil is more readily reduced by a pacifist course, and that his own integrity is maintained. Not only do "They *Also* Serve," but They *Also* Sin.—Delbert Barley, Wynnewood, Pa.

Workers and Unions

This is Labor-Day Sunday and I have just read the article headed "To Those Who Work," on page 15 of the Gospel Messenger dated Sept. 3. Then I turned to the Reader's Digest and reread an article there headed, "Should Labor Unions Have Monopoly Powers?"

This article in the Messenger sounds quite nice and is nicely written. It would sound nicer to me if I knew nothing about labor unions. I would like for the writer of the article to answer some of the questions raised about labor in this article in the Reader's Digest. Or as I might say let him harmonize his article with the one mentioned in Reader's Digest.

After reading this article in Reader's Digest this article in the Messenger sounds "phony."

The article in the Reader's Digest is found in the August number on page. 33.—R.E.L. Strickler, Bridgewater, Va.

More Lay Delegates

I have enjoyed your editorials in the Gospel Messenger so much. The one in Sept. 3, "Send More Lay Delegates," has been one of my ideas for years. I hope our church and others will catch the idea. We have many good laymen who deserve the chance to go as delegates but, likely from custom, the pastor and his wife are always considered first. They should have their chance as you suggested, but so should the laity.

I hope your editorial may be read by many and that good will come from it.—A Lay Person.

Real Life Experience

The last Gospel Messenger dated Sept. 3 has an article, "Fifteen Years of Freedom," in it. I wish that article could be put in pamphlet form so it could be distributed. I know of several persons whom I'd like to send it to. A real life experience such as that man relates could do much good if we could get it so that we could send it.—Mrs. Charles Colyn, Lenox, Iowa.



A New Day For Foreign Missions

Paul M. Robinson

ONE of the most significant and far-reaching decisions of the 1955 Annual Conference at Grand Rapids was the approval of a program and strategy for the foreign mission endeavors of the Church of the Brethren in the years to come. This policy for evangelism in the foreign fields, which was submitted by the General Brotherhood Board, is not new in most respects, but is rather the recognition of goals and procedures which have largely been already accepted by the Foreign Missions Commission and the field staff because of changing world conditions.

Many people have been unaware of the fact that the world is undergoing a cultural revolution. Nations that have been considered "backward" for centuries have suddenly discovered their own potential power and are shaking off the shackles of ignorance, indifference and servitude. Changes are coming swiftly in many parts of the world that for centuries have been immune to new ideas. The twin miracles of transportation and communication have literally banished the outposts of civilization and brought the nations into a kind of international neighborhood for which their people have not been socially or psychologically prepared.

All of this changing scene has had tremendous implications for the work of foreign missions. It has forced the church to appraise her world-wide evangelistic work and to re-examine many of the basic assumptions upon which mission work in many areas of the world has been established. The Brotherhood Board cited as one of the principal causes of these changes in mission lands the rise of nationalism and national consciousness. Nations that have been dominated by stronger powers have now thrown off this yoke and are free. Often, even the presence of those from other nations, particularly from the Western world, is regarded as a suspicious carry-over from the days of imperialism and colonialism.

A particularly good example of this is India, where the present government has tended to regard the presence of Christian evangelists as unnecessary and has refused entrance visas to

new missionaries when they felt that the work they would do might be carried on by Indian nationals. The economic revolution in many lands, brought about by the introduction of modern scientific methods in agriculture and industry, the rising tides of population with concurrent demands for better standards of living for all people, the growth of materialism which regards life only in terms of physical needs with complete disregard for the importance of the spiritual, racial tensions which have grown out of feelings of superiority on the part of some nations and peoples, and the resurgence of national religions such as Hinduism in India and Islam in Africa, as expressions of the new freedom and national spirit of emerging nations—all these have been regarded as important factors in the world scene which is the inevitable backdrop of the modern missionary movement.

Actually, these disturbing problems need not lead the church to feel that we have come to the twilight of foreign missions. Instead, the church must understand that we have come to a new day for foreign missions which challenges the Christian faith and witness to meet the demands of the present age. We should not in any degree lessen our concern or our endeavor in bringing the gospel to all the world. We must, however, be prepared to look at the needs of the world with open minds and to reassess both our goals in missions and our strategy.



An indigenous church will come about only through the national Christians assuming more and more responsibility for the administration of the program and work of the church. Here a Nigerian is reading clerk for district meeting

Leland S. Brubaker

The General Brotherhood Board, in the paper approved by the Annual Conference, set forth six specific goals for the work of foreign missions today and in the forseeable future. These are exceedingly important and should be considered carefully, for they will determine the future policies of the church in this area of witness.

1. *To help nationals establish indigenous churches.* This means that the native churches will be encouraged to assume complete financial and administrative responsibility for their own work as rapidly as possible. They will need not only to be self-propagating, self-governing and self-supporting but, also insofar as Christian principles permit, to identify themselves with the culture of their own country. In order to make a more effective testimony in non-Christian lands, they will be encouraged to affiliate with the over-all Protestant church in their respective areas. This means that their ties with the home church will not be so strong, that they will depend less upon American missionary personnel, and that they will be much more free to determine their own policies.

2. *To place responsibility in the hands of the national Christians.* In order to make the churches in mission lands more completely indigenous, it will

Continued on page 14

EDITORIAL

Missions and World Communion Sunday

Guest Editorial by V. F. Schwalm

I WAS surprised, while attending a great religious conference about a year ago, to learn that the churches of Southeast Asia had a missionary secretary in the person of Rajah B. Manikan, who represented the International Missionary Council and the World Council of Churches. His assignment was to work, as a missionary secretary, among the Christian Councils of Asia.

Between 1951 and 1954 he had visited the churches of Singapore, Indonesia, Greece, Yugoslavia, India, Hongkong, Japan, Korea, Formosa, Burma, Thailand, Indochina, Malaya, Pakistan, Ceylon, Australia, New Zealand, Fiji and Hawaii.

These are the lands where mission churches exist. I had never stopped to think that these younger churches were now becoming "mother" churches to other churches and thus were helping in the great task of evangelizing the world.

It sounded quite familiar to hear Rev. Manikan say that "two great convictions had grown in us. (1) We Christians in East Asia should give far more to the church than we are doing now. . . . (2) The other conviction of ours is that the time has come when we of East Asia should regard the evangelization of this part of the world as our primary responsibility. Our sons and daughters should be challenged to go out as missionaries. We rejoice that some of ours have already answered such a call, but we need to send out more, and support them better, in obedience to our Lord's Great Commission."

As one's mind dwells on these facts, he is impressed with the international character of the Christian church. We have been accustomed to think of some European countries and parts of North America sending out missionaries to non-Christian lands. But to most of us it has not occurred that so-called "mission churches" who have received the blessings of the gospel, in turn feel an obligation to "send the light" on to yet others.

Surely the hymn writer was right who wrote, "In Christ there is no East or West, . . . but one great fellowship of love."

It is indeed a thrilling experience to sit in a great international gathering, where white, black, yellow, brown and red races mingle freely and regard one another with utmost respect; where men of every race and nation can sing feelingly, "Blest be the tie that binds our hearts in Christian love."

On this World Communion Sunday, it is thrilling to know that the gospel has girdled the globe and that even behind the iron curtain there are thousands who have not forsaken their allegiance to Christ. There are indeed many who have suffered great persecution and even death, because of their Christian faith.

But, alas, we have been tardy. We have come to these countries too late and with too few missionaries, and sometimes we did not come in the right spirit. Only one or two and, at most three, out of every hundred of the population are Christians in many Asiatic countries. Indeed, we may say, "The Messenger of God cometh late."

There are few peacemaking organizations that reach around the world. The Christian church is one of these. We ought never to rest at ease in Zion until we have done our utmost through our missionaries and service agencies to strengthen the Christian impact at home and around the world.

Let us then, on this World Communion Sunday, pray for the Christians in the younger churches around the world and for our own churches, that we may hold high, here and abroad, the light of the gospel of Christ.

A Note About Special Mission Issues

FOR A number of years the Gospel Messenger has assigned special issues to each of our major foreign mission fields. These annual issues were given to presenting the work in India, Africa and China and, more recently, in Ecuador.

This particular issue, coming on World Communion Sunday, has been planned in a different manner. There is a lead article by the chairman of the Foreign Mission Commission concerning the new policy statement adopted by the Grand Rapids Conference. There are general articles from each of the three fields, discussing issues of vital concern to the younger churches in which we are most interested. In adition, there are concise news reports from each of the fields, giving up-to-date information of new developments, progress reports from the churches and news concerning missionaries.

We hope that two or three special issues like this one each year, along with the regular news from the foreign field in each week's paper, will help all our readers to feel their spiritual kinship with their brothers in Nigeria, India, Ecuador—or wherever Christ is honored around the world. —K.M.

Protestantism in Latin America

Benton Rhoades



L. S. Brubaker

Protestant influence in Latin America is measured not only by figures but by the educational institutions for training Protestant leaders, the hospitals and clinics, church periodicals, the continent-wide campaign against illiteracy and the awakening of the Catholic Church to good works

Shrines like these are common along the roadsides of Latin America and point to the dominance of the Roman Catholic Church in the countries of that area

IT WOULD seem well that any kind of report on non-Roman Christianity in Latin America should begin with a definition of terms. Protestants from the Rio Grande south are generally referred to as *(evangelicos)*. This latter term is more than a fortunate translation into Spanish. It is a high tribute to the positiveness of the early Protestant missionaries who came to these countries. The word *Protestant (Protestante)* is rarely heard in Latin America except from the Roman Catholic priests and then is usually spoken through the teeth.

Latin Americans make a distinction between religion and faith in Christ. One missionary in Chile, when he requested entrance to an army barracks, was asked what he wished to talk about there. He said, "About Jesus Christ." "All right," was the reply, "as long as you do not talk about religion you can go ahead." Protestantism's task in Latin America is not to exchange one ecclesiastical loyalty for another. It is to present Christ as a Savior and Christianity as a way of life. Protestantism without this evangelical emphasis would have little to offer the people in the Latin American countries.

Is There a Need?

First, in order to understand the reason for Protestant Christianity here, one must realize that there is a tremendous difference between Roman Catholicism of the United States and Northern Europe on the one hand and that of Latin America, Spain and Italy on the other. Here we have Roman Catholicism operating upon basically Catholic concepts. Roman Catholics have a perfect right to hold to these concepts, but it is our duty to know them. Every good Roman Catholic believes that his is the only true faith and that it should and must exist to the exclusion of all others. He believes that the church and the state should be united, with the church in supremacy and the state serving it. He believes that the church not only *can* but *must* make all moral, ethical

and spiritual decisions for its members, that an individual's personal knowledge of Christ is not a sufficient basis either for salvation or for Christian conduct. In such a church an acquaintance with the Scriptures is not only unnecessary but actually disrupting and embarrassing. The Bible has traditionally been a prohibited book in Latin America. The people of the United States have not seen true Roman Catholicism—yet. Roman Catholicism has had success in Latin America as judged by Catholic standards.

There has been a religious monopoly in Latin America which, in things of the spirit as in things material, brings unhappy results. A. J. Cronin in *Keys of the Kingdom* puts it this way, "Individualism is a rather dangerous quality in a theologian," Father Farrant remarks acidly, "It gave us the Reformation."

"And the Reformation gave us a better behaved Catholic Church." answers Father McNabb. The Reformation has been late in reaching these shores. But it is as much needed here now as it was in Europe of the fifteenth century and in the time of Jesus who also lived and preached within a priest-ridden society.

How the Movement Got Started

Freedom from Spain at the beginning of the nineteenth century brought with it a wave of liberalism. The great liberators, like Bolívar and San Martín, were liberal-minded men who believed in freedom of conscience. The Roman Catholic Church had opposed the struggle for independence from Spain, largely because the church and state were so closely knit together but also because of its authoritarian principles.

So it was natural that, with this new birth of freedom in Latin America, doors should be opened to fresh winds of thought and spiritual influence for the first time.

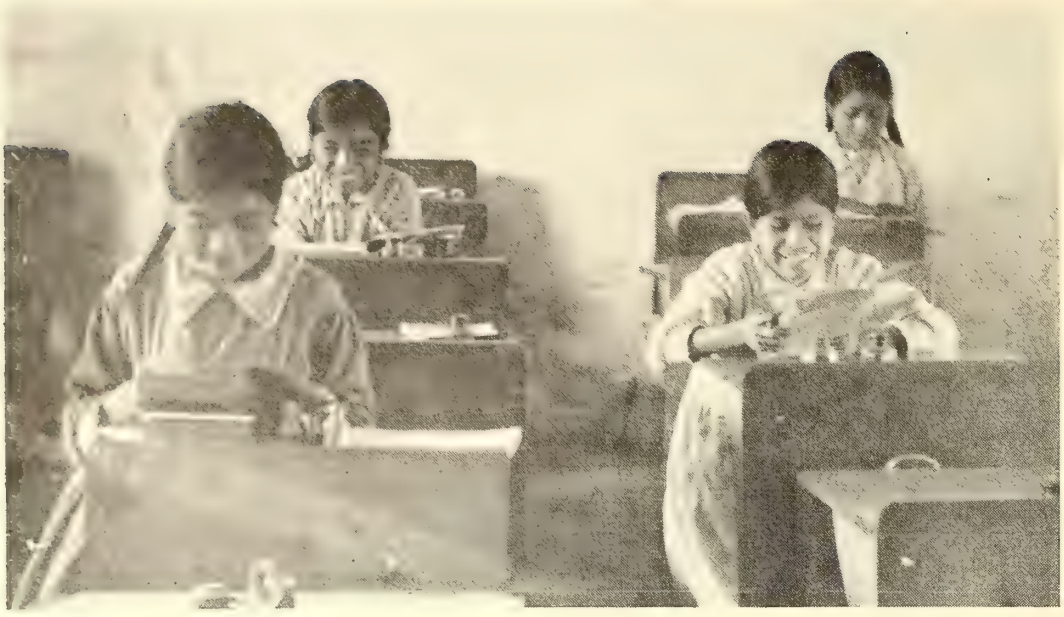
James Thompson, agent of the British and Foreign Bible Society and himself a competent educator, landed in Buenos Aires with his boxes of Testaments soon after Argentina had won its freedom. His educational projects gained acclaim and he was asked to organize the school system in Argentina. Soon after he was invited by the government of Uraguay to do the same there. General O'Higgins, the Chilean patriot, not only invited him to come to Chile but also paid his traveling expenses. In the Thompson schools, the Bible, which was formerly prohibited, was used as a textbook for instruction in reading. In 1822, he went to Peru. There the liberator San Martín turned the friars out of a convent in order that Thompson might set up his school. Thompson did not leave behind him organized churches or baptized believers. But as he went up and down South America selling and teaching the Bible, he sowed seed which even now is being harvested.

James Thompson was not the only missionary active in these early days of the Protestant movement in Latin America.



Those Latin Americans who go to Protestant churches and schools and who become Protestants face the intolerance of the Catholic majority and possible persecution

Faye Koontz



One of Protestantism's important contributions to Latin America has been mass education

Faye Koontz

They were many and their names are well-known in the history of missions. But his work does symbolize two of Protestantism's important contributions to these countries, mass education and the Bible.

The Problems of Protestantism

By the end of the nineteenth century Protestant missions had their representatives in every country of Latin America. But the Roman Catholic hierarchy by that time had also accommodated itself to the new republican status of the various countries and was squaring away to make war on the young Protestant movement. Various methods of warfare were used ranging from boycott of national believers to actual killings of Protestant families—from cutting off food supplies of missionaries to political action limiting their entrance into certain countries.

Mission boards came awake to the great unevangelized areas and began to send out workers. Mission staffs were loaded with technicians, agriculturists, doctors, nurses, radio technicians, teachers, pilots—of the best that the church in North America and Europe could offer. But there were many wrecks along the road that they traveled. Mr. Kenneth Grubb, in a survey made for the Missionary Fellowship of Central and South America, reports the highest withdrawal rate of missionaries of any major mission fields of the world. The principal cause he suggests to be functional nervous disorders. Doubtless no small part of these breaks can be traced to the constant war of hate incited by the priests against the missionary, especially among the people of the small communities.

Another difficulty in the movement is that in many places there has been little concept of the church. Is it not sufficient here and possible anywhere that men should be gathered one by one and brought into a personal relationship with Christ? This argument is attractive to the extreme individualism of the Latin American who has recently come out from Roman Catholic authoritarianism. Unfortunately, it has been the attitude also of certain large missionary groups. But where the existing religious system is as much a social pattern as it is a church, the saved must be given opportunity to practice his new faith in fellowship with other persons of kindred mind. Missionaries coming to Latin America without an adequate concept of the church have left much to be desired in their ministries and in the teaching of national evangelical leaders.

Current Status of the Movement

In spite of many problems, the movement has grown. Ten years ago the total Protestant community in Latin America was reckoned at 2,000,000 and the growth in the ten years since has been greater than in any other earlier period. The country of Brazil alone is estimated to have the above number of Protestants today. But membership figures do not tell the whole story of Protestant influence in these countries.

In 1942 Dr. George Howard found 52 theological colleges and Bible institutes training ministers in Latin America, 60 hospitals and clinics caring for the sick and carrying on public health programs, 155 church papers and periodicals being published, 152 Protestant secondary schools and many elementary schools. These services are on the increase. The present continent-wide campaign against illiteracy, inaugurated by the Protestant church is now enthusiastically supported by South American governments. In

many of the countries mission farms carry on programs of agricultural extension either on their own or in collaboration with other technical aid programs. Some 35,000,000 Scriptures have been sold.

The Catholic Church has awakened and has been either forced or encouraged to good works. Support to its service orders has increased. The Bible is no longer prohibited for Catholics to read. A single example is that the great Indian community, where the Church of the Brethren mission is located and which passed unnoticed by the church during all these many years, within this past year has received a Catholic parochial school, construction is now beginning on a training convent, and promise is circulated of the first Catholic rural normal school in Ecuador to be placed in this community. Only a few weeks ago a leaflet was distributed here in this community notifying the people that the Bible is no longer prohibited reading material — with the caution, however, that it be a Catholic version (price four times that of the Protestant version) and that interpretation be sought from the priest.

Present-day Persecution of Protestants

Intolerance is on the increase again. At the same time that Roman Catholicism in North America pleads for the union of all Christians against communism, crimes are carried on against Protestants in Latin America in the name of religion that look dreadfully like the methods of our supposed common enemy. The archbishop of Mexico states, "With Christian serenity, but also with great energy, we shall oppose the expansion of the Protestant campaign. More than that, we shall fight it until we destroy it." If this pronouncement comes out of one of the most liberal countries of Latin America, one is left with no doubt what must be the fighting orders for the more conservative countries like Colombia and Ecuador.

The Vatican is making a desperate last stand at supremacy over the state and at stamping out the evangelical Christian faith in these lands. In spite of tight censorship in Colombia reports leak out that twenty-five chapels have been burned, five confiscated and eight bombed. In many villages and small towns in Colombia houses are boarded up like those of a ghost mining town, people having fled in fear of their lives from fanatical vandals who roam the country attacking all but those faithful to the Roman Catholic Church. It is hard to say how many have been martyred. We believe that only through the providence of God and the slip-up in the last national elections has Ecuador been spared this in the past three years. But it seems to be coming. Five attacks against national believers or missionaries in Ecuador have been registered in the past two months.

We praise God for the serenity of our national brethren under fire and believe that, if the church is truly a New Testament one, it shall come through persecution, not defeated, but purified and with a greater testimony than ever before.

"Do Not Know" or "Cannot Tell"

Luther A. Weigle

THE King James Version of the New Testament translates the Greek verb *oida* by the English verb *know* 280 times. But there is a little group of exceptions to this general practice. Nine times it translates *oida,* accompanied with a negative, by "cannot tell."

Three of these passages are Matthew 21:27, Mark 11:33, Luke 20:7, the answer of the Pharisees to Jesus' question concerning the baptism of John. Three are in the Gospel of John: 3:8, addressed to Nicodemus; 8:14, addressed to the Pharisees; 16:18, the puzzled comment of the disciples, "We cannot tell what he saith." Three are in 2 Cor. 12:2-3, Paul's statement concerning his visions and revelations.

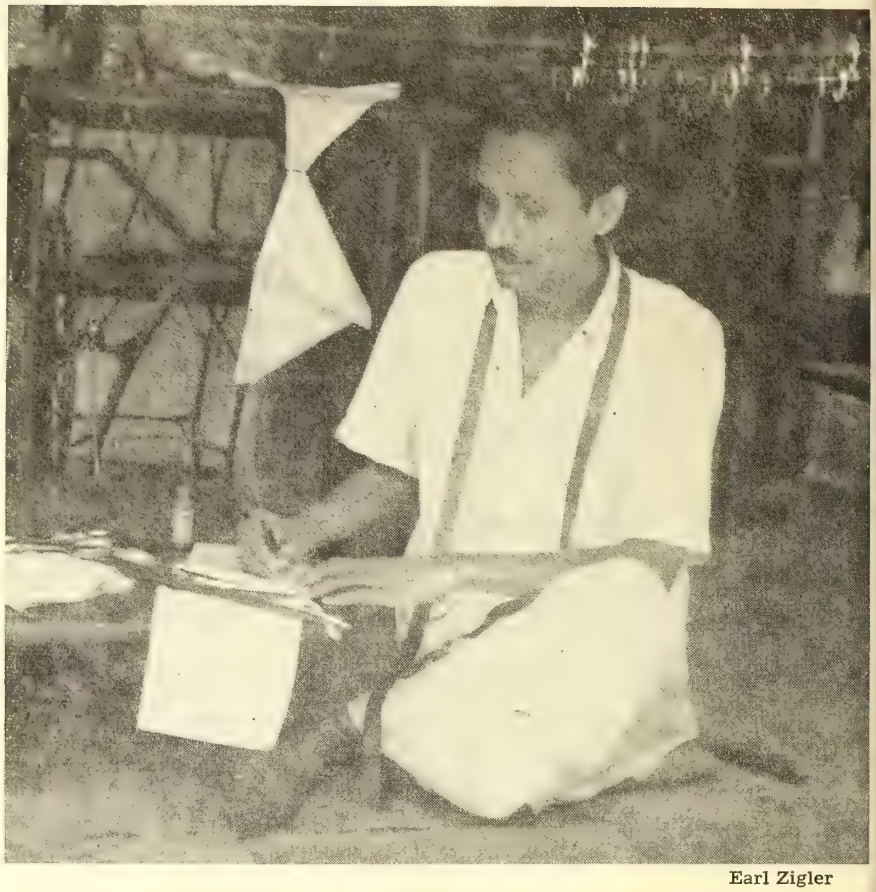
These nine cases of "cannot tell" come from the translation by William Tyndale, and appear also in Coverdale, Thomas Matthew, the Great Bible, the Geneva Bible and the Bishops' Bible. They are examples of Tyndale's lively and occasionally wayward style. He uses the expression elsewhere — three times in the account of the man born blind (John 9:21, 25), who answers: "Whether he be a sinner or no, I cannot tell; one thing I am sure of, that I was blind, and now I see." Tyndale's version of Mary Magdalene's excited word to Peter and John is (John 20:2): "They have taken away the Lord out of the tomb, and we cannot tell where they have laid him." In 1 John 2:11 Tyndale had "cannot tell whither he goeth."

Thus out of fourteen cases where Tyndale and the other sixteenth-century translators from the Greek used "cannot tell" for "do not know," the King James translators kept nine and rejected five.

Modern translators, beginning with the English Revised Version of 1881, have rejected "cannot tell" in all these cases (except that J. B. Phillips uses "I couldn't tell" in John 9:25). The reason is not so much that the expression is wrong, as that it is inaccurate and ambiguous. "Do not know" is a clear and accurate translation.

Becoming Good Christian Stewards

P. G. Bhagat and Earl M. Zigler



Earl Zigler

A Christian tailor makes "the Lord's bag" for the tithes given by the Bulsar brethren

ONE evening some of the church leaders in the village of Bamanvel sat down to evaluate their degree of stewardship. The church had incurred a debt of about $450 on their church building. It appeared to be an insurmountable burden to this group of low-income people and some were becoming hopeless. Then they got a new glimpse of their possibilities. A survey of their income showed them that if all gave the tithe their debt could not only be wiped out in one year, but they could still have more to spend on their regular church program than they had spent the year before. They took an honest look at the promises of God through the prophet Malachi (Mal. 3:7-10) and at Christ's challenge, "Seek first his kingdom." There followed testimonies of repentance for having neglected their stewardship and the church decided to give all its members an opportunity to take a bag (the Lord's Bag) furnished by the church, into which a tenth of all income would be set aside for the church. At certain intervals these will be brought to the church and poured out before the Lord.

Other Experiences in Stewardship

Efforts, however, have been made for the last several years to arouse interest in the heart of church members to become good Christian stewards. The result is promising in both the Gujarati and the Marathi districts. One need not be wealthy to be a good steward of Christ. In fact the obligation to be one falls equally on wealthy and poor. Both ten-talent and one-talent persons have equal responsibility to render accounts. The following examples will show how it is being tried.

Some two years back it was decided by the officers of the church at Anklesvar that our church should be self-supporting within three years. The recommendation was passed by the annual meeting of the church, and since then members are giving more and more towards the church work. A tithe offering is being taken every three months regularly, and is used only for the support of the pastor.

Bulsar church has emphasized tithing for a number of years and has become the first really self-supporting congregation of the Brethren in India.

By the efforts of Bro. A. F. Bollinger the Lord's Acre plan is being put into practice at Jitaly. This is a village church in the Anklesvar area. It was rather hard for these people to understand the importance and value of this project, but with sincere and continuous effort they began to take interest. The

farming is being done on a co-operative and free labor basis. It was, however, necessary to pay some poor people when they asked for it. In 1954-55 the income of the farm was approximately $175, which was given to the church.

Both the Vali and Amletha churches are farming land on a co-operative basis, giving all proceeds to the church. The Vali church had to give some money for weeding the fields, but the planting and cultivation are being done by donated labor.

In some areas in Rajpipla, emphasis is being put on giving with the suggestion that each member should give R.1 (25c) per month. In cases where this is likely to work too much hardship, then R.1 per family. This will create a habit to give regularly.

More emphasis is being put on thanksgiving in the Netrang church area. In one of the services one member offered Rs.100 ($25). The churches in Khergam and the Vyara area hold thanksgiving festivals regularly, when people gladly bring their grain, vegetables, eggs, etc. Some people bring money also.

Dahanu church has a good record of giving. This is partly because of a carefully worked-out plan of some fourteen points which was adopted by the church as early as 1935. In addition to regular features of Sunday-school offerings, etc., there is the monthly offering for those on monthly wage, special offerings at weddings, graduation day, etc. Then the annual thanksgiving day is always a highlight in Dahanu church year. Fruits and crops of the land, things made by the women and girls, and other gifts in kind are brought. They are dedicated in a fitting service and afterwards auctioned off in the church.

On July 27, 1928, fourteen men from Ahwa formed the Ahwa Christian Laymen's Movement. Their definite project was a rice field. The signboard near the field reads, "This Field is Dedicated to the Lord." Ever since, the rice harvested each year has been presented to the church and sold during the annual harvest festival. The special harvest offering is an annual festival; money, grain, chickens, etc, are brought on this day and dedicated to the Lord. Usually from one hundred to two hundred rupees are raised annually for the church this way.

District Bodies Take Action

At their meeting last winter the Gujarati elders decided to take action on the matter of stewardship education. The Elders' Commission was asked to arrange for and promote the project. One step taken by the body was to promote the movement of Fellowship of Tithers and by this means win as many individuals as possible to that great fellowship. Another thing they are doing is working out a program for all local churches on the subject and preparing materials in Gujarati for their use. From the vast amount of stewardship materials available in English, those which are most adaptable to our conditions here are being translated. These materials are to be sent to each church as they are prepared.

The Marathi district meeting last year made a decision to organize the Fellowship of Proportionate Givers. This movement is based on the principle of 1 Cor. 16:2. The main object of this movement is to cultivate a habit of systematic giving through setting apart a definite portion of one's income. Of course tithing is the ideal and by this way we want to achieve the desired goal. Cards are being printed for distribution among the members. The card reads: "I pledge, keeping in mind that I am the Lord's steward, to give—part every month regularly and cheerfully for the

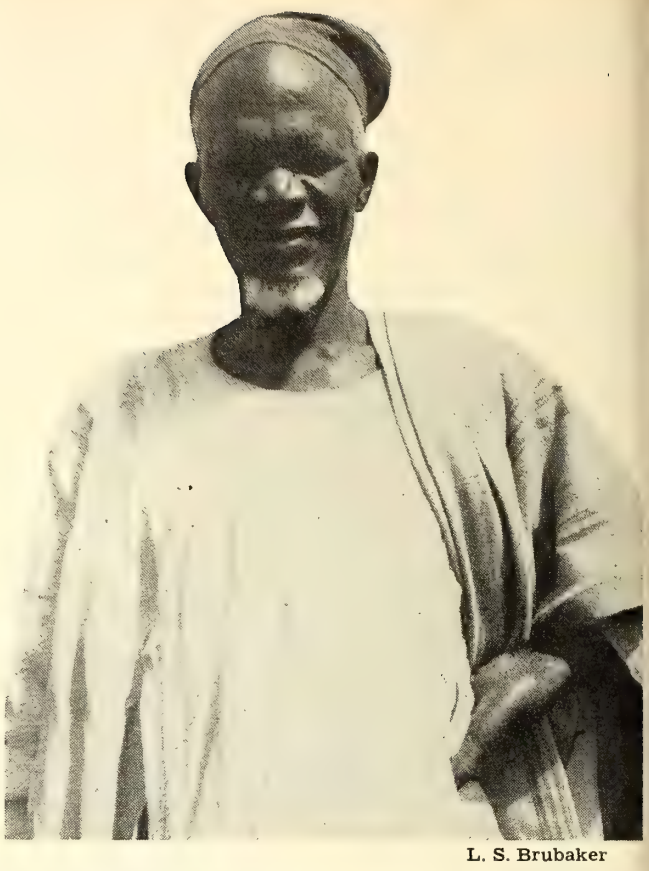
Continued on page 15



Along with winning men to Christ the church in India has set the goal of becoming self-supporting

LEADERS TO TRAIN LEADERS

Ivan Eikenberry



L. S. Brubaker

Nigerian Christian leaders are needed to win the confidence and trust of the older men who are the leaders of Nigerian village life

THE moderator of the district stepped forward. Madu Mshelia and wife heard their charges. He knelt. The hands of three elders were laid upon him. But the hand of God was heaviest. He arose, the third ordained Nigerian minister of the Church of the Brethren. He took the Nigerian hands, promising co-operation and support.

Mourning for the wife and mother had continued for two weeks. Friends and relatives met to conclude the mourning. It is an ancient tradition, and good, but pagan. Madu, so recently ordained, led in Christian worship and skillfully related it to their and his own tradition, interpreting the added meaning and comfort which Christians find through Christ Jesus.

He is Nigerian. Their background is his. They share a hope and faith. But his knowledge of the way exceeds theirs. He is one of seven ministers trained in the Chibuk class. There the gospel was opened by the Holy Spirit. The spiritual meanings and the practice of Christ-centered living were explored deeply. Nigerians give him leadership opportunities because of his training.

He is mature. Nigerians, even older men, accept his leadership. He was selected for ministerial training because he was mature.

But he can fill one place. Who is to fill the dozens of newly opening preaching points, seeds of new congregations? At Kogu we met for the first local baptism. Twenty-four were baptized. Earlier ten others had made their first public confession of Jesus Christ as Savior. One of those baptized was the local teacher, the lay evangelist who had led the others to Christ. He is one of the important men in government-approved Classes of Religious Instruction. They are important because among the young generation tribal paganism has become the unpopular symbol of backwardness and progress is almost the fetish of Nigerian youth. There are two choices open to them: Mohammedanism, the religion of most of the men in local and central government in Northern Nigeria, and Christianity, represented by our lay evangelist. He is young, he is untrained, he is inexperienced but he has Christ, and him he shares.

To share Christ is enough to lead men to accept Christ. But when one begins from a pagan background, in Christianity, a completely strange, foreign religion, one needs a teacher. Even this newly baptized teacher himself needs a teacher to lead him and to interpret for him the spiritual—the things of the heart—for he and his people have previous knowledge only of religions which make one's act all important and ignore one's heart.

To meet the need of now, the Nigerian Church has planned for a Bible School to give a supply of lay evangelists and pastors who are better able to live and present Christianity. Proved

Christian zeal and a good degree of literacy are the only prerequisites. Each man will support himself in school as much as possible. The congregations will complete the personal needs. The mission will supply teachers, buildings and medical care.

At Kogu there were no old men to come into the church. Young men and women, following a boy teacher. At Dzonggola we sat with the young men who make up the newborn church there and talked long with old, gray Ali. Ali concluded as he began, "The way of Jesus is the only way, but I am lost; for I am old and this is a young man's way." Yet, outside the church, the older men are the recognized natural leaders of the people. Therefore, we often have two sets of leaders, young and old, religious and village. But the village leaders are often religious leaders, also, in the ancient tribal paganism. So we must say Christian and non-Christian. The Christian has, in addition to the power of the Holy Spirit, the apparent power of leader in a new era of progress and youth revolt. The non-Christian has the power of tradition and fear and position. To foster development of a church and a Christian community, both leaders must unite or at least co-operate. The future of the church depends upon leaders who can make the two groups of leaders into one group or, at least, Christian and pro-Christian.

To develop men to serve as lay pastors to the Christians and yet to have open hearts of love which attract friendship and trust of others is, therefore, a major responsibility in training teachers at Waka, which is the Church of the Brethren teachers' college in Nigeria. Educational standards are set by the government, teachers' certificates are granted by the government but with complete religious freedom the training is the church's. The opportunity of the present teacher need is the church's. The government will pay the teachers in approved schools, but the teachers serve the church. Through Bible study, through classes in Christian living, Christian leadership and preaching, through practical Christian witness in surrounding villages, and through influence of a Christian faculty and a Christian student community, Waka aims to train Christian leaders who are the best educated men, in religion and in general knowledge, of all in their villages, men in the Brethren tradition of the free ministry.



L. S. Brubaker

Women must be trained in living with other tribes and in working outside woman's traditional duties so that they can be ready to share in the opportunities offered in the location of their husbands

But humility and common-sense-village psychology are important, as is absolute moral integrity, if these men are to serve within the church and reach those still outside. Such a spirit is not easily developed or maintained by a youth aware of his educational achievement and aware that his salary is among the highest in the village. Especially is it difficult in a society which considers attainment of recognized leadership, even in a small way, as the supreme accomplishment of life. Humility does not thrive in such an atmosphere and even the strength of Christian conviction is tried.

In a newly developing nation there are so many job opportunities. There are so many things to be had, for a price. The temptation is to think that the price of these things can be had from employment outside the church, but all of these are away from home—government departments, public institutions, the police and even the army. We are tempted to count the

number who leave as the number lost, but they are not lost nor are they losses. The visiting army captain (son of missionaries) sipped tea at Waka and told of Christian activity at the army base and said, "The best sermon I've heard in a long time, your man (a former student, now a corporal) preached last Sunday. He's a strong Christian influence." Another is the only Christian Nigerian teacher in a school of Muslim children. Another is a nurse in a government hospital in a Muslim city, and others, sons of the church.

Leaders must rise and leaders will exert influence. Laws can demand freedom of religion, but they cannot eliminate a leader's conscious and unconscious influence for his own religion. The Nigerian Church must contribute Christian blood to the new nation and it now has opportunities to do so. But that places a double burden. At a time when the church itself is critically short of educated leaders, she must also supply Christian leadership for secular development.

Because of the deep suspicion of immorality in all contacts between men and women, a man is often able to have very little chance to influence directly or to teach the women. Women need women teachers. In the Teachers' College at Waka, the thirty-nine wives of teacher trainees attend regular women's school, with much emphasis upon Christianity and domestic science. To learn to live with other tribes and to learn to work outside woman's traditional duties are difficult but important lessons if the wife is to be ready to share in the village opportunity of her husband's location. The newly opened girls' junior high school at Waka is training wives for unmarried Christian men who want Christian homes.

Pioneering Brethren once again move out from village to new village, from valley to new valley, once again playing a part in the development of a new nation, the nation of Nigeria. Facing many problems similar to those faced by their church ancestors in the United States, they are trying similar methods and they must have like faith and conviction of purpose, called in Christ Jesus. But there is a great difference.

Nigerian Brethren must do their pioneering in an entrenched society, which defies remolding, not in an uprooted society seeking to be reformed; and under governments, local and central, almost entirely of an anti-Christian religion which might be termed the unofficial state religion; and with people of very low income, often only one step away from subsistence living or still in it. Theirs is a more difficult task than was our fathers'.

As the original pioneering Brethren moved into a new valley and then sent to call a leader from some established community, so Nigerian Brethren are now exerting themselves, pushing their witness out to claim new areas, and they are calling to the established churches in America for leaders to train leaders.

A New Day for Missions

Continued from page 4

be necessary to give special emphasis to the training of native leaders in the next few years. The work of American missionaries will become more administrative, helping to supervise the work which will be done largely by native Christians. Native churches not only must be encouraged to assume more and more financial responsibility for their own program, but will be given greater administrative control over funds appropriated to their mission by the church in America.

3. *To seek new ways to strengthen the national churches.* Mission churches may soon no longer be regarded as simply a branch of the American church. They will probably keep a close relationship with the home church, at least for the next several years, but will be increasingly regarded as a real member of the body of Christ, bringing the insights of their own heritage and culture into their Christian experience.

4. *To train national leaders.* The problem of securing adequate and trained leadership for churches in mission lands is at the heart of strategy for the future. Much of the missionary activity in the next few years must be in this direction. Nationals must replace foreign missionaries in every possible task. Some of this training must be given in co-operation with other Christian bodies. Bringing students to America does not completely answer this need, because they are separated too long from their own culture and are likely to absorb Western ways which are not acceptable to their own people.

5. *To select missionaries carefully.* Not only must missionary personnel be carefully trained as specialists in their respective fields, but they must have a wholesome attitude toward people of other races and be willing to work side by side with national workers as co-laborers with equal status. It seems quite desirable to endeavor to internationalize the mission staff, so that not all foreign workers on any field will be coming from America.

6. *To increase the sense of oneness of the Christian church.* The emphasis in missionary endeavor must increasingly be centered upon Christ and his church universal instead of upon denominationalism. Christians in the younger churches find it difficult to understand denomi-

national rivalries, which should certainly not be transplanted into mission lands. Rather, Christians in every land should come more and more to be regarded as one great fellowship of Christ throughout the whole wide earth. While missionaries of the Church of the Brethren are certainly going to carry the Brethren interpretation of the New Testament to mission lands, they will be more interested in turning men to Christ as Lord and Savior, and establishing his church universal, than making converts for the Church of the Brethren. The Annual Conference paper has stated this aim so clearly. "We are engaged, along with other Christian bodies, in a mission to convince the world that Jesus Christ is Lord; we are moving across all frontiers where he is not so recognized."

In all the world's turmoil and unrest, men are searching for a way of life that will satisfy their hearts' deepest desires. The Christian church must declare in such a time as always, "Christ is the answer!" This is no moment for retreat in foreign missions. It is rather a time for a new understanding of the needs of man and a rededication to the unfinished task of bringing Christ to every heart. The witness of the church is more important than any method that has been or ever may be used. May the Church of the Brethren face courageously the new day in foreign missions, with its responsibilities and opportunities and move forward in faith to serve the present age, until "the kingdoms of this world become the kingdom of our Lord, and of his Christ."

Becoming Christian Stewards

Continued from page 11

growth of the kingdom of God and edification of the church." We are eagerly waiting to see the result of this movement. It is our hope that many of our members will join in this fellowship willingly.

Our total effort, however, is not adequate but we are moving slowly in the right direction. The present situation of India somehow or other forces us to concentrate our minds and souls on this very important matter of Christian stewardship. We are of the opinion that until and unless a great many of our brethren become tithers there is no hope for a self-supporting church in India. We earnestly pray that God may help us all become Christian stewards.

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

My family tells me that I am a victim of my moods. Most of the time I love my husband and my children, the housework seems a sizable load, the neighbors are all right, and it's generally a good world to be in. But every once in a while I go into sort of a tailspin—and then all these things are just in reverse. My husband's little faults are mountains, our children do not measure up to other people's children, and washing the dishes and making the beds seems one endless monotonous chore. Even my best neighbors get on my nerves; I find myself wishing we lived somewhere else. At such times I get very blue—even to the point of wanting to take my life; at times I have wondered if I might actually lose my mind. If I really knew that it is only a mood that would pass, I could manage to struggle through but I am writing you in the midst of one of these and I assure you my troubles seem very real.

One Who Wants to Stay on Top!

Dear Friend,

In your present state I am not sure that it will do any good for anyone to tell you that this trough of despair will pass and that things will look different. And yet this is assuredly true. One of the things about emotional difficulties that is almost 100% certain is that a "low" mood will give way in a day, a week or a month or more to a quite different emotional state.

I scarcely know what is best to say to you about these recurring difficulties of yours. Perhaps I should say a word about why they come, what to do, where to get help.

Depressive states such as you now feel probably come from two sources. There may be a temporary glandular imbalance which "throws" you. But another factor may usually be present in causing depressive states. If a person feels resentment toward someone upon whom he is dependent for love and security, then the resentment is probably not expressed toward such a person. Instead it is turned inward upon himself. He then feels himself to be worthless, things look bad and he feels like hurting himself.

You can probably help these recurring states if you can anticipate about when one is due. Then say to your husband, "I'll be tempted to be 'low' in the next day or two. Talk to me and help me to come through it." Dr. Maeder of Switzerland says that sometimes a determination to "shrug the burden off one's shoulders like dropping a a heavy load" and to continue with one's work is very helpful. He also insists that even a simple religious faith helps a person to move through a depressive state. It is certainly good hygiene to follow the practice of talking out one's disagreements with those who are close to you. Bottling up one's feelings only serves the purpose of turning them in on ourselves and moves toward depressive states.

I would like to urge that when you get into a period when nothing looks good and life doesn't seem worth living you talk not only with your pastor, but also go to a competent psychiatrist and talk with him about your feelings. Sometimes he will be able to use treatment that will help you very quickly. He may also over a period of several interviews discover underlying causes for your depression. Your family doctor may be able to provide help for any glandular imbalance that results in periodic upsets from this cause. Talk to him about your problem.

Jesse H. Ziegler

KINGDOM GLEANINGS

The date of the Washington district meeting has been changed to Nov. 17-20, a week later than previously scheduled. It will be held in the Sunnyslope church, near Wenatchee, Wash.

All district secretaries are urged to place their orders at once for copies of the 1955 Annual Conference Minutes. Send orders to Brethren Publishing House, 16-24 S. State St., Elgin, Ill.

A ground-breaking service for the Wilbur Brenner Stover memorial marker at his birthplace near Greencastle, Pa., was held on Sept. 18. Southern Pennsylvania is sponsoring the project.

The statement on the Church at Home page of the Gospel Messenger for Aug. 25, indicating that the four districts of Kansas had decided to start a new church in Wichita, is incorrect. In the long-range planning for church extension in Kansas, Wichita is included as a place for a new church and will continue to be under consideration, but no official decision has as yet been made, according to G. A. Zook, field secretary.

David C. Ensign is teaching in the Near East School of Theology at Beirut, Lebanon, under the American Board of Foreign Missions (Congregational Christian Churches). A native of Battle Creek, Mich., and a graduate of Manchester College and Bethany Biblical Seminary, Bro. Ensign served pastorates in Washington, Kansas and Virginia before doing relief work in Europe with the American Friends Service Committee.

The annual Hoff lectures will be given at Bethany Biblical Seminary on Oct. 11-14, by Dr. Halford Luccock, professor-emeritus of preaching at Yale Divinity School. The morning lectures at the chapel hour, 8:45—9:30, will be on the general theme, Communicating the Gospel. The evening lectures, beginning at 7:30 o'clock, will be on the theme, Christ and the Ordeal of This Generation. A limited number of guest rooms are available to ministers and laymen who wish to stay at the seminary for this special week.

The Eastern Region Board announces the calling of Bro. Harold Z. Bomberger of Westminster, Md., to the position of executive secretary of the Eastern Region, succeeding Bro. Stewart B. Kauffman. Bro. Bomberger is serving as pastor of the Westminister congregation and will assume his regional responsibilities around Feb. 1, 1956. The Eastern Regional Board has asked Mrs. Nevin W. Fisher, the assistant regional secretary, to assume increased responsibility in connection with the work of the regional office until the new regional secretary takes his office. Mrs. Fisher can be contacted at the office, 1820 E. Market St., Harrisburg, Pa., Tuesday, Wednesday and Friday afternoons, or at her home at 236 E. Plum St., Elizabethtown; telephone 7-4457.

Licensed and Ordained to the Ministry

Raymer Cox, licensed in the Tampa church, Fla.

Clyde Fry, ordained in the Naperville church, Ill.

Carmon Sollenberger, ordained in the Woodbury church, Pa.

Changes of Address

William Riddlebarger, from Sutherlin, Oregon, to R. 1, New Plymouth, Idaho.

Edgar G. Petry, from 3520 E. Third St., to 528 Gondert Ave., Dayton 3, Ohio.

Robert E. Keim, from 343 Third Ave., N., to 461 Filer Ave., W., Twin Falls, Idaho. The church has purchased a new location and a parsonage.

Ralph M. Hodgden, from Warrensburg, Mo., to 3435 Van Buren St., Chicago 24, Ill. Bro. Hodgden will be attending Bethany Biblical Seminary this year.

Eli S. Keeny, from Sipesville, Pa., to 244 Painter Ave., Greensburg, Pa. Bro. Keeny left the pastorate at Sipesville to teach school in the Monroeville Borough junior high school.

Mr. and Mrs. David Eiler, from 3435 Van Buren St., Chicago, Ill., to Woodcrest, Rifton, N. Y.

Dr. and Mrs. Joseph Schechter, from Anklesvar, to Dahanu Road, Thana District, Bombay State, India.

Mr. and Mrs. Ralph Royer, from Chicago, Ill., to Kline Hall, McPherson College, McPherson, Kansas.

Austin Eiler, from Nampa, Idaho, to R. 2, Box 51, Weston, Oregon, where he becomes pastor of the Weston church.

Lowell H. Zuck, from Caldwell, Idaho, to 129 Bompart Ave., Webster Groves 19, Mo. Bro. Zuck is now assistant professor of church history at the Eden Theological Seminary of the Evangelical and Reformed Church.

G. A. Merkey, from Clayton, Kansas, to Densmore, Kansas.

W. J. Hamilton, from 1132 W. Thirty-sixth St., to 3524 Raspberry St., Erie, Pa. Bro. Hamilton has moved into the new parsonage, recently dedicated.

The Charles Baldwin family, from Garkida, Nigeria, W. Africa, to 1213 E. Corrington Ave., Peoria 4, Ill., % J. F. Baldwin. The Baldwins returned on early furlough because of the illness of Mrs. Baldwin.

James Bowman, 55 Elizabeth St., Hartford 5, Conn. Bro. Bowman is attending the Kennedy School of Missions for several months. His family is at 109A G St., Modesto, Calif.

Mr. and Mrs. L. S. Shively, from North Manchester, Ind., to Bridgewater College, Bridgewater, Va.

Mr. and Mrs. Amsey Bollinger, from Fruitland, Idaho, to 22 S. State St., Elgin, Ill.

Dedication and Home-comings

North Winona church, Ind., home-coming, Sunday, Oct. 9, all day. Ercell Lynn of North Manchester, Ind., will be the guest speaker.

Pleasant View church, near Mt. Jackson, Va., home-coming, Sunday, Oct. 23. Robert Sherfy, pastor of the Harrisonburg church, Va., will be the speaker.

Beech Grove church, near Portville, Ind., home-coming, Sunday, Oct. 30, all day. A basket dinner at noon.

Bethany church, Farmington, Del., dedication of fellowship hall, Sunday, Nov. 4, all day.

County Line church, Ohio, home-coming Sunday, Oct. 9, all day. Ellis Guthrie of Eaton, Ohio, will speak.

Anderson church in Southern Indiana, home-coming, Sunday, Oct. 2. Moyne Landis, executive secretary of Southern Ohio, will be the guest speaker. All services will be on central daylight time.

Brotherhood Theme: Seek First His Kingdom

The Church Calendar

October 2

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Birth of Jesus. Luke 2:1-40. Memory Selection: Be not afraid; for behold, I bring you good news of a great joy which will come to all the people. Luke 2:10 (R.S.V.)

CBYF Topic: One Life to Give

World Communion Sunday

Oct. 6-9 District meeting, Oregon, Sunrise Community, Albany

Oct. 7-9 District meeting, Florida and Georgia, Camp Ithiel

Oct. 7-9 District meeting, Southwestern Kansas, Salem

Oct. 7-9 District meeting, Nebraska, South Beatrice

Oct. 9 Men and Missions Sunday

Oct. 13-16 District meeting, Southern California and Arizona, Long Beach, Calif.

Oct. 14-16 District meeting, Northwestern Kansas, Victor

Oct. 16 Laymen's Sunday

Oct. 17-20 Central Region conference

Oct. 18-20 District meeting, Middle Maryland, Pleasant View

Oct. 18-20 District meeting, Middle Pennsylvania, Roaring Spring

Oct. 20-22 District meeting, Second Virginia, Pocohontas, Durbin, W. Va.

Oct. 20-23 District meeting, Northern California, Fresno

Oct. 22 District meeting, Western Maryland, Maple Grove

Oct. 23 United Nations and World Order Sunday

Oct. 25-27 National Convocation of Town and Country Church

Oct. 25-26 District meeting, Southern Pennsylvania, Lower Conewago, Bermudian house

Oct. 26-27 District meeting, Western Pennsylvania, Johnstown, Moxham

Oct. 28-29 District meeting, North Atlantic, Coventry

Oct. 28-30 District meeting, Idaho and Western Montana, Boise Valley

Oct. 28-30 District meeting, Southeastern Kansas, Paint Creek

Oct. 30 World Temperance Sunday

Nov. 1-3 District meeting, Northwestern Ohio (place undecided)

Nov. 1-3 District meeting, Southern Ohio, Eaton

Nov. 2-3 District meeting, Eastern Pennsylvania, White Oak

Love Feasts

California
Oct. 2, 6:30 pm, Santa Ana

Delaware
Oct. 30, Bethany

Florida
Oct. 2, 6:30 pm, Miami

Illinois
Oct. 1, 8 pm, Walnut Grove
Oct. 2, 7 pm, Dixon
Oct. 2, 7 pm, Franklin Grove
Oct. 2, 7:30 pm, Freeport
Oct. 16, 7:30 pm, Oakley

Indiana
Oct. 1, 7:30 pm, Union Center
Oct. 1, 7 pm, Anderson
Oct. 2, 7:30 pm, Cedar Lake
Oct. 2, 7 pm, Nappanee
Oct. 2, 7:30 pm, Plymouth
Oct. 2, 7 pm, South Bend, Second
Oct. 8, Beech Grove
Oct. 8, 7:30 pm, Buck Creek
Oct. 8, 7 pm, Windfall
Oct. 9, 6:30 pm, Fairview
Oct. 10, 7 pm, Pleasant Dale
Oct. 13, English Prairie
Oct. 15, 7 pm, Nettle Creek
Oct. 16, 7:30 pm, Eel River
Oct. 16, 7:30 pm, Logansport
Oct. 16, 7 pm, DST, Rossville
Oct. 22, 7:30 pm, Bethany

Iowa
Oct. 2, 8 pm, Prairie View

Maryland
Oct. 2, 4:30 and 7 pm, Washington, D. C.
Oct. 9, 6 pm, EST, Manor
Oct. 30, 7 pm, Baltimore, Woodberry

Michigan
Oct. 2, 7:30 pm, Woodland
Oct. 9, 8 pm, Florence
Oct. 14, 7:30 pm, Onekama
Oct. 16, 7:30 pm, Lansing

Minnesota
Oct. 2, 7 pm, Minneapolis

Missouri
Oct. 2, Springfield mission

Montana
Oct. 16, Grandview

Ohio
Oct. 2, 8 pm, Reading
Oct. 2, 7 pm, Tiffin
Oct. 8, 7 pm, County Line
Oct. 8, 7:30 pm, Black Swamp
Oct. 16, 7:30 pm, Mohican
Oct. 22, 7:30 pm, Stone Lick

Pennsylvania
Oct. 2, 6:30 pm, Philadelphia, First
Oct. 2, 7:15 pm, Smithfield
Oct. 2, 6:45 pm, Carlisle
Oct. 2, 7 pm, Claysburg
Oct. 2, 7 pm, Coventry
Oct. 2, 6 pm, Ephrata
Oct. 2, 7:30 pm, Erie
Oct. 2, 5:30 pm, Lancaster
Oct. 2, 6 pm, Lower Conewago
Oct. 2, 7 pm, Martinsburg
Oct. 2, 7 pm, Lost Creek, Free Springs
Oct. 2, 7 pm, Middle Creek
Oct. 2, 7 pm, Norristown
Oct. 2, 7 pm, Parker Ford
Oct. 2, 6 pm, Reading
Oct. 2, 6 pm, Richland
Oct. 2, 7 pm, Rummel
Oct. 2, 2 pm, Spring Grove, Blue Ball
Oct. 2, 7 pm, Williamsburg
Oct. 2, Windber
Oct. 2, 7 pm, Woodbury
Oct. 2, York, First
Oct. 2 and 3, 6:30 pm, Greensburg
Oct 8, 1:30 pm, Little Swatara
Oct. 8, 7 pm, Perry, Three Springs
Oct 8 and 9, 2 pm, Bachmanville
Oct. 8 and 9, 10:30 am, Falling Spring, Hade
Oct. 8 and 9, 2 pm, Midway
Oct. 8 and 9, 1:30 pm, White Oak, Manheim
Oct. 9, 6 pm, East Fairview
Oct. 9, 6:30 pm, Florin
Oct. 9, 7 pm, Rockwood
Oct. 9, 7 pm, Shrewsbury
Oct. 9, 7 pm, Woodberry, Holsinger
Oct. 15, 2 and 6:30 pm, Bareville
Oct. 15 and 16, 1:30 pm, DST, Heidelberg
Oct. 15 and 16, 1:45 pm, Springville, Mohler
Oct. 15 and 16, 10 am, Upton
Oct. 16, 7:30 pm, Lower Claar
Oct. 16, 6 pm, New Fairview
Oct. 16, 6:30 pm, Quakertown
Oct. 16, 7 pm, Woodbury, Curryville
Oct. 22, 2 and 6:30 pm, Akron
Oct. 22 and 23, 10 am, Schuylkill, Big Dam
Oct. 23, 6:30 pm, Mechanicsburg
Oct. 23, 7 pm, Mount Joy
Oct. 23, Upper Codorus, Black Rock
Oct. 29, 2 and 6:30 pm, Indian Creek
Oct. 30, 6:30 pm, Shamokin

Virginia
Oct. 2, Barren Ridge
Oct. 2, 6 pm, Buena Vista
Oct. 2, 6 pm, Green Hill
Oct. 2, 7 pm, Greenmount
Oct. 2, 6:30 pm, Mill Creek
Oct. 2, 6:30 pm, Newport News
Oct. 8, 7 pm, Bassett
Oct. 8, 7:30 pm, Brick
Oct. 8, 7 pm, Pleasant Hill
Oct. 9, 7 pm, South Fork, Bethlehem
Oct. 16, 6:30 pm, Poages Mill

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. B. D. Hirt of Monticello, Ind., in the New Hope church, Ind., for two weeks, beginning Oct. 3.

Bro. Ernest R. Jehnsen of Mt. Pleasant, Mich., in the Lansing church, Mich., Oct. 9-16.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Pleasant View church, Md., Oct 4-16.

Bro. Richard Speicher of Kokomo, Ind., in the Beacon Heights church, Ft. Wayne, Ind., Oct. 9-16.

Bro. J. Weldon Myers of Roanoke, Va., in the Poages Mill church, Va., Oct. 6-15; in the Moscow church, Va., Oct. 25-30.

Bro. C. O. Brubaker of Lima, Ohio, in the Romine church, Ill., Oct. 10-23.

Bro. D. I. Pepple of Woodbury, Pa., in the Second church, York, Pa., Oct. 10-23.

Bro. Leroy Plum of Waynesboro, Pa., in the Mt. Zion church, W. Va., Oct. 20-30.

Bro. J. Stanley Earhart of Hagerstown, Md., in the Broadfording church, Md., Oct. 2-16.

Bro. Leland Emrick of Pleasant Hill, Ohio, in the Logansport church, Ind., Oct. 10-16.

Bro. Hiram Gingrich of Lebanon, Pa., in the Mechanicsburg church, Pa., Oct. 2-16.

Bro. Connell Chaney of Accident, Md., in the Bethany church, Del., Oct. 3-16.

Bro. Charles E. Zunkel of Elgin, Ill., in the Onekama church, Mich., Oct. 2-9.

Bro. Duane Ramsey of Washington, D. C., in the Middlebury church, Ind., Oct. 6-16.

Bro. Mark Schrock of Middlebury, Ind., in the Black Swamp church, Ohio, Oct. 2-9.

Bro. Ora I. Huston of Elgin, Ill., in the Union Center church, Ind., Oct. 16-23.

Bro. Abram Eshelman of Mt. Joy, Pa., in the New Fairview church, Pa., Oct. 17-30.

Bro. Frank S. Carper of Palmyra, Pa., in the Indian Creek church, Pa., Oct. 16-30.

Bro. J. E. Rowland of Greencastle, Pa., in the Smithfield church, Pa., Oct. 3-16.

Bro. B. B. Ludwick of Keyser, W. Va., in the Fairview church, Western Pennsylvania, Oct. 3-9.

News From Our Mission World

India—Today

IN MID-AUGUST, India celebrated her Independence Day. Eight years have passed since the memorable day of August 15, 1947. The government's first five-year plan produced real progress in many ways—land reform, housing schemes, roads, schools, hospitals, irrigation projects, factories, cottage industries, rehabilitation of displaced persons and credit societies. And now the second five-year plan is under way with goals that will spell advancement in many more fields of endeavor for the welfare of the country. Prohibition has proved a blessing to many poor villagers where it has been enforced by Madras and Bombay States. The *Bhoodan* (gift of land) Movement led by Gandhi's loved disciple, Vinoba Bhave, is gaining momentum toward its goal of fifty million acres of land to be redistributed to village people who own no land.

Inspiring all this creative planning is Prime Minister Jawaharlal Nehru, beloved abroad as well as at home. His recent trip to Russia and Europe broke down barriers and paved the way for the success of the Geneva Conference with its growing foundation for mutual understanding and peace.

India today is facing some very grave problems. Central government desires to settle by peaceful means the matter of Goa and a few smaller units on the west coast of India, still held by Portugal, that wish to become a part of independent India. There are many demonstrations by the local people in these units expressing their desire to join up with India. Recent firing upon crowds, resulting in the death of several *satyagrahis* or demonstrators by peaceful means, has aggravated the problem to a serious degree. Acutely heart-rending is the problem now with the monsoon floods affecting large areas of northern and northeastern India, while at the same time other areas where the monsoon has failed to come now face famine from drought. Wide-scale, over-all planning is needed to meet these serious conditions. Funds for relief and rehabilitation are being raised to help the victims in these areas.

Fortunately, the Church of the Brethren mission area in Western India has not been too severely affected by either the floods or the drought.

Bombay

Starting in Bombay let us visit our various stations and get a picture of the high points in recent months. Edith McDowell finds plenty to do in running "Rajmahal" as a boarding house for a constant flow of missionaries coming and going through Bombay. The Inter-Mission Business Office where Kenneth McDowell is our mission representative, cares for a volume of routine office work that is a contribution to the mission enterprise as a whole in India.

Palghar

Stopping at Palghar, fifty miles north of Bombay, we see a boarding school going on well. Quoting from Andrew Holderreed's report we note, "The hostels are full with fifty-three boys and girls. This figure includes eight high school boys living here and attending school in town. The enrollment in our school is good this year, having reached 120.

"Anticipating the extra work involved in the seven new rice fields laid out this year, we planted rice the last week of May and irrigated it with the windmill. This gave us a tremendous advantage, as we were ready to set plants when the first rains came. However, as the rains were light, we soon had to wait for more rain as there was not enough mud in the fields for transplanting. Two fields we put in by stripping the little Maytag engine off our washing machine, belting it to a small pump, and lifting water out of the ditch by the roadside. Finally, and very late, the rains set in and gave us enough to plant all the fields. At this writing the outlook is good for an abundant harvest.

"Now that the rice is planted, the boys turn to shopwork. This is not required by government, but we have taught a bit of carpentry for years. So the boys are making model farm equipment, learning to make simple joints, and handles for sickles and other implements. Some of the larger boys work on making chairs and larger projects."

Dahanu Road

Going on about twenty-five miles we arrive at Dahanu, where the Dr. Cunninghams, C. G. Shulls and Nurse Olive Wise live. Dahanu church was especially happy over its vacation Bible school during the first two weeks of May. Four classes assembled each morning from 8 to 10:30, while the youth attended a class at night. This class, taught by Chalmer Shull, studied the sub-



Efforts are being made to improve the living standards of the Nigerian people; here the gardens and orchard at Lassa are being irrigated



Earl M. Zigler

It is time for meeting to begin

ject of money with respect to right and wrong methods of acquiring, spending, saving and giving. The average attendance in the youth class was thirty-one while the average for the entire school was eighty-five. The whole church was strengthened through this school.

Recently Bro. Shull attended a meeting of the Evangelistic Committee of the Regional Christian Council. On Oct. 25 there will begin in Nasik a very large and well-attended Hindu religious fair, which will continue for several months. The committee on evangelism is planning for a united evangelistic effort at this fair. There will be a large number of churches participating through financial support, personnel and prayer—these churches being the fruitage of work previously done by missions from England, Australia and the United States. The prayers of the churches in all of these lands are solicited for the united effort of the churches in the Marathi region of West India.

The search for a qualified Indian doctor to shoulder the responsibility of the medical work at Dahanu continues. Meanwhile, for the past two months Dr. Cunningham has been sacrificially pinch-hitting. Both doctors and staff have been very busy. Three nurses will appear for the government midwifery examination the latter part of August. Four others have almost completed their first year of training.

Bulsar

Next we stop at Bulsar, 120 miles from Bombay, where the Dr. Hoovers, the Wendell Florys and Nurse Louise Sayre live. We have asked Wendell Flory for a report of recent events in the area.

"The work of our evangelistic centers is getting off to a slow start and two centers, Velvach and Enjlalav, have not opened at all because of lack of money for housing facilities. The churches are just now somewhat getting their breath again after the government took away the schools a year ago. Two weeks ago the Bulsar church started a morning Bible class for school children and about twenty are attending. It meets at 7:30 a.m. Then at 8:00 a.m., for two hours each morning, we have a kindergarten class for preschool children, with about forty in attendance.

"The Bhat church has daily evening Bible teaching for all the members. The church in Bhat is in the midst of another period of persecution and harrassment from the government officials and certain other people of the community. They need our prayers.

"In April, Philemon Pathubhai was ordained to the ministry in the Bulsar church. In June two deacons were elected in the Jalalpor church and in July Hanochbhai Thakor and Manilal Gulabsingh were ordained to the ministry in Jalalpor. Since January 1, there have been seventeen baptisms in Jalalpor, eight in Bulsar and four in Bhat.

"At the hospital they are working on the expansion program, have blue-prints drawn and are soliciting money in the community. They have a number of pledges so far. Developments at Dahanu hospital are being watched as it will affect the expansion program at Bulsar, should Bulsar personnel need to continue in the work at Dahanu.

"Much building has gone on this spring at Bulsar. An old building has been demolished and a new missionary residence is almost completed. P. G. Bhagat moved here in May and set up the permanent headquarters of the Joint Council here. The remainder of the school building which is not being used for school since government took over the mission schools is being repaired for medical personnel. Dr. Peter, the Indian doctor, is in one apartment. Another apartment for a second Indian doctor is now being made ready and there will also be two smaller apartments prepared after the rainy season."

Landour

Now we will travel a thousand miles north to Landour. At this hill station in the Himalayas we may visit the well-known Woodstock School with an enrollment of 425 pupils, nineteen of whom have been enrolled from our own mission during 1955. Emma K. Ziegler is our mission representative on the staff. When it became necessary for her to undergo surgery about the middle of the year, Susan Shull served as substitute teacher for her class of thirty-four fifth graders. Three of our mission families, the Holderreeds, Florys and Masons are now on vacation and living at Prospect Point, our mission vacation house, that is, the mothers and children are up and the dads will be coming later. Competitive games, operettas, plays and concerts by the students and vacationing missionaries provide a real treat of high-quality entertainment during the year.

(In a future number of the Messenger there will appear news from the remaining five stations, Khergam, Ahwa, Vyara, Anklesvar and Umalla.)

Nigeria—Today

More Schools for More Children

Until this year, every child in the Church of the Brethren mission area who wanted to go beyond the fourth grade of school was faced with a long journey. Some of them had to travel fifty miles, others sixty-five, others eighty-two. For the great majority of them, the journey was on foot. Can you picture lads of twelve years walking eighty miles to go to school?

But distance was not the only problem. In the Brethren schools, the number of youngsters finishing fourth grade grew in three years from less than a hundred to the 210 who finished in 1954. There was room for only thirty-six in the senior primary school at Garkida. For the others, there was almost no hope of additional schooling.

But this year our earnest prayers were answered. This year new senior schools were opened at Lassa and at Marama. This year the long walks were shortened. This year the opportunity to advance was extended to more than a hundred children.

Can you see what this means in

Continued on page 27

A Year in Brethren Service

Lu Ann Sharp



The log cabin which is home for the BVS'ers who serve as schoolteachers at Mills Mountain, Virginia

IT WAS on a warm August day that we had our first breath-taking ride up Mills Mountain near Roanoke, Va. That day was the beginning of a year of wonderful experiences for Mary Ann McClure and me. From that day on we have many treasured memories.

Our duties were to teach school, prepare the Sunday-school and church services, visit and help wherever we could.

If you are wondering how the mountain got its name, you will understand when you hear that more than half the people there have the name of Mills.

We found much enjoyment in the old log cabin which became our home. It is more than a century old and has many of the characteristics of a pioneer home. We got our water from a spring, washed our clothes on a washboard, sawed and chopped our firewood.

The school and church are very important in this mountain community. They mean more than just an education—they are a place to fellowship and to learn how to get along with each other in a Christian way.

The schoolhouse is a five-year-old, one-room cinder-block building about a half mile from our log cabin home. Church services are also held in the school building. Some of the students have one mile or even two miles to walk to school, but neither rain nor snow keeps them away. The school consists of the first eight grades—twenty-two children in all. They have no modern equipment or playground. Without this school these children would have no opportunity to receive an education. Since no teachers can be secured through the school board of the county, you can see why it is so important to help support Brethren Service to send volunteers to the school.

Have you really stopped to think what Sunday school and church mean to you? Perhaps we would not until it was taken away from us. Here the church services are held in the afternoon and a minister comes twice a month. The need for spiritual food is as great here as at any other place. The discontinuation of the project during the summer months means a great lack in many lives.

During the year we formed a girls' teen club, which was something new to them, and they met at the time of our weekly prayer meetings. Our average attendance at prayer meeting was sixteen persons. I wonder how many of us would walk to a prayer meeting in the rain. During most of our meetings we studied the doctrines of the Church of the Brethren.

Come, take an imaginary visit with me into one of the mountain homes. As we walk down the dusty road we hear children's voices and soon we see them running and hiding. They hide, though, only until they get to know you well. As we enter the home we are greeted by friendly "hello's." We find the clean, neat home simply furnished. But the most important thing we find is happiness and a peace of mind and heart. You will find that Southern hospitality is great and, since they have asked us, let's stay on for supper. We are bound to taste some very good cooking—you will love that mountain bread. As we leave we feel uplifted. I know you would enjoy a real visit.

As Christmas time drew near we began making plans for a school Christmas play. The students took a very great interest in it and, on a cold, rainy night a few days before Christmas, we gave our play. Our Christmas tree, which some of the boys brought from the woods for us, seemed especially pretty. The real meaning and spirit of Christmas was deeply felt that night.

The winter was rather cold and school was dismissed several days because of the weather. With winter came another kind of beauty. The mountains seemed to be a fairyland of ice and snow.

Spring came soon and the beauty of God's nature revealed itself in

budding trees, flowers and green hillsides. Soon many bare feet were treading in that new, fresh green grass.

All of nature coming alive once more reminded us of Christ's resurrection and soon Easter was here. On that wonderful day we enjoyed the most impressive sunrise service I have ever witnessed. There, with all of God's majestic beauty on that mountaintop, God's Son seemed to be sitting with us.

His loving hand seems ever present as we see such grandeur. This magnificence brings one closer to God, for which the mountain folks can be very thankful.

This project needs your prayers as well as your money. Remember that this is part of what our church is doing to help those in need. Are you doing your share?

Brethren Volunteers in Stroudsburg

EMERGENCY need calls for emergency action. The flood situation in Pennsylvania created such a need. Brethren Service workers who visited Stroudsburg, Pa., the town which suffered most, found that the greatest need was for workers to help restore order in this disaster area. Most of the 100 persons killed in the flood in Pennsylvania were from the Stroudsburg area. Water damage was very great; nearly everything in the town was left covered with silt and mud.

On Sept. 1 forty-four Brethren volunteers arrived in New Windsor, Md., to begin their two months of training for a year of service. What better training is possible than actual service? Plans for serving the flood area were quickly made and, soon after they arrived at New Windsor, these young people left to go to Stroudsburg. Through the next week they worked during the day to clean mud out of houses, streets and churches, helping Stroudsburg to become livable again. Each evening they studied the courses which had been planned for them.

You, too, may participate in this applied Christianity through your gifts of money, life and prayer.

PEACE LITERATURE

The Non-Combatant and Conscience. Reprint from the Gospel Messenger of Aug. 27, 1955. Here is an article which clearly and plainly reveals the mission of the noncombatant soldier. Told by high-ranking military officials to peace church representatives, it was made evident that noncombatant service in the armed forces has as its ultimate aim only that of military victory and not that of saving life. It will prove an eye-opener to Christians seeking the Christian approach to war and military service. Free.

The Christian Conscience and War. This statement of Christian pacifism takes account of recent theological thinking as well as problems arising from the threat of modern total war. 25c.

Christian Pacifism Today. A. J. Muste. An informative analysis of a situation that confronts all who seek to discover the mind of Christ in regard to the international crisis. 15c.

The Church of the Brethren and War, Rufus D. Bowman. A classic history of the Brethren's war experience up to 1941. This should be in the library of every congregation and church leader. $2.50.

The New Testament Basis of Pacifism. Discusses all New Testament texts which relate to the problem of peace or war. $1.00.

Pathways of Peace, Leslie Eisan. Official history of the Brethren Civilian Public Service in World War II. Current events encourage us anew to read and understand this story. $2.50.

The Prince of Peace, A. C. Wieand. The essence of Jesus' teaching on war and peace. Single copies, 5c; 10 or more copies, 2c each.

The Scriptural Basis of Pacifism. Scripture texts and how they can be interpreted. Free.

Toward a Positive Christian Basis for Peace Action, George A. Gibson. An address given at the Conference on the Church and Peace at Detroit, Mich., December 1953. 15c.

Order from the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

AM I A CONSCIENTIOUS OBJECTOR?

Dan West

YOU ARE PROBABLY NOT A CO—

1. If you believe, down deep in your heart, that there may well be some situations in which it would be God's will for you to take part in war.

2. If you believe that Americans should be prepared to fight, if necessary, for the things we hold dear. If you would be willing to have a bomb dropped on Moscow or some other city in order to "save" your home town.

3. If you would be willing to join the army in case the American shores were invaded or if a civil war should break out again in this country.

4. If you are willing to work in a job that helps the war effort directly—such as making guns or bombs.

5. If, while earnestly seeking God's will for your life, you believe it is his will for you not to be a CO.

YOU PROBABLY ARE A CO—

1. If you believe, down deep in your heart, that "all war is sin," and that God's will, as revealed in Jesus, demands a better way to settle disputes.

2. If you believe that America should spend her resources for finding and going this "better way"—to the point where there is nothing left over for military preparations.

3. If you believe that a truly Christian America would refuse to drop any bomb on Moscow or on any other city—even "in self-defense."

4. If you would refuse to work in any job that contributes *directly* to a war effort (such as making guns or bombs), even if such refusing would mean real sacrifice for you.

5. If you are earnestly seeking God's will for your life and believe that it is his will for you to be a CO.

TO BE A CO YOU DO NOT NEED—

1. To be actually perfect — although we are commanded in that direction. See Matt. 5:48.

2. To know exactly what you would do if your family were attacked by a maniac—although you should have some kind of answer if you are asked this question.

3. To know what the Russian government would do if the American government would quickly become pacifist. Nobody knows the correct answer to this question, as there has never been a large scale, long-time effort to try pacifism.

4. To renounce the whole idea of police force. One may observe that police always are supposed to be subject to law and to handle the individual criminal, instead of destroying other people and their property — also that policemen do not fight one another as armies do.



A Chance to Live

Using Foreign Mission Audio-Visuals in 1955-56

TRUE it is, more and more of our people are having an opportunity to see, first hand, the foreign outreach of the church. But even so, the large majority of us will need to see it second hand. Fortunately, the skillful use of audio-visuals can make our visits to points around the world fascinating and educational.

Here is a listing of the audio-visuals which will help your church do a better job of missionary education. The listing includes those audio-visuals produced by the Church of the Brethren as well as those which come to us through interdenominational co-operation. All are good materials which should receive careful usage by every one of our churches. Study the listing and order yours for the next twelve months from the Visual Education Service, 22 So. State St., Elgin, Ill. Key to abbreviations: F indicates 16mm sound film; FS, filmstrip; SFS, sound filmstrip.

Remember . . .

Because of the increasingly large number of schools of missions during the months of January and February it is impossible to fill every order for mission audio-visuals. To avoid disappointments you can

- Order early
- Give second and third choices when ordering
- Plan for mission audio-visuals during other months of the year.

A Chance to Live (SFS)

The true story of an orphan in India and the part a mission hospital had in her young life. A Brethren production in color. Primary to adult. 15 minute narration on 78 rpm records. Sale, $12.50; rental, $2.50.

Africa As I Saw It (F)

This is a travelog photographed by D. Curtis Bowman, Brethren minister and medical doctor, during his three-month visit to Africa in 1952. His adventure takes us to the mission work of the Mennonites in the Belgian Congo as well as to the mission of the Church of the Brethren in Nigeria. The emphasis in this film is on the Africans and their life. Junior to adult. 25 minutes, in color. Rental, $7.00.

African Prince, The (F)

Mai Sule, the young prince of an African tribe, is discovered to have leprosy. When he enters the Garkida Leprosarium he discovers that other lepers pay no attention to his tribal royalty. His first days are filled with bewilderment and revolt. With suspicion he watches school in session. A congregation of lepers at prayer is a new experience in his life. Gradually he finds confidence in this new life and himself becomes a Christian. Before long he is a schoolteacher, pastor and friend to all who live in the leper colony. A true story. Junior to adult. 30 minutes, in color. Rental, $8.00.

Ahmed—Arab Boy (FS)

The simple story of a boy who lives in the desert, how he helps his family and what happens when he makes a trip to market. Suitable with a study of the Near East. Primary and junior. 33 frames in color. Sale, $3.85, rental, $1.00.

Empty Shoes (F)

The life of William Carey, pioneer missionary to India. The problems which he faced in India give one a deeper appreciation of foreign missions. An accurate historical presentation with a great challenge to the Christian youth of today. Junior to adult. 30 minutes, in color. Rental $10.00.

I Am With You (F)

Filmed in Southern Rhodesia with native actors, the picture tells the story of a young missionary's fight to save a native girl from sale in marriage to an aged suitor. When struck by a series of misfortunes, he loses prestige in the village and his own faith in God is shaken. Ultimately he is restored to spiritual strength through the supreme faith of an African Christian. Religious ceremonies shown are those of the Swedish Lutheran Church. A tremendous message. There will be some objection to the fact that the missionaries smoke pipes. Junior to adult. 75 minutes. Rental, $16.00.

I Found a New World (F)

An outstanding production which depicts for youth the dynamic and attractive missionary work of the church. Junior to adult. In color. 15 minute narration on 33 1/3 rpm record with manual. Sale, $15.00, rental, $3.00.

In the Face of Jeopardy (F)

The contemporary struggle between Christianity and secular philosophies is woven into the story of one man's path from fear to faith. Doug Crane, the head of a large mining operation in southeast Asia, is conscious of unrest and dissatisfaction among the natives. The suspicions are verified as a Communist-inspired plot on his life is foiled by his native houseboy, Ah Chin. Doug's wonder over Ah Chin's loyalty is met by the servant's simple

statement that he is a Christian. Doug goes to missionary Phil Johnson "to get some answer," and accepts an invitation to make the rounds of mission stations with him. Having seen Christianity at work, he returns a changed person only to find Ah Chin has been the victim of Communist retaliation. For junior high to adults. 29 minutes. Rental: black and white, $8.00; color, $12.00.

In the Footsteps of the Witch Doctor (F)

Filmed in the Belgian Congo, the film tells the story of an African who as a child finds healing at the hands of medical missionaries. What happens to him in the mission, and in later years when he returns to his village is a compelling story picturing an urgent need for medical missionaries, nurses, teachers, and ministers. A brief scene in which a Lutheran confirmation service is the only denominational reference. Junior to adult. 20 minutes. Rental, $7.00.

Kamalam (FS)

The story of a child of India whose life is influenced by contact with missionaries. Junior to adult. In two parts. 70 frames with manual. Sale, $2.50; rental, $1.00.

Let There Be Light (F)

Here we have the film report of early progress in a new mission field. How do missionaries establish their homes? How do they make contacts with Ecuador's Indians? What is it like at a new mission Sunday school? These are the questions which this, our first film from Ecuador, seeks to answer. Junior to adult. 25 minutes, in color. Rental, $6.00.

No Place for Timba? (F)

Timba is the little African boy who was crippled from birth. "And this," said the witch doctor, "is because the gods are angry." With the tribal gods angry no one wanted little Timba. His mother was dead; he was without friends and lonesome. His hope for a good life came when he found the Christian mission school. There Timba became the son of a loving heavenly Father. A true story from the Nigerian mission field. Junior to adult. 20 minutes, in color. Rental, $6.00.

People Without Fear, A (F)

Julian Bryan narrates the dramatic story of Christianity at work with a keen eye for incidents and scenes that are significant in the light of world affairs as well as with an eye to the sheer drama inherent in the church's never ending struggle for good against evil. Although scenes are limited to Germany, Russia, Syria, India, Philippines and Korea they are typical of the dynamic outreach of the Christian church. Junior high to adult. 27 minutes. Rental, $8.00.

Shepherd of India (F)

This film portrays the struggles and conflicts in the life of a witch doctor's son as he frees himself from ignorance and superstition and comes under the influence of the Christian gospel. It is the true story of Manilal, a Christian teacher, now serving his own people in India. His early life at home and in the mission school, his conversion and marriage, and the return to his home village as a Christian teacher where he finds serious conflict with his grandfather, who is the local witch doctor, are all a part of the story. Junior to adult. 30 minutes, in color. Rental, $8.00.

South of the Clouds (F)

Filmed in Syria and Lebanon, the film is designed to acquaint us with the land, people and some of their needs. Najla, the daughter of an aristocratic Moslem family, and Suad, a poor but intelligent girl from a Christian community, find each other as roommates in a Christian college for women in Beirut, Lebanon. The contrast of backgrounds is graphically portrayed as these two girls become part of the life of the school. Senior high to adult. 35 minutes. Rental, $6.00.

Sumo, A Boy of Africa (FS)

The story of a little boy in Central Africa, how he lives day by day, how he goes to a mission school and some of the things he learns there. Primary and junior. 57 frames with script. Rental, 75c.

Sunday Around the World (FS)

Presents children of many lands as they sing, learn, pray, give and help in their churches and at home. Primary to junior high. 40 frames in color with script. Sale, $6.00; rental, $1.50.

Sunday Schools Around the World (FS)

Special emphasis is placed on Sunday schools in mission areas. Junior to adult. 66 frames with script. Sale, $2.50; Rental, 75c.

Sunrise Over Nigeria (F)

The film gives a true-to-life picture of the Brethren mission work in Northern Nigeria, Africa, at the two oldest mission stations—Garkida and Lassa. Scenes of school in session, industrial shops, hospitals and clinic, the churches and evangelistic groups, the farms, gardens, orchards and homes of various missionaries give a comprehensive view of the many phases of work which are carried on as the Christian gospel is brought to the African people. Junior to adult. 40 minutes, in color. Rental, $6.00.

Village of the Poor (F)

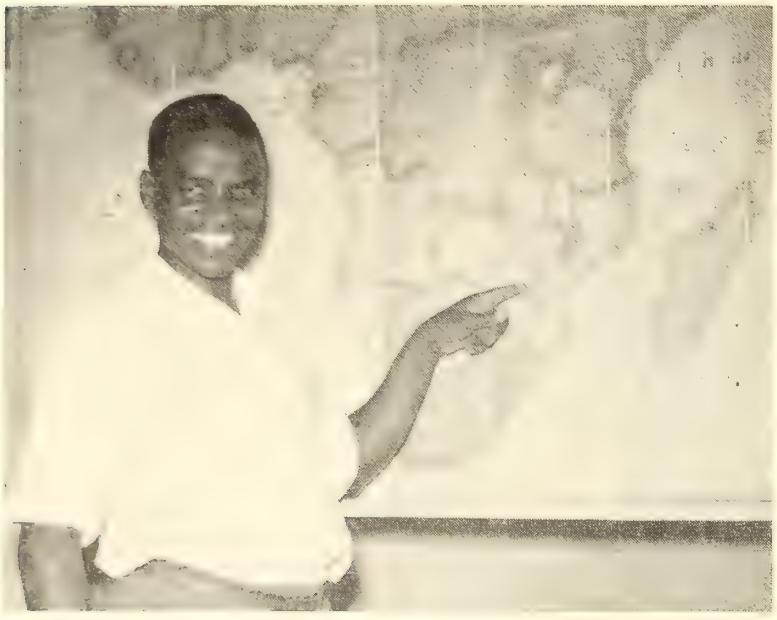
This is the true story of three lives in India. Rama, a beautiful young temple dancer, was taken to the Christian doctor in "the village of the poor." There she found healing for her body and a thrilling new life in Jesus. Bagianadan was a poor farmer who had been cheated out of his land by an unscrupulous money lender because he could not read. Devidoss tended sheep for a wealthy Brahmin until one was killed by a cobra. Both Bagianadan and Devidoss were directed to the "village of the poor" where they found love, self-respect and faith. Junior to adult. 30 minutes. Rental: black and white, $8.00; color, $12.00.

Wings to the Word (F)

"That man could have lived if I could have flown him out of the jungle to a hospital." That was the cry of Roger Perkins when he saw the Christian leader of a remote Brazilian village die for lack of medicine. So challenged, the missionary began a campaign which finally brought new wings for the Word of God and new access to healing for his beloved flock. While the story centers around a pioneer missionary in the interior of Brazil, the film presents a picture of many other types of work which characterize the missionary enterprise of Latin America. Junior high to adult. 31 minutes. Rental, $8.00.



In the Footsteps of the Witchdoctor



Mr. Sithole from Southern Rhodesia enriches the missionaries' training by his insights into the work of today's missionaries

Training New Missionaries

The Grand Rapids Annual Conference consecrated five new workers for service with our church in Nigeria. The Conference was happy to engage in this solemn act of Christian sending. As we did so we were at least partially aware of the fact that these representatives would be going into difficult work. Their faith, their bodies and their minds would receive severe testing.

Each of the new workers had been well trained for his work; two as nurses, three as teachers and churchmen. But to give them a better start in their mission assignments the Foreign Mission Commission felt it wise to send them to a six weeks' interdenominational missionary training school at Meadville, Pa. Here are interesting reports of their experiences there.

The Missionary Task

Robert Swank

THE purpose of the six-week interdenominational missionary training conference was to provide the best possible orientation course, during a short period of time, for missionaries who have already had their professional preparation and who are about to leave for their fields.

Under the leadership of dedicated Christian men and women like Dr. Kenneth A. Cragg of the Kennedy School of Missions; Dr. Frank Laubach, world renowned expert on literacy; Miss Ester Cummings, instructor of Missionary linguistics; Dr. Eugene Nida, translation secretary, American Bible Society; and Dr. Edward Blair, professor at Garrett Biblical Institute, we have learned that the missionary task is big enough to take all we have got and all that we can give. It was impressed upon us again and again that the Lord God does not simply say, "Do this," but "Be this."

Dr. Kenneth Cragg said: "The idea of the common oneness in Christ needs to go with us. We are the bearers of redemption in Jesus Christ. You never know what person you meet that may be another Saul of Tarsus. No one is so far off from Christ but that his conversion is to be expected."

Never has the conviction that Christ is too big to be only for us who are in America been as real to me as it was at Meadville. If the Christian message is not for all men it is not for me! No man or country or time is big enough to have the Christian message to themselves. If Christianity sees all men as one; then to be an instrument of the Divine does not mean to be a favorite. If we of the Church of the Brethren are instruments of God's purpose it is because we are serving something bigger than ourselves. We can only be instruments as we keep the instrument subdued in respect to a greater purpose.

The missionary task is the serving of something bigger than itself. We cannot always be responsible for people's reactions but we are responsible for our own intentions; therefore the task of the missionary is to lead people to Christ, not tie them to ourselves or to Western culture. The question that arises is this: How can we ever be big enough and wise enough to be the communicators of the gospel to the people? It seems that our duty is to proclaim Christ with the expectation of discipleship.

For every missionary who goes to the field there should be many more who do not go, except in spirit. Your task is to pray for us.

Area Studies

Glenn H. Shank

INCLUDED in the program of the conference were courses dealing with five major mission areas, namely, Near East, India, Southeast Asia, Latin America and Africa. The members of the conference were assigned to the particular area group which included the country of their appointment.

For the first three weeks of the conference, two hours were spent each afternoon in area study. This time was spent in group discussions, individual reports and lectures by the leader. In the three weeks, each area group had two main leaders.

The African group had two able leaders in the persons of Dr. George W. Carpenter and Rev. John A. Reuling. Both men have spent considerable time in Africa and know their fields very well.

One of the highlights of the entire conference was the presence of Christian nationals from other lands. Among these was a young couple from Japan, two young ladies from the Philippines, two young men and a former professor from southern India, and an African from Southern Rhodesia. The many opportunities of fellowship with these proved to be an inspiration. It was most gratifying to associate with Christians of other lands—Christian because of the efforts of former missionaries who had in years past responded to the great commission. Each of these gave their testimony as to the value and need of Christian missions.

Our attention was focused upon the many problems of Africa which are involved in mission work. Among the problems discussed were white supremacy, the growing spirit of nationalism, the ills of colonialism, unequal distribution of land, migrant labor, infiltration of Western culture, and illiteracy. Problems more specifically related to a missionary were also discussed. Among these were new adjustments, standards of living, language and education.

Devotional Study of the Bible

Jean H. Shank

ON EVERY hand we are confronted with the Bible. Those who contemplate missionary service must keep its message in their hearts, its Word in their mouths and its teachings in their lives. How can one best study this great Book in his private devotional life? At the missionary training conference, several teachers gave their views.

The books of the Bible need to be studied individually. A small book is like a single one-roomed house. A longer book is like a large house and one often remains in one room and loses sight of the whole house. The average reading of the Bible is described as "honey-bee flitting." In reading a magazine story one would not think of picking out random paragraphs to read on different days.

The Bible needs to be read as units of thought. Not all of the book are units, but most of them are. To read portions out of context is like ducking for apples, blindfolded. More than one half of the sixty-six books can be read in twenty minutes, none requiring an hour. Reading cover to cover is not recommended to most readers, because the perplexing problems confronted in Genesis tend to bog down the reader. Rather, it is suggested that reading should begin with Christ in the book of Mark. Several quick readings of one book will enable the reader to gain a perspective before treating the individual ideas presented.

Each professor who treated the devotional study of the Bible had an entirely different approach. Space does not permit enlarging upon these theses. All stressed the *need* for a rich and regular devotional study. How can one be effective unless he has the ammunition with which to win others?

This study was not confined to classroom lectures, but early morning devotional services in the chapel helped all to begin each day with a right attitude toward God. We sensed a need for a renewed understanding of the Word.

Just as a symphony needs instruments to express the fullness of the composition, just so the gospel needs men to proclaim the fullness of Christ. All are instruments of God. One must be the Word of God in life, word and deed.



Leaving morning chapel at the Meadville training conference

Linguistics

Mary Louise Swank

GUTEN MORGEN, Good morning. Though these words have the same meanings they are only understood by those who have ears to hear. We have a common language—a love which can radiate to all around us, but not only do we need the love which Jesus has shown us, we also need a verbal language by which we can communicate.

The linguistic course offered at the missionary training conference was one of the most beneficial and practical phases presented to us. It was taught by Miss Ruth Cummings, who is now teaching linguistics to the missionaries in Brazil.

She first analyzed our own language as to hearing vowels and consonants. Then we learned the organs of speech necessary to make them. This analysis is necessary so that we will be able to do it with a new language.

In order to understand the people

Continued on page 28

Brethren Youth Caravans

Edward K. Ziegler

THE Brethren Youth Caravan program for sharing Christ and building the church has just been concluded for the summer of 1955 as of Aug. 28. Fifteen young people participated in the program this summer. Seven teams of two each served churches as will be indicated below. One young man, George Mendenhall of Covington, Ohio, participated in the training program and kept in touch with the program during the summer, but served in his own local church.

The training program was conducted at Camp Sugar Grove, Covington, Ohio. Instructors were Edward K. and Ilda B. Ziegler and Dorothy Hummer. Others who were there for a brief period of time also made a contribution to the camp training program. We deeply appreciate the courtesy of the managers of Camp Sugar Grove, and particularly of Robert Rhoades, the resident manager, for the facilities of the camp and their unfailing courtesy and helpfulness in making the arrangements for the training program there. The training program was carried on from June 22 to July 1, when the caravaners left for their projects.

The list of caravaners is as follows:

Gloria Anderson, Lowpoint, Ill. (Manchester College)
Clyde Carter, Jr., Bassett, Va. (Bridgewater College)
Glenna Glick, Bridgewater, Va. (Bridgewater College)
Kathleen Kestner, Twin Falls, Idaho (Seattle Pacific College)
Fern Liskey, Annville, Pa. (Lebanon Valley College)
Irene Litton, Boonsboro, Md.
Bill Looker, Bradford, Ohio (Manchester College)
Edith Merkey, Cloud Chief, Okla. (Bethany Seminary)
Hazel Lee Miles, Leonard, Mo.
Shirley Neher, Wenatchee, Wash. (LaVerne College)
Albert P. Nyce, Vernfield, Pa.
Mary Ann Scruggs, Campobello, S. C.
Dick Simmons, Toledo, Ohio (Manchester College)
Marilyn Whitmore, Liberty, Ill.

The teams and the work they did are indicated as follows:

Dick Simmons and Al Nyce assumed practically the whole church program for the Spray church in North Carolina. They were able to win quite a number of people to Christ, took care of morning and evening services and prayer meeting, revised the membership roll and prepared a new directory of church members and made a new card file on each family. They report a very rich experience and have received highest praise from the workers and the elder of the Spray church. There has been currently no pastor in the Spray church.

Edith Merkey and Mary Ann Scruggs carried on four two-week daily vacation Bible schools in Western Maryland under the direction of Norman Harsh, who is the executive secretary of Western Maryland and West Virginia. They did a very remarkable piece of work, not only carrying on the vacation schools, but doing a great deal of work with young people as well.

Glenna Glick and Fern Liskey conducted vacation church schools in Second Virginia. They spent five weeks conducting Bible schools, two weeks as camp leaders at Camp Bethel and one week in visitation in one of the mission churches of the district. They conducted youth meetings, taught Sunday-school classes and visited in more than fifty homes during their period of service. Their work was under the direction of the district board of Second Virginia.

Kathleen Kestner and Irene Litton spent four weeks working at Flint, Mich., and three weeks in Lansing, Mich. In Flint they worked a great deal with junior highs and assisted in daily vacation Bible schools. They also assisted in conducting prayer meetings and one of the girls served as a pianist during her stay there. In Lansing they did a great deal of canvassing and also taught Sunday-school classes. In addition they attended a work camp at Camp Brethren Heights.

Bill Looker and Clyde Carter worked under the direction of Bro. Blair Helman in the Wichita church in Kansas. They had as their chief responsibility starting a program of youth work in Wichita, where there have been few active youth in the church. Their report indicates a rather busy summer in which they worked a great deal with young people. These young men spent some time also visiting the inactive members of the church. They were able to get a youth choir started which seemed to work very well. They had as high as twenty-eight members in the youth choir. They also had from sixteen to twenty-six young people attending many other functions which they conducted during the summer. Their work seems to be of considerable significance.

Gloria Anderson and Hazel Lee Miles worked in the Parsons church in Kansas under the direction of Bro. Robert Teegarden. Parsons is a small city church and they found that there was quite a large percentage of older members, a small group of young married people, and the rest children. They found no one at first between the ages of fifteen and thirty. They assisted in setting up a program of recreation for the summer and quite a large number of children participated in it. They also directed the daily vacation Bible school with seven teachers participating in it. One of the significant activities of these girls was carrying on a comprehensive canvass of the area around the church. During this canvass they made 836 calls in homes of the area. They also visited most of the members of the church and had a noteworthy experience in doing this.

Marilyn Whitmore and Shirley Neher worked in the Robins church, Iowa. The pastor of this church, Bro. Russell Burriss, is also pastor of the church in Cedar Rapids. Robins is a small rural church with a quite small membership, but it is the only church in the community. The girls put on a program of recreation, made a survey of the community and made many contacts for the church in this place.

These young people on the average were older and had a year or two more of education than the level of age and training of the youth caravaners for the previous two

summers. They were a very excellent group, and some of them have outstanding ability which I believe will be used for the church. Two of them, at least, as a result of the training program and this experience are showing deep interest in the Christian ministry as a life work.

It has been a happy privilege to work with the forty-three young people who have been in the program thus far and I believe that it has great possibilities for the church.

News From Our Missionary World

Continued from page 19

terms of the Christian church in Nigeria? This means that in a land where schools are so closely related to religion—Islam, Romanism, Christianity—these children will be two years longer under the influence of the church. They will have two more years of growth. They will have two more years of ripening toward a Christian maturity.

Love Feast in Nigeria

Here in Nigeria, there will be about 1,500 members of our church joining the great world-wide fellowship of Christian communion. The love feast is a truly thrilling service in this land. Let me share the thrill with you.

John Grimley and Irven Stern went along with newly ordained Pastor Karbam to the Gashala church for baptism and for their most recent love feast. After they had baptized forty-seven new members, they began the love feast. And in that church where the total membership at that time was 181, there were 177 communicants. The good folk of Gashala have a close fellowship with one another and with Christ.

At Garkida's love feast, two young men from southern Nigeria were visitors. Artisans in the north for work, they did not understand the Bura language. When two of our Christian youth saw the visitors, they joined them, translated for them, explained the service and shared their food. The young visitors stated that they were Christians, and they shared in the service. Afterward, we learned that they are of the Anglican Church, and this was a valuable new experience for them.

Occasionally it is discovered that some usually attendant member is absent from the love feast. Almost always, when such a person is asked why he was missing, he gives an answer like this: "My heart was angry with Yamba; so I did not feel that I could share in a feast of love." He takes his love feast seriously, you see. Next time, he will be there, his heart right for fellowship.

Around Nigeria

Fourteen miles east of the new mission station at Mubi, Stover Kulp has found another small group of believers in Christ. In spite of the very evident efforts of the Moslem authorities to frighten them, this group, which has moved in from the French territory farther east, continues to carry on in Christian worship.

They use a songbook in the Fulani language, which was prepared by the Lutheran Brethren mission and their service is in Fulani. The language problem is a very real one in the Mubi area. But there is real strength available for such groups as this one as they find themselves a part of a larger Christian fellowship. There are no tribes and languages before God but the tribe of his kingdom and the language of his Love.

Two men have been ordained thus far this year into the full Christian ministry. Mallam Karbam Mamza was the first Margi in history to be ordained when that service was held at Lassa. Mallam Madu Mshelia was the first Bura to be ordained when that service was held a few weeks later at Marama.

The Church of the Brethren in Nigeria is pushing its roots deeper and deeper into the soil which is the life of the people.

There are sixty beds in the hospital at Garkida. It is staffed by one doctor, one American nurse, two Nigerian (men) nurses, and a number of workers with a minimum of training in addition to their fourth-grade education.

But this staff treated during the past year a total of nearly 1,500 hospital patients. They gave the enormous number of 125,000 treatments to nearly 10,000 outpatients. And this story could be duplicated by the Lassa hospital or by the Leprosarium, where new methods of treatment of leprosy have made the hospital more and more important. The dispensaries at Marama, Wandali, Waka, Shaffa, Chibuk and Gulak treat additional thousands of people.

These medical workers work endlessly. But they labor not for themselves, but in the name of him who is the Great Physician. For they bring healing arts to the fellowship.

Nvwa Balami, teacher in the junior primary school at Marama, hopes to take up a new work for the church. He is resigning his teaching position in order to begin supervision of the classes in religious instruction in the Marama area.



The demand for additional schooling far exceeds the present facilities

These news items from India and Nigeria were reported by Susan Shull for India and Charles Bieber for Nigeria. Josephine Flory's news for Ecuador will appear next week.

These classes, through which many are led into the church each year, are under the care of a group of men who are, for the most part, poorly trained but very sincere. Mallam Nvwa will be able to give them both guidance and encouragement.

The building program at Waka goes on apace. It centers in the girls' school development, with the building of classrooms, boarding compounds for the students, store for wood and equipment and staff residences. But in addition to this there has been a great deal of grading, landscaping, road improvement and additional building throughout the Training Center.

This expansion of facilities hardly keeps up with the continued growth of Waka in size and service. And except for part of the cost of one residence, it is being financed entirely by Nigerian government funds.

Effort is being made in several directions to improve the standards of these rural people. At Chibuk Gerald Neher is raising poultry for distribution to the people. At Marama Monroe Good is hoping to improve the breed of hogs. At Waka Dallas Oswalt gives instruction in farming to the teachers in training. Harold Royer has distributed a great number of fruit trees for the development of small native orchards.

The mission in Nigeria is fighting its own battle of the bulge. The bulge in this case is the wall of the schoolbuilding, on which tremendous pressure has been placed by the great influx of students this year. The already overcrowded rooms have had to receive, in these two years, from 50% to 100% more pupils than two years ago.

Of the twenty junior primary schools now in operation, only four or five are adequate, and they only because the people have not yet sprung awake to the value of a Christian education. But of the others, where enlightenment proceeds, seven need new buildings immediately if they are to be able to accept the pupils who are applying.

These pupils and their parents come saying, "We want the kind of Christian teaching you have given our people in the past. We do not want the Moslem schools." Can we get there early enough with space and staff enough or must we refuse to make this Christian teaching available to them?

Training New Missionaries

Continued from page 25

we may meet on a road in any country, we must be able to speak the language at their rate of speaking. We are given points on how to obtain this.

Some of the most difficult days for new missionaries occur when they first get to their fields and find that they are not able to speak to the people they came to serve. Miss Cummings showed us how to cope with these disappointments and prepared us for the laughter we may receive from the nationals because of the poor presentation of their native language.

A new missionary was studying Arabic. He had difficulty in making a vowel sound used often in that language. He walked to the village square to practice this sound and found he had many people to help and to laugh at him. After a month, while on his usual afternoon stroll and practice, he found the people no longer found him amusing. He went to his missionary colleague about his puzzlement and to his surprise he was told that the utterance which he made now was like the local inhabitants and they no longer found him funny.

Not only must we be able to speak the language of the nationals, but we must be able to think in it and think like them.

The important task is before us, for in this course we have explored only the things which must be done. Formation, vowels and consonant sounds, will only be phases with which to work. The final goal will be fluent speaking which will be necessary to tell our story of Jesus and his redeeming love, to teach illiterates to read, to help the sick that they may be whole.

The first year we will receive this vital tool through day-by-day study with our African teacher and aid from our missionary colleagues. And God will open our mouths "that we may speak."

THE DAY'S SCHEDULE

Iris E. Neff

MEADVILLE, Pa. What would we do? What would we learn? We were all praying that the Lord would teach us those things which we so vitally needed in preparation for his work.

Every day of the missionary training conference was filled to overflowing. The day started with chapel before breakfast and, following breakfast, three hours of class. In the afternoon there were two more hours of class and frequently in the evening there would be an additional lecture or discussion period.

Our study was divided into four major areas: Bible study, the missionary task, linguistics and the study of the country to which we were going. In addition, there were lectures on various phases of mission work presented by outstanding leaders. Dr. Eugene Nida spoke on translating the Bible, Dr. Frank Laubach discussed literacy methods and Dr. Ira Moomaw spoke on rural and agricultural missions. Also there was an interesting series of lectures on Christianity and Communism, by Dr. Daniel Fetler.

Every day after the afternoon classes, two hours were free for recreation.

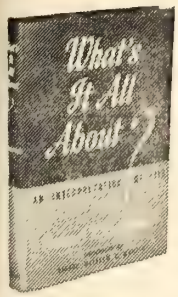
The conference was attended by 128 missionaries of fourteen denominations preparing to go to twenty-four countries of the world. Sharing our hopes and aspirations, as well as our problems, was a rich experience. Certainly one gained a panoramic view of missions around the world and the urgency which is being manifested in many places.

Perhaps one of the greatest benefits of the conference was the spiritual inspiration received from informal devotional and Bible study groups which sprang up. As we were seeing the scope of our missionary task, we felt inadequate to meet the challenge. Realizing that all our strength and ability were in the Lord, there was only one place to go—to him. Rising at dawn for one's own private devotions and then meeting in a group for Bible study before chapel, or at the close of the day, we found wherein our strength lay.

Whether at work, play or study, the fellowship of the conference was keenly felt. We were preparing for one purpose—to make Christ known. The unity in this purpose was tremendous as we were soon to scatter and go out to work.

WHAT'S IT ALL ABOUT?

An Interpretation of Life



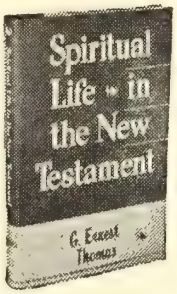
by ROBERT E. GOODRICH, JR.

Introduction by Bishop William C. Martin

Today more people than ever before are asking: What role should religion play in *my* life? In answer, Dr. Goodrich makes crystal clear the relationship between man, life, and religion. He shows us that evidence of God's love cannot be found on the "far horizon," but, rather, right inside our lives—and that faith can become a vital part of each of us only through prayer, spiritual growth, unselfishness, and trust in God. **$2.50**

SPIRITUAL LIFE IN THE NEW TESTAMENT

by G. ERNEST THOMAS



Straight from the New Testament itself, this book draws an inspiring picture of the devotional lives of the earliest Christians. The author traces the beginnings of regular church attendance, family devotions, prayer, witnessing, stewardship, daily work, fellowship, etc. He shows that these were not merely duties, but avenues of spiritual strength which can equally well enrich our lives today. **$2.00**

RURAL PREACHING

by EDWARD K. ZIEGLER



While the Gospel is the same everywhere, in rural areas it must be presented in a manner suited to the needs and spirit of rural people. So says the author, a widely experienced authority. Specifically he discusses: (1) the vital role of preaching in rural work, (2) areas of the Gospel of special interest, (3) how the minister can apply his message to rural people, (4) special rural occasions for preaching, (5) problems of presentation and preaching practice. **$2.00**

AT YOUR BOOKSTORE

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Weddings

Miller-Tenley—Charles R. Miller of Greencastle, Pa., and Laurel Tenley of Riddlesburg, Pa., July 23, 1955, in the home of the officiating minister, the undersigned.—Samuel D. Lindsay, Hagerstown, Md.

Mishler-Conrath—George W. Mishler and Luella Conrath, both of Johnstown, Pa., July 9, 1955, at the Roxbury church, Johnstown, by the undersigned.—D. Alfred Replogle, Johnstown, Pa.

Mitchell-Foss—Martin K. Mitchell, Jr. and Martha Foss, both of Macksville, Kansas, in the home of the bride, July 21, 1955, by the undersigned.—Paul Wagoner, Larned, Kansas.

Moran-Rodier—George Britton Moran and Dorothy Pearl Rodier, both of Arlington, Va., May 28, 1955, in the Oakton church, by the undersigned.—David L. Rogers, Oakton, Va.

Moschgat-Warshel—James A. Moschgat and Mildred A. Warshel of Windber, Pa., in the Scalp Level church, by the undersigned.—Raymond R. Boose, Windber, Pa.

Moyer-Dunmire—Neil Wilson Moyer of Hatfield, Pa., and Ruth Arlene Dunmire of McVeytown, Pa., in the Spring Run church, July 9, 1955, by the undersigned. —D. Luke Bowser, McVeytown, Pa.

Mutzner-Ketrow—Robert Metzner of Covington, Ohio, and Dolores Ketrow of Troy, Ohio, July 16, 1955, in the Troy church, by the undersigned.—Murray L. Wagner, Troy, Ohio.

Peters-Kretchman—Arthur R. Peters, Jr. and Evelyn J. Kretchman of Johnstown, Pa., in the Scalp Level church, July 23, 1955, by the undersigned.—Raymond R. Boose, Windber, Pa.

Randall-Link—Dale B. J. Randall of Ohio, and Phyllis Rosanna Link of Johnstown, Pa., June 25, 1955, at the Roxbury church, Johnstown, by the undersigned.—A. Alfred Replogle, Johnstown, Pa.

Reed-Dulaney—Matthew Merrill Reed and Betty Louise Dulaney, both of Alum Ridge, Va., June 19, 1955, in the Pleasant Valley church, by Bro. Everett Reed.—Mrs. Ray L. Mitchell, Floyd, Va.

Roberts-Garst—Roy Roberts and Shirley Garst, both of Los Angeles, Calif., July 1, 1955, at the Crenshaw Christian church, by the undersigned.—H. L. Ruthrauff, Los Angeles, Calif.

Obituaries

Cornelius, John F., son of Walter and Amanda Cornelius, was born Jan. 11, 1866, in Saltillo, Pa., and died July 15, 1955, at the home of his daughter in Hollidaysburg, Pa. He was a member of the Roaring Spring church. Surviving are one daughter, two sisters and one brother. Funeral services were held at the Miller funeral home in Martinsburg, Pa., by his pastor, Carl E. Myers. Burial was in the Fairview cemetery, Martinsburg.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

Davis, John Ralph, was born at Sheridan, Ind., Nov. 28, 1894, and died at his home in Sunnyside, Wash., June 19, 1955. On Feb. 20, 1950 he was united in marriage to Florence Mae Minckler at Sunnyside. He was a member of the Sunnyside church. Besides his wife, he is survived by one stepson and one stepdaughter. Funeral services were conducted by the undersigned in the Smith funeral home. Interment was in the Sunnyside cemetery. —A. R. Fike, Sunnyside, Wash.

Durr, George Samuel, son of Lewis and Rebecka Miller Durr, was born March 14, 1902, and died at the age of fifty-three years. On May 8, 1925 he was united in marriage to Viola Housel. He united with the Myersdale church in 1934. Later he moved to Frostburg, Md., where he was a faithful member. Surviving are his wife, eight children, nine grandchildren, five brothers and three sisters. Funeral services were conducted by the undersigned in the Frostburg church. Interment was in the Zion church cemetery.—B. B. Ludwick, Keyser, W. V.

Harrell, Anna, daughter of John W. and Elizabeth Rife Brubaker, was born Aug. 12, 1887, in Wabash County, Ind., and died at the age of sixty-eight years. She was married to Elmer Harrell, Oct. 10, 1909. To this union were born six children. In 1917 she united with the Wabash Country church. Surviving are her husband, four daughters, two brothers and two sisters. Funeral services were conducted by the pastor, W. C. Stinebaugh. Interment was in the Ogan cemetery.—Mrs. Ray Ulery, Wabash, Ind.

Hettinger, Elsie Mae Leonard, was born April 6, 1891, at Blairstown, Iowa, and died June 2, 1955, at Corning, Iowa. On March 10, 1908 she was married to Roscoe G. Hettinger. To this union were born seven children. She was a member of the Salem congregation near Lenox, Iowa. Surviving are four sons, one daughter, eight grandchildren and one sister. The memorial service was conducted at Blairstown by the undersigned. Burial was in the nearby cemetery.—H. R. Stover, Lenox, Iowa.

Himes, Julia K., daughter of Benjamin and Rebecca Ritchie, was born April 5, 1880, in Rockingham County, Va., and died June 27, 1955, at Richmond, Ind. She had been a resident of the Muncie community for fifty years and was a member of the Muncie church. She was married to Anson Himes who preceded her in death five years ago. Survivors include five daughters, five sons, twenty grandchildren, four great-grandchildren and five sisters. Funeral services were held at the Hopher Chapel with Bro. C. C. Sollenberger officiating. Burial was in the Hawk cemetery.—Mrs. Cletis Bowers, Muncie, Ind.

Hinish, Jeffrey Wayne, infant son of Wayne and Janet Emeigh Hinish, was born May 29, 1955, at Bellfonte, Pa., and died June 13, 1955, in Philadelphia, Pa. He is survived by his parents, one sister and his grandparents. Funeral services were held in the Oles funeral home at State College by Rev. Spencer. Burial was in the Center County memorial cemetery. —Mrs. Vernon Stayer, Curryville, Pa.

Kleist, Alice B., was born Aug. 14, 1871, at Goshen, Calif., and died Aug. 2, 1955. She was a member of the Oakland congregation. She was married to Ernest Kliest, Oct. 17, 1928, at Oakland, Calif. Funeral services were conducted by the undersigned.—Grant T. McGuire, Oakland, Calif.

Kreider, Mrs Minnie, widow of Levi Kreider, died July 22, 1955, at the age of eighty-two years at the home of a daughter. She was a member of the Annville church for many years. Surviving are five sons, three daughters, thirteen grandchildren, a number of great-grandchildren, and one brother. Funeral services were held at the Annville church with Bro. Hiram Gingrich and Bro. Frank Carper officiating. Interment was in the South Annville cemetery.—Sarah Winters, Cleona, Pa.

Kurtz, Leander P., son of Paul and Mary Shively Kurtz, was born April 10, 1865, in Elkhart County, Ind., and died June 18, 1955, at his home in Goshen, Ind. He was married to Julia Berkey, Oct. 15, 1891. On Jan. 14, 1894, he united with the church and was called to the ministry on Sept. 12, 1902, at Logansport, Ind., and ordained to the eldership at Bluffton, Ind., in the Walnut Level church. He was a grandson of Henry Kurtz, founder of the Gospel Visitor. Surviving are one daughter, five sons, sixteen grandchildren and fifteen great-grandchildren. Services were conducted in the West Goshen church by Elder M. D. Stutsman and Bro. Harry Eshleman. Burial was in the adjoining cemetery.—Mrs. Nora Agley, Goshen, Ind.

Miller, Joseph K., was born Feb. 18, 1873, and died May 13, 1955, at the home of his daughter in New Centerville, Pa. He was a member of the Middle Creek church. Surviving are three sons, two daughters, six grandchildren, five great-grandchildren, one brother and four sis-

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Elgin, Illinois

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The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed. **When writing to the Brethren Service Commission about a notice, it is necessary that the number of the notice be given.**

Miscellaneous

No. 142. Man between 25 and 35 needed in plant for processing limestone for building. Should have at least high school education. Room for excellent future. Stimulating community life and church fellowship for family. Write for information to Jesse Ziegler, 829 Community Drive, Lombard, Ill.

No. 143. Wanted: a lady to do general house work in a Brethren home located in Southern Calif., 30 miles from La Verne. Will give board and room plus salary. Must agree to stay a full school year. Write: P. O. Box 771, Santa Ana, Calif.

No. 144. Needed: Handy man in country home in central Penn. Reliable man who could be retired. Room, board and some privileges. Brethren Placement Service, 22 S. State St., Elgin, Ill.

Social Work

No. 140. Needed: a cook for children's home. Prefer Brethren lady between 25 and 55 years of age, but at least a Christian. Brethren Placement Service, 22 S. State St., Elgin, Ill.

No. 141. Needed: a general worker, to help with the children and cleaning in Brethren children's home. Between the age of 20 and 40. Brethren Placement Service, 22 S. State St., Elgin, Ill.

No. 146. Opening for house parents in children's home. And also a girl to work with the girl's group that would be from seven to twelve years old. If interested write: Brethren Placement Service, 22 S. State St., Elgin, Ill.

Farm Work

No. 145. Young couple wish farm work in a Brethren community. The man has had experience and is a good worker. Brethren Placement Service, 22 S. State St., Elgin, Ill.

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ters. Funeral services were conducted in the Wilbur Miller funeral home, Somerset. Interment was in the Middle Creek cemetery.—Mrs. Lillian Bruner, Rockwood, Pa.

McCown, Nellie, was born March 16, 1888, in Laurel County, Ky., and died July 21, 1955. When a small child, she moved with her parents to Madison County, Ark. On Sept. 16, 1903 she was united in marriage to J. C. McCown. To this union were born five children. Early in life she was baptized as a Christian, but about five years ago united with the Beatrice church. Surviving are three daughters, two sons, nine grandchildren, two great-grandchildren, three sisters and six brothers. Funeral services were conducted from the Griffith funeral home, Beatrice, by the undersigned. Burial was in the Pleasant View cemetery near Pickrell, Nebr.—Swigart F. Miller, Beatrice, Nebr.

Rainey, Nellie Elizabeth, daughter of William and Nancy Morgan, was born in Franklin County, Pa., Sept. 22, 1888, and died July 26, 1955, in Chicago, Ill. At the death of her mother she was placed in an orphanage in Chambersburg, Pa., soon to be placed in the home of Dr. George Kauffman, where she remained until she was eighteen years of age. At an early age she united with the Church of the Brethren at or near Chambersburg and remained a constantly loyal member throughout life. She completed a four-year course at Bethany Bible school. On Sept. 22, 1918 she was married to Andrew Lee Rainey. About eight years ago they moved to Port Tampa City, Fla. A memorial service was conducted in the First church, Chicago, by the pastor, the undersigned.—James H. Beahm, Chicago, Ill.

Roudabush, Jennie S., daughter of Andrew and Martha Callihan Snowberger, was born Jan. 19, 1874, and died June 23, 1955, in Altoona, Pa. She was married to Crist Roudabush, Sept. 7, 1899, who died July 18, 1949. She was a member of the Curryville church. Surviving are three half-sisters. Funeral services were held in the Curryville church by her pastor, Bro. Earl K. Zeigler, assisted by Bro. D. I. Pepple. Interment was in the Fairview cemetery.—Mrs. Vernon Stayer, Curryville, Pa.

Wickersham, Anna Miller, daughter of John N. and Katheryn Miller, was born

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AND PEACE AT THE LAST by Russell Dicks and Thomas Kepler

This unusual book deals with one of the most difficult problems of the Christian pastor's ministry—death. The first part of the book gives an imaginative account of an individual who has just passed through the experience of death. The second part is a collection of writings on and preparation for death.

YE SHALL BE COMFORTED by William F. Rogers

Excellent material for the counselor of those who are experiencing grief. The conflicts that arise from grief are explained. Concrete suggestions as to how to meet the conflicts constructively are offered. Included also is an anthology of comforting selections from the faith of the ages.

SPRINGS OF LIVING WATER by Carl J. Scherzer

A practical guide to the spiritual resources available to the sick. The book is intended for the ill and all who attend them. The problems most frequently encountered by those who minister to the sick are considered. Scripture, hymns and prayers are given to help meet those needs.

STRENGTHENED WITH MIGHT by Harold Wilke

The author, born without arms, offers specific help to all handicapped persons and those who wish to help them. He describes the feelings and emotions of the handicapped then explains how necessary adjustments can be made. The importance of the resources of worship is stressed.

WHOM GOD HATH JOINED by David R. Mace

A book to help married couples achieve a better understanding of marriage as a Christian institution. Readings and prayers for a four week period are given to provide guidance just before or immediately after marriage. A good book for the minister to use.

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

June 20, 1869, in Harrison Township, Logan County, Ohio, and died at the age of eighty-six years. She was a member of the Stony Creek congregation for a number of years. She was married to W. O. Wickersham who preceded her in death. Survivors are two step-sons, five step-grandchildren, four step-great-grandchildren, one brother and two sisters. Funeral services were conducted at the Eicholtz funeral home Bellefontaine, by the undersigned, assisted by Lyle Klotz. Burial was in the Bellefontaine cemetery. —C. Walter Warstler, De Graff, Ohio.

Williams, Mrs. Ruth Shaver, daughter of Mr. and Mrs. M. H. Shaver, was born Sept. 25, 1882, in Mt. Sidney, Va., and died Nov. 5, 1954, at Waynesboro, Va. A graduate of Bridgewater College, she was a member of the Waynesboro church. Survivors include her husband, one daughter, nine sons, twenty-three grandchildren and one sister. Funeral services were held in the McDow-Tyree funeral home by Bro. Charles Whitacre, assisted by Frank Garber and Samuel Flora. Interment was in the Pleasant Valley Church of the Brethren cemetery.—Mrs. John Campbell, Waynesboro, Va.

Wolf, Mrs. Rachel Emma, was born in Baltic, Ohio, April 27, 1865, and died July 10, 1955, at the home of her daughter. She had lived in the Hartville area for more than forty years. Early in life she united with the church. Survivors include two children, one grandchild, three great-grandchildren and one sister. Funeral services were held in the Hartville church by the undersigned. Burial was in the Mt. Peace cemetery.—C. G. Hesse, Hartville, Ohio.

Wright, Mrs. Mary Frances, daughter of J. M. and Lydia Neff Cline, was born Aug. 2, 1873, and died May 11, 1955, at her home in Waynesboro, Va. On April 10, 1900 she married John Miller Wright who preceded her in death five years. To this union were born seven children. When she was quite young, she united with the church and remained faithful and active throughout her life. Surviving are five daughters, thirteen grandchildren and one sister. Funeral services were held in the Waynesboro church by her pastor, Charles Whitacre, assisted by D. B. Garber, Interment was in the Middle River Church of the Brethren cemetery.—Mrs. Roy Garber, Waynesboro, Va.

Church News

Eastern Maryland

Baltimore, First — Special Holy Week services were held with John H. Eberly as guest minister. The men's work group had a surprise supper for the women with entertainment being furnished by the Baltimore Firemen's Chorus. The mothers' club sponsored a family life institute at our church under the leadership of Brother and Sister Nevin Zuck. A musical concert was given by the Bridgewater College Glee Club. The annual mother and daughter banquet was held with the presentation of a Biblical play which was written and directed by two of our members. During April and May our superintendent incorporated into the Sunday-school opening a series of eight short talks pertaining to the beliefs of the Church of the Brethren. Each Sunday a layman discussed for three minutes a specific Brethren belief. Appropriate booklets were secured from Elgin and distributed. This instructive and much needed presentation was so well received, the idea is recommended for use in other Sunday schools. In the spring the Boy Scout troop No. 655 was formed at our church and on June 30 the charter was presented. A bon voyage reception was held on July 31 for Mary Lou Zimmerman who is going to Germany for one year as an exchange student.—Helen A. Vance, Baltimore, Md.

BIBLICAL SERMON STARTERS

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Thurmont—The youth group of our church sponsored the purchasing of new Brethren Hymnals for the church. Our young adult class sponsored the buying of a new electric organ. On July 31 a dedication service was held in the afternoon with Bro. Philip Kulp, pastor, in charge. A recital of special organ music was given by Mr. David M. Brown of Hanover, Pa. Lunch was served in the social room of the church following the morning service. — Mrs. Tunis Lewis, Thurmont, Md.

Eastern Virginia

Oakton and Dranesville — Five of our young people attended the Brethren youth seminar in Washington, D. C. The community services on Good Friday were held in our church. At the sunrise services an Easter pageant was presented by our CBYF group. Thirteen of our young people gave a day of service at the relief center at New Windsor, Md. Baby consecration services have been held on two different occasions. Sixteen of our young people attended the regional youth round-table at Bridgewater. Our church sent delegates to Congressmen, expressing our concern and opposition to the National Reserve Bill. One Sunday in June special recognition was given to our graduates. Our pastor, Bro. David L. Rogers, and his wife were delegates to Annual Conference. Evangelistic meetings were held at our Dranesville house by our pastor. A successful daily vacation Bible school was also held there. The vacation Bible school at Oakton was in co-operation with the Methodist church. A men's fellowship was organized in June. The women's work group recently reorganized. A large amount of used clothing was sent to New Windsor. The women are also busy making comforters. The district conference was held at Oakton, Aug. 10-12.—Mrs. Joel Miller, Oakton, Va.

First Virginia

Roanoke, Hollins Road — Mr. Johnson from the Rescue Mission showed the film, The Street, at an evening service. At another evening service, Mr. B. Brookshire was guest speaker. Two babies were dedicated on Mother's Day. A mother and daughter banquet was held in May. Our church presented a program at the Northeast Baptist church. Our pastor, Bro. J. Weldon Myers, was speaker on the TV program, Look to This Day, May 23-27. A film, This My Son, was shown by Oakey's. In the absence of our pastor who was attending Annual Conference, Bro. Edward Bowman was guest speaker at both our morning and evening services on June 19. Our Bible school was held June 28—July 8. The men's work group painted the parsonage and also donated around $300 towards the building fund by painting for a contractor. Evangelistic meetings were held in September with Robert Earl Houff as guest speaker.—Mrs. Betty J. Metz, Roanoke, Va.

Roanoke, Williamson Road—Our church has a 100% Messenger Club. We completed a new eight-room parsonage for our new pastor and his family, Bro. Edward K. Ziegler. In June our church paid off the loan on the present church building and are now in the process of building an auditorium. Twelve babies were dedicated in May. Bro. O. S. Garber was with us and had charge of the installation of the following six deacons and their wives: J. B. Mills, Moyer Spigle, James Wood, R. L. Patterson, Ralph Jones, and Galen Showalter. The women sponsored a family night supper with special music and a religious film as part of the program. The women have formed a prayer cell which meets once a month. We have two active women's organizations. The men's organization meets once a month also. They have been giving time to the work on the building of the parsonage. Brother and Sister E. F. Sherfy were sent to Annual Conference as delegates from our church. On June 19, Children's Day was observed with the children in charge of the preaching hour. Vacation Bible school was held the week of June 20. Our annual Sunday-school picnic was held at Camp Bethel on June 26. We have three active choir groups. We had a council meeting in July for the election of officers. — Mrs. Herman W. Brubaker, Roanoke, Va.

Second Virginia

Staunton — A deputation team from Bridgewater College had charge of a morning worship service. The district women's work meeting was held in our church. Our pastor and Nancy Flory attended Annual Conference. Our evening worship services were discontinued for the summer months in order for us to co-operate with the other churches in services in the park on Sunday evenings. Our church recently purchased five acres of land and we plan to build a new church in the near future. At our last council meeting, Samuel Flora was elected our new elder, filling the vacancy left by Bro. Homer J. Miller. Gilbert R. Kinzie was elected as Sunday-school superintendent. Our vacation church school was held July 6-15. —Mrs. Cline Rodeffer, Staunton, Va.

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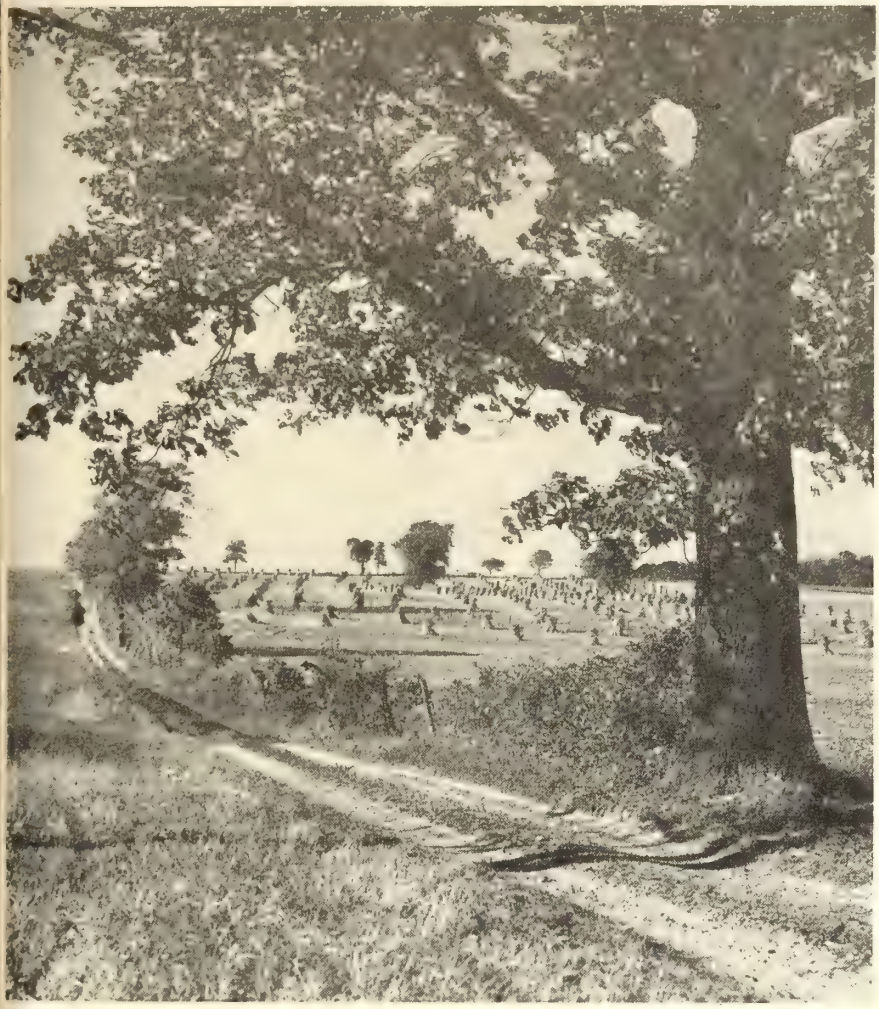
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BRETHREN PUBLISHING HOUSE . . . . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
OCTOBER 8, 1955



H. Armstrong Roberts

Season of Remembrance

AUTUMN is a time for thoughtfulness. The air of an October day is often crisp and clear. Though trees stand forth in a riot of color, this is the mellow season. The green days of summer, covering the throbbing pulse of an earth that is restless with its growing, now yield to the calm enjoyment of their own fruitfulness. There is a wispy haze along the lower rim of the sky. There is a keen and crackling sting to the morning's frost that daubs the earth with silver. It is a time for garnering each harvest, for assessing the bounty of the good soil, for giving sober thanks and expressing joyful gratitude to the Lord of every season, the God of every autumn.

Autumn is a time to reckon our own stewardship. It is an occasion to render our thanksgiving to God. It is a season of remembrance and a period of self-examination. How have we shared God's bounty? What have we done with his abundance? Dare we stock-pile his gifts in the cellars of our selfishness? The thankful heart needs not only a voice to express its gratitude but an outstretched hand to divide its plenty with a neighbor. Until we have shared to the point of sacrifice we have not learned the full joy of autumn abundance.

Gospel Messenger

"Thy Kingdom Come"

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In This Number . . .

Editorial—
Season of Remembrance 1
Who Is the Heretic? 5
The General Forum—
"I Have Sinned Against Heaven."
G. Wayne Glick 3
No Trivial Discipline. Kirby Page 4
Professional Mother. Ellis Guthrie 6
Autumn Meditations (verse).
Etha T. Neher 7
Meet the Master. Mrs. Glen Liebert ... 9
The Family Counselor 9
In Remembrance (verse).
Mildred Allen Jeffrey 9
My First Day in America.
F. C. Neumann 10
God Speaks. Glen Weimer 11
The Church Takes to the Air.
J. Perry Prather 12
New Instruments for Peace.
Rachel Garner 13
News—
News and Comment From Around the World 18
Brethren Service—
In Every Land a Friend.
Doris Walbridge 20
I Will Lift Up My Eyes.
Vivian Blough and Norma Switzer .. 21
The Local Church—
A Church Has a Stewardship.
H. Spenser Minnich 22
You Need the Church 23
Why People Like Our Church 23
Our Mission Work—
The Church in Ecuador. Ira H. Frantz . 24
Ecuador—Today. Josephine Flory 25
Monroeville Church Dedicated.
Floyd Mallot, Jr. 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

A Challenge

Reading a reprint from a magazine, Bar Management, the following statements impressed me. "We will leave no stone unturned to make the month of May the biggest single promotion on behalf of taverns since repeal. We will insure the success of the observance by the complete co-operation of every individual tavern owner, as well as the state and local associations. Every medium of advertising will be used in bringing the story of national tavern month to the public. Advertising mediums will include TV, radio, newspapers and magazines. Billboard posters will also carry the message."

Could our church present to us a definite plan, whereby we will leave no stone unturned to find ways to fight this terrible evil in our country? Could our church help us, through a definite plan, to bring to the public the true story of the deadly and sinful effect of the use of alcoholic beverages?

Could our church give us renewed courage and strength to carry, through the medium of advertising, the message of our Christian convictions concerning this evil, with more interest and faithfulness since the time of repeal?

We all know the present successful and increased sale and use of alcoholic beverages. With a plan whereby we could promote and encourage the complete co-operation of each individual of the church, we too, might have more success and increased "sale," against the use of alcoholic beverages.—Mrs. Glen Liebert, Delphi, Ind.

Pet Peeves or Deep Concerns?

I always enjoy reading your editorials. The one entitled "Pet Peeves or Deep Concerns?" especially interested me. It was in the August 13 issue of the Gospel Messenger. I am sending you this bit of doggerel which it *inspired* (?), just for fun.

Once there was a modest sinner
Who would rather miss his dinner
Than be caught away from meeting
And the gossip heard while greeting
All the folk attending church;
"I don't like our nosy preacher,
Or his wife, for he should teach her
First the things he bids us do
And keep happy in the pew
All the folk attending church."

But there came a time when some one
Started preaching, "You must love one—
If you want to go to heaven,
Put away the sinful leaven—
All you folk attending church!"
And though you may not believe it,
Modest sinner did achieve it;
And while some got mad—deserted,
Many others got converted
Of the folk attending church.

If you wish to know the ending
And the moral, it is blending
Pew and pulpit by the preacher,
With the Holy Ghost as teacher
Of the folk attending church;
When there's unity, and God's way,
And the end of Satan's hearsay,
Then the sinner comes confessing—
And God sends his choicest blessing
On the folk attending church.

—Mildred Allen Jeffery, Medford, Oregon.

A New Commandment

We enjoy the challenge brought by the Gospel Messenger each week. Especially interesting are the articles which show what our people are doing in home missions and foreign missions.

"A New Commandment" seems to be championed by our people in a way that cannot be argued against. I was in a church recently where the minister seemed proud of his chaplaincy and boasted of the rough stuff. On arriving home these lines fell into place in my thinking.

Oh, for a minor prophet,
To rise from among us now
And dare to say,
In a dangerous day
That the sword should become a plow.

Oh, for a leader powerful
To challenge this false brigade,
Of pastors instilling
Condonement for killing
Whom our Lord would surely upbraid.

This bad verse is but an expression to let you know that we are with you in your efforts to continue the peace testimony. May I offer a suggestion? So many of our eighteen-year-olds are not law minded. They need step one, step two, etc., in declaring their convictions, relative to the draft boards. Could a pocket-sized folder be printed to show a lad how to proceed providing he is totally pacifist? —Elmer Leckrone, Jenison, Mich.

"I Have Sinned Against Heaven"

G. Wayne Glick



Camera Clix

THESE are the words of the prodigal, thought out in the pig sty and spoken in the embrace of his father. They speak powerfully to a generation which far more than challenge needs confession; far more than causes, forgiveness; and far more than an earthly task, however noble, a hope which is planted in eternity.

What does the prodigal's heavy cry say to us?

First, it declares that sin is an inverted relationship between man and God. Under the influence of liberalism on the one hand and literalism on the other, *sin* as a concept relevant to the nature of man has undergone double misinterpretation. On the one hand, sin is considered to be an irresponsible orientation to one's fellow men. On the other, sin is interpreted as what one does in terms of petty morals. Now no serious person denies the claims of a disciplined, moral life. Nor does he deny the validity of the second great commandment. But sin is neither of these omissions nor actions, though both bear evidences to the larger infection. Sin is not merely what we do. It is a law that we find to be present. Sin is the love of self, billowing out until it fills the whole world. Sin is the central unwillingness to bring every thought and act and plan, however dearly held, under the light of God's judgment and love.

Sin declares a lack of trust. We are so sure of ourselves, so unsure of God. To the natural man, all existence seems to argue against God who is spirit and love. To the Christian man, all existance is suffused and transformed, filled with sufficient evidences of God's presence and love.

The sin of the prodigal, then was not essentially his riotous living. The riotous living, to be sure, was a result. Nor was his sin, fundamentally, his failure to organize the swineherds of Galilee for higher wages and shorter hours, not to speak of a more balanced diet. *Sin* comes into this parable at the point where the young son says, "Give me the share of property that falls to me," with the obvious intention of what is actualized later, rather than faithfulness. All men sense what the young son's demand means, both to himself and to the father; it is the problem of freedom that is here involved. The young son had to leave home to exercise his freedom in the places where virtue bears no status. Had he not done this, he would not have sinned, in the moralistic sense. But he also would not have come to himself, as a free being. It is instructive to note that the elder son, no prodigal he, yet "refused to go in" to the joyous feast that celebrates the home-coming. This is something to ponder deeply when we assume growth without travail, peace without pain, joy without suffering. The younger son had to go into the

world. And the father submitted to the son's request, doubtless with the knowledge that the son was rebelling against that which was his good. For the father knew that he had given and would continue to give that which alone would redeem him from his rebellion: love.

Further, let us note that the freedom which we have is indeed so real that we can use it to rebel against the best there is. This is the meaning of the love of the father, and analogically of the love of God. This is very difficult for the human mind, but is existentially known by the human heart.

As humans, we desire laws, and we judge by those laws. We erect legalisms to act as norms. On the basis of these legalisms we say, "He is a good man" or "He is a sinner." When we do this, we have missed the meaning of the perversity of sin, and have disqualified ourselves to apprehend the mystery of grace.

For sin against law cannot be compared to sin against love. What the prodigal did has meaning as we see it in this context. His sin was rebellion against love. This was a sublime, God-like love which the father exhibited, that he could trust its power even during the days when his son was home-less. It is not sentimentality to picture the waiting father, to enter into his loneliness, to imagine the terrible agony that lived with him. Rather, it is the scandal of the Christian faith, reaching into the mystery of holiness. He could not seek his son, for that would violate the freedom of the son. He could not "write him off" on a legalistic basis, to save his honor, for he loved him. He could wait, already having given him his love, trusting that love. The heinousness of sin—to rebel against love—is here seen, as it is seen also in the powers that put the Lord on the cross. The love of God—patient, but confident, because it is of God—becomes a real and compelling thing, as seen in the figure of the father.

Finally, this must be a point of emphasis: that the father *must* wait, for the sin had been against heaven, and this opposition could be removed only by repentance. The son had to "come to himself," and go home believing (that is, trusting) the goodness and the forgiveness of his father, who remained faithful to his nature as loving father throughout the son's rebellion.

Certainly it is not easy to do this; to believe, simply by believing. How absurb; To act in the confidence that God does forgive, and by that act to let the forgiveness come dynamically to us—this, certainly to the legalist, is a large portion of foolishness. But it is the foolishness of the gospel that God proclaimed in Christ.

And even after the step of faith, to see that our life is hemmed about by our temporal nature—this too is difficult and requires of us an undeviating fidelity. It is so much easier to say, "Now the sin is all gone, and I can make a new set of rules." But if it *is* our nature to live not by sight, but by faith, to know in part, not as we are known, then all our attempts to storm the gates of heaven are doomed to failure, and we to disillusionment.

For we are pilgrims in the earth, and we have no abiding city. And how difficult it is to live with agony, only those initiated into Christ's sufferings can testify. But how impossible it is to "make it all come out right" by some new manipulation, some untried panacea, the Christian knows by observing what happened to his Lord. For

Continued on page 8

No Trivial Disciplines

Kirby Page

THE supreme fact in the history of religion was the absolute trust of Jesus in God and his unquestioning obedience to the divine will. The Father was so real to the Son and the desire to do what was right in God's sight was so intense that faith and devotion enabled Jesus to say, "Nevertheless, not my will but thine be done." Through joy and anguish our Lord remained steadfast to this commitment. This required of him that he endure the insolence and derision of the religious authorities, accept the brutal cruelty of the Roman officials and experience denial and betrayal by his dearest friends. And finally there swept over him the dark night of the soul when momentarily he felt that even God had forsaken him.

It is this Lord who summons us to follow him, whatever the cross, wherever he leads. We see the contemporary meaning of this requirement in the lives of Kagawa and Schweitzer, in the divine audacity of those Christians who befriended Jews in the days of Hitler, and in the unsung heroism of the faithful in China.

God have mercy on our souls for the glib complacency with which we conform to this world and seek its prizes! And how shameful is our neglect of the means of grace! And how trivial our spiritual discipline! These steps at least are mandatory: practice the presence of God in short prayers many times a day and an unhurried time-exposure of our souls to God at least once a day; keep our minds saturated with the record of Jesus' teaching, example and unmerited suffering; worship in the sanctuary with regularity in the spirit of reverence and commitment; experience fellowship in prayer and thought and action with an intimate group; endeavor as our foremost aim in life to maintain right relations with God and with neighbors and enemies; do what we know to be right in God's sight because it is right and leave the consequences in his hands.

EDITORIAL

Who Is the Heretic?

A LUTHERAN clergyman was suspended for heresy after he had been found guilty of "doctrinal deviation" by a trial committee of his synod. A Presbyterian minister, noted for his liberal views, was "defrocked" because of his stated views though no action was taken against him because of his radical activities. A minister in the Free-will Baptist church was also relieved of his ministry when he persisted in teaching the doctrine of "eternal security." Thus within recent months heresy trials have been in the news and questions arise sometimes as to who is the heretic.

Certainly it should be clear that when ministerial rights and privileges are granted in connection with vows to uphold the official doctrines of a church, that same body has a right, even an obligation in some instances, to withhold the ministry of one who knowingly breaks his vows. In the case of denominations having a well-defined doctrinal position, it should not be surprising that one who teaches a doctrine at variance with it should be disciplined or even disqualified from preaching. This does not mean that he may not be a sincere Christian or that his particular "heresy" may not have more of God's truth in it than the prevailing doctrine. It simply means that he must look elsewhere for a fellowship in which to worship and a platform to proclaim his views.

In the case of noncreedal churches, like the Church of the Brethren, it is far more difficult to determine just who is the heretic. We have insisted only on the acceptance of the New Testament as the basis of our belief and practice. Obviously this permits great latitude in interpretation and variations in the way we acknowledge our discipleship. We have to be tolerant of some extremes that may seem distasteful to us. We have to make room for varied views in the fellowship just as we learn to accept varied personalities in the family circle. We need to practice far more patience and long-suffering than might be required if our convictions were more narrowly defined.

Whenever we hear the cry of heresy shouted because of "doctrinal deviations," we tremble to think of the real scandal that would ensue if the great majority of Christians were ever called to account for the wide gap between their profession and their practice. How many of us pray the Lord's prayer "as we forgive" with never the slightest intention of forgiving anybody? How regularly we fail to turn the other cheek or go the second mile. How eager we become to bear false witness by our gossiping, by our tattling over the grapevine, by our silence when an innocent person is wrongly accused. "If thou, O Lord, shouldst mark iniquities, Lord, who could stand?"

Who could, indeed? Not he who is doctrinally pure but morally careless. Not he who cries "Lord, Lord," but fails to do what his Lord commands. Not the righteous Pharisee who boasts of his piety or his rectitude. Let him that is without sin among us cast the first stone.

By all means let us strive for purity of doctrine, but let us be slow to brand as heretical what we cannot endorse. Some ancient heresies are now respectable dogmas. If every heretic's ideas had burned with him at the stake, the Christian movement would long ago have lost its vitality. But truth has a way of surviving even the label of heresy. And it is truth, said Jesus, that sets us free.—K.M.

Leaving the Lord Out of It

THERE are only two Protestant churches in the small village of Milan, Illinois, but the pastors of these churches have already incurred the wrath of their local village board. When some racing promoters wanted to locate a new, multimillion-dollar track in the village, the local board gave its approval with only the village physician voting against the invasion of large-scale betting in the neighborhood. When the two pastors protested, the village attorney charged them with trying "to influence political action under the cloak of piety and sanctity." He told reporters, "I say, let's leave the Lord out of it."

Likely there are a number of persons in the two Protestant churches who also would prefer to "leave the Lord out" of any discussion affecting their community. They might do well to take a close look at other communities where gambling has been encouraged and vice tolerated. They can see the obvious results of "leaving the Lord out." Why is it that commercial interests are so eager to bring the Lord into their sales appeals, their popular advertising programs, their full-page spreads in the magazines, but when the Lord might possibly put the brakes on some new venture or he might have something to say relating to political action they want to leave him out? Many city councils now open their meetings with prayer. Is the Lord to be excused after the opening devotions?—K.M.



Religious News Service

If you have infinite patience, a love for children, nerves that can stand the wear and tear of child raising, then you too might become a professional mother

Ellis G. Guthrie

PROFESSIONAL MOTHER

ARE you one of the many women who need to supplement the family income but, for one of several reasons, feel it unwise to work away from home? If so, you might be interested in how one woman met this problem by becoming a professional mother. A professional mother can earn some greatly needed dollars while, at the same time, she renders a needed and worthwhile service to humanity.

Mrs. Elsie Guthrie of Route one, Lafayette, Ohio, faced this problem of insufficient income in the summer of 1940. Her husband was in poor health and no longer able to operate their small twenty-seven-acre farm, for which they were still in debt. His salary as pastor of a small country church amounted, at that time to about six hundred dollars a year (he died in 1947). Besides the debt on the farm there were buildings to repair, a daughter to send to junior high school and a son who wanted to go to college.

It was obvious that the small family income, lessened by her husband's inability to care for the farm and to rent additional fields, was woefully inadequate. She must find a way to get additional funds. But how? She could have found employment as a cook, a housekeeper or as a practical nurse. However, all of this would have taken her away from home and she felt that she was needed there to care for her growing daughter and her semi-invalid husband. She solved her problem by giving a home to children whose parents could not or would not

make a worthy home for them.

Mrs. Guthrie applied for children at the welfare agency in a near-by city and on August 26, 1940, received her first two children—a boy and a girl. From then till May 1955 she had seventy-eight children in her home, ranging in age from seven weeks to thirteen years. They have been there anywhere from a few days to over eight years. Children have been returned to Mrs. Guthrie as often as two times after the initial placement. The parent would take the child, thinking he was able to make a home for him. Then sickness or some other adverse circumstance would strike and he would be forced to return the child. Almost always the child received the news with joy, which is a commentary on the kind of love and treatment he reeceived when boarding in this private home.

This may seem like an easy way to earn money and one that could scarcely be counted as a humanitarian service. But as anyone knows who has taken children to board this can be rugged, especially when there are from four to eight children (Mrs. Guthrie has had as high as eight children at one time) running in and out in all kinds of weather, shouting, playing, fighting. No one with nervous tendencies should consider boarding more than one or two children.

There are other factors that enter in to make this a trying vocation. Of the seventy-eight children who came to board with Mrs. Guthrie over fifty were from broken homes. Many of these children responded to the Christian influence of the home; others became real problems.

Take the case of one boy (we shall call him Bobby although that is not his real name). When Mrs. Guthrie first took him his father was in prison. His mother divorced several husbands after separating from Bobby's father. At least twice she bore children to men who were not her husband at the time. Despite this background Bobby was a likeable boy in many ways. He finally overcame a habit of bedwetting brought on, no doubt, by his feelings of insecurity. One time he said to Mrs. Guthrie: "My father and mother fought: my mother and stepfather fight; and my father and stepmother fight. That's all I know."

Cases like these are many—not few. It is heartbreaking to have a child from this kind of background respond to the Christian atmosphere of the home, perhaps join church, and then to have him dragged back into the old way of life. There is nothing that can be done except to pray that somehow the few short months or years will be enough to make him into a good citizen. But you are afraid, terribly afraid, that they will not.

There is another kind of heartache that is just as keen. This comes about by taking very young children. You care for them, love them and watch them grow. Then when they seem like your very own they are taken from you.

Two sisters, Joan and Bell, are an example of this. After their mother died their father brought them to Mrs. Guthrie. Joan was about six years old and Bell only six months. After caring for them nearly three years their father remarried and took the children into his new home. The sisters wanted to come back and visit their foster home but the stepmother was jealous and would not hear of it. Perhaps this was best in the long run but that did not ease the immediate hurt of both Mrs. Guthrie and the children.

Sometimes a child will cry when his parents come to take him home for a week-end visit. This is highly gratifying to the ego but there is a tinge of sadness too. You wonder what kind of treatment he has received at home that he prefers the foster home to his real one. This is just one of the things that keeps this type of work from being easy.

I have not written these things to discourage anyone from becoming a professional mother but to show both sides of the work. Perhaps you have been

Autumn Meditations

ETHA T. NEHER

God gave me a gold mint, right by my door;
I look up and thank him, mid color galore.
Here is such beauty it makes my heart throb,
If I open my eyes and just turn the knob.
I need not go far his beauty to see,
For here—thru' my doorway—God gives it to me.

Soon the bright autumn leaves will flutter down,
A patchwork of color—red, yellow and brown;
So in life's patchwork is your thread and mine.
How will we weave it? How spend our time?
We make our choices as days come and go,
'Mid autumn sunshine or winter's snow.

Each soul is an artist—but do not forget,
This is God's world and he rules it yet.
These days are ripe for quiet thought:
"O God, please use the gifts I've brought."

challenged to try this way of earning additional income but feel that it would be too difficult to get children to board. It is true that it is very hard to get children for adoption but to board them is a different matter entirely. There are thousands of children, not up for adoption, who need a boarding home. Perhaps you can furnish one.

If you want to try your hand at being a professional mother you must have extra room in your home, a place where children can play and nerves able to stand the wear and tear of child raising. And you must, of course, have a good reputation, infinite patience and a genuine love for children.

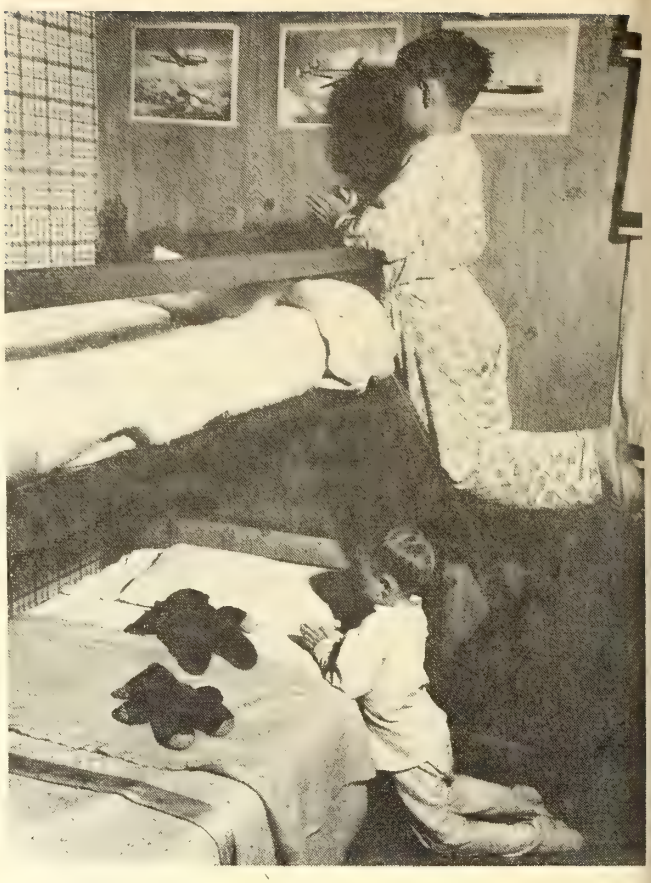
You must also be licensed by the state. Mrs. Guthrie received her license shortly after she began boarding children. She made her application through the welfare agency in the nearest city. The license was sent to her from Columbus, the state capital (Ohio). Her home was not modern at first although she made it so several years later. When requirements became stiffer she was forced to have an outside stairway built to the second floor where the children slept.

You may think that you are too old to try this worth-while work even though you need the money it would bring you. Mrs. Guthrie was fifty-four when she started. Now she is a sixty-nine-year-old grandmother. Only a short time before this was written she had seven children in her home including a baby.

Certainly not everyone can do this work or should do it. But if you need the money, have the room and love children there is no way that you can perform a more needed service than by boarding children in your home. In Ohio the pay is eight dollars per child per week (ten for babies). You must buy food, do the washing, replace worn-out furniture and pay for the extra utilities used. The clothing is to be furnished by the parents, although you will find yourself buying little needed articles that they refuse or neglect to buy. But the good you do cannot be measured in monetary gain.

Sometime ago I spent the night in Mrs. Guthrie's home. There was a new boy there. I was awakened several times by his quiet yet penetrating cry of loneliness and unhappiness. I asked Mrs. Guthrie about him the next morning. I learned that his father had placed the boy with her because the mother had run off with another man, leaving a note that went something like this: "I don't want a thing. You may have everything including the children."

These little ones need much love and care to make up for the raw deal that life has given them. Maybe there is one somewhere that needs your love.



Oftentimes the only religious training some children get is that given in a Christian home opened to children who need homes

Religious News Service

"I have Sinned"

Continued from page 4

here was the "best way." and, humanly speaking, it failed. Yet in time, this does not mean defeatism, but work in trust. And this work in trust is based on the sovereignty of a God who rules both time and eternity.

This then is the meaning of eternity for men; that the "against" with which our life is rife shall be removed. The frustration of working for good causes and seeing injustice prevail; the experiencing, perhaps in ourselves, of corrupting pride; at best, in the case of the saints, the incompleteness of our lives, bound as they are by necessity and immersed as they are in nature and its travail—all these "real" things shall become "unreal" in the presence of a God who loves and redeems and shall be all in all. We work in time, remembering that our citizenship is in heaven.

To make mockery of these

elemental "facts of faith" by claiming for our own pet human project the will of God is to name oneself a rebel. We would do well to ponder the condition of our own pig sty before we sell out to the romanticism of some noble rebellion. All our lives should be lived in that humble trust which is faith. For God is the Lord, and in him alone can we rest our hope: he who has done his deed in Christ and still works, in spite of our rebellion; in spite of our rebellion against love. For he knows himself, that he is love, and he knows that this will prevail.

This is our faith and this is the basis of our confidence, and to this, fall though we may, we shall hold firm. For though perplexed, we are not in despair; bruised, we are not crushed; wandering, we are not lost; sick, we shall not perish. All this is God's doing, and he has made us, and he waits for our return.

Meet the Master

Mrs. Glen Liebert

YESTERDAY I made the beds, swept the floors, washed the clothes, read my Bible and said a prayer. Yet my soul seemed restless. My life was full and happy yet so filled with meeting the tasks of the day that I had little time left to meet the Master.

Today I met him as I left my bed and beheld the glories of a beautiful sunrise. He said, "This is the day which the Lord has made. Rejoice and be glad in it."

I met him when I greeted the bright, cheerful faces of my children, as they called, "Good morning, Mother." He said, "These are your most treasured possessions. Protect, guide and teach them well for my sake."

I met him when I visited a home where filth and sin abounded—and a baby cried. He said, "Help the sick and the weak. Lift up the fallen."

I met him in the woodland, where I beheld the wonderful creations of my God. He said, "These are things that show your Father's love. Take time to enjoy them."

I met him on a high mountaintop. He said, "Your arms cannot reach me, but your spirit can. Come, lift your mind and heart to higher things."

I met him at the door of my church. He said, "This is my Father's house. Forget all worldly trials and troubles and worship him."

To-night I meet him at the altar in my heart. I say to him, "Not my will, but thine be done."

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

Would you please say a few words of consolation for parents of teen-agers? I really think our three feel that their parents are a problem to them: we are out-of-date, we don't understand what's going on in the world, our furniture is too shabby—even our 1951 model car is a "crate." We sincerely want to be fair. But are we always in the wrong?

Parents of Teen-agers.

Dear Friend,

I am sure your situation has struck a sympathetic chord in the experience of many past and present parents of teen-agers. We know what you mean.

Just the other day I saw a cartoon I can't refrain from mentioning here. A case history was being obtained of one man by another. Among the questions asked was this one, "Have you ever been considered feebleminded or insane—by anyone other than your own children, that is?"

In the process of growing up, of stretching their wings, of weighing the ideals and practices of home over against those they see outside their home, our children often find us as parents wanting and they tell us so.

One's reaction to these frank appraisals is so important. If you are too sensitive and feel hurt by them, causing "scenes" and strained situations in the family circle; if you respond with a "laying down the law" attitude, thus cutting off frank discussions and confidences; or if you make the children feel wicked when they "let go with" remarks such as you mentioned, there may be real trouble ahead for you.

If, on the other hand, you can look at these outbursts objectively as part of the growing process and be patient, if you can examine squarely the opinions voiced to see what truth there may be in them and act upon it—maybe you do need to do more reading and consulting on the best methods of being parents of youth today; maybe the furniture does need some creative, not necessarily expensive renewal; maybe you need to have a heart-to-heart talk with your children as to why your car is not the latest model—if you can respond with loving understanding that will keep the channels of communication open between you and your teen-agers, there are joyous years ahead for all of you.

I would like to suggest that you and your husband read *together* the book by W. W. Bauer, Stop Annoying Your Children.

No, you are not always wrong. Rest assured if you grow in understanding, affection and respect for your children, in a few years you will be hearing comments from them that will be as music in your ears, and your hearts will be filled with gratitude to God.

Naomi Will

In Remembrance

MILDRED ALLEN JEFFERY

Scarlet roses cascade
Over trellised walls
And porches wide and cool.
But the old, old house
Stands empty and silent
Amidst the stately poplars.

Little grass-covered paths
Circle the grounds,
Winding in and out
Among forsythia
And weed-choked patches
Of ancient flower beds.

The one who planned it all
Has long been away,
But that which remained
Keeps dauntless vigil
In tribute to him
Who loved and cared.

Christians too, keep vigil
For one who has been away
These two thousand years;
They eat the bread,
And drink the cup
Of the Lord's supper,
Remembering . . .
Until he comes.



Religious News Service

Many refugees in camps in Germany and Austria look forward to a new home in America; not all are as fortunate as this family who are now in the States

My First Day in America

F. C. Neumann

IT WAS a lovely Saturday evening in April. I started the English Course for Immigrants in the Library of City College, New York. After the scourge of the Swastica in Hitler's Austria, I felt exceedingly happy to find my way back to humanity. The friendly faces of freely moving students and instructors and those thousands of precious books, never burnt or black-listed, inspired me with the entirely new experience of American freedom.

With ten other Austrian immigrants, mostly scholars, I settled at a round table in a quiet, little room. Our instructor, Mr. Goodman, sitting opposite me, was about my age, in the middle forties, brunette, slender, refined. He spoke excellent English and pointed out the fact that "spoken English" meant our future bread. He encouraged us to make short talks, and we immigrants spoke our minds and were happy to speak the first time without any fear of the Gestapo.

After class Mr. Goodman motioned for me to wait and said with breezy frankness," You look very serious, Mr. Neumann. I bet my head you are a heavy-laden family father."

"No, Mr. Goodman," I replied, "I have been single all my life."

Then Mr. Goodman asked, "How long have you been in this country?"

"Precisely ten hours," I answered, looking at my Swiss watch, the only jewelry, the Nazis had left me.

"Don't you feel lonely in a foreign land on the very first day?" asked Mr. Goodman, while his friendly eyes were upon me.

"Oh, no, Mr. Goodman," I said; "I have already made six friends on the very first day."

"How could you?" he asked skeptically. "I haven't made so many friends throughout my whole life."

"While still on the boat," I explained, "I met Miss Liberty, the Mother of Exiles. How enchantingly she rose from the rolling waves. How wonderfully she strengthened my trembling heart." Mr. Goodman smiled sympathetically. "Then after landing," I resumed," at the harbor immigration office, a tidy, elderly lady presented me a brand-new, pocket prayerbook. Another lady, with exquisite small hands, gave me a five-dollar bill for a hotel room. Then I learned about another immigration agency in 42nd Street. Here a pale lady, with thick glasses and a friendly face,

gave me two lists. One, she declared, contains the names of reasonably priced rooms around Central Park. The other is a guide to colleges and language schools. Much luck to you, she said with an encouraging smile. "And the last lady, Mr. Goodman, was as kind and beautiful as an angel. She gave me a ten-dollar check and said, That's for your adjustment. Then she added most solicitously, In case you need medical care or new teeth or new heels or new eyeglasses, order them immediately and send me the bill. As long as you are jobless, we want to help you as much as we can. Anything you don't have to pay is like money in the bank, isn't it? And come again whenever you need some help or advice. Behind me were queuing hundreds of immigrants, chalk-white, nervous, half-starved and, like me, they all received help and consolation from this beautiful lady."

Mr. Goodman said, "The ladies have been playing quite a part in your new American life, haven't they?"

"Certainly, Mr. Goodman," I replied, "and it seems to me that these ladies fulfill what the Lady of Liberty promises: Peace and liberty for those who have suffered from persecution."

"And how do you like New York City?" asked Mr. Goodman.

"Oh, it's the most hospitable city in the world and I am the happiest immigrant," I said, and we both laughed.

When I departed, I asked, "Mr. Goodman, what do I owe you for this splendid English course?" "You owe me nothing." Taking my hand in both of his, he said, "All Americans, once immigrants, are now happy people. And when you are settled, you'll be happy too." And it sounded like a promise.

Then I went "home," spending my first American night in a room just big enough to turn around in but it was clean and airy and had a lovely bed with a resilient spring mattress and soft eiderdown blue quilts. The pillowcases bore the initials, M. M., Mary Matthew, my landlady's name. She was about eighty, lace-capped and black clad. With her thin, gaunt figure she looked like a gothic statue from St. Patric Cathedral where she just had attended mass.

Putting a tumbler of milk and a cooky upon my desk, she told me in her hoarse and feeble voice, "I am so happy that you rented my room." Then with her cold, bony fingers she motioned me to get down on my knees. Then she prayed ardently, "Our Father and greatest teacher on earth as in heaven, give comfort and healing to all those who have suffered from persecution. . ." Every wrinkle in her dried-up face beamed and announced that joy and peace of mind that only the pure in heart and the strong in love and faith can achieve. I felt like a child again with my mother teaching me how to pray.

Before falling asleep I thought about my first day in America. I had a prayerbook for worship. I had a place to sleep when I was tired. I could go to the hospital when I was sick. An excellent teacher was going to teach me English. I had good friends and was in possession of fifteen good American dollars. And I had much more, inexpressible in terms of dollars, American democracy. And on the very first day I enjoyed this great privilege. I don't know how your teachers of history and psychology and sociology define American democracy. But for me it was the feeling of absolute equality with any other fellow American.

What other country in this world, may I humbly ask you, would have given me all these privileges on the very first day?

GOD SPEAKS

Glen Weimer

GOD IS ever on the trail of man.
God seeks to unveil the treasure of the human heart.
God speaks to man through the events of history:
the rise and fall of nations;
the breakdown and renewal of culture;
the tensions that terrify and destroy communities;
the grace of goodwill, tolerance, and hard thinking that binds men together and builds community;
the will in man that affirms the life of every other man.
God speaks to man through personal experience:
Blessed is that person who has learned to read the message of God in his own life—in its high and low moments—in its joys and sorrows—in its achievements and failures—in its weakness and strength—in its aspiration and hope.
O God, equip us with the insight to read aright the unfolding of thy word in our own hearts.
God speaks through the mystery, miracle and design of every atom in the universe.
God calls from the temporal to the eternal—
from the ever decaying city of man to the abiding city of God—
from known truth to the unknown— from discovered right to the undiscovered—from love lived to the unlived—from the attained good to the unattained.

O God, thou art above and beyond us in the life of Christ. Nevertheless, thou dost call us each one to go with Christ on the upward way. Amen.

The Church Takes to the Air

J. Perry Prather

RELIGIOUS leaders have always been among the first to take advantage of the means of communication available in their day. They have used messengers, all forms of writing and publishing and all means of personal presentation as methods for sharing the good news of the gospel.

In our day radio and television have given us new forms of communication that approach the speed of light. They are unlike any other means. Radio is only a voice and makes sense only through the ears. The voice is the thermomenter of the emotions and quickly betrays the speaker's balance or lack of it. The voice is vividly connected with what a person is inside. The reply of the maiden to the cowardly Peter, "Thy voice betrayeth thee," is not idle talk.

The immediate voice is the only contact the radio audience has. There are folks listening who are very religious; others are only moderately religious; still others are antagonistic to everything of a religious nature. Most of the radio audience has never finished high school, and the program and the speaking must be keyed to the common folk. Jesus spoke in very simple words and the common people heard him gladly. People will pay attention only as long as they want to. The art of good radio broadcasting is to help them want to listen. The conversational style with its intimate ways is what a radio audience desires.

The beginning of a program is of paramount importance. The audience must be won from the start. The first thirty seconds usually set the nature of the program and either invite or repel the audience. Listeners will not wait long for a program to become interesting. Programs will be criticized. Those that rate highest on the air waves have been most mindful of audience reactions. On the air the voice of the broadcaster may seem like the "voice of one crying in the wilderness." Everything that is said is presented to one specific person (maybe a half dozen at the most), and human interest is the interest he has.

Radio listeners enjoy hearing a person radiate happiness and goodwill. A smile gives the voice clearer and more distinct force. It brings the lips into play and helps give the voice the flexibility it needs. No manufacturer, desiring to have the public use his product, would ever go on the air with regrets that his product is not better than it is. The church has the gospel to share, and it is good news to all who will listen. A good program informs, creates wholesome attitudes and inspires the listener to Christian action. A good program will reach nonreligious people and unconcerned.

The foregoing few suggestions have been gleaned from more than 300 programs and are given as simple suggestions to improve and help any one to improve radio programs when called upon to participate. Television has a vast advantage over the radio, and it is here to stay. To the voice is added sight, drama, pathos and a million thrills that affect the viewers.

Today religion reaches out by radio, TV and pictures, and the churches are able to speak to vast new congregations never before dreamed of. These new media of communication have opened up new worlds. These are rough times and men are likely to lose faith in the shaky structures they have built for themselves. Out of the present hour, the church has discovered new tools that God has provided to carry his Word to the multitudes. Jesus sent the disciples out into the highways and



Rev. Roy S. Hollomon broadcast a fifteen-week series over seven radio stations in Kansas on moral issues. He gave listeners reports on bills in the state legislature which were of interest to church people

Religious News Service

hedges—into the homes too—and now for the first time in the history of Christianity, the gospel is being carried back into the home and highways and the Great Commission is literally being obeyed in carrying the gospel into all the world, preaching to every creature.

The church has come late to the use of this mass-communication technique for bringing the Word of God to millions, at a time when they stand sorely in need of power to live a victorious life. Billy Graham's weekly broadcast, This Is the Hour of Decision; Dr. Ralph W. Sockman's National Radio Pulpit; Dr. and Mrs. Norman Vincent Peale's What's Your Trouble?; Dr. Dale Oldham's Brotherhood Hour; Rev. Peter Eldersveld's Back to God Hour; and Bishop Fulton J. Sheen's popular TV program, Life Is Worth Living (to name only a few) touch the hearts of millions over radio and TV. Were it possible, the church should match every radio and TV program put on by the tobacco and liquor interests. It would make a difference, for religion still touches the heart and soul of mankind. What would St. Paul do with the modern media? We can only guess when we know what he did do, traveling on foot and over stormy seas.

Brethren who have come late are just beginning to awaken to the vast fields "that are white unto the harvest." Does it pay to spend money for radio and TV programs? That is a foolish question to ask. If it did not pay, the tobacco, liquor and a thousand other interests would not spend the money they are spending. They check sales and demands. They get the best talent that money can buy. I believe we have a better product. A talk over the radio presented the need for heifers for Europe. Soon a check came from a university group for $1,250. At another time after learning of the desperate needs for the flood-stricken peoples of Hollond, one nonreligious person turned over to Brethren Service a check for $100. The only contact she had ever had with the Brethren Service program was the writer's Religion in the News weekly broadcast on Sunday mornings on KWWL, now in its fifth year. In a survey of the country and village parsonages by Drew University, Madison, N. J., a single reference was made to a pamphlet with the complete report, giving the name of the pamphlet and the address. The university sent a telegram asking that the price of the pamphlet be given since their limited budget could not carry the heavy requests for the pamphlet.

It takes time to build up a following, just as it takes time to build a church. The Back to God Hour in its first year over just one station mailed out only 622 copies of the radio sermons delivered during the year. After seven years, the requests had risen to 500,000 copies for the year. Now the service is heard on 330 stations, with close to 2,000,000 requests for the radio sermons delivered, or 40,000 per week. Dr. Dale Oldham's Brotherhood Hour started small, and now it has a national hook-up and amply paying its own way. The same is true of Bishop Sheen's TV program, until today almost everybody in America knows him. This Is the Life program produced by the Lutherans and now heard over 235 radio and TV stations is the project of the Rev. Herman W. Gockel, who lost his voice while preaching on Palm Sunday in 1938. It is a thrilling story of a minister who would not give up. All the TV and radio religious programs like his are preached to the 64,000,000 unchurched among the other millions that listen and view.

The conclusion of the matter is simply this. God has given the church a most wonderful opportunity in radio and TV to reach his children with faith, hope and love. We can help the person who feels as if the sun has already set upon his life. We can help the daring youth of today, who need Jesus Christ as Lord. We can use it to awaken interest in the Bible and its quality and power to change life. Each new generation makes some transforming discovery in God's world. Radio and TV seem to be ours. We can tell the world that "God so loved the world that he gave his only Son, that whosoever believes in him should not perish but have everlasting life."

New Instruments for Peace

Rachel Garner

IN GERMANY the day for material aid is not finished, but we as Americans must shift to more needy parts of the world with direct help in clothing and food. In Germany, we have assisted the refugees and bombed-out peoples for the past seven years. Two distinct classes are coming forth: one the very rich and the other the very poor. Little has been done to educate the Germans on accepting the responsibility of taking care of their own people. The German organizations become restless in their chairs when we suggest we will be helping less next year. They have a right to, for we have come in, given freely, but have not encouraged the German people enough to give themselves.

A country struggling out from under the ruins of a second war has by nature become selfish. I talked to one of the leaders here in Kassel and the comment was, "I give nothing away unless it is rags and then I use those to make

heat in my stove. When another war comes to our land, I want to be prepared." Can one ever be ready materially?

We need to come up with a kind of program now which stresses ideas and emotions that unite people, their love for home and family, for children and animals, the beauty of nature and for courage and skill in doing those things which improve man's common lot on earth and help him, his government and mine.

Hitler worked closely with the youth of Germany. In work camps, we rub shoulders with youth who were active in the Hitler Youth. They tell us again and again that they looked forward to the day when they could become a leader. All kinds of medals were pinned on them for achievements. Hitler's program bound the country together for a short period of time. We need to help build in the mind of the youth of today, the middle-aged and the old people, a kind of faith in a living Christianity that will not crumble in a few years but will keep us all bound together for an eternity.

Mothers with children in refugee camps have little chance with their children. As a result of a recent survey, which we made with the Mennonites, figures prove that the longer people are in a refugee camp, the larger the families. Think of the thousands of children with all the potentials for good, playing in dump heaps and stoning one another as an outlet for excess energy. Somehow you young people in America must feel the seriousness of this need along with us! With a little direction, a child can remove himself, in his imagination, from the four walls of his so-called home, to new fields. If we had crayons, tempera paints, water colors and chalk for a volunteer to take with him as he goes into the different camps to act as a guide and counsellor, he could provide encouragement and inspiration. If the volunteer was there when needed to assist in helping the child say what he wanted to say with brush or chalk, lives could be changed.

A little boy drew a flower and beside the flower he drew a rough sketch of himself. After he had finished he looked up and said, "Me picking flowers." His work included his feeling and thought and the teacher in this case, said to him, "God made you and the flower too." The child, full of ideas and fearless in his approach, naturally had put God in his drawing too. Although this child had little concept of God, he was open for ideas and eager to listen.

Children in one area who spent most of their time throwing stones at one another now are being encouraged to decorate them with fanciful colors to match their unusual shapes or when they discover one with unusual colors to save it to polish. Children no longer are throwing stones but now the stones have a new meaning. Stone polishing equipment could become a means of stimulating international friendship. One little boy asked, "If I do a good job on polishing my stone, could I send it to America or Greece and exchange it for a stone from that country?" Many children are being encouraged to turn an ear toward a rock pile and hear the stones begging to be turned into something beautiful.

All people color their perceptives with optimism, fear or hope. They usually see the things that they are involved in at the moment much larger than the important things of life that they consider insignificant. We all see things differently. We must encourage families to see hope beyond four walls of a crowded room. It is our job to help them develop positive ideas.

The well-known children's story here in Germany, *Strubble Peter,* was given at the Stadt Halle in Kassel. One little girl in particular who was very shy was inspired by what she had seen. She came home and immediately went to work and made a very outstanding puppet. This was admired with enthusiasm by the other children in the class bring-



Dave Briggs

Those engaged in the struggle for peace pause to write letters home

ing to the little girl a feeling of pride and confidence in her ability to do something different and worth while. I visited this class and while I was there, I asked one little boy what he would like to make. He said he would like to make something that would help him to feel the peace and quiet his mother had always talked about that was so real in her native Poland. Four colors of clay was all that he needed to help him feel and see the beauty he had heard so much about. His finished product was a very quaint looking little farm with animals, a house, barn, and trees. With the blue clay, he had made a crooked little line that was a stream running past the house. When he had finished he looked up and shyly smiling asked, "Does it make you feel all quiet inside?"

If one little boy could feel this way, think what a hundred pounds of each color of clay might do to many children. The last time that I visited the group, they had made up a complete story of a little Arab boy and become quite Arab minded. If only all of us could become interested in other peoples as these small children have become. German children are made to learn in the schools, but we must help them realize that they have ideas and can find satisfaction in expressing them.

Mothers come to sewing classes because of a need to mingle with other women and because of a need for clothing for the family. This type of thing is very new in Germany. An East Zone mother does not always feel too comfortable with a group of West Germans. It is difficult for them to find a common working, talking level. Even though sewing and discussion groups are slow, they are beginning.

The mothers comment on the colors we wear and the colors we have in our homes. It would mean so much to the German girls and mothers, if in addition to sewing machines and sewing materials, there could be added textile paints, silk screening and Dekall for glass. It adds color to their lives and dark rooms.

A wood carver from behind the Iron Curtain escaped, was processed through camp after camp and finally was given a place to live with his family. The state gives him $32 a month. From that he pays for food and rent and buys clothing (if any are ever bought). He showed us proudly some of his wood carvings that he brought with him from his home land. Here it is not possible to buy wood because it is so expensive. We took him some of the wood that had been sent to us from the scrap piles at Berea College. He then presented us with a Slavian doll that has all the personality and character that is possible to put into a wooden figure.

There is no person who does not cherish his country and its traditions and customs. A strong bond exists between all people in the origin of tradition, varied as the reasons may be. This man has the possibilities of becoming a self-respecting refugee and to produce wood carvings of his homeland that are salable, but there is no wood. How many of us are burning wood that would make good wood carving material and blocks for children to play with in our *Kinderheims?*

We must become receptive to other cultures and choose what we feel is best. Perhaps out of this can merge some new harmonious patterns which shall be both valuable to the individual and international co-operation. Crafts are a new potential instrument for peace which has never been adequately used. As we see idle hands, we cannot afford to neglect them.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***How Christian Parents Face Family Problems.** J. C. Wynn. Westminster, 1955. 144 pages. $2.50.

It would be impossible for a book of this length to show how Christian parents can solve all—or even most—of their family problems. Yet a surprising amount of specific guidance on specific questions has been included. Four chapters deal with special concerns of parents: interpreting sex to children; helping the handicapped child; facing up to mixed marriages; walking alone as the result of divorce or death.

Far more important than formulas for successful parenthood are the attitudes of parents themselves. The author believes strongly in the force of example. He emphasizes the need of parents to recognize their own limitations, to discipline themselves, to seek spiritual guidance, to watch their own stewardship—before they can cope with family situations involving budgets, daily worship and the ever-recurring problems of discipline. At the same time the author being himself the father of three small children, knows to what extent parents need sympathetic guidance rather than criticism.

Few books for parents are so thoroughly Christian. Every chapter gives evidence that the writer, an ordained Presbyterian minister and director of the Christian family program of his church, views parenthood as a Christian calling, for which parents need not only good books like this one but the grace of God itself.—*Kenneth I. Morse.*

***In Spirit and in Truth.** W. L. Howse. Revell, 1955. 96 pages. $1.50.

This little book contains a hundred outlines of devotional worship programs. It would be very helpful to the Sunday-School superintendent of a small school, the worship leader in CBYF, of men's or women's work meetings. The material is simple, the hymns familiar, the ideas good. — *Edward K. Ziegler, Roanoke, Va.*

KINGDOM GLEANINGS

Prompt delivery of the 1955 Annnual Conference Minutes will be made if your district secretary places an order with the Brethren Publishing House, 16-24 S. State St., Elgin, Ill.

Martinsburg church, Pa., will broadcast its morning worship service over station WKMC, Roaring Spring, 10:30 to 11:30 o'clock each Sunday morning during October. Roy S. Forney is pastor of the church.

The new youth filmstrip, "The Youth Fellowship in Action," was released on September 20. This filmstrip will aid in planning the youth program and its organization. You may secure it from your regional office, price, $4.00.

A two-manual Wurlitzer organ which has been in use for ten years is available for purchase from the Waynesboro, Pennsylvania, church. Any congregation in the eastern part of the Brotherhood that is interested in obtaining a used organ may write for details to LeRoy S. Maxwell, Wayne Building, Waynesboro, Pa.

World Order Sunday is Oct. 23 and United Nations Week, Oct. 16-24. The Brethren Service Commission of the General Brotherhood Board has sent to all pastors and Brethren Service representatives program suggestions for appropriately observing these emphases and for understanding the United Nations as an important instrument for maintaining peace in the world today.

The Central Region conference will be held at Manchester College, beginning Monday evening, Oct. 17, at 7:30 (E.S.T.) and continuing until noon on Thursday, Oct. 20. Featured speakers of the conference will be Dr. Nels F. S. Ferré and Dr. John Oliver Nelson, besides many prominent leaders within the region. These include Don Smucker, Alvin Brightbill, Chalmer E. Faw from Bethany Biblical Seminary, Leland S. Brubaker and Norman Baugher from national headquarters, Wilmer Tolle of South Bend and many others. Because of the large enrollment at Manchester College practically all rooming facilities in the vicinity of the college have been utilized by the students. It is important, therefore, that conference guests desiring rooming accommodations should write in advance to the regional office so that their needs can be cared for adequately.

Home-comings

Lima church, Ohio, Sunday, Oct. 30. The new pastor, Dean Farringer, will bring the morning message and Clarence Brubaker, pastor of the Sugar Creek church, Ohio, the afternoon address.

Walnut church, near Argos, Ind., Sunday, Oct. 16.

Mt. Pleasant church, near Bourbon, Ind., Sunday, Oct. 9.

Big Creek church, near Cushing, Okla., Sunday, Oct. 30.

Marion church, Indiana, Sunday, Oct. 23.

Washington Creek, Kansas, all-day meeting, Sunday, Oct. 9.

Onekama church, Mich., harvest meeting and homecoming, Sunday, Oct. 9, morning and afternoon services.

Bridgewater College

Three faculty members have been promoted as the college opens the 1955-56 session: Lowell V. Heisey from associate professor of chemistry to full professor; Warren E. Groff from assistant professor of Bible to associate professor; and William Willoughby from sociology to professor of philosophy and head of that department.

President Warren D. Bowman has announced new faculty members: Calvin C. Berlin of Ohio as assistant professor of history; L. S. Shively of Indiana as interim professor of mathematics; and M. Ellsworth Kyger of the class of 1942 as assistant professor of modern languages. Wm. E. Barnett, rural sociologist from North Carolina, will be assistant professor of sociology; C. Orman Spivey of Indiana, instructor in music; Berchie Hodum of Mississippi, instructor in home economics; and Mrs. C. E. May, Bridgewater, instructor in commerce.

Other staff appointments are Bonnie Kitchen, Hagerstown, Md., college nurse; Paul Phibbs, Pulaski, Va., superintendent of buildings and grounds; and Mrs. Vivian Turner, Roanoke, Va., as a director of residence.

The first meetings of the faculty were held on Sept. 14. A joint student leader-faculty planning conference was held at Row's cabin on Sept. 14-15. Freshmen came to the campus on Sept. 15 for several days of orientation before upper classmen arrived. The regular session of classes began on Sept. 21. All resident facilities are filled.

Total gifts for the ten-year development program for the year ended June 30 amounted to $168,670.33. Of this amount 1215 alumni and students are credited with gifts of $103,721.81. Gifts earmarked for the new health and physical education building amounted to $118,611.77. Since the beginning of the ten-year development program in 1950 a total of $591,999.51 has been received in gifts. The goal for the decade is $1,400,000.

A firm friend of the college passed away with the death of Bro. Jesse E. Rolston of the class of 1889, late of Sheldon, Iowa. Bro. Rolston's latest contribution was a gift of one thousand dollars for scholarship purposes given last spring.

The college has received $17,484.42 from the estate of the late Virginia Garber Cole Strickler, who died in the summer of 1953. A total of approximately $30,000 is anticipated from her estate in accordance with provisions in her will. This fund will be known as the Virginia Garber Cole Strickler Memorial Fund to be used as endowment for scholarship purposes. With additional contributions from other sources it is hoped that this fund will reach an ultimate value of $50,000. Mrs. Strickler was a trustee of the college for many years and had given in her lifetime the college auditorium, beautiful Cole Hall.

John Jacob Myers of the Mill Creek congregation is providing a four-hundred dollar annual scholarship for a youth interested in a full-time church vocation. It is available for the 1955-56 session.

The Church Calendar

October 9

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Boyhood of Jesus. Luke 2:41-52. Memory Selection: Jesus increased in wisdom and in stature, and in favor with God and man. Luke 2:52 (R.S.V.)

Brotherhood Theme: Seek First His Kingdom

CBYF Topic: One Life to Give

Men and Missions Sunday

Oct. 13-16 District meeting, Southern California and Arizona, Long Beach, Calif.
Oct. 14-16 District meeting, Northwestern Kansas, Victor
Oct. 16 Laymen's Sunday
Oct. 17-20 Central Region conference, Manchester College, Ind.
Oct. 18-20 District meeting, Middle Maryland, Pleasant View
Oct. 18-20 District meeting, Middle Pennsylvania, Roaring Spring
Oct. 20-22 District meeting, Second Virginia, Pocohontas, Durbin, W. Va.
Oct. 20-23 District meeting, Northern California, Fresno
Oct. 22 District meeting, Western Maryland, Maple Grove
Oct. 23 United Nations and World Order Sunday
Oct. 25-27 National Convocation of Town and Country Church, Springfield, Mass.
Oct. 25-26 District meeting, Southern Pennsylvania, Lower Conewago, Bermudian house
Oct. 26-27 District meeting, Western Pennsylvania, Johnstown, Moxham
Oct. 28-29 District meeting, North Atlantic, Coventry
Oct. 28-30 District meeting, Idaho and Western Montana, Boise Valley
Oct. 28-30 District meeting, Southeastern Kansas, Paint Creek
Oct. 30 World Temperance Sunday
Nov. 1-3 District meeting, Northwestern Ohio (place undecided)
Nov. 1-3 District meeting, Southern Ohio, Eaton
Nov. 2-3 District meeting, Eastern Pennsylvania, White Oak
Nov. 4 World Community Day
Nov. 4-5 District meeting, Northern Virginia, Mt. Zion, Luray
Nov. 6 World Peace Sunday
Nov. 14-17 Western Region conference, McPherson College, Kansas
Nov. 15-17 Pennsylvania State Pastors conference
Nov. 17-20 District meeting, Washington, Sunnyslope

Love Feasts

Delaware
Oct. 30, Bethany

Illinois
Oct. 16, 7:30 pm, Oakley

Indiana
Oct. 8, Beech Grove
Oct. 8, 7:30 pm, Buck Creek
Oct. 8, 7 pm, Windfall
Oct. 9, 6:30 pm, Fairview
Oct. 10, 7 pm, Pleasant Dale
Oct. 13, English Prairie
Oct. 13, Turkey Creek
Oct. 15, 7 pm, Nettle Creek
Oct. 16, 7:30 pm, Eel River
Oct. 16, 7:30 pm, Logansport
Oct. 16, 7 pm, North Liberty
Oct. 16, 7 pm, DST, Rossville
Oct. 22, 7:30 pm, Bethany
Oct. 22, 7 pm, CST, Howard
Oct. 22, 7:30 pm, Wabash Country
Oct. 29, 7:30 pm, Pine Creek
Oct. 21, Mt. Pleasant

Kansas
Nov. 7, Sabetha

Maryland
Oct. 8, 5:30 pm, ST, Brownsville
Oct. 9, 7 pm, Edgewood
Oct. 9, 6 pm, EST, Manor
Oct. 16, 6 pm, Beaver Creek
Oct. 16, 5:30 pm, Pleasant View

Michigan
Oct. 9, 8 pm, Florence
Oct. 14, 7:30 pm, Onekama
Oct. 16, 7:30 pm, Lansing
Nov. 6. 7:30 pm, Sunfield

Montana
Oct. 16, Grandview

New York
Nov. 6, 4:30 pm, Brooklyn, First

Ohio
Oct. 8, 7:30 pm, Black Swamp
Oct. 8, 7 pm, County Line
Oct 16, 7:30 pm, Eagle Creek
Oct. 16, 7:30 pm, Mohican
Oct. 22, 7:30 pm, Stone Lick
Nov. 5, 7:30 pm, Happy Corner

Oklahoma
Oct. 9, 7:45 pm, Big Creek

Pennsylvania
Oct. 8, 1:30 pm, Little Swatara
Oct. 8, 7 pm, Perry, Three Springs
Oct. 8 and 9, 2 pm, Bachmanville
Oct. 8 and 9, 10:30 am, Falling Spring, Hade
Oct. 8 and 9, 2 pm, Midway
Oct. 8 and 9, 1:30 pm, White Oak, Manheim
Oct. 9, Codorus
Oct. 9, 6 pm, East Fairview
Oct. 9, 6:30 pm, Florin
Oct. 9, 7 pm, Rockwood
Oct. 9, 7 pm, Shrewsbury
Oct. 9, 7 pm, Woodberry, Holsinger
Oct. 15, 2 and 6:30 pm, Bareville
Oct. 15 and 16, 1:30 pm, Fredericksburg, Meyer
Oct. 15 and 16, 1:30 pm, DST, Heidelberg
Oct. 15 and 16, 1:30 pm, Upper Conewago, Latimore
Oct. 15 and 16, 1:45 pm, Springville, Mohler
Oct. 15 and 16, 10 am, Upton
Oct. 16, 7:30 pm, Lower Claar
Oct. 16, 6 pm, New Fairview
Oct. 16, 7:30 pm, Philadelphia, Bethany
Oct. 16, 6:30 pm, Quakertown
Oct. 16, 7 pm, Woodbury, Curryville
Oct. 22, 2 and 6:30 pm, Akron
Oct. 22, 4 pm, Rouzerville
Oct. 22 and 23, 10 am, Schuylkill, Big Dam
Oct. 23, 7:30 pm, Hooversville
Oct. 23, 2 and 6 pm, Maiden Creek
Oct. 23, 7 pm, Mount Joy
Oct. 23, Upper Codorus, Black Rock
Oct. 29, 2 and 6:30 pm, Indian Creek
Oct. 29 and 30, 1:30 pm, Antietam, Prices
Oct. 29 and 30, 1:30 pm, Chiques
Oct. 30, 6:30 pm, Shamokin
Nov. 6, 6:30 pm, Park View
Nov. 6, 7 pm, Springfield

Virginia
Oct. 8, 7 pm, Bassett
Oct. 8, 7:30 pm, Brick
Oct. 8, 7 pm, Pleasant Hill
Oct. 9, 7 pm, South Fork, Bethlehem
Oct. 16, 6:30 pm, Poages Mill
Nov. 5, 6:30 pm, Laurel Branch
Nov. 6, 7 pm, Trinity

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. George Phillips of Dayton, Ohio, in the Brookville church, Ohio, Oct. 23-30.

Bro. Ellis Guthrie of Eaton, Ohio, in the Pine Creek church, Ind., Oct. 23-30.

Bro. Berkey Knavel of Ambler, Pa., in the Buena Vista church, Va., Oct. 31—Nov. 13.

Bro. Nevin H. Zuck of Elizabethtown, Pa., in the Annville church, Pa., Oct. 16-30.

Bro. W. N. Staufer of Greensburg, Pa., in the Mount Joy church, Pa., Oct. 10-23.

Bro. William L. Gould of Johnstown, Pa., in the Carson Valley Church, Pa., Oct. 10-23.

Bro. Lawrence Lehman of Friend, Kansas, in the Sabetha church, Kansas, Oct. 25—Nov. 6.

Bro. Charles R. Oberlin of Peru, Ind., in the Eastwood church, Akron, Ohio, Oct. 10-16; in the Ross church, Ohio, Oct. 24-30.

Bro. Homer Schrock of North Liberty, Ind., in the Mt. Pleasant church, Ind., Oct. 23-30.

Bro. Galen C. Crist of Bassett, Va., in the Laurel Branch church, Va., Oct. 28—Nov 5.

Bro. Earl Rowland of Blue Ridge, Va., in the Beaver Creek church, Md., Oct. 30—Nov. 6.

Bro. Moyne Landis of West Milton, Ohio, in the Lick Creek church, Ohio, Nov 6-13.

Bro. Hiram G. Gingrich of Lebanon, Pa., in the Longenecker house, White Oak congregation, Pa., Nov. 6-20.

Bro. James L. Houff of Naperville, Ill., in the Freeport church, Ill., Nov. 6-13.

Bro. Wilmer A. Petry of Akron, Ohio, in the Conestoga church, Pa., Nov. 6-20.

Bro. Carson M. Key of Rocky Mt., Va., in the Barren Ridge church, Va., Nov. 6-13.

Bro. Guy S. Fern of Baltic, Ohio, in the Ridge church, Pa., Nov. 7-20.

Bro. Jacob T. Dick of Akron, Ohio, in the Springfield church, N.E. Ohio, Nov. 13-20.

Bro. J. Oliver Dearing of LaFayette, Ohio, in the County Line church, Ohio, Nov. 6-20.

Bro. I. C. Paul of Windber, Pa., in the Hooversville church, Pa., Oct. 17-23.

Bro. Edward E. Lyons of Burnettsville, Ind., in the Allison Prairie church, Ill., Oct. 31—Nov. 13.

Bro. DeWitt Miller of Hagerstown, Md., in the Middle River church, Grottoes, Va., Oct. 9-16.

Bro. Roy Forney of Florin, Pa., in the Second church, York, Pa., Oct. 10-23.

Bro. Robert Hess of Manheim, Pa., in the Lebanon church, Pa., Oct. 16-23.

Bro. Clarence H. Showalter of Hagerstown, Md., in the Pleasant Ridge church, Pa., Oct. 16-30.

Bro. Herbert Fisher of Nappanee, Ind., in the Plymouth church, Ind., Oct. 31—Nov. 6.

Bro. J. W. Fidler of Brookville, Ohio, in the Astoria church Ill., Oct. 24—Nov. 6.

Bro. Allen Herr of East Berlin, Pa., in the Shrewsbury church, Pa., Oct. 31—Nov. 13.

Bro. Ernest Jehnsen of Mt. Pleasant, Mich., in the Sunfield church, Mich., Oct. 30—Nov. 6.

News and Comment From Around the World

Congress Investigates Sales of "Religious Junk"

A Congressional investigation of the "religious junk" racket promoted by dealers who mail unsolicited religious articles to American householders with a request for payment or contributions will be conducted in the fall. At least two big mail order operators in the Miami, Florida, area dealing in religious junk have had to cease their operations following the investigations of postal inspectors. These operators had been netting twenty-five cents to one dollar on articles worth only a few cents.

American Pastor Gives Communion to Russian Christians

Dr. Theodore F. Adams of Richmond, Va., president of the Baptist World Alliance, administered communion to Russian worshipers at a Moscow Baptist church. It was believed to be the first time since the Bolshevik Revolution that an American Protestant clergyman had officiated at a communion service for Russians in the Soviet Union. Reports said some 2,500 persons jammed into the church which has a congregation of approximately 5,000 but can accommodate only half that number at one time.

President Signs Bill Aiding Church Mailings

President Eisenhower has signed legislation allowing churches and religious organizations to enter their publications as second class mail without having to maintain separate subscription and membership lists. Under a previous law, church organizations were required to obtain a signed statement from their members that a part of their contributions should be regarded as a subscription to the periodical. The new law will particularly benefit churches which maintain parish bulletins. Such bulletins can now be entered as second class matter.

YMCA Celebrates Centenary of World Organization

Some 10,000 delegates and visitors gathered in Paris for a series of conferences marking the 100th anniversary of the World's Alliance of YMCAs. They represented 4,000,000 members of YMCA groups in seventy countries. Dr. Paul Limbert of Geneva, Switzerland, general secretary of the World's Alliance, said that YMCAs have been suppressed in nine Communist countries of western Europe since World War II but are still functioning in Communist China although the latter have severed their connections with the international organization. Another spokesman said the YMCA had gone underground in Spain since the advent of the Franco government.

Lutherans Number More Than Seven Million

Membership in Lutheran churches of the United States and Canada exceeded seven million in 1954, a new high, according to the annual statistical summary compiled by the National Lutheran Council. This was an increase of 3.6 per cent over the previous year. The average gain during the past five years has been about three per cent.

Churches Escape Destruction in Floods

Churches generally escaped destruction in the nation's worst floods which smashed dozens of communities in six Northeastern states. While some churches in the devastated areas were badly damaged by silt and water, there were relatively few instances of structural damage. Church camps suffered heavy damages but campers were evacuated without loss of life or serious injury. In practically all of the devastated areas churches were immediately organized as relief centers for flood victims. They provided shelter for those whose homes had been washed away, dispensed food and medical supplies and served as stations for typhus vaccine inoculations.

Bibles will be made available to stricken families and churuches in the flooded areas. The American Bible Society said that requests would be handled by local clergymen who would forward them to its headquarters.

Mennonites Brand Racial Segregation a "Sin"

A statement branding racial segregation as a sin directly countering all that the Bible teaches has been approved by the biennial General Conference of the Mennonite church —the nation's largest Mennonite body. The statement called upon all institutions of the Mennonite church to end any segregation they may be practicing and to "make meaningful" the denomination's "doctrine of nonresistance which professes love for all men."



George Leonard Shultz, a Tulsa, Oklahoma, portrait painter, is shown here with some of the charcoal studies of Christ's twelve apostles which he recently completed. The artist spent five years in research before starting work on the portraits. The two top studies are Jude and Nathaniel and the ones at the bottom are of Matthew and Thomas. The artist holds a study of James

Religious News Service

Seventy Countries Have W.C.T.U. Groups

The World's Woman's Christian Temperance Union now has national auxiliary organizations in seventy countries outside the Iron Curtain. The figure was reported to the eighty-first annual convention of the National W.C.T.U. held at Long Beach, Calif. Delegates approved a nation-wide Christian Citizenship Crusade among both adults and youth. This will include a widely expanded program of alcohol education and the production of visual aids for both high and grade schools.

Quakers to Aid Objectors to Loyalty Oath

Conscientious objectors to a loyalty oath in Illinois and an air raid drill in New York will receive legal aid from the American Friends Service Committee. The Quaker agency announced it will assist twenty New Yorkers arrested for refusing to take shelter during an air raid drill last June and twelve persons in Illinois who lost their jobs after declining to sign a state loyalty oath. The money will come from a $150,000 grant to the Quaker group from the Fund for the Republic to finance a two-year program to strengthen freedom of conscience.

Disciples Seek to Recruit Men as Sunday-school Teachers

Most men have failed to carry their share of responsibility for fostering Christian growth in children. This is the contention of Donald Scott, director of children's work for Disciples churches in Kentucky. He urged churches to launch a movement to get more men teachers in church schools.

According to Mr. Scott, men teachers have certain advantages over women: First, men are dressed more for teaching. Boys and girls cannot tolerate a woman wearing a hat all the time. They think she is ready to leave. Second, the mere presence of a man usually assures discipline. Third, men are more handy with mechanical things.

Methodist Youth Leaders Ask Halt to A-Bomb Tests

The National Conference of Methodist Youth sent a telegram to President Eisenhower asking for an immediate halt to the making and testing of nuclear weapons. The conference also adopted resolutions saying Christianity and war are incompatible, opposing universal military training and asking Congress to repeal the recently enacted military service bill. The delegates said it is the obligation of "every Christian to oppose the way of war and to identify himself with those forces, national and international, which truly seek peace."

Contest on Hymns on Christian Citizenship

The Hymn Society of America has announced a contest for one or more new hymn texts to be used in connection with National Youth Week next Jan. 29—Feb. 6. The contest is being conducted at the request of the United Christian Youth Movement. It is open to young people under thirty. A deadline for submitting entries is Dec. 1.

National Council Sends Data to Business Groups

The National Council of Churches has furnished detailed data on its leadership, program and financing to some 3,000 chambers of commerce, better business bureaus and civic organizations over the country. This pioneering step was taken because "the need for an adequate screening process for charitable appeals to commerce and industry is becoming daily more apparent." The report indicated that the council has a paid staff of 682 persons and also is served by 5,500 volunteers who receive no expense allowances.

News Briefs

The Evangelical United Brethren Church has launched a $5,000,000 four-year United Crusade for its colleges, seminaries and church extension in new areas. Part of the money raised will be used to establish churches in new housing areas and is expected to help make possible a $26,000,000 denominational building program.

The first volume of a new four-volume "Mennonite Encyclopedia" is off the press and will be made available to the public on Nov. 1. The encyclopedia will contain some 10,000 separate articles from 500 contributors in America and Europe. The remaining three volumes will appear during the next three years.

The Wife of Evangelist Billy Sunday has released motion picture rights for the Billy Sunday Story. She has authorized a religious film company to make the movie on her famous husband's life. She said at a news conference that she would give her share of the proceeds to charity.

The 75,000 members of the Mennonite Church gave an average per capita gift of $30 for missions and relief in the fiscal year that closed on April 1. This made a total of more than $2,200,000.

Quotes in the News

Charles B. Templeton, noted evangelist: "A knowledge of the Christian faith provides the background for life's fundamental choices. It equips people to live in these tumultous times in relative serenity and increasing usefulness. It makes possible social progress, for democracy depends upon a free and informed people."

Ralph W. Sockman: "Religion has become the great vogue in the United States but a vogue is not enough. Our best hope of a religious revival is through the pew rather than the pulpit. We have not enough preachers . . . We must count on laymen to do the evangelizing."

Nelson Chappel, general secretary of the World Council of Christian Education: "Every parent is a teacher of religion or irreligion . . . not so much by the formal religious observances such as grace at table, family worship, etc.; although these are important. But these formal observances will have meaning only as . . . the informal training through the attitudes and actions of parents and other members of the family support the formal witness."

Eduardo Mondlane, son of an African tribal chieftain, speaking to a Convocation of Methodist youth: "Whites own eighty-three per cent of the productive land in the Union of South Africa and control all of its business and government. Natives are pushed around like sheep and forbidden to vote or to organize labor unions. The sense of revenge is natural and inevitable."

Mrs. H. F. Powell, national W.C.T.U. treasurer: "While atom bombs litter our highways of democracy, the State Department uses thousands of dollars of taxpayers' money to buy presentation liquor for the use of its diplomats and foreign representatives."

Dr. Henry Alexander Murray, professor of clinical psychology at Harvard University: "People don't talk about serious religous problems very often. They are more embarrassed to talk about their religious ideas than about their own sexual autobiographies. Sex used to be the forbidden area; now religion is the forbidden area."

In Every Land a Friend

Franklin wrote, "When befriended, remember it. When you befriend, forget it"

Doris Walbridge

DURING my eighteen months of service as a volunteer in Kassel, Germany, I witnessed every day the many ways in which the Brethren Service Commission befriended people—people who had lost so much as a result of war—people who received a renewal of hope in humanity and faith in Christianity when told this was being done in the name of Christ by his followers whom he taught, "Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength and thy neighbor as thyself."

The Brethren Service workers received great joy in helping their German brothers and the deed they did was quickly forgotten, but the things which could not be erased from their memories was the plight these people were in.

This friendship which was evidenced in Germany certainly was not one-sided, for it seemed to me that the German people went out of their way to make the American volunteers feel at home in their country. They realized that most of us were going to be away from our families for two years. I shall never forget the wonderful hospitality which was shown to me personally. Six families especially extended such a welcome hand to me that I felt I could drop in on them at any time and be taken in as part of the family.

First of all, I lived for two months with the Reichelt family in Hofgeismar, a little town fifteen miles outside of Kassel. They were refugees and before the war had been well-to-do people but had to leave all their possessions behind when they fled their homeland of Silesia. But by the happiness which was present in this home, one would never know of the tragedy they had endured in the past. This family—the parents, two girls, grandmother and uncle—took me in and called me their daughter. The oldest girl, Margarete, was an exchange student in the States, having come over with the first group in 1949. She lived with Mr. and Mrs. Max Murray of near Roanoke, Va.

The other families in whose homes I spent much time were: Mr. and Mrs. Windisch and their daughter Susanne, who was a secretary for the Brethren Service Commission and worked in the same office with me; another Brethren Service secretary, Helga Apsen, her sister, mother and her grandmother who looked like the pictures of my grandmother whom I never knew; the Kohlstaedt family whose two sons attended the first youth meetings held at Brethren Service and helped to build Brethren House and whose third son was lost in the war; the Weisbord family, father, mother, and daughter—all three school teachers—with whom I became acquainted through the daughter, Ilse, who was my German teacher; and last, but certainly not least, the Mai family, consisting of the mother and five daughters. They also were the "family" of an American volunteer.

Not only in Germany did I find friends but also in other countries. After completing my service term I stayed in Europe an extra month to travel. During this time I visited the homes of several youth who had participated in Brethren Service work camps. Each place I went, whether it was the Cricco or Tacchini homes in Carrara, Italy, the Celia Lascaridou family in Athens, Greece, or the Petersen home in Copenhagen, Denmark (whose daughter is a volunteer in the States now), I was made welcome on every occasion.

There will always remain with me the memory of these friends and a deep appreciation that I was privileged to know them. The spirit I have seen in the lives of these people has taught me that in the heart of everyone there is a desire for peace and good will and that the people of all races and nationalities can be friends.



Doris Walbridge, left, and the Reichelt family with whom she lived during the first two months of her service at Kassel, Germany



Women attending chapel services at the federal reformatory at Alderson, W. Va., listen attentively as other prisoners sing in the chapel choir

I Will Lift Up My Eyes

Vivian Blough and Norma Switzer

HOW many times this verse, "I will lift up mine eyes unto the hills from whence cometh my help," comes to our minds to comfort and sustain us when we are discouraged and forget to look up.

The reformatory at Alderson is completely surrounded by beautiful hills—covered with pure white snow in the winter, gorgeous wild flowers in the spring and summer and ablaze with color in the fall as the leaves change from green to gold, red and orange.

Our hills are a beautiful and uplifting sight all the year round—a great contrast to the human wreckage and degradation here within the confines of the reformatory!

How horrible to think that the wonderful gift of life and the sweetness of a newborn baby, instead of growing straight and tall like a pine, is becoming stunted and twisted, because of a lack of parental love and moral training.

Take Joan for an example. She is a teen-ager and, physically, quite a lovely girl. Her parents separated when she was a child. As she grew older, Joan was given very little supervision and never had an opportunity to know what a real home was like. The results: at a very young age, Joan married a man who later became a bank robber. After he was sentenced to prison, Joan bought a gun at a pawnshop and smuggled it to her husband in prison. He is now awaiting the electric chair after shooting to death a patrolman and Joan is serving here at Alderson.

We also have many "girls" like Jean Cook, who is a middle-aged woman. Jean is one of many who are here because of the use and sale of narcotics. Here again, the prisoner comes from a broken home where she was given little love, affection or security. At fifteen Jean was supporting herself. In 1945 she married a drug addict and later both Jean and her husband were sentenced to institutions on drug addiction charges.

Not only the young make mistakes. Here is Ann Sherwin, who is sixty-six years old, with a very confused life history. Her mother died when Ann was quite young. When her father remarried, she left home and at once got in with the wrong crowd. Since then she has served several prison terms on charges of drunkenness and disorderly conduct.

These are only three out of six hundred girls with whom we work here at Alderson. We try to give them an insight to a greater and happier life, both by example and through our conversations with them.

Many of these girls are striving for happiness and trying to find it in earthly pleasures. Too many times we who profess Christianity are also guilty of this sin, though we may not be punished while we are here on earth, or condemned in any way by others, because we choose more socially acceptable ways of seeking happiness.

How many of us *must* have a new outfit of clothes before we can go to church, yet never think of how we are prepared inside for our Master? How many of us will be weighed in the balance and found wanting?

Does Christ really come first in our lives? Let us lift up our eyes unto the hills from whence comes our help and ask sincerely that we may be guided from our selfish seeking into a true communion with God.

The authors are giving a year to Brethren Volunteer Service at the Women's Federal Reformatory at Alderson, W. Va.

REFUGEE RESETTLEMENT NOTES

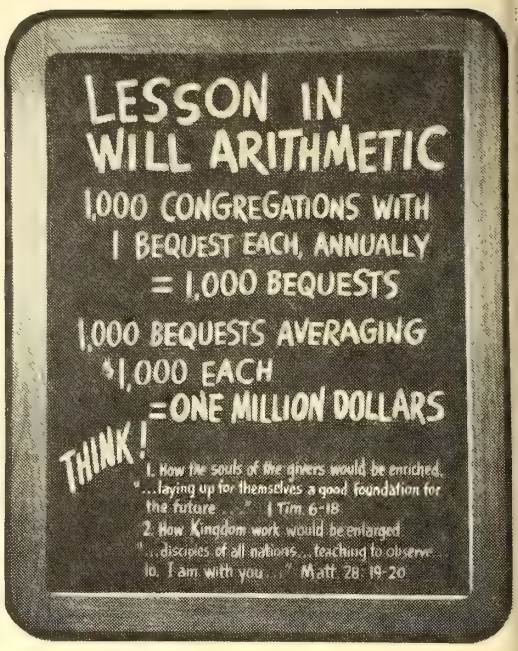
Statistics (September 1, 1955)

			Arrivals	
Region	*Goal*	*Assurances filed*	*Family Units*	*Persons*
Central	350	141	14	39
Eastern	300	52	5	15
Pacific Coast	50	17	5	15
Southeastern	150	54	3	9
Western	150	6	1	5
Totals	1,000	270	28	83

Now—during the good months of the autumn we can and must provide assurances for many of the refugees who look to us for assistance. We are counting on you to ask us for dossiers.

If you can give an assurance for a refugee family or if you would like to have more information about the resettlement program, write to the Refugee Resettlement Office, Brethren Service Center, New Windsor, Md.

A Church Has a Stewardship



H. Spenser Minnich

LIFE is a trust. A person is trustee of what he possesses, time, ability and material assets.

A congregation is also a trustee of possessions. Her most valuable asset is not realty but personality, boys, girls, men and women. The church fulfills her trusteeship when she teaches and nurtures her members in all things according to the spirit of Christ. "Have this mind among yourselves, which you have in Christ Jesus" (Phil. 2:5, R.S.V.). The Church of the Brethren is now placing more attention on Christian giving than ever in her history. Tithing and proportionate giving are normally based on current income.

The church also speaks on Christian stewardship with respect to possessions accumulated over the span of life. They are acquired by hard work, saving, wise investment, inheritance or fortunate circumstance. Annual Conference in 1954 adopted a statement calling on members in making wills to express their faith by remembering the church and asking ministers and teachers to uphold deep spiritual motives in the distribution of accumulated possessions. The full statement appears in a free leaflet, Wealth in Heaven.

Suggestions and materials for local church use have been supplied to pastors and superintendents. They are available to others upon request. The material includes three outlines for discussion. These are intended for use in classes, forums or in a school of stewardship. One of the outlines is presented here.

Intestate, or without a will, is heard often when some friend dies. Then the court steps in, appoints an administrator and distributes the assets according to state law. The question arises, "Does such distribution fully reflect the purpose of the one who has gone on?"

Many people are so busy living and accumulating possessions that making a will to provide for its distribution is neglected. Unfamiliarity with procedure causes some to delay until it is too late in making a will. A three-page letter on will making is available without charge. To secure it, ask for I Will, a bulletin with news, information, ideas about wills and special gifts, available from the General Brotherhood Board, 22 S. State St., Elgin, Ill.

Stewardship of Accumulated Possessions

For use in discussion. The leader may turn the statements given here into questions.

A Personal Matter

Philosophy

Life is a trust from God, to be used for God and returned to God.

Man is given dominion over creation.

Dominion means a purpose beyond self.

Christ asks followers to dedicate all of life and follow him.

Trusteeship is expressed by: (a) giving while living; (b) giving in the final distribution of accumulated possessions over which the Christian is trustee.

Policy

To learn the will of God.

A Congregational Concern

Philosophy

The church has a concern for her members and a teaching responsibility for all areas of life.

A man's life may be impoverished, depending on his attitude toward material things. The church has a duty to give a Christian viewpoint in the distribution of accumulated possessions.

Policy

The church is to develop wholesome attitudes on stewardship expressed in wills.

Program

The program will be largely educational.

It will cultivate stewardship principles. Since teach-

To be alert to human need, within and beyond the family. Also to be aware of the church, her agencies and their programs.

To respond in appropriate ways when the divine will is apparent.

To produce, use and conserve and distribute as would a faithful trustee of a trust.

Program

It will look toward distribution at life's ending or earlier.

Instruments such as joint deeds, insurance policies, trusts, etc., are useful.

A will is basic for full and final distribution.

Procedure

Make a will NOW: "Too late" is a tragic word when death comes suddenly or senility unfits a well-intentioned person for making a will.

A Christian should make a Christian will. When is a will Christian? When its maker has sincerely and intelligently sought and followed the will of God with respect to loved ones and the Christian cause.

A will should be reviewed in the light of changing conditions within the family, in assets and as new light comes from the divine will.

ing about giving is so traditionally related to current income, the program will seek to include the thought of giving from accumulated assets.

The program will employ procedures that are acceptable and promise to be fruitful.

Procedures

Teaching from the pulpit.

Teaching in the classes.

Schools of finance in which wills and related subjects are considered by lectures and discussions.

Distribution of literature.

Audio-visual helps.

Posters.

Counseling service made available.

Guest speakers, such as a Christian attorney, representative from the General Brotherhood Board, the church college or a district resource leader.

Statements in weekly church bulletins.

A will emphasis day, week or more.

Personal calls to discuss ways of remembering church agencies.

This outline is Discussion Outline A included in the packet of materials on the Stewardship of Accumulated Possessions which was mailed to local church leaders in late August.

YOU NEED THE CHURCH

YOU need the church because it is the body of Christ and your best means of fellowship with your Lord on earth.

You need the church that you may warm your heart at the spiritual fires of its altar and bask your soul in enriching Christian fellowship.

You need the church to help you be aware that you are just one of a great company seeking to worship and serve the Christ. A close fellowship within the church family strengthens its members' living.

You need the church that you may be so deeply rooted that life's severest storms will never fell you.

You need the church as the best channel for you to express your love and concern for the needy people in every nation—through Christian sharing of prayer, money, time and ability.

You need the church as an outlet for your energies for making a better world by making a better community, and making a better community by making a better person—of yourself!

You need the church also to help in the training of character of your little ones, in the molding of wholesome habits and worthy aims.

You need the church that you may carry out our Lord's great request: "To go into all the world and preach the gospel to every creature."

You need the church that you may have a sacred place to consecrate your little children, to solemnize the holy bond of matrimony, to bring you an immortal faith that helps to fill the emptiness of heart you feel as loved ones are laid to rest.

You need the church to celebrate the lilting season of Christmas and the deathless joy of Easter and give you renewed vision every week as you commune with God.

You need the church to give you a taste of heaven here and now and prepare for you eternal joy.

You need the church that you may be a whole man "furnished to all good works."

You need the church because it is the body of Christ and in it you have fellowship with God and carry out the Father's will for your life.

—L. John Weaver in the July 27, 1955, Newsletter, Potsdam, Ohio.

Why People Like Our Church

REASONS given by some of our new friends for liking our church:

1. Not too large.
2. A friendly church.
3. Special attention given to the children.
4. Good singing by the congregation and the choirs.
5. Good preaching.
6. A nice church building, well equipped in a nice community.

Let's advertise our strong points. Talk up your church! Let's grow!

—from The Church Visitor, Omaha, Nebr.



Mature Years is the title of a new periodical published quarterly by the Methodist Church for older people. Mature Years is a magazine for all mature adults whether they are shut-in, active, retired or working.

This magazine which has just completed one year of publication includes articles dealing with everyday living, travel, adult adventures, inspiration and a section devoted to the international Sunday-school lessons and daily meditations.

An outstanding feature of this new publication is the larger type which is used in the printing. This makes it very easily read. Older people in the Church of the Brethren would find much enjoyment through reading this paper as a supplement to the Gospel Messenger. Subscriptions may be sent to the Brethren Publishing House, 16-24 S. State St., Elgin, Ill. $1.50 per year.

The Church Abroad

Edited by J. Henry Long



Following morning service one Sunday the worshipers posed for the author on the steps of the school chapel

Ira H. Frantz

THE CHURCH IN ECUADOR

IN FEBRUARY of this year the thirty baptized believers at the Brethren mission in Ecuador organized themselves into a congregation. For their moderator they selected a lay brother, Luis Osorio, a man of zeal and considerable ability. The meeting place at present is the chapel of the school building, but both the missionaries and the congregation feel the need of a church building, and negotiations are under way for the purchase of a building site.

They have Sunday school and preaching each Sunday morning. On Tuesday evening a Bible study class for literates meets at the Rhoades home. While we were there this class was studying the Gospel of John. On Thursday evening Benton conducts a baptismal class in the home of an Indian family. In this class there are twelve to fifteen, mainly some who have come forward in the meeting and indicated their desire to be baptized. On Saturday afternoon there is a prayer meeting at the school, attended mainly by illiterates. In conjunction with Paul Striech of the United Andean Indian Mission, Benton has also been conducting a leadership training class once a month. Paul gives instruction in conducting a worship service and Benton in preaching. Several young men show an interest in learning to preach.

The adult Sunday-school class has been studying the Book of Acts. The people are quick to make comparison's between Paul's missionary journeys and the work of our people who have come to Ecuador. Someone remarked that Paul did not come into a community, build a home and stay ten years. Thus is raised among the native converts themselves the question of when the church should become indigenous, that is, self-directing and independent of foreign missionary influence. The aim of the missionaries has always been to have the church stand on its own feet as soon as possible. But there are problems involved, and we are reminded that the Great Commission is not only to "make disciples" but also to "teach them all things I have commanded you."

An Indian convert, Pedro Tasiguano, had been licensed to the ministry and installed as pastor with partial support. His sermons were clear and forceful and the missionaries had high hopes for what he might become. Then he was found to be living in sin and was immediately deposed from his office. His failure was a great blow both to the church and to the foreign workers. Adultery is so common in the community as to pass almost without comment. It is a good commendation for the growing sensitiveness of the believers, therefore, that they should react as they did to this sin in their midst. The missionaries feel now that the church should not for

a time attempt any supported ministry but depend on self-supporting lay ministers in the former Brethren tradition.

No picture of the Ecuadorian church is complete without reference to the race problem. There are two classes of people in the rural areas of Ecuador, Indians and mestizos, or mixed Spanish and Indian. The mestizos call themselves whites and the class consciousness amounts virtually to a caste system. The distinction is not one of color and it is difficult for a newcomer to tell which is which.

The work of our mission was directed toward the Indians. When whites applied for membership they were cautioned that this would involve acceptance and practice of racial equality. What problems this may create in the future is not now foreseeable. Tasiguano is an Indian. Osorio is a white. The membership is about equally divided between the two groups. When they had a love feast recently and Benton explained the feet-washing service, Brother Osorio suggested that in seating they alternate Indians and whites so that each might wash the feet of one of another race.

Twice a month they have communion following the morning preaching service. One Sunday during our visit, as a preparatory lesson, Benton read the story of Cornelius and Peter. He called attention to the fact that there were three classes present—whites, Indians and foreigners—and that none could really commune if they rejected any other. To me it was a most impressive service. Christ's body was broken and his blood was shed for these poorest illiterates as well as for us who call ourselves cultured. These who have so far to go yet are among those of whom Christ said, "I am come that they may have life and have it abundantly."

Ecuador—Today

Josephine Flory

Quechua Evangelistic Services

In May our mission had the good fortune to have as our guest Rev. Peter Fleming, from the Plymouth Brethren mission, who works among the Indians of the jungles. Bro. Fleming preached in the native Indian language of Quechua. He and Benton Rhoades visited much in the entire community, held daily chapel services in the school and at night preached to a goodly group of Indian neighbors and friends. Although no adults openly took a stand for Christ, we feel that the hearts of many parents were softened to the extent that they will not impede their children as they make the decision to follow Christ.

Decision Week in the School

A short time before the special evangelistic meetings, the older students of the school were invited to have private conferences with Benton Rhoades and our school director and his wife, Juan and Matilde Benalcazar. They talked over the meaning of church membership and any students wishing to make a decision for Christ were encouraged to do so; some children have held back because of opposition at home. Four school children are studying in the prebaptismal class at present.

Weaving Classes Begun

Two hand looms have been given to the mission by an interested American businessman of Quito and classes have been started in weaving. Matilde Benalcazar studied in the Point Four weaving center at Otavalo and now is helping instruct folks from our community. It is our hope that another loom or two will soon be available and that the economic level of our Indian neighbors can thus be raised as they gradually learn to weave pretty shawls, tablecloths, bedspreads, cotton and woolen cloth.

First Sixth-grade Graduation

July 24 was a big day in the history of our mission school when six boys, two of whom were among the first five little boys who dared to enroll in the evangelical school when it opened six years ago, graduated from the sixth grade. Each year a new grade has been added to the school and now we have a complete primary school, there being only six grades in the primary school system of Ecuador. It was a busy day of oral examinations for every child, the director of education for this province being a special guest and the one who examined the graduates for two hours. Our school was highly praised by the examiners and later all the boys of the sixth grade who took the entrance exams for high school in Quito received good grades, although many boys from country schools failed. Much credit is due our school director, Juan Benalcazar, and his capable wife, Matilde, for the high scholastic standard of our school.

Church Organizes

Following the pattern set up by the Association of National Evangelical Churches here in Ecuador our church formally organized, with pastor, two elders and two deaconesses all elected by the church body. It is the hope of the church that we can soon become members of this association, thus uniting our church with the churches of other missions throughout the country. An impressive consecration service for the new officers was held, led by a missionary from the HCJB radio station in Quito. Our church has established a building fund which is growing, to purchase land and build a church.

Practical Nurse Joins Mission Staff

Since July 15 we have been very happy to have Señorita Elva with us, who has taken over the medical work temporarily in the absence of Faye Koontz. Elva is an Ecuadorian girl, with experience as doctor's office girl for several years and is helping in a wonderful way in caring for the sick of our community; we are thankful for her Christian witness to all who come for medical help. The medical work continues to fill a great need among the people of our community.

Chickens Given to School Children

As a part of the 4-F Club project, four hens and one rooster of good imported New Hampshire stock, were given to each club member and a few chickens given to each school child, both boys and girls. Each child had to provide a suitable shelter for the chickens and many are buying good feed from the mission agriculturalist, Rolland Flory. In this way we hope to see a better type of chicken developed in our community. One schoolboy has the idea of earning money for high school by going into the chicken business.

Ira Frantz Family Visits Ecuador

This summer brought us the privilege of a six weeks' visit from the Ira Frantz family of North Manchester, Indiana. Many folks who come to visit spend too short a time to get a good picture of our entire program and, therefore, we were happy for this lengthy visit of the Frantzes, who are the parents of Ruby Rhoades. We know that they will help us greatly in presenting their impressions of our mission to the church at home.

Edited by Alberta Yoder



Monroeville Church Dedicated

Floyd Mallott, Jr.

THE Monroeville Church of the Brethren held its dedication services on Sept. 18, at 2:30 p.m. Bro. T. F. Henry was the dedication speaker. Bro. Henry also spoke at the morning service which was followed by a church dinner. Following the dedication of the church and parsonage a tea was held at the parsonage.

Along with many cities Pittsburgh is experiencing a dispersal to the suburban areas. The completion of the Penn-Lincoln Parkway joining with U.S. route 22 opened the eastern part of Allegheny County. At the intersection with the Pennsylvania Turnpike, is Monroeville Borough, the gateway to Pittsburgh. In this community was the first old "post house" east of Fort Pitt. Old farm land, much of it strip mined, became a booming suburban area with a present population of 17,000 people destined to be 50,000 in ten years by present prediction.

Bro. W. H. Shumaker saw the need for a church in this area and deeded two lots to the mission board of Western Pennsylvania. Under the direction of the mission board, Bro. W. J. Hamilton, mission organizer, came to Monroeville and on the first Sunday of June 1952, services were held at the old William Penn auction barn. Five weeks later, July 6, the new church site and ground-breaking services were held. By that fall, the first unit—a basement—was completed, now the recreation unit.

Local families plus a few families who came from a distance worked with Bro. Hamilton solidifying the group and planning toward a more adequate building. Much toil, prayer and work with the Brotherhood Board about a building took place.

On June 1, 1954, Bro. W. Dean Crouse came as a first full-time pastor. The membership as of June 1, 1954, was fourteen. The building was started in July 1954 on the present structure. That fall the church was organized and officially became a part of the District of Western Pennsylvania at the district meeting at Somerset. As of this writing there are sixty members with many other families attending regularly. A number of families are presently enrolled in a membership class taught by Bro. Crouse.

The first love feast was held in the spring of 1954. Last Easter-tide we held love feast with forty-five in attendance. Our attendance has been averaging approximately eighty-five per Sunday.

The building, which was dedicated on Sept. 18, has been the major preoccupation of the group for the past year. Also we have been laboring to perfect the organizational problems. The sanctuary was first used by the local congregation the first Sunday of June 1955, three years after the first service was held in the auction barn. One hundred thirty were present for the service, which was followed by a fellowship dinner for 105. Mere statistics cannot tell the story of the growth of the fellowship in this New Testament church.

Anniversaries and Weddings

Anniversaries

Brother and Sister J. J. Anglemyer of Williamstown, Ohio, celebrated their golden wedding anniversary, Sept. 18, 1955.—Mrs. Lois Rodabaugh, Williamstown, Ohio.

Brother and Sister Howard Breisch celebrated their fifty-fourth wedding anniversary on June 29, 1955.—Minerva Strauss, Richlandtown, Pa.

Elder and Mrs. J. S. Culp celebrated their sixty-fourth wedding anniversary on Aug. 9, 1955. On the following Sunday the Bow Valley congregation gave a special dinner and program in honor of the Culps.—Virginia Cawley, Arrowwood, Alta., Canada.

Mr. and Mrs. Samuel E. Fausnight celebrated their golden wedding anniversary on March 25, 1955. On the afternoon of March 27, a reception was held for them at the Eastwood church, Akron, Ohio, where they serve on the deacon board. They have four sons and seventeen grandchildren.—Mrs. P. J. Remsburg, Akron, Ohio.

Brother and Sister J. Edwin Jarboe of La Verne, Calif., celebrated their fifty-fifth wedding anniversary on Aug. 15, 1955.—J. Edwin Jarboe, La Verne, Calif.

Weddings

Andrews-Bak—Lloyd Andrews of Chicago, Ill., and Nancy Bak of Bremen, Ind., in the Bremen church, May 5, 1955, by the undersigned.—James H. Beahm, Chicago, Ill.

Antes-Drace—Donald Lee Antes of Manheim, Pa., and Betty Joyce Drace of Landisville, Pa., June 10, 1955, in the home of and by the undersigned.—Robert F. Eshelman, Mount Joy, Pa.

Baad-Gloss—Richard E. Baad of East Canton, Ohio, and Jane Gloss of Louisville, Ohio, in the Center church, Ohio, July 23, 1955, by Billy M. Bosler.—Harlan C. Grubb, Louisville, Ohio.

Beck-Disney—Marlin Beck of Mechanicsburg, Pa., and Dorothy Jean Disney of West Fairview, Pa., in the Mechanicsburg church, May 20, 1955, by the undersigned.—Howard A. Whitacre, Mechanicsburg, Pa.

Black-Bulmer—Charles Franklin Black of Gaston, Ind., and Marjorie E. Bulmer of Hagerstown, Ind., May 27, 1955, in the Nettle Creek church, Ind., by the undersigned.—Lester E. Fike, Hagerstown, Ind.

Caldwell-Rosenberry—Avon J. Caldwell of Hamilton, Ind., and Sondra Jo Rosenberry of Butler, Ind., in the Methodist church, Angola, Ind., Aug. 7, 1955, by Rev. L. G. Sapp.—Mrs. Lewis Dixon, Goshen, Ind.

Field-Mocaby—Clifford G. Field and Neva J. Mocaby, both of Chicago, Ill., in the First church, Chicago, June 25, 1955, by the undersigned.—James H. Beahm, Chicago, Ill.

Frievalt-Leonard—Arnold Lee Frievalt and Jacquelyn Leonard, both of Chicago, Ill., in the First church, Chicago, June 11, 1955, by the undersigned.—James H. Beahm, Chicago, Ill.

Goers-Ganger—Douglas Earl Goers of LaPorte, Ind., and Julia Mae Ganger of Goshen, Ind., in the Goshen City church, Aug. 7, 1955, by Clarence B. Fike.—Mrs. Lewis Dixon, Goshen, Ind.

Gregg-Ross—Marvin J. Gregg of Lakeville, Ind., and Twilla Ross of North Liberty, Ind., in the Pine Creek church, Ind., June 12, 1955, by the undersigned. —E. Wayne Gerdes, North Liberty, Ind.

Hunn-Jarboe—David L. Hunn of North Manchester, Ind., and Nellie M. Jarboe of Chicago, Ill., in the First church, Chicago, July 30, 1955, by the father of the groom, George A. Hunn, and the undersigned.—James H. Beahm, Chicago, Ill.

Jones-Reinecker—Gary Jones of Cabool, Mo., and Jo Eva Reinecker of Quinter, Kansas, in the Quinter church, July 30, 1955, by the undersigned.—Glenn C. Swinger, McPherson, Kansas.

Kahl-Chambers—Roy Kahl and Vivian Chambers, both of Chicago, Ill., in the First church, Chicago, Aug 7, 1955, by the undersigned.—James H. Beahm, Chicago, Ill.

Koch-Flohr—Arthur B. Koch of York, Pa., and Dolores N. Flohr of Dover, Pa., in the First church, York, by the undersigned, Aug. 14, 1955.—M. Guy West, York, Pa.

La Follette-Quinn—Wayne La Follette and June Quinn, both of Wabash, Ind., in the Wabash City church, July 22, 1955, by the pastor, W. C. Stinebaugh.—Mrs. Ray Ulery, Wabash, Ind.

Losee-Holtzinger—George Losee of Milford, Ind., and Marilyn Holtzinger of Goshen, Ind., in the home of the bride, July 30, 1955, by Clarence Fike.—Mrs. Lewis Dixon, Goshen , Ind.

Marva-Frozee—Andrew Frank Marva of Brownfield, Pa., and Betty Lou Frozee of Markleysburg, Pa., in the Oak Grove church, Md., Aug. 13, 1955, by the undersigned.—Ross Speicher, Accident, Md.

Murphy-Spahr—Paul Murphy and Shirley Spahr, both of Mechanicsburg, Pa., in the Mechanicsburg church, April 3, 1955, by the undersigned.—Howard A. Whitacre, Mechanicsburg, Pa.

Naragon-Houser—Ralph Naragon and Ramona Houser, both of North Liberty, Ind., in the Pine Creek church, Ind., June 26, 1955, by the undersigned.—E. Wayne Gerdes, North Liberty, Ind.

Riley-Loose—Jobie E. Riley of Springfield, Ohio, and June E. Loose of Myerstown, Pa., in the Myerstown church, June 12, 1955, by the undersigned.—Albert Guyer, Myerstown, Pa.

Rose-Mikula—Chester Rose of Dayton, Ohio, and Janet Mikula of Tipp City, Ohio, July 2, 1955, in the West Charleston church, by Roy B. Teach.—Nancy C. Klopper, Tipp City, Ohio.

Sandridge-Fox—Clifford R. Sandridge of Lynchburg, Va., and Dorothy D. Fox of Harrisonburg, Va., July 27, 1955, in the home of the officiating minister, the undersigned.—Samuel D. Lindsay, Hagerstown, Md.

Shenk-Sutherland—Lee Shenk of Garrett, Ind., and Evanella Sutherland of Ashley, Ind., in the Pleasant Chapel church, July 23, 1955, by Russell Sherman, assisted by Glen Mulligan.—Mrs. Ocie Hamman, Corunna, Ind.

Shirey-Markley—Stanley Coleman Shirey of Wyomissing, Pa., and Mary Margaret Markley of Lancaster, Pa., in the Lancaster church, July 24, 1955, by the undersigned.—John D. Long, Lancaster, Pa.

Skaggs-Walker—Robert Dale Skaggs of California, and Bernice Virginia Walker of Fairfax, Va., June 22, 1955, in the Oakton church, Va., by the undersigned. —David L. Rogers, Oakton, Va.

Smith-Hartley—Franklin D. Smith and Faye J. Hartley, both of Lewistown, Pa., July 5, 1955, by the undersigned, in his home.—C. H. Gehman, Lewistown, Pa.

Sullivan-McGee—Gene E. Sullivan of Hanover, Pa., and Christina S. McGee of Westminster, Md., by the undersigned, at his home, Aug. 6, 1955.—George A. Early, Westminster, Md.

Wolf-Clark—William Wolford Wolf of Wolfsville, Md., and JoAnn Marie Clark of Myersville, Md., in the Myersville church, Aug. 6, 1955, by the undersigned and Robert L. Strickler.—Samuel D. Lindsay, Hagerstown, Md.

Obituaries

Black, John W., son of Jeremiah and Ellen Musselman Black, was born Feb. 5, 1888, at Claysburg, Blair County, Pa., and died Aug. 4, 1955, at his home. In 1910 he was married to Bessie Boyer. He was a member of the Lower Claar church. Surviving are seven children, twenty-one grandchildren, four brothers and one sister. Funeral services were held in the Lower Claar church by Bro. D. I. Pepple, assisted by Bro. Myrl Weyant of Upper Claar. Interment was in the Lower Claar cemetery.—Mrs. Fred L. Walter, Claysburg, Pa.

Burger, Samuel Malachi, son of Joseph M. and Salinda Ridenour, was born March 7, 1873, in Washington County, Iowa, and died July 12, 1955, in Modesto, Calif. He united with the church at the age of eighteen years. On Feb. 14, 1894, he was united in marriage to Fannie Wagner. To this union were born seven children. Soon after their marriage, they were elected to the office of deacon in the Libertyville church. In 1929 his wife died; he was married to Alice E. Larsen in 1931. For many years he served on the mission board for the district of Western Canada. Surviving are his wife, seven children, twenty grandchildren, twenty great-grandchildren, one brother and two sisters. Funeral services were held in Modesto by the undersigned and in the Libertyville church.—Leland A. Nelson, Modesto, Calif.

Canby, Elise Rebecca, daughter of S. S. and Martha Bates Canby, was born Feb. 24, 1871, in Calhoun, Ill., and died July 27, 1955, in Olney, Ill. She was united in marriage to Dr. D. W. Bowers, July 3, 1889, who died Jan. 16, 1945. Funeral services were held in the Walnut Grove church of which she had been a member for several years. Funeral services were conducted by Elders F. E. McCune, assisted by D. A. Ridgely. Burial was in the cemetery near the church.—Mrs. Maranda Ridgely, Parkersburg, Ill.

Cripe, Lydia Alice, daughter of Milo and Sarah Inbody, was born Sept. 18, 1891, and died Aug. 15, 1955. She was a member of the New Paris church, Ind. On Jan. 28, 1908, she was married to Norman Cripe. In addition to her husband, she is survived by five sons, one daughter, nine grandchildren and two brothers. Funeral services were held at the New Paris church by the undersigned, assisted by Iverson Mishler. Burial was in the Violett cemetery.—Eldon Evans, New Paris, Ind.

David, Lewis B., son of Carmon J. and Lulu May Negley David, was born in Fulton County, Ill., Aug. 30, 1908, and died while on vacation at Baraboo, Wis., July 31, 1955. On June 1, 1949, he was married to Norma Arlen Beachley in Franklin Grove, Ill. He was a member of the Canton church. Surviving are his wife, his mother, one brother and five sisters. Funeral services were held in the Canton church by Bro. Walter Young of the Woodland church, assisted by his pastor, Bro. David Wass. Burial was in the Coal Creek cemetery.—Mrs. Pearl Negley Rohrer, Canton, Ill.

Deardorff, David D., died June 6, 1955, at the age of seventy-six years. He was the son of David and Catherine Deardorff and was a member of the church for many years. Surviving are one son, one grandchild, two brothers and one sister. Funeral services were conducted by Bro. H. M. Nottroff at the Renchler funeral home.—Dora Mitchel, Clay City, Ind.

Deeter, Barbara Ellen, daughter of Peter and Margaret Kosier Farmer, was born July 1, 1878, and died June 12, 1955. She was united in marriage to John W. Deeter on Nov. 7, 1895. Her husband preceded her in death seven years ago. Surviving are five sons, five daughters, twenty-four grandchildren and twenty-five great-grandchildren. Services were held in the Greenville church by the undersigned. Burial was in the Harris Creek cemetery. —Dolar Ritchey, Hollansburg, Ohio.

Driver, William Edgar, son of Samuel A. and Mary Ann Click Driver, was born Aug. 20, 1875, near Timberville, Va., and died Aug. 2, 1955, in Augusta County, Va. On Feb. 14, 1899, he was married to Bessie Shreckhise. As a member of the Pleasant Valley church he served for a number of years as deacon, treasurer, Sunday-school superintendent and teacher. Surviving are his wife, one son and two brothers. Funeral services were conducted at the Pleasant Valley church by his pastor, Samuel H. Flora, Jr., assisted by F. L. Garber and Rev. David Glovier. Interment was in the adjoining cemetery. —Mrs. Frank L. Garber, Weyers Cave, Va.

Evers, Gertrude Plecker, was born Oct. 27, 1878, near Centerville, Va., and died Aug. 9, 1955, in the same community in which she was born. In December 1898 she was married to John Edward Evers, who preceded her in death in 1937. To this union were born three children. She is survived by two children, six grandchildren, three great-grandchildren and one sister. Funeral services were held at the Summit church by Beverly Smith, assisted by William Eicher. Burial was in the near-by cemetery.—Mrs. C. Frank Craun, Bridgewater, Va.

Fegley, Elizabeth Ann, daughter of Daniel and Catherine Haldeman, was born June 12, 1877, and died June 30, 1955, in Pine Grove, Pa. She was a member of the Schuylkill church. Surviving are three daughters, one son, six grandchildren and five great-grandchildren. Funeral services were held in the Snyder funeral home by Bro. Deibler. Interment was in the Big Dam cemetery.—Mrs. Arnold Zechman, Pine Grove, Pa.

Gay, Samuel Adolphus, Sr., son of Marcellus Clay and Bettie Miller Gay, was born Jan. 27, 1871, near Harrisonburg, Va., and died June 16, 1955. On Feb. 7, 1912, he was married to Rosa Pearl Furrow. He was a faithful member of the Moscow church. Surviving are his wife, two sons, two grandchildren, two sisters and two brothers. Funeral services were held in the Moscow church by Ernest S. Coffman and Ernest B. Craun. Interment was in the church cemetery. — Mrs. Dewey Byerly, Mt. Solon, Va.

Goughnour, Maggie M., daughter of Street and Jane Miller, was born Nov. 5, 1886, near Elkhart, Iowa, and died Aug. 2, 1955. In 1888 she was married to James Q. Goughnour. She spent her girlhood in the Elkhart community and became a member of the Christian church. After her marriage she united with the Church of the Brethren. Surviving are three sons, five daughters, twenty-three grandchildren, forty-four great-grandchildren and one sister. Funeral services were conducted in the Stover Memorial church, Des Moines, by the undersigned, assisted by Bro. Earl Deardorff. Interment was in the Des Moines Valley cemetery.— Dale W. Brown, Des Moines, Iowa.

Hochstedler, William, son of David and Kathryn Bechley Hochstedler, was born May 18, 1884, at Accident, Md., and died July 20, 1955, near Greenwood, Del. He was married to Elizabeth Miller on Dec.

9 1916. For twenty years he served faithfully as deacon in the Bethany church, Farmington, Del. Besides his wife, he is survived by three sons, three daughters and nine grandchildren. Interment was in the St. Johnstown cemetery.—Mary Ann Grassmyer, Greenwood, Del.

Mahugh, Mrs. Hester, was born Jan. 7, 1857, in Missouri County, Ohio, and died July 28, 1955, in Minot, N. Dak. Her husband, George Mahugh, preceded her in death in 1930. She was a member of the church nearly all of her life. Survivors include one son, one daughter, forty-eight grandchildren, several great-grandchildren and one sister. Funeral services were held in the Congregational church in Berthold, by the undersigned, assisted by Rev. Walter Nelson of Berthold. Interment was in the Berthold cemetery.—D. A. Miller, Minot, N. Dak.

Rinehart, Emma L., widow of Maurice Rinehart, died Aug. 14, 1955, at her home at the age of seventy-eight years. She was a member of the Coventry church and had served with her husband in the deacon's office of the church. Surviving are one son, two daughters and eleven grandchildren. Funeral services were conducted in the Coventry church by her pastor, the undersigned, assisted by Rev. Elmer J. Kolb of the Pottstown Mennonite church. Interment was in the East Coventry Mennonite cemetery.—D. Howard Keiper, Pottstown, Pa.

Seiders, Mrs. Catherine V., died at her home in Huntsdale, Pa., July 21, 1955, at the age of sixty-eight years. She was united in marriage to Amos Seiders on Jan. 1, 1907. To this union were born three daughters and six sons. She united with the church in 1933 and remained a faithful member throughout the rest of her life. Funeral services were held in the Lutz-Hoffman funeral home in Carlisle with her pastor, Elder O. J. Hassinger, officiating. Interment was in the Centerville cemetery. — Mrs. O. J. Hassinger, Carlisle, Pa.

Weimer, Amzi, son of Dennis and Catherine Kline Weimer, was born April 2, 1875, in Grant County, W. Va., and died Aug. 10, 1955, at his home in Remington, Va. In early life he was active in the Mt. Hermon church of the Midland congregation. Surviving are his wife, Hattie Kline Weimer, three daughters, two sons, eight grandchildren, three great-grandchildren, four sisters and two brothers. Funeral services were held in the Geest funeral home chapel by J. Emmert Dettra. Interment was in the Bealeton cemetery. —Mrs. Thelma L. Dettra, Midland, Va.

Williams, Ola E., was born in Lynn County, Mo., June 11, 1878, and died at his home in Hutchinson, Kansas, July 21, 1955. He was married to Minnie Taylor. To this union were born four children. He was a very dependable deacon for many years. Services were held in the Hutchinson church by his pastor, Bro. Charles Dumond, Jr. Burial was in the Pleasant View cemetery. — Mrs. Steve Moyer, Hutchinson, Kansas.

Wisner, Mrs. Martha M., daughter of Albert and Anna Heller Keller, was born Aug. 5, 1882, in Darke County, Ohio, and died Aug. 5, 1955, at her home in Union City, Ohio. She was a devoted member of the Union City church. In 1901 she was married to Guy Bobier. To this union were born one son and four daughters. Her husband died in 1937 and ten years later she was married to George Wisner. Besides her husband, she is survived by one son, four daughters, one stepdaughter, eight grandchildren, two great-grandchildren and two brothers. Funeral services were held in the Union City church by Bro. E. S. Hollinger, assisted by Rev. E. H. Nichols of the Waterhouse E.U.B. church.—Kenneth G. Long, Union City, Ind.

Zumbrun, Mrs. Dona, daughter of Mr. and Mrs. Andrew Robins, was born June 9, 1875, at Kessler, Ohio, and died June 24, 1955, in Brookville, Ohio. In 1898 she was married to Levi Zumbrun. She became a member of the church forty-eight years ago. For many years she taught in the children's Sunday-school classes. She was also a charter member of the ladies' aid society. Surviving are her husband, one son, one daughter, one grandchild, two great-grandchildren, one sister and three brothers.—Mrs. W. Russell Miller, Brookville, Ohio.

Church News

Northern Missouri

North Bethel—On Sunday evening, July 24, we held our quarterly council meeting. Sunday-school and church officers were elected for the coming year. Brother and Sister Vernon Merkey attended Annual Conference. On Sunday night, July 30, Mr. and Mrs. H. Richardson were guests at our fellowship service. They showed pictures of their recent trip around the world. Our church joined with two other rural churches in the community in a union vacation Bible school. The closing program was held Sunday evening, July 5. Bro. Merkey attended the International Sunday-school Convention at Cleveland, Ohio.—Mrs. Ruby Driver, Mound City, Mo.

Nebraska

Omaha — Since our last report, four members have been baptized into our fellowship. Our pastor, Bro. John B. Wieand, and his wife were our delegates to Annual Conference. Several of our teachers attended a city-wide vacation Bible school institute. We have just closed a most successful two-week Bible school. Three of our junior boys attended Camp Schwarzenau for a week. A new neon bulletin board will soon be installed on our church lawn. We are making needed repairs on the church organ. Brother and Sister Robert Wilber were called to the deacon's office. The church recently enlarged its various boards and committees to carry on better the work of the church. —Mrs. O. J. Dickey, Omaha, Nebr.

North Dakota and Eastern Montana

Cando—Our vacation Bible school, under the direction of Mrs. Ora Burkhart, was held the first week in June. On Sunday, June 5, six persons were received into the church. A representative of the Gideon Bible Society was with us one Sunday. Our pastor, Bro. Ed Duncan, and his wife attended Annual Conference. Bro. Ray Harris of Minot was with us for a service in June. A group of our young people attended the camp the first week in June. On July 4 a family picnic was held at the camp site and the juniors remained for the following week of camp. A large number from our church attended district conference at the Pleasant Valley church. Bro. Kenneth Yingst of Lincoln, Nebr., held a thirteen-day evangelistic meeting, beginning July 14. Four members were received by baptism into our church. We held our communion service on the first of August.—Mrs. L. R. Maust, Cando, N. Dak.

Northern Illinois and Wisconsin

Lena—Ten of our group attended the women's rally at Elgin. Our ladies participated in the yard-goods project for the district. The district young people's rally was held at our church with W. Harold Row as speaker. The May fellowship, sponsored by the Council of Church Women, was held at our church. The dedication of babies and parents was held on Mother's Day. Six of our people attended the children's workshop at Rockford. Our mother and daughter banquet was held with Goldie Swartz as guest speaker. The CBYF choir presented a program of music one Sunday evening. At another Sunday evening service, we had the film concerning the family and the necessity of Christian education. Our church co-operated with the other churches in the daily vacation Bible school. We gave special recognition to our two high school graduates. Our quarterly council was held with Elder Paul Haworth in charge. We installed a new furnace in our church. New steps were built to the entrance of our church. Our pastor, David Ockerman, was delegate to Annual Conference. Conference was also attended by seven of our lay members. Ralph Fry of German Valley, Ill., was guest speaker at our church one Sunday. Eight men from our church attended the men's rally at Batavia. Eleven from our junior high department participated in the rally at Naperville. Dedication services were recently held on a Sunday morning for the lecturn which was made by Harry Moore and given to the church by Mr. and Mrs. Harry Moore and Joan.—Clara Sandrock, Lena, Ill.

Polo—Our dedication, fiftieth anniversary and open house were well attended. Mr. Julian Gromer, sponsored by the Gleaners class, showed pictures in the town hall. The babies of our church were dedicated on Mother's Day. Bible school was held at the grade school. Thirteen from our church attended Annual Conference. One Sunday evening those who were in attendance at the Conference participated in an informal program which was held in the fellowship hall. The CBYF sponsored a program with Dale Blough showing pictures of his work in Alternative Service for the past two years in Greece. The Friendship Circle and Homebuilders held a joint meeting in the fellowship hall with Dale Blough as guest speaker. Open house was held in honor of Bro. John Heckman's ninety-second birthday. Our pastor served as director of junior high camp at Camp Emmaus one week.—Mrs. Maynard Wisner, Polo, Ill.

White Rapids—Our pastor and his wife attended the Annual Conference at Grand Rapids, stopping en route at the Ozark church for a Sunday evening service. Brother and Sister Louis Shirky of York Center, Ill., were with us for three stewardship meetings. Recently Bro. Byron Royer met with us for a service. The following week Brother and Sister Carl Smucker of Rockford were with us. Bro. Smucker presided at our council meeting during the morning hour. On Aug. 7 Brother and Sister Stern were in our church with Bro. Stern preaching for us. Our pastor, Bro. Oscar Stern, took a couple boys to our church camp near Rice Lake at the Chetek Lutheran camp, where Bro. Stern also served as a counselor. The Wisconsin ministers and their wives met in our midst for the regular sectional meeting. — Mrs. O. E. Stern, Wausaukee, Wis.

Southern Illinois

Walnut Grove—Our fall council meeting was held Aug. 6, with Elder D. A. Ridgely presiding. Officers for church and Sunday school were elected for the new church year. Our Bible school was directed by Ilene Ridgely. Our Sunday school has met regularly, but attendance has been hindered by sickness. Seven of our people attended camp during the summer. Sister F. E. McCune was delegate to Annual Conference. Sister Goldie Swartz was with us July 24 and gave an interesting talk and showed pictures of her work in India.—Maranda Ridgely, Parkersburg, Ill.

Middle Indiana

Sugar Creek—Bro. Samuel Harley was with us in a series of meetings July 18-24. Two were received by letter and one was baptized into our church fellowship. Our pastor's, Bro. Richard Knarr's, resignation became effective Aug. 31, and Bro. Charles Cochran of North Manchester has filled this vacancy. Sisters Carrie Miller and Ruth Harwood were delegates to the district conference at Mexico. Bro. Richard Knarr was our delegate to Annual Conference.—Mrs. Ruth Harwood, South Whitley, Ind.

Wabash City—Our church met in July

The Bible and Bible Study

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CRITICISM AND FAITH

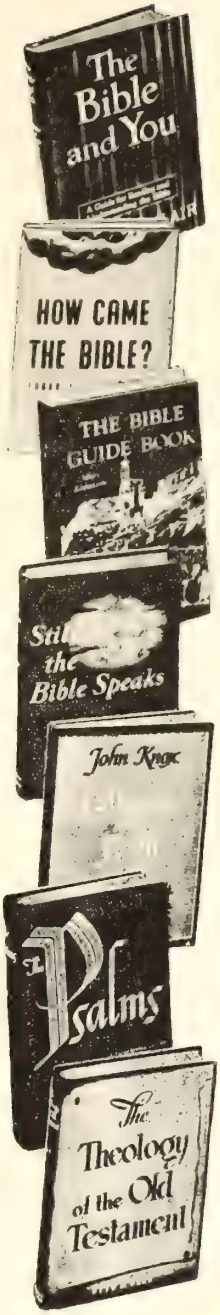
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BRETHREN PUBLISHING HOUSE

Elgin, Illinois

for our regular business meeting with Elder Charles Oberlin presiding. Bro. Leon DeLauter and Bro. Donald Smith were delegates to the district conference. Bro. Elden Yohe will serve as our Sunday-school superintndent for the coming year. The offering from our vacation Bible school was used to buy filmstrips for the children's department. Mrs. Irvin Custer attended the leaders of leaders conference in Grand Rapids, following Annual Conference. Our pastor, Bro. W. C. Stinebaugh, and three of our teachers attended the regional training school at Camp Mack. Bro. Charles Dumond of Flora, Ind., was with us on Aug. 7 and 15 for two messages on Reaching the Unreached. He will conduct evangelistic meetings in our church Oct. 9-16. The men's work and the James Pobst family presented two heifers to be sent to Germany from our church.—Mrs. Ray Ulery, Wabash, Ind.

West Manchester—Temperance emphasis was observed with study groups studying different phases of temperance. At our good neighbor party, each family brought a nonmember family. Bro. T. Wayne Rieman was the speaker for this occasion. Ten churches in our section used the theme, Four Nights for God. We met for fellowship and instruction at the Manchester church and then went out on our visitation program. A mother and daughter meeting and a Christian family program was held in keeping with Family Week. Our delegate to Annual Conference was Bro. Alvin Bolinger. We were represented at almost all the various camps at Camp Mack during the summer. Our delegates to district conference are Mrs. Ralph Boyer and Mrs. Frank Ulery.—Mrs. Frank O. Ulery, North Manchester, Ind.

Southern Indiana

Muncie—The women's work groups of this area held their spring meeting in our church. The projects of the women's work group this year are baby layettes, women's and children's packets and sending canned fruits and vegetables to the Brethren Home at Mexico, Ind. Mrs. Eli Jackson is president of the aid for the coming year. Our church co-operated with a county relief drive. A deputation team from Manchester College was with us one Sunday and gave an interesting play. Six babies were consecrated recently. Our church purchased a filmstrip and slide projector. The book, Man and God in the City, was studied at our Sunday evening services. We have changed the order of the Sunday morning service to an unified service which is working successfully. Several of our children and youth attended Camp Mack. Bro. Earl Peacher was our guest speaker on Conference Sunday. Brother and Sister L. S. Shively were with us on Aug. 14, telling of their experiences on their trip around the world. The young adult class sponsored a talent program and an offering was received for our organ fund. Bro. C. C. Sollenberger resigned as pastor and elder. Our church is co-operating with our neighboring church, Antioch, in supporting a full-time pastor in the person of Bro. Dale Brubaker. Bro. Eldon Petry was elected to serve as our elder. Brother and Sister Cletis Bowers represented our church at district conference.—Mrs. Cletis Bowers, Muncie, Ind.

Michigan

Lake View—Our congregation heard a talk by a German exchange student, Peter von Jagow, on German family life. A deputation team from Manchester College fellowshiped with us. Our summer pastor, Walter Bucher, and his family arrived in June. He served as a counselor at Brethren Heights camp for one week. Three of our young people also served as counselors at a junior camp. On July 10 two young men from our congregation, James Rose and Frank Barkdoll, were licensed to the ministry. They have both brought us sermons at our Sunday evening services. Our CBYF sent a delegate to the regional youth conference at Manchester College. We exchanged Sunday evening services with the Methodist church. The men's work project, two acres of strawberries, helped to increase our growing parsonage fund.—Frank Barkdoll, Copemish, Mich.

Northwestern Ohio

Silver Creek—While we were remodeling our church house last winter and spring, our services were held in the parsonage since we did not have a pastor at that time. Bro. Robert Fryman and his wife came to us on the first of June as part-time pastor. He is also serving as pastor of the Walnut Grove church. Bro. H. H. Hendricks of Howe, Ind., conducted a two-week evangelistic meeting. During these meetings, five made decisions. Our men's work group planted corn and soy beans as its project. The women's work group has sent clothing for relief. The women are quilting and helping to finish the church. On Sunday, Aug. 14, a number of the people from our church and the Walnut Grove church held services at the Brethren Home in Fostoria. Our

council meeting was held on the evening of July 12, with Elder Orville Noffsinger presiding. We observed home-coming and dedication services on Sept. 18 with an all-day meeting and a basket dinner at the noon hour.—Mrs. Ottie Fisher, Pioneer, Ohio.

Toledo—The CBYF group was in charge of the Easter sunrise service and the breakfast which followed the service. Our church was host to the CBYF spring district conference. The men of the church cooked and served the dinner for our mother and daughter banquet. Guest speaker for the occasion was Mrs. Anna Mow. One week of Bible school was held, closing with a family night and potluck supper. Our church was represented at Annual Conference, having thirty-five persons present for the Sunday service. At a council meeting our church voted to employ a fund-raising organization to direct us in a building fund campaign. Committees are now being formed for the various phases of our building program. Each camp session at Camp Mountain Lake was attended by persons from our church. Our pastor, Glen Crago, served as dean for the intermediate camp. —Mrs. Lester Garner, Toledo, Ohio.

Northeastern Ohio

Canton, First—On Mother's Day three couples dedicated their babies. Vacation Bible school was held from June 20—July 1, with Heroes of the Cross as the theme. Brother and Sister Raymond Brumbaugh and Brother and Sister Roger Clouser were installed into the deacon office at our July business meeting. Carol Ann Miller has entered Brethren Volunteer Service. John Miller, representing the district mission board, spoke to us on July 24 concerning the Painesville mission church. A preparatory class for church membership for adults is being planned by our pastor, beginning Oct. 9 and continuing until Christmas.—Mrs. Raymond Brumbaugh, Hartville, Ohio.

Springfield—Eleven new members were baptized and welcomed into our church as the results of the evangelistic campaign held with James Renz and Paul Halladay as guest speakers. A two-week vacation Bible school was conducted under the direction of Mrs. Rodger Ingold. Offerings from the school were sent to help the Indians. Dedication services were held for the new lawn bulletin board, a project sponsored by the men's work.

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Bro. L. R. Holsinger and Bro. Rodger Ingold were sent to Annual Conference as our church delegates. On July 17 Bro. L. R. Holsinger gave his farewell message, having served as our pastor for twenty years. Upon his retirement, he has moved to Martinsburg, Pa., where he will serve as an interim pastor and supply minister in that area. A farewell dinner party was held in honor of Brother and Sister Holsinger on the evening of July 17. An installation and reception was held on Aug. 7 for Bro. Jacob T. Dick who became our new pastor, and his family. Bro. Dick recently returned from Kassel, Germany, where he served with Brethren Service. Eleven of our young people attended the central regional youth conference at Manchester College. Our board of education has sponsored a recreational program for our junior high and young people during the summer. Guest speakers who were with us during the summer include Arthur Hess, pastor of the new Painsville mission church, Marie Mishler, a missionary to Africa, and Ronald Lutz. —Mrs. Richard S. Shanafelt, Mogadore, Ohio.

Southern Ohio

Beech Grove—Stanley Hamilton, executive secretary of the Rural Life Association, was guest speaker for a men's work meeting. The Hollansburg Council of Churches held a combined Easter service at the Christian church. Our father and son banquet was held with the Greenville Four providing the music and the Rev. Wabur of Sidney, Ohio, as guest speaker. Six children's workers attended the workshop at Covington, Ohio. Special Sunday evening services in observance of Family Week included a fellowship supper, round-table discussion on different phases of family life and the film, The Family Next Door, followed by a discussion. Our Bible school was sponsored by the Hollansburg Council of Churches at the Westmont school. In the absence of Bro. Dolar Ritchey, guest speakers for our Sunday morning services have been Bro. Fred Hollenberg. Walter Swinger and Charles Fraley, a student studying for mission work. Children's day was observed with a special program one evening. At a special council, it was decided to paint all the church buildings except the parsonage which will have white siding. Plastic doors will also be purchased for the basement in order to make extra Sunday-school rooms. Six new members have been baptized. Several children from our church attended Camp Sugar Grove. The young people raised popcorn as a class project.—Mrs. Charles Baker, Hollansburg, Ohio.

Eastern Pennsylvania

Schuylkill—During the Week of Prayer, Rev. Marzolf of the Church of God preached at the Big Dam church. Our congregation participated in the One Great Hour of Sharing. Bro. Conway Bennett of the Little Swatara church conducted an evangelistic meeting in our church. As a result of this meeting, five were baptized and one has been baptized since that time. Paul Bowen was guest speaker for our Mother's Day program. Recent visiting ministers were Brethren Ollie Hevener, Conway Bennett, Frank Layser, John Kintzel, Jr., G. G. Meyer and Mark Wolfe. Ammon Merkey was guest speaker for our homecoming services on July 17. Delegates to the Sunday-school meeting at Hershey were Esther Zerbe and Carrie Zechman. Bro. Henry Bucher of Elizabethtown College brought an educational sermon the first Sunday of August. — Mrs. Arnold Zechman, Pine Grove, Pa.

Middle Pennsylvania

Woodbury — In connection with children's day services, our pastor, Bro. Earl K. Zeigler, conducted a dedication service for small children. Our pastor was dean for the three Bible schools which were held in our congregation. At a recent council meeting Brother and Sister Robert Brumbaugh and Brother and Sister Chester Guyer were called to serve the Curryville church in the office of deacon. Elder Roy Forney of Martinsburg was re-elected moderator for another three-year term. We were represented at Annual Conference by Brother and Sister Earl K. Zeigler, L. K. Sollenberger and Jack Clouse. Recent guest speakers in our congregation have been Donald Sollenberger, Horace Clapper, Merle Crouse, a I-W who had served in Turkey, Sister Olive Widdowson, a returned missionary to India, Sister Faye Koontz, a missionary to Ecuador, and Sister Else Peterson of Denmark. The Piney Wood singers, a Negro girls' sextet from Mississippi, were also in one of our churches. Brother and Sister Carmon Sollenberger were ordained to the ministry by the district ministerial board at our last council meeting. We were represented at the district workshop and home and family life conference by Clara Over, Estella Stayer and Earl K. Zeigler.—Mrs. Vernon Stayer, Curryville, Pa.

Western Pennsylvania

Hooversville—One Sunday morning recently, Rev. Johnson, a Negro minister of Johnstown, Pa., and our pastor, Bro. Kenneth Blough, exchanged pulpits. Bro. Telford Blough was speaker at the father and son banquet. We presented a Mother's Day program at the Old Folks Home at Scalp Level. One Sunday four young people from Juniata College were in charge of our services. In the absence of our pastor, Bro. Hopkins of Davidsville preached for us. Our pastor was speaker at Camp Harmony on Sunday morning, July 24. A number of our young people attended Camp Harmony during the sum-

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mer months. A union Bible school was held in our community.—Blanche M. Hershberger, Hooversville, Pa.

Eastern Maryland

Reisterstown, Evergreen—At the special council meeting, Bro. John Lau was elected as full-time pastor for the Reisterstown church, beginning Sept. 1. Bro. Wayne Zunkel served as our summer pastor. A number of our girls and boys attended camp throughout the summer months. The women meet each week to work on various projects. They canned beans for the Fahrney-Keedy Memorial Home. They also made clothes for babies and clothes to be sent to New Windsor. Sister Ida Barley and Sister Opal Shipe attended the children's workers' conference at Liberty Heights. One Sunday two of the district cabinet CBYF members had charge of the program for our morning service, explaining the youth action plan. At the close of vacation Bible school, the Sunday-school picnic was held at Catoctin Park. Bro. Lau has conducted several spiritual retreats at the church. Bro. Woodard Roberts conducts a youth program each Saturday evening. Sunday-school classes have been divided and more teachers have been secured. As requested and approved by the church council, the every-member canvass committee is putting into operation the plans for obtaining the total commitment of each member and friend of our church. Road signs have been erected in our community. The first Sunday of each month is devoted to a family program, as is Thursday night prayer meeting. Bro. Young of the Reisterstown Negro Methodist church has been our guest speaker several times. Bro. Lau and his wife were delegates to Annual Conference.—Janette Wagner, Pikesville, Md.

First Virginia

Mt. Bethel—Since our church was officially organized as a separate congregation in 1950, there has been a steady increase in interest and attendance. Three new Sunday-school rooms have been added to our previous one-room rural church. We have also been able to remodel completely both the inside and outside of our building. Recently we had as evangelist for our special meetings Bro. E. F. Sherfy. There was spiritual awakening in our church and community and thirteen new members were received into our church fellowship, seven by baptism and six by letter. We have as our pastor, Bro. R. M. Clutter. Because of Bro. Clutter's failing health, A. L. Perry, Jr., who has been licensed to the ministry, and L. E. Britt, who desires to become a licensed minister, have been taking some of the leadership responsibilities. Our elder, Bro. Henry C. Eller, has served us faithfully for two years.—Mrs. W. D. Agnor, Eagle Rock, Va.

Second Virginia

Pleasant Hill—Our regular church council met Aug. 5, at which time various reports were given. Pastor J. Willard Bowman completed his duties in our church on Aug. 14 and has been succeeded by Bro. Donald Fancher. New officers were elected for the coming year. In our new business it was decided that the fall communion should fall on Saturday evening before the first Sunday in October. It was also decided that the women should clean the church starting the first of October and the proceeds go to the parsonage fund. Home-coming was observed Sunday, Aug. 14, with the special offering being used for the improvements of the church grounds.—Beatrice Rankin, Crimora, Va.

Pleasant Valley—Our church was represented at Annual Conference by our elder, Donald Clague, and our pastor, Samuel H. Flora, Jr. Bro. Bruce Flora of Los Angeles, Calif., preached for us on the Sunday following Annual Conference. A two-week Bible school was held in June. The offerings from this school went to aid migrant workers. A projector for movies and filmstrips has been purchased by our church. It has been decided that our church will pay fifty cents per member to the support of Bridgewater College. The Wells Organizations was employed to raise funds for a new church building. Bro. John Locke held a week of evangelistic meetings in July. There were two conversions. Our women have made a number of comforters for relief. The young people are giving a play to help meet their financial obligations. Delegates to district conference were elected at our church council in July.—Mrs. Frank L. Garber, Weyers Cave, Va.

Southern Virginia

Germantown, Brick—The CBYF presented the pageant, The Old Rugged Cross, followed by the showing of the film, I Beheld His Glory. Six women from our group attended the spring meeting at the Stonewall church. On Mother's Day eleven babies and their parents were con-

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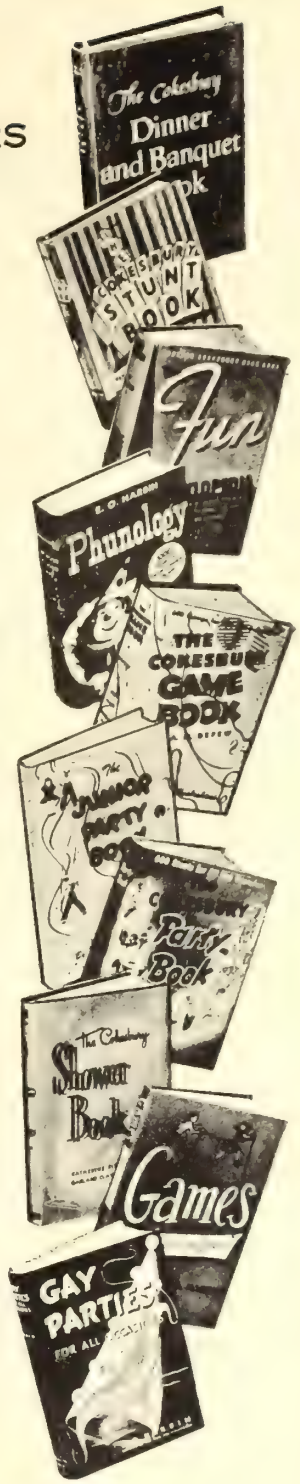
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secrated in special services. In observance of home and family week, the Homebuilders class presented the play, The House on a Rock. This class also gave the same play in four neighboring churches. Our church was host to the district young married people's banquet with William Wilboughby of Bridgewater as guest speaker. Bro. Glenn Crist of Mt. Hermon and Bro. Kermit Flora of Dayton were recent guest speakers at our Sunday morning services. Parker Leffue and Joseph Ferguson represented our church at Annual Conference. They both gave reports of the Conference. Bible school convened June 26—July 2, with a program on Sunday night. The Homebuilders class recently painted the church basement and the men's work group painted the church roof. New hymnals were recently dedicated. Our congregation was host to the district conference July 26-28. Bro. Wilmer Crummett served as presiding moderator and guest speakers for the meeting were Charles Zunkel of Elgin, Ill. and Jacob Dick, who recently returned from Europe, having served with Brethren Service there. — Mrs. Levi T. Angle, Rocky Mount, Va.

Spray—Sixteen have been baptized into our fellowship and one received by letter. Our elder, W. C. Sweitzer, was delegate to Annual Conference. We had a Bible school. Albert Nyce of Vernsfield, Pa., and Dick Simmons of Toledo, Ohio, youth caravanners, worked in our church during the past summer. Bro. Ray Showalter of Bridgewater held our revival in July. As a result eight persons were baptized and one received by letter into our church. Bro. Enos Griffith was licensed to the ministry. Albert Nyce represented our church at the regional conference at Bridgewater. — Mrs. Ersley Odell, Spray, N. C.

First West Virginia

Petersburg—Since our last report Bro. Abram Eshelman of Mt. Joy, Pa., held a two-week meeting. As a result four were received into the church by baptism and two by letter. At the close of our two-week vacation Bible school, the children gave a program on Sunday morning. Mrs. Helen Slaubaugh of Kingwood, W. Va., district women's work president, gave a talk at one of our regular meetings. A number of other churches were represented at this meeting. The women also sent clothing for relief and sent several seed packages. Several of our women attended the workshop at Bridgewater, Va., and the rally at the Old Furnace church. Our church was host to the four-in-one conference. The men are working on our building project, which consists of additional Sunday-school rooms. — Grace A. Shreve, Petersburg, W. Va.

Sandy Creek, Laurel Glen—This church is on the border of the Terra Alta and Sandy Creek churches. Nearly all hold their membership in the Sandy Creek congregation and for many years brethren from that congregation, Elders Jere Thomas, George VanSickle, Joseph Guthrie, Taylor Sines and others, preached at or near Cranesville. Several living in the vicinity entered the church and remained faithful, though for a number of years there were no preaching in this neighborhood. About the year 1941, the writer began holding services here. Then after a few years they began holding vacation Bible school each summer which was very successful. During the last fifteen years there have been thirty-three members received by baptism. Last year Sandy Creek took over the work and at the close of the school there was a love feast and forty or more communed in the school house. A strong desire grew to have a house of worship. At a council it was decided to build a church. Then a brother gave the church nearly one and a half acre for a church lot. The basement is dug out and nearly half of the footer poured and all but one load of the blocks for the basement are on the ground. People of the vicinity are subscribing liberally to the work but they are still in need of much. They are planning to build a cement block house. They again had their vacation Bible school led by Bro. Eugene Matthews, assisted by about four other teachers. At the last session seventy-two were present.—Emra T. Fike, Terra Alta, W. Va.

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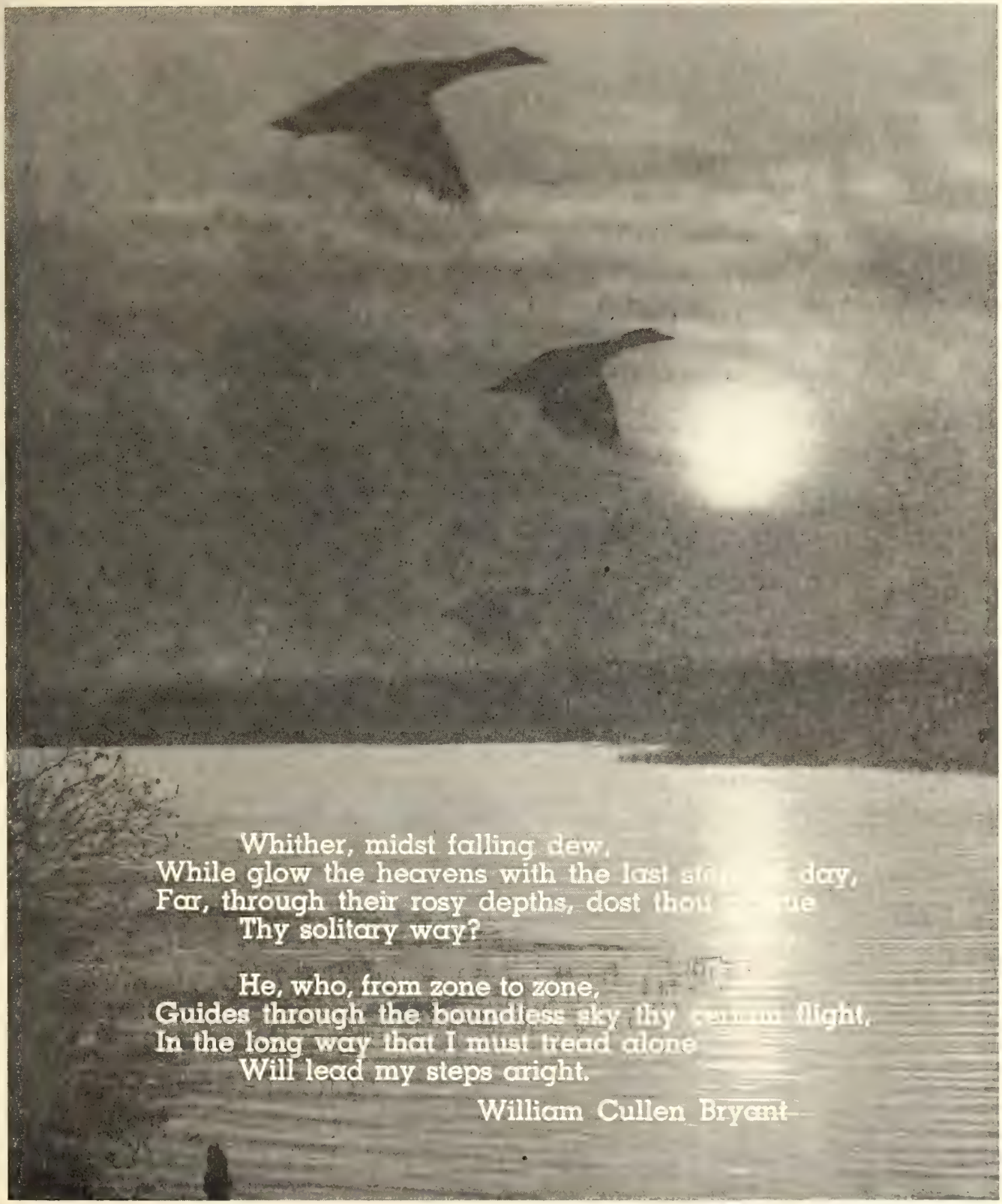
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While glow the heavens with the last st[illegible] day,
Far, through their rosy depths, dost thou [illegible]ue
Thy solitary way?

He, who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone
Will lead my steps aright.

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Gospel Messenger

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Volume 104 **Number 40**

In This Number . . .

Editorial—
The Baptism We Need 5
What Kind of Civil Defense? 5

The General Forum—
The Church in Germany.
Harry K. Zeller, Jr. 3
Numbered Among the Transgressors.
Ora Huston 6
Born Again. G. K. Satvedi 8
To Do a Mighty Work. Glen Weimer .. 9
On the Plains of "Oh, No!"
J. Richard Gottshall 9
Dear Mr. Congressman—Are You Listening? Franklin Wallick 10
The Family Counselor 11
The Christian and Communism.
Leland Wilson 13
Only One Mission. Leland A. Nelson . 14
When "Suffer" Means to "Let."
Luther A. Weigle 15
Reviews of Recent Books 15

News—
News and Comment From Around the World 18

Brethren Service—
Is the Spirit of Schwarzenau Still Alive?
Esther Mohler 20
Hastings State Hospital. Joe Noffsinger 21

The Local Church—
Tape Recorders Go to and From Church. Elbert Reish 22

Our Mission Work—
Christ, the Hope of Our New Home.
Nywa Balami 24
Meet Your Missionary 25
Northern Illinois and Wisconsin Goes Forward 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Religious Advertising

As I passed through a small Iowa town I saw a miniature "Little Brown Church" sitting beside the highway advertising the real "Little Brown Church" of which we sing. This set my mind thinking on religious things, especially of religious advertising.

The Mennonite Church people have a standard billboard publicity plan which quickly announces that there are Mennonites in a community.

Commercial men spend some eight billions of dollars annually publicizing their wares, goods and services. Now I wonder how many dollars Christians spend annually publicizing Christianity's virtues and truths? It certainly would be money well spent for the Church of the Brethren if they like the Mennonites would start a plan to use billboards to publicize our church and Christianity. All over the northwest I see billboards announcing "beer from the land of the sky blue waters" and cigarettes via, "Be happy, go lucky," etc. So why not "Be happy, live right," "Bad Habits Burden People," "Overcome Evil With Goodness" (Church of the Brethren). I, therefore, urge the officials of the Church of the Brethren to start a department of religious visual publicity.

I just passed a religious outdoor advertising poster. It had so much reading on it I could make out only about half of what it said at sixty miles per hour and now I can only recall that it was a religious poster. I believe five words are a maximum to use on outside posters.

Publicity is removing the basket from over our religious candle so that all men can see and read twenty-four hours daily, year in and year out.—A Traveling Man.

Accentuate the Youth Program

The article by Julian Griggs (July 30) and in Readers Write by Lloyd Hagg (Aug. 20) and recently D. O. Schechter combine to voice a call for accentuated youth program for community youth directed by Church of the Brethren sponsorship. These calls reflect the national attention being given to youth needs in American life. Professor Bagwell of Michigan State College reminded us that probably the future's major problem, of which we are at present most unaware, is strength of the youth life soon to be coming on the American scene.

This tide of youth life will live in a society where factory machines operated by machines ("automation") make decreasing call for human hands—youth will be admitted to employment later than now. More people will live in cities than on the land. All this spells—more youth with more leisure time than now. City youth envy rural youth because rural youth have "more worth-while things to do." A youth group asked to list teen-age problems listed the "lack of anything worthwhile to do." The 4-H clubs, F.F.A., F.H.A., Boy Scouts, Girl Scouts and to some measure athletics fill in this vacuum with worthwhile activities which make these youth groups the pride of America, while the unguided segment of our youth give us a crime record that is the shame of America. The difference between the two groups lies in the concern of the adult sponsors who pilot—the pride of America—and the unconcern of adults who could but don't, do anything about or for our undirected youth.

Junior Achievement is a movement to help youth get experience in business investments, business management, etc. It may offer patterns for youth participation in playground building, roadside park arrangement and care, civic participation in hospital assistance. Youth are saying, "Give us something worth-while to do." At present only the military seems interested in finding an answer.

Juvenile courts need more parole and probation officers. Let's encourage Brethren people to do Brethren Volunteer Service in this field.

A judge of the probate court said, "Our greatest problem is to find the right kind of homes for children who are wards of the court." These are not delinquents, merely children needing help. Brethren homemakers who can guide children without tension should consider the role of foster parent as a form of Brethren Volunteer Service.

I should like to learn through Readers Write or Messenger mention what Junior Achievement is doing in your community, or what the best youth worker in your area is doing for youth where you live. This exchange of ideas will stimulate wider thinking.—Galen Barkdoll, Copemish, Mich.

Religion was ineffective in Germany because the church was remote from the everyday lives of the people

The Church in Germany

Part I

Harry K. Zeller, Jr.

THE German church is the oldest thing in Protestantism. The Reformation began in Germany. Germany except for Bavaria, a province which is stanchly Catholic, is, and has been, the most strongly Protestant country in the world. In West Germany about sixty per cent of the people are Protestant. East Germany, the heart land of Protestantism behind the Iron Curtain, the land of Martin Luther, Halle, Erfurt, Wartburg, is eighty-five per cent Protestant.

The Reformation which began in Germany was followed by thirty years of religious wars. In Germany, where they take everything seriously, they take their religion seriously too. People thought enough of their religion to struggle to the death for it. For thirty brutal bitter years they fought to determine whether Germany would go Protestant or Catholic. Finally in the Augsburg Peace, which came at the end of those thirty years of war, a formula was devised which is the standard term among church historians, *curius regio, eius religio",* which means "the religion of the government shall be the religion of the people." In that early time when Germany was made up of 300 princely states it seemed the sensible solution to a tough problem to say that the prince or ruler of any state would determine the religion practiced in that state. Each state would have one type of religion and the citizens could elect that religion or emigrate to some other place.

The church needed the princely rulers. Martin Luther had no bishops, for he had broken from the line of succession from Rome. He suggested that the princely rulers appoint the bishops and the princely rulers in their turn required that the people be obedient to the government in all matters relating to the state.

In the evolutions and revolutions of time two things took place. First, the 300 princely states began to merge. By the time of Bismark they had been almost merged into one, although not quite integrated. The Weimar Republic momentarily brought the German nation into unity, but never effectively so. Now Germany is two lands. The Church of the Land (Landes Kirche) began to incorporate the little groups into the larger groups. All the tiny threads of tradition running back to 300 separate organizations have gradually been brought into three main Protestant groups: (1) The Lutheran Church, (2) The Reformed Church and (3) The United



Services are held in the Kaiser Wilhelm Memorial Evangelical church in West Berlin whenever the weather permits. Badly damaged during the war, the church will be rebuilt and the architects of Germany are submitting designs for reconstruction

Religious News Service

Pastor of the McPherson church, Kansas, who at the invitation of the Bonn government spent a month last spring visiting churches of Germany



Religious News Service

Three Evangelical bishops of Germany with the chief church councillor of Hamburg (right)

Church. These three are brought together in a loose federation known as the Evangelical Church of Germany. Bishop Otto Dibelius of Dahlem is the presiding official.

The Germans are long on tradition. If any more complicated structure for the church could be found the German would find it! Our conversations with church officials, such as Dr. Krimm of *Hilfswerk* or Pastor Powlowski of *Johanneswerk*, would inevitably begin with an observation something like this, "To understand our organization you must go back in church history 450 years . . ." The effort to retain the old organizational pattern in the new geographical structure, like new wine poured into old wineskins, has not quite worked out successfully.

A second thing also happened, more significant than the first: the church became identified with the state. The church had its finger in the keeping of the records. Thus one was literally born into the church. The church became co-extensive with the geographical area and embraced all people in that area whether they wanted to be members of the church or not. It is difficult for the German to understand that in America the church is a voluntary association of persons who become members of the church because they want to become members of the church. In Germany virtually all the people are official members of the church, but usually have little contact with it. In Germany, the only way to be a nonmember of the church is to go to court, stand up and swear you are an atheist. Your name is then stricken from the church rolls—and your name is taken off the tax rolls.

To my surprise, I discovered that the official church in Germany was not in a bad way financially. Most church leaders are not inclined to stress the point, or even acknowledge it, but it was clear to us that the tax income—amounting from forty to sixty per cent of the total church revenues in the separate land areas—makes it possible for the church to continue as a rather stable financial institution in the community. This money goes primarily to the maintenance and upkeep of the huge churches, but some of it is used for the payment of preachers' salaries.

This official status of the church not only includes compulsory membership and taxation, but also the appointment by the church of an official representative to every department of government to see that the Protestant concerns are taken care of. The big struggle in the German church right now concerns its willingness to sever these preferential ties. Martin Niemöller and a few others are saying that the church in Germany will never really live until it cuts its strings with the state. Most of the confessional wing (that party in all three Protestant churches which was in vocal opposition to Adolph Hitler) adheres to the position that the church must say to the people, "You become a member of this church when you want to by your own commitment to Christ. You give to this church, not as you give your taxes, but as you make a freewill offering."

The problem of shifting from a state church to a free church is not as simple as it seems to be. For example, many people in Germany argue for the necessity of the church tax, not for the maintenance of the active church, but on the basis that the huge churches and cathedrals—built as much as 500 years ago—are public monuments!

No figure of speech could more adequately represent the role of the church to the majority of the people of Germany in the last three decades. The church, because of its official connection, was removed from the people. It was abstract in its theology and remote in its relationships to the daily business of life. Its bishops and officials had high protocol status at diplomatic and community functions. Its pulpit was way up in the air—not down on the level of the people. Its pastors served a large official membership and the church was a status institution, rather than a service unit in the life of the people.

In short, religion became ineffective as it took on official status. When Hitler came along with the creed of nihilism—the

Continued on page 14

EDITORIAL

The Baptism We Need

ALL the gospel records give vivid testimony to the presence of God's Spirit at the baptism of Jesus. If there had been any previous uncertainty as to God's relationship to his beloved Son, it vanished in the blinding assurance that God was already with him and would remain.

To live a life pleasing to God requires more than water baptism; it demands a baptism of the Holy Spirit. To be moved, not by the stresses and strains of every day's circumstances, but by "one holy passion filling all my frame," a child of God must experience the baptism of "the heaven-descended dove," as George Croly's great hymn so aptly phrases it.

If Jesus needed the constant assurance of God's Holy Spirit, how much more do we. Not only in the refreshing and cleansing experience of baptism but in the midst of each day's conflicting claims upon our time and loyalties we need to be made aware of God's presence. Then with confidence in a power greater than our own we will be prepared to face the peculiar temptations that confront us in the wilderness of modern life. Since our temptations are not notably different from those of Jesus, we ought to prepare ourselves with the same kind of baptism that gave him the victory over temptation.

We are all sons of God—but such prodigals that we waste the generous substance of his material gifts and even the splendid spiritual inheritance that is ours. But prodigals are ever welcomed home by the Father if they come to their senses and discover the meaning of living as dutiful children of God. To repent, to be baptized both of water and the Spirit, and to live each day with God as Guide and Friend—in such ways we too become "well-beloved" sons. —K.M.

What Kind of Civil Defense?

WHY is it that the average American citizen cannot become excited about plans and organizations for civil defense? He is certainly aware of the possibility of destruction in the bombing of any of our large cities. He must realize that some adequate planning is necessary to meet any threat of disaster. Yet few people seem concerned about proposed air-raid drills, evacuation plans, shelters or other civil defense plans.

The reason may be that average Americans are indifferent to talk about dangers that they have not directly experienced. But we are not so irresponsible that we would "fiddle while Rome burns." It is more likely that Americans regard most of the civil defense proposals as unrealistic about what would happen if one of our cities was actually bombed. The shelters would not shelter. The evacuation schemes would not evacuate many persons in the few moments between warning and attack. Even the survivors must contend with the effects of radioactive fall-out.

There is another reason why many Christians are less than enthusiastic about civil defense proposals. Nearly all the organized plans assume an attack by an "enemy" whose identity is fairly well established. Though civil defense is considered often as a local operation, it is inevitably connected with a type of national defense that looks on a stockpile of bombs, on overseas bases and on a large military system as the foundation for any defense. To Christians who know the working of the military mind, the current civil defense plans seem designed more as ways of creating fear and distrust of other nations than as honest measures for meeting disaster. The kind of publicity given to civil defense often bears out this suspicion. Actually the results of air-raid drills may be damaging to morale because they create a spirit of fear, hatred and frustration.

What, then, should be the attitude of Christians toward civil defense? Many will co-operate, but without enthusiasm, in whatever plans their community chooses. Others may refuse to go along even with what appear to be sensible measures. May we suggest that churches begin now, apart from any organized civil defense requests, to study ways of meeting any kind of disaster, whether caused by floods, fire, drought, storm or some kind of conflict? Churches that have always responded to appeals for material aid could be ready to respond practically and sacrificially to any human need in their neighborhoods. But let the emphasis be on relieving suffering, not on spotting planes, detecting "enemies," or getting out of town more quickly than anyone else.

Above all, the churches must preach their message of reconciling love and redemption. They must insist that the only defense against war is to prevent it and they must make more clear than ever their faith in a Christ who is the prince of peace, in a God who is their refuge and strength and in a way of life that takes away the occasion for all wars.—K.M.

Numbered Among the Transgressors

Ora Huston



As many letters as are permitted and visitors every visiting day will help a CO in prison to feel he is remembered

Religious News Service

CLIFTON CAMPBELL is in prison. His number is 5296. Clifton is a member of the Church of the Brethren. He was sent to prison because he lived up to the teachings of the church. He studied the New Testament, believed it and obeyed it. He was ordered to report for induction into the armed forces and refused. His conscience would not allow him to take part in the war program. He purposed to save, not destroy human life and property.

Clifton was late in reaching this decision but is firm and true in it. In spite of all of his efforts and those of his friends and counselors, he could not get the 1-O clasification. In good conscience he could not accept service in the armed forces. He was, therefore, tried and sentenced. He is now numbered with the transgressors.

Director of social action, Brethren Service Commission, General Brotherhood Board

The physical conditions in a federal prison are not bad. They are better than many people have in their own homes. Food, shelter and clothing are adequate. The beds and the buildings are clean and sanitary. Food is wholesome and nourishing, but the variety is not great. It tends to run to starches. Most prisoners gain weight while they are in prison.

Psychological factors are a different matter. The prisoner is deprived of the normal and frequent choices which he makes in civilian life. Most of his decisions are made for him. This condition is generally degrading to personality whether in prison or out. In prison it is especially harmful.

Most prisoners feel that they are forgotten. Time moves slowly and letters are few. When a prisoner feels that he is remembered, he thinks that he is looked down upon by society in general and frequently by his friends and acquaintances. He becomes a number. He is counted to see that he has not escaped. Being locked in, he feels that he is treated as an animal. This, too, is degrading to human personality.

Environmental circumstances are also different. In prison we find people who have lived below the law of the land, as well as those who have lived above it. There are all kinds of criminals, murderers, thieves, forgers, dope fiends, sexual perverts, etc. There are also some of our finest people in prison. Some are victims of ignorance, discrimination, injustice. Others are there because they lived according to the message and teachings of Jesus Christ. The prisoner finds that his associates are much like the people outside of prison. Perhaps a larger proportion of

them are of the low standard. A few are of unusually high character.

In spite of the above-mentioned facts, many conscientious objectors in prison are more free than conscientious objectors who have taken some other course contrary to their conscience. *Freedom is not the right to do what you want to do, but the power to do right.*

Many conscientious objectors grow while they are in prison. Most of them have the good solid foundation needed for wholesome growth. Some grow intellectually as they pursue correspondence courses. Many grow socially as they learn to understand and appreciate human personality. Growth of character comes by being true to the best and finest they know. God can be nearer in prison than anywhere else on earth. Many, but not all, have grown spiritually.

Every conscientious objector denied the 1-O position has a tough decision to make. Will he place the things of God first and take the consequences, or will he compromise and serve the dictates of the government? Most of us have not had that decision to make.

Many factors enter into the decision: How great is one's faith? How strong is his conviction? Has he had experiences in going against public opinion before? What support does he have from his home? What is the position his local church takes on going to prison? How does the girl friend feel about this position? Is God real in the life of the individual? All of these are factors. The greatest factor of all is whether a person puts God first or the state first? It was the question Peter faced. Every person who has taken the name *Christian* has had to face it directly or indirectly. Our CO's face it in a very realistic way.

The home has a great deal to do with these decisions as they are made. Frequently a mother writes to her son who is wrestling with the problem and includes this statement or something like it: "Whatever happens don't go to prison." Really the mother probably does not mean it that way, for she is saying, "Commit any sin but stay out of prison." There are cases when such a request written or verbal has changed the course the young man has taken. Sometimes they give up in the struggle because they do not have the support of their parents for the position that is right.

At times, because of the pressure of the family, the young man yields and accepts armed services. He is very unhappy all during his period of service, as any person is who violates his conscience and does the thing that he feels to be wrong. It may be even more than unhappiness. He may doubt the Christian faith and belief of his parents. Sometimes he gives up his own faith because of the compromises he has made. Such are the results of the forces exerted on him by his home and close relatives.

Another factor in this tough decision a young man has to make is the response of the church. What is the position of the church while the decision is being made? Are conscientious objectors upheld in prayer, in counsel and in fellowship? After the decision has been made and a man has been sent to prison, what is the reaction of the church? The early church met in long sessions of prayer, both day and night, for their members who were true and imprisoned because of their faith. Sometimes wives and babies are left without support. A number of the churches today have responded by furnishing support to dependents of those who have been sent to prison. Visitation and letters are very helpful, even though these are limited by regulations. Any conscientious objector who is in prison should have every visiting hour filled, and every permissible letter sent.

Finally the time will come when the prison sentence is over. Generally CO's are paroled after one third of the sentence is served. If not, they get out on good time after two thirds of the sentence is served. Then the conscientious objector returns to his home. The response of the church can be tremendous in his readjustment, his future



This CO was able to get a I-O classification and is serving his alternative service in rehabilitation and relief work abroad

service to the church and his future contribution to God's program.

Throughout the history of the Christian church, there have come testing times when it was well to be numbered with the transgressors. In the early Christian church, the apostles and disciples did not think it strange that people should be sent to prison. The reverse was almost true. It was strange not to be in prison for one's faith. The same situation has occurred at many times in the history of the Christian church. It is recurring today. Is your faith great enough to be numbered with the transgressors because you are living up to the spirit and teachings of God's work? Are you supporting those who do?

Born Again

G. K. Satvedi

HOW can we understand Jesus Christ and the purpose of his life and death in the world? Why have missionary activities been carried out so eagerly throughout the world? The only answer is that God so loved the world that he gave his Son that people may be born again with new life.

When God created the world and all that is in it, he also created man. This man was not and is not a common creation like the rest, but he was created after God's own image. God breathed his image and likeness into man through his Holy Spirit and made him a responsible person who could dominate the world and share with God in responsibility and service. This means that God has a purpose for every individual.

When a man wants to build a house, he has a plan or a picture of the whole in his mind. He outlines the place for windows and doors. He figures out the amount of bricks, stone, wood, cement and glass in order that everything can fit into its place and serve its purpose. Even the smallest item has its proper place and value. So is the place of man in this world. No man is worthless and useless in the program and plan of God.

We do not know how long the first man served this purpose faithfully. We know he rebelled and brought death to himself, that he lost the image and likeness of God. He lost his purity, wisdom and life. Yet it was still in God's plan that he could show his love which is the aim and center of every item in the universe. This is proved in the Bible.

A smart workman repairs any damage and puts everything in order again. So God through Jesus wanted to give mankind eternal life and partnership, since man could not regain it by his own merit.

Nicodemus was an outstanding religious man, a learned teacher and counselor, a wealthy and honorable ruler. He had all the qualifications that a worthy leader could have. But without being born again in Jesus, his qualifications still kept him in a miserable state.

Listen to the words of our Lord. "Thou shalt not see the kingdom of God unless thou art born again." What a discouragement to a man like this! What will it profit a man, if he gains the whole world and loses his life? Or what shall a man give in exchange for his life? Nicodemus wonders at this statement. He eagerly asks, "Lord, how can this be? Is it a birth again in this world?"

Note how the Lord disposes of the idea of the transmigration of souls. Flesh is flesh, it can never become a spirit. Unless the breath of the Holy Spirit breathes in you, you cannot enter the kingdom of God. After giving the idea in general, the Lord points his finger to Nicodemus and says, "You must be born again." You who are pastors, deacons, laymen, rich and poor, all persons of any position, must be born again with water, with fire and with the Holy Spirit.

How can this be? It is really very easy. Forget your own goodness which is like dirty rags, ask Jesus to renew you, and he will do it. Your part is to take him as your personal Savior, be baptized in the water, bury the old life, become a witness to the world. Jesus' part is to baptize us with the fire that will burn out the old sinful nature and give birth to the kingdom of God through the breathing of the Holy Spirit. Jesus did not come to give religion, he came to give life.

Many do not see the kingdom of God because their eyes have been blinded. They take Jesus as a mere man, a good teacher and philosopher. Unless one is willing to understand, the Holy Spirit cannot do anything for him. As long as he rests on his own merit, he cannot see the beauty of God's love and glory. He cannot understand the mystery of the grace of God. He cannot have the vision of life now or the life to come. Many live and die in such darkness. They cannot enter into the kingdom of God because they have no king to help them. They have no power to withstand temptations. They have no heritage, no glory, no employment, no authority, no blessing, no gift, no enjoyment of the presence of God, no entrance into the everlasting glory and joy. Their share is to be with their leader — Satan — unquenchable fire, through all eternity. What a pity to live without God! What an ignorance to neglect the wonderful love of God.

The sign of being born again requires no miraculous experience. It may be a silent growing

as the wind works. A person's life itself is proof as it becomes different from before. Now one seeks the will of God through prayer and works according to the light he gets. He feels that he is a co-worker with God, and must give his share faithfully. No difficulty changes his faith. His interest is in the salvation of man. He wants to make the world happy and better. Jesus becomes the example, foundation and fountain of his life. Such an attitude becomes the proof of his new birth.

Let us remember that God loves every one, even the most dreadful sinner, and that God sent Jesus as an atonement to pay the price of the sin of the world. The present time is the last day of opportunity to be saved. To neglect the light of light is to choose eternal wrath of God. Jesus says, "Come unto me and I will give you rest" and a new birth.

On the Plains of "Oh, No!"

J. Richard Gottshall

TRAVELING on U.S. highway 22 east of Harrisburg, Pennsylvania, you go by the village of Ono. Every time I go by the village its name reminds me of the story connected with another Ono, this one in the Book of Nehemiah. Nehemiah was rebuilding the walls of Jerusalem—a very important undertaking. There were some hecklers and some opposition, and they were forever trying to have Nehemiah come out on the Plains of Ono for a conference. No doubt they had some good-sounding arguments too. Actually they wanted to retard the work of rebuilding. But Nehemiah never yielded. He never went out on the plains of Ono and as a result he was able to accomplish much through personal direction of the work and inspiration to his people.

Many are living on the "Plains of Oh, No." Consider, for example, the following:

"Will you come to church this Sunday?" "Oh, no, not this Sunday."

"Will you accept Christ today, become a Christian while the Spirit is calling you?" "Oh, no, not today, maybe some time later on."

"Will you serve on this committee or help sing in this chorus or teach this class or take this responsibility?" "Oh, no, I can't do that, I'm not qualified; you better get some one else."

"Here is the Biblical practice of stewardship of material things—10% for the Lord's work. Are you practicing it in your home?" "Oh, no, we have so many financial obligations we just can't afford to give the Lord his share," or, "Oh, no, that seems like too much to give."

"Here is a challenge to enlarge our services to Christ and the community, to provide adequately for teaching Christianity to our children." "Oh, no, that will cost too much money," or, "Oh, no, we had better wait and see what the future is going to be," or "Oh, no, we don't need anything more than we have."

As long as we stay out on the "Plains of Oh, No" we'll never share in the inspiration and joy of Christian fellowship or have salvation or experience joy and growth in Christian service or the inner satisfaction of partnership with God; neither will we accomplish anything for God, our community, our children. Of course, the job Nehemiah set out to do was impossible. But Nehemiah stayed on the wall, stuck to the job with devotion. This was God's calling and opportunity. He stayed off the "Plains of Ono." Oh, *yes,* the wall was rebuilt in record time. When we care for the important things first, then seemingly impossible tasks are accomplished with dispatch.

To Do a Mighty Work

Glen Weimer

GOD IS the Artist Workman.
God is still forming humanity—bringing the materials of life into noble expression.
God is still setting man to the tasks that make man man.
God is calling everyone to work he has for him to do.
Ongoing history is a sign of God's patience and expectancy.
God unfailingly uses all the threads of human experience for great ends. When man learns to follow the hand of God in its work, he lives in hopes and assurance. Losing this vision of God, man grovels in despair.
God has put man in the world to do a mighty work—
Man is called to make everything he does point to God:
Man is assigned the task of carrying forward the divine plan.
All work that benefits, beautifies, purifies, enriches, enobles, and gladdens human life is sacred;
All work that feeds the mind with truth and order—the body with health-giving food—the emotions with love and goodwill—and the imagination with beauty is divinely ordained;
All work that lightens the burden of living and that lifts man's eyes to the mystery and miracle of the stars is of God;
All work that channels the redemptive powers of God to human hearts is of divine appointment.
God wants to stand within the framework of our daily toil. And it is within our choice to let the face of God shine through or to raise a barrier against man's seeing God.
Life and work can count for God or speak against Him.
God wants to leave his mark on the world through the work of your life.

O God, thou hast shown thy face in the life and work of Christ. Fashion in me the will to live in the spirit of his life. Amen.



Dear Mr. Congressman--
Are You Listening?

Franklin Wallick

IS IT worth while writing a letter to your Congressman? How many times have you read a newspaper or listened to a news broadcast and wondered in the back of your mind about writing your congressman? Perhaps you said to yourself," What's the use? The congressmen don't worry about what one person thinks; they only bend to the will of pressure groups." Maybe you did write your letter to Washington and found to your disgust that you got a mimeographed letter in reply.

Since the first of 1955 it has been my job to help a big city congressman answer his letters, so I know a little how congressmen feel about their mail.

I work for a Milwaukee Democrat, Henry S. Reuss—a young, intelligent man who helped run the Marshall Plan and plunged into politics in his home town because he had deep convictions about America's moral leadership in a troubled world.

Mr. Reuss looks at his mail the first thing when he arrives in his office in the morning. And unless the mail is heavier than usual, he has dictated a reply to every letter in the morning's mail before he leaves for the floor of congress. Mr. Reuss feels that letters from home are his best link to the people he is trying to represent in Washington.

Sometimes a letter asks for some complicated information and some researching on the part of his staff. In this case the congressman sends out an acknowledgement and a more detailed letter follows in a few days.

One type of letter which irritates all congresmen is the letter which threatens or oversimplifies an issue. Unfortunately much of the mail on the issue

of peacetime conscription has fallen into this category, and it is my feeling that a reason why the Reserve bill in the 84th Congress had such tough sledding, is that much of the mail on this issue failed to get out of the realm of generalities, instead of explaining in concrete language what was right or wrong with the Reserve bill.

In fairness to those who have fought conscription measures in Congress, it must be said that many of the draft bills have been extraordinarily complicated and will often change overnight. The average citizen back in his home community is totally unaware of these changes and can have only general convictions about a certain type of legislation.

There are many bills which require the Congressman's vote for which he gets no mail from home. In this case the congressman must depend entirely on what he personally knows about a bill. Or he may ask another congressman whose judgement he trusts on how to vote.

Generally speaking, however, a congressman is most impressed (regardless of his own personal views or even the way he eventually votes) by a calm, well-reasoned letter which does not browbeat him and which shows sincerity.

Congressman Reuss received many letters from PTA groups and parents urging him to do something about school construction. So many of these letters arrived and the committee which handled these bills procrastinated so much, the congressman finally asked for the privilege to testify in person before the committee. Before running for Congress, Mr. Reuss had been a member of the Milwaukee school board, so he was well-equipped to make his presentation.

This is a case where letters from home did much good. Day after day we got letters from worried parents which urged Congress to do something quick about overcrowded classrooms and underpaid teachers. The letters from the congressman's office would say he was fully in sympathy with federal aid for school construction, but it soon became apparent that more action was needed and that is when Mr. Reuss decided to go before the House Labor and Education Committee with a strong statement urging a bill to be sent to the floor of Congress to cope with this urgent question.

Many congressmen nowadays are not content to depend on their mail. They send out questionnaires either to a sampling of their district or to all of their constituents. This is a very helpful guide to citizen thinking.

Congressman Reuss experimented with this questionnaire technique and found great encouragement from the results. His poll was sent to 5,000 people in a cross-section of the congressional district (as recommended by some public opinion experts in Wisconsin universities). Over twenty per cent replied, showing a high percentage of interest. The biggest group of those answering the questionnaire said they were most worried about the possibility of another war (in reply to a question on what worried people the most).

This widespread concern about the drift toward atomic war proved a shot in the arm to Congressman Reuss' interest in a constructive foreign policy. Earlier in the year Congressman Reuss joined with other freshmen Democrats in urging President Eisenhower to take steps to break the deadlock in the cold war by reducing tensions in world trouble spots. This discussion on the floor of Congress pledged bipartisan support to President Eisenhower for any positive moves made to establish peaceful relations with other nations.

Summing it up, here are some simple rules (based on my personal experience in a congressional office) which will make your letters to a congressman get the attention you seek:

Stay away from broad and sweeping generalizations. Give personal examples to illustrate your point, or examples relat-

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

It has not seemed wise to print the incoming communication, but the following suggestions are being made for the problem signed by A Worried Wife and Mother.

Dear Friend,

You married for better or worse—and this seems worse than you anticipated. You are to be commended for continuing to love your husband, though your communication makes it quite clear that this love has little physical expression.

Incest has been taboo in virtually every society known to man—pagan and primitive. This is one of the first limitations on sexual relationships. It is quite clearly prohibited by the higher standards of Christianity. There can be little doubt that the members of your family are aware of these facts.

You are putting the point across in an agonizing way—alternating the reading of Scriptures with crying and interpolating prayer with remonstrance. Dry up your tears. Do not exasperate your husband to the point where he makes horrible threats on other members of the family. Do not indulge in illusions about your husband's intentions, nor suppose that his temper tantrums are more than his attempt to secure co-operation from you. Show that you love your husband by being a wife to him.

Harry K. Zeller, Jr.

ing to other people of which you have personal knowledge. Such words as "Pentagon totalitarianism," "free enterprise," "creeping socialism," "dynamic conservatism," "reactionary," "moss-back" or "selfish interest" may get something off the writer's chest, but these words are no substitute for intelligent argument and thought.

Write plainly and briefly. Nothing discourages a congressman more than a long, involved letter written in illegible handwriting. A short, typewritten note which makes a point without beating around the bush is the most effective kind of letter.

Give your honest opinions. Remember the congressman is far from home. When important national or international developments take place, all that he knows of the thinking at home is what he reads in the papers. He would prefer to talk to people at home, and your letters about Russian farmers, polio vaccine, national defense budgets, exchange of atomic information, economic aid for underdeveloped areas of the world and national farm policy are the best way a congressman has of finding out grass-roots thinking on these questions.

Study up on a problem and write frequently (but concisely) if you have strong convictions. Most congressmen welcome letters which show an intelligent understanding of a problem. A congressman who takes his mail to heart is, therefore, eager to have people keep writing him when the letter writer is expertly acquainted with such complicated problems as farm parity, highway costs, the impact of foreign aid programs and the handling of juvenile delinquency.

There are many citizens who have personal knowledge about the many problems which confront congressmen. It is their duty to share this knowledge with the men in the halls of Congress who must vote on these knotty questions.



Bill Smith

Only a few of a congressman's constituency can talk to him personally, but all can write him letters giving their views on congressional bills

Certainly the many young people who have participated in foreign aid programs are intimately equipped to offer advice to congressmen who must vote on this annual appropriation.

Write to your congressman as you would write a friend whom you wanted to convert to your point of view. A congressman is a human being. It is not uncommon for him to bolt party lines where he has strong personal convictions about an issue or where local sentiment is contrary to his party's policy. Pressure groups do not have the last word. It is the conscientious citizen who really counts the most with the bulk of America's congressmen. And unless the citizen is heard from, the pressure groups crowd out the citizens in getting to the ears of Congress.

The congressman who is given friendly advice in a letter, is a congressman who will put the national interest above party interest.

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There are many roads that lead to Christ. The Christian is not one who has gone all the way with Christ. None of us has. The Christian is one who has found the right road. Though you may not be at the end of your journey, if you are on the right road, at least your wandering has ceased. Even though you may not be home, if you know the way you are not lost. As I see it, a Christian is one who has become a friend of Christ and is ever seeking to cultivate that friendship.

From When the Heart Is Hungry by Charles L. Allen (Fleming H. Revell Company)

The Christian and Communism

Leland Wilson

Chairman, Board of Administration, Northeastern Kansas

ABOUT two years ago J. B. Matthews, then director of investigations for the Senate Investigating Subcommittee, gained brief notoriety by charging in the American Mercury that the largest single group supporting communism in the United States was composed of Protestant clergymen. Other accusations followed. With this and the appearance of Bishop Oxnam and other ministers before an investigating committee, the press found delightful prey. Churchmen, somewhat dazed, wondered at the loyalty of the leadership of the church.

An investigation of the facts seemed to indicate that these men were not Communist "espionage agents" but were guilty of laxity in the use of their names and of joining with so-called "peace" movements.

The smoke from the battle which developed over this episode has nearly cleared. In fact, the hysteria once prevalent over this foreign ideology seems to have given way to a more rational approach to the problem. We speak of "peaceful co-existence" rather than "liberation." Russia, the test tube of Marxian philosophy, and our country exchange official visiting delegations, join in "summit" conferences, disarmament talks, and seem to be sincerely seeking a means to avoid co-extinction. Comes now also reports that churches in Russia, particularly those with Baptist affiliation, are quite active and relatively unhampered by government interference.

To be sure, the trends which present themselves are desirable and are to be extended if at all possible. But it should not be forgotten that the relaxed atmosphere which now exists between our own nation and that of the Soviet Union is not unlike that of former years when many peace promoters eagerly joined "peace" organizations which were actually fronts for a program not as ideally dedicated. Those who actively support international co-operation and peace are not often guilty of scapegoating and name-calling, but all too frequently they lean in the direction of making the black to look white and of grasping any straw that may appear to suggest peace. Christians ought to join an organization or contribute only after thoroughly investigating the organization which presents itself.

Nor can we suppose with the Dean of Canterbury that Christianity and communism as found in Russia are compatible and that time will bring a synthesis. Part of our dilemma lies in adequately distinguishing the ideology untenable to the Christian. Did not Luke describe the early Christians as holding their property in common? And the founding Brethren acted similarly in trying to recapture the vitality of the early church. If communism means that ownership is vested in the community or held in common, certainly the term may be applied in these cases. As in much of life, we find ourselves in semantic "hot water" for communism as exemplified in these two cases is quite different from that advocated by Marx.

Within the doctrine of Marx, there are certain principles which shall always remain alien to Christian philosophy. Let us briefly examine three of the most important. *Supremacy of the state:* As Christians, we believe not in the supremacy of the state but in the supreme being of God. Our first allegiance is not to the state but to him. We are patriots, but in a greater sense, we are super-patriots. For the most part, there may be no conflict between the two, but when to the individual conscience there does exist diver-



American farmers and agricultural experts visited Russia and twelve Russian agriculturists were in America. Here four of the Russians attend church in Iowa. The visitors are second and fourth from left and second and third from right aisle

Religious News Service

gent demands, the call to serve God must receive priority. We are fortunate that we live in a country that recognizes this right. First of all, then, a Christian must reject Marxian communism because he believes in the supremacy of God over that of the state.

Nobility of the proletariat: We believe that God was the creator of all mankind and that they were created equal in the eyes of God, not on a superior-inferior basis. The kingdom which Jesus came to establish and which we are now called to join together in building does not recognize the barriers of class, caste, race, nationality, etc. As he spread his gospel, he challenged the poor *and* the rich, the propertyless *and* the propertied. Never does he suggest that one is to be regarded more highly than the other. Rather, his teaching seems to be in accord with that of Paul who wrote, "There shall be neither bond nor freeman. . ."

Materialistic philosophy: We cannot accept the economic motive as the most important in life. Believing that Jesus Christ correctly revealed the nature of God, we must take a spiritual view of life—not a materialistic one. The Marxian would hold to that of the material culture which is temporal—as Christians we firmly believe in those values which are eternal: love, charity and faith.

While we are not to acquiese in beliefs at variance with Christianity, we need to remind ourselves that the weapons of the Christian are those of the spirit of love. It calls not for resistance but an overcoming with our own good. Free association with others of different political and spiritual mind and an active demonstration of the power of Christianity will be far more potent than the most mighty of armies. As Kermit Eby has suggested, association with such does not imply that one has thereby become tainted, for our faith ought to be such that we may convert to those supreme and eternal values, rather than to be the converted.

The Church in Germany

Continued from page 4

belief in nothing but what you can lay your hands on—people went after him lock, stock and barrel. They had long since abandoned a faith in other worldiness and now they had a faith only in this worldliness. The war smashed that in with tumbling bombs. The people had neither stretch of soul for faith nor had they anything in their hands. With neither faith in materialism nor in spiritual values a vacuum was at the heart of life.

Into that vacuum—empty with desperation and surrounded by the hard realities of war—came the refugees streaming across the borders. They brought with them the inevitable cross-fertilization that comes with those who are uprooted from their homes. Ideas whose time had come and vital personalities who had a Christian message to share came to the fore.—Hope began to be revived that the church could mean something in the life of the people. Of this revival I wish to speak in a later article.

Only One Mission

Leland A. Nelson

OFTEN we defeat our own purposes by unwittingly using a procedure to accomplish our goal which is inconsistent and incompatible with the goal itself. What we mean to be a steppingstone may often become a stumbling block.

This we have done in the church as we have sought to achieve the Christian goals of brotherhood and peace. While we desire to unify the world and make the world one, we have often been guilty of creating imaginary barriers in the minds of people that unnecessarily divide and separate them.

On the one hand we say that all men are brothers—that there is only one family to which all belong (that it is God's family) and only one race (the human race). On the other hand we speak of most of our world neighbors and the members of this world family as aliens and foreigners. We talk of foreign countries or foreign missions. These terms tend to divide and separate. They emphasize our differences rather than our likenesses.

We know that there is only one world and that within our lifetime it has been reduced to a world neighborhood. Our biggest responsibility at the present hour is to remove all of the barriers—imaginary and real—that have separated us and to learn to live together as neighbors.

We will achieve our goal more quickly if we get in the habit of thinking of ourselves as neighbors and friends. We could eliminate one of these barriers in our thinking and practice rather quickly and easily if we would omit or erase the words *foreign* and *foreigner* from our vocabulary. Instead of talking about the foreign mission program of the church we need to realize that there is only one mission of the church and that is the world mission — "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age." This is the church's commission and includes all of the areas of

Brethren service, evangelism and Christian education.

We shall see before long other churches taking such steps. This writer would hope that the Church of the Brethren might be first to take such a step in the family of churches. The General Brotherhood Board could bring a recommendation to Conference that we combine our Foreign Mission and Home Missions under one head — The World Mission Commission. Certainly we would need the same amount of leadership and supervision as at present, but we would eliminate the unfortunate term *foreign* which creates the barriers we are seeking by our mission program to break down. We might well consider calling our missionaries "good neighbors" or fraternal workers."

When "Suffer" Means "Let"

Luther A. Weigle

THE word *suffer* is used by the King James Version of the Bible in two quite distinct senses. It is used, of course, to translate the Hebrew and Greek verbs which mean to endure hardship, pain, affliction, insult, penalty and the like—there are sixty-nine cases of its use in this primary sense of the word. But it is also used sixty times to translate Hebrew and Greek verbs which mean to let, allow or permit.

The Revised Standard Version eliminates the use of the word *suffer* in the sense of let or permit and retains it only when it is used in the sense of undergo or endure. It thus removes an ambiguity for which there is no warrant in the original languages.

A little girl asked her mother, "Why does Jesus want little children to suffer?" The mother replied, "He doesn't. What makes you think so?" The child said, "That is what they taught us in Sunday school today."

In the year 1952 two magazines of wide circulation carried poignant accounts of the sufferings of children in Korea, with the headline, "Suffer, Little Children."

In the order for the baptism of infants contained in the manual published in 1936 by one of our Protestant denominations the text of Matt. 19:14 is printed as follows:

And Jesus said, Suffer little children,
and forbid them not to come unto me;
For of such is the kingdom of heaven.

By printing this verse in three lines as though it were poetry, and by omitting the comma which the King James Version has after "forbid them not," the expression *Suffer little children* is made to stand by itself as though it were an injunction to endure or tolerate little children. But the meaning in the Greek is unmistakably, "Let the children come to me, and do not hinder them." It is to the credit of the Book of Worship for the use of the Methodist Church that it adopted an unambiguous rendering of this verse even before the publication of the Revised Standard Version of the New Testament. The word *suffer* is rejected by all modern translations of this verse which I have consulted—Twentieth Century, Weymouth, Moffatt, Ballantine, Goodspeed, Williams, Verkuyl, Confraternity, Torrey, Phillips, Rieu.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Best Sermons. Edited by Dr. G. Paul Butler. McGraw-Hill, 1955. 341 pages. $4.50.

This is another excellent volume of the annual Best Sermons, edited by G. Paul Butler. The sermons are from the outstanding pulpiteers of the United States and Canada, with some included from Jewish and Catholic clergymen. Bishop Otto Dibelius of Germany was included in the group, as well.—*Charles E. Zunkel.*

The International Lesson Annual-1956. Edited by Charles M. Laymon. Abingdon, 1955. 440 pages. $2.95.

Here is a comprehensive commentary on the International Uniform Sunday School Lessons for 1956 that will be a valuable supplement to the helps you get in our own Brethren Bible Study Monthly. The lesson text is printed in the parallel version format familiar to Brethren, bringing both the familiar majestic cadences of the King James Version and the fresh insights of the modern English used in the Revised Standard Version. For each lesson there is an explanation entitled Exploring the Bible Text. Dr. Roy L. Smith contributes an interesting comment entitled Looking at the Lesson Today. Finally there is a section on Teaching the Lesson in Class, that contains the following helps for each lesson: Preparing to Teach; Starting the Lesson; How to Proceed; Questions to Ask; For Group Discussion and Action, which is really an alternate teaching plan; Closing the Session; and Planning for Next Sunday. A special feature of the book is the arrangement of the lessons into several groupings known as units. This gives coherence and sequence to the lessons. Get this book and plan farther ahead for your teaching of the International Uniform Lessons. — *C. Ernest Davis.*

The Church Serves the Changing City. Ross W. Sanderson. Harpers, 1955. 252 pages. $3.50.

A most comprehensive series of studies of city churches form the basis for this book. Each study reveals how the church creatively dealt with the changing problems it faced. Such chapters as (1) Great Central Parishes and Their Neighborhood Ministries, (2) Specialized Institutional Ministries, (3) Parishes Adapt to Neighborhood Change, (4) Language and Nationality Changes show the sweep of the study. A must for the city church of today!—*Charles E. Zunkel.*

KINGDOM GLEANINGS

Leroy Miller, well-known laymen of Northern Illinois and Wisconsin, died at his home at Franklin Grove, Ill., on Sept. 19 after an extended illness.

C. LeRoy Doty of Glendale, Calif., has been elected executive secretary of the National Service Board for Religious Objectors, Washington, D.C. Pastor of the Glendale church, Bro. Doty will assume his new post on Jan. 1, 1956. He succeeds A. Stauffer Curry, who is now editor of Sunday-school publications for the Church of the Brethren.

District conference of Middle Iowa on Aug. 20 took action acknowledging the voluntary withdrawal of affiliation of First Church of the Brethren, Des Moines (dated Sept. 13, 1948), with the Church of the Brethren with headquarters at Elgin, Ill. The Moderators and Elders' Council of Middle Iowa on Sept. 21 declared Stacy L. Shenton, pastor of the Des Moines First church, no longer a minister of the Church of the Brethren.

The National Youth Cabinet met at the Highland Avenue church in Elgin, Ill., from Sept. 26-29, for business, inspiration and fellowship. The youth leaders and adult representatives present were: David Rittenhouse, Paul Fike and William Smith, Southeastern Region; Patricia Minnich, Joseph Long and Mrs. Nevin Fisher, Eastern Region; Richard Simmons, Ivan Patterson and Lauree Hersch, Central Region; Gene Myers, Glenn Swinger and Betty Lou Hershberger, Western Region; Doris Shoemaker and Paul Campmeier, Pacific Coast Region; Guy Wampler, Jr., Brethren Student Christian Movement representative; David Hunn, chairman.

The committee appointed by the 1955 Annual Conference to study the problem of credentials for delegates to Conference has begun its work. Letters have been sent to credentials committee members who have served since 1947, asking for suggestions on such questions as carryover of membership on the committee, regional representation on credentials committee, financial reimbursement of committee members, prior registration of Conference delegates, better methods of recording and checking, permanent record of delegates, conditions on which a delegate may represent a church of which he is not a member. If you have any suggestions on these questions write Rufus King, Bridgewater College, Bridgewater, Va., before Jan. 1.

Standing Committee Delegates

Eastern Maryland: W. Newton Long and Jacob F. Replogle; alternates, J. Ira Metzker, Ralph E. White.

Northern Illinois and Wisconsin: Walter Miller and Byron Royer; alternates, David Ockerman and Mrs. Wilbur Stern.

Eastern Virginia: Glen Weimer; alternate, Wayne Buckle.

Southern Illinois: E. R. Henricks and A. L. Whitmore; alternates, Wilbur Bantz and Philip Snell.

Oklahoma, Panhandle of Texas and New Mexico: Donald L. Stern; alternate, Clark Garst.

First West Virginia: David Wampler and Melvin Slaubaugh; alternates, Charles Self and Jesse Arnold.

The Hymn Society of America in co-operation with the United Christian Youth Movement is calling upon youth to submit hymn texts on the 1956 theme, Our Citizenship Under Christ, from which five will be chosen for use during Youth Week. The author should be under thirty years of age and should write his hymn in well-known meters to be found in standard hymnbooks. More than one hymn may be submitted by each author. Send all new hymns to the Hymn Society of America, 297 Fourth Ave., New York 10, N. Y., before Dec. 1.

Changes of Address

Harvey S. Kline, from Uniontown, Pa., to 113 Kentway, Baltimore 22, Md. Bro. Kline became pastor of the Dundalk church on Oct. 1.

H. Robert Gemmer, from Cleveland Heights, Ohio, to 11510 E. Boulevard, Cleveland 5, Ohio (DI 1-9323). Bro. Gemmer is now assistant to the director of student activities and guidance at Fenn College.

J. R. Jackson, from Doctors Inlet, Fla., to R. 4, Coatesville, Pa.

Glenn Shank and family, Waka Training School, PO Biu, via Jos, Nigeria, W. Africa. The Shanks arrived in Africa for their first term of service on Sept. 20.

The John Grimleys, from Lassa, Nigeria, W. Africa, to Uba, via Jos and Garkida, Nigeria, W. Africa.

C. C. Sollenberger, R. 3, Union City, Ind. Bro. Sollenberger's address as it appeared in the Sept. 17 Gospel Messenger was incorrect. He is pastor of the Poplar Grove church in Southern Ohio.

Richard A. Coffman, from Chicago, Ill., to 688 Florence Ave., Waynesboro, Va. He is the assistant minister of the Waynesboro church.

Guy R. Buch, from King Ferry, N. Y., to R. 1, Orrville, Ohio. Bro. Buch is pastor of the East Chippewa church.

Ward E. Pratt's address R. 2, Box 738, Lindsay, Calif. It was erroneously given as R. 1. Bro. Pratt is serving the Lindsay church as pastor.

Elizabethtown College

The residence hall for women is now under construction on West Campus. Designed to house 130 women and to dine 300 students, the building is expected to be ready for occupancy by September 1956.

Seven faculty appointments include five full-time and two part-time positions. Four are replacements and three are new positions. Dr. N. Franklin Stump, formerly on the faculty of Keuka College and more recently educational adviser to Bausch and Lomb Optical Company, has been named professor of psychology and education. Dr. James Roy King, former teacher of English in Bloomfield College, N. J., has been appointed assistant professor of English. Prof. William H. Albright, named instructor in English, has completed all course requirements at the University of Pennsylvania for a Ph. D. in English. Miss Julia A. Risser, a graduate of Lock Haven State Teachers College and graduate student at Northwestern University, becomes instructor in physical education for women and coach of field hockey, basketball and other sports for women. Miss Mary Strickler, an alumna of Elizabethtown College and a graduate student at Columbia and Pennsylvania State University, has been appointed director of residence and instructor in history. Part-time instructors are Mrs.

Brotherhood Theme: Seek First His Kingdom

Helen Jane Sheely who will teach public school art, and Mrs. Anton Simsack, instructor in merchandising and advertising, a graduate of Columbia University.

Old Grads and Parents' Day is scheduled for Oct. 22. Dr. Theodore Distler, executive director, Association of American Colleges, will address the 1:00 p.m. luncheon meeting in the gymnasium. Following the freshman-sophomore tug-of-war and an outdoor supper guests and students will attend the first under-the-lights soccer game with Wilkes College.

The 1955-56 Community Program Series planned in collaboration with the Patton School for Boys includes five numbers. Hedgerow Theater will bring Moliere's comedy, The Physician in Spite of Himself, to the campus on Oct. 10. Jasper Deeter, director of the production, will be playing the leading role. Miss Grace Creswell, contralto and one of the foremost singers of folk songs, will appear Nov. 10. Africa Without Makeup, a film lecture, is scheduled for Feb. 23. Knights of Song, one of America's best male quartets, will present a program on March 15. The series ends April 19, when Carl Kauffeld, curator of the reptile collection at New York's Staten Island zoo, presents his demonstration lecture on snakes with the use of living specimens.

The Church Calendar

October 16

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: The Baptism of Jesus. Luke 3:1-38. Memory Selection: Thou art my beloved Son; with thee I am well pleased. Luke 3:22 (R.S.V.)

CBYF Topic: One Life to Give

Laymen's Sunday

Oct. 17-20 Central Region conference, Manchester College, Ind.

Oct. 18-20 District meeting, Middle Maryland, Pleasant View

Oct. 18-20 District meeting, Middle Pennsylvania, Roaring Spring

Oct. 20-22 District meeting, Second Virginia, Pocohontas, Durbin, W. Va.

Oct. 20-23 District meeting, Northern California, Fresno

Oct. 22 District meeting, Western Maryland, Maple Grove

Oct. 23 United Nations and World Order Sunday

Oct. 25-27 National Convocation of Town and Country Church, Springfield, Mass.

Oct. 25-26 District meeting, Southern Pennsylvania, Lower Conewago, Bermudian house

Oct. 26-27 District meeting, Western Pennsylvania, Johnstown, Moxham

Oct. 28-29 District meeting, North Atlantic, Coventry

Oct. 28-30 District meeting, Idaho and Western Montana, Boise Valley

Oct. 28-30 District meeting, Southeastern Kansas, Paint Creek

Oct. 30 World Temperance Sunday

Nov. 1-3 District meeting, Northwestern Ohio (place undecided)

Nov. 1-3 District meeting, Southern Ohio, Eaton

Nov. 2-3 District meeting, Eastern Pennsylvania, White Oak

Nov. 4 World Community Day

Nov. 4-5 District meeting, Northern Virginia, Mt. Zion, Luray

Nov. 6 World Peace Sunday

Nov. 14-17 Western Region conference, McPherson College, Kansas

Nov. 15-17 Pennsylvania State Pastors conference

Nov. 17-20 District meeting, Washington, Sunnyslope

Nov. 20 Thanksgiving Home Missions Sunday

Love Feasts

Delaware

Oct. 30, Bethany

Illinois

Oct. 16, 7:30 pm, Oakley
Oct. 26, La Motte Prairie

Indiana

Oct. 15, 7 pm, Nettle Creek
Oct. 16, 7:30 pm, Eel River
Oct. 16, 7:30 pm, Logansport
Oct. 16, 7 pm, North Liberty
Oct. 16, 7 pm, DST, Rossville
Oct. 21, 7:30 pm, Wawaka
Oct. 22, 7:30 pm, Bethany
Oct. 22, 7 pm, CST, Howard
Oct. 22, 7:30 pm, Wabash Country
Oct. 29, 7:30 pm, Pine Creek
Oct. 31, Mt. Pleasant
Nov. 11, Yellow Creek
Nov. 20, 7 pm, Monticello, Pike Creek
Nov. 21, 7:30 pm, Spring Creek

Kansas

Nov. 7, Sabetha

Maryland

Oct. 16, 6 pm, Beaver Creek
Oct. 16, 5:30 pm, Pleasant View
Oct. 30, 7 pm, Locust Grove
Nov. 6, 6:30 pm, Monocacy
Nov. 12, 2:30 and 6 pm, Broadfording

Michigan

Nov. 6, 7:30 pm, Sunfield

Montana

Oct. 16, Grandview

New York

Nov. 6, 4:30 pm, Brooklyn, First

Ohio

Oct. 16, 7:30 pm, Eagle Creek
Oct. 16, 7:30 pm, Mohican
Oct. 22, 10 am, Prices Creek
Oct. 22, 7:30 pm, Stone Lick
Nov. 5, 7:30 pm, Happy Corner

Pennsylvania

Oct. 15, 2 and 6:30 pm, Bareville
Oct. 15 and 16, 1:30 pm, Fredericksburg, Meyer
Oct. 15 and 16, 1:30 pm, DST, Heidelberg
Oct. 15 and 16, 1:30 pm, Upper Conewago, Latimore
Oct. 15 and 16, 1:45 pm, Springville, Mohler
Oct. 15 and 16, 10 am, Upton
Oct. 16, 7:30 pm, Lower Claar
Oct. 18, 6 pm, New Fairview
Oct. 16, 7:30 pm, Philadelphia, Bethany
Oct. 16, 6:30 pm, Quakertown
Oct. 16, 7 pm, Woodbury, Curryville
Oct. 22, 2 and 6:30 pm, Akron
Oct. 22, 4 pm, Rouzerville
Oct. 22 and 23, 10 am, Schuylkill, Big Dam
Oct. 23, 7:30 pm, Hooversville
Oct. 23, 2 and 6 pm, Maiden Creek
Oct. 23, 7 pm, Mount Joy
Oct. 23, Upper Codorus, Black Rock
Oct. 29, 2 and 6:30 pm, Indian Creek
Oct. 29 and 30, 1:30 pm, Antietam, Prices
Oct. 29 and 30, 1:30 pm, Chiques
Oct. 30, 7:30 pm, Leamersville
Oct. 30, 6:30 pm, Shamokin
Oct. 30, 6:30 pm (EST), Mt. Olivet
Nov. 6, 6:30 pm, Park View
Nov. 6, 7 pm, Springfield
Nov. 12 and 13, 1:30 pm, Annville
Nov. 13, 6 pm, York, Second

Virginia

Oct. 16, 6:30 pm, Poages Mill
Nov. 5, 6:30 pm, Laurel Branch
Nov. 6, 7 pm, Trinity

West Virginia

Oct. 23, 6 pm, Pleasant View

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Daniel Flory of Middlebury, Ind., in the Upper Fall Creek church, Ind., Nov. 10-20.

Bro. Robert Sherfy of Harrisonburg, Va., in the Mill Creek church, Va., Nov. 13-20.

Bro. Hubert Newcomer of Polo, Ill., in the Pike Creek church, Monticello congregation, Ind., Nov. 13-20.

Bro. Olden Landis of Harrisonburg, Va., in the Chiques church, Pa., Nov. 13-27.

Bro. Newton L. Poling of Brownsville, Md., in the Locust Grove church, Md., Oct. 23-30.

Bro. Eugene Kahle of Danville, Va., in the Front Royal church, Va., Oct. 23—Nov. 3.

Bro. John T. Glick of Bridgewater, Va., in the Newport News church, Va., Oct. 20-28.

Bro. Roy S. Forney of Martinsburg, Pa., in the Everett church, Pa., Oct. 31—Nov. 6.

Bro. Howard Bernhard of Mt. Joy, Pa., in the West Goshen church, Ind., Nov. 7-20.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Brick church, Nettle Creek, Ind., Oct. 25—Nov. 6.

Bro. John Mishler of Decatur, Ind., in the Yellow Creek church, Ind., Oct. 24—Nov. 6.

Bro. Galen R. Blough of Somerset, Pa., in the Martinsburg church, Pa., Nov. 7-20.

Bro. Glenn Swinger of McPherson, Kansas, in the Roanoke church, La., Oct. 30—Nov. 6.

Bro. Clayton Gehman of Lewistown, Pa., in the Leamersville church, Pa., Oct. 23-30.

Bro. Leonard Carlisle of Perrysburg, Ohio, in the Fairview church, Ohio, Oct. 23-30.

News and Comment From Around the World



A growing number of churches across the country hold Labor Day services at which workmen in working clothes and their tools are honored. The service shown here was held in an Evangelical Lutheran church in Philadelphia

Religious News Service

Protestant Youth Representatives Denounce UMT

Representatives of the nation's ten million Protestant young people recently denounced universal military training in all of its forms and criticized Congress for "enacting a piece-meal program which the American people have traditionally refused to accept." The General Council of the United Christian Youth Movement also took action on a wide range of social and political issues. The 165 delegates from 14 denominations and 36 state youth councils commended the Eisenhower government for its efforts to achieve a world program of reduction and control of armaments.

Present at this UCYM council meeting as representative of Brethren youth were Ivan Patterson of New Lebanon, Ohio; John Picking of Marion, Pa.; Joanne Lett of Broadbent, Oregon; David Rittenhouse of Queen Anne, Md.; Janet Hilleary of Elida, Ohio.

Episcopal Deputies Reject Proposal to Drop "Protestant"

A proposal to drop the word *Protestant* from the name of the Protestant Episcopal church in the U.S.A. was defeated by the House of Deputies of the church's 58th General Convention held in Honolulu. Clerical members were about divided in their opinion. Laymen were five to two against dropping the word *Protestant.*

In an address opening the convention, Bishop Henry Knox Sherrill, presiding bishop, said, "Are we to leave the moral issues of nuclear warfare to groups of scientists? Or the spiritual implications of the race problem to the courts? . . . No, the church with a humble realization of the complexity of modern problems nevertheless has a responsibility to state great ethical and spiritual principles. At her best in every age the church has fulfilled a prophetic role."

Sees U.S. Moving Toward Egalitarian Society

Speaking at a Labor Sunday Rally, sponsored by the Council of Churches of Greater Kansas City, Kermit Eby said that he believed the United States is "moving toward the egalitarian society which reformers have long anticipated." He pointed out that the greater percentage of our spendable income is in the middle brackets and that "today it isn't the idle rich who are copied but, instead, the ingenious workers." He said, "Only peace and the conditions which make peace preferable can keep us continually striving toward the goal envisioned by the prophets who foretold a world of 'swords, beaten into ploughshares' and men safe 'under their own vines and figtrees.'"

Assemblies of God Report Membership Increase

Membership in the Assemblies of God, a Pentecostal body, has increased sixty-five per cent in the past ten years. The church now has a membership of 400,047. The number of ordained ministers has grown at an even greater ratio than church membership during the decade—from 5,061 to 8,650. The Assemblies of God now have 7,320 churches throughout the United States and about 5,000 elsewhere.

Indian Yearbook Gives New Regulations on Missionaries

India's new policy restricting foreign missionaries is set forth in the latest issue of the government yearbook. It states that the issuance of visas to foreign missionaries will be governed by two considerations: (1) No new missionaries will be permitted to enter India, either as replacements or additional members of missions, unless Indian missionaries are not available to fill the positions. (2) While foreign missionaries already in India will be allowed to carry on their present activity, new missionaries will not be welcome if they plan to devote themselves entirely to the propagation of the gospel. They should, in addition, have suitable qualifications as educators or social workers.

Religious Educators Push Idea of Team Teachers

The latest idea in Sunday-school practice is to sign up man and woman "team teachers." Christian education specialists are advocating the idea of two teachers to represent the "family situation" in children's religious training, according to Mrs. Alice Goddard, director of children's work for the National Council of Churches.

She noted that Sunday-school



Religious News Service

Two of the delegates to the International Sunday School Convention show how they traveled half way around the world to be present. They are Miss Leonara Flores of the Philippines and Sham S. S. Albert of Pakistan

teachers have long been predominantly women. She said churches are becoming more concerned as the number of women teachers increases in the public school system. Many churches fear that a boy seldom sees any man but his father, and not much of him. Mrs. Goddard said, "Children need an adult image of both a man and woman who are fine and good. That's why we think the Sunday school should have both."

Religious Services Provided in Prison Code of UN Congress

A requirement that spiritual counseling and religious services be provided to inmates of penal institutions is included in a prisoners' charter adopted unanimously by the first United Nations Congress on the Prevention of Crime and Treatment of Offenders. One of the rules suggested provides that every prisoner should be allowed to satisfy the needs of his religious life by attending services provided in the institution and having in his possession the books of religious observance and instruction of his religious denomination.

Kansas City Church Council Plans for Unchurched Children

The Council of Churches of Greater Kansas City, Mo., has sent the ministers of its member churches a fifteen-page mimeographed report with the names and addresses of close to 550 children in the area who have no church affiliation. The names of the youngsters were secured from the rolls of weekday church school classes conducted by the council during the past academic year. Ministers are dividing up the names on the lists and each will make a personal call upon the children and their families living in his area.

Life to Publish Special Issue on Christian Religion

Life Magazine will publish a special 120-page issue on Dec. 21 devoted entirely to the Christian religion. It will be bound in a heavy-stock semi-permanent cover to facilitate its library use as a reference source. Included in the issue will be eighteen color pages on the life of Christ as interpreted by the world's greatest artists, an article tracing Christianity from the ascension to the present, the story of the Bible in America, a color portfolio in modern church architecture in the U.S., an examination of the problems facing American Christianity, a report on Christianity in Europe, the story of famous hymns and choirs, and a photographic essay on Christmas and Easter in the Holy Land.



Religious News Service

Miss Lucy Ching of Hong Kong, blind since an infant (left), is shown on her way to a session of the girls' conference of the Northfield League. Miss Ching came to the U.S. last year to attend the Perkins Institution for the Blind at Watertown, Mass. She plans to devote her life to Christian service among blind persons, especially in Hong Kong

High Mixed Marriage Rate in Iowa

More than a third of all marriages involving Roman Catholics in Iowa during 1953 were mixed marriages, according to a report read at the annual meeting of the American Sociological Society. The paper was based on statistics made available through the Iowa State Vital Statistics Law. The Iowa law provides the first occasion in the United States that a state vital statistics office has included a query on religious denominations in its registration forms for marriage and divorce.

Protestant Churches Launch Two Television Programs

Protestant churches are launching two new series of television programs this fall and winter and are developing a master plan for an elaborate Christian education series for children to begin in 1957. The two new series are Man to Man, produced by the National Council and The Way, produced by the Methodist Church for release through the National Council.

Man to Man, a fifteen-minute series to be launched Oct. 1, features four Protestant leaders, Dr. Ralph W. Sockman, Dr. Donald Barnhouse, Dr. Louis Evans and Dr. John A. Redhead. They will be started in different sections of the country and will rotate every thirteen weeks. The Way, a half-hour dramatic series on the Christian gospel of love, with a different cast each week, is scheduled to begin Jan. 1.

News Briefs

China Youth, a Communist magazine published in Peiping, has conceded that it is hard to brain-wash religious believers. "People can break any idol but can't wash the divinity off the brain of religious followers—this must be done through persuasion and education," says the current issues.

Professor Paul S. Minear of Andover Newton Theological School, will direct the preparations for a North American Study-Conference on "The Nature of the Unity We Seek" under the auspices of the World Council of Churches. The Study-Conference is to be held in 1957 after two years of preliminary work by several commissions which are to explore the basic principles of Christian unity.

At its annual meeting the Methodist Conference of Great Britian called on all governments, and particularly those of the United Kingdom, the United States and Russia, to state unequivocally that they will not initiate future use of atomic weapons. They reaffirmed an earlier resolution calling for a positive peace policy.

Charles D. Sherman, former representative of Liberia to the United Nations, was elected president of the new World Council of YMCAs. The diplomat is a graduate of Harvard University and the University of Pennsylvania and is an officer of the Episcopal Church's Missionary District of Liberia.

The Virginia Council of Churches will hold a church attendance crusade from Jan. 1 through Easter of next year. The crusade's aim is to reach the unchurched for Christ and to strengthen the churched in Christ.

HAS the "spirit of Schwarzenau" any answers to our turbulent world of today, with its tension and misunderstandings? Can the spirit which in 1708 led eight refugees to band together in an attempt to live the Christian way in everyday life now lead a troubled world in the direction of peace?

A partial answer to these questions is suggested by the two girls pictured standing together above Alexander Mack's mill; they are dedicated to building a bridge between nations and peoples. Shirley Ulrich has spent the last two years studying in her church college, La



A German girl, Gerda Hitzeman, (left) and an American girl, Shirley Ulrich, who are exchanging with each other for a year their places in life, visit Schwarzenau, birthplace of the Brethren

Is the Spirit of Schwarzenau Still Alive?

Esther Mohler

Verne. This past spring she came to Germnay to participate in an international work camp. Young people from ten nations came together for five weeks to build a home for youth leadership training and to build international friendship and goodwill. Now Shirley is participating in the activities of the *Goettingen Paedagogische Hochschule,* where she will study this winter. In September and October she will live with Gerda Hitzeman's family in their parsonage in Berlin. Gerda is a refugee from East Germany, where she was expelled from the university she was attending because she participated in the Christian youth organization. She has studied the past year in the *Goettingen Paedagogische Hochschule* and will study this coming year in La Verne College. She has been spending the time prior to the opening of college with Shirley's parents in Wenatchee, Wash.

These two girls are only a sample of the student exchange program. Since its beginning in 1949, approximately 668 German and Austrian teenagers and three Latin American teenagers have been brought to the United States by the State Department to live in Christian families for a year and attend high school. In addition students from Germany, Austria, Japan, Samoa, India, Puerto Rico, Iran, Africa, Indonesia, Malaya, Italy, Korea, Jordan, China and other countries have attended Brethren colleges. One Brethren boy has spent a year as an exchangee in India. Eleven American Brethren youth have spent an exchange year in Germany under the sponsorship of the Brethren Service Commission. Three more are there this year.

To see the scope of the exchange idea in the Church of the Brethren, one should also consider the approximately 100 Brethren Volunteer Service workers who have served in foreign lands such as Germany, Puerto Rico, Austria, England, Italy, Turkey, Egypt, Jordan, Nigeria and Greece. In addition, young people from Germany, France, Denmark and Holland have been a part of the B.V.S. program in Europe and the United States.

Does this international exchange program offer hope for world peace? I believe it does. Here are four illustrations:

Klaus, a German teenager whose father had been killed by the Russians during the war, vowed to his mother that he would avenge the death of his father. After living for a year in America with a Brethren family, he reported to the district conference that he must now break his promise to his mother; he could no longer carry out vengeance.

Volkhard wrote to John Eberly, "When I was in the hospital after my accident I had a hard time to understand why you, the Department of State and my American family went to so much trouble just because of me! I understand it now, and I am thankful for everything you did. My parents appreciated it very much. Daddy and mother made me feel as if I was their oldest son. I have often a hard time to believe that this is the nation which is or was the conqueror in 1945. It gets harder to believe every day I live with this family."

A German teenager said to an American friend as they were finishing the building of a church, "We can't bomb this building, can we? We've worked too hard to build it."

An American and a German foster brother said to each other upon parting "We can't ever kill each other, can we?"

A change in the direction of world brotherhood takes place in the heart of almost every exchangee, and no one can measure the amount of goodwill and understanding which is developed by each exchangee in his new land and in his own land upon his return.

Does the "spirit of Schwarzenau" live on? Yes! The spirit of following Christ's way of love and reconciliation, no matter what the cost, which has given our church one of its chief reasons for existence since its beginnings in Schwarzenau, is exactly the tonic needed today to bring a world full of distrust and fear to a spirit of brotherhood and peace. This spirit is now working in many ways in Western Germany and various parts of the Western world. *Are we ready to extend its influence to Eastern Germany and other countries now behind the Iron Curtain as it becomes possible?* Are we ready to have 1,000 local churches sponsor one person from another country in their community each year? Are we ready to have each local church have a representative in a foreign land each year? Are we ready for the "spirit of Schwarzenau" to grow?

Peace Literature

Speak Truth to Power. A study of international conflict and the story of a search for an alternative to violence. 25c.

The Christian Faith and Modern War, by Paul Scherer. An address prepared for the Church Peace Mission, 1951. 15c.

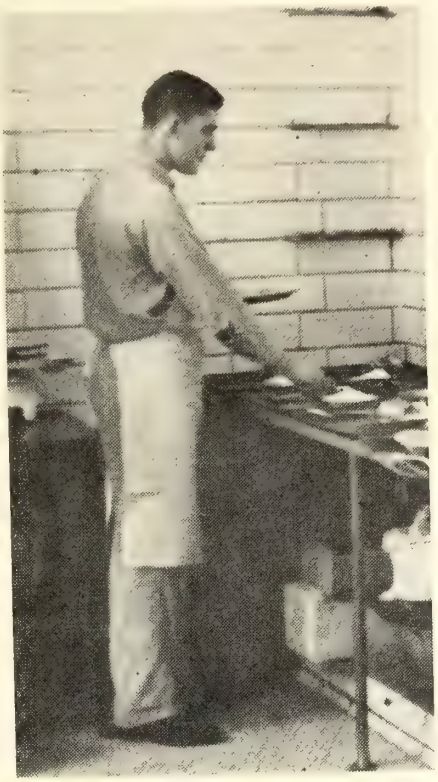
How to Hold a School of Peace. Suggested procedure for a church desiring to hold a school of peace over several Sunday evenings. Free.

Order from the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Hastings State Hospital

Joe Noffsinger

WHEN I began working in a mental hospital a whole new field was opened to me. I had heard many things about insane people through jokes and rumors; this was an opportunity to find out first hand about them.



A volunteer prepares food for patients who are eating a special diet for research purposes

However, my position here was not that of a psychologist or a recreation leader or an aide. I came as a cook (though my knowledge of cooking was nil). I was not to be an ordinary cook, mind you, but one of three B.V.S.'ers who cook a special diet for research purposes for twenty-eight patients who are the experimental subjects.

Albeit mental patients are involved, the research we help to conduct has nothing to do with mental disease. Rather, it is at this time a comparison of butter with other oils and margarines. It is an effort to determine which of these contain the highest percentage of cholesterol, which is one of the known causes of arteriosclerosis and other heart diseases.

The practical aspect of this research is to inform the public as to which of these would be best to use in relation to cholesterol. This data is soon to be released.

We have become well acquainted with some of our patients since we eat, sleep and work on the hospital grounds. We must know our diet patients well enough to rate them psychobiologically every week; we learn to know others as they aid us in the kitchen work.

From observing and studying I have drawn a few conclusions of my own. Popular propaganda emphasizes so much the oddities of "nuts" that it fails to represent them as human beings. Of course, there are many who are too ill to take any responsibility, but others are well enough to work in the kitchen or cafeteria, on the 1,200-acre farm, in the laundry or at the numerous little tasks on the hospital grounds. Some really work hard which is amazing, considering the lack of motivation—they are in an institution and they are not paid.

Recently one of the patients on "our cottage" died. He was a good worker and was always friendly; we will miss him.

Be not deceived, most go to church and are as religious in everyday life as the "normal" Christian.

This project is not unlike others in that there is frustration. The major factor in my case is the knowledge that many of the patients with whom I work are not expected to improve. Still, I have enjoyed my privilege of working here and hope others have and will share the happiness I have found.



Esther Mohler

The six American exchangees who spent last year in Germany are shown at the American exchangee conference which was held at Kassel in June 1955

Tape Recorders Go to and From Church

Elbert Reish
Elgin, Illinois

THE projector, either movie or slide and filmstrip, is usually considered the last word in the field of audio-visuals, but a relatively new and rapidly developing medium is the tape recorder. Today it is available to, and within the means of, most churches.

If you have a tape recorder in your church, are you using it to the fullest advantage? Some of the following suggestions might be helpful. If your church does not have a recorder or one available, a little consideration of these ideas will indicate how useful it might be and you will wonder how you are managing without one.

To get satisfactory results in average work, you need not purchase an expensive machine. You will find that the frequency response of many of the low-priced models approaches that of the higher priced ones and will serve admirably unless you have some "hi-fi" fans who wish to pay the difference. Look especially for ease of operation and simple, strong construction.

Ministry to Shut-Ins

Now that you have a recorder, the problem is how to make the best use of it. Perhaps one of the most appreciated functions of the tape recorder is the ministry to shut-ins and those who for one reason or another must be absent from certain meetings and worship services. An ordinary worship service will go on one track of a seven-inch reel at three and three-quarter inches per second. For this purpose, the slower speed is quite satisfactory. Place the microphone in a balcony or central location. If your church is using a public address system, tap into it with a patch cord and you can get the complete program with little attention to the recorder and with a minimum of distractive noises.

Such a recorded service will be a welcome visitor to those confined to their homes or in the hospital.

As Teacher to Musicians

Are there one or two members in your choir whose voices inadvertently "stick out like a sore thumb"? They would be good soloists except that they lack the necessary equipment and training. Try some candid recording and if need be, some casual remarks as the recording is "played back." Most people do not recognize their own voices when they first hear them. This revelation often leads to improvement. Choirs hearing themselves will learn to improve their enunciation and timbre. The recording speaks more clearly to choir members than do the words of the director as he tries to instruct them for better performance.

Not only is the recorder useful in choir practice sessions, but many choir members and friends will want copies of special numbers and concerts. For this type of work, you may want to use a dynamic microphone for higher fidelity. It will be better to record the music at seven and one-half inches per second or "fast" speed. Use two microphones and a mixer for better balance, if they are available.

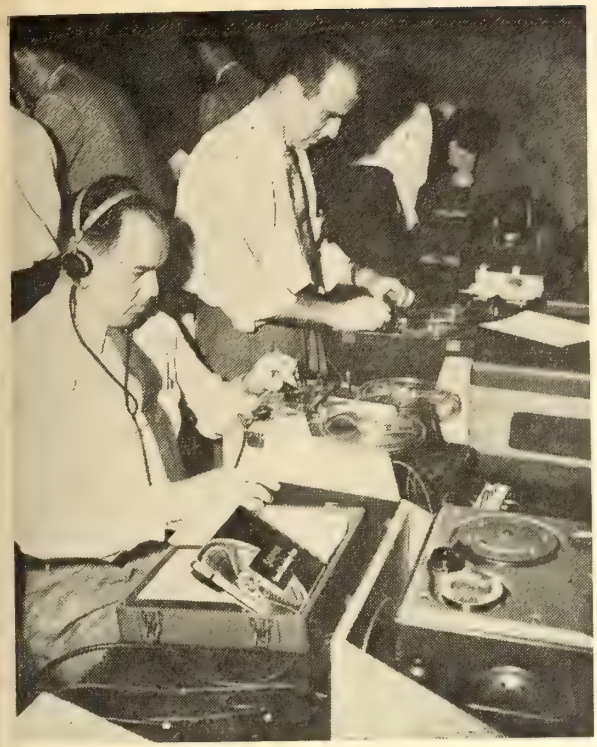
Aid in Dramatics

Drama is important in the church and here again the recorder will be of great value in preparing skits as well as in play practice itself. Often, when time does not permit or when proper facilities are not available, it is not desirable to put on a "live" act. The tape recorder is just the thing for producing a dramatic skit for class entertainment or enlightment. Situation dramas, so often used to start discussions, may well be prepared and produced by this method.

In this area, some idea of what we call microphone technique is helpful. As a rule, a voice will have different characteristics at different angles and distances from the microphone. If too close, the tones may sound muffled and the syllables may



Confined members appreciate the blessing of having the opportunity of sharing in their own church services by means of recordings



Some pastors and delegates use tape recorders to capture the high moments of inspiration and worship at Annual Conference to share with members and friends back home

make a harsh popping sound. A person with higher pitched voice can usually work closer to the microphone without this "overloading" occurring. If too far away, the voice may seem to come from another room. These characteristics may be used to advantage, but should be taken into consideration. Also, each microphone has a working angle or direction in which it is sensitive to sound. The common crystal mike which comes with most recorders, if in a horizontal position, will pick up sound from all directions. The dynamic which is quite popular has a narrower angle, usually about 100 degrees. If either of these is the cardioid type, it will have a still wider angle, about 180 degrees in the shape of a heart. A ribbon microphone, if you should chance to use one, is sensitive in two opposite directions with a narrower angle of about 45 degrees in each direction. An understanding of these angles and the consequent possibility of working "on mike" or "off mike" is a great help in producing fade in and fade out or the illusion of motion or distance. Remember that creating an illusion without the use of visual effects is a challenge.

Self Criticism for Speakers

Does your minister have the opportunity occasionally to hear himself as others hear him? He will appreciate the chance. Perhaps there are some potential ministers who like to practice on speeches.

Tape recording at Annual Conference is becoming increasingly popular, and rightly so, for this offers a fine opportunity to capture outstanding talks, music and other inspirational material. Some of these recordings add a great deal of interest to delegates' reports. There is no reason why this plan cannot be extended to include district and other significant meetings.

Expansion of Radio Service

Your local radio station would undoubtedly be glad to give your church or council of churches regular time on the radio. The chances are, the program would need to be tape recorded at the proper speed and of the proper length of time and delivered to the station. Such a program might take any number of forms from spot announcements to elaborate plays, depending upon your capabilities and the needs of your community.

Some such very successful programs within my experience consist of the following: Religion in the News, a discussion of news items of religious origin; Daily Devotions, a short period of poetry, comments and prayer for the day; Hymn of the Week, a time each week devoted to solo or choir music with accompanying interpretation or worship service; Meet the Churches, a discussion program pertaining to anything of interest that is happening in the churches of the community, such as interviews with outstanding visitors, visits to vacation church schools for discussion with the children and their leaders, stories from visitors to mission lands and other interesting places. The tape recorder opens the door to the field of radio which presents a varied and interesting opportunity for witnessing.

Entertainment

An up-and-coming church school class will want to have a tape recorder available. A recorder lends itself readily as a source of entertainment. A good tape recording makes excellent background music for socials, etc. Music, bits of conversation or other incidents are interesting when played back later in the program. As mentioned before, a recorded skit might make a good discussion starter. Even the closing worship or devotional service might be enriched by use of the tape recorder. It helps to produce a smooth running, effective service.

Help your church to widen its outreach by utilizing a tape recorder as suggested and in other ways.

Christian Blessings

BLESSED is he who worships regularly at all Sunday services of his church, for he shall find great spiritual growth.

Blessed is he who worships in the week-night services of his church, for he shall find fellowship.

Blessed is he who gives his best efforts to the work of the church, for he shall find peace.

Blessed is he who invites others to worship with him, for he shall find a friend.

Blessed is he who visits the sick and the shut-ins, for he shall find understanding.

Blessed is he who listens with reverent attention and meditation, for he shall find food for thought.

Blessed is he who puts the welfare and support of his church above his own desires, for he shall find God.

Blessed is he who supports his church leaders, for he shall find joy.

Blessed is he who speaks well of his church and its work, for he has found happiness.

Blessed is he who searches the Scriptures for guidance and enters into secret prayer, for he shall find eternal life.

Blessed is he who SEEKS FIRST HIS KINGDOM, for he has found the meaning of the Christian way.
—Wilmer E. Brubaker in "The Visitor," Bremen, Ind., September 1955.



Nvwa Balami, a graduate of the Waka Training Center and for the past four years a teacher in the mission school at Marama, is shown with his wife, Sansi. He wrote the article below in English as it appears here

CHRIST, THE HOPE OF OUR NEW HOME

Nvwa Balami
Nigeria, West Africa

I WAS born into the home of parents who did not know the God of Christ our Savior. My mother died when I was only a year old and my father died when I was four or five years old. I was taken to the mission nursery at Garkida. There I was brought up to the age when I could eat food by myself. Then I went to live with my Aunt Makida, who knew the Lord and was baptized. When I was old enough, I went to the mission school. After finishing there, the Lord really blessed me and I was able to attend the mission's teacher training center. After two years there I began my teaching.

Now it was time for me to think about a wife. These are the questions I raised: "Whom am I going to marry? Who will be my partner or helper?" My prayer was "Thy will be done." The first attempt I made was to engage a girl who was born into a Christian family and who herself was a Christian. She had the same standard of education, too. However, I soon found that our plans were dying out and both of us felt that it would be better not to arrange for the marriage.

The second attempt was also a Christian girl. Our plans worked well in the beginning, I was sure now that I should get a wife. Soon afterwards trouble arose. This trouble led to the cancelling of our marriage plans. When I failed the second time, some of my friends, both African and American, thought that I would feel more sad than I did. Later when I was talking with one missionary lady, she said, "We thought you would be very unhappy but we still see you going about singing. What made you feel that way?" My answer to her was, "I believe it is not God's plan for us to be husband and wife." She looked at me amazed and said, "May the Lord direct you in choosing another girl for a wife." I feel that I was really blessed by her last sentence because God really directed in selecting the third time.

At first when I began thinking about this girl, it seemed impossible and doubtful that I would marry her. She came from a family of non-Christians. Things had to be explained very carefully to her people since they were not acquainted with our church services and activities. Sometimes the girl's parents talked as if they did not want me to marry their daughter. (In our custom sometimes the girl's parents act like this even though they want the man to marry their daughter. They do not want to agree quickly after the first few meetings.)

After much careful talking and planning, things went on well to prepare for our marriage. We chose Jan. 30 for our wedding day. Sometimes I doubted but I know God had his hand in our plans. The day grew nearer and nearer. Finally the day came. There was much excitement. We gathered flowers to put in the

church. Soon we saw guests arriving from Garkida, Shaffa, Waka and Wandali. In the worship service Mr. Minso preached about the home. Immediately after the service our missionary minister, Monroe Good, performed the wedding ceremony.

My wife, Sansi, has been taking a keen interest in the church services. Last year she took the covenant which symbolizes her promise to God to follow and serve him. We wish our home to be a light to the people around us and to those we meet every day. We hope to be able to be an example of a real Christian home in our community. Both of us think and believe that if we seek the will of God, he will be with us even unto the end of the world. Things are still quite new to Sansi, but she seems to be interested in learning new things. A wife and husband eating together is not a customary thing in our culture, but we have chosen to eat together in order to show our people how it can be done in the Christian way.

We ask your prayers on us so that we can put Christ first in all that we do to witness his name and teachings to others.

Meet Your Missionary

Robert Ray Swank

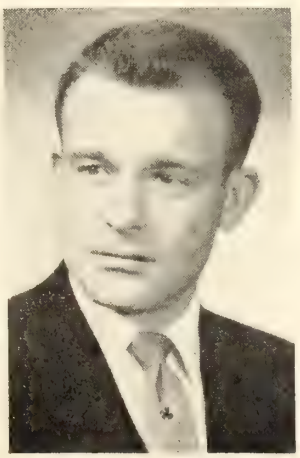
Dale Zimmerman

ROBERT RAY SWANK was born May 11, 1926. He is one of seven children born to Ray and Gladys Swank, both of whom reside in Bremen, Ind., the birthplace of Robert.

Bob grew up on the farm and attended the Bremen Church of the Brethren. At the age of twelve he was taken into the church through baptism. However, the enticements of the world were stronger than those of the church and Robert drifted away from the vows he had made at baptism.

Following his graduation from the Bremen high school, Robert enlisted in the United States Navy and served as a tail gunner on a navy patrol bomber from 1944-46. While in the service he met and became an intimate friend of a Christian young man who, says Robert, "helped win me to a true conversion experience." It was in the military service that his real spiritual growth began.

Closely associated with this spiritual awakening was the development of the peace position so characteristic of the Church of the Brethren. Today Bob proudly speaks of his pacifist views. His interest in peace and brotherhood is probably best displayed in his desire to serve his fellow men in another part of the world.



Robert Ray Swank

It was not until he was discharged from the navy that Robert felt called to go into full-time Christian service. A week at Camp Mack in Indiana and the fellowship of other Christian young people induced him to enter Manchester College, where he began preparing himself for service on the mission field. At Manchester Robert met and married Mary Louise Gorden of La Porte, Ind. Concerning his marriage he says, "I have felt God's guidance in the choice of a mate who would be a help and an inspiration in the work."

After graduating from Manchester in 1950, Robert studied for one year at Bethany Biblical Seminary. The next two years found the Swanks engaged in full-time pastoral work at the Blissville Church of the Brethren in Indiana. In addition to his work at Blissville, he also taught school for one year. In the fall of 1953 he again enrolled at Bethany, but continued his pastoral duties on the week ends. Having resigned from his charge at Blissville in the fall of 1954, Robert was relieved of the strenuous parish obligations during his senior year at Bethany.

Since his call to full-time Christian service, it has always been his desire to be a missionary to Africa. When asked why, Bob replied, "I have always been interested in Africa, and so my thoughts naturally turned toward mission work in that country. For nine years I have felt that God has been guiding me to this field of service." Thus, when Robert and Mary Louise set sail for Africa on the 18th of August, a nine-year dream had come true.

Youth work in the Northern District of Indiana, three years of parish experience, intense study at Bethany and love for his fellow men have prepared Robert for this high call of God.

NOW IS THE TIME . . . .

To plan a School of Missions

A large percentage of our churches have found the school of missions to be a valuable part of the church's program. January is the month when these schools are often held—but any other month can serve just as well.

The suggested study themes for this year are

Home Theme: *Indian Americans*

Foreign Theme: *The Christian Mission in a Revolutionary World*

Good materials for both these themes are already available. Write to the General Brotherhood Board today for your free copy of

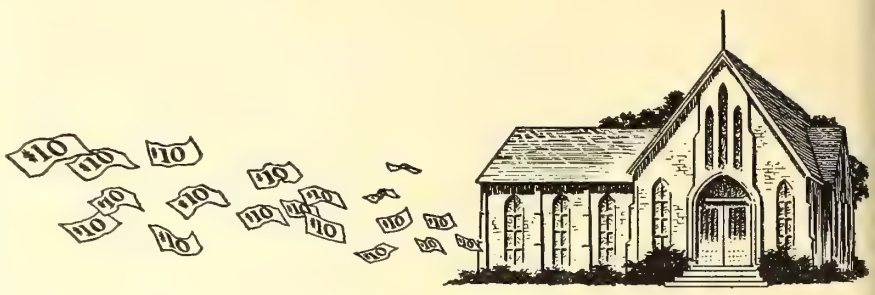
Tools for Missionary Education in the Home Church, 1955-56
The 1955-56 Annual Announcement of Friendship Press

A useful booklet for planning committees entitled

MISSIONARY EDUCATION IN THE HOME CHURCH
is available for 25c from the Brethren Publishing House, Elgin, Ill.

N. Illinois and Wisconsin Goes Forward

We Would Be Building



BETWEEN now and this time tomorrow, two hundred thousand babies will be born. Suppose you were to be one of them. Here would be your chances.

"Your chance of being born in the United States would be one in twenty, of being born in Russia, about the same. Your chance of being born white would be only one in three. Your chance of being born in India would be one in nine, in China one in four, and if you were born in either one of these places your chance of reaching maturity, one in two.

"You are very likely to be born a Confucian, a Buddhist or a Mohammedan. Your chance of being born Christian is one in four."

No one can do much to change the odds of your being born in the United States or Russia, white or colored, but we are able to help the chances of the two hundred thousand babies being born daily to become Christian.

Are you willing?

Do you believe there is anything in life more important than becoming a Christian? Will you, a Christian, pay the price to help win men to Christ?

The church is the best means of doing this. In order to keep up with the increase in population we need to build a new church every seven minutes.

Will you help?

The Church of the Brethren can make a real contribution to peace, to feeding the hungry, to clothing the poor and to the kingdom of God. The need of mankind for these things is ever increasing. We must increase our facilities for doing the job.

We need to build new churches. We need Christians to bend their knees in prayer, sweat their brows in work and shrink their bank accounts, not until it hurts, for some of us hurt too easily, but until it feels good with God.

The church must grow or die, and it would be a tragic death. A man once went to raise funds for a new church. One person refused to give because he said the church cost too much. The brother asking for the contribution said, "Twenty-five years ago a son was born to me. From the beginning he cost money. First, there were doctors and the hospital. There were food, clothing and toys, then music lessons, books and an allowance. Then he went to college and that cost more money. Sometimes I thought the boy was costing too much. Then he got sick and died. We buried him about a year ago. He has not cost me anything since."

Are you willing to help pay the cost of letting our church grow while there is yet time? Are you willing to help increase the chances of the multitudes to know Christ?

Are you ready to know the real thrill of building a new church for his kingdom?

If you are, you know what you must do to make you feel good with God. Will you do it?

From the brochure *We Would be Building,* Northern Illinois and Wisconsin District

Northern Illinois and Wisconsin Laymen Lead the Way

FOR the second consecutive year at the Northern Illinois and Wisconsin district meeting, laymen led out in an attempt to lift the sights of all present. In 1954, at the conference held at the Elgin church a dramatic presentation was given on Sunday evening in which the district was challenged to consider the need for church expansion. It was pointed out in dramatic fashion that for years we had been closing churches and that only one new church has been established in twenty-five years. It seemed as though this concern might escape without any positive action. Then in the midst of Monday's business session, laymen led out in a strong appeal to implement the concern. As a result, a goal of $20,000 was set for church extension. Ways of raising this item, not in the budget, were to be worked out.

During the year the district Board of Administration and others began to plan and to dream. A *Fellowship of Church Builders* was under way. Plans were formulated and presented to the district board for consideration. Posters and data were prepared for the 1955 district meeting. When we came to the meeting held at Lena, Ill., we were stimulated by some of these effective posters.

Things really began to happen, when the budget was presented in the business session. The district board came with a bold, new proposal. It had prepared a new budget which included not only the administrative items, totaling $13,355 but had also included three more. There were $3,500 for Camp Emmaus and $2,500 for Manchester College. Previously these had been extra-budgetary items. Then $20,000 was added for the *Fellowship of Church Builders.* Instead of a usual budget of $13,355 with $6,000 nonbudgetary for camp and college, we faced a $39,355 budget. It represented more than a 100% increase.

There was excellent discussion. But the significant thing was the way fine laymen, one by one, arose and pleaded for the proposal. They based their appeals upon the need of each Christian to give generously. They told of what had happened to them in this area of life. It made

a profound impact on everyone. Along with a strong support for the new budget, the district also passed a resolution on stewardship. It was similar to the one passed by Annual Conference but went beyond that one in suggesting that each church should set a goal of giving *two thirds* of its budget to world outreach and *one third* to local church work.

It was after that that the most surprising and moving experience came. The district board had recommended no quotas for the local churches. They felt quotas tend to set a ceiling on giving. Instead, they had contacted all churches previously asking them to study the matter and suggest their goals. Only a few of the churches had been able to do this. However, six of the twenty-eight churches had done so. Their delegates arose and told of their experiences and gave the goals they had set. These six totaled $17,-300. The experience was so deeply moving that when the last delegate had reported and the total was given, the moderator called the conference to prayer and dedication.

One is made to think what could happen if all other churches and all other districts had such fine laymen pressing for the Brotherhood aim, that we "Seek First His Kingdom."

Weddings

Bean-Strosnider—Donald McNemar Bean of Cumberland, Md., and O'nile Jaunita Strosnider of Locust Grove, Md., in the home of the bride, by the undersigned.—John L. Bechtol, Paw Paw, W. Va.

Bratenfield-Miller—John Bratenfield and Lois Miller, May 1955, by the undersigned.—Foster M. Bittinger, Union, Ohio.

Detterline-Miller—Willard Detterline of New Enterprise, Pa., and Jean Miller of Bakers Summit, Pa., in the Holsinger church, Woodbury congregation, Pa., June 3, 1955, by the undersigned.—Earl K. Ziegler, Woodbury, Pa.

Edsall-Thomas—Paul E. Edsall of New Alexandria, Pa., and Deloris M. Thomas of Jeanette, Pa., at the Greensburg parsonage, April 23, 1955, by the undersigned.—Wilfred N. Staufer, Greensburg, Pa.

Funderburg-Welty—Bruce Funderburg and Irene Welty, both of New Carlisle, Ohio, in the New Carlisle church, July 30, 1955, by the undersigned.—Chester I. Harley, New Carlisle, Ohio.

Kauffman-Fogle—Howard Kauffman and Marjorie Fogle, July 23, 1955, by the undersigned.—Foster M. Bittinger, Union Ohio.

Keeny-Baird—Eli S. Keeny of Sipesville, Pa., and Gwendolin Baird of Greensburg, Pa., at Greensburg, Pa., May 15, 1955, by the undersigned.—Wilfred N. Staufer, Greensburg, Pa.

Long-Kress—Howard Long and Ester Kress, June 26, 1955, by the undersigned.—Foster M. Bittinger, Union, Ohio.

McCulley-Curry—William F. McCulley and Linda Curry, both of La Place, Ill., in their home, June 25, 1955, by the undersigned.—E. R. Henricks, La Place, Ill.

Miller-Miller—Brice Eugene Miller of Woodbury, Pa., and Joyce Miller of Roaring Spring, Pa., in the Woodbury church, May 27, 1955, by the undersigned.—Earl K. Ziegler, Woodbury, Pa.

Mock-Yohn—Gordon D. Mock of Syracuse, Ind., to Virginia N. Yohn of New Windsor, Md., in the Westminster church, Md., Aug 14, 1955, by the undersigned.—Harold Z. Bomberger, Westminster, Md.

Orr-Barnhart—Harley Junior Orr of Piqua, Ohio, and Martha L. Barnhart of New Carlisle, Ohio, in the New Carlisle church, Aug. 6, 1955, by the undersigned.—Chester I. Harley, New Carlisle, Ohio.

Presutto-Dillon—Tony Presutto of Freeburg, Ohio, and Joan Dillon of Canton, Ohio, Aug. 13, 1955, in the Freeburg church, by the undersigned.—John W. Johnson, Freeburg, Ohio.

Reed-Howard—Donald Reed and Ella Kay Howard of Cando, N. Dak., in the Cando church, July 7, 1955, by the pastor, Edward Duncan.—Mrs. L. R. Maust, Cando, N. Dak.

Rummell-Grimes—Clarence Rummell of Freeburg, Ohio, and Glenda Grimes of New Franklin, Ohio, Aug. 20, 1955, in the Freeburg church, by the undersigned.—John W. Johnson, Freeburg, Ohio.

Sager-Mongold—Darlington Sager and Arlene Mongold, both of Broadway, Va., in the Linville Creek church parsonage, Va., Aug. 15, 1955, by the undersigned.—Ernest E. Muntzing, Broadway, Va.

Stephens-Cook—Alton T. Stephens and Geneva C. Cook, both of Edinburg, Va., in the Wakeman's Grove church, Va., June 30, 1955, by the undersigned.—Stanley R. Wampler, Mt. Jackson, Va.

Wagoner-Klepinger—Ralph Wagoner and Faith Klepinger, Aug. 14, 1955, in the Covington church, Ohio, by the undersigned.—Foster M. Bittinger, Union, Ohio.

Warner-Mumford—James Warner and Phyllis Mumford, Aug. 12, 1955, by the undersigned.—Foster M. Bittinger, Union, Ohio.

West-Leatherman—John West of Ludlow Falls, Ohio, and Lucille Leatherman of New Carlisle, Ohio, in the New Carlisle church, Aug. 13, 1955, by I. D. Leatherman, uncle of the bride, assisted by the undersigned.—Chester I. Harley, New Carlisle, Ohio.

Womble-Phillips—Thomas Glenn Womble, Jr., of Staunton, Va., and Mary Alice Phillips of Waynesboro, Va., in the Barren Ridge church, Va., by the undersigned, assisted by Bro. Homer J. Miller, Aug. 7, 1955.—Earl D. Rowland, Blue Ridge, Va.

Obituaries

Adams, John Olva, son of George and Mary Adams was born Feb. 20, 1872, near New Paris, Ind., and died June 22, 1955, in Westville, Ind. He was married to Nancy Kitura Kellar. For many years he was a member of the church. Surviving are one son, one daughter, fifteen grandchildren and fifty great-grandchildren. Services were held in the Nappanee church by S. W. Longenecker. Burial was in the New Paris cemetery.—Hazel Grasz, Nappanee, Ind.

Albright, Harris R., son of Samuel C. and Mary Rock Albright, was born at Roaring Spring, Pa., Jan. 15, 1885, and died at his home near Roaring Spring, Pa., Aug. 22, 1955. He was a member of the Roaring Spring church. Surviving are his wife, three children, four grandchildren, one sister ond one brother. Funeral services were held at his home by Pastor Carl Myers. Interment was in the Albright cemetery.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

Carter, Geraldine Ardis, daughter of Mr. and Mrs. Homer Albright, was born April 10, 1905, in Kansas City, Mo., and died March 17, 1955, in Fresno, Calif. She was united in marriage with Ernest L. Carter in 1928. She is survived by her husband, one daughter and one grandchild.—Vernon Miller, Fresno, Calif.

Coffman, Daniel, was born Nov. 16, 1875, near Harrisonburg, Va., and died Aug. 6, 1955, near Eaton, Ohio. He is survived by his wife, Virgie Williams Coffman, and two daughters. Funeral services were conducted in the Eaton church by the undersigned.—Ellis G. Guthrie, Eaton, Ohio.

Croyle, Arthur L., son of Harvey S. and Edith Decker Croyle, was born Jan. 30, 1904, at Johnstown, Pa., and died Aug. 23, 1955, at the church parsonage in Bellwood, Pa. On Sept. 28, 1922, he was married to Stella Finley at Cumberland, Md. He had been pastor of the Bellwood congregation for the past two years. Prior to coming to the Bellwood church, he had served as pastor at the Fairview, Bethel Rockton, Reedsville and Upper Claar churches. Besides his wife, he is survived by three daughters, three grandchildren, his parents, two brothers and one sister. Funeral services were held in the Pleasant Hill church by Brethren Markey, Kauffield and Hoover. Burial was in the Pleasant Hill cemetery near Johnstown, Pa.—Mrs. Cloyd Estep, Bellwood, Pa.

Cunningham, William Luther, son of Andrew and Katherine Cunningham, was born Oct. 18, 1873, at Hagerstown, Md., and died Sept. 5, 1954, in Fresno, Calif. He united with the church in 1900 at Milledgeville, Ill., and in 1903 was united in marriage with Sadie Saylor. They moved to South Waterloo, Iowa, being active members of the church there for many years. After retirement, they moved to Fresno, Calif. Surviving are his wife, two daughters, one son, two grandchildren, one brother and two sisters.—Vernon Miller, Fresno, Calif.

Dir, Marjorie Diane, daughter of William and Iva Buddington, was born April 8, 1916, at Red Oak, Iowa, and died April 18, 1955, in Fresno, Calif. She was united in marriage with Richard C. Dir in 1940. She was an active church school teacher as well as a leader in school and community functions. She is survived by her husband, four sons and one brother.—Vernon Miller, Fresno, Calif.

Frank, Mary Katherine, daughter of Alex and Anna Kromberg, was born Nov. 12, 1893, and died Aug. 26, 1954. She was united in marriage with Rudolf Frank in 1911. In 1930 they united with the church in Fresno and have been active in the life and work of the church through the years. She is survived by her husband, two children, three grandchildren, three brothers and three sisters.—Vernon Miller, Fresno, Calif.

Helm, Harry A., was born Nov. 28, 1872, and died June 21, 1955. He was united in marriage to Emma King, who preceded him in death. Surviving is one daughter. Services were conducted at the Schucker funeral home by Luther H. Bealer. Further services were held in the St. John's church in Mt. Aetna. Interment was in the adjoining cemetery.—Mildred C. Ziegler, Bethel, Pa.

Hochstetler, Wallace, was born May 5, 1885, in Marshall County, Ind., and died May 14, 1955, in Nappanee, Ind. On April 15, 1916, he was married to Leona Strauss. He was a faithful member of the church for thirty-nine years. Surviving are his wife, one son, three daughters, eight grandchildren, his mother and one brother. Funeral services were held by his pastor, S. W. Longenecker, in the Nappanee church. Burial was in the South Union cemetery.—Hazel Grasz, Nappanee, Ind.

Johnson, Claus Frederick, was born July 18, 1862, in Sweden, and died Aug. 22, 1955, in Haxtun, Colo. He came to the United States when just a child, settling with his family first at Red Oak, Iowa, then moving to near Paoli in 1887 and later to Haxtun in 1910. In 1899 he was married to Alma Carlson, who preceded him in death in 1935. Surviving are three sons, two daughters, seven grandchildren and thirteen great-grandchildren. Funeral services were held in the Haxtun church by Ralph W. Anderson.—Mrs. August Bjorklun, Sr., Haxtun, Colo.

Keedy, Annie, daughter of Levi and Katie Royer Hertzler, was born Oct. 10, 1874, in Tennessee, and died July 28, 1955, in Fresno, Calif. She united with the church at Darlew, Kansas, and it was there that she was also united in marriage with Jesse L. Keedy in 1898. She served the church faithfully through the years. She is survived by her husband, four children and four grandchildren.—Vernon Miller, Fresno, Calif.

Keeney, William E., son of Henry and Amanda Etter Keeney, was born Nov. 23, 1875, and died July 4, 1955. He was united in marriage, first to Marietta Wenger, second to Mary Kreider, and third to Ida Saul. He was a member of the Little Swatara congregation. Surviving are four sons, one daughter, nine grandchildren, sixteen great-grandchildren, one brother and three sisters. Services were held at the Schucker funeral home by Bro. George Snyder and Elder Jacob P. Merkey. Further services were held at the Frystown church. Interment was in the adjoining cemetery.—Mildred C. Ziegler, Bethel, Pa.

Miller, Mary, daughter of Mr. and Mrs. A. E. Wolfe, was born March 2, 1881, at Mt. Morris, Ill., and died July 27, 1955, in Waterloo, Iowa. She was married Dec. 7, 1905, to J. Wilbert Miller, at Sterling, Ill. She taught school in Illinois and Iowa for several years and was a faithful and long-time teacher in the South Waterloo church children's department. Surviving besides her husband, are two daughters, three sons and six grandchildren. Funeral services were conducted in the South Waterloo church by her pastor, the undersigned. Interment was in the Orange Township cemetery.—Clarence D. Sink, Waterloo, Iowa.

Pence, Mary C., widow of Samuel Pence of Mill Creek, Va., died July 5, 1955, at the age of eighty-five years, at the home of her daughter at Grottoes, Va. She was a long-time member of the Mill Creek church. In 1891 she was united in marriage to Samuel Pence, who preceded her in death in 1945. She is survived by eleven children, fourteen grandchildren and three great-grandchildren. Funeral services were conducted in the Mill Creek church by I. S. Long, assisted by C. O. Showalter. Interment was in the near-by cemetery.—Mrs. Eva W. Mundy, Port Republic, Va.

Reber, Charles D., son of John and Mary Ann Kerper Reber, was born June 23, 1872, and died May 10, 1955. He was united in marriage, first to Lizzie Miller and second to Emma Kohl. He was a member of the Little Swatara congregation. His first wife preceded him in death in 1937. Surviving are his wife, six sons, two daughters, eighteen grandchildren, twenty-two great-grandchildren and one brother. Services were held at the Schucker funeral home by Elder Jacob P. Merkey and Bro. George Snyder. Interment was in the Strausstown Zion Lutheran and Reformed cemetery.—Mildred C. Ziegler, Bethel, Pa.

Reed, Elias Madison, son of Jackson and Mary Reed, was born July 11, 1863, in Floyd County, Va., and died Feb. 12, 1955, in Parsons, Kansas. On June 14, 1883, he was united in marriage to Alice K. Reed. To this union were born three sons and four daughters. At the age of twenty-one years he was baptized into the church and ten years later he was called to serve as a deacon. In 1902 he was called to the ministry and in 1915 he was ordained as an elder. He served as minister in the Glenrock church, Nebr., Lake Arthur and Dexter churches, N. Mex., and at the Galesburg church, Kansas. Surviving are three sons, two daughters, and one foster daughter. Funeral services were held at the Carson funeral home by Robert Teegarden. Burial was near Abilene, Kansas.—Thomas J. Reed, Galesburg, Kansas.

Reed, Rufus Daniel, son of Mr. and Mrs. D. Webster Reed of Floyd, Va., was born Feb. 11, 1933, and died May 15, 1955, at Floyd, Va. He had been an active member of the Laurel Branch church for twelve years. Surviving are his parents, one brother and one sister. Funeral services were held at the Laurel Branch church by Brethren Maurice Strausbaugh and S. B. Alderman. Interment was in the church cemetery.—Mrs. Reva Reed, Floyd, Va.

Reit, Ibo, was born Nov. 7, 1888, in Holland, and died July 27, 1955, in Stanley, Wis. In 1922 he was united in marriage to Lillian Latch. He was a member of the church. Surviving are his wife, two sons, one daughter, eight grandchildren, two brothers and five sisters. Services were conducted in the Stanley church by the undersigned. Interment was in the Edson cemetery.—Ernest Detrick, Stanley, Wis.

Replogle, George B., son of Benjamin and Margaret Replogle, was born Oct. 13, 1866, in McMifflin, Pa., and died July 24, 1955, in Hinsdale, Ill. As a child he was reared in a Church of the Brethren home, but at the age of twenty-one he accepted the Adventist faith. Thirty-five years of his life were spent as a medical missionary in Africa, Brazil and South America. In 1893 he was married to Anna Stone, who died in 1940. He was then married to Laura Stone in 1944, who died Sept. 30, 1954. He is survived by three sons. Funeral services were held in the Advent church, Noff Lake, Ind., with Rev. Lawrence Bumford officiating.—Mrs. Alma E. Hanawalt, Pierceton, Ind.

Rotruck, Amby Cecil, son of Samuel and Nancy Harris Rotruck, was born in Grant County, W. Va., and died Aug. 23, 1955, in Keyser, W. Va. He was a member of the Keyser church. Surviving are his wife, Mrs. Augusta Gladys Rotruck, two sons, one grandchild, one brother and two sisters. Funeral services were held at his home by Fred M. Bowman, pastor of the Keyser church, officiating. Interment was in the Queens Point cemetery.—Tempest Gardner, Keyser, W. Va.

Smith, Janet Florence, daughter of Mr. and Mrs. Wade Brink, was born at Springville, Pa., Dec. 16, 1916, and died in Fresno, Calif., Oct. 3, 1954. After the death of her parents, she was reared in an orphan home, then attended La Verne College. She was married to Roy W. Smith in 1938. She was an active worker in the Fresno church. Surviving are her husband, three children and three brothers.—Vernon Miller, Fresno, Calif.

Smith, Lulu Frances, daughter of John and Elizabeth Minnix, was born Jan. 3, 1894, at Jennings, La., and died Dec. 13, 1954, at Fresno, Calif. At an early age, she moved with her parents to Reedley, Calif. She united with the church at the age of twelve years and was united in marriage to Cecil B. Smith. She is survived by her husband, five children, nine grandchildren, four sisters and one brother. A service of memory was held at the Fresno church. Interment was in the Reedley cemetery.—Vernon Miller, Fresno, Calif.

Spann, Lela Odessa, daughter of William and Laura Brown Spitler, was born Jan. 12, 1889, in Whitley County, Ind., and died June 22, 1955, at Columbia City, Ind. On March 18, 1906, she was married to Jesse Spann. She was a member of the Liberty Mills church, Ind. Besides her husband, she is survived by five sons, two daughters, fifteen grandchildren, three great grandchildren, two sisters and two brothers. Funeral services were conducted at the Miller funeral home in South Whitley, by her pastor, Howard Kreider, assisted by A. F. Morris. Burial was in the South Whitley cemetery.—Bertha Taylor, North Manchester, Ind.

Stover, Ivan, son of Lurt and Minnie Brown Stover, was born Sept, 6, 1904, and died Aug. 16, 1955. He is survived by two sisters. Funeral services were conducted by the undersigned in the Gerton-Schmidt funeral home.—Ellis G. Guthrie, Eaton, Ohio.

Taylor, Harley Cummings, son of John W. and Harriet Cummings Taylor, was born Nov. 1, 1876, at Harrisburg, Pa., and died Aug. 19, 1955, at his home in Topeka, Kansas. He was married to Harriet Taylor on Jan. 28, 1903. She preceded him in death in April 1915. For sixty-one years he was a member of the First church, Topeka, serving as treasurer for over forty years and as Sunday-school teacher for a number of years. He also served on the district mission board for two terms. Surviving are two daughters, two brothers and one sister. Funeral services were held at the Wall-Diffenderfer chapel by his pastor, Floyd N. Biddix. Burial was in the Topeka cemetery.—Mrs. Lucy Black, Topeka, Kansas.

Weldy, Homer R., son of John K. and Susan Mummaw Weldy, was born Sept. 22, 1883, in Elkhart County, Ind., and died Aug. 15, 1955. On Dec. 3, 1904, he was united in marriage to Chloe Miller. To this union were born three children. He was a member of the Union Center church, serving as a deacon for forty-two years. He dedicated his talents to God and became known and widely used throughout Northern Indiana as a leader of singing. He served on the district mission board for fifteen years and as trustee of the Mexico Welfare Home, Ind., for five years. Surviving are his wife, one daughter, four grandchildren, two brothers and one sister. Funeral services were held at the Union Center church with Herbert Fisher, officiating, assisted by Daniel Snider. Burial was in the Union Center cemetery. —Mrs. Wilson Morningstar, Goshen, Ind.

Williams, Ruth S., wife of Ira N. Williams, was born Dec. 8, 1913, and died Aug. 5, 1955. She was a member of the Elizabethtown congregation. Besides her husband, she is survived by five children, one grandchild, and eight brothers and sisters. Funeral services were held from the Miller funeral home and the West Greentree church with Brethren Samuel Shearer and Abram Eshelman officiating. Burial was in the West Greentree cemetery.—Mrs. LeRoy Hawthorne, Rheems, Pa.

Wright, Finetta M., daughter of Lewis A. and Eliza Rankin Wright, was born Oct. 29, 1877, near Lynchburg, Ohio, and died Aug. 6, 1955, at her home in Dayton, Ohio. At an early age, she began teaching school in Miami County, Ohio. In 1939 after a long period in the Dayton school system, she retired from teaching and was employed as a proofreader in the E.U.B. publishing house in Dayton. She was a member of the Euclid Avenue E.U.B. church in Dayton, Ohio. She is survived by one half brother, and the undersigned. Funeral services were held in the Whitmer funeral parlor, Dayton. Interment was in the Woodland cemetery. Rev. Hennys, assistant pastor of the E.U.B. church, officiated at the services. —Van B. Wright, Colorado Springs, Colo.

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Church News

Oregon

Portland—Our pastor, Walter Peckover, is back with us again after being stricken with a heart attack. During the period the pastor was sick, Bro. William Snelling was in charge of our services. A relief clothing drive has been made for the new Brethren Service center at Modesto, Calif. Each group in our church is working and raising funds for our new church building. A number of our families have opened their homes for the holding of

the ladies' aid meetings, relief clothing storage, choir practice and board meetings. Sunday worship services are being held in a hall located at 635 North Killingsworth Court, just across the street from the old church. We extend an invitation to those persons traveling through Portland to worship with us.—Marian Etta David, Portland, Oregon.

Colorado

Haxtun—A worship service was held in our church in co-operation with the Methodist church, with Rev. George M. Burnworth, pastor of the Methodist church, bringing the message. Brief reports of Annual Conference were given on Sunday morning, July 3, by our pastor and his wife, and Eddie and Loren Switzer. Several from our church attended the various meetings at Camp Colorado. The first monthly news sheet which was edited by our pastor was mailed to our members the first week in August. On Sunday, Aug. 14, a discussion period was held during the evening service concerning the proposed district constitution.—Mrs. August Bjorklun, Sr., Haxtun, Colo.

Middle-Missouri

Deepwater—Our church met for its council meeting Aug. 21, with Bro. James Mohler presiding. Officers were elected for the coming year. Delegates were also elected for district meeting. Bro. Herbert Zeiler began his pastoral duties in our church the first of September. Installation services were conducted for our new deacons the first Sunday of September.—Sadie Pippenger, Montrose, Mo.

Northern Illinois and Wisconsin

Milledgeville—On June 5, a dedication service was held for our new and enlarged building. Bro. J. H. Mathis, a former pastor, brought the morning message. A basket dinner was enjoyed at the noon hour. Our elder, Bro. Hubert Newcomer, was in charge of the afternoon dedication service. Bro. Paul Miller, a former pastor, brought the dedicatory message. A number of our Sunday-school pupils attended the various camps at Camp Emmaus. Several adults from our church served as camp counselors. Two days of day camp were provided for the first year juniors. Six boys from our youth group participated in two week-end work camps at York Center. Two girls attended summer work camps at Altoona and Pottstown, Pa. A layman, Lyle Livengood, served as our delegate to Annual Conference. Our fall council meeting was held Aug. 10. Mrs. Carl Patterson and Mrs. Lawrence Post were delegates to district meeting. Melvin Ritchey will serve as pastor for our church for another year.—Mrs. Frank Livengood, Milledgeville, Ill.

Middle Indiana

Liberty Mills—Our church purchased a farm located near Liberty Mills from Manchester College. The men rent the farm ground from the church on shares as their project. Revival meetings were held July 17-31, with Bro. R. W. Schlosser of Elizabethtown, Pa., as evangelist. Four new members were received into our church during these meetings. We are nearing completion on our addition of Sunday-school rooms and the remodeling of the auditorium and are looking forward to dedication services in the near future. Beginning this October we will have a board of Christian education to take care of the Sunday-school planning and other specified work. The men's work sent a heifer for relief which was dedicated at a union meeting at the Spring Creek church on July 10. The women's work group is filling cans with food for the Mexico Brethren Home. —Bertha Taylor, North Manchester, Ind.

Logansport—Our pastor, Edward Lyons, gave a series of six soul searching sermons from the old and New Testament on keeping our faith strong. Our men work two hours each Thursday evening, repairing the church. Dedication services were held for our parsonage on Sept. 18 with Bro. Samuel Harley, district fieldman, as guest speaker. The first two of our union services in August were in charge of Mr. and Mrs. R. H. Miller, who gave a talk and showed pictures of the Holy Land. We have used the film, Sound of a Stone. Miss Minnie Reiff and Mrs. Holsinger attended Annual Conference. Monthly pastoral letters are being sent to each family in our church. All the members of our ladies' aid group are making sewing kits for a hospital in Austria. —Ethel Girard, Logansport, Ind.

Northern Indiana

South Bend, Second—Mrs. Harper Will was guest speaker at our mother and daughter banquet. Dr. Claire Amstutz, a physician and churchman of Goshen, spoke at one of our family night programs. At our August family night meeting, we enjoyed a fine home talent program. Three delegates represented our church at district conference. Our church picnic was held Aug. 21. The harvest meeting was held in September with Bro. Floyd Mallott of Bethany Biblical Seminary as guest speaker. Plans are going forward for our Golden Jubilee service which will be held in November. —Mrs. Herman Suter, South Bend, Ind.

Southern Indiana

Fairview—Our church held a music institute which was conducted by William Eberly. Several of our women attended the area meeting at Arcadia. The project for the year was the making of layettes for relief. In the pulpit exchange, Bro. Harold Statler of the Indianapolis church was in our church. Our pastor, Bro. Dale Gibboney, was in the Windfall church. Our church joined the Buck Creek Methodist church in a vacation Bible school. One Sunday Bro. Keith Hewitt of the Windfall church brought our morning message. A number of young people from other churches met with us. Bro. Everett Dunk was our delegate to Annual Conference. One of our girls, Margie Dunk, has entered BVS for a year. Our church helped to pay for medical kits for relief. Bro. R. H. Miller of Man-

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BRETHREN PUBLISHING HOUSE

Elgin, Illinois

chester College showed slides of his recent trip to the Holy Lands and to India.—Mrs. Hattie Peter, Lafayette, Ind.

Michigan

Woodland—The annual Sunday-school picnic was held at our church followed by an afternoon program in which there were guest speakers from the community as a farewell to our pastor and his family. Bro. Harold Chambers of Grand Rapids was guest speaker for our pulpit exchange Sunday. A special and quarterly council were combined under the direction of our elder, H. V. Townsend. Local church officers were elected for the coming year. After completing a course of studies in church membership, three young people were received into the church by baptism. Since our last report one person has been received into our fellowship by letter. Bro. W. Dwight Smith from Mansfield, Ohio, became our pastor the first of September.—Grace E. Messner, Woodland, Mich.

Northwestern Ohio

Lima—Our vacation church school was held in the Epworth church in co-operation with the Epworth and Forest Park churches. Our church was well represented at Annual Conference in Grand Rapids. A dedication service for babies was conducted by our pastor, Paul Thompson. One Sunday the CBYF had a hamburger fry and vespers service at Lake St. Marys. The sisters of service met in the church basement for a covered dish dinner and an election of officers for the coming year. In the absence of our pastor, Richard Ward brought our message. Many of our young people attended camp at Mt. Lake and Camp Mack. On Aug. 17 a farewell social was held for our pastor, Paul Thompson, and his family, who left our church and are now serving the Canton church in Southern Illinois. Our new pastor, Dean Farringer, and his family began their work the first of September.—Mrs. Pearl Anspach, Lafayette, Ohio.

Southern Ohio

Greenville—Our missionary committee invited Sister Nettie Weybright to spend a day with us. She showed pictures and talked concerning her trip to Palestine and also about Brethren missions in India. We held our first parents and teachers meeting in our Sunday-school department. Community Bible school was held in August this year. Bro. J. M. Blough, missionary to India, was with us and brought an interesting message. Several from our church attended Annual Conference at Grand Rapids. In August our church was represented at the district annual men's mass meeting at Ludlow Falls. Bro. G. L. Wine of Covington, Ohio, will serve as our new elder. He is succeeding Bro. Kenneth Long of Union City, Ind., who has moved from our district. Our members are co-operating with other churches in the district in a canning project for overseas relief.—Mrs. Marion Rife, Greenville, Ohio.

Potsdam—Rev. David H. Dean, a representative of the Temperance League of Ohio, brought us an inspiring message. Betty Dibels of Gettysburg was guest speaker for our mother and daughter fellowship meal. Mrs. Nettie Weybright brought us three messages. In the district exchange of pulpits, Bro. Foster Bittinger, pastor of the Salem church, was our guest speaker. A tape recorder has been purchased and many inspiring messages were brough back from Annual Conference by our pastor. The children presented a program for Children's Day. Ground-breaking services were held on June 26 for the new addition to our church building. At our recent council meeting, officers were elected for the coming year. Bro. Spenser Minnich of Elgin, Ill., secretary of the Pension Fund and financial representative for the Brotherhood, was a recent speaker. A number from our church attended home day at the Greenville Brethren Home. Several of our children attended Camp Sugar Grove again this year. The cornerstone laying services were held July 31 for the new building. Several from our church attended the district men's mass meeting at Ludlow Falls. During our pastor's vacation, Bro. J. W. Fidler was with us. Ten were baptized and two received by letter into our fellowship.—Mrs. Velma Heck, Laura, Ohio.

West Milton—Handel's Messiah was presented in the local high school auditorium by the Southern Ohio chorus, under the direction of our pastor, Perry Huffaker. The Manchester College a capella choir presented a program in our church. Bro. Joel Thompson and his wife were ordained into the ministry. They are now serving the Roann church, Ind. On July 31, our student minister, Gary Tisor, preached his first sermon. Jan Thompson is working in Austria under the BVS program. During the past six months, six new members were received into our church by baptism and three by letter. Three babies have also been consecrated. A favorable vote was taken to build a new church building. A plot of ground south of West Milton has been donated for this purpose.—Rowena W. Mishler, Dayton, Ohio.

Eastern Pennsylvania

Florin—Since our last report, four were received into the church fellowship by baptism. Delegates to Annual Conference were Howard Bernhard and William Walters. One evening Brother and Sister Clarence Heckman showed pictures of their work in Africa. Our children's day offering was used for Africa mission work. Bible school was held July 18-30. A poll was conducted to find the six best-loved hymns of our church. A program will be presented at which time these hymns will be revealed. The women's work group sponsored the mother and daughter fellowship which was held in the Hostetter banquet hall in Mount Joy, Pa. The women are making comforters, gowns and overalls for relief. Some of our women attended the meeting at Camp Swatara in July. The men's work group of our church repaired the bridge at Camp Swatara. The men also had a Lord's Acre project. The young people of our church witnessed the unveiling of the plaque in memory of the first Brethren baptized in America. The young people's groups from the West Greentree, White Oak, East Fairview, Chiques and Florin churches presented a program at Shamokin.—Mrs. Elmer S. Randler, Manheim, Pa.

Heidelberg—During the month of July, our church participated in a community vesper service each Sunday evening at the park. We held our Bible school in July with Bro. Alton Bucher as director of the school. A heifer for relief was purchased as a project of the school. Our young people also bought and sent a heifer to Europe. The Blickenstaff family on furlough from India were with us on July 26 and showed interesting pictures and explained many Indian customs. Bro. Michael Kurtz of Richland, Pa., brought a message in German. This was sponsored by the men's work group. There was also German singing on Sunday evening, Aug. 7. We met in regular council on Aug 15. We are starting a church library and are having classes in church doctrine for juniors, intermediates and young people. Bro. Caleb Frantz is teaching the Puerto Rican migrant labor class in our Sunday school. The women of the church sew regularly at a local hospital. We have four men participating in the 1-W program. Our young adults entertained the young adults from the Middle Creek church at their July meeting. Our rally day Sunday was Sept. 18 with Bro. Robert Hess bringing the message in the morning and the Chiques male chorus presenting a program in the evening.—Mrs. Curtis M. Bucher, Lebanon, Pa.

Midway—One Sunday evening, Florence Miller Royer, missionary to India, showed slides of her work. We had a family life institute with Mrs. Nevin Zuck, Henry Bucher and Paul Bixler as guest speakers. At the conclusion of these meetings, we had a fellowship meal. The children's day speaker was Rufus McDannel. Our vacation Bible school was conducted by Reinetta Sanger. The offerings from the school were used to buy a heifer for relief. Clothing and toys were also collected to be sent to a mission station. Delegates to Annual Conference were Aaron Heisey and Clarence Sanger. Ray Kurtz spoke at a vesper service which was sponsored by the CBYF. Other recent guest speakers have been Lester Royer and Harold Fahnestock.—Mrs. Mark Meyer, Lebanon, Pa.

Palmyra—Two of our young people, Margaret Parsons and Gloria Hartman, are serving in BVS. Recently a BVS unit from New Windsor was with our congregation for a week end. On Aug. 14 we sponsored a service at the Lebanon county jail with the young adults in charge of the worship service. On Sunday, Aug. 21, we held a harvest home service with messages from Lamar Gibble, Wilbur Smith, Levi Ziegler, Roger Forry, Joseph Long, pastor of the Chambersburg congregation, Gale Crumrine, our minister of education, and F. S. Carper, our pastor. The supply of fruits which were on the altar was given to the Neffsville Home. During the month of August vesper services were held each Sunday evening in the Pine Woods. Four members were received by letter since our last writing. Our young people sponsored a recreation program every Saturday evening at

Brethren Placement and Relocation Service . . .

This column is conducted as a free service in the interests of placement and relocation. It does not provide for the advertising of goods or property for sale or rent. Information on rates for paid advertising may be obtained from the Brethren Publishing House.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed. **When writing to the Brethren Service Commission about a notice, it is necessary that the number of the notice be given.**

Miscellaneous

No. 148. Wanted a Christian lady or married couple as companion to an elderly Christian woman in Los Angeles, Calif. Room rent free. Write Brethren Placement Service, 22 S. State St., Elgin, Ill.

No. 149. Work and room is wanted in Florida for the winter months by a man and wife in 60's. Also will have transportation for any one in eastern Ohio or western Pennsylvania wanting to go to Florida soon. Contact: 786 Johnston St., Akron, Ohio.

Social Work

No. 146. Opening for house parents in children's home. And also a girl to work with the girl's group that would be from seven to twelve years old. If interested write: Brethren Placement Service, 22 S. State St., Elgin, Ill.

Secretarial

No. 147. Wanted: Young woman for secretarial position in a Brethren college. Some experience in office management necessary. Give references. Write: Brethren Placement Service, 22 S. State St., Elgin, Ill.



Christmas Greeting Cards

Again this year we have for you the distinctive "Sunshine Line" of Religious Greetings for the Christmas Season. While you have this copy before you choose your cards from the list below and mail in your order early.

No. G8705 Sixteen folder assortment **$1.25**

Name in gold Parchment cards that tell the Christmas story in original art and best loved carols. Printed in full color. Each design is highlighted in bronze. Included in the assortment is a sheet of pressure sensitive 24-karat gold for signing your name in beautiful sparkling gold on each folder.

No. G8955 Fourteen scented folder assortment **$1.25**

These lovely folders capture all the exotic mystery and beauty of the Orient. Designed to honor the Christ child. Fragrance of frankincense and myrrh adds the extra touch that will make your card outstanding. Sparkling glitter finish on each card. Signature blotter included for your convenience.

No. G8855 Same as above without Scripture Text **$1.25**

No. G8555 Feature assortment-21 folders **$1.00**

Included in this box is a folder featuring Sallman's "Head of Christ," nine special hard finishes, seven cards with gold bronzing, hot embossing, and die cutting, plus a Christmas bookmark to use as an enclosure to a best friend. All with Scripture.

No. G8905 Adoration parchment assortment-16 folders **$1.25**

Printed on extra heavy parchment in full color with sparkling virko finish. Designed with but a single thought—to help your friends capture anew the adoration of the Christ child. Carefully chosen sentiments and scriptures. Two each of eight designs.

No. G8505 Twenty-one folder variety assortment **$1.00**

Just as the name implies, this assortment offers a variety of unusual designs and art effects. One card features a removable tab, with the caption "To Our Pastor"; another bears a tip-on of Sallman's "Head of Christ." Eleven hand finished cards, plus gold bronzing on five designs. With Bible verses.

No. G8605 Same as above without Bible verses **$1.00**

No. G8535 Twenty folders—Color Etchings **$1.00**

Memories of an old-fashioned Christmas at home are here in these lovely Christmas greetings. The etching-like designs are done with a beautiful water-color effect. Each etching is set in an embossed panel—lovely enough to frame. Two each of ten different drawings. Appropriate sentiments. Scripture.

No. G8635 Same as above without scripture. **$1.00**

Order by number

BRETHREN PUBLISHING HOUSE . . . . Elgin, Illinois

the Pine Woods during the months of August and September.—Mrs. Ruth H. Saufley, Palmyra, Pa.

York, First—Since our last report, we have held a study on peace education and a school of missions on India. Under the direction of George Heindel, director of evangelism, intensive visitation plans were carried out and cottage prayer meetings were held for our evangelistic service by Bro. Edward K. Ziegler. Twenty-seven members were received by baptism. Nine new deacons have been elected and installed. Bro. J. Vernon Grim was advanced to eldership. For a number of months we featured a hymn of the month and conducted midweek prayer services. Sponsor papers have been signed for three refugee families. A music institute was led by Nevin W. Fisher. Daily vacation Bible school was held under the direction of Sister M. Guy West. Our pastor, Bro. M. Guy West, semi-annually conducts a service of consecration for parents and young children. A parish newsletter is published monthly. Weekday religious education classes for fifth and sixth grade pupils meet in our church for their Tuesday afternoon released-time classes. Several workers' conferences were held at the church as a follow up on the workers' retreat held at Camp Swatara where representative from all boards, committees, departments and groups considered plans for the total church program for the year. The women's work held a tea to honor doctors and nurses, had an international meeting with Pushpa Mahtani from Indo-China as a guest and had a project of cotton dress material for women in Austria which brought in 382 yards of material. Mrs. John Long of Lancaster was the speaker for the mother and daughter banquet. The men's work had Dr. T. K. Musick as speaker for their father and son banquet. Brother and Sister John Minnich and Brother and Sister Henry Nelson were delegates to Annual Conference. Pastor West served as a district delegate on the Standing Committee. Our church joined with the union Sunday evening vesper services at Farquhar Park for the summer months. —Mary A. Lehman, York, Pa.

Middle Pennsylvania

Martinsburg—At a monthly missionary meeting, Miss Ruth Martin, a teacher in an Africa mission, showed slides of the work there. The women's work group sewed cut-out garments—skirts, slips, aprons and layettes—for relief. The district women's work spring banquet was held in our church. In the district pulpit exchange, Bro. C. H. Gehman of Lewistown, Pa., preached in our church. The first district music institute was held in our church with Brethren Perry Huffaker, DeWitt Miller and Sister Miriam Frey as instructors. Twenty babies were consecrated since our last report. Pastor Forney was dean of the community Bible school. Our four delegates to Annual Conference each gave a report on the different phases of the Conference. These delegates were Pastor Forney, Mrs. Minnie Dean and Brother and Sister Glenn Rhodes. A group of Negro girls from Piney Woods School, Miss., gave a program in our church. During the absence of our pastor, Brethren C. O. Berry and Roscoe Wareham were in charge of the services. Several of our teachers attended the workshop at Juniata College. At the July council election of officers resulted in the re-election of Bro. Roy Forney as elder and Bro. Roscoe Wareham as assistant. Lothor Broch, an exchange student from Germany, is living in the home of Brother and Sister Irvin Wareham for the coming year. Fifty-one of our children and young people attended Camp Harmony during the summer. Sunday evening union services were held at the park during July and August. On Nov. 6 Bro. Galen Blough of

Classified Advertising

FOR SALE: Cafe nicely equipped, nicely arranged. Enjoying patronage from college, hi-way and local. Located in fast growing community with Manchester College enrolling nearly 1,000 students, 9 production industries, 5 retail lumber and supply yards and other employing units. Write: Earl Scott, R. 2, North Manchester, Ind.

MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

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Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Somerset, Pa., will begin an evangelistic meeting in our church.—Mrs. C. O. Beery, Martinsburg, Pa.

Western Pennsylvania

Fairchance—Our revival meetings were held by our elder, Bro. John D. Ellis of Johnstown, Pa. Following these services, five young people were baptized into our church fellowship. We had as our summer pastor Bro. David Wilson from Bethany Seminary. Our church held a two-week Bible school. As a project the school bought a barrel of milk for Puerto Rican children. One Sunday evening Brother and Sister Wilson showed slides and gave an informal talk concerning their volunteer service work in Puerto Rico. Our church attendance almost doubled during the summer months. Our church won the attendance banner every month during the past year for the district three Sunday-school Association meetings. During the month of June a fellowship supper was held at the parsonage in the form of a covered dish dinner. Our pastor showed slides of Camp Swatara and various places of interest. Eight of our young people attended Camp Harmony this summer. On Aug. 14, Bro. Herbert Rowland of Hagerstown, Md., conducted a hymn sing to acquaint our members with unfamiliar hymns.—Betty Miller, Fairchance, Pa.

Second Virginia

Buena Vista—One Sunday afternoon the Bridgewater glee club, sponsored by our men's work group, presented a concert in the high school auditorium. Two babies were consecrated at a morning worship service. The women sponsored a mother and daughter banquet. Every other month the men's group has a fellowship supper at which time interesting programs are also presented. Our vacation Bible school was held with Glenna Glick of Bridgewater as director. The offering from the school was sent to purchase chicks for overseas relief. Our pastor represented our church at the Grand Rapids Conference. At the family fellowship supper Rev. A. J. Hawes of the Baptist church spoke on the home. Six of our junior high people attended their district rally at the Little River church. We co-operated with the other churches in town in Sunday evening services during the month of August. The young adult class is sponsoring the Gospel Messenger Club this year. In the absence of our pastor on Aug. 7, Bro. Ray Showalter of Bridgewater preached for us. A number of our junior and junior high people attended the different sessions at Camp Bethel during the summer.—Mrs. John F. Graham, Buena Vista, Va.

Southern Virginia

Pulaski—Forrest Groff, our Brotherhood building counselor, is drawing plans for our new church which we are planning to build in the near future. Since our last report, the Wells Organizations was secured to conduct a fund-raising campaign for our building program. The loyalty dinner was held on June 2. The goal was set at $40,000; however, we went over the goal by $4,000 in gifts and pledges. Our delegates to district conference were Mrs. Velma Royal, Ronald Royal and Cecil Buckner. Our pastor, Glenn S. Garner, attended regional conference at Bridgewater. Our evangelistic services were conducted by Bro. S. Earl Mitchell, Aug. 8-14. A new women's group has been organized for the younger women of the church. The young people brought a piano for the church. The CBYF and junior high groups are meeting together for their Sunday evening meetings. The junior league on Sunday evening has remained an interesting and active group throughout the past year. This group has had a variety of programs and study courses under the leadership of Velma Royal and Hazel Hall.—Mrs. Cecil Buckner, Pulaski, Va.

GOD'S *Good News*

(The Lyman Beecher Lectures at Yale)

GERALD KENNEDY

The presentation of the new requirements of an old Gospel is the business of this book. An inspiring book which draws on the sagacity of the preacher and administrator. Of value for its practical helps since it points directions for the preacher of the future. The authors forthright approach will be appreciated. 184 pages **$2.50**

Two other books by the same author:

A Reader's Notebook: An anthology of illustrations for preachers and other public speakers, drawn from classic and contemporary sources. **$3.95**

Go Inquire of the Lord: Six searching questions and answers which provide guideposts for today's religious life for both laymen and ministers. **$1.50**

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
OCTOBER 22, 1955



UNations

Instrument for Justice

ACCORDING to the prophet Isaiah, when God turned to the house of Israel and the men of Judah looking for justice, he found bloodshed instead. He looked "for righteousness, but behold, a cry!" Because men desire justice in place of bloodshed, they have established courts in their local communities and in the state and nation. They elect judges and choose juries to hear the cries of any who are injured or oppressed. They establish laws in the hope that their statutes will protect the innocent, condemn the guilty and provide a peaceful means of resolving conflicts.

Can the disputes between nations be settled in the same manner, by law and justice rather than by bloodshed? The International Court of Justice, shown here in session at The Hague in the Netherlands, is a hopeful attempt at an answer. It is open to all states willing to accept in advance its jurisdiction as binding. Christians, who respect the highest moral laws as binding upon all men, will pray for the enlightened and extended use of this instrument for establishing international law.

Gospel Messenger

"Thy Kingdom Come"

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Volume 104 **Number 41**

In This Number . . .

Editorial—
Instrument for Justice 1
Careful in Our Stewardship 5
"Let the Words of Our Mouths" 5
Join Hands 5
The General Forum—
A Prayer 3
United Nations Day—1955.
Frances Fenner 3
Signs of Hope for a Revived German Church. Harry K. Zeller, Jr. 6
The Church Can Give an Answer.
Otto Dibelius 9
The Lord Is My Shepherd.
Bertha Harman 11
Come Unto Me (verse).
John Howard Blough 12
The Churches and the Tenth Anniversary of the United Nations 13
In My Garden (verse).
Florence M. Bollinger 14
A Sunday at Schwarzenau.
William M. Beahm 14
Plainview's Awakening. C. Ernest Davis 15
News—
News and Comment From Around the World 18
Brethren Service—
Baltimore Work Camp. Eva Cameron . 20
Chinese-American? Shirley McCraken 21
The Local Church—
The Place of the Junior Choir in the Church. Mildred Etter 22
Our Mission Work—
Understanding Our Motives.
Joseph J. Schechter, M.D. 24
Mary Louise Swank. Norma Zimmerman 25
A Church Begins at Tucson.
W. Arthur Cable 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Enjoy the Church Paper

When we are completely away from our own church and our own people we really enjoy our church paper. Keep up the good work; it is very much worth your best efforts. It helps keep those of us who live so far from a Brethren church informed and up to date on what the churches are doing.—Elmer L. Huffman, Chautauqua, N. Y.

Help U. S. Get Out of Liquor Business

"Why do you spend money for that which is not bread and labor for that which does not satisfy?" (Isa. 55:2).

Why do people vote for candidates who obtain office through pretense of being dry, but never satisfy their supporters? The Democrats and Republicans advocate legalizing and commercializing liquor. Help get the U. S. of America out of the liquor business, which is more dangerous than the atomic bomb. When people are sober they can control the bomb, but they never can control the effects of liquor when it is commercialized.—A Reader.

If I Were a Pastor

I am not a pastor and I never will be, but as I look at it from a lay minister and elder's viewpoint, if I were a pastor I think I would want to do a few of these things:

1. I would survey all my membership and would try to use on all important committees and other places the best qualified workers first, those who have spent time and money in colleges and special training schools to prepare themselves for teaching.

2. As a courteous gesture when there were other ministers in the congregation on Sunday morning, I would invite them to participate in the morning worship.

3. If I had an active elder in my congregation I would use him as presiding elder if he would serve. I would also use him as adviser and assistant pastor in all my work.

4. If there were lay ministers in the congregation, I would use them in the work of the ministry, if they would serve and in no way isolate or ostracize them from the ministry.

5. If I had no lay ministers I would try to develop at least one and use him in the outreach of the congregation in visitation, anointings, prayer meetings, pulpit supply at mission points.

6. I would not accept a full pastorate with a membership so small that the full budget of the local church would work a hardship on its members, and close the door to the outreach of the church, such as district and Brotherhood funds.

7. I would insist that all my teachers and leaders take at least one session in district training schools and all officers of the church, especially pastoral board and cabinet members attend district meetings, spiritual life conferences, regional conferences and Annual Meeting when in our region.

8. I would encourage all young people and children to attend church camp instead of other competitive camps.

9. I would discourage the feeling that there are "too many" of any group in the church, such as teachers, deacons, ministers, etc. We cannot have "too many" workers in any group. When we discourage our leadership, we are discouraging many more of our membership than we sometimes realize.

10. I would refuse to be my own adviser, but would seek advice of local and district elders and leaders. —H. C. Spangler, Roanoke, Va.

Out of Place

I want to protest against having the column and writings or contributions under the caption of "The Family Counselor" continued. Many of us doubt, or many people at least, have read many of the problems of both young and old, of married and single folks. Some of these problems have shown plainly that back of it is the poisonous serpent that has entered into many once happy homes and happy hearts, and now has crept into the heart and committed its dastardly deed. Such articles may be accepted through some paper that comes to every home for information and guidance. But when it comes to finding place for such matter in our religious paper, I consider it out of place. It tends to do more harm than good. I do not think that it is helpful or educative or even morally healthful to any reader of the Gospel Messenger. The matter I have particular reference to is found in the Gospel Messenger of Sept. 10 on page 11. And this is not the first of the kind I have read of a similar nature in the Gospel Messenger.—John W. Root, Lafayette, Ind.

A PRAYER

For the United Nations and World Peace

ALMIGHTY AND EVER-LIVING GOD, our eternal Father, in whose will is our peace and strength: Teach thy warring children, we beseech thee, the way of understanding and peace.

Forgive us the national sin that so often besets us: the pride of wealth and power that leads us to take international action by ourselves alone, the selfishness that binds us to the needs of other people, the suspicion and fear of the stranger within and outside our gates. In thy deep mercy, eternal God, grant that our beloved country may join with other nations in acts of compassion for a suffering humanity, in working together to reconcile differences between peoples, in seeking to establish a foundation of trust on which to build a more peaceful world.

Bless the United Nations, we pray thee, and all those international servants who work through it to save this and succeeding generations from the scourge of war. Do thou cause its work to prosper in many lands and among many peoples, that all thy children may be helped to find a finer and more abundant way of life.

Lead the entire world, our Father, to have a new birth of freedom and justice, of mercy and truth—to the glory of thy holy name. Amen.

UNITED NATIONS DAY 1955

OCTOBER 24, is United Nations Day. Throughout the world, men of goodwill pause to honor the tenth anniversary of the coming into effect of the Charter of the United Nations.

In the United States. President Eisenhower issued a proclamation, recognizing the contribution of the UN "toward realizing the hopes of mankind for an ordered world based on the supremacy of reason and justice." He called on the citizens of this nation to demonstrate their faith in the UN by contributing to a better public understanding of the problems, aims and achievements of this international organization.

The special United Nations emblem symbolically displays the crossed branches of laurel, victory and peace, embracing the map of the world.

The drafting and ratification



UNations

Frances Fenner

of the Charter of the United Nations ten years ago was an important milestone in the age-old struggle for an ordered world. Centuries of painful experience has taught us that a community finds peace only under law and order. Responsible citizens support and maintain the institutions of government in their local, state and national communities.

Thoughtful citizens are becoming increasingly aware that the physical and spiritual brotherhood of the world must be translated into the social, civic and political institutions that characterize civilization.

In the first short decade of operation of the United Nations, a great physical plant has been developed. The headquarters secretariat, conference, and General Assembly buildings have been completed and rise to mark the Manhattan skyline of New York City. The land on which they stand is now, by resolution of the legislature of the state of New York, exterritorial. Just as our District of Columbia is no longer part of Virginia and Maryland any more than it actually is part of Massachusetts,



UNations

Visitors to the United Nations headquarters in New York outnumber those to all other tourist attractions in the city. Most of the meetings are open and admission is free; headphones are available for the simultaneous translation system in five official languages

Illinois and Oregon, so the United Nations headquarters is territory of its sixty member nations.

Gradually, experimentally, the UN is assuming the shape of government. It is developing in response to the necessities of the world community in which we live.

The UN Postal Administration issues stamps that are recognized as valid postage in the ninety-three member countries of the Universal Postal Union.

Simultaneous translation has broken the language barrier and enables the exchange of ideas in the five official languages. Visitors to the UN sessions, which are free and usually open to the public, can tune in to the language of their choice. Visitors to the UN outnumber all those to other tourists' attractions in the great vacation city of New York.

An essential requirement for world order is the rule of law. There is a progressive realization of the need to develop and codify the international rules by which nations must share this one world.

The International Court of Justice is the principal judicial organ of the UN. It is open to nations willing to accept its jurisdiction, and renders advisory opinions on request of other UN organs or specialized agencies.

This court is a far step forward from the raw anarchy of jungle law where dog eats dog. It is a far step from the concept of justice based on "consent of the governed" because, so far, it has been granted no direct jurisdiction over the individual, a basic concept of justice. In the process of finding nations innocent or guilty, the people suffer, innocent and guilty alike.

Only when people as citizens can elect representatives to a parliamentary body with actual legislative powers can a world court have real laws to interpret and justice be done.

It is in the interpretation of laws, in finding an individual innocent or guilty of their infraction, that legal order is accomplished. When at last this concept is applied to world affairs, the crushing burden of armaments can be reduced and the establishment of real peace and security will be achieved.

The Charter of the UN provides that the subject of revision or review shall be placed on the agenda of the tenth General Assembly.

This means that right now, the delegates must consider—without veto—whether a review conference shall be held to re-evaluate and possibly ammend the Charter after this first ten years.

The draftsmen of the Charter recognize that it was not a static document, impossible in a static world. Our own Secretary of State announced that it was obsolete before it was signed and sealed, by virtue of the dawning of the atomic age.

Throughout 1954 and 1955 the Senate Committee on Foreign Relations held hearings across the country to obtain the views of the citizens of the United States on the all-important question: Should the Charter be revised and, if so, how? A review of these hearings, more than two thousand pages of testimony,* runs from the rabid "throw the bounders out!" extreme to detailed blueprints for a world state.

But the hearings themselves

Continued on page 8

*Statement of the author appears at page 1862 of Part 12 of these hearings obtainable on request from the Senate Committee on Foreign Relations.

EDITORIAL

Careful in Our Stewardship

CAN we be too broad-minded in our giving? A Congregational minister thinks so. Dr. Henry Smith Leiper says, "Some good causes appeal to all citizens, but we alone support our own Christian mission projects." He notes that some Christians are willing to help almost every good cause but their own churches.

Sometimes we respond to appeals simply because we are on a mailing list. We seldom take the time to evaluate carefuly the appeals that come to us. We may be the victim of some charity rackets. More likely we get in the habit of supporting causes that are worthy, though hardly as worthwhile as the local church needs we overlook.

For example, many of our people contribute to a certain Roman Catholic institution simply because it is so well publicized and because letters come to our doors. One of our pastors, who is in a position to know, reports that the same institution, though doing a creditable work, does not do nearly as much as its publicity would indicate. He points out also that the Roman Catholics who solicit such gifts do not support Protestant institutions doing a similar work. He knows how badly his own church needs the financial help that is drained off by such appeals.

We need often to be reminded that we cannot support every good work and we ought to give first consideration to the program we have ourselves helped to launch and etstablish. This is not to say that other causes are less worthy, but rather to suggest that they have other supporters. Our own outreach program depends on our stewardship. And careful stewardship means guarding against wasting our resources by responding to too many outside appeals.—K.M.

"Let the Words of Our Mouths"

NEARLY all our readers will endorse the efforts of two labor leaders to put a stop to cursing and profanity. Their comments are directed to the members of their own union who seem to lack the vocabulary to speak without swearing. They remind their fellow workmen that vulgar language, though common in the armed forces since the days of George Washington, is not unique with soldiers and sailors.

Neither is it unique with laboring men. We used to hear plenty of profanity on university campuses where individuals surely did not lack a more dignified vocabulary if they chose to use it. We have even heard ministers in the pulpit who, without the slightest intention of cursing, have used their own theological terms so loosely and with such emphasis that a layman may have wondered if there were not some ministerial ways of taking the Lord's name in vain.

It is partly a matter of vocabulary, but it may be more a matter of controlling the emotions that seek such an explosive outlet. In either case, the remedy would be to know personally the names that are used in vain. If one really knows God as a forgiving father, if he has met Jesus Christ face to face, if he has discovered the Holy Ghost as a power in his life, can he ever use their names lightly? No vocabulary, good or bad, can substitute for a personal encounter.—K.M.

Join Hands

IN EVERY nation there is a game that children play and a song they sing with it. Of course, the languages are different and the words of the song may vary, but the game is the same. Every child knows Ring-Around-a-Rosy.

In a collection of photographs from sixty-eight nations, now brought together in an exhibit and in a volume called The Family of Man, there are many pictures to prove how universal is this children's game. On a street in a busy American city, in a field in France, by ancient ruins in Italy, on a hillside in Israel, on a level spot in China—or wherever children gather to play, they join their hands, form a circle and hop and skip while they sing.

These same children would just as willingly join hands across the national boundaries and make their circles larger if their elders would give them such encouragement. They are first of all humans, not Americans or Chinese or French or Russians. And it is as humans that they should be regarded, without respect to their citizenship, their color or their language. It is as humans, we believe, that God regards them, for he has no favorites. For their redemption as humans he sent Jesus Christ into the world that whoever would follow him (without respect to nationality) might have eternal life.

When will we learn to look on our brothers around the world with the same unclouded vision children have? When will we learn to join hands with others across boundaries who want also to make the circle of Christians extend around the world? This is no child's game but a holy commission.—K.M.

Signs of Hope for a Revived German Church

Harry K. Zeller, Jr.

THERE are hopeful signs that the church in Germany, described in a previous article can play a more meaningful role in the life of the German people. I shall note at least three aspects of this revival.

First is what we call the Evangelical Academy. The people would not come to the church. A way must be found to take the church to the people. The Evangelical Academy movement developed, a movement which might be described to an American as a cross between a summer camp, a retreat and a cell group. Our party visited the Academy at Loccum, which is under the sponsorship of the Church of Hanover Province. The old monastery at Loccum was refurbished, augmented in its usefulness by the construction of modern dormitories and assembly rooms, thus combining the German love for tradition and modern conveniences. Vocational and professional groups were invited to Loccum. Unit by unit they came to surroundings that were attractive and inspirational.

The groups sat down with good leadership, in classrooms or council circle style—the leaders on the same level as the laity! Discussion was conversational rather than oratorical in manner and the conversation was gradually directed toward two questions: (1) Where did we go wrong? and (2) What does our Lord expect of us at this moment? In an almost miraculous way faith was rekindled in these little groups and people began to feel that life had meaning. They began to read the Bible again. The laity began to insist that the morning sessions at the academy open with an hour study of the Bible. Returning to their home communities, they established little cells in their churches and faith began to grow. The work of the Evangelical Academies was begun in the year 1945 at Bod Boll by Dr. Eberhard Muller and in ten years has grown to be one of the most hopeful and helpful aspects of church life in the new Germany.

Secondly, a great lay leader by the name of von Thadden thought that what the church needed was a public assembly of a giant character to make a dynamic impact upon the apathetic population. He picked up the idea from the Catholics and the first Protestant Kirchentag was held at Hanover in 1948, at which 5,000 people were present. Last year at Leipzig, behind the Iron Curtain and in the Eastern Zone, 650,000 people of all faiths came together for Kirchentag. The church, the only institution which spans the Iron Curtain in Germany, said to the world, "We believe that God matters in life."

Interestingly enough, both the Evangelical Academy movement and Kirchentag were born out of the same concerns. Both had a lay impetus and both were concerned with the standoffishness of the official church in relation to the daily activities of the people. Incidentally, the leadership for both developments had come under the influence of John R. Mott and the Student Volunteer Movement of a generation ago.

The third major factor in the revived church life in Germany is in the creative personalities who are behind these movements. We have already mentioned Muller and von Thadden. Mention ought to be made of Martin Niemöller, who was the first to speak out against Hitler in the prewar time, Niemöller, who said from his Dahlem pulpit, "Adolph Hitler, you are an idol! I will never bow the knee! God is my Führer!" For that word, which echoes the daring of the prophets of old, Niemöller became the personal prisoner of Hitler and was at Dachau concentration camp for eight years, much of that time in solitary confinement.

Also I would mention Bishop Wilm, the young attractive foot-



Services and meetings are held in tarpaulin tents like this as part of the evangelism program of the Evangelical Church in Germany

Religious News Service

ball player type, a big hunk of a man with real charm and genuine ability, who spent two years at Dachau. Probst Gruber, more mature than either of the earlier two, likewise spent two years at Dachau. Otto Dibelius, who had prayers in the Dahlem church every night when Niemöller was in the Dachau concentration camp, is also one of those leaders. These great leaders are beginning to come to the fore in Germany now.

But far and beyond those there is one personality—who must remain nameless and anonymous because he is legion, who is more responsible for the new life in the German church than the greater personalities and the better known individuals—the refugee. This humble refugee, who perforce forsook all earthly possessions and walked into a new country, is doing great things for the church. Church officials confessed that wherever the refugee has come attendance at church has instantly moved upward, interest in things spiritual has revived and new churches have been built.

On our visit to West Berlin the Senate of that divided city provided us with opera tickets, in the salon box so close to the stage, really, that you could almost shake hands with the principals. The program announced the opera Nabucco by Verdi. I recognized Verdi, the dramatist of the operatic composers, but only after looking at the libretto did I discover that Nabucco was Nebuchadnezzar. The opening scene portrayed Nebuchadnezzar sacking Jerusalem and carrying the Hebrews off into captivity. The succeeding scenes were laid in "that hell border city of Babylon." Giant wierd monsters with their great teeth served as props and the king's palace with its hanging gardens spangled the background and the river Euphrates



Religious News Service

Kirchentag in Leipzig in 1954 brought together 650,000 persons

wound off into the distance. The fifth scene opened in darkness, but one sensed that people were on the stage, the deep purple light slowly revealing them lying like tramps along the rivers edge, covered with burlap. The orchestra in the muted tones of the woodwinds was sad beyond death. The huddled people began to sing a low plaintive song. There were tears, not music, in their voices. As their song continued the lights came up slowly. The words had a familiar ring to them.

"By the rivers of Babylon, there we sat down
Yea, we wept, when we remember Zion.
We hanged our harps upon the willows . . .
If I forgot thee, O Jerusalem, let my right hand forget her cunning
If I do not remember thee let my tongue cleave to the roof of my mouth;
If I prefer not Jerusalem above my chief joy . . .
How shall we sing the Lord's song in a strange land?"

One hundred sixty-four people in a great chorus sang of a sadness that is beyond description. In the center of the chorus stood up a man, the priest, who began to turn their sadness with a note of hope. He reminded them that their faith was in God who made heaven and earth and who would not forget them in their captivity. As the lights came on up to full all 164 were standing, singing the words of hope at the top of their voices, their arms lifted high with the confidence of eventual victory ringing through their voices.

When the curtain was drawn 1,500 people came alive in a moment. They stood up. They knuckled the benches. They clapped their hands. They stamped their feet. They stopped the opera at that point. The director was ready to move ahead but the crowd was not about to let him get away without doing it again!

We returned to our hotel rooms sobered by the experience which was the high point of a wonderful trip. When we began to understand that as many as twenty-five to fifty per cent of the people who listened to Nabucco that night were them-

selves refugees we sensed they had placed themselves in the heart and soul of those earlier refugees along the Euphrates. Then we understood how great was their agony and how deep was their joy in hearing Nabucco.

We understood also that the laws of God apply not only in ancient Israel, not only to Nazi Germany, but also to modern America. We began to sense anew, what men have always known, that when they go on their own way they breed violence out of greed and hatred. At an awful price they must pay for their sins before they can return to their God.

It could be that the world must needs endure these fierce fires of the judgment of God upon his people when they go wrong in order to remind us all that there is not any way to live without God, no more in our modern technological society than it was in the times of the Old Testament. Out of these testings is revived the vision of a time when every tree with sheltering arms shall be the symbol of peace and joy which comes to the children of men when they live in the will of their God.

United Nations Day

Continued from page 4

stand in eloquent testimony to the democratic process, the sovereignty of the people, upon whom the government depends for the wise and prudent administration of their affairs.

If we would speak up for peace, speak up for justice, law and order, we will reaffirm our faith in the United Nations as an effort toward organizing our world community.

We will remember that faith without works is barren; and so we will work for the translation of the high principles of the U.N.: to save succeeding generations from the source of war; to protect fundamental human rights; to establish conditions of justice; to promote social progress and better standards of life into the substance of a legal order.

We will remember the basic philosophy of our own federal experiment: that to secure the inalienable rights, governments are instituted among men; we will reaffirm the self-evident truth that all men are equal in their claim to these rights.

And so at this decennial year and day, we look forward with increased hope of Tennyson's vision to the day when

. . . the war drums throbbed
no longer and the battle
flags were furled
In the Parliament of Man, the
Federation of the world!

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

We have a six-year-old child who has come to be known as a trouble maker both at school and in Sunday school. For over a year now, the teachers give us reports of his tormenting other children, refusing to do his work. They have tried all kinds of threats, rewards and punishments, but to no avail. We have tried to co-operate, but we seem to be getting nowhere with a very moody, unhappy child. It is particularly hard on his younger sister whom he seems to take a particular delight in teasing. When she was born he seemed glad for a sister, but now he is constantly doing things to her, to the point of our not letting him play alone with her while she was still a crib baby. His teacher urges us to see a psychiatrist, but we do not know where to find one and we understand the costs would be high—more than we can afford to pay.

Worried.

Dear Friend,

You are not only worried but you are exasperated quite a bit with your six-year-old boy for the "trouble" he makes.

I suspect you have already found that the more you threaten or punish your boy, the more he tends to pick on the little sister or on other children who are smaller. It is quite usual that a child will simply pass on to those who are smaller and weaker whatever aggression is committed against him by someone who is bigger and stronger.

It would be worth a try, I believe, to attempt a really new start with this lad. For a time stop scolding, punishing and engaging in too much restraint, and begin treating him like "a big boy." Enlist his help with his little sister. Plan some special play times just for him. Have some special times that are completely freed of everything else except just him. It sounds as though his sense of security and worth has been threatened by the presence of a younger sister and perhaps his lack of enough time and love and attention for him. So he finds ways of attracting attention that are very unpleasant.

I suspect that with a radically different approach you will find a complete change in his behavior. *If not*—then I would go promptly to a child guidance clinic of some kind. Talk to your school principal and ask him about the availability of clinical facilities for children. If he does not know, call your county welfare office and talk to a social case worker. Ask her where to take your child for help.

If you should live in Ohio, Michigan or many other states, there are mental hygiene or child guidance clinics widely scattered and readily available. They are either free or at a cost that will be fitted to your ability to pay. Do not hesitate to use these facilities. They are created precisely to be of help in such problems.

I would also call your attention to a book that would be very helpful for you. Read Dorothy Baruch's New Ways in Discipline.

Jesse H. Ziegler.

P. S. Grandmother, this may answer the similar concern of which you wrote.



The risen Christ brought joy to the despairing disciples and sent them out with hope to proclaim him; he is the answer for the despair and hopelessness today

Jorgen Roed

Camera Clix

The Church Can Give an Answer

Otto Dibelius

It is the crucified and risen Christ, in whose name the hungry are fed, the sick healed, the sorrowing comforted and the Good News preached.

NOTHING is more characteristic of the present age than the fact that the peoples have begun to ask. They ask mankind's age-old question, What are we here for any way?

We have passed the stage when each nation could think of itself as the focal point of the whole world, when nations could consider themselves justified in waging war every ten or twenty years in order to increase their power at the expense of weaker neighbors, each time leaving twenty thousand or twenty million men dead on the battlefield. Men are beginning to realize that it is the most vulgar and shoddy of all ambitions, to desire power gained by force over others, whether individuals or nations.

But if that is no longer an aim in life, what is there left?

Nations exploit the resources of their territories. Each would like to be the first to make some new invention, to discover some new source of energy, to push ahead into unknown regions on earth or in outer space. But each can see that though something new were discovered every day, there would still be no end to the question: What, in the last resort, is the point of our national existence?

Or must the energies of each nation be concentrated on the production of a perfect welfare state, a society in which material want is done away with since everyone is secure against everything, since every material need is taken care of from the cradle to the grave? Now, something of this general kind is bound to come in the future. But is there one among us who thinks that this would make the life of the nations happy and meaningful?

Or have we come so far that the nations now have no meaning, but are simply subdivisions

Sermon given at the meeting of the Central Committee of the World Council of Churches held at Davos, Switzerland

in a great, undifferentiated sprawl of humanity? It might also seem so. Factors making for the uniformity of mankind are fast increasing. When buildings were erected in centuries past, everyone knew that a structure like the Kremlin could occur only in Russia, that St. Peter's could only be in Rome, and the Alhambra only in Spain. But with the buildings of today —waterworks, atomic piles, technical colleges—one can never tell whether the building properly belongs in Russia or America, in Rio de Janeiro or in Calcutta. Our ways of speech are becoming ever more technical and standardized, our interests are becoming standardized, our modes of dress are becoming standardized, our very thoughts are becoming standardized. Does it not seem that the time is near when the five continents will be peopled by a single, leveled-out mass of humanity?

Thus, the question of the nations of our time. And since no answer comes, they ask the church. And I think that the church can and will provide an answer.

The peoples ask. The church answers

She can answer only with the gospel. For the gospel is the only thing that she has. And this is the answer which the gospel gives: God has placed the nations in the world "that they should seek the Lord, if haply they might feel after him, though he be not far from everyone of us."

When the Apostle Paul first gave this answer of the church there was no laughter from his learned listeners. They laughed when, a little later, he spoke of the resurrection of the Lord Jesus Christ; but this answer seemed to them worthy of their consideration.

But there was something that they missed completely. It was this, that the church's answers do not try to recommend themselves to men's logical faculties. God's answer is always a call, an appeal, an inspiration. That the nations should seek the Lord does not mean that they should become "God-seekers," as in Germany fifty years ago when it was fashionable to sit on one's sofa waiting for ecstatic and elevated visions—and thus moving ever further from the living God. "If haply they might feel after him and find him," said Paul. In the original text the statement is even more concrete, even more blunt: "if they might feel for him and grasp him and in that way find him."

That means, therefore: build your atomic piles and spaceships, turn the deserts of the earth into blossoming gardens, conduct microbiological research into the origins of diseases—each nation in its own way according to its own talents and resources. But remember that it is God who permits you gradually to enter into the innermost secrets of his creation. So sing his praises in humility and gratitude!

Accept the standardization of human life if this is just a symptom of the technical age in which we live. Standardization will do you no harm, as long as the uniform world stands in obedience to the uniform commands of God, so that his will may be done in righteousness and truth.



World Council of Churches

One of the factors in the revived church life of Germany are the leaders behind the movement; one of these leaders is Bishop Otto Dibelius, head of the Evangelical Church of Germany (EKID)

Make your welfare state. But do not forget that there is a distinction between a hospital's being a repair shop for the maintenance of a country's labor force and its being a place in which care is given to the bodies of all the sick, whether they be young or old, rich or poor. Do not forget that it makes a difference whether the upbringing of the young develops in them a readiness to help those who are in need, or whether everything is left to welfare departments which have written over their doors the words: Please Deposit Your Soul in the Cloakroom.

"Where love is, there God is also!" said Tolstoy in an epigraph to one of his folk tales. Where love counts for anything, there we may "feel and find" God. There the question as to the meaning of life is no longer heard, becoming instead a grateful song of praise.

That is the answer of the church.

There is just one thing which she must add to it: "You will not succeed alone, nor shall we!" We know well enough what is wrong with us. That, indeed, is why we come together, so that our churches may learn from one another how to make our faith more rich, our love more burning, our obedience to God's laws more perfect—so that better than before, more acceptably than before we may be able to present to men this new source of inspiration.

But there is One to whom nothing is impossible and to whom we therefore pray that he may appear before the nations as he who can heal all the world's ills and put to rest all its questions. This One is called Jesus Christ.

May I recall the splendid words which Charles Malik, a Near Eastern delegate to the United Nations, spoke to us at Evanston and of which we were, in a moving hour, recently reminded?

What the Eastern world needs, he said, is something other than what it has so far been offered, "something infinitely more humble, more profound, more positively outreaching, something touching the hearts of men, touching their need for fellowship and understanding and love, for being included and being trusted, something providing them with real hope, hope for themselves and their children, hope in this life as well as in the next; something of this order is needed. This Something is Jesus Christ, the risen Lord."

Yes, the peoples ask, the church answers and her answer is Jesus Christ, the crucified and risen Lord, praised in all ages.

The Lord Is My Shepherd

Bertha Harman

THE insistent ringing of the telephone roused me from a fitful sleep. Instinctively I glanced at my watch as I got quickly out of bed. It was 5:40 a.m.

I hurried down the stairs, my heart beating heavily, painfully. Reaching the telephone, I picked it up.

"Hello," I said.

"Mrs. Harman?"

"Yes."

"This is the hospital."

"Yes?"

"Your husband's condition is much worse. In the last ten minutes he's been failing rapidly."

"Is the doctor there?"

"No. We have done everything he advised, and there just isn't anything———" the voice trailed off.

"We'll be there."

A cold numbness crept over me as, with a shaking hand, I replaced the phone. I turned to find my mother-in-law standing behind me, her stricken eyes asking a mute question. My father-in-law stood on the landing, halfway down the stairs.

"He's worse," I said. "We had better go right away."

I don't remember dressing or what I wore; I only remember it seemed a long time before we were all ready. Not a word was spoken during the short drive to the hospital.

Walking into the hospital, we were aware of the familiar odor which we had come to know so well in the week since the accident: the mingled scent of ether, antiseptics and cleaning compounds. The clock above the desk in the hall showed the time to be 5:55 a.m.

Even before we entered the room I knew we were too late, for there was no reassuring hiss from the oxygen tank, and the transfusion apparatus stood in the hall. The nurse met us at the door.

"He just passed away," she said. She went quietly down the hall.

I looked at the gaunt figure in the high, white bed, the head swathed in a bandage which resembled an old-fashioned stocking cap, the hollow eyes staring fixedly toward the door as though watching for someone. I heard Mom's muffled sobs as Dad gently led her from the room.

I moved around the bed so that I might look on the uninjured side of my husband's face. I touched his cheek with my fingertips. The warmth of the life so recently fled still lingered. I kissed his cheek and felt the harsh stubble of beard against my lips. My hands clutched the thick, hard cast encasing his broken left arm, and I bowed my head as the hot tears came at last. They were not tears for him who had so mercifully been released from a painful, uncertain future; they were tears for all the lonely years to come, for the little children who must grow to maturity without a father's love and for the hopes and dreams now lost and broken.

How long I stood there I do not know. I do recall praying for courage and strength to face whatever lay ahead. Then, from deep within me, I seemed to hear a small, calm voice repeating over and over, "The Lord is my shepherd; I shall not want."

Slowly, and without looking back, I walked out of the room and closed the door.

That was a little over two years ago. Today I am nearing the completion of my sophomore year at Ashland College, well on my way to becoming an elementary school teacher. It has not been easy, but the Good Shepherd has never deserted us.

Seven months after my husband's death the baby, then fourteen months old, was rushed to the hospital with bronchial pneumonia. In four days he was home again; in a few weeks he was well and strong again, in time for me to enter college as a part-time student.

That winter was my daughter's first year in school, and we experienced most of the childhood diseases, starting in October with mumps, progressing in January to measles, and end-

ing up some time in April with chicken pox. I had been out of high school for a good many years, but somehow I managed to look after three sick children and still make good grades at college. On my own? No—my Shepherd made it possible, giving me both strength and knowledge.

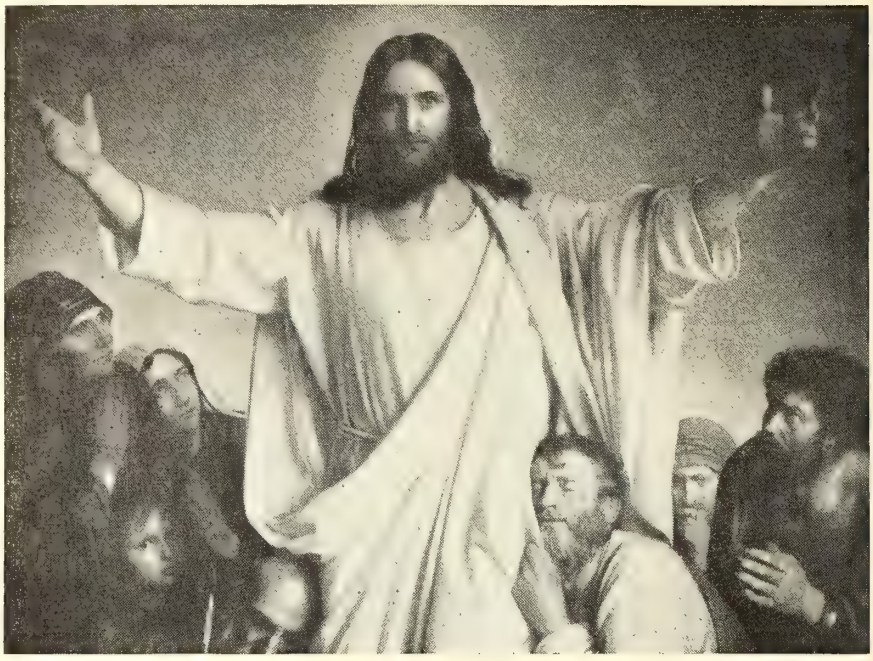
Last July my daughter became ill with a sore throat and an upset stomach. After two days of treatment for these two ailments she complained of a stiff neck and her temperature began to rise. A spinal tap confirmed our worst suspicions—she had polio! She was sent immediately to Children's Hospital in Akron, which is a little over fifty miles from our home, the two little boys were given their painful shots of gamma globulin, the quarantine sign was posted on the house, and life took on a strange, new routine which revolved around a daily trip to Akron.

Had the Shepherd forgotten us? Not for one minute! The good people of our church not only helped pay for gasoline to make the daily trip but hired a woman to stay with the boys while I was gone. Most wonderful of all, my little girl's polio proved to be a mild case. With the excellent care she received and with all the prayers that were offered for her, she was home within a month and was sufficiently recovered to enter school in September.

Then, in October, I suffered an injury to my right eye. The pain was terrific, and for two days I was confined to bed. Friends came in to care for the children and me and, when for two weeks I could not see to read, other friends came in to read assignments to me so I would not fall behind in my studies. Slowly, miraculously the eye healed and became as good as new.

The Lord has indeed been our Shepherd; we have never known real want. When there was no money for clothes, gifts of good used clothing came from the church and other friends. When there were insufficient funds to meet first-of-the-year expenses my Sunday-school class presented us with a generous cash gift. Kind friends care for my little ones while I attend college classes.

Of course, being human, I have my days of doubt and dark despair, of which I am thoroughly ashamed when I consider the goodness of God. With all the proof I have had that because the Lord is my Shepherd I shall not want, I can say with confidence, "I will fear no evil," as I follow that Shepherd into the unfolding future.



Carl Bloch Camera Clix

COME UNTO ME

JOHN HOWARD BLOUGH

His heart spoke, "Come unto me"—
Folks came.
Behold these seven:
The links which bound one man to earth broke,
For those chains were no match against the Master's love.

The forgiven heart of another leaped for joy
As the man outran his guilt
And clasped the Master.

The venerable soul found
Life's glorious sunset at the feet of Christ—
"Now lettest thou thy servant depart in peace
acording to thy word for mine eyes have seen
thy salvation."

How the mother besought him
For hers was three souls
With two more precious than her own.
Christ magnified her parenthood.

Twice blest the maiden—
With a mother's care
And Christ's unfathomable love
To nurture her growing life.

Continued on next page

The Churches and the Tenth Anniversary of the United Nations

AT THE same moment of history, man was given both new secrets of the atom and new means for achieving a just and lasting peace. We celebrate the tenth birthday of the United Nations in Year Ten of the Atomic Age.

The question of our times is whether mankind under God can find the will and the wisdom to use the means for peace to make of the atomic era an age of peace. We who have taken upon ourselves the name of Christ are determined to press toward this goal with undiminished zeal.

We see in war a disease of international society. Conditions of poverty together with the disregard of human rights and freedoms create conflict. Terror and subversion, used as instruments of national policy, breed tension. The quest for power and the striving for a position of dominance among the nations, threaten peace. Competitive armaments together with primary reliance upon military establishments engender fear. These are among the causes of war. The abolition of war will be hastened as we pursue practical means for curing its causes.

We of the churches reaffirm what we said ten years ago, even before the Charter was signed: "A new will to collaborate must be born in the hearts and minds of men if the organization is to fulfill its purpose. Lacking such a will to make the machinery work, a better organization than that proposed in the Charter would fail. There is no substitute for the will to peace and justice."

Major developments in the world since the signing of the Charter in 1945 all underscore the role of the United Nations in the maintenance of peace. It is sometimes said that because many of the hopes of San Francisco have not been fully realized, the United Nations has ceased to have meaning or reality. We hold the opposite view to be true, that the United Nations is now more clearly seen as sheer necessity to avoid international anarchy and war.

Who dares to say that because science has complicated and made more acute the problems of peace, we should now abandon the very machinery for seeking peace? We cannot escape simply by letting frustration drive us into a dark cave.

Instead, we must persevere in our efforts through the United Nations to find effective means for achieving disarmament. Such efforts reflect our abiding concern in attaining a peaceful world. They are dictated by our awareness that although any system of regulation of arms may involve some risk of evasion, the continuance of the arms race involves the greatest risk of all—total disaster. It is our fervent prayer that, through the United Nations, our country will persist in its search for a trustworthy system of disarmament and thus make crystal clear our desire to build a world in which nations can practice tolerance and live with one another without fear and without threat of war.

We, therefore, conclude that the advances in nuclear science since the San Francisco Conference make it imperative that our own and other nations find the means of using nuclear energy for peaceful purposes, and that to this end effective use be made of the United Nations.

Another important development since the signing of the Charter has been the upsurge of nationalist movements in the world. Thirteen new sovereignties have been born since the end of the war. The United Nations plays an important role in advancing man's natural aspirations for liberty without resort to armed conflict. Where hostilities have broken out, they have been first confined and then ended through the arbitrament of the world organization for peace.

Moreover, in vast areas—close to us because they are on the same planet—a new force has been born which matches the new found power of the atom. This is the growing determination of the individual person to find a fuller expression and to give a greater meaning to his life on God's earth. The ancient tyrannies of hunger, disease and poverty are no longer to be suffered in hopeless despair.

The United Nations and its specialized agencies can serve as prime instruments in the orderly satisfaction of these demands. We deplore the tendency to consider these problems as an isolated segment of policy unrelated to the so-called "political" problems.

The economic and the social foundations of justice are indispensable to the peace and stability of the free world. Along with the humanitarian aspect, which as Christians we hold to be supreme, it is also in our highest self-interest to support adequate United Nations technical assistance and other programs of mutual help. Only in this way will the voice of freedom be more convincing than the promises of communism.

The hopes held at San Francisco that the great powers might co-operate to build the structure of peace have been thwarted by the emerg-

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The boy—
So much to learn
So innocent of evil
So trustful of the Master
To whom his mother brought him
Favored with heaven's blessing.

And Mrs. Worldly Wiseman
Peering through the shadows,
"A-ha, what do you know about the market place?"
Glares his contempt.

Christ's arms are still outstretched.
I also call, "Come unto Christ."
But my words are hollow
For my heart does not overflow with love.
Christ didn't talk people into his kingdom,
He loved them into it.
And may he reinforce
The tiny flow in the fountain of my soul
That mine may become a stream of life to all who hear—
A channel for the Master's words,
"Come unto me."

ence of the cold war. Communist policies and threats to the peace have misled some into urging that the United Nations should be modified or disbanded. They hold that there is not enough room in the United Nations for both the free and the communist nations. To them we answer that an organization for world peace must be large enough for the whole world to fit into. We believe that world problems can be lessened as the organization for dealing with them is made more, not less inclusive.

Within the framework of the United Nations, governments have been binding themselves together in regional and other defense arrangements for the preservation of the common good. However, these arrangements can forge moral unity and thus build real strength for peace, only if they serve in fact as well as in name to support the security provisions of the UN.

Above all, we of the churches proclaim that the United Nations is both a symbol and a method for strengthening the foundations of freedom, peace and security in the world; that it can help fulfill the promise of those "unalienable rights" with which the Creator has endowed his children. We believe that mankind, under God, is one; that he in whose image we are made summons us to persevere in the task of achieving for our own and other nations that peace and concord that are the fruits of world community.

In My Garden

FLORENCE M. BOLLINGER

Some reckon their wealth in lands and flocks,
In jewels rare or bonded stocks;
I have a garden; I tend it with care,
Because the Lord of life is there.

Blue skies o'er head,
The sun shining through,
Birds sing in tree tops,
The rain falls and dew.

Why should I seek for worldly store,
Earthy striving for more and more,
When out in my garden there's enough and to spare,
Because the Lord of life is there?

I count the colors, a symphony rare
In fruits of the earth and flowers fair:
Red, gold and green, bronze, yellow and white,
Flame-pink and lavendar, richly bright.

There's food for my hunger, rest for my soul,
Delight for the eye—a full-brimming bowl!
I forget I am weary, I cast away care,
When I walk with the Lord in my garden there.

After darkness, like light in radiant hue,
All clouds disappear; I feel I'm made new!
When in clear ringing tones, I hear the Lord call,
"Come out in the garden, we've work to do!"

A Sunday at Schwarzenau

William M. Beahm

ON SUNDAY, September 4, 1955, a large busload of Brethren and associated workers in the European program brought their annual conference to a close in Kassel, Germany, and drove along the Eder River to the beautiful village among the hills, Schwarzenau. The day was set apart to transfer a gift of 60,000 Deutsches Mark from the Church of the Brethren to the community at Schwarzenau toward the completion of the new school named after Alexander Mack. The somber slate buildings of the town were environed by lush green fields and all was overarched by a kodachrome sky. After attending the morning service in the village church, the visiting guests were all entertained in the homes of the local members. In the afternoon all gathered in the village hall for a special service to present the gift and to celebrate the common interests of the Church of the Brethren and this ancient and thriving community.

The program included musical numbers by both the Schwarzenau choir and a choir from the Kassel annual conference. There were addresses of varied length by Pastor Mueller of the local church; Burgomaster Gottschalck, Pastor Puffert of the *Evangelischer Hilfswerk;* Pastor Wagner, missionary preacher of the morning; and Oberkreisdirektor Richter on behalf of the area schools, as well as by W. Harold Row, William M. Beahm and M. R. Zigler. The gift was transferred by M. R. Zigler to Mr. Richter with the following statement:

To the Community of Schwarzenau,
Wittgenstein, Germany

We who are privileged to represent the Church of the Brethren in America on this significant occasion are humbly grateful and pleased to meet with you on this first Sunday afternoon in September of the year 1955 of our blessed Lord, in the beautiful Eder valley of Westphalia. We have been blessed by joining with you this morning in the worship of God. We have also enjoyed the kind hospitality of your homes. Now we join in celebrating the long and happy relationship between this community and the Church of the Brethren.

In the year 1708, eight people of this community, including Alexander Mack, George Grebi, Lucas Vetter, Andreas Boney, Johannes Kipping, Johanna Noethiger Boney, Anna Margaretha Mack and Johanna Kipping organized themselves into a society known locally as Neutaeufer. They had spent time together in Bible study and prayer and felt led to seal their covenant by immersion in this beautiful, flowing stream. They regarded the New Testament as their rule of faith and practice. They sought to keep faithfully the ordinances of the early church, and to order their daily lives according to the expressed principles of Jesus Christ our Lord.

These eight had suffered religious persecution in other places where they had lived and they were deeply grateful to the ruling house of Wittgenstein for giving them a refuge where they could practice their religious and social life in freedom. They conceived religion as a way of life. They believed that there should be no force in religion and that they should commit themselves to brotherhood and peace. Schwarzenau has always remained a cherished place for us because here in this hospitable community our movement and brotherhood was born.

After founding several nearby congregations, most of these people migrated to America by 1729 in response to the opportunities for livelihood and freedom of worship in that new land. They settled first around Germantown, Pennsylvania, but soon new congregations were established further inland. From this beginning the movement spread across America and into Western Canada. It has had a slow but steady growth until the present time when it has some 200,000 members who worship in about one thousand congregations. Missions have been established in India, China, Africa, South America and the West Indies.

The Church of the Brethren believes that the redemption God gives us in Jesus Christ includes the privileges and obligations to live in brotherhood and in peace. They have sought through the years to refrain from participation in warfare. This conviction has led them to do all they can to help prevent war, but if war comes to provide a ministry of love and mercy, through material aid and brotherhood to the victims of war, in the name and spirit of Christ, and without regard to race, creed or nationality. This concern has brought the Brethren back to Europe and to the ends of the earth.

At the 1955 Annual Conference of the Church of the Brethren, held at Grand Rapids, Michigan, it was officially decided

Dean of Bethany Biblical Seminary, Chicago, Illinois

to appropriate 60,000 D.M. to help the Schwarzenau community in their efforts to erect a new school building to provide for every child the very best education possible as a preparation for life.

This gift, therefore, is presented to this community today, September 4, 1955, as an expression of our appreciation for all this community means to the members of the Church of the Brethren, and in the fervent hope and faith that God's love will bind all Christians together and that there will never again be war among us, and that lasting peace will come to the whole earth, in the name of Jesus Christ our Lord. Amen.

There was deep appreciation for the gift and also clear indication that the people of the community intended to use it well in enlarging and enriching their education program. A mood of goodwill was manifest and, in celebrating what Schwarzenau and the Church of the Brethren have meant to each other, there emerged a common purpose to continue to enrich our relationship. This served well as a prelude to our 250th anniversary plans for 1958.



The alarm sounds at Plainview

Plainview's Awakening

C. Ernest Davis

PLAINVIEW'S AWAKENING is a sound filmstrip that tells the story of a church that was creeping along in an easy-going, comfortable, half-awake manner, characteristic of all too many congregations, and of what happened when it was rudely awakened by one of its boys getting into trouble through a breach of the law. The congregation's attempt to help Bob Wright not only transformed the boy, but the church as well until, as one of the members said, "Plainview looks different to me now . . . and I like what I see."

You will be interested to discover how many angles there are to a church's program, how many things there are that can be done and how many people and resources are available to help do what is needed.

Plainview's Awakening is the sound filmstrip of the year and interprets that phase of the General Brotherhood Board's program which is carried by the Christian Education Commission. It is in the series of interpretive filmstrips which began with My Peace I Give Unto You and continued with A Chance to Live, Frontiers Near Home and Unto These, My Brethren.

Plainview's Awakening will not only serve to interpret an important phase of our Brotherhood program; it will also give practical guidance to churches in several aspects of their Christian education work. In other words, it has some value as a training instrument. There are seventy-seven frames in the filmstrip proper and seven frames on a trailer which may be used for promoting discussion. The filmstrip comes complete with a 33 1/3 rpm record, a user's guide and, if desired, a quantity of hand-out leaflets which can be used by the audience to check the adequacy of the congregation's own Christian education program.

This filmstrip will make possible an excellent Sunday evening service and also has many possibilities for use with smaller groups.

Rental of this filmstrip is free. It can also be purchased complete for $5. Some congregations will want to have it in their library of audio-visual resources because of its rather permanent interpretive and training values. Send your order for renting or purchase at once to Audio-Visual Service, 22 S. State St., Elgin, Ill.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***An Alcoholic to His Sons.** As told to Henry Bettle Hough. Simon and Schuster. 245 pages. $3.50.

Here is a personal story of descent into alcoholism and a gradual comeback to a normal happy life told in clear detail, giving the reader knowledge and understanding of an alcoholic.

The reader will learn to know the teller and will feel that he has shaken the hands of acquaintance with him. Other personalities are introduced so as to give the many sided problems of alcoholics. Facts are not only stated, but the reader is taken on the road of experience which turns in and out around a bottle. The explanation of Alcoholics Anonymous will be enlightening to many.

If anyone wants to help an alcoholic or understand the problem he should not overlook this book.—*Melvin S. Ritchey, Milledgeville, Ill.*

Careers in Religious Journalism. Roland E. Wolseley. Association Press, 1955. 116 pages. $2.50.

What are the opportunities for Christian service in religious journalism? The best single answer to that question is this recent book by the professor of journalism at Syracuse University. He has the most complete information concerning job openings, educational requirements, possibilities for growth and advancement in religious journalism that can be found anywhere. This information comes alive in dozens of brief biographical sketches, case histories of religious journalists who have demonstrated that their work is a Christian calling.

Special attention is given to the duties of religious newswriters for all kinds of publications, religious or church editors, publicity directors and missionary journalists. Although the financial rewards for religious journalists are quite modest, there is an increasing number of talented and dedicated young people who are making this their vocation. They will find this small book an indispensable guide toward discovering the exciting ministry of the printed page.—*Kenneth I. Morse.*

***Highways of Worship.** Mary Beth Fulton. Judson Press, 1955. 95 pages. $2.00.

Here is a book of worship suggestions with meditations which are rich yet simple, comprehensive yet intimate, devout yet scholarly, ecumenical, yet the fruit of one gracious and talented woman's spiritual pilgrimage. This book would be very helpful to women's and youth groups.

The author is a Baptist, who has traveled widely and reached eminence as a leader of worship.—*Edward K. Ziegler, Roanoke, Va.*

KINGDOM GLEANINGS

Achievement offerings lifted Brotherhood Fund giving for the past fiscal year to the highest level since the peak year of 1946, according to Harl Russell, Brotherhood Fund-stewardship secretary.

Receipts for 1954-55 totaled $1,217,490, an increase of $13,727 over the previous year. Marking the fifth year in which giving for the Brotherhood has increased, the gain amounted to an increment of one per cent. The 1946 peak in Brotherhood giving amounted to $1,261,005.

The General Brotherhood Board and staff are grateful to all who shared in this enlarged program. The 1955-56 goal calls for $1,325,000. A requirement for greater sharing, and thus a greater ministry for the kingdom, is a boldness by individuals in practicing Biblical truths on stewardship.

First church, Canton, Ohio, will have a spiritual life emphasis meeting, beginning Friday evening, Oct. 28, and closing Sunday evening, Oct. 30. Earl H. Kurtz, manager of the Brethren Publishing House, Elgin, Ill., will be the guest minister.

A copy of The Lost Sisters Among the Miamis, by Otho Winger, is wanted by Amos O. Brubaker, The Cedars, 1111 E. Kansas Ave., McPherson, Kansas. If anyone has a copy of this book that he is willing to dispose of, please write Bro. Brubaker at the address given.

Word comes that First church, Canton, Ohio, is answering the challenge of Annual Conference to double Brotherhood Fund giving by 1958 through adopting an increase of 25% in the Brotherhood Fund local budget with that rate of increase to continue each of the next four years.

The District of Michigan has launched an extensive stewardship program of which Bro. Lloyd Evans is director. The following workshops on stewardship education have been scheduled: Oct. 28, for pastors, Rodney church; Dec. 3, Lakeview Brethren church; Dec. 10, Crystal church; Dec. 17, Flint church.

The S. M. Dells of McPherson, Kansas, are back at their work at McPherson College after some months working with Brethren Service in Europe. They wish to express their appreciation to those who responded so quickly after their home was destroyed by an explosion. The Dells feel that in spite of their loss they have "gained some spiritual blessings which likely cannot come any other way."

Licensed and Ordained to the Ministry

Tom Connelly, licensed in the Lick Creek church, Ohio.

Ruth S. Bradshaw, licensed in the Sabetha church, Kansas.

The National Youth project goal for 1955-56 is ten full days' (240 hours') support to the brotherhood Fund. This is a total of $36,300, computed at $2.52 per minute. This total is divided among the regions as follows: Southeastern Region, $7,600, fifty hours and fifteen minutes; Eastern Region, $10,200, sixty-seven hours and twenty-seven minutes; Central Region, $13,800, ninety-one hours and fifteen minutes; Western Region, $2,500, sixteen hours and thirty minutes; Pacific Coast Region, $2,200, fourteen hours and thirty-eight minutes. To stimulate discussion in local groups on the project, a tape recording has been prepared and may be secured from the district cabinets.

Changes of Address

Clarence and Lucile Heckman, to Jos, Box 145, Hillcrest School, Nigeria, W. Africa. The Heckmans arrived in Africa on Sept. 27 for another term of service at the school for missionary children.

Dr. and Mrs. Lynn Blickenstaff, from Los Angeles, Calif., to 2748 Hillcrest Drive, La Verne, Calif. The Blickenstaffs are home on furlough from India.

Niels Esbensen, from Hermosa Beach, Calif., to 2723 Armour Lane, Redondo Beach, Calif. Bro. Esbensen is pastor of the South Bay Community church, which was formerly known as the Hermosa Beach church. The church was relocated in a growing area at 2761 190th St., Redondo Beach.

Robert H. Lloyd, from Abilene, Kansas, to Detroit, Kansas.

Home-coming and Anniversary

Middle District church near Tipp City, Ohio, home-coming on Sunday, Oct. 30, morning at 9:30 and afternoon at 2:00. The burning of the church mortgage will be a part of the afternoon service. The church was dedicated in 1949. Opportunity will be given for making contributions to the church parsonage.

Second church, South Bend, Ind., golden jubilee celebration, Sunday, Nov. 20. Services will begin at 9:30 a.m. and 2:00 p.m. Paul M. Robinson, president of Bethany Biblical Seminary, will be the guest speaker. All friends and former members are given a special invitation to be present for this occasion.

Sidney church, Ohio, home-coming, Sunday, Oct. 23. Services will be held in the afternoon as well as in the morning. Russell V. Bollinger, teacher at Manchester College, will be the speaker.

Juniata College

With the opening of school at Juniata College on Sept. 15, nine new members of the faculty began a year of instructing in various departments of the college. They are: Mrs. Lula Fuller Baheri of Middlebury Center, Pa., instructor in French and Spanish; John A. Dale of Curwensville, Pa., instructor in mathematics; Miss Bernice Engman of Wooster, Ohio, instructor in modern languages; Gordon H. Felton, instructor in English; Miss Annie M. Longenecker of Huntingdon, part-time instructor in mathematics; W. Robert McFadden of Elgin, Ill., instructor in Biblical studies; William R. Shaffer of State College, Pa., part-time instructor in physics; Philbrook W. Smith of Caldwell, N. J., instructor in history; and Miss Helen E. Worrall of Greenville, Pa., instructor in elementary education.

A two-floor concrete block maintenance building is being constructed on the Juniata College campus to

Brotherhood Theme: Seek First His Kingdom

house a general shop, an office, a tool storage room, a general supply storage, paint storage and paint room. A loading dock is being constructed at the south entrance for receiving of shipments of supplies and equipment. The building was scheduled for completion by Oct. 1.

The M. G. Brumbaugh pilgrimage to the grave of the late governor and former president of Juniata College, was held Aug. 20. The group proceeded to the Valley View cemetery, annual site of ceremonies in memory of Dr. Martin Grove Brumbaugh. Colonel Henry W. Shoemaker, director of folklore of the Pennsylvania Historical and Museum Commission, was speaker for the occasion, as he has been at almost every annual pilgrimage.

A total of seven bachelor of arts and six bachelor of science degrees were awarded at a dinner ceremony on Aug. 26, the thirtieth summer commencement in Juniata College history. Ten men and three women were among the graduates. This ceremony also marked the end of the summer session at Juniata.

Precollege opening conferences of both the faculty and student leaders began Friday, Sept. 9, prior to the official opening of Juniata College's fall term. The faculty met on campus while the students held their conference at Camp Kanesatake in Spruce Creek Valley. Nearly 225 freshmen arrived Sept. 11, for a four-day orientation period prior to the beginning of classes.

Five employees of Juniata College were honored at a dinner given Sept. 6, for "faithful service to the college." Upwards of 125 years of service was represented by the total employment record of the two men and three women. Men were given Elgin watches and women electric blankets in recognition of their service. Those honored were: Harry P. Ambrose, Mrs. Clara Itinger, Mrs. Carrie Lowe and Mr. and Mrs. George Parks.

The Church Calendar

October 23

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Struggle in the Wilderness (Temperance). Luke 4:1-15. Memory Selection:

You shall worship the Lord your God,
and him only shall you serve. Luke 4:8 (R.S.V.)

CBYF Topic: One Life to Give

United Nations and World Order Sunday

Oct. 25-27 National Convocation of Town and Country Church, Springfield, Mass.

Oct. 25-26 District meeting, Southern Pennsylvania, Lower Conewago, Bermudian house

Oct. 26-27 District meeting, Western Pennsylvania, Johnstown, Moxham

Oct. 28-29 District meeting, North Atlantic Coventry

Oct. 28-30 District meeting, Idaho and Western Montana, Boise Valley

Oct. 28-30 District meeting, Southeastern Kansas, Paint Creek

Oct. 30 World Temperance Sunday

Nov. 1-3 District meeting, Northwestern Ohio (place undecided)

Nov. 1-3 District meeting, Southern Ohio, Eaton

Nov. 2-3 District meeting, Eastern Pennsylvania, White Oak

Nov. 4 World Community Day

Nov. 4-5 District meeting, Northern Virginia, Mt. Zion, Luray

Nov. 6 World Peace Sunday

Nov. 14-17 Western Region conference, McPherson College, Kansas

Nov. 15-17 Pennsylvania State Pastors conference

Nov. 17-20 District meeting, Washington, Sunnyslope

Nov. 20 Thanksgiving Home Missions Sunday

Love Feasts

Delaware
Oct. 30, Bethany

Illinois
Oct. 26, La Motte Prairie

Indiana
Oct. 22, 7:30 pm, Bethany
Oct. 22, 7 pm, CST, Howard
Oct. 22, 7:30 pm, Wabash Country
Oct. 29, 7:30 pm, Pine Creek
Oct. 31, Mt. Pleasant
Nov. 11, Yellow Creek
Nov. 20, 7 pm, Monticello, Pine Creek
Nov. 21, 7:30 pm, Spring Creek

Kansas
Nov. 4, 7:30 pm, Verdigris
Nov. 7, Sabetha

Maryland
Oct. 30, 7 pm, Locust Grove
Nov. 6, 6:30 pm, Monocacy
Nov. 12, 2:30 and 6 pm, Broadfording

Michigan
Nov. 6, 7:30 pm, Sunfield

New York
Nov. 6, 4:30 pm, Brooklyn, First

Ohio
Oct. 22, 10 am, Prices Creek
Oct. 22, 7:30 pm, Stone Lick
Nov. 5, 7:30 pm, Happy Corner
Nov. 20, 8 pm, Swan Creek

Pennsylvania
Oct. 22, 2 and 6:30 pm, Akron
Oct. 22, 4 pm, Rouzerville
Oct. 22 and 23, 10 am, 1:15 and 6 pm, Big Swatara
Oct. 22 and 23, 10 am, Schuylkill, Big Dam
Oct. 23, 7:30 pm, Hooversville
Oct. 23, 2 and 6 pm, Maiden Creek
Oct. 23, 7 pm, Mount Joy
Oct. 23, 2 and 6 pm, Mountville
Oct. 23, Upper Codorus, Black Rock
Oct. 29, 2 and 6:30 pm, Indian Creek
Oct. 29 and 30, 1:30 pm, Antietam, Prices
Oct. 29 and 30, 1:30 pm, Chiques
Oct. 30, 7:30 pm, Leamersville
Oct. 30, 6:30 pm, Shamokin
Oct. 30, 6:30 pm, EST, Mt. Olivet
Nov. 5 and 6, 1:30 and 6 pm, West Green Tree, Rheems
Nov. 6, 6:30 pm, Park View
Nov. 6, 7 pm, Springfield
Nov. 12 and 13, 1:30 pm, Annville
Nov. 13, 7 pm, Philadelphia, Germantown
Nov. 13, 6 pm, York, Second

Virginia
Nov. 5, 6:30 pm, Laurel Branch
Nov. 6, 7 pm, Trinity

West Virginia
Oct. 23, 6 pm, Pleasant View

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Richard Gottshall of Mattawana, Pa., in the Woodbury church, Pa., Nov. 6-20.

Bro. John Locke of Maurertown, Va., in the Mill Creek church, Va., Nov. 13-20.

Bro. Owen Stultz of New Creek, Va., in the Swan Creek church, Ohio, Nov. 6-16.

Bro. Guy S. Fern of Baltic, Ohio, in the Ridge church, Pa., Nov. 7-20.

Bro. John D. Long of Lancaster, Pa., in the Covington church, Ohio, Nov. 6-13.

Bro. Perry B. Liskey of Shamokin, Pa., in the Mountville church, Pa., Nov. 3-13.

Bro. Byron P. Royer of Lombard, Ill., in the Beaverton church, Mich., Oct. 30—Nov. 13.

Bro. M. Guy West of York, Pa., in the Westminster church, Md., Oct. 30—Nov. 6.

Gains for the Kingdom

Five baptized in the Shiloh church, W. Va. **One** baptized in the Laurel Branch church, Va. **Two** baptized and two received by letter in the Green Hill church, Va. **Two** baptized in the Bethany church, Del.

Five received by letter in the Mechanicsburg church, Pa. **Three** baptized and six received by letter in the Second church, York, Pa. **Seventeen** baptized in the Greensburg church, Pa. **Twenty-seven** baptized in the First church, York, Pa. **Five** baptized in the Fairchance church, Pa. **Four** baptized in the Florin church, Pa. **Four** received by letter in the Palmyra church, Pa.

One baptized and seven received by letter in the Rossville church, Ind. **Two** received on affirmation of faith in the Freeport church, Ill. **Six** baptized and three received by letter in the West Milton church, Ohio. **Ten** baptized and two received by letter in the Potsdam church, Ohio. **Four** baptized in the Bethel Center church, Ind.

One received by letter in the Enders church, Nebr.

Six baptized in the Tacoma church, Wash.

News and Comment From Around the World



Religious News Service

American evangelist, Billy Graham (right), addresses eighty thousand persons, many of them from the Soviet zone, who jammed into West Berlin's stadium. With him is an interpreter who translated the message into German. The rally was sponsored jointly by the Evangelical Church in Germany (EKID) and the Evangelical Free Churches

CWS Reports on 1955 Surplus Food Shipments

Church World Service, relief agency of the National Council of Churches, expects to distribute nearly 142,000,000 pounds of government surplus foods to needy people overseas this year. Total value of the scheduled 1955 shipments—a large part of which already have been sent out—will be about $49,500,000. The cost to Church World Service will be about $1,000,000. The foods themselves are supplied free by the American government. The food expected to be sent during 1955 would, if loaded in freight cars, make a train more than forty miles long.

UN Delegates Get Memorandum on Church Concerns

Disarmament and related processes of peaceful settlement and change were stressed in a memorandum sent to 600 United Nations delegates by the New York office of the Commission of the Churches and International Affairs. The statement summarizes the issue of concern to churches that will be discussed by the tenth session of the UN General Assembly. It also was sent to church leaders in seventy countries. The commission memorandum also emphasized technical and financial assistance for underdeveloped countries, action to safeguard human rights, measures to care for and resettle refugees, the application of the principle of self-determination and the question of universality of UN membership.

Warning Sounded on Boom in Religion

America's boom in religion, as measured by church membership and other statistics, may be a spiritual bust. This is the warning sounded by Dr. Eugene Carson Blake, president of the National Council of Churches in a recent issue of Look magazine. He said, "The concern of the churches is that there appears to be a growing interest in what religion can do for a man, without an accompanying moral concern about what a religious man ought to be and do."

Canadian Church Organists Ask for Raise

More than 200 Canadian church organists tactfully asked their employers for a raise. They pointed out in a conference that many of them were receiving only $900 a year for highly skilled efforts. The Canadian College of Organists pondered the best method of drawing their plight to the attention of congregations. The delegates said their uncomplaining profession had trailed other groups for years and since the beginning of World War II had been left far behind.

Medical Survey Being Made in Central Africa

A seven-man medical expedition is enroute on the first helicopter crossing of central Africa, concentration area for some of the world's most serious diseases. On-the-spot medical surveys will be made in the Belgian Congo, Ruanda-Urundi, Kenya and Tanganyika. The five weeks' expedition is working in cooperation with some thirty Protestant and Roman Catholic missions. More than $100,000 worth of modern drugs will be distributed to mission stations to help fight local disease and infection.

Assemblies of God Plan Headquarters Building

Plans for $3,000,000 Assemblies of God headquarters building at Springfield, Mo., were revealed at the denomination's 26th biennial convention. The new structure will be five stories high, contemporary in design and built of glass and aluminum. It will be an addition to the church's publishing house quarters, already established at Springfield at a cost of around $1,600,000.

Waldensians Move Toward Union With Methodists

A proposal that ecclesiastical union with the Italian Methodist Church be effected immediately pending organic union was made at the annual meeting of the Waldensian Church Synod in Italy. The 130 ministerial and lay delegates adopted a resolution stipulating that the word *Waldensian* be included in the name of the united church out of deference to its history as the world's oldest Protestant body. The synod also urged increased co-operation among Protestant groups in Italy. It particularly suggested further efforts towards the formation of an Italian Evangelical Union that would integrate the work of the evangelical groups in the country.

Millions Will Join in Worldwide Bible Reading

Starting Thanksgiving Day and continuing through Christmas, thousands of families will be reading identical passages of Scripture from the greatest chapters in the Bible. People in over forty countries will follow the twelfth annual observance of Worldwide Bible Reading, sponsored each year by the American Bible Society. Again this year the Society has prepared the passages in Braille so that sightless people may join with others in following the readings.

Approve Unitarian-Universalist Merger Commission

Appointment of a merger commission to effect eventual union of the American Unitarian Association and the Universalist Church of America was overwhelmingly voted by the Council of Liberal Churches at its first biennial convention. The Council itself was created by a vote of the conventions of the two denominations in August 1953, as a major step toward federal union of the two churches. Delegates believe it will take several years to accomplish the union which will join 100,000 Unitarians and 79,000 Universalists.

Form Youth Section of Religious Pacifist Group

A youth section of the Fellowship of Reconciliation, national religious pacifist organization, was formed by university and college students among the 400 persons attending the FOR's annual convention at Camp Mack in Milford, Ind. Principle speakers at the conference were Donovan E. Smucker of Mennonite and Bethany Seminaries in Chicago; Harold Ehrensberger; John M. Swomley, Jr.; Alfred Hassler; and Paul Sekiya, executive secretary of the Japanese FOR.

News Briefs

Nearly half the nation's forty-eight state governors are either Methodists or Episcopalians. Among the governors there are twelve Methodists, ten Protestant Episcopal, seven Baptist, five Presbyterian, four Lutheran, three Congregational, three Roman Catholic, one Christian, one Jewish, one "Protestant" and one claiming no permanent affiliation.

The Senate subcommittee on juvenile delinquency proposed that broadcasters sharply reduce the number of television shows devoted to crime and violence. Television crime programs were described by the subcommittee as "potentially much more injurious to children and young people than motion pictures, radio or comic books."

Fifty scholarships to colleges of the Presbyterian Church in the U.S.A. will be awarded by the denomination in 1956 under a new program. The awards range from $100 to $1,000 each. The church has forty-one colleges over the country. Candidates will be selected on the basis of academic ability, Christian character and financial need.

An American jurist told the United Nations Congress on the Prevention of Crime and the Treatment of Offenders that eighty-five per cent of all juvenile delinquents come from homes where the parents have no church affiliation. Juvenile Court Judge John S. Gonas of South Bend, Ind., urged that the congress include the church when framing recommendations for combatting juvenile delinquency.

More than 1,000 West Berlin children were given a three-month vacation in Sweden last summer under a program sponsored by Swedish Pentecostalists. The youngsters spent the period, individually or in pairs, with Swedish families that also paid their transportation costs and provided each child with a complete outfit of summer clothing. The program was begun two years ago.



Religious News Service

The Plymouth Monthly Meeting of Friends, Pa., received a $5,000 award from the Fund for the Republic for refusing to discharge their librarian who had refused to take a loyalty oath demanded by townspeople. Mrs. William E. Stevenson, a director of the fund (left), is shown presenting the check to John Archibald, clerk of the Plymouth meeting; looking on is Mrs. Mary Knowles, the librarian, who once worked at Samuel Adams School, Boston, now on the attorney general's list of subversive groups

A boys' farm recently dedicated near Waterloo, Ontario, launches the first Mennonite church effort to meet the problem of juvenile delinquency. The farm will be operated as a home and training school for neglected and delinquent boys. It will be administered by the Mennonite Central Committee.

Officials of the American Bible Society said that they were gratified over reports from Moscow that the Soviet government printing house has begun printing 25,000 copies of the Bible in response to a popular demand. The printing is being done under the auspices of the Russian Orthodox church which will also have charge of distributing the Bibles when they are off the presses.

Plans for a church finance program to help local congregations increase their budgets have been outlined by leaders of the Southern Baptist Convention. Baptist hope to provide necessary help for every Southern Baptist church in raising a worthy budget for local expenses, building fund and missions. For the most part the program will use volunteers rather than professional workers.

The Jewish Theological Seminary of America has launched a ten-year plan to develop new buildings, improvements and facilities in order to make it a "Center of Human Brotherhood." Assistance is sought from the United Synogogue of America and the Rabbinical Assembly of America. These represent the conservative wing of Judaism.

A new Roman Catholic hymnal being compiled will contain many hymns of Catholic origin now used only by Protestants. The hymnal also will include hymns written by non-Catholics but considered suitable for Catholic use.

Churches of fourteen denominations in the state of Kansas have raised more than $1,350 in a fund campaign conducted by the Wichita Council of Churches to aid tornado-damaged churches in the state.

A record Protestant Episcopal Church budget of $6,800,000 annually for the next three years was adopted by the church's General Convention in Honolulu. It is about a million dollars a year more than the annual budget of the past three years. The new budget provides increased salaries for foreign and domestic missionary bishops and mission personnel and some new work in overseas areas.

Baltimore Work Camp

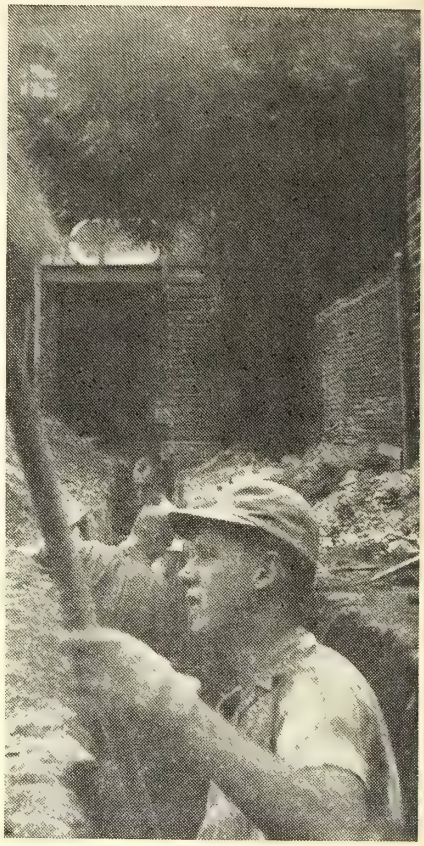
Eve Cameron

ANY hot summer evening brings the population of Baltimore out on its doorsteps, from grandmother to babe in arms. But the collection of people who sat on the steps of 1038 North Broadway was unusual, because its variations were not just those of age. Most would be classified as young adults, but their differences lay in their pasts and in their futures: farmers, secretaries, teachers, students, sales clerks. Two of the group were regular BVS'ers, who were working in the Baltimore project for a whole year; three were assigned here for their alternative service; one was the wife of a 1-W, and the other six were work campers, plain and simple, who had paid for the privilege of being there. But whatever the method by which the steps were reached, all twelve seated on them were inspired by the ideal of trying to put Christian love into practice.

There were a number of ways in which that was accomplished. The Baltimore project was originally established in conjunction with the Baltimore Plan of slum rehabilitation. Therefore an important part of the work is connected with better housing. When the unit was first established in 1951, it rehabilitated a veritable hovel of a house, not only as an example of what can be done to improve old dwellings, but also as a center for people to come to with problems. Some of these are physical—an elderly widow needs to have her cellar concreted, or the busy father of a large family needs help with his plastering. Work campers' muscles solve problems like these. Others are referral cases. People need legal aid in dealing with contractors or landlords, or need to be told about the help obtainable from Public Welfare. Some who come are in such desperate straits that they need groceries or clothing immediately without waiting for the city red tape to unwind.

All this has been happening in east Baltimore, but now the city is planning a great rehabilitation program for the Harlem Park section in west Baltimore. Therefore a major summer project was work on a second Pilot House for the new area, to fulfill the same functions of example and service that the first one has. The work campers dug a seven-foot-deep trench for the plumbing, tore down partitions, built a chimney, scraped wallpaper, erected a fence, prepared the cellar for concreting, and in general did a great deal to make the place eventually habitable.

In the meantime the needs of neighbors were not neglected and work campers also patched, rebuilt, concreted and, in general, tried to make houses more sanitary and safe for those who could not pay regular contractors.



The work campers contribution to the new West Pilot House included the digging of a trench seven feet deep for plumbing

A typical scene of the street shower which the Baltimore summer work campers supervised during the hottest days of the summer



Eve Cameron of Concord, Massachusetts, was one of the workcampers who helped renovate the building which will serve as a Pilot House for the rehabilitation program in west Baltimore

Sound houses are not the complete answer to all the problems caused by city dwelling. Building sound children matters, too. The work camp, therefore—and the year-round unit—lay great stress on recreation. The campers helped supervise playgrounds in both east and west Baltimore. A daily street shower was one of the most popular recreational activities—for both campers and children—in the record July heat. The campers also worked closely with the summer program of the Knox Presbyterian church, as an obvious way of helping people help themselves. For the mornings of three weeks, five of the campers screwed up their courage to face rapidly increasing hordes of children at Bible school, hoping to be able to instil some idea of Christ's love by precept, even if the recreational aspect of the program seemed more popular among their students than the educational.

Service is a vital part of a work camp program, but it is not the only one. Each camp has its internal life as well as the external one of projects. Worship, education and recreation, by binding the group closer together, help the individual grow, besides making the work of the camp more effective. There were several aspects to the worship. Three mornings a week started off with a brief service, led by the campers in turn. The weekly "business meeting"—often held after a picnic—would end in prayer.

The educational program was largely informal—the new ideas inevitable in such surroundings and the spontaneous bull session. But there was a formal program, too. The camp started off with some orientation sessions on housing, past and future, in Baltimore, and tours of some of the more outstanding areas—both good and bad. During the summer there were talks by other persons who were trying, in different ways, to relieve the misery of the slums. There were also field trips to see city agencies in action.

Altogether, the summer was a rich and varied one. It left a physical imprint on several homes in Baltimore; we hope that the cheerful service made some kind of impact on the over two hundred children and adults with whom the campers came in contact. Certainly none of the campers could leave with quite the same attitudes with which he came. Sweat, laughter and prayer are great dissolvers of barriers of all sorts; they open many windows for the soul.



A volunteer gives a Bible lesson to a Chinese mother

Eugene Moy

CHINESE -- AMERICAN?

Shirley McCracken

CHINESE people come, in great numbers, to America to live because there are so many more opportunities here. These are the conditions which they find; our language, culture and religion are very different. Many of them have never heard of the Bible. Imagine the adjustments they have to make.

As a BVS'er I am here for one year to try to help them. They are very shy at first, but it does not take long for them to learn that the BVS'ers are their friends and they try hard to converse with us. It does not take long, either, for us to learn to understand each other by way of signs and simple words. The Chinese are sweet-natured and friendly people, eager to learn and grateful for all that is done for them.

What is my work? I am assigned to nineteen ladies; I go into their homes and teach English. Some of them learned some English during their education in China, so I answer their many questions about our country and customs, and work with them to help them speak more fluent English.

After one of our Chinese ladies has learned enough English, we begin giving her Bible and citizenship lessons. They love to hear the Bible stories and verses and usually they want to learn hymns in English, too. I am helping some of my ladies learn to cook American food, and they are very grateful for this.

Their home life is different from ours, but they are eager to do things as we do them and they learn quickly. Most of the men have been here longer than the women and they are better acquainted with the English language and American ways than are the women.

We also work in the nursery at the church in Chinatown. About fifty little children spend two hours in it each day. The children are lovable; some of them speak English and others do not, but usually they can make us understand what they want.

On Sunday afternoons we have Chinese Sunday school at First church, Chicago. I teach the nursery class. The young people have organized their group and they are doing good work. There is not as much interest as there should be yet, but we are still hoping and praying. They have never had an experience like this before.

This is a project in which we are on our own, going from home to home in all parts of the city. Making the lessons interesting and helpful and teaching the Christian way is up to us, the teachers. I think this is a wonderful opportunity for making a real Christian witness.

Shirley McCracken of Jonesboro, Tennessee, is spending her year of Brethren Volunteer Service working with the Chinese in Chicago.

The Place of the Junior Choir in the Church

Mildred M. Etter

THE first consideration of this article will deal with the question, Why have a junior choir or children's choir in the church? Naturally, the first reason to be mentioned is that of training the children musically. But since most children these days have excellent music training experiences in the public schools, this obviously is not the main purpose of organizing a junior choir in a local church. However, the junior choir does offer an excellent opportunity for children to cultivate a taste for good hymn literature and good singing.

A junior choir gives children an opportunity to feel that they are a vital part of the church fellowship. They feel they definitely "belong" and that they have responsibilities similar to those of older members of the church. Children in a choir, while being taught good music, learn the meaning of worship and how to worship. They develop an appreciation for a worshipful atmosphere. They willingly accept their responsibility for helping to develop that spirit when they have a part in the worship service.

How start a junior choir? Each local church music committee or board of Christian education must study its own situation before this question can be answered. The number of children within the church fellowship will determine to a large extent the range of ages in the choir. Best results are achieved when the junior choir includes grades three or four through six. Younger children are not ready emotionally or spiritually to appreciate music suitable for these grades, while junior high children are ready for more advanced music.

In churches where the number of children may be too few within this range of four years, a choir for children of grades one to seven could be organized satisfactorily. In such instances, the older children can help drill the younger ones on words of the songs. In this way, the older choir members feel a certain responsibility which compensates their feeling that the music is often too easy. The music for such a group in most instances will be geared to the middle of the age range.



The junior choir provides children the opportunity to feel that they are a vital part of the church fellowship as they lead in worship

Another possibility would be to use children of grades one to four in one choir and those in grades five to eight in another choir. A choir need not be large in order to function. Perhaps eight to ten would be a reasonable minimum. Choirs that enjoy singing will create the desire within others to become members of the group.

The choir leaders

A very important decision in beginning a junior choir is the availability of a capable and consecrated leader. A man or woman who has, first of all, a great love for children and senses their true worth in the life of the church may be considered for this work. Of course, he or she must have a workable knowledge of music and musical techniques. But the director of a junior choir does not need to be a skilled musician. The children and their Christian development are more important than a polished musical performance. This does not mean that shoddy and careless work is acceptable, however. Children are willing to work long enough on good music to know it well so that it can be performed with a high degree of proficiency. More will be said about this in a later paragraph.

Other qualifications for the leader should be patience (perhaps spelled in capital letters!), justice and a sense of humor. Also, he should be a fair disciplinarian. Children have respect for the teacher or leader who justly expects them to behave themselves and to maintain good order and work habits during rehearsal periods. This does not bar out a good laugh occasionally. The choir experience must be a "good time" for children and leader alike. Ruth K. Jacobs in writing on children's choirs says, "The choir should be an

adventure in musical development, in co-operation, in character growth and in worship. It is the director's responsibility to make it so."

Just as important as the leader is a capable accompanist who knows and understands and loves children. The accompanist must be able to sight-read, although there should be little necessity of this if the leader plans the rehearsal periods well in advance. The instrumentalist must be an *accompanist* and not a *soloist* when playing for a junior choir. Children's voices are light and they should be encouraged to sing with light and sweet tones. This excellent tone quality can be enriched or destroyed by the way in which the accompaniment is played.

During the rehearsal periods several methods of teaching will be used. Some songs will be taught by rote. The leader will sing the song in its entirety and then the children will sing it either in part or whole as they hear it repeated. Even when books or words are used, the rote method is needed and used for smoothing up tricky or difficult spots in the music.

It is well for the children to have a copy of the words of a song, for the eye image helps to convey the meaning of the words to the performer. Words can be duplicated by mimeograph or other means for the children. Throughout a choir season, the repertoire of songs can be preserved in a notebook of some sort. A simple way is to staple the song sheets in a portion of a file folder cut to fit. Many children like to take their books home to study between rehearsals.

For best results, all junior choir music should be memorized. Children memorize readily and the process increases their understanding of the words. This enables them to enunciate clearly their words as they sing, so the listening audience receives the message of the songs. When children sing by memory, their heads are up and the music flows much more richly.

The rehearsal period

Each local group will need to consider the time for the rehearsal period. In rural areas this practice period may need to come on a Saturday afternoon or on Sunday preceding the Sunday-school hour or the Sunday evening service. In town or city churches, if the membership is not too far scattered, children could meet after school or at an early evening hour. No matter when the practice period is set, it should begin promptly and end as scheduled, for this helps to build up regularity of attendance habits. The co-operation of parents must be solicited in the process of developing this responsibility on the part of the children.

The songs sung in the early moments of the rehearsal period should be ones the children like especially. This begins the session with enjoyment and also motivates members not to be tardy. A rehearsal period of thirty to forty-five minutes is long enough if the children are in the lower six grades. About two thirds of the time should be devoted to drill work on new songs or ones that are to be performed soon. The closing ten minutes can be devoted to reviewing or singing the best-loved choir numbers. Perhaps a "theme" song could be adopted for the final number of each rehearsal such as "Lord, I Want to Be a Christian." This ends the period with a high moment of inspiration. Children respond to the challenge of such a hymn.



Music for the Junior Choir

Up to this point, nothing has been said about choice of music. Music within the range of the children's voices and within their understanding must be selected. Much unison singing should be done. This provides the opportunity of developing a good tonal unity in the group. Tone quality and phrasing can be improved through unison singing.

The following books are excellent sources for songs and hymns suitable for a junior choir: Hymns for Junior Worship ($1.25), Hymns for Primary Worship ($1.25), The Whole World Singing ($1.50, paper), The Brethren Hymnal ($1.75). (See Index of Topics in the 1951 Brethren Hymnal, pages 692-702, for hymns suggested for junior age groups.)

Choirs that have had some experience will wish to sing in parts. Well-chosen hymns or a simple canon (e.g., the Tallis Canon using the words of the Doxology) make a good beginning in two-part singing. Teaching of a descant to a familiar hymn can also be used as an introduction to part-singing. If there are older children who can really stay on an alto part independently, the Anthems for the Junior Choir series by Westminster Press, Volumes 1, 2 and 3 (90c each), provide beautiful two-part music. Another collection which is quite good is Your Children's Choir, by Flammer (40c). All of these books may be ordered from the Brethren Publishing House, Elgin, Ill.

How often should the junior choir sing? This will vary according to the local situation. Some churches use the junior choir every Sunday in some small way in their worship service. Other churches plan to use the junior choir once every month or two. Some choirs function just at special seasons or for special occasions. Where there are several choirs in the congregation, they can jointly give a special program at Christmas or Easter. No matter how often or how few times the junior choir sings, every time should demand their best. The leader and minister must help them feel their responsibility in guiding the congregation in a period of worship.

One junior choir gives a Sunday evening program at the close of the choir season. To plan and perform a forty-five minutes' to an hour's program by memory is a stimulating challenge to the children. They work hard on this program, for they have a significant motivation. Incidentally, this sort of achievement is a revelation to parents and others of what young children are capable of doing. Children can truly lead a congregation in a worship experience.

Some churches provide choir robes for the choirs. Where this is practiced, a few mothers should be asked to assume the responsibility of seeing that robes and ties are always in order and should assist the children in robing each time they sing. If robes are not furnished, a junior choir can appear in somewhat of a uniform dress if the girls wear white blouses and dark skirts and the boys white shirts and dark trousers. Simple ties can be provided to add to the uniformity.

"The church that provides a place in its worship for the junior choir is contributing in a significant way to the religious growth of both children and adults" (Margaret L. Crain in Music for Children in the Church School).

Reprinted from The Ministry of Music, September 1955.

Understanding Our Motives

Joseph J. Schechter, M. D.
Anklesvar, India

THIS has nothing to do with your business here today, but why are you in India?" the police inspector said to me from across the desk. This was a fairly reasonable question to ask of me, but somehow I usually think that people should know automatically why we are here in India. "I am here because the Christ that I follow has said that we are to love our neighbors as ourselves, so if I love God then I must love my fellow human beings."

And then I went on to explain that this kind of love is different. It is a concern, an interest, a love that stoops to share in and lighten the pain and misery of the world. For if I am a true Christian I should not be content to live and let live. It is a kind of love that should make Christians different from other people. That is why we cannot be complacent about poverty, disease and sin.

"What kind of an agreement do you have with the organization that sends you?" was his next question. "How many converts do you have to turn in every year?" When I told him that there was no quota and that I would not be forced to return home if I failed to turn in any converts, he was, believe it or not, amazed. "You mean that you are just here to help us?" "That is exactly right," I said. "If you came to me in need of medical attention I would help you with no questions asked." "That is very commendable," he said, "but what do you say about a religion that lets a country hold another country in bondage for over a hundred years or goes to war and prepares for still another war?"

"I'll not attempt to alibi for Christians," I said. "I'm afraid that too many of us fail to understand our Christ. I fear that Christians have failed, not Christ, because they have not fully understood him. Just as you did not understand why I came to India, so I imagine you would like me to use a little understanding when looking at the record of the terrible massacres following the partition of India and Pakistan. At that time over 500,000 men and women met their death—more than twice the fatal casualties suffered by the British Commonwealth in the six years of World War II. Certainly this does not represent the best that Islam and Hinduism have to offer!'

His next and last question was, "Where in the Bible would you suggest I read to understand best the Christian religion?" I suggested he start with the fifth and sixth chapters of Matthew. What would you have suggested?

Understanding, according to Webster, is the power to understand, capability of comprehending and judging, etc. It is certainly something which all of us need. Families, races, churches and nations benefit from its power. How well did I understand this police inspector's need? How well do I understand the need of the people around me? I come in contact with people every day and it is so easy to fulfill some physical need, but fulfilling a person's total need is a little more subtle than a bandage applied, a medicine or a meal given. Do I really understand their need?

For that matter do I really understand Christ and his call? Christ has a need and that need is us. Christ has no hands but our hands



What motives send American Christians to serve in India? That is what the police inspector of an Indian village wanted to know

to do his work today. We are the nail prints on his hands. If we abide in Christ, people on seeing Christ in us will believe on him, just as Thomas did on seeing the nail prints on Christ's hands. He received the ultimate in understanding and that was a faith by which we live. We pray that day by day our understanding may increase.

Meet Your Missionary



Mary Louise Swank

Norma Zimmerman

ON JUNE 21, 1930, Mary Louise was born to Emanuel and Rose Gorden at La Porte, Ind. She was the second child in a family of three, all of whom were girls.

Mary Louise has often related the many experiences that she enjoyed with her parents. Some of the happiest were in the springtime when the family would go for long hikes in the woods. Experiences of this type and others gave her a Christian character at an early age.

Because her mother worked away from home, Mary Louise learned early in life how to take care of herself. Family co-operation within the home instilled within her a sense of brotherliness and love.

At the age of eleven, Mary Louise was baptized and taken into the Church of the Brethren at Michigan City, Ind. She had a deep interest in the youth fellowship of the church and played the piano and served as chorister when the young people met together.

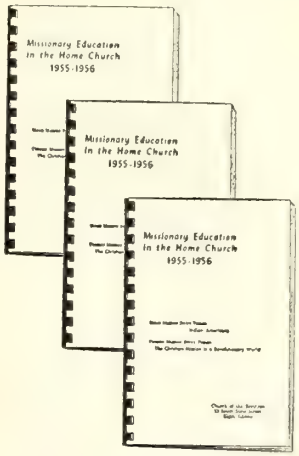
When Mary Louise was thirteen years old, Anna Warstler, a missionary to India, was a guest speaker at the Michigan City church. It was through this acquaintance with Anna Warstler and many discussions concerning service on foreign fields that Mary Louise first became influenced in the direction of missions. However, she felt that she could not go alone and so she hoped that she might meet someone who had the same interest in mission work as she.

During her high school years Mary Louise was quite active in the young people's organization of the church. She served on the Northern Indiana CBYF cabinet for a period of four years. It was at one of these meetings that she first met Robert Swank. Upon graduation from high school Mary Louise enrolled at Manchester College. During her freshman year Mary Louise and Robert decided to unite their lives and serve the Lord together. They were married on July 3, 1949. In the fall of 1949 they returned to Manchester College to continue their studies, Robert as a senior and Mary Louise as a sophomore.

Upon her husband's graduation they enrolled at Bethany Biblical Seminary. While Mary Louise worked for Sears Roebuck and Company she continued her studies at Bethany and through a correspondence course from Manchester College. In May 1955, seven years after entering Manchester, she graduated with a B. S. degree in elementary education.

In 1951 Mary Louise accompanied her husband to the Church of the Brethren in Blissville, Ind. It was here that she taught in the public schools, first a year at Hamlet, and then at Tyner, Ind. Then once again in the fall of 1954 she accompanied her husband to Bethany Biblical Seminary. In Chicago she accepted a teaching position in one of the suburban communities.

On Aug. 18, when Mary Louise set sail with her husband, one of her prayers was answered. The new prayer that she breathes within her heart is that she might serve God well as she ministers to her brothers and sisters in Nigeria, West Africa.



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From the Brethren Publishing House, Elgin, Illinois

A Church Begins in Tucson

W. Arthur Cable

THE first public assemblage of Church of the Brethren people living in Tucson was held on Sunday, June 12, 1955, when a pot-luck dinner and devotional service were held in DeAnza Park in Tucson. Eighteen Tucson Brethren and friends were hosts to twenty-one Brethren from up-state: from the Phoenix, the new Lynnhaven and the Glendale congregations.

The large delegation from central Arizona was greatly appreciated, and its spirit of interest and encouragement was highly prized by the Tucsonans. The spirit that prompted the long drive—approximately 220 miles round trip—will be remembered with a warmness in our hearts. The meeting was spoken of that day and is remembered as a historic occasion.

Recognizing the basic importance of knowing faces and names and of promoting acquaintances and friendships, every person present was introduced to the group and a little background told of each one.

A Historical Sketch

On Nov. 24, 1954, in the first mail communication the writer ever received from Bro. Harold E. Wagner, he told about the establishment of the Arizona Church of the Brethren Missionary Association, asked about how many members lived in Tucson, how many would be interested in the establishment of a church in Tucson and asked the writer's thought on the matter.

As a result, on the evening of Feb. 21, 1955, fourteen Tucson members and active friends of the church—six men and eight women—met at the home of the writer and Mrs. Cable. The meeting was called at Bro. Wagner's suggestion; he and his wife were present and he presided over the informal meeting.

He described in detail the conception and development of the Lynnhaven Community Church of the Brethren in northwest Phoenix, explained that it had been established as a community church for long-range financial reasons, and talked on the central responsibility of Christian living: that is, to interest others in the saving gospel. When he asked, "How many are in favor of a Church of the Brethren being established in Tucson?" fourteen hands were raised. He then appointed the writer as chairman of the local survey committee, with instructions to form his own committee. The chairman called for volunteers and, before the meeting closed, seven persons—four men and three women—had volunteered to serve on it. One man and four women have since been added and one man has died, leaving a total present committee membership of twelve persons.

In March the committee submitted a budget request to the Ministry and Home Mission Commission of the General Brotherhood Board for the year beginning Sept. 1, 1955, that included a full-time pastor. The commission replied that, though it was in sympathy with the Tucson movement, it was unable to grant any funds to this mission point for the ensuing year. The funds of the district of Southern California and Arizona are also completely involved in other projects for perhaps the next year and a half. But Brotherhood officers, the regional secretary, and district officers have expressed their interest in the undertaking and have been helpful with suggestions.

The First Brethren Church of Tucson (Progressive Brethren) was organized in 1950 under the pastorate of the Rev. Vernon D. Grisso, formerly of Indiana and Ohio. On Dec. 3 Rex. Grisso was informed of the probable movement to establish a Church of the Brethren in Tucson; before the initial meeting of Tucson members on Feb. 21 it was made known to him; and he has been kept abreast of developments since that time. When the local committee's request for funds for 1955-56 was not met, Rev. Grisso, after talking with his official board, offered us in writing "the facilities of our church building for any periodic meetings, monthly or otherwise, in order to keep up your Church of the Brethren denominational and local interest. In case you have denominational leaders, missionaries, etc., coming through Tucson, we invite you to inform us and make free use of our facilities, that we may both enjoy them, until such time as you might have an edequate plant of your own." In addition he renewed his warm offer of a continued welcome and fellowship in all of the program and services of their church. This brotherly offer was received with deep appreciation.

The State Missionary Association approved the launching of the Tucson mission project. It is the established policy of the Tucson committee that, at least for the present, every Tucson person who is interested in doing so should become a member of this committee. Its membership therefore continues in a fluid, dynamic state. The president of the State Missionary Association in June labeled it the Tucson administrative committee. At its first meeting Mrs. Kennie (Leah) Williamson was elected secretary. On June 26 Bro. Wagner authorized the Tucson group to operate as a local congregation in all respects, including the election of a treasurer and the receiving of church letters. On July 2 Mr. Emory L. Grady, a local attorney and mortgage broker, accepted the treasurership. Besides these three officials the remaining committee members now are: Mrs. W .A. Cable, Mrs. Irene Cripe, Mrs. Alta Denniston, Mrs. Earl W. Ferguson, Mr. and Mrs. Raymond B. Huffman, Mrs. Delta M. Whitehead, Mr. Kenneth Williamson, Mr. Duane Wyles. For the summer the committee met once a month.

Mr. Charles Clifford Gephart, from the Eversole congregation west of Dayton, Ohio, though an invalid, was an active member of the committee until his death on June 8 and never missed a committee meeting except when he was in the hospital.

Tucson is one of the most rapidly growing cities in the United States. The Tucson urban area extends

about fifteen miles north and south and ten miles east and west. Now with an urban population of 185,000 souls, it has been adding about 11,000 a year for the past five years. Its population figure for 1950 was 122,-764; for 1940, 58,072; for 1930, 42,971. These figures include permanent residents only. Seasonal residents were estimated in 1950 by the U.S. Bureau of the Census to total 10,000 within the city limits alone.

The Tucson members solicit the interest and request the prayers of Brethren everywhere for the success of the Tucson mission project. They want very much to have a church home of their own denomination where the ties are enduring and the bonds are eternal. It is hoped that every member will put first in his or her daily life the bringing of friends to the church through the spirit, "It means *much* to me; it can mean as much to you, and enrich you greatly."

Editor's note: On Sept. 22 Brethren Stanley Keller, J. W. Lear and E. K. Beekley of the Southern District of California and Arizona went to Tucson to study the possibilities of opening work there and the possible location of sites. From there they went to Yuma, Ariz., to study the developments there.

Weddings

Atwell-Diehl — Dingus Atwell of Mt. Solon, Va., and Anna Lee Diehl of McGaheysville, Va., Aug. 12, 1955, in the Mill Creek church, Va., by the undersigned.—Cecil O. Showalter, Port Republic, Va.

Axsom-Avery—Arvil Axsom of Springfield, Mo., and Doris Avery of Denver, Colo., in Denver, Colo., Aug. 19, 1955, by the undersigned.—Edgar R. Harris, Denver, Colo.

Barnes-Mumper — Charles Barnes and Janice Mumper, Aug. 27, 1955, in the Danville church, Ohio, by the undersigned.—Robert Hoover, Danville, Ohio.

Bates-Hartman — Gordon Bates of Millersburg, Ind., and Willodean Hartman of Goshen, Ind., in the Rock Run church, Ind., Aug. 20, 1955, by the undersigned.—Ralph Petry, Delphi, Ind.

Bean-Ziegler—William J. Bean and Mildred Ziegler in the Palmyra church, Pa., Aug. 21, 1955, by F. S. Carper, assisted by Levi Ziegler.—Mrs. Ruth H. Saufley, Palmyra, Pa.

Belser-Roth—Vernon E. Belser of Elizabethtown, Pa., and Anna Mae Roth of Carlisle, Pa., in the Carlisle church, Aug. 20, 1955, by Nevin H. Zuck of Elizabethtown, Pa., and the undersigned.—David J. Markey, Carlisle, Pa.

Blackburn-Albert — Millard Blackburn and Mary Albert, both of Cincinnati, Ohio, in the church parsonage, Aug. 20, 1955, by the undersigned.—Dan L. Blickenstaff, Cincinnati, Ohio.

Blackburn-Ball—Dale L. Blarkburn and Rosalyn Mae Ball, both of Belleville, Kansas, in the Wesleyan Methodist church, April 3, 1955, by the undersigned.—W. W. Gish, Belleville, Kansas.

Bowman-Harris — Leroy Dwight Bowman and Jacqueline Estelle Harris, both of Staunton, Va., in the Staunton church, June 8, 1955, by the undersigned.—Roy K. Miller, Staunton, Va.

Boyer-Birkey—Thomas Emery Boyer of Lapaz, Ind., and Carol Ann Birkey of Bremen, Ind., June 26, 1955, in the Bremen church, by the undersigned.—Wilmer E. Brubaker, Bremen, Ind.

Brinley-Hathaway—Lowell Brinley and Carolyn Hathaway, both of Hollansburg, Ohio, by the undersigned, in the Beech Grove church, Ohio, Aug. 28, 1955.—Dolar Ritchey, Hollansburg, Ohio.

Buck-Miller — Marlin Buck and Esther Miller of Campbelltown, Pa., in the Evangelical United Brethren church in Campbelltown, by Rev. Warren F. Mentzer, May 8, 1955.—Mrs. Ruth H. Saufley, Palmyra, Pa.

Burkholder-Audet—William Burkholder of Smithville, Ohio, and Janet Maureen Audet of Sterling, Ohio, Sept. 3, 1955, in the East Chippewa church, Ohio, by the undersigned. — D. R. McFadden, Smithville, Ohio.

Burns-Herr — Richard Burns of Flora, Ind., and Marlene Herr of Gary, Ind., in the Flora church, Aug. 24, 1955, by the undersigned.—Charles Dumond, Sr., Flora, Ind.

Byard-Holko—Ralph Byard and Dorothy Holko, both of Bristolville, Ohio, in the Bristolville church, June 11, 1955, by the pastor of the Bristolville church, Walter E. Coldren.—Mrs. Ralph Everitt, Bristolville, Ohio.

Cadwallader-Kulp — James Cadwallader and Jeanne Kulp, both of Lansdale, Pa., in the Hatfield church, Aug. 13, 1955, by Ralph H. Jones of Hatfield, Pa. — Mrs. William G. Nyce, Lansdale, Pa.

Coplen-Rinehart—Robert Lee Coplen of Angola, Ind., and Dorothy Mildred Rinehart of Hagerstown, Ind., in the Nettle Creek church, Ind., Aug. 28, 1955, by the undersigned, assisted by the pastor, Lester Fike.—Arlo Gump, Garrett, Ind.

Crowl-Pencil — Robert Duane Crowl and Bonita Mae Pencil, both of Waterloo, Iowa, July 17, 1955, in the Waterloo church, by the undersigned. — J. Perry Prather, Waterloo, Iowa.

Donham—Beckman — Harley Clayton Donham of Aurora, W. Va., and Regina Elanore Beckman of Eglon, W. Va., June 5, 1955, in the Brookside church, W. Va., by the undersigned.—Everett G. Beckman, Morgantown, W. Va.

Drake-Snyder—Robert Drake of Goshen, Ind., and Bethel Snyder of Bristol, Ind., in the Pleasant Valley church, Ind., Aug. 21, 1955, by the undersigned.—Daniel C. Flory, Middlebury, Ind.

Drudge-Nisley—Forrest Wayne Drudge of Nappanee, Ind., and Edna Mae Nisley of Millersburg, Ind., Sept. 4, 1955, by the undersigned, at the Yellow Creek church parsonage, Ind.—Oscar R. Fike, Goshen, Ind.

Dunmire-Olivo — Ronald Dunmire of Pittsburgh, Pa., and Shirley Olivo of Huntingdon, Pa., in Winchester, Va., April 1, 1955.—Glenn H. Bowlby, Pittsburgh, Pa.

Felker-Bechtel — Harry G. Felker of Middletown, Pa., and Shirley A. Bechtel of Elizabethtown, Pa., in the Elizabethtown church, Sept. 4, 1955, by the undersigned. — Nevin H. Zuck, Elizabethtown, Pa.

Gall-Hummer—Arthur Gall of Syracuse, Ind., and Dorothy Hummer of Dunkirk, Ind., in the Hickory Grove church, Ind., July 17, 1955, by the undersigned, assisted by Russell H. Weller.—Glenn E. Kinsel, New Paris, Ind.

Gordon-Fike—Doyle N. Gordon of Garner, Iowa, and Margery Kay Fike of Waterloo, Iowa, Aug. 7, 1955, in the South Waterloo church, by the undersigned.—Clarence D. Sink, Waterloo, Iowa.

Green-Krise — Arthur Green of White Pidgeon, Mich., and Gloria Krise of Bristol, Ind., in the Pleasant Valley church, Ind., Aug. 13, 1955, by the undersigned.—Daniel C. Flory, Middlebury, Ind.

Haltom-Scott—Gale D. Haltom of Rosedale, Ind., and Phyllis T. Scott of Germantown, Pa., in the home of the bride, Aug. 19, 1955, by the undersigned.— B. F. Waltz, Philadelphia, Pa.

Hanson-Ohlsson—Per Ivan Hanson and Karin Inger Marianne Ohlsson, both of Elizabethtown, Pa., in the Elizabethtown church, Aug. 27, 1955, by the undersigned.—Nevin H. Zuck, Elizabethtown, Pa.

Harne-Frits—John W. Harne and Shirley Ann Frits of Smithsburg, Md., in the Welty church, Md., Aug. 13, 1955, by the undersigned. — John E. Rowland, Greencastle, Pa.

Harshman-Lewis — Maynard Harshman of Frederick, Md., and Janice Lewis of Myersville, Md., in the Myersville church, April 17, 1955, by the undersigned, uncle of the groom.—Roy K. Miller, Staunton, Va.

Heim-Straub—Jack Heim of Tharptown, Pa., and Doreen Straub of Shamokin, Pa., in the Shamokin church, March 26, 1955, by Perry B. Liskey.—Evelyn Reed, Shamokin, Pa.

Humphries-Coffey — Freddie L. Humphries of Buena Vista, Va., and Shirley Mae Coffey of Glasgow, Va., in the parsonage, July 12, 1955, by the undersigned.—John F. Graham, Buena Vista, Va.

Johnson-Nicholson—Robert D. Johnson of Loda, Ill., and Lois Nicholson of Elgin, Ill., Aug. 14, 1955, in the Twin Falls church, Idaho, by Roy McAuley of Akron, Colo., and the undersigned.—Robert E. Keim, Twin Falls, Idaho.

Obituaries

Emerick, Dora F., widow of Elmer Emerick, was born Sept. 17, 1876, and died Aug. 22, 1955. She was a member of the Eaton church, Ohio. Surviving are one son, one daughter, one sister and two brothers. Services were conducted in the Eaton church by the undersigned.—Ellis G. Guthrie, Eaton, Ohio.

Fry, Melinda, daughter of Frederick and Elizabeth Young, was born Sept. 26, 1867, near Mogadore, Ohio, and died July 28, 1955. On Dec. 23, 1886, she was united in marriage to Martin S. Fry, who preceded her in death. She was a member of the Springfield church. Surviving are three daughters, three sons, thirteen grandchildren and twenty-four great-grandchildren. Funeral services were held in the Springfield church by Wilmer Petry. Burial was in the Maple Hill cemetery. — Mrs. Richard S. Shanafelt, Mogadore, Ohio.

Gard, Josephine, daughter of Samuel and Amanda Reichart, was born May 17, 1887, in Clinton County, Ind., and died July 22, 1955, in Camden, Ind. She was married on Sept. 5, 1907, to Charles Gard. For many years she was a member of the Rossville church. Besides her husband, she is survived by one son, one daugher, three grandchildren, one great-grandchild and four sisters. The funeral was held in the L. E. Moore and Son funeral home in Rossville by Bro. John Laprad of Delphi. Burial was in the Pleasant View cemetery.—Blanche Gochenour, Mulberry, Ind.

Hechler, Milton F., was born March 1, 1885, near Rockwood, Pa., and died March 27, 1955. He was a charter member of the Rockwood congregation and served as the superintendent of the Sunday school for more than twenty-five years. He was an officer of the Ninth District Sunday-school Association, Somerset County, for more than thirty years. He was a charter deacon and member of the local pastoral committee. Surviving are his wife, Elizabeth Brougher Hechler, two sons and one daughter. Services were held in the Rockwood church by the pastor, Walter F. Berkebile. Interment was in the Rockwood cemetery.—Mrs. Walter F. Berkebile, Rockwood, Pa.

Hepler, Mary Widmoyer, daughter of David K. and Magdaline Wise Miller, was born Jan. 17, 1884, near Milford, Ind., and died Aug. 20, 1955, in Elkhart, Ind.

In 1911 she was married to John Widemyer, who died in 1920. In 1929 she was married to Albert Hepler, who preceded her in death in 1942. She had been a member of the Nappanee church since youth. Surviving are two sons, one grandchild, two brothers and one sister. Funeral services were conducted by her pastor, S. W. Longenecker, in the Nappanee church. Burial was in the Union Center cemetery. — Hazel Grasz, Nappanee, Ind.

Hiteshew, Lester, son of George and Della Wonders Hiteshew, was born Feb. 23, 1884, in Somerset County, Pa., and died July 13, 1955, at his home. His first wife, the former Nora Knavel, died in 1928. He was a faithful member of the church, serving on various boards and committees. Surviving are his wife, Lottie Horner Hiteshew, four sons, one daughter, one stepdaughter and fifteen grandchildren. Funeral services were conducted at the Shank funeral home by his pastor, A. Jay Replogle. Interment was in the Richland cemetery. — Mrs. Warren Hoover, Windber, Pa.

Holden, Lell S., son of William and Ida Holden, was born in Waterloo, Iowa, Jan. 13, 1896, and died at his home in Waterloo, Iowa, July 3, 1955. In 1916 he was married to Leona Caesar at Waterloo. To this union were born three children. Early in life he united with the Waterloo church. He was a graduate of Gates Business College. At one time he served the local church as Sunday-school superintendent. Funeral services were conducted by the undersigned at the Parrot-Wood funeral home. Burial was in Memorial Park cemetery.—J. Perry Prather, Waterloo, Iowa.

Holsopple, Amanda, daughter of George and Rose Ann Feathers, was born May 5, 1893, in Bedford County, Pa., and died July 22, 1955, at Ravennah, Ohio. She was a member of the E.U.B. church. Surviving are her husband, four daughters, one son, fourteen grandchildren, six great-grandchildren and one sister. Funeral services were conducted by Bro. A. Jay Replogle in the Meek funeral home. Interment was in the Rummel cemetery.—Mrs. Warren Hoover, Windber, Pa.

Horner, Irvin, son of Cyrus and Mary Rose Horner, was born Nov. 25, 1879, near Windber, Pa., and died May 27, 1955, at Windber, Pa. He became a member of the Rummel church when a young man. Surviving are two brothers and two sisters. Services were held at the Shank funeral home in Windber by Pastor A. Jay Replogle. Interment was in the Horner cemetery.—Mrs. Warren Hoover, Windber, Pa.

Keck, Joseph W., son of Mr. and Mrs. William Keck, was born May 18, 1856, near Nappanee, Ind., and died in June 1955, in Goshen, Ind. In 1880 he was married to Sarah Gilbert, who died in 1933. For a number of years he served as a deacon in the Turkey Creek church. Surviving are one son, twelve grandchildren, a number of great-grandchildren and seven great-great-grandchildren. Funeral services were conducted in the Union Center church with Bro. Leroy Fisher officiating. Burial was in the adjoining cemetery.—Mrs. Ada Fisher, Milford, Ind.

Kochel, Dale Leonard, son of John H. and Kathryn Wanner Kochel, was born July 16, 1955, and died on the same day in Ephrata, Pa. Besides his parents, he is survived by one sister and one brother. Interment was in the cemetery adjoining the Blue Ball church, Pa.—Mary Esther Stoner, Lititz, Pa.

Leach, S. Opal, was born July 5, 1902, in Oklahoma, and died June 15, 1955. She was the widow of William A. Leach. Surviving are one son and two daughters. Memorial services were conducted by Orval D. Peterson. Burial was in Terrace Heights Memorial park, Yakima. — Carl Simmons, Jr., Yakima, Wash.

Moomaw, William A., son of Amos R. and Mary Ninninger Moomaw, was born Aug. 3, 1873, at Meriden, Kansas, and died Aug. 18, 1955, at Santa Ana, Calif. He was a devoted Christian and gave much of his time to the work of the church. He is survived by his wife, Alice E. Moomaw, four sons, three brothers and one sister.—Robert G. Mays, Santa Ana, Calif.

Myers, Alice B., was born Dec. 26, 1867, and died July 30, 1955, in York, Pa. She was a member of the Shrewsbury church. Funeral services were conducted in the Hartenstein funeral home by her pastor, Bro. Joseph Baugher, and Bro. S. A. Lerew. Interment was in the Shrewsbury cemetery.—Esther Keeny, New Freedom, Pa.

Nelson, Mildred Merrill, daughter of Louis and Nettie Dewey, was born Feb. 2, 1885, in Waterloo, Iowa, and died Sept. 3, 1955, in Waterloo, Iowa. She was married to Adrain Merrill in 1905. To this union were born two daughters. After the death of her first husband, she was married to Joseph Nelson. She was a member of the Waterloo church. Funeral services were held in the Kearns-Dykeman funeral gardens, Waterloo, by the undersigned. Burial was in the Fairview cemetery, Cedar Falls, Iowa. — J. Perry Prather, Wateroo, Iowa.

Remaly, Eva Marie, daughter of Mr. and Mrs. A. F. Hufford, was born Aug. 4, 1907, and died July 26, 1955. She was married in August 1932 to Chester Remaly. She was a member of the Fairview church, Ind. Surviving are her husband, one son, one daughter, her mother, three sisters and three brothers. Funeral services were held at Moore funeral home, Rossville, Ind., by the undersigned. Burial was in the Rossville cemetery.—Dale E. Gibboney, Layfayette, Ind.

Rensberger, Florence M., daughter of Mr. and Mrs. John Henrey Daisy, was born Nov. 6, 1887, in Kosciusko County, Ind., and died Aug. 18, 1955, in Warsaw, Ind. She was first married to Frank Nulf, who died in 1935. She then married Frank Rensberger in 1948, after which she became an active member of the Turkey Creek church. Besides her husband she is survived by one stepson and one brother. Funeral services were held in the Turkey Creek church by Leroy Fisher. Interment was in the Union Center cemetery.—Mrs. Ada Fisher, Milford, Ind.

Rishel, Thomas Nixon, aged seventy-four years, died at his home in Wharton Township, Pa., May 12, 1955. He was born near Elliotsville, Pa., and was a life-long resident and farmer of that community. He was a member of the Bethel church for many years. In addition to his wife, Gertrude Sumey Rishel, he is survived by three children, two brothers, one sister, three half sisters and two half brothers. Memorial services were held by the pastor of the Bethel church, John Edwin Grim, Farmington, Pa.—Mrs. Lorraine M. Grim, Farmington, Pa.

Stealy, Cathy Sue, ten-month-old daughter of Mr. and Mrs. Arthur Stealy, died Aug. 31, 1955, in Chicago, Ill. In addition to her parents, she is survived by five sisters and three grandparents. Funeral services were held in the West Goshen church by M. D. Stutsman and Bro. Eshleman. Burial was in the adjoining cemetery.—Mrs. Nora Agley, Goshen, Ind.

Steele, Anna, daughter of Amos and Sarah Hullinger, was born in Liberty Township, Ind., March 29, 1879, and died Aug. 31, 1955, in South Bend, Ind. She was united in marriage on Sept. 25, 1898, to Lloyd Steele, who died in 1940. She was a member of the North Liberty church. Surviving are three daughters, seventeen grandchildren and twenty-three great-grandchildren. Funeral services were held in the North Liberty church by Homer A. Schrock. Burial was in the North Liberty cemetery.—Mrs. Agnes M. Gorby, North Liberty, Ind.

Thomas, Clara A., daughter of John R. and Margaret Young Wise, was born in Hancock County, Ohio, March 14, 1880, and died Aug. 1, 1955. She was a member of the church for fifty-five years. On May 26, 1908, she was married to Harvey V. Thomas. She is survived by her husband, one daughter and three sons. Funeral services were conducted at the Bame funeral home in Tiffin, Ohio, by S. U. Snavely, assisted by W. J. Heisey and A. G. Freed. Burial was in the St. John cemetery.—Mrs. Elias Eberly, Fremont, Ohio.

Tinkey, Daryl, son of Mr. and Mrs. Joe Tinkey, died Aug. 24, 1955, as a result of an automobile accident. Funeral services were held with Bro. E. Q. Gleim of Champion, Pa., officiating. Interment was in the Mt. Nebo cemetery.—Olive Nedrow, Jones Mills, Pa.

Van Orden, Edward, Jr., son of Mr. and Mrs. Edward Van Orden of Mt. Pleasant, Mich., was born Oct. 11, 1938, and died June 28, 1955. He was a member of the Shepherd church. He is survived by his parents, three sisters and six brothers. Funeral services were held at the Stinson funeral home by the undersigned. Interment was in the Riverside cemetery. — Dean Rohrer, Mt. Pleasant, Mich.

Church News

Northern California

McFarland—Since our last report, eighteen have been received into the church by baptism and letter. Guest speakers during the spring and summer months have been Roland Ortmayer, coach at La Verne College, Mrs. Paul Halladay, national women's work president, Miss Hazel Kennedy, national children's work editor, Joe Dell, director of the Modesto Church World Service center, Forrest Eisenbise and Elias Brightbill. On pulpit exchange Sunday, Clarence Brubaker of the Lindsay church spoke in our church. Bro. Paul Baum of La Verne College was speaker for our annual family night dinner. Our pastor, J. R. Jennings, represented our church at Annual Conference. The service ordaining Thomas A. Davis to the ministry was conducted by I. V. Funderburgh. Alan Whitacre served as our assistant summer pastor. Our juniors and junior highs have been active in their various projects. They sent $100 to the Heifer Project. The young people have begun service projects in the community. Our youth group was well represented at the regional youth conference in Chico.—Mrs. A. R. Grober, McFarland, Calif.

Southern California and Arizona

Los Angeles, Bella Vista—A number of improvements, including new pews, carpet and redecorating, have been made in our church sanctuary. Our pastor, Dayton Root, served as director and leader at two camps at Camp La Verne. Bro. Harry Thomas, our elder, spoke at a family night dinner on rehabilitation work at the Chino state prison. Mrs. Lucille Robison was director of a co-ed camp at Camp La Verne. A two-week daily vacation Bible school was held in July. A Y club has been inaugurated for the junior high boys. Charles Cadman, who was installed into the ministry, has preached for us on two occasions. Lydia Mohler was our delegate to Annual Conference. The Brethren service committee has sent seventy-two packets and packages and several hundred pounds of used clothing to the relief centers. Some of the clothing was distributed in Mexico City by two members of our church fellowship who were in school in that city. Our church is making plans to sponsor a refugee family.—Ada L. Winslow, Alhambra, Calif.

Santa Ana—Our pastor, Robert G. Mays, represented our church at Annual Conference in Grand Rapids. Four of our young people, accompanied by our pastor, at-

tended the young people's regional conference at Chico, Calif. Our church delegates to the district conference were Eva Cooney and Pastor Mays. Our daily vacation Bible school, directed by Helen Howard, was held Aug. 8-19. Our church co-operated in the city union Sunday evening services in which Bro. Arthur C. Keim of Pomona was the speaker on Aug. 7. Guest speakers in our church have been Herman Landis, returned missionary to Africa; Rev. Owings and Rev. Bash, both of our city; Rev. Bode of the American Sunday-school Union; and H. H. Donneworth, representing the temperance movement. During the past fiscal year the church giving has almost doubled and the attendance at morning worship services have shown a marked increase. Three new members have been received into our church by baptism and nine by letter. A class for the younger married couples has been organized and is increasing in membership. The women have been sewing for relief projects and making quilts. The men have made improvements in classroom equipment for the children's department in the Sunday school. For this coming year Gorman Rensberger has been elected church moderator and Bro. John Wyne has been re-elected church elder. Our fall communion services were held Oct. 2.—Iva C. Carl, Santa Ana, Calif.

Texas and Louisiana

Nocona—Dedication services were held for our Sunday-school rooms, baptistry and rest rooms with Bro. Frank Nies of Rocky Ford, Colo., as guest speaker. Following this special service, revival meetings were conducted by Bro. Nies. The young adults have presented the play, The Magdalene, and The Golden Mean. Our district meeting was held in our church in July. Guest speakers for this meeting were C. Ernest Davis, Don Row, D. W. Bittinger and Alvin Klotz. Our revival was held in August with Bro. C. O. Brubaker of Lima, Ohio, as speaker. Since our last report, we have received seven members into our church by baptism.—Mrs. Nona Harris, Nocona, Texas.

Roanoke — Robert Gary from Bethany Seminary was our summer pastor this year. The leadership for our summer camp, which was held at the Lake Arthur camp grounds, included our summer pastor and his wife, our BVS girls, Jane Pheasant and Jo Newkirk, and our local teachers. Daily vacation Bible school was held July 25—Aug. 3. At our quarterly council meeting on Sunday, Sept. 4, we held election of officers for the coming year.—Mrs. Johnnie L. Morse, Iowa, La.

Southern Illinois

Peoria — Five have been received into our church by letter and five by baptism. Our pastor, Bro. J. F. Baldwin, attended Annual Conference. He also spent one week at Camp Emmanuel as one of the leaders for the juniors. Our daily vacation Bible school was held in July. On Aug. 14 Mrs. S. L. Cover, missionary to Africa, was our speaker. We plan to purchase new pews in the near future. Eight from our group attended district meeting at Virden. Our business meeting was held on Aug. 28. — Mrs. George Snoke, East Peoria, Ill.

Middle Indiana

Logansport — Five persons have been baptized into our church fellowship. Our church picnic was held this year as an early evening meal at the park. The district conference at Mexico was well attended by members of our church. A farewell party was held for Brother and Sister Weaver. However, Bro. Weaver will continue to serve as our church elder. Bro. Ralph W. Hoffman was installed on Sept. 4 as our full-time resident pastor. The Hoffmans are living in the church parsonage at 1327 George Street, Logansport. — Mrs.. Faye Martin, Logansport, Ind,

Peru—Mrs. Charles Weybright was the speaker at our women's work tea. Bro. Don Royer, professor at Manchester College, was speaker on National Christian College Day. Miss Clara Harper, returned missionary to Africa, was with us on missionary Sunday for both the morning and evening service. Our vacation Bible school gave its closing program one Sunday evening. Mrs. Grace Murphy went on the goodwill tour to Europe which was conducted by L. W. Shultz. While there she purchased a cross and has since presented it to the church for the worship center. About twenty from our church attended Annual Conference. The four east-end churches in our town, First Brethren, St. James EUB, St. Paul EUB and our church, united in summer union services. Our aid is continuing its work of repairing and mending clothes for relief and is collecting grease for soap.—Mrs. Lamoin Lawson, Peru, Ind.

Northern Indiana

North Webster—Our daily vacation Bible school was a community affair and our church was well represented by teachers and pupils. The fourth Sunday night of each month is union Sunday night with all community churches meeting together. The offerings are used for Bible school, to pay a Bible teacher in the public school and other union activities of the churches. The latter part of June, our church visited the Brethren home at Mexico, Ind. Our group was in charge of the afternoon worship service. This past summer a business man of Warsaw spoke to us on the work of the Gideon Bible Society. Professor Neal Merritt from Manchester College talked at our church on Christian College Sunday. On pulpit exchange Sunday, Bro. Foster Statler of Elkhart spoke in our church. Our pastor, Clayton Mock, talked at the Pleasant Chapel and Auburn churches. Our pastor, Bro. Mock, left our church the last of July. Bro. Gus Pierson and his family began their pastoral duties in August. Bro. Pierson is also attending Manchester College.—Mrs. Joe Barrett, Warsaw, Ind.

Southern Indiana

Nettle Creek, Brick—Our newly organized congregation was recognized by district conference. We have met in several councils effecting our organization and adopting a constitution. On Aug. 21 Dr.

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Leonard and Betty Blickenstaff and their four children were our guests. Sister Blickenstaff spoke at the morning service. During the class period Rosemary spoke to the youth and Lynn spoke to the juniors and junior high groups. In the afternoon Bro. Blickenstaff showed pictures of India and the mission, explaining their work on the mission field. It was a joy to have the one whom we support on the mission field to meet and worship with us. Our parsonage was dedicated on Sept. 25. On Oct. 15 we held our love feast for all members of the original organization as in former years. On Oct. 16 we celebrated the 135th anniversary of the Nettle Creek congregation which is the second oldest in our state. In connection with the anniversary an all-day home-coming service was observed; Bro. R. H. Miller was guest speaker. Six junior and junior high girls were baptized into our church on Sunday evening, Aug. 21.—Mrs. O. D. Werking, Hagerstown, Ind.

Michigan

Detroit, Trinity—At our spring council meeting we elected church officers for the coming year. Mr. Ole Foerch, WWJ organist, and one of Michigan's most renown church and concert organists, was with us for the dedication of our new electric Baldwin organ. In the absence of our pastor, Bro. William Kidwell, pastor of the Bethany church, spoke to us during the morning worship hour. Our church collected used clothing and shoes for relief. During July, August and the first two Sundays in September our church held a one-hour service known as the family worship hour from 9:00 to 10:00 in the morning, combining the Sunday-school and church services. A number of our members attended Annual Conference. Mrs. Ray Dahlstrom repretented our congregation at Conference. Bro. David O. Schechter has resigned as our pastor. Bro. Schechter, our first pastor, was also active in community affairs. A reception in honor of our new members and the David O. Schechter family was held at the church on Sunday evening, August 21. Bro. Fred Hollingshead of Harrisburg, Pa., began pastoral duties in our church the first of September. The trustee board redecorated the parsonage and gave full support to the Michigan state fair project which our church sponsored again this year.—Alma Brenneman, Detroit, Mich.

Pontiac—At our last council two brethren were called to the office of deacon and a brother was licensed to the ministry for a year. They with their wives were installed on the same evening by Ernest Jehnsen, pastor of the Beaverton church. Our pastor and his wife attended Annual Conference, our pastor representing our church as a delegate. The children presented a program on the morning of June 12. A vacation Bible school was held with the Navaho Indians as the main project, with an offering for a family in Korea. Sister Susan Shafer attended the International Sunday School Convention in Cleveland, Ohio. Brother and Sister Harold Hendricks of Howe, Ind., were with us Sept. 5-18. — Mrs. LeRoy Shafer, Pontiac, Mich.

Southern Ohio

Bear Creek—The play, John Kline, was presented in our church by a group from the Salem church. Fellowship suppers were held in fourteen homes. Mrs. Arthur Fabian of Dayton spoke at our mother and daughter tea. An Annual Conference business session was presented the Sunday evening prior to Conference. Twenty-five persons from our church attended Conference at Grand Rapids. Our pastor, G. W. Phillips, and Everett Lentz were delegates. The Wells Organizations will conduct a financial program in our congregation. Our vacation Bible school was directed by Mrs. Howard Filbrun in July. Dwayne Yost and Don Miller were licensed to the ministry. In the absence of the pastor, David Hunn and Don Miller preached for us. A surprise shower was held on Sunday evening, Aug. 28, honoring Brother and Sister Phillips for their five years of service in our church.—Mrs. Hugh Norris, Dayton, Ohio.

Dayton, Ft. McKinley — Congratulations were extended to a number of our young people upon their completion of high school; also to Stanley Garber, our part-time organist, who completed his university work and has entered medical school. Vacation Bible school was held in our community by our church and the Siebenthaler Avenue E.U.B. church. Our young people planted and tended two-thirds acre of popcorn in the parsonage garden for the CBYF projects. Mr. and Mrs. Jesse Albert celebrated their golden wedding anniversary. They also received recognition for their many years of service to the church. We have a 100% Gospel Messenger club. Our CBYF group went to the Stone Lick church for its 150th anniversary. Owing to pulpit exchange sermons were brought to us by Brethren Dan Weimer, Jerry Gibbony and O. B. Maphis. Some of our young people attended the regional youth conference at Manchester College. A meeting was held in July for the election of officers for the new year. Our pastor and his family attended the Quadrennial International Sunday School Convention in Cleveland. Our building program began in September. On Aug. 28 a ground-breaking ceremony took place following the morning worship service. A special planning retreat was held for all commission and board members. — Hester Buck, Dayton, Ohio.

Eastern Pennyslvania

Akron—Elder Harry S. Dohner gave his Annual Conference report on June 26. The southern section of the July 4 Sunday-school and missionary meeting of the district was held in our church. The addresses of the forenoon were given by Donald Shank and Stewart Kauffman. The afternoon message was given by Vernard Eller, followed by a panel discus-

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BRETHREN PUBLISHING HOUSE

Elgin, Illinois

sion led by Rufus Eby. On Aug. 14, our missionary emphasis Sunday, Bro. Howard Bernhard gave the address. — Mrs. Harry H. Reitz, Akron, Pa.

East Fairview—The Gospel Four male quartet presented a program on June 26. Two members from our church are in this quartet. Bro. William Longenecker was guest speaker at the same program. Annual Conference echoes were given by Bro. Norman Weaver. Twenty-five of our members attended the Conference. The delegates to the Sunday-school and missionary meeting in the Akron church on July 4 were Brother and Sister William Hawn. Recently thirteen members were received into our church by baptism. Rev. J. H. Tice, president of the Pennsylvania Temperance League, was leader during a panel discussion on the subject of temperance. A heifer for relief was purchased with the proceeds from the Bible school offerings. With the offering from one night's meeting, toys were purchased for Puerto Rico. Bro. Stanley Earhart was our visiting minister on July 24. Parents' night was sponsored by the CBYF at their August meeting. Bro. Robert Cocklin spoke at our annual harvest meeting. The mixed quartet of the church participated in the dedication services of the Chiques church. Approximately one hundred pounds of canned meat and poultry were shipped during the month of August to the Kassel House in Germany for the service workers. This was a project of the women's work group. Bro. Caleb Bucher spoke and the Chiques male quartet sang at an evening service sponsored by the men's work group. Some of our members attended the Eastern Region conference. Quarterly council meeting was held Aug. 29, at which time church and Sunday-school officers were elected for the coming year.—Mrs. Anna Graybill, Manheim, Pa.

Elizabethtown—Seven heifers, the gift of folk from Swatara Hill and several neighboring congregations, were loaded from a local farm. Pastor Nevin H. Zuck and Bro. John C. Middlekauff, pastor of the Stone church, Huntingdon, Pa., exchanged pulpits recently. Bro. Jesse Ziegler conducted a family life institute in our church. A retreat for church school workers was held at Camp Swatara one Saturday afternoon. Pastor Zuck was given an honorary degree, doctor of divinity, at Elizabethtown College commencement. Our women continue to assume leadership in the local United Council of Church Women. The summer series of Bible sermons by the pastor centered about the friends of Jesus. During the summer months our church joined with other town churches for community vesper services in the town park. Mrs. Eby C. Espenshade directed our vacation church school. The offerings from the vacation church school will provide a dossal for the new church. Our folks entertained a group of foreign exchange students one week end in July. Our CBYF is buying a heifer as a part of the district project. The new church building is moving rapidly toward completion by the end of the year.—Mildred B. McDannel, Elizabethtown, Pa.

Shamokin—As the result of the meetings conducted by Bro. Clarence Showalter, six persons were baptized into our fellowship. One Sunday a group of young people from Bareville had charge of our morning service with Bro. Paul Wenger bringing the message. Sister Robert Hess was speaker for our mother and daughter fellowship. The children's day program was held June 5. We had a combined service with a visiting minister from one of our neighboring churches giving an object talk for the children and speaking to our congregation during the worship service. The young people from four congregations had a program which they presented at one of our Sunday evening worship services. Bro. Donald Rhul was speaker for this special meeting. Our pastor, Perry B. Liskey, was our delegate to Annual Conference. — Evelyn Reed, Shamokin, Pa.

Spring Grove—One Sunday Sister Martha Martin of Elizabethtown worshiped with us. All the adults met in one class which was taught by Sister Martin during the Sunday-school hour. On Saturday evening, June 4, the Big Valley men's chorus of Belleville, rendered a program in the Blue Ball church. This program was sponsored by the young people. During the later part of June, a Bible school was conducted in the Blue Ball church with sessions in the evenings. The offerings received were given for relief in Greece. On July 10, Bro. Clarence Showalter of the Back Creek congregation worshiped with us in the Blue Ball church and brought the morning message. On Aug. 21 a harvest meeting was held at the Blue Ball church with Bro. Jeremiah H. Cassel of the White Oak congregation as speaker. On this same day, the children of the Neffsville orphanage worshiped with us and were entertained in the homes of our members.—Mary Esther Stoner, Lititz, Pa.

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Middle Pennsylvania

Park View—We held a successful vacation Bible school for two weeks. At the close of the school, a picnic was held for the children and the teachers. At our July council meeting, our present pastor, Henry H. Moyer, was called for the coming year. He has been our pastor for the last two years. Mrs. Minda Tubbs and Mrs. Sarah Fink were elected to represent our church at district conference at Roaring Spring. Our rally day was observed on Oct. 23. On Oct. 24 Jesse Whitacre began a two-week evangelistic service. The two weeks previous to these meetings, cottage prayer meetings were held every other evening in the various homes.—Mrs. Minda Tubbs, Burnham, Pa.

North and South Carolina

Mt. Carmel—Since our last report, three members have been added to our church. Bro. Fred F. Dancy conducted our revival during July. Bro. Harl Russell visited the churches in our district. Our district meeting was held at New Haven. Delegates were Mrs. Josie Rose and Mrs. Opal Sheets. Since our last report we have installed new pews in our church. We also painted and finished the basement of our church. At our last council meeting, Bro. Ivan Goscho was elected as our pastor and Bro. Fred F. Dancy as elder. Also Brother and Sister Karm Jones were installed as deacon and deaconess. Our youth meet twice a month with Bro. Goscho as leader.—Mrs. Georgia Sheets, Scottville, N. C.

First Virginia

Terrace View—We have an active young people's union. Our union revival was conducted by Bro. M. E. Clingenpeel last year and in 1955 the Baptist pastor, Rev. J. C. Reynolds, was in charge of the revival services. Mrs. D. H. Miller served as our delegate to Annual Conference. H. N. Whitten and Kathleen Hargis were delegates to district meeting. Our regular council meeting was held for the election of officers on Sunday evening, Sept. 4. Mrs. Helen Woodfood led our women's work group during the past year. Our choir director is Mrs. Kent Shearer.—Mrs. H. N. Whitten, Goode, Va.

Southern Virginia

Laurel Branch—Since our last report, one new member has been received into our congregation. One of our youth attended Annual Conference at Grand Rapids. Family Week was observed with a fellowship meal at the church. A mother and daughter and a father and son banquet were held. Eight members of our homebuilders' class attended the young adult banquet at the Brick church. This class meets monthly in the various homes. The women's organization served two suppers and has been quilting for relief. A two-week Bible school was held in July with classes for adults also.—Mrs. Reva Reed, Floyd, Va.

First West Virginia

Keyser—Services were held in our church with Bro. Warren Bowman of Bridgewater, Va., as guest speaker. Carol Mills won the W.C.T.U. contest from our church. Six young people attended the regional youth round table at Bridgewater. The Sunshine Club honored the high school graduates with a covered dish supper at the church. The Sunshine Club and ladies' aid society had a joint mother and daughter banquet at the church. The young people collected food for Brethren Service workers. The young people also had a progressive supper, bicycle hike, treasure hunt, swimming party and a number of other activities during the past few months. Bro. Paul Liller and Sister Regina Liller were our delegates to Annual Conference. Twenty young people and nine leaders from our church attended Camp Galilee. The young people made a trip to the Brethren Service center at New Windsor, Md. Two from our church attended the children's laboratory school at Bridgewater. Eleven women from our church attended the women's rally at Old Furnace, W. Va. Nine of our young people attended the district youth roundtable at Old Furnace. Our church was host to the district conference and our delegates were Bro. C. A. Bobo, Harriett Roderick, Helen Rotruck and Melva Boone.—Tempest Gardner, Keyser, W. Va.

Minister's Book of the

Month Selection for NOVEMBER

PEOPLE'S PADRE

Emmett McLoughlin

Emmett McLoughlin left the Church to serve God in the slums; this is the stirring autobiography of one of America's most noted Franciscan priests and of his spiritual pilgrimage from priest to citizen. Selected for the Club to better acquaint pastors with the tactics of the Catholic Church.

Formerly selling for $3.95 per copy: Now through a special price arrangement the price to members of the Club is—$2.07 plus the postage and handling.

Shipment will be made to members on or before November 10.

BRETHREN PUBLISHING HOUSE . . . . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
OCTOBER 29, 1955



Three Lions

The Reformation Witness

THE ALTAR and pulpit cannot always be permanent. Because of violent opposition to their faith these French Protestants, known as Huguenots, were forced to meet for worship in wooded seclusion around an altar that could quickly be dismounted in case of a raid. Yet in spite of, or perhaps because of, such persecution their faith was contagious and their loyalty to God's word was unquestioned. They had much in common with the earliest Christians who gathered just as informally to hear Peter or Paul. When the Huguenots came to the American colonies, seeking freedom of worship, they should have understood why still other "protestants," like the early Brethren, started their new churches in the wilderness.

Reformation Sunday calls to mind the heroic witness of Christians who sought the freedom with which Christ makes us free. No authoritarian church organization, no iron-clad dogmatism, no official state religion dare come between a man and his God or interfere with the assembling of a believing fellowship for Christian worship. Altars and pulpits may need to be movable, but faith remains unshaken.

Gospel Messenger

"Thy Kingdom Come"

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Volume 104 **Number 42**

In This Number . . .

Editorial—

The Reformation Witness 1
Reverence Within..... 5
Halfway House 5

The General Forum—

Heritage of the Reformation.
James A. Pike 3
A Life of Solemn Choosing. Glen Weimer 4
God Does Not Go. Inez Long 6
Two or Three Together. Kirby Page .. 7
Alcohol and Our Highways. James Renz 8
Alcohol the Great Deceiver 9
The Family Counselor 11
Applying the Teachings of Jesus 12
The Dawn. Clarellen Smith 14
When "Commune" Is "Speak."
Luther A. Weigle 15
Reviews of Recent Books 15

Brethren Service—

We Met the German Exchange Students. Paul and Opal Wilkinson ... 18
Report From Ivan Fry 19

The Local Church—

Your 1955-56 School of Missions.
Charles E. Zunkel and J. Henry Long 20

Our Mission Work—

Thoughts Following a Visit to Ecuador.
Mrs. Vernon Kinzie 22
Glenn H. Shank. Mrs. Ida Lindower .. 23
Christian Vocations for Women.
Mabel Gibson 24

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Some Vital Questions

The National Exchange Club's Fact Sheet discloses: One out of 50 American youths will be before juvenile courts this year, five boys to one girl. If juvenile crimes continue their rate of increase, 1960 will show a rise of 40%. The U.S. has 129 schools for convicted juveniles costing $45,000,000 a year. Last year juvenile delinquents under 21 accounted for arrests for larceny, 47%; for auto thefts, 68%; for rape, 35%. Out of more than two million crimes in the U.S. last year over half were committed by persons under 21.

According to the Christian Business Men's League Bulletin, a test group to determine source of juvenile delinquency disclosed that 50% had mothers with criminal history, 62% had fathers that drank to excess, 66% had families that did not care what the neighbors thought of them, 70% had families who never had any recreation as a group, 60% came from broken homes.

The National Voice reports that in the U.S. there is a major crime every fifteen and one-half seconds, a drunk arrest every eight seconds. Also the World Health Organization discloses that the U.S. has the highest per cent of alcoholics of any nation, 3,952 per 100,000 (nearly 4%). France has 2,500. Marshal Petain said, "France lost the war because she had a drunken army."

Who is to blame: the home, the school, the church, the press, or politics? Or is each equally guilty? Some will say it is the movies, radio, television, comics. Do all contribute to some extent?

Does trying to "keep up with the Joneses" come in for a share? How about being afraid to be different? How about dress, or rather the undress? Does Rom. 14: 21 apply here? Do dad's bragging, "I got by on that deal," and mother's scanning fashion sheets and bridge guides, instead of the Decalogue and the Epistles, put the right attitudes in the child's mind?

How about keeping the Bible out of our schools? And do all professing Christians keep their lamps bright? Might there be some preachers "on the fence" instead of "on the firing line" against sin and doubtful practices?

Have we been "letting George do it" far too long? If we really want higher moral standards every true American must shoulder some of the responsibility and do something about it. Do some real thinking and observing, then do something about it. You may be the one to find a solution and the way back to safe and sane living, back to God and knowing and observing his unchangeable laws. — Mrs. H. Horner, East Canton, Ohio.

Make Parents Responsible

For many months I have been studying juvenile problems and have consulted with persons who understand the subject—ministers, judges, social workers. I have had correspondence with J. Edgar Hoover and William P. Rogers, deputy U. S. Attorney General. I am trying to do all in my power through the Lord our God to institute remedial measure and I beg of you to do likewise before it becomes too late.

It is estimated that ninety per cent of juvenile delinquency can be traced to the home. You say this can't happen to your children because you have brought them up in a Christian way and they know how to pray and they attend church and Sunday school regularly. But it might happen if your children should be exposed to those less fortunate youngsters who have not had the opportunity to get religious training.

We can pray for juvenile delinquents, as I do, for the less fortunate youngsters and for the parents whose children are or are about to be listed on juvenile police records. But I am asking you now as a safeguard for your own children as well as for others to do more than pray. I appeal to you to write your congressman and ask him to support or enact legislation that will make the parents of delinquent children responsible for the acts of their children. Only if this is done can our courts bring before them the responsible parents so they might share the penalty with their child. This is only just because in too many cases the juvenile's trouble is directly the fault of the parents.

So don't wait for someone else to act. Inform your congressman now. He may be waiting for you to express your sentiments. Your minister may write a petition to be signed by the church membership.—Murl Shoemaker, North Liberty, Ind.

. . .

I do not like to miss one number of the Messenger. I have read it for the past fifty years. — Ida M. Bowler, Rader, Ill.



This reproduction of an old print shows churchmen discussing a theological point during the Reformation movement in the sixteenth century

Religious News Service

Heritage of the Reformation

"Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith . . ." (Heb. 12:1)

James A. Pike

THE Reformation, which is commemorated this week, was not the occasion of the invention of a new religion. It was a time when, by the leading of the Holy Ghost, prophetic voices underlined for their time great original Christian convictions which are the well-spring of our Christian life. We can never hear these convictions repeated often enough. They are good news for men of our age no less than they have been for the men of every age, and it is for the proclamation of this good news—and for the living of it together—that the church exists, today as of yore.

They say that most public speeches consist of "viewing with alarm" and "pointing with pride." And it so happens that these are two ways of making evident the power of the gospel. We can show what is wrong with man and with society in general, when it does not have the gospel. Since there is plenty that is wrong with us and with our common life and because we have not put first things first, this approach is a valid one and a true one. But in our quite proper concern for what is wrong we sometimes forget how much is right, how much of order and decency and love is constantly being displayed in our common life. And the recognition of this is also an avenue to understanding the gospel. And this is the approach I wish to use in this brief message.

Let us count our blessings. Most of us are living our lives in peace and freedom, enjoying the fruits of our endeavors, sustained by a variety of voluntary associations with one another which provide livelihood, recreation, health. Not only is the ordinary course of wholesome living made possible, but the emergencies of life are generally met—again through voluntary agencies of our making. We all too readily take these things for granted: we overlook the glory and wonder of the day-to-day plain goodness shown in individual lives, in family life, in our community life.

It has often been pointed out that this sort of thing is not news: if a man leaves his wife and runs off with someone else, it is news but when a man night

Dean of the Cathedral of St. John the Divine, New York City

after night returns from his day's labor to his home and family, it is not news. When a man is attacked on the street by a thug, it is news but the much more common experience, that we walk the streets in assurance and safety, often without a policeman in sight, is not news. And yet, taking history as a whole and the world as a whole today, these good things are news. Generally men have had freedom or order, but not both in abundance. Our having them both is no accident. What has enabled our people, by and large, to live co-operatively together with a minimum of force from above? Ethics, some will say. Surely, but I ask this question, Where do the ethics come from and why have so many wanted to keep the ethics? It is something deeper than ethics; it is nothing else than "the faith once for all delivered to the saints."

Most important are three of these convictions:

First, God has made us in his own image as co-sharers in his creative, ordering work. And thus he expects great things of us. The fact of his judgment of us—strange as it may sound to say so—is part of the good news. That God judges us means we are important to him; we matter in the eternal scheme of things. This is the basis of human dignity and the wellspring of integrity. When there is a policeman in every heart, we do not need one on every block. There are only two ways to keep many people working together—either they are whipped together from the outside or they are held together from the inside. The latter has been our way. I believe it was William Penn, who commented, "To avoid tyrants, obey God." Of the Puritan forefathers it has been said, "They feared God so much, they feared nothing else."

Especially did the Reformation highlight a man's direct responsibility to God for the conduct of his life—a theme our Bibles stress over and over again.

Second, God not only judges us; he redeems and heals us. He accepts us when we are unacceptable; he meets us as we are. In his Son Jesus Christ he has entered our estate, shared our hurts for our salvation. And men's grateful response ever since has been to do this very thing for others. This is why with the Christian era came concern for the outcast, the sick and the weak, the wrong and wronged of the world. All our social service institutions rest historically and logically on this concern of which God himself is the Author, this concern which he has revealed in Jesus.

Especially did the Reformation highlight the fact that man's standing with God is God's gift, not man's earning, and emphasize what has always been the dynamic of Christian ethics: we should be good to one another because God is so good to us.

Third, God wants us to work out our salvation together. It is he who has set us in families and communities, and our growth in interrelatedness, our involvement with one another, is part of the grand purpose of creation. Not isolated, self-sufficient "rugged individualists," but mutually dependent men, each contributing according to his gifts, are the fulfillment of God's purpose. He is known as Holy Spirit—holy "esprit de corps" if you wish—speaking and working though the fellowship of men. So all that interlaces our lives for good is of God.

Especially did our reforming fathers stress the corporate responsibility of men for their common life and assure us of the inspiration of the Holy Spirit in the work of the fellowship.

In short, the blessings of sound community life rest on a view of what man is meant to be which in turn rests on what God is and does. He is Creator and Judge; as made in his image we are meant—without force, but freely—to rise to the dignity of

Continued on page 10

A Life of Solemn Choosing

Glen Weimer

GOD MADE MAN for responsible life.

God gave man capacities for infinite good.

As a log can be transformed into winter warmth, so life can become the love of God in the flesh.

As a pond that ever receives water and never gives any becomes stagnant and the womb of decay—so life living for itself alone rots away in disintegration and futility.

God made man free—free to choose—free to become—free to add to the glory or the debauchery of life.

Life is an entrustment from God—you yourself are the greatest treasure you shall ever know or have to use. What you do with the marvelous and precious powers of body, mind, and spirit will mean endless happiness or pain. To go forward into life is to move upward on the trail of Christ.

Life can be built around getting for ourselves or giving ourselves for the blessing of the world.

Christ chose to give good to the very end of giving and living.

God calls us to a life of solemn choosing.

As we choose we forge our chains of enslavement or blaze the trail of life's ongoing freedom.

O Master, thou freeman of God, so lead us to abandon ourselves utterly to the love of God, that we may know thy freedom, peace and poise. Amen.

EDITORIAL

Reverence Within

ACCORDING to the Roman Catholic bishop who is in charge of St. Patrick's cathedral in New York, women who attend services there may wear "a soft veil" in place of a hat, but he objects to the use of napkins, gloves and other improvised coverings. The bishop says, "Just as one dresses properly to visit socially, all the more should one be properly attired for a visit to church."

We know that there are many different viewpoints as to the proper attire for worship and we respect those who are sincere in their convictions. One does not have to be an extreme conservative on the dress question, however, to wish that Brethren, who once were strict and perhaps legalistic about such matters, would not go to the other extreme and become utterly indifferent. The point to remember is not the force of custom but the importance of reverence in worship. While we prefer to see women with their heads covered in church, we doubt if some of the outlandish hats seen on Sunday morning could help anyone worship. At the same time we question whether the buzzing of whispering under properly veiled heads is conducive to prayer. Whatever the attire, it ought to be in keeping with a worshipful spirit. And certainly God, who looks not on the outward appearance but on the heart, is eager that our reverence come from within.—K.M.

Halfway House

SOME grandmothers have little to do but sit around finding fault with the younger generation. But others, like Mrs. Warren Douglas of Chicago, find ways of helping young people, especially those who may be in trouble.

Mrs. Douglas has asked her friends to join her in building a home for girls "who have shown a tendency to get off on the wrong foot." She visited a training school for girls and learned that many who were described as "not quite bad and not quite good—about halfway" were assigned to such institutions because there was no other place for them. They still needed a home environment and the attention of people who cared about them. So Mrs. Douglas and her friends are planning a Halfway House, where they can at least meet such girls halfway.

Of course, it is obvious that even a Halfway House may need to go more than halfway. So far as dealing with halfway people is concerned, our churches ought to qualify because they find most members in such a half-good, half-bad condition. But while the church must be willing to meet them there, it dare not stop with halfway measures. It is a fellowship of believers in One who went the whole way—even to the cross. It calls us to a discipleship that requires us, after putting our hands to the plow, to go the whole way with our Lord. We dare not go only halfway with our gifts or our loyalties. We cannot "seek first his kingdom" in halfway measures.

Even in its efforts to reclaim the wrecked lives of those who have lost their way, the church must be more than a halfway house, though some have yet to go that far. Let's build a church that goes all the way with its message of salvation in a Lord who went all the way for us.—K.M.

Liquor on Passenger Planes

THE airline pilots and stewardesses have spoken out against the growing practice of serving liquor on passenger planes. Their associations have called on the Civil Aeronautics Board to forbid the serving of liquor because they regard it as a threat to safety.

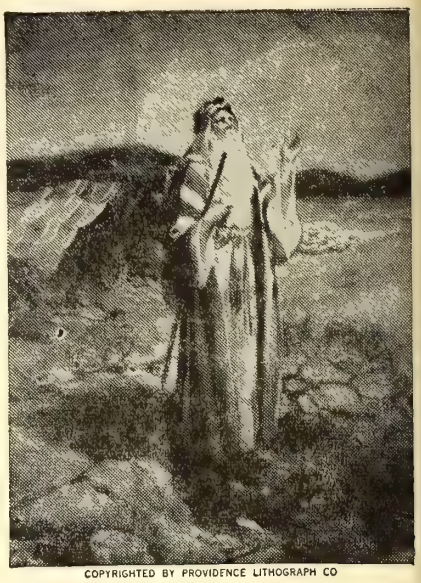
Years ago when there were not nearly so many flights, a passenger could not board a plane if he was under the influence of liquor. Now the airlines have gone so far as to advertise their "champagne flights" and to picture their "cocktail hour" in the air. On some flights the alcoholic beverage is served without charge. Airline stewardesses do not like to serve as barmaids. Neither do they or the pilots want the responsibility of handling intoxicated passengers. Yet so far their protests have gone unheeded.

Not all major airlines follow the trend. Those serving alcoholic beverages are American, Eastern, National, Northwest Orient, Trans World, United and Western. Major airlines that have refused to serve liquor are Delta, Capital, Braniff, Southern, Piedmont and Allegheny.

Since the excuse for serving liquor is that "customers want it," those passengers who not only do not want it but also recognize it as a threat to safety, must speak up. They can choose a nonliquor-serving airline whenever possible. They can express their concern to the airlines that do serve liquor. The Civil Aeronautics Board in Washington, D. C., should know how Christians feel. And if the CAB and the airlines themselves fail to heed the requests of their own employees, all of us should support Representative Thomas J. Lane of Massachusetts in seeking a federal ban on serving liquor in the air.—K.M.

God Does Not Let Go

Inez Long



God would not let Abraham go until he had left Ur and gone to the Judean hills

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GOD DID not let go of that long procession
circling the centuries of history:
A procession that breathed its first breath in Genesis;
that murmured and marched through the Exodus;
that shuddered at the sharp steel of the Prophets.

Out of that procession we have come;
Into that procession we belong if we,
like this slender segment like a vein of iron in history,
are dedicated to this destiny: the will of God for our lives.
If this our destiny, if this our dedication,
Then we, too, have felt the force of a God who does not let go.

God would not let Abraham go.
He would not let go until Abraham became a giant of faith,
leaving the lush laden valley of the Tigris
to father a nation of One God in the stern Judean hills.

"Get thee out, Abraham,
Get thee out from thy country and from thy father's house,
unto a land that I will show thee;
and I will bless thee and make thy name great and thou shalt be a blessing."

God would not let Moses go.
He would not let Moses, trained to be a prince in Pharoah's court,
forget the burdens on his people's backs, for he,
blood of their blood, felt the force of free men's faith,



stirring them out of slavery to a land of milk and honey
with God their one true God.
This God would not let Moses go.

God wooed and wrestled and won 'til Moses stood,
a mighty mountain of moral law.

The tablets bear the record still:
"I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage;
Thou shalt have no other gods before me;
Thou shalt not make unto thee any graven image;
Thou shalt not take the name of the Lord thy God in vain;
Remember the Sabbath day to keep it holy;
Honour thy father and thy mother;
Thou shalt not kill;
Thou shalt not commit adultery; thou shalt not steal;
Thou shalt not bear false witness against thy neighbor;
Thou shalt not covet."

God would not let David go, singing shepherd boy,
stepping from the silent solitude of hills and skies
to shining splendor, to palace, pride, power.
Such power o'erturned God's will, for David used it ill,
but still, God would not let David go
'til mercy washed him clean.

And David bowed his kingly head
and stripped his soul of royal robes:
"Create in me a clean heart, O God,
and put a new and right spirit within me.
Cast me not from thy presence
and take not thy holy spirit from me.
Restore to me the joy of thy salvation
and uphold me with a willing spirit."

And David, until death, knew that the Eternal God is our refuge,
and underneath are the everlasting arms.
It is the God who does not let go.

God would not let Job go,
Job, whose sufferings bowed him low to earth,
whose friends forsook, whose God seemed dead.
Yet Job had done no wrong to suffer thus
and God would not let go 'til Job had pleaded his cause,
maintained his innocence, and gave to men
a new concept of God and how God deals with men.
And Job rose up with mystery as the mark of mortal minds,
but faith and hope the seal of stalwart souls.

God, who would not let his people go until they blessed mankind:
Abraham, Moses, David, Job—these and many more:

This God, who in sundry times and in diverse manners,
spoke in times past unto the fathers by the prophets,
hath in these latter days spoken unto us in his Son.
This Son of God, this Man of Nazareth,
flung fresh flares to pierce the paltry passions of the past,
to penetrate the unprobed paths ahead.

"I came, not to destroy, but to fulfill.
And thou shalt love the Lord thy God
with all thy heart, soul, mind and strength,
and thy neighbor as thyself.
In this is all the law and the prophets.
For a new commandment I give unto you:
That you love one another."
And after Jesus left the earth,
his spirit spun like the sun
when shafts of light break through
to lead, to warm, to cleanse, to heal.
His words took wings and wound themselves 'round worlds
where eager minds welcomed them to win new truth;
His living presence a circle of loving hearts
in a golden chain around the feet of God.

This God does not let go,
'til doubts are wooed to win a new reality;
'til hate walks unashamed into the purifying presence of love;
'til failure looks up unfrightened into the face of forgiveness.

This God does not let go, even today, but lays on us,
upon the church, with Jesus Christ the head, this destiny:
To touch the trembling time in which we live—
though we are troubled too by human struggles—
Yet to touch the trembling time in which we live,
with stalwart spiritual strength from the God who will not let us go.
For this God, who commanded the light to shine out of darkness,
hath shined in our hearts,
to give the light of the knowledge of the glory of God
in the face of Jesus Christ.

TWO OR THREE TOGETHER

Kirby Page

AND when they had sung a hymn, they went out to the Mount of Olives. So reads the record. It was the time of the passover feast, and in the upper room Jesus had broken the bread of holy communion and poured out the wine for his disciples. They had experienced fellowship with God and with one another. They had fortified themselves for the crisis which was about to break upon them with unleashed fury.

From the beginning of his public ministry, and probably long before, Jesus had been tempted to avert this crisis, to follow a course which would bring popularity and "increase his influence." So sharp was the contrast between his understanding of God's will and the religion of the ecclesiastical authorities that he could not escape their hostility unless he compromised in his words and deeds. Three times he had pointed out to his disciples the handwriting on the wall and warned them that they also would be hounded down. Now the moment of supreme testing had come, so they worshiped together.

Solitary worship is indispensable but it is not enough; fellowship in thought and prayer and action is required at the height of the storm. If our blessed Lord was in desperate need of fellowship, how much more, how infinitely beyond his need, is our own requirement of fellowship, with its fortification, when the gale hits us.

Imperative is it that we take time, plenty of time, for fellowship in the home, in the sanctuary, in the circle of the group. Fuller opportunity is provided God to sustain us when two or three of us are gathered together in Christ's name, in corporate seeking and striving and re-enforcing. Sometimes crises can be forseen and sometimes they hurl themselves upon us with sudden vehemence. Unbroken communion with God and sustained fellowship with loved ones and friends are the most precious of all divine gifts.

Alcohol and Our Highways

James Renz

ALCOHOL killed my child! No, he was not a drinker for he was only four years old." After a long pause, this mother carefully weighed her words and continued, "And it wasn't a drunk who did it. Rather it was a friend of ours who had had only a couple of cocktails and four beers in our home. We had gone for a ride. He was only showing us what a grand time we all could have and what a wonderful driver he was at seventy miles per hour when . . . . There is little else to say. We now know his slowed reaction time caused him to miss that curve—and I . . . I have no son!"

This is no isolated case even though it is an actual one. This bereaved mother speaks for thousands of homes in which highway accidents caused by alcoholic beverages have caused bereavement, sorrow and pain. Mothers, fathers and children in every state are affected each day by drink-caused accidents and concomitant results.

There is actually more danger of becoming a casualty because of a drinking driver than there was by being a member of the branches of our armed services in World War II. You may be saying, "Has that man gone off his rocker? That cannot be true. Just think for a moment and you will see such cannot be the case." But let's consider the facts carefully and then evaluate our conclusions.

Facts From Various Sources

The National Safety Council, outstanding for its reliability and noted for its concern to reduce the number of highway casualties, summarizes its findings. "When we consider that acute alcoholism is the cause of twenty-five to thirty-three per cent of [personal injury] automobile accidents, the size of the problem increased astoundingly." This is a conservative figure from authentic sources.

Between the years 1937 and 1949, surveys covering the counties in which St. Louis, Cleveland, Los Angeles and part of New York City are located reveal an average of fifty-one per cent of all persons in fatal accidents had been drinking. The percentages ranged from forty-six to sixty per cent. It is important to note a comparable stability for various years as well as the different communities studied.

Dr. Andrew C. Ivy of the University of Illinois has carefully examined these and many other related statistics relative to alcohol and accidents. His careful analysis has led to the conclusion that approximately forty per cent of highway traffic casualties (deaths and injuries) are attributable to beverage alcohol. Dr. Ivy says, "I should add that in my opinion this figure of forty per cent is the most scientifically objective item of data which we possess for estimating the number of motor vehicle casualties caused by beverage alcohol."

Translated Into Fact

Using the conservative figure of twenty-five per cent of auto accidents caused by drinking drivers, the total casualties from drink-caused accidents in the four years of World War II were 938,623. In these same four years, total casualties in our armed forces were 556,126. Thus, during the second world war years, and in spite of restricted driving owing to rationing of tires and gasoline, nearly twice



Elgin Courier-News

Highway accidents caused by alcoholic beverages have brought sorrow and bereavement to mothers, fathers and children in many homes

as many casualties were attributed to alcohol as to the war.

Using the forty per cent ratio figure of accidents caused by drinking drivers, total auto casualties because of alcohol for the four years of World War II would be 1,501,796. This means that, during World War II, nearly three times as many were killed and injured in the United States because of beverage alcohol as were injured and killed in all of our armed services.

Now, let us look at one more set of figures. In the year of 1952, according to National Safety Council figures, motor vehicle casualties were as follows: deaths, 38,000; permanent impairment, 110,000; temporary total disability, 1,250,000; total auto casualties, 1,398,000.

Using 40% as the ratio of alcohol-caused accidents, casualties due to drinking drivers for 1952 were 559,200. Comparing this with the casualties among U. S. armed forces in World War II, you see we have more alcohol-caused auto casualties in one year than we had casualties in the armed forces during the second world war. And remember that this does not include home accidents, industrial accidents, crime and disability caused by alcohol.

In summing up the effect of the drinking driver on highway accidents, David Herrick, chief of the Iron Safety Patrol, said, "The drinking driver is a far worse menace than the drunken driver."

This leads us to observe that most highway accidents are not caused by the drunken driver. The real menace is the moderate drinker who has anesthetized his brain just enough to slow down his reaction time and at the same time released his inhibitions so he will take increased chances and drive faster under the illusion he still has complete control of his faculties. The drunken driver tends to drive at a reduced speed or, if drunk enough, to refrain from driving at all.

The complicating factor is not that each drinker is drinking more alcohol, but that we have more drivers who drink.

The liquor interests want more drinkers, more persons who will consume only moderate amounts of alcoholic beverages. The alcoholic is the worst advertisement for the alcoholic beverage industry. But in getting larger numbers of moderate drinkers, they create more persons who are traffic hazards or create a traffic menace.

Increased Insurance Premiums

Insurance companies base premiums on factors such as

ALCOHOL THE GREAT DECEIVER

Alcohol is the great deceiver. It produces in the drinker a false estimate of values. It leads him to fool himself.

Alcohol is commonly understood, referred to and considered as a stimulant, yet it is in no sense a stimulant, but rather is a depressant —an anesthetic.

Alcohol makes a person feel stimulated and he fancies himself to be more effective both intellectually and physically, but as a matter of fact scientifically and conclusively established his competency in mental and physical matters alike is definitely less.

Alcohol exalts the ego while the nerve centers which have to prove the exaltation are slowly put to sleep.

Alcohol gives one a feeling of self-assurance and social ease yet its effect is to remove all social graces and sense of propriety.

Alcohol causes man to imagine himself to be bright and witty whereas he is actually silly.

Alcohol causes man to think he is the best of company because his tongue is loosened, his inhibitions are reduced and because he speaks and acts with less restraint, yet he actually is a social nuisance and a boor.

Alcohol in its first effects makes a person feel intellectually keen whereas his thinking processes and ability to make value judgments and quick decisions have actually been seriously impaired.

Alcohol gives man a feeling of heightened perception and creative ability whereas his mental processes are immediately impaired and the reaction time of his unconscious or involuntary reflexes is lengthened five to ten per cent. (One drink makes a difference of fifteen feet in stopping a car going at the rate of thirty-five miles per hour.)

Alcohol gives a feeling of well being and courage to face danger but actually lessens one's ability to cope successfully with adversity.

Alcohol affords a sense of direction to a frustrated person who is undecided and torn between conflicting urges and emotions but the direction is achieved on a plane of lowered standards of morals, ethics and value judgments.

Alcohol is the only narcotic which can be taken in the form of a beverage. It numbs that portion of the brain which makes one conscious of proper and improper behavior. It appears to help people have a "gay" time when in reality it only permits them to act in a manner they would be ashamed to act if sober.

Alcohol in the beginning has an especial appeal or attraction to a person who feels frustrated, inadequate or unsure of himself, but in the end it robs him of all will power to control his drinking or to make any semblance of constructive adjustment to reality.

Alcohol is the only drug which can supply the two contradictory motives of exaltation and narcosis. The exaltation motive is an expression of the will to live, to create and to act, while the narcotic motive is an expression of fatigue, a longing to escape from life and an urge for rest. It can supply both motives in the life of an individual in the course of a few years.

Alcohol is a crutch for lame ducks! Alcohol is the great deceiver!

—By a former alcoholic

cost of operation, promotion, claims and other items. The largest factor in determining the insurance premium you pay is the total volume of claims paid by the company. Thus, any company that can eliminate payment of claims for alcohol-caused accidents can write insurance at reduced rates.

Modern highways are built to facilitate the flow of traffic, to provide safety for those who use them, and to do such at a rate of speed commensurate with existing conditions. Cars have increased in size and lethal power, as well as in beauty and cost. In the hands of a person without complete control of mental facilities, a modern car becomes a lethal weapon. Alcohol is the trigger to death, destruction and sorrow.

Yes and I pay the bill. Every accident, every death and each injured person reflects in our lives as we pay the costs for insurance, for institutions to care for the maimed, for police, courts and jails to control the drinker and for other effects of alcohol-caused accidents.

I certainly do not sanction war and this article is not so intended. But let us do the following as Brethren: Use such facts as those cited herein to educate our churches and communities. Commit our lives to total abstinence from all alcoholic beverages. Prepare our children, youth and adults in church school, home, vacation church school, camp, college, seminary and other agencies to live the Christian life every day. Cooperate with other denominations and agencies in our communities to bring the total power of all groups to bear on the problem.

The mother referred to earlier is an outstanding teacher of junior-high youth. Alcohol killed her son. But it did not kill her spirit. The Holy Spirit in us will enable us to eliminate the spirits of this world. "Go ye therefore . . . and teach them to observe all things that I have taught you. . ."

Heritage of the Reformation

Continued from page 4

creative responsibility. He is Redeemer and Healer; as made in his image we are meant to redeem and heal those in need around us. He is Inspirer and Ground of Community; as made in his image we are meant to be builders of a community among men.

So, Father, Son and Holy Spirit—one God—is the Source of our blessings of free, constructive ordered life in community. And this faith in what he is and does with us and through us is "the faith once for all delivered to the saints."

Now some of you are doubtless thinking at this point that there are many good men who do not hold this faith, many good men who do not go to church. That is right, there are. But these men are living off the income of a Christian endowment without contributing to the capital. They are good because their grandfathers feared God. And in many aspects of our society we are seeing the demonstration of Elton Trueblood's fine definition: Ethics is cut-flower religion. Cut-flowers look fine for a while, but when too long cut from their roots, they wither.

There was a time in recent decades when it looked as though these roots would die—from the inattention of men preoccupied with the cut flowers. But we can rejoice that it is now evident that the tide has turned. More men and women in this land are part of the Christian cause today than at any time in our history, and more than ever before gather together eagerly to hear the good news which is our health and the salvation of our common life. One of the signs of the times was the landmark statement of President Pusey of Harvard a couple of years ago repudiating the negative attitude of his predecessors toward supernatural religion and calling for "fresh and convincing . . . leadership in religious knowledge, and even more in religious experience," which he set above "industrial might" and "more research facilities" as the important thing for our time.

If the churches which share in the heritage of the Reformation are to take full advantage of this turning of the tide, it is not sufficient that they speak the gospel of judgment and grace to those outside; they must look at their own life and work critically and seek the grace of regeneration for the church itself. Such self-criticism and renewal should be the constant hallmark of any church which regards itself as "Protestant."

Martin Luther did a crucially important thing when he brought to the fore again the doctrine of justification by grace through faith which had become submerged by the medieval system of "merits": but even more basic than this was the fact that he transcended the situation that the church was in, looked critically at it and was a means of judgment upon it. Out of this more fundamental thing came the particular reforms; it, rather than any special doctrine, is "the Protestant principle," to use Paul Tillich's phrase.

Thus a church is not truly Protestant simply because it has had a reformation or arose out of the Reformation; a church is truly Protestant when it recognizes that it always needs reformation. To be Protestant is to see the church as under judgment and this means the church today as well as the church of the 16th century.

Thus the annual celebration of the Reformation should be an occasion not so much for rehearsing the failings of the pre-Reformation Western church, as for facing honestly the failings of our churches today. Especially is it important that we do so now, because with the renewed interest in religion today and the opportunity the Lord has given us to reap a great harvest for him, we need to be as sound and as effective as we can be.

So, as we open ourselves to God's judgment to purge the church and in His grace to renew its life, let us look confidently toward the future. As we do, let us remember in reverence and awe our forebears in the faith: the first Christians, who, with much less tangible evidence for it than we have, nevertheless had utter confidence in the power of the gospel; the reformers of all ages who in their times reaffirmed the gospel; and all the saints, known and unknown, who have lived it out.

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Family Counselor,

I am the wife of an alcoholic. Although he makes very good wages, my husband does not provide for our family of five children and myself. From time to time he comes home drunk, beats me up or runs out of the house with a gun or knife and usually spends just about all of his pay check for getting drunk.

The only people who have helped me are in the church. Some family in the church usually takes our family in when we are destitute and homeless. The church has been grand in providing groceries and clothing for us. But I don't like to feel I'm on charity.

Just what can I do to make my husband understand his responsibility to the church and our family? He doesn't like the church or those who go there, pleads for me not to divorce him and generally criticizes me for everything I do and says I do not keep house like I ought to. I'm just about ready to give up all hope.

Disgusted Wife.

Dear Friends,

Your dilemma is no easy one to solve, although there are certain helpful suggestions one can make. One must remember that the alcoholic and his family (either by virtue of the problems confronted in the situation or because of the problems that create the attempt to escape through drinking) are many times reacting as maladjusted persons. The alcoholic will act in an abnormal way and will be met with what seems to the individual to be normal reactions but which are really also abnormal. In other words, an alcoholic husband can create a mentally ill wife and family.

The first suggestion I would make is related to your role in the family. From your letter I gather you have threatened divorce many times. The pleading and promises of your husband have deterred you from carrying through with a divorce action at this time. There also seems to be some fluctuation at points in your life while there is firmness at others. You will need to think through and determine your plan of action and then firmly and with love carry it to conclusion.

Relative to your husband, I seriously doubt whether your present method of approach to the problem is helpful to him. Whether he does it consciously or unconsciously, his actions which drive you from the house provide him with an opportunity to use his money for alcoholic beverages. Once he has chased you to the church group and they have provided the clothing and groceries, he is free to use his pay check for drink. Thus the church is unwittingly continuing the process.

There are then positive suggestions which one can make. When your husband becomes violent, it is for the best interest of all concerned to have him put in jail. This will give him an opportunity to sober up. You, your minister and others can visit him there. Once he is completely sober, discuss frankly with him the whole problem. You will then have to decide what direction you will take in the matter. Your pastor can assist you in looking at the various solutions possible with you making the final decision.

Should your husband not desire any help, you cannot force it on him. I have the firm conviction it would then be best for you to decide to pull the crutches out from under him. That will bring him more quickly to the place of complete inability to deal with his problems. At the point where he says, "I'm licked. I need help," both you and the church must be ready to assist him.

This may mean separation of you and your family from him for the present. It will also mean the securing of an order for him to pay for the support of his family. Should he fail to provide the payments, firmness must again be applied.

Once you have pulled the crutches from under your husband, the church may need to assist you if you need much help. But this should be done only when your husband does not come through with support for the family.

In this whole process you will want to study thoroughly what, if any, part you have as the cause of your husband's problem and correct it. You need to be firm but loving in all your decisions. The only way to educate your husband to his responsibility is to drive him to the wall where he must face facts. In the whole process your love ought to overweigh any vindictiveness you may have.

There is then still the possibility that your husband may have consumed such excessive amounts of alcohol over long periods that he has done brain damage that cannot be repaired. If such is the case and he cannot be rehabilitated, you will need to seek ways to readjust your life and rear your family by yourself.

In summary, I would pointedly give the following statements: Carefully evaluate your part in the whole case. Check with competent persons, such as your minister, doctor, etc., your reactions and their relationship to your home problem. Decide on your plan of action in light of all the facts you can gather and be firm in your conviction. Pull the crutches from under your husband as soon as you can. Stand ready, with your church, to assist when the time comes for helping your husband. Work with faith that the answer to your problem can be found.—James Renz



Religious News Service

Food parcels, gifts of Christians in the U.S., to Greece are blessed by the Greek Orthodox Church officials on their arrival

Applying the Teachings of Jesus

AT THE beginning of the year, students of peace studies at Manchester College (both undergraduate and alumni) were invited to do some thinking with regard to the basic teachings of Jesus in the area of human relations and to participate by letter in the forum or symposium on the subject, turning their attention in particular to the question how they would apply the teachings of Jesus to problems of international relations today. The response to the invitation has been excellent. Letters have come from our recent alumni in many walks of life—some in graduate work, some in seminary, some teaching, some engaged in pastoral work, some occupied with homemaking. They have proved so interesting that we felt that we would like to share some of them with Gospel Messenger readers. From the replies which have been received, six extracts have been selected.—Gladdys E. Muir.

A Seminary (Vanderbilt) Student:

To make our foreign policy Christian (1) we will need to walk in Russian and Chinese moccasins for a mile and see our policies and behavior from their point of view. (2) We should work toward the reversal of the present budget ratio between military and economic aid, that is, the billions to economic aid and the millions to the military. We should bestow our aid with love and with no strings attached. (3) We should work through the United Nations, not pay it lip service. We should work for the self-determination of all nations even if it does tread on some toes. Right now we should work for the independence of Formosa. We should cease making arrogant demands on the United Nations' officials, for example, recent summons of Hammersjold by Dulles after his Peiping visit. We should cease the consideration of any unilateral military action of aggressive or punitive nature. We should forget the assumption that "free peoples" everywhere are eager for our "protection," unless they explicitly request such aid. We should give the United Nations deserved financial support.

There are hard areas which we must not sidestep. This requires doing what Jesus commanded, loving those who are unlovely such as enemies, barbarians, strangers and atheists. This seems to go against the grain of us fallen sinners! It requires a genuine conversion and a willingness to take Jesus seriously. Loving these people requires some sharing. Every member of the family is not always agreed on the extent to which the family can sacrifice. This requires more love and patience. This love must be intelligently implemented. Intelligent sharing is helping others to do for themselves what needs to be done. Loving people of other nations also means that we as a people who love our heritage of freedom should work for these same privileges for all people, even if the French, the British or our own United Fruit Company are going to be opposed.—*Roy Valencourt.*

A Medical Student:

The problem of applying Christian teachings in government and world affairs is tremendous. But the problems arising from the application of Jesus in our lives and in our

day-to-day relationships is even more tremendous. We are prone to anger. We are prone to resisting evil by using the tools of evil. We are prone to suspicion of our fellow men. We are prone to worry about tomorrow. We are prone to suppress the good and emphasize the weakness in ourselves and our neighbors. And we take much thought for our lives.

If the basic teachings of Jesus were rightfully applied to our immediate human relationships, we would not have to be anxious about international relations or, more important, "our eternal relations." We must, like Jesus, be most concerned with the individual and in this great concern Jesus did achieve much in international and eternal affairs. We can do the same, for this Man gave us the power to achieve greater things than his achievements. The fruits of this enterprise would not be immediate, but everlasting.—*Henry Eshelman, Indiana University.*

A Schoolteacher:

It seems as though the psychological preparation for use of war as a policy is undermined by Jesus' teaching and example of accepting death rather than cause it for others, even in one's self-defense. We are prone to put too much value on this present life and too little on eternity. My brother-in-law gave me an idea which I would like to share. It may answer some who claim to be religious and interested in saving souls. If someone started to kill me and I managed to kill him first, I should thereby be responsible for sending his soul to hell, because he had no chance to repent of his sin (of trying to murder). On the other hand, if I remained innocent and were killed, I not only would go to heaven, but would be setting an example as to how to live and die. I quote this individual example even for international affairs, because almost invariably in a discussion of using peaceable methods, someone will say, "What would you do if . . .?" and give a case of conflict between two or three individuals.

There are some who would say I have been dealing with symptoms (war), that I would do away with the causes. I agree, except that the fact that we are willing to resort to war is, in itself, one cause of war. "It starts in the minds of men." —*Arly Waggy, Goshen, Indiana.*

A Seminary (Bethany) Student:

Jesus specifically refused the way of power and military might to throw off an unjust Roman tyranny. He considered this a temptation and overcame it. Loving God and our neighbors as ourselves, of course, often involves more than just doing the normal Christian duties we are committed to in our everyday living. If China is having famine, we must do, as we would have them do to us if we were in their position, even if we do not agree with their political ideas or even if we will strengthen their Communist government's position by helping the people in time of famine. Human suffering can never be looked upon as a political weapon and neither should our generosity be seen in terms of what it will get us. For Christians human values are always higher than material, prestige or power values. "If your enemy hungers, feed him!" That is plain Biblical teaching. And Christian love is often necessarily unilateral, done with no hope for recompense or appreciation or even co-operation on the part of those on the receiving end of our Christian giving.—*Allan Deeter, Chicago, Illinois*



Religious News Service

Some sixty young people, mostly students, from many countries helped in the construction of a settlement house in Berlin for Hilfswerk, welfare agency of the Evangelical Church in Germany

A Graduate Student:

What can the Christian do?

(1) He must support those individual policies which seem to him clearly to represent a more Christian policy. In other words, we would support those who refuse to rearm. But we support policies, not systems. We must be aware that our reasons are different from those who analyze politically. We must be able always to part company with the ways of the "world." Furthermore, we must continually witness to the fact that our policy is based upon the gospel and not a particular secular position.

(2) Basically, then, the Christian has no international policy, no position to which he can confidently turn and say, "Here is our foreign policy, here is our economic conception, etc." The Christian can only back certain

things at certain times. The question of how he makes a decision politically is relative; I can see two Christians sincerely voting on different sides of an issue because they sincerely believe that their position is best. Generally, however, the issues should be clearer than that.

(3) The Christian teaching is individual because any group or national statements could only be time-bound. This statement immediately has two exceptions: one, it also means the individual church rather than the individual person. Though I think the person is ultimately responsible, I do not see the person apart from the people of God. Individuals within the local church may disagree on various policies but should not disagree on "radical love." Secondly, I think individual policies must eventually build national policies. Hence, the radical relationship of Christians to one another in the first three centuries could dramatically affect the course of the Roman Empire.

(4) The very center of Christian ethics it seems to me is the Suffering Servant. Often we overlook the very power of this vicarious suffering. The Europeans are right in saying that peace is in the hands of God, but they forget that his power has historically shaken the world through the Suffering Servant, not only Christ but the many who followed after him. The Christian hope politically, then, is based upon his faith in God; his action politically upon the revelation of God. We must be ready to suffer for our belief, but we have every right to know that it conquers ultimately.—*Graydon Snyder, University of Gottingen, Germany.*

An Undergraduate Student:

As I see it the problem is not what Jesus' teachings were; they are in our New Testament to know and interpret. The problem is how to apply them to international problems. We can work at them in many different institutions. Through government one can work on the problem. We can influence our senators and representatives to vote according to the dictates of our Christian witness. We can work for tolerance in race, religion and creed (FEPC on a federal or state level helps in this). Also in the United Nations we can support and co-operate with the Committee on Human Rights. We can work for equitable wages and respect for humanity through our influence in labor unions. We can vote.

In all our problems, we can give of ourselves in service, preparing to use our talents to help others make life more worth living. The church can help alleviate the frustration of empty lives by showing the people in that condition a constructive way of living—how to find meaning in life and be at peace with one's self. It should exert active influence in policy-making organizations such as the legislative bodies of our country, too.

Service with the love motive in other countries is one of the most effective ways to bring about international understanding and peace. If one learns to know and serve men as brethren, he cannot kill them. He can think only of the best things in life for them.

Christ voluntarily gave his life for humanity. Can we do anything less?—*Don Flory, Manchester College.*



Children in the refugee camp at Augustdorf, Germany, an experimental self-help project, where handicapped refugees learn to help themselves

Religious News Service

The Dawn

Clarellen Smith

MANY mornings I had watched the dawn bringing illumination for the day's living. It was like leaning one's arms upon the window sill of heaven for a brief glimpse of its beauty and light.

Another morning I stood at

the same window waiting for a repeated experience. A cloud covered the sky. It was a smooth gray cloud. The wind whistled and rattled the dry leaves clinging to the wisteria vine hanging from the upper terrace.

I felt the chill of the scene. Dark thoughts came to entertain the waiting mind. I would have turned away, but something held me. I saw the smooth gray cloud break into many smaller clouds. All were moving in one direction. The speed with which the steady line moved, thrilled me. My mind enquired, "Whither bound?"

Then a magical thing occurred. The rim of every cloud became a line of gold. A rose color tinged the larger portion. All moved into the glory of the rising sun.

When "Commune" Is "Speak"

Luther A. Weigle

AS APPLIED to the interchange of thoughts and attitudes in conversation, the verb *commune* was a colorless term in the sixteenth century. But it now implies an interchange which has a measure of intimacy and a high level of artistic or spiritual content. We would no longer use the word *commune* to describe ordinary conversation or talk that is low or quarrelsome or malicious. The result of this change in English usage is that the Revised Standard Version of the Bible retains the word in only two out of the twenty-eight instances of its use by the King James Version.

For example, where the psalmist says of the wicked: "They encourage themselves in an evil matter; they commune of laying snares privily" (64:5), the present version reads:

"They hold fast to their evil purpose;
they talk of laying snares secretly."

When the scribes and Pharisees were angered by Jesus' attitude toward the sabbath (Luke 6:11), it is stated that "they were filled with madness, and communed with one another what they might do to Jesus." The Revised Standard Version has changed this to read: "They were filled with fury and discussed with one another what they might do to Jesus."

The account in the King James Version of Judas' bargain to betray Jesus reads (Luke 22:3-6): "Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude." It is curious to note the high terms in which this treasonable transaction is described—Judas "communed" with the priests, they "covenanted" with him, he "promised" them. These are words of honor; they do not fit the scene. The Revised Standard Version is more faithful to the Greek, and better describes the situation, by using more objective terms—Judas "conferred" with the priests, they "engaged" to give him money, and he "agreed."

The two passages where the present version retains the word *commune* are Psa. 4:4 and 77:6, both of which are concerned with meditation.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Teach Your Wife to be a Widow. Donald I. Rogers. Holt and company, 1953. 96 pages. $2.00.

Money and business matters confronting a widow are the theme of this book. The thesis is that most widows are ill-prepared to take over the business administration of life and preparation should be made by husband and wife against the day she may be a widow.

Much wise counsel regarding wills is given. The holding of property jointly, the need of a will for the survivor, provision for minor heirs, employment of legal counsel, the administration and cost of probate and estate settlement are well discussed. He points out the popular idea that only the older and well-to-do people need wills. He says that many young families of moderate means need them even more. He stresses the need for wills by both husband and the wife.

The author lays great stress on teaching the wife to be capable of an investment program. He suggests she familiarize herself with stocks and bonds, follow the economic picture and be able to buy and sell securities as conditions would dictate.

This simply written book will alert husbands and wives to planning against the day when the wife may be a widow. It would be a good text for a discussion leader. We are disappointed that the author gives no suggestion that the Christian movement be considered in the distribution of assets.—*H. Spenser Minnich.*

***The Rediscovery of the Bible.** William Neil. Harpers, 1954. 255 pages. $3.00.

This is a fascinating, invaluable book about the Bible. The author, a distinguished Scottish Biblical scholar, has gathered up all the fruits of the past hundred years of Biblical study and presents them in clear and vivid form. Then he shows how all this study and discovery has caused the Bible to stand out in new splendor and unique practical relevance for modern life. He answers two questions: What is the net result of the long critical study of the Bible? What is the value of the Bible today?—*Edward K. Ziegler, Roanoke, Va.*

KINGDOM GLEANINGS

It has been called to the attention of the directors of the Flat Creek mission, Creekville, Ky., that certain members of the general church constituency receive letters soliciting material aid in the form of clothing, money, toys, etc. In a few instances these requests may be worthy, but generally the practice is nothing short of a racket. This area of Essie, Ky., from which most of the letters come, has no connection with the mission program at all. The director of the mission, Allen Weldy, is suggesting that those who receive such letters do not send the materials asked for but instead refer the letters to the Weldys, who will investigate and fill the needs that actually exist.

Patricia Kingery, a member of the Olympia church, Wash., began work as a secretary in the Brotherhood offices on Oct. 17.

A copy of Brumbaugh's History of the Church of the Brethren is wanted. If you have a copy you are willing to dispose of please write H. J. Boyd, R. 3, Box 628, Modesto, Calif.

Harrison Frantz, field representative for Bethany Hospital, is seriously ill with pneumonia in the Annie Warner hospital, Gettysburg, Pa. He desires the prayers of the Brotherhood for his recovery.

Ridge church of Southern Pennsylvania would like to buy twelve used copies of the Brethren Hymnal, edited in 1901 by Bro. George B. Holsinger and a committee. If you have any to sell write Mrs. John Booz, Shippensburg, Pa., R. 1.

The Brethren youth seminar at Washington and the United Nations in New York City will be Jan. 29—Feb. 3. The purpose of the seminar is to acquaint youth with the work of their government and of the United Nations. For further information write to the General Brotherhood Board, Youth Department, 22 S. State St., Elgin, Ill.

The Pennsylvania State Pastors conference, to be held at Harrisburg, Pa., on Nov. 15-17, will have among the speakers Eugene Carson Blake, president of the National Council of Churches; J. H. Jackson, member of the Central Committee of the World Council of Churches and a Baptist minister in Chicago; William G. Mather, professor of rural sociology at Penn State; Ralph W. Sockman, well-known National Radio Pulpit minister; Elton Trueblood, chief of religious information, U.S. Information Agency; Walter Van Kirk, executive director of Department of International Affairs, National Council. On Tuesday, Nov. 15, the Church of the Brethren delegates will have a luncheon meeting at the Harrisburg church, 217 Hummel St. Carl Zeigler of Lebanon and J. A. Robinson of Ephrata are serving on the conference committee.

The Southern Ohio history. The Church of the Brethren in Southern Ohio, is now off the press. The history was compiled under the editorship of H. H. Helman. The Historical Committee consisted of J. C. Flora, John E. Oliver, Wilbur K. Groff, Homer L. Royer and John Eikenberry. The books may be ordered from the Brethren Publishing House, 22 S. State St., Elgin, Ill., or from John Oliver, 1127 Central Ave., Greenville, Ohio.

A National Conference on the Churches and Social Welfare is being held Nov. 1-4 in Cleveland, Ohio. Sponsored by the National Council of Churches, the conference will be attended by 2,000 leaders in Christian social welfare appointed by denominations and local and state councils of churches. Twenty commissioners have been assigned to highlight trends and problems related to the role of the churches in social welfare. These reports will be considered in the afternoon sectional meetings.

Brethren serving with the armed services in Germany are warmly invited to spend the Christmas holidays, Dec. 23-26, at the Brethren Service center at Kassel, Germany. Addresses of interested members should be forwarded immediately to the Brethren Service Commission, 5 Witzenhauser Strasse, Kassel-Rothenditmold, Germany. It is suggested that parents of members of the armed services contact their sons or daughters and urge them to join in this fellowship and consider the Kassel House as their Church of the Brethren home in Germany.

Home-comings and Dedication

New Haven church, Mich., harvest day and homecoming, Sunday, Nov. 6. Bro. William M. Beahm, dean of Bethany Biblical Seminary, will be the speaker for the services which begin at 11:00 a.m. and 1:30 p.m.

Woodland and Astoria churches in Southern Illinois will hold jointly at the Woodland church a harvest and missions day on Sunday, Nov. 20. Services will begin at 11:00 a.m. and 2:00 and 7:30 p.m. Amsey Bollinger, missionary on furlough from India, will speak.

First church, Denver, Colo., dedication on Sunday, Nov. 6. The congregation has recently purchased a church building at E. Fourteenth Avenue and Birch Street, and will hold the first service in it on this date. D. W. Bittinger, president of McPherson College, Kansas, will speak at the morning and afternoon services.

La Verne College

Enrollment figures for the present term show 268 full-time students and 85 part-time, a total of 353. This compares with 218 full-time and 86 part-time a year ago, a rise in full-time enrollment of more than 20 per cent. Among the new students are more than 90 freshmen, 25 more freshmen than ever before in the history of the college.

Among the students, too, is Gerda Hitzemann, German exchange student from Gottingen University. She is exchanging places with Shirley Ulrich, La Verne College student from Wenatchee, who is studying in Gottingen this year under an exchange arranged by the college and the La Verne Church of the Brethren women's work through the Brethren Service Commission.

The dormitory construction loan application to the government for $200,000 to build a new campus residence for fifty-three women students has been approved by

Brotherhood Theme: Seek First His Kingdom

the Federal Housing Authority. The architect's plans are now before the city and county building inspectors. It is expected that ground can be broken for the new building before Christmas.

New teachers in the faculty this year include John Skov, English and literature, who has a Master's and has done postgraduate study at the University of Southern California; and Ira Holland, who earned his doctorate at Columbia University. Dr. Holland is taking the courses in sociology during the leave of absence of Professor Melhorn.

Degrees were granted to thirteen students at the opening convocation and graduation exercises on Sept. 14. These were seniors who had completed their work during the summer session.

Contributions to the college from all sources and for all purposes during the fiscal year ending Aug. 31, 1955, total $81,012. Of this total, $46,420 came from churches of the region and members and groups within the churches. Among the gifts was $15,903 from foundations and $10,053 from the local community outside the church. Six thousand dollars of the total was in annuities.

The largest contribution to be received in the history of the college has just become known. It is the distribution of a trust fund of the late Samuel and Inez Hanawalt of La Verne which specifies that a fund of more than $100,000 will be given to the college to be used for scholarships. This will greatly enhance the college's scholarship program and indirectly aid the current operating budget.

Home-coming activities will be held on the week end of Nov. 11 and 12. Activities will include a dramatic presentation both Friday and Saturday evenings, a football game with Pomona-Claremont Saturday afternoon, and a basket dinner Saturday noon for alumni, parents and other college friends. High school juniors and seniors in the churches of our area will be guests of the college at these events.

The Church Calendar

October 30

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Jesus Proclaims His Mission. Luke 4:16-44. Memory Selection:

The Spirit of the Lord is upon me,
because he has anointed me to preach good news to the poor.
He has sent me to proclaim release to the captives
and recovering of sight to the blind,
to set at liberty those who are oppressed,
to proclaim the acceptable year of the Lord.
Luke 4:18-19 (R.S.V.)

CBYF Topic: One Life to Give

World Temperance Sunday

Nov. 1-3 District meeting, Northwestern Ohio, Eagle Creek

Nov. 1-3 District meeting, Southern Ohio, Eaton

Nov. 2-3 District meeting, Eastern Pennsylvania, White Oak

Nov. 4 World Community Day

Nov. 4-5 District meeting, Northern Virginia, Mt. Zion, Luray

Nov. 6 World Peace Sunday

Nov. 14-17 Western Region conference, McPherson College, Kansas

Nov. 15-17 Pennsylvania State Pastors conference, Harrisburg, Pa.

Nov. 17-20 District meeting, Washington, Sunnyslope

Nov. 20 Thanksgiving Home Missions Sunday

Nov. 24 Thanksgiving Day

Nov. 24-27 Brethren Student Christian Movement conference, Bridgewater College, Va.

Love Feasts

Colorado
Nov. 13, 7 pm, Denver, First

Delaware
Oct. 30, Bethany

Illinois
Nov. 23, 7:30 pm, Allison Prairie

Indiana
Oct. 29, 7:30 pm, Pine Creek
Oct. 31, Mexico
Oct. 31, Mt. Pleasant
Nov. 11, Yellow Creek
Nov. 20, 7 pm, Monticello, Pike Creek
Nov. 21, 7:30 pm, Spring Creek
Nov. 26, 7 pm, New Paris

Kansas
Nov. 4, 7:30 pm, Verdigris
Nov. 7, Sabetha

Maryland
Oct. 30, 7 pm, Locust Grove
Nov. 6, 6:30 pm, Monocacy
Nov. 12, 2:30 and 6 pm, Broadfording
Nov. 20, 7 pm, Middletown Valley, Myersville

Michigan
Nov. 6, 7:30 pm, Sunfield
Nov. 13, 8 pm, Beaverton

Missouri
Nov. 16, 7:30 pm, Mountain Grove

New Jersey
Nov. 13, 7:30 pm, Amwell

New York
Nov. 6, 4:30 pm, Brooklyn, First

Ohio
Nov. 5, 7:30 pm, Happy Corner
Nov. 13, Salem, at Happy Corner church
Nov. 20, 8 pm, Swan Creek

Pennsylvania
Oct. 29, and 6:30 pm, Indian Creek
Oct. 29 and 30, 1:30 pm, Antietam, Prices
Oct. 29 and 30, 1:30 pm, Chiques
Oct. 30, 7:30 pm, Leamersville
Oct. 30, 6:30 pm, Shamokin
Oct. 30, 6:30 pm, EST, Mt. Olivet
Nov. 5, 1:30 pm, Welsh Run
Nov. 5 and 6, 1:30 and 6 pm, West Green Tree, Rheems
Nov. 6, 6 pm, Everett
Nov. 6, 7:30 pm, Upper Marsh Creek
Nov. 6, 6:30 pm, Park View
Nov. 6, 7 pm, Springfield
Nov. 12, 2 and 6:30 pm, Hatfield
Nov. 12 and 13, 1:30 pm, Annville
Nov. 13, 7 pm, Philadelphia, Germantown
Nov. 13, 6 pm, York, Second

Virginia
Nov. 5, 6:30 pm, Laurel Branch
Nov. 6, 7 pm, Trinity

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. C. H. Cameron of Altoona, Pa., in the Williamsburg church, Pa., Oct. 30—Nov. 6.

Bro. Edward Lyons of Burnettsville, Ind., in the Allison Prairie church, Ill., Oct. 31—Nov. 13.

Bro. Joseph Moyer of Vernfield, Pa., in the Midway church, Pa., Nov. 13-27.

Bro. Wilmer A. Petry of Akron, Ohio, in the Conestoga church, Pa., Oct. 30—Nov. 13.

Bro. Ralph W. Schlosser of Elizabethtown, Pa., in the Carlisle church, Pa., Nov. 13-19.

Bro. Jacob Replogle of Baltimore, Md., in the Myersville church, Middletown Valley congregation, Md., Nov. 6-13.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Cabool church, Mo., Nov. 9-20.

Bro. Glenn H. Bowlby of Pittsburgh, Pa., in the Connellsville church, Pa., Nov. 6-13.

Bro. Roy Forney of Martinsburg, Pa., in the Everett church, Pa., Oct. 31—Nov. 6.

Bro. R. E. Mohler of McPherson, Kansas, in the Virden church, Ill., Nov 6-13.

Gains for the Kingdom

Sixteen baptized in the Eglon church, W. Va. **Two** baptized in the Pleasant View church, Va. **Two** baptized in the Wakeman's Grove church, Va. **Nine** baptized in the Pleasant View church, Md. **Three** baptized and four received by letter in the Front Royal church, Va. **Six** baptized in the Sanders Grove church, Va. **Twelve** baptized in the Cedar Bluff church, Boones Mill congregation, Va. **Five** baptized in the Calvary church, Salem congregation, Va.

One baptized in the Chiques church, Pa. **Six** baptized in the Shamokin church, Pa.

Five baptized in the Onekama church, Mich. **Fourteen** baptized and six received by letter in the Walnut church, Ind. **Two** baptized in the Freeburg church, Ohio. **Five** baptized and five received by letter in the Peoria church, Ill. **Six** baptized in the Bristolville church, Ohio. **Nine** received by letter in the Beacon Heights church, Ft. Wayne, Ind. **Four** baptized in the Sugar Creek church, Ohio.

Seven baptized in the Nocona church, Texas.



Here the exchange students pause in their sight-seeing trip in Chicago. Three of the students had departed for their new American homes when this picture was taken

Paul Wilkinson

We Met the German Exchange Students

Paul and Opal Wilkinson

HAVE you ever felt you were in a foreign land when you were in your own native country? That is how we felt when we met fourteen German exchange high school students at Union Station in Chicago in August of this year. We had been thinking and planning for several days beforehand on how we could best help them enjoy Chicago for the day they were to be there. We were to meet them at the train upon their arrival and take them to breakfast; their remaining time was to be spent sight-seeing in Chicago, if they wished, before they boarded their trains for their various destinations.

We arrived in Chicago half an hour before the students' train was due. We found an adequate place for breakfast and then hurried back to meet the train. When the train arrived we easily recognized the students.

Thinking back over the wonderful experience of the day we are convinced that a smile is the most effective way of winning friends and becoming acquainted. Most of the students had had six years of English language study before they came to America and they had quite large vocabularies, but trying to apply the right word at the right time occasionally became a problem. This was apparent especially as the students tried to decide from our American menus what they would order for breakfast. Some of the students wore very astonished expressions when they were served foods which they did not know they had ordered. Merlin Shull, who had been a Brethren Service worker in Austria, was a great help both to the students and to the waitresses. He served as a very able interpreter throughout the day.

Our friends decided around the breakfast table that they would like to go sight-seeing and after breakfast we started out on foot. As we walked along the streets one after another took out his camera to catch a picture of the tall buildings. The brilliant colors of the Chicago Board of Trade building with all of its American flags flying especially attracted their eyes and cameras.

Since the thermometer registered high, it was refreshing to sit for a time in the cool breeze near the shore of Lake Michigan while we watched the small boats come and go.

We were deeply gratified by the way people accepted the students everywhere we went. Many persons inquired as to when the students had arrived, how long they planned to stay and where they were going. One of the girls had beautiful blond braids which fell below her waist. Several people on the street came up to her and told her never to cut her hair.

One of the boys who was wearing *leder Hosen** was recognized as being German and a number of people came to him and spoke to him in German. While we were waiting in the station one woman conversed at length with him in his native tongue. Soon after she left the students she returned with a bag of oranges and candy for the group. As she gave the boy the bag she remarked with a smile, "The way is long to California."

Such instances as these made us very much aware of the fact that the American people had forgotten the past and were living in the present. We realized even more deeply the value of the exchange program in advancing international understanding which is so essential to peacemaking.

As the time drew near for our German friends to depart—two for California, three for Iowa, one for Colorado, one for Nebraska, one for Idaho, two for Washington, four for various points in Illinois—we had a wonderful feeling that during the day we had been of help to them in learning and understanding more about our country. Our hearts were warm indeed as we said, *"Auf Wiedersehen."*

*Leder Hosen are short leather trousers frequently worn by young men in Germany.

Each year arrangements are made to have exchange students who are traveling west met between trains in Chicago. Paul and Opal Wilkinson, serving in B.V.S. at Elgin, and Merlin G. Shull, former Brethren Service Commission worker in Austria, were asked by the student exchange office to meet this year's group of students.

Report From Stroudsburg

Ivan Fry directed the B.V.S. unit which served the flood area in Stroudsburg, Pa. With W. Ray Kyle and Frances Clemens, he made an inspection trip to decide which area was in most need and what type of relief was in greatest demand.

THREE of us from the Brethren Service Center in New Windsor, Md., W. Ray Kyle, Frances Clemens and the writer met a member of the Pennsylvania Council of Churches executive staff in Harrisburg on Tuesday morning, Aug. 30, to inspect flood damage from Hurricane Diane in the Delaware River basin.

Stroudsburg and East Stroudsburg, Pa., seemed to be the most heavily damaged areas in the state. We made contact with the pastor of the Stroudsburg Methodist church, one of the disaster centers. This church had supplied sleeping accommodations in the church basement for from 80 to 120 persons since the night of the flood and had served more than a thousand meals either in the church or from canteens operating out of the church. The greatest need in the area was for workers to help clean up and repair damage left by the flood.

The best arrangement for supplying relief workers seemed to be to take the incoming B.V.S. training unit to Stroudsburg and to have their teachers for the week lead them in evening sessions there.

The training unit arrived in Stroudsburg in the afternoon of Sept. 2. We were given the first of a series of typhoid shots and heard a lecture on extra health precautions from the dispensary nurse at the church. The drinking water in Stroudsburg was contaminated and our water was brought in from out of town in two-quart milk containers. Milk companies in the area bottled enough water to supply 15,000 persons every day. We were not allowed even to brush our teeth with local tap water or to touch any food with our hands before we had washed them in distilled water. We handled all of our food with paper napkins or waxed paper; all of our eating utensils were disposable ones.

From the church, workers were operating a feeding station, distributing a variety of flood clean-up equipment, passing out relief clothing and handling a large quantity of used furniture and dishes for flood victims. Having all this going on in one church made it seem very much like a seven-ring circus at times.

The flood relief took place in several stages, and each stage had to follow the other logically. The first stage was finding shelter for the flood victims the night of the flood. The second stage was feeding them the next morning and the third was finding clothing for them instead of the night clothing which many of them were wearing when they left their homes. The fourth stage seemed to be the expansion of all these facilities and the fifth was the removal of the debris and the cleaning program.

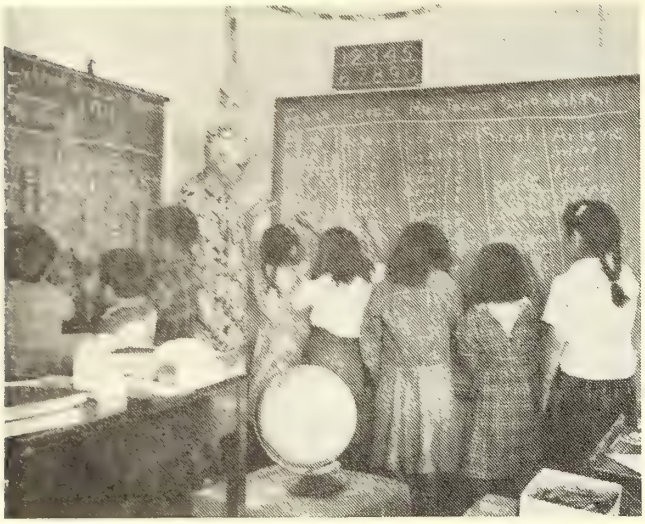
The girls in the unit worked most of the time at washing down houses which had earlier been cleared of mud by crews of men. The high water mark on most of the houses was four to six feet up on the walls of the second story. During the first few days the fellows worked on a street which had not been touched before by any clean-up crew. They dug from six to ten inches of mud out of basements, occasionally working by flashlight because electric power was not available to any of the flood-damaged houses.

After the first four or five days most of the mud had been cleaned out of the basements of the homes; most of the debris had been cleaned out of the houses and yards and moved to the edges of the streets where it was picked up by bulldozers. Then the entire B.V.S. unit turned to washing down walls. The local fire company steamed the walls of the houses to sterilize them.

After we had finished digging the mud out of a basement and washing down and steaming the walls of a house, there were still weeks and even months of work left for the householder. He still had before him the repairing of damage to the house, the washing of all the dishes and furniture that survived the flood and the cleaning and repairing of his yard. When we say that the unit had finished, it does not mean that the job was done. It means that a stage in the clean-up had been reached where a large volume of help at one time could not be used.

On Sept. 10 the unit wound up its work in Stroudsburg and returned to New Windsor. Our unit had given approximately 325 man hours of labor to flood relief in Stroudsburg. The work in Stroudsburg was a very good experience.

We believe that this sort of relief work is one of the best ways possible for the peace churches to let the rest of the United States know what is meant by "love your neighbor." When we move into a disaster area with our own money, out of the goodness of our hearts, then our pacifism is going to take on new life and meaning for the rest of the United States. Stroudsburg knows much more about the peace churches than it ever knew before and it has seen our people at work. This is the kind of witness we need to continue to make to the whole country in every disaster area.



American Indian children receive instruction at Lybrook Mission

H. Spenser Minnich

YOUR 1955-56 SCHOOL OF MISSIONS

Charles E. Zunkel
J. Henry Long

THERE is urgent need in the church for a comprehensive, vigorous and attractive program of missionary education. Because we live in a world of intimate inter-relationships, it is supremely important that Christians have world horizons in their thinking, concerns, outreach and prayers.

It has been said that ours is a mission in a "crazy world." It is "crazy" in that it is "broken in pieces, fragmented, disunited." Missionary education will aim at understanding this "crazy" world, its peoples and all their life and life relationships.

A well-planned mission school is a most important tool in the work of missionary education. If you are to have one, well-planned, you will need to begin at once, if you have not already done so, to plan it and set it up. A considerable supply of excellent materials is available for your use. Pastors, Sunday-school superintendents and missionary education people have already received *Tools for Missionary Education* which lists these materials. One important booklet which will be found very practical and helpful is *Missionary Education in the Home Church 1955-56.* It is available for 25c. Be sure to get it at once for practical help in setting up your school or study.

The basic study materials are those of the Friendship Press. They are excellent in quality and scope. Supplemental materials have been prepared to acquaint our people with what we Brethren are doing in the areas studied. The basic course should be on the general materials. One session or two may be devoted to our own work.

The Two Study Themes

I. The Home Theme: INDIAN AMERICANS

The study aims:

. . . to help us understand Indian Americans, their life, culture, hopes, fears.

. . . to appreciate the contribution Indian Americans have made to our culture and life.

. . . to sharpen our awareness of the struggles and problems the Indian American faces.

. . . to understand the white man's dealings for better or worse with the Indian American.

. . . to stimulate the Christian church to define and fulfill its role in the struggles of the American Indian.

Study Materials

ADULT

Within Two Worlds, David M. Cory ($1.25). Introduces readers to Indian Americans in a new way, showing how past mistakes and present problems have grown out of the meeting of two cultures.

The Gift Is Rich, E. Russell Carter ($1.25). Brings deep appreciation to Indian Americans for their contribution to American culture in medicine, arts, music, crafts and spiritual values.

Guide on Indian Americans, Alice Maloney (50c.).

Sagebrush Surgeon, Florence C. Means ($1.50). The thrilling biography of Dr. Clarence Salsbury, who built in the Navaho country of the Southwest a modern hospital that has won interest and acclaim from church and government.

YOUTH

Doors Toward the Sunrise, Earle F. Dexter ($1.25). The story of Indian and non-Indian youth rebuilding a broken-down mission hospital to make a center for worship and fellowship. It tells about problems young Indians are solving and how American youth are learning to live together.

This Is the Indian American, Louisa Shotwell (50c.). Photographs and texts tell what the Indian American is really like and what churches are doing to make him really "belong." For use with *Doors Toward the Sunrise.*

Guide on Indian Americans, John D. Banks (50c.).

JUNIOR HIGH

The Birdsong Boys, Irving Crump ($1.25). A fast-moving story about Indians and non-Indians which shows how young people with different backgrounds become real friends. Story centered in the town high school and on a near-by reservation in New York.

The Turquoise Horse, Eleanor Hull ($1.25). An absorbing tale centering around Yazi, a Navaho boy. Packed with action, Indian lore and mystery, it shows how Yazi and his family strive to resolve the conflicts between old tribal ways and the Christian way.

JUNIOR

Yakima Boy, Grace W. McGarvan ($1.25). Denny and Lester are Indian boys who live in the Northwest. Lester follows old tribal ways, but

Denny wants to learn the ways of the mission school; therein lies conflict.

World Friends: American Indians ($1.00). Fifteen 9 x 12 photographs, with short texts showing the love of Indian Americans for their children, how the families live today, their contributions to arts and crafts and how the churches help them.

Junior Teacher's Guide on Indian Americans, Davis C. Demaree (50c.).

PRIMARY

The Grey Eyes Family, Edith J. Agnew ($1.25). The Grey Eyes family live in a hogan deep in the Navaho reservation, far from towns and stores. They are touched by modern life when the new baby requires a "name paper," when Tom's sickness calls for medicine and when father goes away to earn money for the family. The missionary lady helps them and awakens an interest in Tom to go away to school.

Primary Teacher's Guide On Indian Americans, Lois B. Eddy (50c.).

KINDERGARTEN

Nezbah's Lamb, Edith J. Agnew (75c.). Adventures of Nezbah, a little girl who lives in the Navaho country, and her little black lamb.

Keiko's Birthday, Jeannette P. Brown (75c.). The biggest surprise at the kindergarten birthday party for Keiko from Japan was the one she brought the children.

Brethren Literature

Church of the Brethren at Work in Navaholand (20c.). The story of our work at the Lybrook Indian Mission with resources for worship and study.

Your Navaho Neighbor (25c.). Gives the insights into tribal history, life, customs, etc., which help us understand the Navaho. Prepared in simple language by a class at Manchester College. Beautifully done.

Other Books and Literature

A Stone Upon His Shoulder, Helen Butler ($3.75). A thrilling, true-to-life story of Indian life. Gives excellent insights into tribal customs, superstitions, and fears.

"Indian Rights and American Justice," Dr. Harold Fey (25c each; 5 for $1.00; 100 for $12.50). Christian Century reprint. These illuminating articles were written out of a background of firsthand study of various tribes, during the fall and winter of 1954-55. They present vividly the background, problems, legal situation and the injustices faced by various tribes.

Audio-Visual Materials

Song of the Shining Mountains (16mm sound film). Twenty-nine minute film for adults and young people; portrays the disintegration and eventual salvation of an Indian American college youth returning to a reservation. Black and white, rental, $8.00; color, rental, $12.00.

Strangers in Their Own Land (filmstrip). For young people and adults. The struggles of an Indian American family, moving from the reservation, to find their place in a modern city. Color, 75 frames. Price, $5.00; rental, $1.00.

Peter Flying Eagle (filmstrip). Primary through junior-high. How Peter Flying Eagle, an Indian American boy, newly moved to the city from a reservation, makes friends through a city church. Color, 65 frames. Price, $5.00; rental, $1.00.

Brethren Beginnings in Navaholand (37 colored slides with script). Tells of the beginnings of our work at Lybrook Indian mission. Rental, $1.00.

Nonebah of the Navahos (30 frames with script). For kindergarten to junior-high. Rental, 75c.

Indian American (16mm sound film). Forty-minute black and white film for adults and young people; a dramatic story of a missionary's work on an Indian reservation. Shows how he brings the message of Christ to the Indian and as well to the white Americans who seek to exploit their Indian brothers. Excellent for discussion. Discussion materials appropos to this theme may be found in Harold Fey's articles reprinted from Christian Century and the Statement on Indian Affairs by the Home Mission Division of the National Council of Churches. Both accompany the film. Rental, $10.00.

All audio-visual materials may be ordered from the Visual Education Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Two recordings (one record) on Indian Americans from the Let There Be Light series are available from the Broadcasting and Film Commission, 220 Fifth Ave., New York, N. Y. Price, $1.00.



II. The Foreign Theme: THE CHRISTIAN MISSION IN A REVOLUTIONARY WORLD

Study Materials

ADULT

They Reach for Life, John Skoglun ($1.25). The thrilling story of individuals from many lands whose lives have been revolutionized by the power of the Christian gospel.

This Revolutionary Faith, Floyd Shacklock ($1.25). An analysis of the causes, symptoms and emerging results of the revolutionary state of the world.

Guide on the Christian Mission in a Revolutionary World, Wm. N. Wysham (50c.).

Hope Rises From the Land, Ralph Felton ($1.50). Long before governments instituted technical assistance programs, the church, through its missionaries, was bringing a better way of life to people in underdeveloped countries. Includes work of two Brethren missionaries.

YOUTH

Missions Unlimited, S. Franklin Mack ($1.25). Through pictures and text this book tells of that revolutionary faith we call Christianity, the kind of hope it instills in the hearts of men and the pain it gives to achieve that hope.

Hunger and Hope, Rowena Ferguson (50c.). The mission of Christians in a changing world where the hungers and hopes are spiritual as well as physical is the theme of this book.

When We Pray, Wilmina Rowland (50c.). Contains devotional materials, information about youth work and pictures from twelve countries of the world.

Great Is the Company, Violet Wood ($1.25). Stories of men and women who have translated the Bible into more than a thousand tongues and have fought for the people's right to read it.

How to Use Great Is the Company (50c.). Written by Kenneth Morse, editor of the Gospel Messenger.

JUNIOR HIGH

World Upside Down, Margaret Greene ($1.25). Seven stories introduce teenagers facing real situations in Japan, India, the Near East, Africa, China, Thailand and Korea.

How to Use the World Upside Down, Margaret Greene (50c.).

Children's books and other foreign mission study helps will appear on Nov. 12.

The Church Abroad

Edited by J. Henry Long



Thoughts Following a Visit to Ecuador

Mrs. Vernon Kinzie
Tonasket, Washington

Rising at dawn, 3:00 to 4:00 a.m., to walk one mile or more for water is a regular chore for the Indian mother of Ecuador

IT IS interesting what things keep recurring in one's mind after a first visit to a foreign mission station. It is not the strangeness of a new place or the bewilderment of not being able to speak another language, or the new kind of food and coffee, but rather it is the awareness of the spiritual quality—the consecration, sacrifice, endurance and willingness to suffer, and the great joy and peace manifested in the prayers, Bible study and singing of first generation Christians. Such was my reaction and experience at our station, Llano Grande, Ecuador. This awareness was made real in our acquaintanceship with some fine men and women that I should like to introduce to you.

May I present Maria. She is a small woman, wearing a gaily embroidered skirt and a thread-worn rayon blouse, held together at the waist by a hand-woven *faja* (long narrow belt tied). Her cheek bones are high, her feet are bare and her hair is straight, worn in two long braids. Her hair is a little unkempt but I doubt if she has much time to comb it. After I listened to her schedule and saw her work I felt my husband's admonition fitting, "Don't let me hear you complain about your automatic washer anymore." Maria is up at daylight, three or four each morning, walks one or more miles after water, carries the five gallons or more in a clay pot on her back to her home and then hurries to the school where she gets a simple breakfast for eighty school children. Then, with the aid of a young girl, she prepares lunch for the children. They make all their bread.

Two afternoons a week she goes to literacy class, as she is learning to read. She considers being able to read the Bible very important if she is to continue to grow in her Christian life. One afternoon she walks to the missionary's home for a sewing lesson. Another afternoon she carries the clothes for her family—her husband and three children —to the water, washes them in a primitive manner, brings them home again, via her back, and hangs them on the cacti around her yard to dry. Each Saturday afternoon she gathers with other Indians for prayer and Bible study.

A full schedule? Yes, but not too full for her to go to Sunday school each Sunday at 8:30 a. m., and remain for the church service. (The benches are not padded, either, and the sermon may last an hour.) One morning she got up in the service and spoke like this to my husband, "Brother Doctor, when you go home tell the Christians to pray for us that we may be faithful." An interesting woman, so it seemed to me.

And now here is Mrs. O. The first time I noticed her was when it was her turn to read. Her hands were held against the back of her Bible, revealing the thinnest ones I have ever seen on a woman. Looking again, I noted she was all in black, from her head shawl to hose and shoes—a sign of mourning for a loved one. Also she was, as the Bible says, "great with child." Then the missionary told me she had walked two miles, each way, during her pregnancy, to both the Sunday

services and prayer meeting. She, her husband, and five children live in a two-room home in Calderon, where he is the miller. One room is used for that purpose and they live in the other. That would be enough people for one room, wouldn't you think? But not for Mrs. O. A little niece and nephew live with them, attending the school and church, so, as she says, "they too may have the chance of becoming Evangelicals." Yes, her sixth child was born on Saturday after the prayer service on Thursday. That night the missionary took part of the group home, as Mrs. O. was so near her time.

At that same prayer meeting you would have met Mr. C., the foreman of a hacienda and a member of the inquirers' class. (He and his family have been baptized since.) On this farm a midwife had left a young Indian mother-to-be, after trying for two days to deliver her. Then they came for the nurse of the station and the visiting doctor. In an unventilated room, five feet high by about eight feet square, surrounded by about a dozen curious people, hundreds of fleas, with the patient lying on a goat's skin, a live baby was brought into the world. All this time Mr. C. held a gasoline lantern for light, saying over and over, "Here you see manifested the love and mercy of God! Where else but in Christians is such?"

There are so many more I should like you to meet, but there is just not time enough. But come to their church and hear them sing. Their order of hymns is not very orthodox, but it works. First there was a welcome song; next the congregation sang a Christmas hymn which they were learning; the last of the first three was the Easter hymn, He Lives. In our time we have heard great music sung by famous choirs and artists, but none can compare with the spiritual awareness and vigor as young Christians, from the bottom of their hearts, sang, "He Lives! You ask me how I know he lives? He lives within my heart." As we listened there was a tug at our souls and tears in our eyes. To us, this was the secret of any success at Llano Grande—the Christ presented to them was no longer a dead man on a cross, but a living and vital Savior dwelling in their hearts.

SIT UP AND TAKE NOTICE



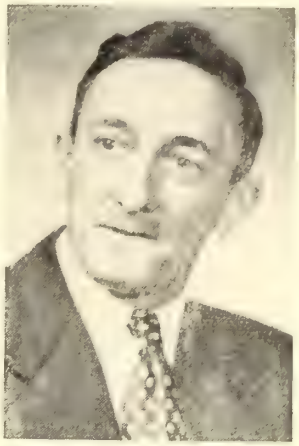
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Meet Your Missionary

Glenn H. Shank

Mrs. Ida Lindower



BORN at Mason and Dixon, Pa., July 16, 1921, to Harvey and Rose Shank, Glenn H., known to all his friends as Doc, was one of eight children, five girls and three boys.

He attended a one-room school for the first six years and later attended the public schools in Hagerstown, graduating from high school in that city. He spent four years farming before entering Ashland College in Ohio.

Doc participated in a great many activities while in Ashland College and Seminary: the Y. M. C. A., Gospel Team, varsity football and baseball. He managed a number of intramural athletic teams and acted as manager of Ashland College's lunch and recreation center. He also served as pastor of the Brethren church at Glenford, Ohio, and the Congregational church at Steuben, Ohio.

In the summer of 1952 he chose one of Ashland College's most promising co-eds, Jean Heck, for the position of Mrs. Glenn Shank. The following year he and Jean attended the missionary department of the graduate school of Concordia Seminary in St. Louis. In the fall of 1953, the Shanks went to Krypton, Ky. There they acquired experience as a preparation for foreign mission work.

Doc attributes his interest in missions to the inspiration received in summer young people's camps and to some of his spiritual experiences in Ashland College, in addition to his contacts with ministers and missionaries who visited in his home when he was a boy.

Although the Shanks looked for some time to the Philippines as a possible field for their service, they very sincerely maintained that wherever the Lord directed they would be happy to serve. When access to the Philippines seemed unlikely, and when the need in Nigeria seemed so great, in true missionary spirit, the Shanks interpreted this situation as one closed door and one open. They are very happy with their present plans and after their summer term at the missionary conference at Meadville, Pa., sailed for Nigeria.

Doc's versatility and adaptability should prove helpful in making him a successful missionary.

Edited by Alberta Yoder

Christian Vocations for Women

Mabel Gibson



Clark

"I HAD always vaguely hoped that some day I might serve in the foreign mission field. But circumstances and talents did not lead in that direction," said Marie. "I have been teaching several years in public schools, but that doesn't satisfy me completely. If only there were some Christian vocation for women right here in America in which I could utilize my talents and Christian heritage and feel that I were helping to spread Jesus' message of love!"

This is the common feeling of young women who come to Bethany Biblical Seminary to train for a Christian vocation. Many of them have been public school teachers or B.V.S. workers, or have just completed college. They feel that their former positions did not quite fulfill their deepest, inner longings to serve God and their fellow men.

When I was graduated from Bethany Biblical Seminary there were six girls who received the master's degree. When we first came to the seminary nearly all of us were undecided as to which area of Christian work we would choose as a Christian vocation. But by the time the two years necessary for the completion of the degree were up, each of us had chosen our particular field of interest. One became a director of religious education in a large Brethren church, two became teachers of weekday religious education, two married seminary students and later became foreign missionaries and the sixth married a divinity student and is now serving as a minister's wife.

When I considered entering a Christian vocation many questions bothered me. Would there be a position ready for me when I completed my training? What could I expect in the way of a salary? Would I have much choice in selecting a position that utilized my special talents?

Now I wonder why I doubted about embarking on such a career. Actually there are many more positions available than there are women to fill them. Career guides indicate that there is an open field for directors of religious education in local churches. This is true in all denominations, including the Church of the Brethren. More and more ministers are seeking assistants to carry the load of an expanded church program or a growing membership. In other areas there are shortages, too. The state of Virginia which employs eighty full-time weekday religious education teachers sometimes hires teachers after the school year begins because of the scarcity of teachers.

The salaries of Christian workers are not as low as some might imagine. A survey of directors of religious education over the country shows that salaries range from $2,000 to $6,000, the average being between $2,400 and $3,600 a year. Weekday teachers are more often than not paid salaries comparable to public school teachers.

I have often heard fellow Christian workers remark about how satisfying their work is. This more than makes up for any salary difference. As a weekday religious education teacher I have the privilege of seeing much personal growth in the lives of the pupils I teach.

A fourth-grade girl prayed, "Dear God, help me to become a good mother of my children when I grow up." During a study of Isaac, the digger of three wells and one who refused to fight his enemies, a sixth-grade boy said, "They ought to send someone like Isaac to settle things in Korea" (this was during the time the Korean war was going on). A third-grade boy was debating as to whether he should send the pretty red whistle he had bought to the mountain children of North Carolina as a Christmas present or whether he should keep it. He himself was poor and never had had a whistle of his own. Finally he said, "If I keep it that other boy couldn't play with it, too. I'd prefer for him to have it rather than me."

The types of Christian work mentioned in this article do not cover the whole field by any means. Many girls serve the Brotherhood in secretarial or executive positions at the Brethren Publishing House. A master's degree is not always necessary. A major in Christian education is sufficient for many positions.

I like to feel that the call to Christian work in America is as definitely a call as that to the foreign mission field. In Elton Trueblood's book, Your Other Vocation, he says, "It ought to be standard for a Christian to accept a lower paid position rather than a higher paid one, providing the lower one meets his minimum needs and permits a far wider use of his creative powers."



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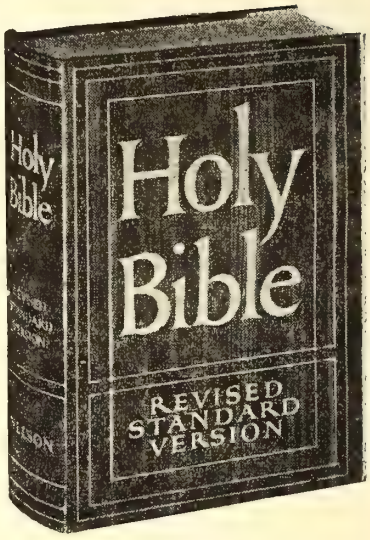
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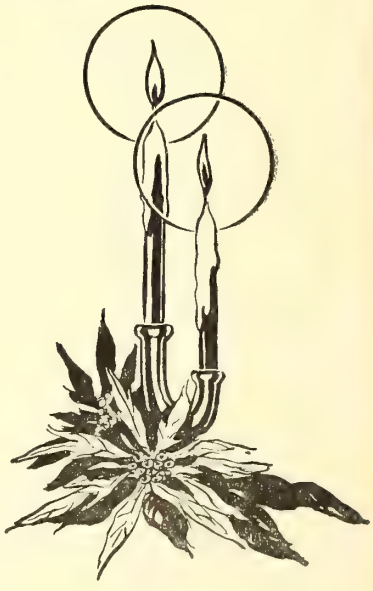


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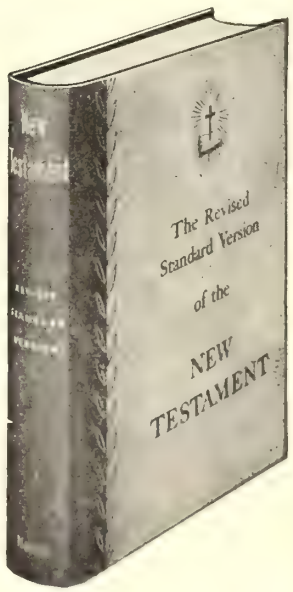
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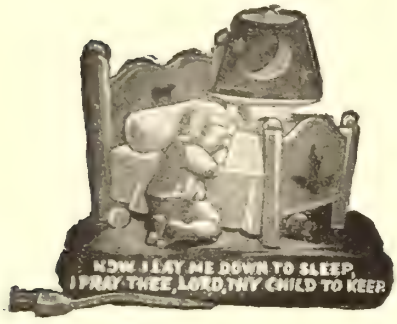
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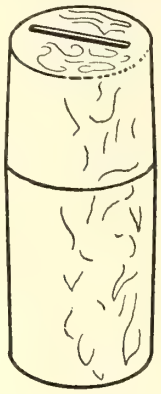
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Church of the Brethren
Gospel MESSENGER
NOVEMBER 5, 1955



Heilman

A Boy and his Pumpkins

THE pumpkins are so big they almost overshadow the boy. He finds them convenient for leaning on and he knows they belong in any picture of autumn abundance—or at least they will serve for jack-o-lanterns and tasty pies. But they are symbols also of a November harvest, like corn in the shock and well-filled barns and silos. They bear witness that our horns of plenty are overflowing. In a material sense our cups are running over. We "never had it so good" before.

But if the pumpkins really overshadow the boy, if our material gifts tend to crowd out human values, there may be danger in our rich harvests. God is concerned with the persons we produce, the good crops that are evident in Christian homes with growing children. He seeks a harvest of righteousness rather than overflowing barns. He has placed an infinite value on even the least among children; and a man, said Jesus, is of far more importance than a sheep. Is he also of more value than a bank account or a stock quotation? Never let the pumpkin crowd out the boy.

Gospel Messenger

"Thy Kingdom Come"

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Volume 104 **Number 43**

In This Number . . .

Editorial—
A Boy and His Pumpkins 1
Conversational Note 5
A Replacement for Davy 5
The General Forum—
Brother or Professor? Kermit Eby 3
This Is Home Missions Reporting. Charles E. Zunkel 6
The One God (verse). Elizabeth Miller Lane 9
Seeds of Being (verse). Elizabeth Miller Lane 9
Mothering Is Big Business. Frances Bowman 10
God Is the Source of Peace. Glen Weimer 11
Words That Have Acquired Worse Meanings. Luther A. Weigle 12
The Peace That Passes Understanding. Louise North Gray 12
A Man's Last Words. Edward E. Lyons 13
The Kiss of Peace in the Church of South India Liturgy. J. R. Chandran 14
If You Could Run the World. Paul Mehler 15
News—
News and Comment From Around the World 18
Brethren Service—
BVS in Oklahoma City. Rex Dolby ... 20
Our Refugee Family. William M. Hollinger 21
The Local Church—
Evangelism in the Church School. Stewart B. Kauffman 22
Christmas Materials 23
Our Mission Work—
Leadership Training Bears Fruit in Nigeria. Mary Eikenberry 24
Jean Heck Shank. Mrs. Ida Lindower . 25
A Church Develops at Erie 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Heathen Custom

I have often thought how heathenish our U. S. people have become in the way they lay their loved ones away in death. Lately someone remarked to me that present-day funerals cost from $700 to $1,000. What a waste of money entrusted to us from the Lord. I cannot link the show made at present-day funerals with true Christianity. In this world of need for the homeless, friendless and undernourished people, I cannot see it to be right to spend so much on coffins and flowers for the dead.

I used to do practical nursing work. One patient for whom I cared for ten weeks had lots of relatives and friends who came to see her but during my stay never was a bouquet of flowers brought for her which I am sure she and I also could have enjoyed and appreciated while she lay suffering and I tied down closely caring for her. At her funeral she had many, many flowers which represented lots of money paid for them. Also a very expensive coffin. I sat there during the funeral service thinking how much more good that same amount spent on her while living would have done as she was very poor.

Sometimes I wonder in our so-called Christian country if we don't need missionaries to teach us to live the simple way as Jesus did so as to glorify God and help the needy just as badly as the heathen do in their blindness. — Katie Patterson Rieley, Beaverton, Mich.

A Larger Field

I was favorably impressed with the article by Kermit Eby in the Gospel Messenger for June 25 and the articles Leland Nelson wrote after attending the tenth anniversary meeting of the United Nations. The United Nations constitution is not perfect, neither are the members perfect. Where can we find perfection? They have accomplished much good. The delegates and committees are trying to get international problems adjusted without war, have adjusted several, and have succeeded in having some countries pass a freedom of religion statute. The Christian church has a larger field for service than ever before.

The United Nations needs the prayers and support of the Christian church rather than destructive criticism. The National Council of Churches needs our support rather than criticism. The council asked the Brethren to help them to put across some of the fundamental doctrines the Church of the Brethren had been teaching from the organization of the church, namely peace and temperance. They did not ask us to give up any of the doctrines we taught before. We have a larger field open to teach peace, temperance, simple life and relief for the needy. Will we accept the challenge?

The shortcomings that are found in the council were in the churches before the council was organized. We need not contribute to the shortcomings, but we can help to develop an active Christian church full of good works. Some years ago one of the leaders in the Church of the Brethren said, "If your neighbor has a poor house, do not tear it down, but build a better house and invite him over."

Some people think since we associate with the National Council we should all teach and practice the same things. It would be fine if we all could do so. We can only teach that which we know, so we that have a background of peace, temperance and the simple life should teach and practice it until all may see how it fits into the Christian life. We should not try to get uniformity by dropping some practice. —H. H. Ritter, Albany, Oregon.

The Lord Is Our Refuge

"In the beginning God created the heaven and the earth" (Genesis 1: 1). This is probably one of the most familiar Bible passages among people today. Few of us probably have ever actually given a thought to what it really means. Whenever I am out walking I try to walk along slowly and think of the beautiful things which God has given unto us to enjoy.

We have a refuge in the Lord Jesus Christ. If we accept and obey his word we do not have anything to worry about. We must open our heart's door and let him in as the scripture states in the seventh chapter of Matthew, "Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened."

Some people say that they are not ready or worthy to accept God and Christ; they are too sinful. God wants people as they are. He is able to cleanse them of their sins.—Patricia Brate, Middletown, Ohio.



The early insistence of Brethren on no daises was a testimony to community and brotherhood

BROTHER OR PROFESSOR?

Kermit Eby

ABOUT two years ago I accepted an invitation to speak in a Brethren church. As is my habit I started too early and arrived well ahead of the congregation. Not wanting to be conspicuous, I parked in sight of the church and waited until the congregation gathered before I made my presence known. As I entered the church, I was heartily welcomed with "Good morning, Dr. Eby! You are Doctor Eby, aren't you?" To which I replied "No. I'm Kermit Eby, A.B., Manchester College; my wife and I had a baby, and she couldn't support me any longer so I had to go to work." "Sorry, Professor."

A bit irked by the unnecessary emphasis on my title, I replied, "This is the Church of the Brethren, isn't it? And if it is, can't I just be Brother Eby and let it go at that?" My brother agreed. But his later use of the salutation *Brother* before my name was more than a little self-conscious.

This was for me no unique experience in Brethren audiences. In fact, it is my contention that Brethren (come-latelys into the world of degrees and titles) are more status-conscious than other denominations and schools I serve. At least here at the University, Mister is title enough for my colleagues to address me and my students commonly use my first name.

Furthermore, I contend that the emphasis on title and degree as distinguishing phenomena is indicative of a fundamental change among Brethren, a change so significant that it marks the alteration if not destruction of one of the primary characteristic values of Brethrenism; namely, that status is not a manifestation of the external but an indication of the integration of the man and his values. Respect given a man must be earned, not conferred. In fact, it was only possible if the character of the individual made its impact on family, church and community because of the consistency of its pattern.

This point can be best made by illustration: Grandfather Schwalm and the elders of his generation were respected primarily for the sense of wholeness which their lives expressed; for them a title given by the secular institutions of the world would have been a diminution of their true selves. If the time ever comes when I need a title to enhance the respect my students have for me then the title cannot accomplish its mission!

The reason for this foreignness to the world and its honors and emoluments was once indigenous to the Brethren culture. Theirs was a dimension which transcended the world.

It is this dimension I miss! Likewise I miss the outward expressions which gave witness to

the internal integration. The very term *Brethren* fascinates me. It is an inclusive term, one which encompasses the whole family of man. How vividly I recall the story of the African love feast, told us by a Brethren missionary, Chalmer Faw.

The Brethren, he said, had been in Africa for some years. Converts were won. A church was established. And, as was the custom in the homeland, a love feast was held. The food was somewhat different, and gourds were substituted for bowls at the feet-washing, but the spirit was the same.

The tribe among whom the Brethren worked were known as the Buras. They enjoyed the love feast above all other religious experiences. They prepared for the occasion prayerfully, and the air was electric with anticipation before the hour arrived.

Soon the news of the love feast traveled far and wide until it reached Girgilling, a tribe located eight miles southeast of Garkida, Brethren headquarters. The tribe at Girgilling was called Whoma and their language was unknown to any white man.

The chief of the Whona came to Garkida and asked that the love feast be celebrated in his village. The Brethren hesitated. (The Brethen are a bit conservative, and there is no church in the Whona village.) But the chief of the Whona would not be put off. All will be taken care of, he insisted. Just come!

Still doubting, the Brethren accepted the invitation. On the date set, Negro and white trekked to Girgilling. When they arrived, everything was in readiness. Mats were spread under a large palm tree, plates were filled with food and water poured into gourd containers. So the Brethren, black and white, sat down to the meal. The chief, his wives, his children and tribesmen, yes, even his goats and dogs were gathered to watch.

During the entire service, held in a strange dialect, there was the most reverential silence. To this reverence, the mixed congregation responded. Never, says Bro. Faw, did they feel God's presence so near.

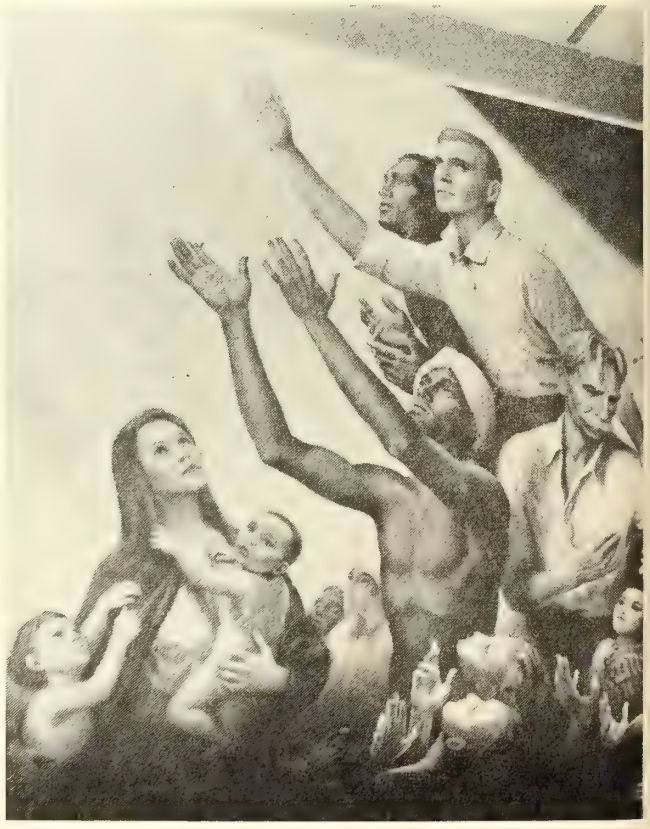
Awed by the welcome and the response, Chalmer Faw approached the chief of the Whona and inquired through an interpreter why had he been so eager to have a love feast in his village. The answer was simply and directly given. "Many times I have seen the white man take our land, impress our men and violate our women. This is the first time I have seen a white man wash a black man's feet."

Here in beautiful imagery is a world united as St. Francis envisioned it around the throne of God, including everyone of low and high degree in the embrace of his love. This is a vision which I think is incorporated in our very name.

Alexander Mack was wise indeed when he suggested the drawing of lots at the first baptism, so that the little fellowship of believers should look to no man for their beginnings. And I doubt if even Mack realized how significantly we are matured by community. One of the great heresies the early Brethren avoided was an emphasis on the individual achievement. That came later. Historically we began as a brotherhood, a fraternity and the kingdom of tomorrow was to be not only approximated but lived as nearly as possible, today. Whether we like it or not, the Brethren in Germany were Christian communists.

This is a revelation I miss, and one on which the whole destiny of Brethrenism rests. How can we create a world which incorporates the primitivistic Christianity of our fathers into the bloodstream of our lives? Otherwise, we become ever more secular and ultimately disappear. To be specific, the concept of the early Brethren must be applied

Continued on page 9



This mural, in the lobby of the Building for Brotherhood in New York City, represents the concept of ever-developing brotherhood. The main figures stand for the many racial and ethnic groups in the family of man

Religious News Service

EDITORIAL

Conversational Note

THOSE who like to ponder statistics might well consider the significance of the telephone in American life. Latest figures indicate that there are more than fifty-four million telephones in operation in this country. These phones are utilized for an average of 205.8 million conversations a day. No one would attempt to estimate how many words are employed in such a staggering total of talk. It is safe to say, however, that many of them are idle, if not damaging. Even persons who are in no fear of wiretappers may often wish that some conversations could be recalled.

When the King James Version of the Bible was prepared the word *conversation* meant not only talk but all kinds of behavior. Instead of describing a discourse the word referred to a man's manner of life. Paul's advice to the Philippians about letting their "conversation be as it becometh the gospel of Christ" is properly translated "let your manner of life be worthy of the gospel" in the more recent version. Yet there is need today for a warning about conversation. Though it is not the same as behavior, it is one kind of behavior and it reveals plenty about one's manner of life. We could well afford to let our conversation—as we know it—be worthy of the gospel.

Perhaps we need a monitor to set a watch upon our lips. Newly invented machines will put through our phone calls, time them and record the bill, but no machine will guard our conversations against falsehood, slander, vulgarity or idle chattering. We must be our own monitors, concerned that our spoken witness be never a false witness but rather a testimony to truth.—K.M.

A Replacement for Davy

FOR parents who are weary of hearing about Davy Crockett and his exploits, for storekeepers who are sold out of coonskin caps and for Christians who want the next generation to admire better heroes than a gun-toting Indian fighter, we have a proposal to make. We suggest that Walt Disney consider another of America's folk heroes and let him replace the familiar Davy. The man we nominate as his successor is Johnny Appleseed.

Johnny, whose real name was Jonathan Chapman, was born not on a mountaintop but in Springfield, Massachusetts. Instead of killing bears at a tender age he was apprenticed to an orchardist and later went to Harvard to study for the ministry. But like Davy down in Tennessee, Johnny was a restless fellow. He never became the missionary he wanted to be, but he did develop into a kind of traveling preacher who was known as a sower of seeds and a planter of trees.

> I divide the world in three classes — the few who make things happen, the many who watch things happen, and the overwhelming majority who have no notion of what happens.—Nicholas Murray Butler.

Johnny also became a part of American folklore, but the actual facts of his career bear up better under close scrutiny than do the exploits of Davy Crockett, especially as told by himself. Johnny went into western Pennsylvania and planted his first orchards. Then he worked his way westward, always on foot, spending some time at Mansfield, Ohio, and continuing through Ohio, into northern Indiana. Although he was no Indian fighter, he prepared the way for new settlers. Even in the coldest weather he would walk barefoot from place to place, sharing his precious seeds, guarding his newly planted orchards.

Johnny Appleseed was a strange sort of missionary, but a true one. At night he accepted shelter in frontier homes, but he would refuse a bed and chose to sleep on the floor. He joined the pioneer families in worship and would read from the Sermon on the Mount. To one such family he expressed his unique faith, "I could not enjoy myself better anywhere—I can lie on my back, look up at the stars and it seems almost as though I can see angels praising God, for he has made all things good."

No wonder Johnny became a legendary figure. He planted the future of fruitful fields and blossoming orchards because he had a sublime faith in God. On his burial stone near Fort Wayne, Indiana, are these words: "He lived for others." While Davy had his brief moment in Congress and fought his Indian wars and died a bloody death in Texas, he left no such heritage of constructive service as did Johnny Appleseed.

Davy's symbol was a gun, but Johnny's was a seed. Let's help the rising generation learn that guns are dangerous relics, but seeds, as Jesus himself reminded us, may indeed be symbols of the kingdom of God. Why not drop Walt Disney a note with the suggestion that Davy is due for a replacement and Johnny Appleseed will fill the bill?—K. M.

This Is Home Missions Reporting

STANDARDS -- PROCEDURES -- RESULTS

Charles E. Zunkel



A baptismal service at the Flat Creek church, Kentucky, where the membership has grown from nothing to ninety-nine since 1945, when the mission was started there

DURING the past ten years there has been a new and growing emphasis given by the General Brotherhood Board to the home mission development of our church. Much thought and careful planning have made possible standards through which the work has progressed with increasing efficiency. These standards have assured more careful decisions in location of new work, financing, choice of leadership and growth toward complete self-support.

Let us note some of the problems faced and the provisions made.

Adequate Financial Undergirding

It is apparent that there is a strong temptation to do "too little and too late" in financial support. Strong leadership, indeed the very best in the Brotherhood, is needed for newly developing work. Our strongest churches can more nearly get along with less able pastoral leadership than home mission congregations. But this means salaries that are comparable to those paid by strong congregations.

An adequate church plant is another "must." It is a simple fact, whether it should be or not, that people want to go to a clean, attractive building which can house a program geared to their needs. The building does not need to be one like our larger congregations have in size or costliness. We have been building only first units of the final plan of church edifice to be completed.

In addition there must be an aggressive, meaningful, satisfying program or ministry which the church gives to the people who are to be won through its efforts.

All three of these require financing in far larger terms than Brethren one time thought. It seems that very often we have poured little sums of money into home mission work across a period of thirty or forty years, only to have still a small, struggling congregation. Rightly or wrongly, it became a conviction that ordinarily a new congregation should be "on its own" in ten years or less.

Supplemental Pastoral Support

Since a first concern is pastoral leadership, adequate pastoral support has to be faced early in the planning stages. Sometimes there is no nucleus of members with which to begin; other times, in fact usually, the nucleus is small. Salaries paid cannot be less than the recommended minimum of the Brotherhood. Therefore, substantial supplements are needed to provide good leadership. But it "pays off" in results achieved.

In order to assure the principle of growing self-support the plan

was adopted a few years ago to ask the congregation to assume one tenth of the original pastoral salary supplement each year, so that in ten years the entire amount is fulfilled by the congregation. This keeps the pressure on to grow in financial strength.

Since mission congregations should be at least as good stewards as others, four principles have been adopted and are being urged: (1) an adequate annual financial budget covering local and world-wide work; (2) an every-member financial canvass; (3) the envelope system of giving; (4) a program of stewardship education for the entire church. Interestingly enough our home mission congregations have been among those with the highest per member giving. Often it has amounted to from $100 to $150 or more per member per year! This far exceeds the giving of most of our older, larger congregations.

Capital Gift Grants

Careful planning has gone, and continues to go, into our granting of capital gifts for building purposes. In 1947 we began our first really significant program of such grants. Small grants had previously been made by the old General Mission Board. It now became clear that if new churches were to be established, more funds for building purposes would be required than the small nucleus group could provide.

However, first of all, such gifts needed to be given only after certain conditions had been met. Such things as the following were embodied in principles of operation:

(1) A careful survey to determine the advisability and possibility of building a congregation at the proposed place.

(2) Appraisal of all financial resources available, with local group and district co-operating to the extent of their ability to finance the project.

(3) Possibility of securing adequate leadership.

(4) Effort to determine quality, sincerity and spirit of present membership or nucleus group, with reference to the enlarging program.

(5) Decisions as to the nature of the proposed church: to serve only Brethren or to evangelize and serve a community.

(6) Review and approval of all building plans by the Brotherhood's church building counselor.

(7) All locations to be cleared for comity with local, county or state councils of churches, or some equivalent body.

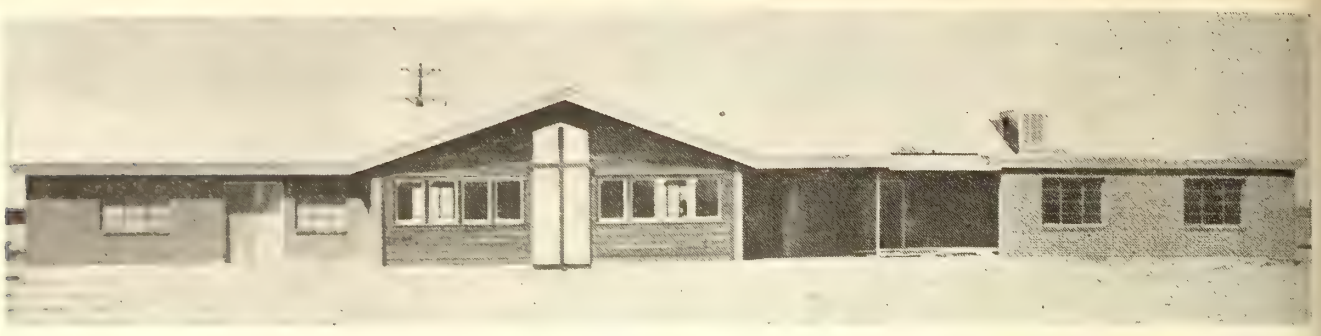
(8) Attempt to plan developments in full co-operation with district boards, with the details of supervision carried if possible by the district boards.

(9) Grants for any given fiscal year to be made at the preceding March meeting of the General Brotherhood Board with all requests studied and priorities given on the basis of readiness and need.

Originally, capital gift grants were given only to churches receiving home mission support from district or Brotherhood funds. Later it became clear that some churches who have struggled to support themselves, and others who are in danger of their death, have possibilities for growth, development or relocation. It seems as wise to help save such a situation as to attempt to establish an entirely new congregation. Now all requests for grants are carefully studied, each on its own merits, and decided accordingly. Carefully filled out request blanks are required with the signatures of the local church officials, those of the district board and of the district and regional secretaries. For some time it has been basic



Building plans are reviewed and counsel is given by church building counselor, Forrest Groff (right), of the Brotherhood Board staff



Lynnhaven church, Phoenix, Arizona, has benefitted from the Brotherhood's help for mission churches

policy to make grants according to need, but none to exceed fifteen thousand dollars.

Church Loans

Loans are constantly being made to these developing congregations, sometimes in lieu of grants, others in conjunction with grants. These loans are made from annuity monies entrusted to the Brotherhood Board and therefore must bear interest so the annuitants may be paid. Loans are made either to the district for the newly developing congregation or to an organized congregation itself, if its financial strength merits such a loan. These loans are secured by first mortgages on the property and are usually amortized over a period of ten years or less. Loans to any local church may not exceed fifteen thousand dollars.

A small amount of loan money is available to our mission churches on a noninterest-bearing basis for five years. If this fund could be greatly enlarged by gifts from generous friends of home mission development it would be a great asset in our work. The financial load of the struggling little congregation is such that their limited funds ought to be channeled into principal payments during the early years to reduce the debt load as rapidly as possible. Often the need for expanded building comes so soon that the original debts are not yet paid when more funds are required for the expansion.

Results of These Years

Always we practical-minded people ask, How has it been working out? What are the results? Show us the facts and figures. From 1947 through 1954-55 we have assisted in fifty-two capital gift grants for building development. In addition, we have given pastoral support grants to approximately one hundred congregations each year. Some of these developments have assumed full pastoral support from the beginning. Nearly all congregations are taking their regular ten per cent reduction in pastoral support each year. Some have gone off support in three, five or seven years. Look at a few illustrations:

Seattle, Olympic View. Relocated in 1949 with 145 listed members; currently lists 439. This church has now completed both units of its building. During all these years it has received no supplemental pastoral support.

Nicholas Garden, Oregon. Began development in building in 1948 with twenty members. Its present building is now found growing constantly too small for its membership of 145 and its much larger community from which people attend. It went off supplemental support September 1, 1955.

East McKeesport, Pennsylvania. Began in 1948 with a building purchased from another denomination and a membership of fifteen. It voted to go off supplemental support September 1, 1955, and its present membership is 128.

Flat Creek, Kentucky. Began as a mission to the people of the Kentucky mountains in 1945. There were no members. It now has two churches and four outposts and the membership totals ninety-nine. Each week two hundred people are in services. Supplemental support is continuing there but stewardship and self-support is growing.

Dundalk, Baltimore, Maryland. Work began in 1944 without a parsonage or church building. Forty-four members met in an IOOF hall. Since that time a fine modern parsonage and church edifice have been built and the congregation has grown to 250 members. Only a small supplemental support is now being given.

Stover Memorial, Des Moines, Iowa. The congregation was organized in August 1945, with fifty-one members. It worshiped in the Y.M.C.A. until 1949 when the first unit of the church was built. Since that time a fine modern parsonage has been erected and the membership numbers 161. It will soon go off supplemental support.

One could list an imposing number of such developments but space does not permit. We have here listed one development in each region except the Pacific Coast, where two were noted. It is inspiring beyond

words to describe, to know the story of remarkable achievement in kingdom progress taking place in our home mission endeavors. But, Brethren, we have scarcely caught even the distant view of the unlimited opportunities everywhere at our disposal. I am certain the resources are ours as well. Let us rise up as men and women of God in this hour and build for him!

Brother or Professor?

Continued from page 4

to property and every economic relationship today or our use of the term is a travesty on our origins. The Brethren love feast was once much more communitarian—the common dish into which we once dipped was symbolic of community, of man's sharing. Today our individualism and false concepts of sanitation are eating away at the symbolic which expressed the truest of insights: *There is no life for man separated from his fellows.*

Somehow it is easier for me to picture brothers and sisters around the common table than doctors, professors or even plain misters. From time to time I read that feet-washing is optional in some communion services in our newer communities. If so, let's no longer call them Brethren. Perhaps the most exciting idea which ever became incorporated in my miscellany of a mind was the early Brethren insistence that all communion tables be on the same physical level. The Brethren must have no daises, no promontories that rise above the people. Otherwise community and brotherhood is destroyed by hierarchy. What a remarkable testimony to the brotherhood of man! How incompatible such a witness is with the intrusion of titles which separate men apart from their fellows.

An understanding of the significance of our name and its symbolic expression in the love feast leads clearly to the rightness of the early Brethren in addressing each other as brother and sister (which they were) which significantly symbolized a common bond of love.

The titles we use so glibly today are divisive. They set us apart, projecting a false elite into a society which recognized only man's commonality. How terribly contradictory the title of President X and Doctor Y are, which are heard on every hand at Annual Conferences or which open the letters in too much of our Brethren correspondence.

Sometimes when I reflect on these aberrations I am almost tempted to ask, do we behave so inconsistently because we are ashamed of our heritage? Otherwise, why ape the world we once were taught was alien to us?

The labor movement to which I early gave allegiance likewise frowned on titles. Particularly in its organizing and utopian phase, brother and sister was title enough for men trying to build the common life and anything more than "fraternally yours" was superfluous in closing a letter. The reason for such a practice is obvious: when the vision of the kingdom was more important than the manipulation of power relationships, men wanted to be brethren. The Communists have corrupted a term which was once common among workers and exceedingly expressive — comrade! — one I would welcome back to common usage.

The greeting of the Brethren with a kiss is almost extinct except at love feast time, I am told. Odd, is it not that this should be so, that we should be embarrassed by such a greeting in one of the kissingest cultures of all time? Today the kiss of Hollywood is sensual in gesture and empty of meaning. Hence, I am always embarrassed by a kiss which is empty of passion.

But Hollywood's reasons cannot be ours. The argument that the salutation of Brethren can be expressed empty of sentiment is not our belief, or is it? If so, and if there is no real love of brother for brother, perhaps we should go the whole way and create a structural society with gradations of rank and status, openly acknowledging what tacitly exists. At least, then, we would be consistent both with our contemporary direction and practice.

Somehow I cannot help feeling that we lost much when we moved to the handshake at a distance. The distance is just great enough to bring worlds between us. But this argument need not be elaborated. I invite you to let your imaginations play. Ask yourselves if the insights of the early Brethren were not closer to man's needs, more unifying, less divisive, more egalitarian, than our present efforts to impress with degrees and status?

Or, if you want to be personal, isn't Brother more heart-warming than Professor? I think so!

THE ONE GOD

ELIZABETH MILLER LANE

Nearer than breathing,
Power of the universe,
The infinite light,
Holding stars within his thought
And all life in his own hand.

SEEDS OF BEING

ELIZABETH MILLER LANE

Within the acorn, the towering
oak;
Before the skyscraper, the plan;
A great deed is wrought from a
noble thought;
Within the child grows the man.

A garden may be hidden
In the seeds of a single pod;
"The kingdom lies within you!"
The universe is in the hand of God.



Cochran from Knight

Children do not tie mothers down; they set them free to learn to love as God loves. A woman makes her greatest contribution to life and reaches her highest achievement when she is mothering her children, giving love to them

Frances Bowman

Mothering Is Big Business

MOTHERING is my business and I am certain that my business is big business. We hear a lot about the huge chain stores, industries, cartels, the oil giants, but I feel that these so-called big businesses are really quite small and insignificant compared to the business of mothering. I propose to define mothering as giving love to children. The purpose of this writing is to increase the morale of mothers and to lift up the mother as the real queen of the home.

In America today we mothers need help in recognizing our supreme value as homemakers. Ours is a society in which women, when questioned by the man on the street about what they do, reply, "Just a housewife." Just! Or, worse yet, women are questioned, "Are you a housewife or do you work?" The implication is that homemaking is not work!

So our culture does not always help mothers to feel vital. The advertisements of radio, magazines and television do much insidiously to undermine the morale of mothers. According to the commercials, the ideal mother is one who has gleaming floors, consistently serves food which is "out of this world," who maintains immaculate orderliness at all times, who always keeps her children combed and scrubbed and shining and who is herself always smiling and beautiful and smartly dressed. Now very few, if any, women can live up to this impossible ideal of the ads, and because they cannot live up to it they sometimes tend to feel that they are failing to make a worthy contribution to our world. They often feel inferior and unworthy.

But let us not be deceived. It is not necessary and probably

not even desirable to be the "glamor" mother of the ads. Someone has said that God must have loved the common people because he made so many of them. We might also say he must have loved ordinary mothers because he entrusted so many of the children of the world to our care. The keeping of an immaculate house can wait. But the little children cannot wait for their quota of mother love.

Very often a girl or woman in our culture is considered successful and important only when she has some unusual talent in music, painting, writing or housekeeping, or when she works outside the home for pay and is said to be "equal" with men. In our culture she more or less sinks into oblivion when she is married and babies start coming. Needed recognition and status and praise are not given to her in large measure after she becomes a "mere" mother. If she is gifted and intelligent it is rather widely assumed that in motherhood her talents are going to waste. It is commonly believed that when the children are small the mother is "tied" down and it is assumed that she cannot achieve real success again until her children are grown and she is again "free."

In place of this false thinking which is infecting our whole culture I would like to set forth here a concept nearer to the truth. Instead of the young mother sinking into oblivion, the exact opposite ought to be true. For undoubtedly a woman makes her greatest contribution to life and she reaches her highest achievement when she is mothering (giving love to) her children. Children do not tie mothers down, but they set them free to learn to love as God loves. Jesus has said that God is like a Father. He might also have said that God is like a mother. Surely mothering is Godlike and glorious.

The original meaning of the word *kindergarten* is child-garden and, surely, even more than a kindergarten, a home is a place where little children are grown, nurtured, cared for. Surely the church or community which fails to save its highest compliments for and give its greatest recognition to those women who are giving or have given full time to tending a child garden is doing a great injustice to all women and eventually crippling our entire world. Let us see just how this is true.

When we fail to help mothers feel that their job is vital, they leave off mothering as a full-time job and either choose second best jobs away from home or remain in the home with divided loyalty, resentment and distaste for their task, perhaps giving first priority in their lives to "house" keeping rather than to child keeping. Then our whole world reaps a generation of children and young people who are insecure, fearful and often even angry and filled with hate—simply because they have never had adequate mothering.

If we do not teach the mothers of our land how to give enough love to their children, these children who have been deprived of mother love may grow up to destroy our world with A- or H-bombs. Conversely, children who are filled with good mothering can grow up to use atomic energy to bless the world, not to blow it up. Yes, mothering is that important. Without adequate mothering, chaos rules in our world; with adequate mothering our world can have life in its fullest sense. It is because mothering is so stupendously important that we must take care of the people who do the mothering. We must take care of the mothers. We must go all out to keep up their morale. In every sense we can literally say that the business of mothering is a matter of life or death. We either wake up to this fact or we blow up.

I am assuming, of course, that our readers know that the most important year in the life of any human being is his first year and that if every child in the world could be given adequate

God Is the Source of Peace

Glen Weimer

GOD IS the God of peace.
God is the source of peace in human affairs and in the human heart.
God gave the world the Prince of Peace.
God is peace that issues from love, and love that issues from peace.
Peace is the fire of goodness, rightness, justness, integrity, love.
Peace is the fire of life struggling mightily against evil, and all that mars the image of God in man—making man less than man.
Peace is the fire of outspokenness in the face of sin and all that degrades life.
Peace is life dynamic—not stagnant or static—
Peace is life impassioned with the mind of Christ.
Peace is life settled, composed, secure and content through living in harmony with the will of God.
Peace is health of body, mind and spirit.
Peace is the will of God as the way of life.
O Master of peace, master me that I may be at peace and a worker for peace, everywhere and all the time. Arouse me to carry the holy fire of peace to every heart.
As old fires now dead are hard to re-kindle, so is the heart that once burned with the fire of God, exceedingly hard to inflame again. O Master of the flame of peace, keep me aflame with the peace of love, and the love of peace. Amen.

mothering the first five years of his life, all the really major problems of the world would be solved. For every human being, during the years after his fifth or sixth birthday and for the rest of his life, tends only to repeat the emotional patterns of either loving or hating which he learned from his mother. No wonder we mothers sometimes shrink from our big job, feeling inadequate for it.

Recently mothers have been blamed for all the ills of the world. Let's stop blaming the mothers and begin helping them. We mothers are frankly confused. We waver between feeling that we are important and feeling that we are not important at all because no one else seems to think so. The amount of physical work which a mother must do when the children are small is often staggering, not to mention her far more important task of giving love, love and more love—of mothering, mothering and more mothering. She tends to feel, "I have all these physical burdens and all this responsibility, and what do I get out of it?" It begins to look like all work and no play, and life seems almost overwhelming. The tragic part is that when this attitude prevails, some of the love goes out of the mothering. If the salt has lost its savor, wherewith shall it be salted?

Now let's face it. We cannot expect mothers to give love to their children out of a vacuum. They must receive love and recognition if they are to have any to give to their children.

"The hand that rocks the cradle rules the world." Let's stop paying cruel lip service to this saying if we do not really mean it. Let's help mothers to like their work. Let's honor them, so that they can do their business well.

Words That Have Acquired Worse Meanings

Luther A. Weigle

A NUMBER of words were used by the King James Version in a good or at least harmless or neutral sense, which now have acquired worse or more violent meanings. *Base* simply meant *lowly* or *humble.* "I, Paul, who in presence am base among you" (2 Cor. 10:1). *Vile* was no worse—"our vile body" (Phil. 3:21) is rendered by the Revised Standard Version "our lowly body"; and the poor man's "vile raiment" (James 2:2) is "shabby clothing."

When we read concerning John the Baptist that "the soldiers demanded of him, saying, And what shall we do?" (Luke 3:14), we get an impression of peremptoriness that did not belong to the word *demand* in 1611, when it simply meant *ask. Riot* and *rioting* referred then to revelry and loose living rather than to turbulence and violence.

Addicted was then employed in a good sense but now is generally used of bad habits. The King James rendering, "They have addicted themselves to the ministry of the saints," has been changed in the Revised Standard Version to read, "They have devoted themselves to the service of the saints" (1 Cor. 16:15). The word *unspeakable* tends to be applied now to bad rather than to good things; the Revised Standard Version therefore has "Thanks be to God for his inexpressible gift!" (2 Cor. 9:15), and "rejoice with unutterable joy" (1 Peter 1:8).

The word *covet* was used for earnest desire and zeal for the higher things of life, as well as for inordinate passion for its more material comforts (1 Cor. 12:31). The word *convenient* was applied to what is fitting and proper instead of to what suits one's personal ease or comfort or lies near at hand (Eph. 5:4). To *tempt* was sometimes used in the sense of try or test, without the present implication of seeking to lead into evil (Mark 12:15).

The "barbarous" were simply people who did not know the Greek language or share in the Greek culture (Acts 28:2). The "feeble-minded" were not mentally deficient, but simply faint-hearted (1 Thess. 5:14). The "Libertines," who appear just once in the Bible (Acts 6:9), were not loose livers, but respectable freedmen, who had a synagogue in Jerusalem.

The Peace That Passes Understanding

Louise North Gray

It is here, now.
It always has been and always will be.

It rises in the flight of birds at sunrise.
It sings in the twilight chorus of the crickets.
It breathes in the breath of the wind in the pines on a summer night.
It glistens in the face of a laughing child.
It grows in the garden of daily service.
It speaks in the words, "I understand."

It shines in the eyes of one who knows relief from constant pain.
It rests in quiet slumber after the fever of fear is gone.
It lives in the knowledge that time goes beyond all momentary concerns.
It upholds the life that withstands the assault of human failings.
It creates friendship in the bonds of mutual trust.

It is the infinite God blessing his own creation.

A Man's Last Words

Edward E. Lyons

AN INDIAN had spoken some careless words of gossip. For a punishment, his chief sentenced him to carry a bag of feathers to the highest hill and dump them out. After his return, the chief asked him to pick the feathers up again. "I can't," he said, "for the wind has scattered them." The chief replied that he ought to have been careful with his words since these like the feathers cannot be gathered up. This old story illustrates the importance of words.

Words can be as deadly as bullets or as healing as balm. Words can bless or words can curse. Our lives are built on the words we use. Our deeds are words in action and both are symbols of ideas which we hold. Little wonder that the Bible warns against idle gossip and the danger of an unbridled tongue as James does in his third chapter.

In contrast to man's evil use of words, we have the divine use of words in the gospels. The theme of John's gospel is "The Word." "In the beginning was the Word and the Word was with God, and the Word was God. . . . and the Word became flesh and dwelt among us." We have more of Jesus' words recorded in John than in any other gospel. We especially listen to the long disclosures which John records near the end of Jesus' ministry on earth. Our souls are thrilled with "In my Father's house are many rooms. . . ." and "I will send you a comforter and he will guide you into all truth."

Just as carefully we listen to the words of our loved ones as they die. To us the words of our dying ones are as important as the first words which we look forward to in our children.

Generally our last words are the sum total of our life. They reveal our beliefs and character as nothing else can. Occasionally there are last minute conversations like that of the thief on the cross, but usually a man dies as he lives. To illustrate: One man injured fatally in an auto accident which was caused by racing down the highway with another said to the nurse before he died: "I bet I could have won." Another man upon dying turned to his loved ones and said: "I hear divine music."

As we look at Jesus, we realize that "never a man spake like him." Jesus' words in his last hours were consistent with the words he used throughout his ministry. He healed the cut ear of the soldier, he prayed for the disciples in the garden, he asked God to forgive the men who crucified him and he said to the penitent thief: "Today you shall be with me in paradise." As Jesus' last will and testament, he gave us a new covenant in the form of the communion and the gift of the comforter. Jesus' last words revealed his life's actions.

We do not die or live alone. All of our words influence others beyond our wildest dreams. In our day and age, because of the inventions of radio, newspapers, and television, ordinary men have tremendous power undreamed of years ago. Our oral words can be transmitted around the world in seconds of time. We need thus to weigh carefully each word, for not only might it be our last, but we cannot tell when it will be set down in print for people to read years after we pass on.



Jesus' words lifted men and pointed men to heaven, to a high goal. His words and his actions make us aware that life is more than the piling up of possessions; it is a planning for an eternity to come. We are truly miserable as we become misers.

We too can help point others to the kingdom of God as we use words to help lift others to the sky. There is no challenge greater than to combine words in sentences which will help others to find God. This is becoming a steward over our words that we might become evangelistic. The final words in our dying moments, like the words of the two on either side of Jesus, can help or hinder God's cause.

Our denomination put out a little tract (which inspired this sermon) entitled Life's Sunset Can Leave an Afterglow. This was urging our people to consider their wills as a stewardship from God. It pointed out that most of us have dreamed of how we could best perpetuate our names. We realize that the coldness of granite reminders above our place of burial are only feeble efforts to make our lives known. Stones mean little except to mark the places where our bodies are returning to dust. All too soon even these slabs will be forgotten.

Instead, living memorials leave a kind of afterglow which we all desire. More people are beginning to realize that living memorials are better than expensive caskets and many flowers. Jesus set the example by giving us a will as mentioned

before. He who owned nothing gave us everything and we are still basking in that afterglow.

We need to think more about the stewardship over the words we write on the paper which we call our will. Here in this last act, the words we use can bless or curse. If we have lived faithful lives, then these written words ought to be consistent with our lives.

Few of us can say that we have given as much as we ought to God during our lifetime. Our last words could provide a living monument so that other generations can bask in our afterglow. Even if we leave no more than furniture and ten dollars behind we ought to be able to leave a part of it to the church. Both rich and poor need to have a will to dispose of their possessions in a Christian manner.

There are many who are taking out additional insurance policies and naming a church-related college, a local church, seminary or some other special project as beneficiary. If this is done in love our story will be often repeated and will become a blessing as was the story of the woman who out of love annointed Jesus with the expensive perfume.

Truly dead men can tell tales. Dead men can continue to share their love with generations that come after them if they have prepared for it. The making of a will to leave all of our possessions or just a part is not only Christian but also a privilege to know that our possessions are used aright. In becoming a good steward over the words we use, we are thus becoming a steward over the possessions we have.

"And he [Jesus] said to them, 'Take heed, and beware of all covetousness; for a man's life does not consist in the abundance of his possessions.'"

—Luke 12: 15 (R.S.V.)

The Kiss of Peace in the Church of South India Liturgy

J. R. Chandran

At the meeting of the Central Committee of the World Council of Churches at Lucknow, India, in 1953, I attended a communion service as practiced by the newly organized Church of South India. Every effort had been made as this church was formed from many different denominational mission churches to include the most significant elements for their future church. I was surprised when the minister in the communion service said, "We will now practice the ordinance of the "Kiss of Peace." Again at the Evanston General Assembly a communion service was held after the order of the Church of South India.

I asked Dr. J. R. Chandran, principal of the United Theological College, Bangalore, South India, to give me a description of this service as he understood the practice of this new Church of South India.—M. R. Zigler.

THE Kiss of Peace is one of the important elements in the liturgy of South India in their service of holy communion. None of the churches united in the Church of South India had the practice of the Kiss of Peace associated with the sacrament of the Lord's Supper and people often ask about the meaning of this ritual.

It must first be pointed out that the Kiss of Peace is part of all the ancient liturgies and it must have originated soon after the apostolic times if not in the apostolic period itself.

The "Peace" is given before the breaking of the bread, just before the offertory and the elements are brought to the altar. Even though the practice cannot claim any direct New Testament foundation, it reminds one of Jesus' words, "So if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift before the altar and go, first, be reconciled to your brother and then come and offer your gift." It is a symbol of reconciliation with one another. In the actual performance of the ritual the celebrant gives the "Peace" to the person assisting in the service or to a member of the congregation nearest to the altar and then it is passed from one to another until everyone has received it. In giving the "Peace" both hands are used, and the person who gives it places his right palm against the right hand palm of the one receiving it as in a handshake. The left hand of either person presses on the right hand of the other. The person giving the "Peace" may also say, "The peace of God be with you."

This ritual of the "Peace" preserves an essential element of the Christian faith, namely, that at the sacrament of the Lord's Supper God's grace is not only communicated to the believers as individuals, but to the community of believers. Only those who repent of their sins and intend to live in love and charity with their neighbors are invited to participate in the sacrament. Reconciliation of the believers one with another is therefore an essential element in the Christian witness. The Kiss of Peace is a symbol of this truth. It calls the members who worship together to get reconciled if they have anything against each other.

It is a reminder that the church which is the body of Christ is a fellowship of believers bound together by love.

The ritual also expresses the truth that the mutual relationship between members is not merely human. Human relationships are to be judged and sanctified by the love and peace of God. So the "Peace" proceeds from the altar. Broken relationships are to be restored by the power that comes only from God.

If You Could Run the World

Paul Mohler

SUPPOSE that you were present some day when God was holding a reception like that one recorded in Job 1:6. Suppose that you told God what is going on in the world that you do not like. Then suppose that he should say, "I'll give you all the authority and power that you will need and let you run the world for a while. Make all the changes you think best and see what comes of it." What an opportunity that would be! What wonderful improvements you could make!

Where would you begin? With wars, of course. You would stop all wars, abolish iron curtains and establish peace and goodwill among men of all races, creeds and nations. You would stop all crime, murder, adultery, theft, gambling, drunkenness, divorce and lesser evils. With all of these evils abolished, would not the world be a wonderful place in which to live?

How would you go about it? Where would you apply your power? Experience has shown that when individuals are changed, the mass is changed. You would doubtless change all people individually. When you have taken pride, wrath, greed, lust and the other causes of war out of all men, you will have stopped war at its sources. The same with other evils. Simple, isn't it? Why didn't God think of that?

But where would you apply your power—on the outside or on the inside? Restraint by external power is an old practice. It works to a certain extent, but it is expensive. It is responsible for much of our tax burden. If you add enough law-enforcement officers to stop all evils, I fear that we can never pay the necessary taxes. Then, with all the power and authority you must give them, they might become oppressors themselves. In other words, who will restrain your restrainers?

It might be cheaper to apply your power internally. Just place a governor inside each person to control his thoughts, ideals, aims, purposes, desires and decisions so that he would automatically be stopped from even starting in any direction that would result in evil. That would work, would it not?

Now let us see what you would have—two billions of beings that could not do anything wrong if they wanted to, but that could do anything good that they chose. Nobody would ever be killed or injured by others, no property ever damaged or destroyed, there would be no corrupted homes or individuals, no interference with anything good. What a wonderful world that would be.

After this had been going on for a while, I wonder what God would say about it. He might say, "Before you ever took over, I had all I wanted of creatures like that. Consider the coral polyp—how many of them I have working in the world, all of them doing good and none of them ever doing anything wrong. They laid the foundation for the state of Florida and of many islands in the sea. What I want out of the world is children—like myself, free to choose evil or good, but choosing good by their own free will. I want them to have many decisions to make, with strong temptations to resist, so as to develop their strength (Jas. 1: 12). I want to know what is in their hearts—whether they will keep my commandments or not (Deut. 8:2). In heaven, I want only those that can be trusted to go anywhere I may send them and do what I want them to do. No one who is not free to do good or evil can ever be a child of God. All who are restrained are of a lower order and the most restrained are the lowest. I have enough of the lower orders, even of such good ones as the coral polyp."

Maybe you had better limit the changes you would make to what you can do with the power and wisdom available in the Holy Spirit.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Tribute to Jesus. Edgar Daniel Kramer. Christian Education Press, 1955. 56 pages. $1.50.

One of America's foremost Christian poets has written the reverent tributes to Jesus found in this little book. Each of the fifty-eight poems in its own way adds to the portrayal of Jesus as both historical and contemporary, as one who not only offers salvation but requires a high standard of ethics of those who accept that salvation. These poems would be useful for personal reading or devotions and also for group worship.—*Ora W. Garber.*

The International Lesson Annual —1956. Ed: Charles M. Layman. Abingdon, 1955. 440 pages. $2.95.

For less than six cents a Sunday teachers of the adult Sunday-school classes can provide themselves with what appears to this reviewer to be the best prepared bit of supplementary help we have in print for use along with our own Bible Study Monthly. This is the first in a series of such commentaries and is an outstanding example of interdenominational co-operation among Protestant groups. The arrangement of materials is logical and easily followed. Each lesson is presented under three main headings: Exploring the Bible Text, Looking at the Lesson Today and Teaching the Lesson in Class in readable, adequate terminology. Additional features, such as an alternative teaching plan titled For Group Discussion and Action, special articles on special Sundays of the church year, the annotation of the "Daily Bible Readings" add to the book's values. Roy L. Smith writes the major treatment on each lesson and he is ably accompanied by other writers of recognized effectiveness such as Floyd V. Filson, Chester W. Quimby, Ralph W. Sockman and Kyle M. Yates. Never to be thought of as a substitute for our own Brethren materials, this is the best supplemental material we have seen and should be in the hands of every adult Sunday-school teacher.—*Chalmer E. Faw, Chicago, Ill.*

***The World of Albert Schweitzer.** Eugene Exman. Harpers, 1954-55. 144 pages. $5.00.

Magnificent photographs coupled with well-chosen words combine their forces to give even the casual reader the tremendous benefit of a life which has been called "the greatest man in our generation." Excellent photographs by Eric Anderson show Schweitzer's ministry of healing, his life in Africa, his European home and family, and the place music holds in his life.

Careful selections from his writings plus appropriate editorial comments reveal the thought which underlies his life. This is an inspiring book for youth and adults who seek the inspiration of a great Christian witness. Every local church library should have a well-worn copy of the book.—*J. Henry Long.*

KINGDOM GLEANINGS

At its recent meeting in Elgin, Ill., the National Youth Cabinet elected Richard Simmons, a student at Manchester College, Ind., as chairman.

A Brethren tour to Europe and the Holy Land is being planned for next spring, March 22—May 7, 1956. Why not plan to send your pastor? For information write General Brotherhood Board, Brethren Service Commission, 22 S. State St., Elgin, Ill.

Everett church of Middle Pennsylvania has adopted an integrated program of financial administration with features of considerable significance. Those desiring a copy may address a request, accompanied by ten cents, to Robert G. Mock, 103 N. Spring Street, Everett, Pa.

The Brethren adult Washington-United Nations seminar will be Feb. 27—Mar. 3. This seminar helps adults to see their government at work and to show them what part they can play in influencing governmental policy. A visit to the United Nations is an important part of the seminar. Write to the General Brotherhood Board, Brethren Service Commission, 22 S. State St., Elgin, Ill.

Ground-breaking ceremonies on Sept. 25 for two churches in widely separated areas, by a strange coincidence, featured the same method. At Scalp Level, Pa., nearly two hundred persons pulled the plow that broke ground for the new church house opposite the Old Folks Home. Raymond Boose, the pastor, spoke on the topic, Adventure Unlimited. Across the country one hundred persons braved the rain to draw the plow that turned the first ground on the site of the new Kansas City church, Mo. Here eighty-seven-year-old James M. Mohler helped to guide the plow and the two-and-one-half-year-old son of the pastor, Jonathan Bantz, had his hand on the rope.

Handel's The Messiah will be presented in the Elizabethtown College auditorium, Pa., on Sunday, Nov. 4, at 2:30 p.m., by a chorus of 250 voices made up of the Eastern Pennsylvania and Elizabethtown College choruses. Prof. Nevin Fisher will conduct the oratorio. Mrs. Miriam Carper Frey of Palmyra, Pa., will be the organ accompanist and Mrs. Hazel Beard Guyer of Myerstown, Pa., the piano accompanist. Soloists will be Mrs. Louise Lamb of Lancaster, Pa., soprano; Mrs. Elizabeth Rodgers of Hanover, Pa., contralto; Harold Bucher of Palmyra, tenor; and Marlin Brightbill of North Manchester, Ind., baritone. The district music commission is sponsoring the oratorio.

Licensed and Ordained to the Ministry

Warren Campbell, licensed in the Turkey Creek church, Fristoe, Mo.

Joel West, licensed in the Middlebury church, Ind.

John O. Wagner, ordained in the Ottumwa church, Iowa.

Glenn Prosise, licensed in the Romine church, Ill.

Roy L. Stern, licensed in the Fredericksburg church, Iowa.

Paul J. Wright, ordained in the First church, Denver, Colo.

The various committees of the National Council of Churches met at Green Lake, Wis., Oct. 3-8. Members of the Elgin staff attending these meetings were C. Ernest Davis, A. Stauffer Curry, Ed Crill, Paul M. Weaver, Vernard Eller and Hazel Kennedy.

The American Bible Society will present a series of broadcasts on Radio Chapel, Station WOR, for four Sundays in December, 9:30-10:00 a.m. E.S.T. The subjects are: The Bible in Family Life, The Plight Before Christmas, Wondrous Things Out of Thy Law, and The Book That Came Alive. Dr. Frances Carr Stifler will give all but the second of these addresses; that one will be given by the Rev. Laton E. Holmgren, foreign secretary of the American Bible Society.

Home-comings

Pleasant Plains church near Aline, Okla., Sunday, Nov. 13. Bro. Harold Correll of Hardin, Mo., will be the speaker. This date is a change from the one previously announced.

Nokesville church in Eastern Virginia, Sunday, Nov. 20, all day. One of the features of the day's program will be a mortgage burning. Speakers will be Frank E. Williar, pastor of the North Baltimore church, Md., and Warren Groff of Bridgewater College,

Support of National Youth Project

Brethren young people, senior high and older youth, gave a total of $31,663.18 toward their goal of $32,054 for the 1954-55 National Youth Project. The project was the support of the entire Brotherhood program for nine full days. The giving for 1954-55 showed a considerable increase over the previous year, 1953-54, when $23,931.21 was given.

The junior high youth gave $1,843.69 in support of the National Youth Project not included in the above amount. Most of this money was given through their summer camp projects and is a sizable increase for the support of the Brotherhood program over the year 1953-54.

McPherson College

McPherson College began its 1955-56 school year with a 9% increase in enrollment. The increase was largely due to a greater percentage of upper classmen returning and through transfers from other colleges. The enrollment by classes shows the freshmen class numbering 117, sophomores 113, juniors 73, seniors 54. In addition to these students there are 54 specials, thus making an over-all enrollment of 411. Other interesting facts regarding enrollment are these: the largest number of students come from Kansas with a total of 175. Iowa is second with fifty-five. Colorado is third with twenty-one and Missouri fourth with twenty. By church affiliation, sixty-six per cent of the students are Brethren. Next largest group is Methodist with forty-five students. Twenty different denominations are represented. Five foreign countries are also represented in the student body.

Three new faculty members have been added to the staff. Kenneth Kinzie has come to assume the position of instructor of art. Mr. Kinzie graduated from the Art Institute of Chicago in June of 1954, with a Bachelor of Fine Arts degree. During his last year of studies he received the George Brown traveling scholarship for

Brotherhood Theme: Seek First His Kingdom

$1,250. Following his graduation he was employed in the field of commercial art as an art designer. Homer E. Brunk of Glendive, Mont. will teach the courses in rural life and agriculture, formerly taught by Prof. Guy Hayes. Prof. Hays has transferred to the field of education, speech and debate. Prof. Brunk is a graduate of McPherson College, holds a B.S. degree in agriculture from New Mexico College of Agriculture and Mechanical Arts. He also holds a Master's degree from Montana State College and has done work at New Mexico College toward his doctor's degree. Secured to serve as alumni secretary and assistant in public relations is Paul Wagoner. Mr. Wagoner is a graduate of McPherson College and has a B.D. degree from Bethany Seminary. He served two years as a pastor previous to his coming to the college.

One hundred twenty-one students are participating in the three college choirs this year. In addition there are two men's quartets, a ladies' quartet and a ladies' trio. Instrumental groups include a forty-five piece marching band, a string quartet and a civic-college orchestra. Fourteen tours to churches in the region have been proposed for the late fall and spring months.

The college is happy to report that the past fiscal year was closed with a $1,700 balance. The many contributions from churches, individuals and groups helped to make this possible.

The McPherson College Placement Bureau has been instrumental in placing twenty-four teachers during the spring and summer. Included in this group were eleven elementary teachers and thirteen secondary instructors.

President and Mrs. Bittinger have been giving leadership to several family life institutes. They have thus far this fall helped with these institutes in four states.

Leon Neher, a senior from Quinter, Kansas, is in school again this year after spending a year in India as an exchange student. From November 1954 until April of this year he was a student of the Government Institute of Agriculture at Anand, India.

Ralph Royer of Dallas Center, Iowa, Glendon Button of Eldora, Iowa and Lyle Neher of Oswego, Kansas, have completed their alternative service work abroad and are in school again. Ralph served in Africa, Lyle in Turkey, and Glendon in Austria.

The college had several representatives in the summer camps throughout the region. Former alumni secretary, Max McAuley, and his wife, Marilee, public relations director, Glenn Swinger, two students, Betty Holderread and Joyce Flory, and Mr. and Mrs. Bittinger, gave leadership in a number of camps.

The Church Calendar

November 6

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Jesus Meets Human Needs. Luke 5: 1—6: 16. Memory Selection: Those who are well have no need of a physician, but those who are sick; I have not come to call the righteous, but sinners to repentance. Luke 5: 31-32 (R.S.V.)

CBYF Topic: Indian Americans

World Peace Sunday

Nov. 14-17 Western Region conference, McPherson College, Kansas

Nov. 15-17 Pennsylvania State Pastors conference, Harrisburg, Pa.

Nov. 17-20 District meeting, Washington, Sunnyslope

Nov. 20 Thankgiving Home Missions Sunday

Nov. 24 Thanksgiving Day

Nov. 24-27 Brethren Student Christian Movement conference, Bridgewater College, Va.

Dec. 11 Universal Bible Sunday

Love Feasts

Colorado
Nov. 13, 7 pm, Denver, First

Idaho
Nov. 6, Twin Falls

Illinois
Nov. 23, 7:30 pm, Allison Prairie

Indiana
Nov. 11, Yellow Creek
Nov. 12, 7:30 pm, Blissville
Nov. 20, 7 pm, Monticello, Pine Creek
Nov. 21, 7:30 pm, Spring Creek
Nov. 26, 7 pm, New Paris
Dec. 4, 7:30 pm, Pleasant Hill

Kansas
Nov. 7, Sabetha

Maryland
Nov. 6, 6:30 pm, Monocacy
Nov. 12, 2:30 and 6 pm, Broadfording
Nov. 12, 4 and 6:30 pm, Welty
Nov. 20, 7 pm, Middletown Valley, Myersville

Michigan
Nov. 6, 7:30 pm, Sunfield
Nov. 13, 8 pm, Beaverton

Missouri
Nov. 16, 7:30 pm, Mountain Grove

New Jersey
Nov. 13, 7:30 pm, Amwell

New York
Nov. 6, 4:30 pm, Brooklyn, First

Ohio
Nov. 5, 7:30 pm, Happy Corner
Nov. 13, Salem, at Happy Corner church
Nov. 20, 8 pm, Swan Creek

Pennsylvania
Nov. 5, 1:30 pm, Welsh Run
Nov. 5 and 6, 1:30 and 6 pm, West Green Tree, Rheems
Nov. 6, 6 pm, Everett
Nov. 6, 7:30 pm, Upper Marsh Creek
Nov. 6, 6:30 pm, Park View
Nov. 6, 7 pm, Springfield
Nov. 12, 2 and 6:30 pm, Hatfield
Nov. 12 and 13, 1:30 pm, Annville
Nov. 13, 7 pm, Philadelphia, Germantown
Nov. 13, 6:30 pm, Salunga
Nov. 13, 6 pm, York, Second
Nov. 20, 7:30 pm, Upper Claar

Virginia
Nov. 5, 6:30 pm, Laurel Branch
Nov. 6, 7 pm, Trinity

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Edward Stump of Elkhart, Ind., in the Pleasant Hill church, Ind., Nov. 21—Dec. 4.

Bro. S. Clyde Weaver of Lancaster, Pa., in the Sugar Creek church, Ohio, Nov. 14-20.

Bro. Milton Hershey of Manheim, Pa., in the Hanoverdale church, Big Swatara congregation, Pa., Nov. 21—Dec. 4.

Bro. M. R. Wolfe of Bridgewater, Va., in the Welty church, Md., Nov. 13-20.

Bro. E. Myrl Weyant of Claysburg, Pa., in the Upper Claar church, Pa., Nov. 6-20.

Bro. Morris S. Frantz of Empire, Calif., in the Chico church, Calif., Nov. 6-13.

Gains for the Kingdom

Fifteen baptized, one received on former baptism and two reconsecrations in the Fairview church, Md. **Three** baptized in the Pleasant Valley church, Va. **One** baptized and three received by letter in the Monocacy church, Md. **Seven** baptized in the Pleasant View church, Md. **Twenty-seven** baptized and fifteen received by letter in the Amwell church, N. J. **Ten** baptized in the Tearcoat church, W. Va. **Twenty** baptized and one received by letter in the Mt. Hermon church, Va. Twenty baptized and one received by letter in the Mt. Hermon church, Va. **Five** baptized in the Red Hill church, Va. **Six** baptized in the Mt. Olivet church, Timberville congregation, Va. **Eight** baptized, two reclaimed and ten rededicated in the Eastern Mt. Carmel church, Va. **Four** baptized in the Frostburg church, Md.

Two baptized in the Indian Creek church, Pa. **Six** baptized, two received by letter and one by confession in the Ambler church, Pa., **Five** baptized and two received by letter in the Hatfield church, Pa.

Nine baptized in the Prices Creek church, Ohio. **Three** baptized in the Shepherd church, Mich. **Two** received by letter in the Lick Creek church, Ohio. **Ten** baptized in the Menomonie church, Wis. **Four** received by letter in the Brookville church, Ohio. Two baptized in the Pyrmont church, Ind. **Ten** baptized and two received by letter in the Battle Creek church, Mich. **Nine** baptized in the Baltic church, Ohio. **Fourteen** baptized in the Salem church, Ohio. Two baptized and three received by letter in the Mexico church, Ind.

One received by letter in the Colorado Springs church, Colo. **Five** baptized in the Muscatine church, Iowa. **Three** baptized in the Council Bluffs church, Iowa.

Three baptized and eleven received by letter in the Sunnyside church, Wash.

News and Comment From Around the World

Church Groups Back Limited Clergy Plane Fare Reduction

Church groups would be willing to have reduced plane fares for clergymen limited to airlines that operate without government subsidies, according to a spokesman for the Interchurch Transportation Committee, which represents transportation directors of twenty-two Protestant denominations. The House Interstate Commerce Committee declined to act during the last Congressional session on bills that would have permitted all airlines to offer reduced rates to clergymen. Railroads have traditionally offered reduced fares to clergymen. Congress formally approved the practice in the Interstate Commerce Act of 1883 regulating railroad fares. However, the Civil Aeronautics Act of 1937 prohibits commercial airlines from making such concessions to any persons other than relief workers going to a disaster area.

Rockefeller Gives World Council $260,000 for Study Projects

John D. Rockefeller, Jr., has given $260,000 to the World Council of Churches for projects by its study division. Grants will be used for the following purposes: (1) a special study of Christian responsibility in areas of rapid social change, especially in Asia, Africa and Latin America; (2) study projects in the field of the Unity of the Church, the World Mission of the Church and Christianity and War; (3) housing accommodations for the staff of the Council's Ecumenical Institute near Geneva.

United Church of Canada Reports Gains

Membership in the United Church of Canada has increased by nearly fifty per cent since its formation in 1925 through a merger of the Methodist Church, the Presbyterian Church and the Congregational Churches. The denomination last year had a total membership of more than 894,000. The United Church yearbook gave the total number of persons under pastoral care of the church as 2,200,000. Contributions for all purposes to the church has increased to more than $4,300,000. The church's 1955 budget is $5,000,000.



Bill Smith

Joe Craun, president of Second Virginia men's work (left), welcomes Roy K. Miller, pastor of the Staunton church, as ministerial adviser to the men's work cabinet for the coming year. Looking on are Wendell Smith, vice-president, and Glen Sutton, secretary-treasurer. At the annual business meeting the men voted to continue the heifer project, to contribute $100 to the district program and $100 to the Bible school teachers in the district, to raise $1,000 for the Blue Ridge chapel development and to give $200 left over from the radio hour to the Blue Ridge chapel mission. Twenty-five heifers were sent from Second Virginia, given by nine churches and six individuals

Sees Revival Injured by "Ecclesiastical Cynics"

President Eisenhower's pastor has said that America's religious revival is being injured by "ecclesiastical cynics" who are making sport of Evangelist Billy Graham and Dr. Norman Vincent Peale. Dr. Elson, pastor of National Presbyterian church in Washington, observed that Mr. Graham's most vigorous critics are professors of theology and church administrators, and suggested they might feel differently if they had more day-to-day contacts with lay people. Both Mr. Graham and Dr. Peale have been guests in Dr. Elson's pulpit. President and Mrs. Eisenhower were in the congregation on both occasions.

Religious Work Decreases Violence Among Migrants

Religious work conducted among migrant farm laborers in New York this past summer by the state Council of Churches materially reduced the number of brawls and other incidents requiring police attention. Eighteen chaplains, most of them students at Southern theological schools and including some Negro clergymen, aided in the program servicing the more than 37,000 migrant workers. Many of the laborers came from the West Indies. The work of the chaplains was reinforced by twenty-six Episcopalians, Presbyterians and Mennonites of college age who volunteered for duty as assistants at three service centers for migrants.

Lists Rights Areas of Concern to Churches

Churches have as great a stake in human liberty now as when the Bill of Rights was adopted, Dr. Eugene Carson Blake of Philadelphia, president of the National Council of Churches, told the Senate Subcommittee on Constitutional Rights. He was one of twelve national leaders who spoke at a special Constitution Day session. The twelve were invited to tell the subcommittee what they think needs to be done to preserve, protect and strengthen America's constitutional liberties.

Warns of Shortage of Negro Clergy

A warning that the need for trained Negro clergymen is not being met in the United States was given at the annual convention of the National Baptist Convention U.S.A. The 4,500,000-member Convention is the world's largest Negro church body. Only about ninety-six Negro ministers are being graduated each year from theological schools. Eight hundred sixty-two are needed annually to fill the needs of all denominations.

Methodist Bishop Decorated by West Germany

A Methodist bishop was decorated by the West German government in appreciation of relief funds, food and clothing sent to Germany by Methodists. Bishop Frederick B. Newell of New York is national chairman of the Methodist Committee for Overseas Relief. Praising American aid to Germany in its post-war reconstruction efforts, the German consul general in New York said that, apart from official Marshall Plan funds, the "greatest contribution came from various church organizations in this country."

International Conference on Christian Drama

Under the auspices of the Religious Drama Society of Great Britain, an international conference on Christian drama was recently held at Oxford. It was attended by fifty delegates from fourteen countries, among others by T. S. Eliot. They discussed the possibility of a renaissance of Christian drama as a contemporary means of evangelism. Dr. G. K. A. Bell, bishop of Chichester, urged the delegates to be sensitive about the quality of plays performed in churches. "Once it is known that the church is demanding plays and takes only the best, the standard will improve," he added. "The drama and religion are not yet married but they are not so afraid of one another as they used to be. There is a shy process of walking out."

Clergymen Urge Voiding Internal Security Act

Eighty-six prominent Protestant and Jewish clergymen were among the 360 signers of a brief filed with the United States Supreme Court urging it to declare unconstitutional the Internal Security Act of 1950. The act requires members of the Communist Party of the United States to register with government agencies. In support of its assertion that the 1950 law is a "threat to American civil liberties," the brief quoted from statements of the National Council of Churches, the Methodist Council of Bishops and the General Assembly of the Presbyterian Church in the U.S.A.

Reports Russian Baptist Group to Visit U.S.

A small group of Baptists from Russia probably will visit the United States next year, according to an announcement by Dr. Theodore F. Adams, president of the Baptist World Alliance. Dr. Adams and three other Baptist ministers from the United States made a two-week visit to Russia in August. The group made preliminary arrangements for the trip by Russian Baptists. Dr. Adams says, "Relations with Russian Baptists were so cordial on our visit there that I think it opened the way for more groups of Baptists from America to go to Russia."

Recommend Hungarian Group Be Accepted Into Bible Societies

A recommendation that the United Bible Societies accept the Hungarian Bible Council into membership was unanimously voted by Standing Committee of the United Bible Societies at its annual meeting. Acceptance of the Hungarian Council would bring to twenty-four the number of national Bible societies in the organization. At a regional conference preceding the committee's meeting, it was reported that Bible work had increased in Russia, Hungary, Czechoslovakia and Romania. Delegates were told a considerable number of Scriptures printed in Hungary have recently been sent to Czechoslovakia and Romania, and Bible editions are being prepared in Russia.

Student Christian Council to Include More Negro Groups

Action to include more Negro colleges and universities in the student Christian movement was taken by the twelfth annual general assembly of the United Student Christian Council. About 125 delegates from over the country, including several Negroes, attended the week-long conference on the campus of Heidelberg College. The council is a federation of fourteen major church student movements and agencies and is affiliated with the National Council of Churches.

Christian Education Convention in Tokyo in 1958

Tokyo, Japan, has been selected as the location for the next World Convention on Christian Education in 1958. The invitation to come to Japan has the support of the National Christian Council in that country and a Promotion Committee, of which Dr. Toyohiko Kagawa is the chairman, has been active in presenting the claims of the Far East for the next world convention. The theme of the convention will be "Christ, the Way, the Truth and the Life."

Lung Cancer and Radiation

Dr. Richard Doll of the Statistical Research Unit of the Medical Research Council in London has suggested that the search for causes of increasing lung cancer should go beyond tobacco and industrial fumes and consider effects of atom and hydrogen bomb tests. He declared, "One thing is certain: an increase in the level of radiation causes cancer." In industry, he said, it is known that where miners had been exposed to a strong concentration of radium, the death rate from cancer of the lung had been thirty times higher than elsewhere.

EUB Church Groups Asked to Abolish Discrimination

Social action leaders of the Evangelical United Brethren Church called upon congregations and agencies of the denomination to "abolish all forms of discrimination." The commission also asked church members to work for desegregation in business, public schools, housing, unions and other fields. Members were urged to seek the passage of fair employment practice laws with enforcement provisions in states that do not have such legislation.

Greek Evangelicals Protest Turkish Riots

A message protesting the recent anti-Greek riots in Turkey was sent by the executive committee of the General Synod of the Greek Evangelical Church to the World Council of Churches in Geneva, Switzerland, and to leaders of Protestant churches in the U.S. and Europe. The message also rebuked those nations "professed to be Christian," which, it said, "encouraged the activities of the anti-Christian forces."



Members of the Oklahoma City youth fellowship make building repairs during a work camp at Camp Spring Lake, Oklahoma

Rex Dolby

BVS in Oklahoma City

AFTER two inspirational months at the Brethren Service Center at New Windsor, Md., I found myself on a bus bound for Oklahoma City, Okla. As I drew closer and closer to the city, I wondered more and more what the people, the church and the city would be like. At 9:30 p.m. on Feb. 3 I arrived at the bus station and was greeted by the pastor's wife. The evening passed quickly as I unpacked and talked to Reverend and Mrs. Stern about the coming months.

The next Sunday morning I assisted in the worship service and began to get acquainted with the youth and the other members of the congregation. The following week days were spent in visitation and setting up an office in the corner of one of the classrooms. With my office set up complete with desk and file cabinet, I was ready to dig into the job at hand. The youth file was brought up to date and put in order, and a card with all necessary information was made for each person in the youth fellowship. From the information on the cards, suggestions for youth activities were made, and planning sessions with the youth set up the program for the summer months.

Worship was added to the regular Thursday night fellowship meetings; discussion periods on subjects relating to youth and their problems were planned for each Sunday evening after the service. A series of films on dating, courtship and marriage helped to stimulate discussion. The youth also voted to take complete charge of the evening service on the last Sunday of each month and have followed through in a wonderful way. In addition to these regular events, a sunrise service and breakfast, a hayride, a swimming party, a work camp at Camp Spring Lake and other events were planned for and carried out by the youth group.

In addition to working with the youth I have been able to assist the pastor in taking communion to the sick and preparing for it at the church. Helping with the church paper and the Sunday bulletin is not uncommon although, I'm happy to say, cleaning the church after a dust storm or a heavy rain is. Teaching Sunday school and vacation Bible school has given me an opportunity to observe how the younger boys and girls really think and act; I must add that I have learned as well as taught. Some of the other activities that may come up during the week are mowing the yard, meeting with the recreation or worship committee for the coming Thursday evening, making a poster, chart or sign, or practicing with the choir. Late in the summer I had the opportunity to attend district conference and serve as a counselor at youth camp.

For recreation, there are short trips and picnics with the Sterns, playing softball with the church team, taking pictures and going with the youth group after their meetings are over.

One of the unique experiences I have had since I have been here has been the opportunity to deliver the Sunday morning message. Reverend Stern had had his tonsils removed and had not recovered in time; so he asked me to fill in for him. It was a great experience to prepare and deliver such a talk for a group of people.

Any youth who wants to improve himself, aid others and find God can do all three at the same time if he will just take a year of his time for BVS. I use the term "take" be-

cause I believe it more accurate. A youth can learn, improve, grow and mature very much during this time. He will see so much new country and meet so many wonderful people that it will soon seem that he is being ministered to rather than ministering. It might be summed up in 2 Cor. 9:13-14: "Under the test of this service, you will glorify God by your obedience in acknowledging the gospel of Christ, and by the generosity of your contribution for them and for all the others; while they long for you and pray for you, because of the surpassing grace of God in you."

Our Refugee Family

William M. Hollinger

SCARCELY a year ago in Camp 121, one of the seventeen refugee camps near Salzburg, Austria, lived a German family: Kurt, the father, Elfriede, the mother, Gerlinde, the daughter, and Harald, the infant son. The Mueller family had spent eight years here, waiting, hoping for an opportunity to come to America. After they had registered their desire to come, their hopes would rise when a new quota would be stated for refugees. Despair would claim them as quotas were filled by others who had relatives in the United States or were fortunate enough to have a sponsor.

"We hadn't a chance until we had a sponsor," said Kurt when we called in his home in Dayton, Ohio.

In April of 1954 the East Dayton church had signed the assurance for the Muellers and had thus become their sponsor. The Muellers waited hopefully while the necessary arrangements were being made for their trip to America. Anticipation became keener in the fall of 1954 when Bro. Beeghley made contact with them. Though the language barrier prevented easy conversation, our fellowship with them was begun.

Then came the visa on Jan. 20, 1955, and their spirits soared as they enplaned for New York.

Now in August we found them settled in a comfortable home and doing well. They are happily planning for the future, for Gerlinde to enter school next month, for Kurt to enter night-school classes, and, in due time, for all to have full living as American citizens.

Kurt was asked what things here he liked in contrast with his former life in Europe. As he twisted uneasily in his chair to think, he responded with a smile: "Oh, everything!"

This is their present; their future is promising.

But what of nearly a thousand other refugee families the thousand congregations of the Church of the Brethren can so easily sponsor? They are waiting yet, hoping, despairing, struggling to exist in crowded camps, victims of our country's war. We have pledged ourselves to give assurances for a thousand *this* year.* If we use this opportunity, the refugees will be helped, God will be glorified and other avenues of service will be opened.

The Mueller family is the third the East Dayton Church has sponsored the last few years. All three have been very co-operative with the church and appreciative of what has been done to help them adjust themselves, repaying gladly and promptly the funds advanced to them. We can testify that all of us—refugees and Brethren—have been blessed in this service of sharing the American way of life.

Remember Kurt's remark, "We hadn't a chance until we had a sponsor." Give some other Kurt and Elfriede a chance.

**This quota must be filled in time for families to have secured their visas by the end of 1956. What we do this year is exceedingly important because of the length of time required to secure a visa after sponsorship is given. If you or your congregation can give an assurance for a refugee family, write to the Refugee Resettlement Office, Brethren Service Center, New Windsor, Md.*

MATERIAL AID Project-of-the-Month

FRIENDSHIP PACKETS for Christmas! This is a project in which men, women and children can participate! Why not make it a family project?

The *Children's Kit* consists of a spiral ring notebook, a game, crayons, pencils, an eraser and a sack of hard candy, all pinned between two washcloths.

The *Mother's Kit* is made by stitching a large comb, bobby pins and a nail file inside a large head scarf.

To make a *Father's Kit* sew (by hand) a razor, blades and shaving soap inside a large handkerchief.

These projects are explained on pages eight and nine of the MATERIAL AID HANDBOOK. Copies of the Handbook may be obtained by writing to the Director of Material Aid, Brethren Service Center, New Windsor, Md.

SHOW THESE!

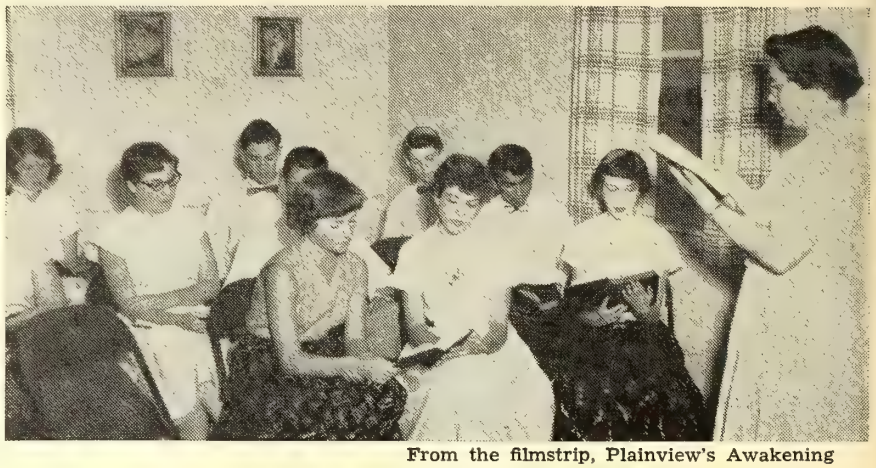
UNTO THESE, MY BRETHREN, a new Brethren Service filmstrip, has been shown already in many churches. A 105-frame filmstrip, it lasts about 30 minutes, and covers our areas of work in Europe. It is loaned free to churches for use in various groups within the congregation—youth groups, men's and women's groups—and with entire congregations. Narration on either 78 or 33 1/3 rpm records (be sure to state which is desired). If your church has not taken advantage of this special feature do so today. Purchase price is $5.00 for those churches who wish to have their own copy. Mimeographed leader's guide accompanies filmstrip.

THEY ALSO SERVE is another Brethren Service production which has recently been released. The story of the alternative service program within the church, this filmstrip lasts approximately 20 minutes. It gives the story of a I-W, how he gets his classification and where he serves. A leader's guide and handout fliers come with the filmstrip. Narration on 78 rpm records. Rental $1.00, purchase $5.00. This is one area of our church program about which we should all be informed. Show it several times to groups within your church. State number of handout fliers you desire.

Order: Audio Visual Education, 22 S. State St., Elgin, Ill.

Evangelism in the Church School

Stewart B. Kauffman
Director of Ministry and Evangelism



From the filmstrip, Plainview's Awakening

The teacher is a key evangelist in the local church organization

THE church school is one of the most important evangelistic organizations within the church. Pastors, evangelistic committees, official boards have long recognized that in order to organize the church effectively to do the job of evangelism, they must give primary attention to what is happening in the Sunday church school. It is safe to say that more than eighty-five per cent of our new church members belong to the church school or have been members of the church school.

The teacher, therefore, is a key evangelist in the local church organization. In the classroom situation he has close personal contact with the pupils. Over a period of years he learns to know not only the pupils in his class that particular year, but the families to which the pupils belong. Recognition of the importance of the church school and its teaching staff in the whole program of evangelism of the local church points up areas that need major attention if our church school is to be evangelistic.

Evangelism Is the Job of the Whole Church

In the first place, the whole church needs to be organized to share Christ to the end that individuals will become new persons in Jesus Christ. Let us never more be guilty of thinking that the church and the church school are two organizations functioning side by side, each conducting its own program, but let us see that the Sunday church school is a school of the church organized to help attain the ends for which the whole church exists. In that light the church school unites with all other arms of the church to accomplish, what the American Baptists have so well called, *The Great Objective*, which is to help to bring persons into fellowship with Jesus Christ so that they become new persons in him, and then work along with other Christians to evangelize the world.

Preparing the Teacher to Be an Evangelist

If the teacher is the key person in the evangelistic program of the church school, the church must do all it can to help the teacher to be an evangelist. The committee will want to know: Is he a person who is committed to Christ and the church? Is he a person with a winsome, contagious faith? Does he have the ability to teach the group to which he is assigned? Is he trained for the job or is he willing to take training and to grow?

Having chosen the teacher, the church must then do all it can to help him do the job. A number of steps are important here.

1. Before a new teacher goes to work, it would be most helpful if the general superintendent, or the departmental superintendent, would explain to the teacher the general over-all purpose for the church school and perhaps the purpose for that particular class. There would be a number of benefits from this practice. For one thing it would mean that the committee on Christian education as well as the officers of the school would need to decide why the school exists. What are we driving at? Why do we meet each Sunday morning and even have additional sessions during the week? The discipline of putting the purpose down on paper would probably be a great evangelistic step in the life of the entire school. And think what this practice would do to the teacher! This would be a high calling of God in Christ Jesus and it would undoubtedly challenge any teacher.

2. A second step in helping the school to be evangelistic would be to have at least one workers' conference a year on the subject of evangelism in the church school. There are excellent filmstrips and study guides that would be helpful in renewing enthusiasm for the evangelistic possibilities within the school. Moreover, this could be a time when teachers could share with one another the literature they are reading and the success they are having. Various methods of evangelism could be discussed to the benefit of all.

3. A school of evangelistic teaching should be held periodically. While this could be a subject for a class within the local church or a community leadership training school, an even stronger approach would be for the local church to conduct this school at a specific

time so that all teachers would be included. At this time general methods used in winning pupils to Christ could be shared. Although the methods should differ from age to age, the over-all purpose is still the same. In this school it would be important to review what it means to accept Christ and to join his church.

4. Departmental meetings are also important in helping to create the feeling of evangelistic responsibility throughout the church school. In such meetings departments would come to a specific understanding of the methods and aims for their age group. It is very important to understand the age group with whom one is working.

The Teacher Can Be an Evangelist

Fortunate is the teacher who works in a school where the leadership sees the importance of evangelism. This will inspire him to personal responsibility in the whole program. There are certain guiding principles for the teacher to take seriously.

1. Let the teacher constantly work at deepening his own faith in God and love for Christ and the church. A Christian teacher needs to have a radiant faith that exemplifies the truth he teaches.

2. The teacher should strive to know his pupils, for, unless he is relating the material he has to teach to the individual pupil, he may be wasting valuable time. In order really to know his pupils, he will need to do some work. Home visitation is essential because the pupil lives in a family fellowship and the home has a profound influence on the pupil's life, having much to do with his spiritual development. Class fellowship meetings, periods of recreation, worship, individual counseling are opportunities of extreme importance to the teacher who is alert and is eager to help individual growth.

3. Preparation through personal daily devotions, study of the Bible, other church school literature takes on real meaning to a devoted teacher. Likewise, he should welcome opportunities to attend conferences and leadership schools in order to prepare himself adequately for his job.

4. He should constantly renew in his mind his purpose for teaching. If there is no purpose there is no teaching. But he must analyze his purpose to see that it is worthy of a Christian teacher in the church school. Also, he must ask if the many activities in which he is engaging are in keeping with the purpose for teaching.

5. Finally, let the teacher evaluate his work. Certain searching questions can help to do this. Have my pupils changed? Is there evidence that they have grown in their love for God and their fellow men? Is God more real to them now than he was a year ago? Is their understanding of God in keeping with the life and spirit of Jesus Christ? What happened to the pupils who were graduated from my class last year? Are they a vital part of the whole church fellowship? Any teacher who seriously follows the growth and development of his pupils is on the way to being a good teacher.

In Summary

Evangelism is a program of the church that we cannot pick up and lay down at will. Everything the church does helps to make it effective or ineffective in its great purpose for existence. The church school is one of the most important evangelistic organizations within the church. The teacher, therefore, is a key evangelist who seeks to help the spirit of Jesus Christ become a reality in the lives of children, youth and adults.

Christmas Materials



Adeste Fideles. A candlelight service for the nativity. $2.50 per 100. A worship service folder including carols, scriptures and candlelighting service.

Carol That Never Was Sung, The. 2 scenes. 3 girls, 1 woman, 1 reader, and choir. 10c. A Christmas pageant with a peace emphasis.

Christmas in the Home. No. 1, 65c; No. 2, $1. These books include suggestions for activities, decorations, worship stories and carols to be used in the home during the Christmas season. In Vol. 2, one section is devoted to plans for Christmas Eve and Christmas Day.

Christmas Party, The, by Dorothy Tinsley Daily. 1 act. 3 men, 2 women. 50c. In a small apartment in the slums of a large city, a Puerto Rican mother helps her husband and other foreign-born Americans to rediscover the real meaning of Christmas.

He Is Come! The Messiah, by Natalie Wagner. 50c. Written to meet the need for a simple pageant which is flexible enough in cast and story that any local group can use this presentation of the Christmas story. A reader speaks most of the lines, but characters do some. Major part of stage work is in pantomime.

Let Earth Receive, by Wanda Milner. 9 short scenes. 15c. A simple and beautiful Biblical Christmas service in pantomime, choral reading and song, beginning with Isaiah's prophecy. Subsequent scenes give the various phases of the nativity story.

New Year, The: A Candle Lighting Service. 35c. A well-planned New Year's service in which readers carry the continuity. Easily adapted, for it includes a wealth of scriptures, poems and music that could be used independently.

No Room in the Inn, by Dora Boiteau Franc. 30 characters. 3 scenes. 35c. Simple, brief, easily presented, it recaptures the atmosphere of the time in which Jesus was born. Suggestions for simple costumes are included.

Six New Christmas Candlelight Carol Services, by J. Harold Gwynne. 75c. Includes suggestions for candlelighting, six complete worship services, including carols, scriptures, musical selections, poems, and textual material for the narrator. Each service will lead a church into an inspiring religious observance of Christmas.

What Do You See in the Manger? by Viola Ashman Swanson. 10c. A Christmas service for the whole church school. A simple but beautiful service built around the Christmas story. Service contains scripture reading, speaking parts for readers, music by junior choir, and tableaus.

Order any of these materials from the Brethren Publishing House, 22 S. State St., Elgin, Ill. A more complete listing of program materials may be secured from the General Brotherhood Board, Christian Education Commission, 22 S. State St., Elgin, Ill.



Leadership Training Bears Fruit in Nigeria

Mary Eikenberry
Nigeria, West Africa

Pilesar, who with her husband had spent three years at the teacher training center, carries water

JUNE 11, 1954. Rain boots, mosquito nets, baked beans, first aid kits, Bible and songbook, water, canteens, bedding, clothes—finally they were all packed in a "chop box." And the four older Eikenberrys were ready for a ten-mile trek to the village of Sura. It was soon raining hard and the prospects of a trip to the back country looked hazardous.

Our first stop was Shafa. When we arrived there the Harold Royers were surprised we had made it. Harold soon had the horses and loads ready and we were on our way to Sura.

As we started down the steep escarpment we were a heterogenous group. Three men carrying head loads were ahead. Behind them, Mary Eikenberry on horseback, then Yerkoa, the blind evangelist who works in the Shafa church and the twenty villages around Shafa, then Harold Royer on his horse, then Melody and Joel Eikenberry, aged twelve and eight on the same horse. Ivan Eikenberry on foot brought up the rear. Over rocks, through streams, down hills and through the bush for three hours until we reached Sura. They had expected us, but after the rain, they did not know if we would come.

In 1947, Ivan had been the first white man to visit the village. Since then Linus had come as a teacher; he had been followed by Yakubu and his wife, Pilesar. They have been there four years now and much has been accomplished. A nice church school building has been built with an additional school building, built of grass mats, to take care of the overflow.

People came to greet us, to tell us how glad they were we had come. Soon after we had eaten supper, the bell rang and those people wanting to be baptized and to make a first public confession of belief on Jesus came for interviews. Ivan, Harold, Yakubu and Yerkoa met with the group. Yakubu and his wife had spent three years at our teacher training center and it was indeed thrilling to see the harvest from those long hours of teaching and struggling to plant a point or an idea.

We visited until almost midnight. Melody and Joel had crawled under the nets on grass mats and blankets. Ivan and Harold came to bed soon after, having twenty-eight people ready to take the covenant and fourteen ready to be baptized next day. This was the result of years of teaching and training by Yakubu and other African evangelists.

The next morning, as soon as we had eaten breakfast we met at the church and went singing to the stream near by for the baptismal service. There had never been a baptism at Sura before so the people were interested and curious. Eight women and six men were baptized. One of these women is the wife of the elderly man who first brought the news of the Christian way to Sura. He had gotten it at Garkida at the hospital and he did not give up until he got a teacher.

He took the covenant several years ago, but cannot receive baptism because he has two wives. (Would that Christ were here to help us solve that difficult problem.)

Back at the church we had a sermon, music, prayer and then twenty-eight Nigerians made their public confessions. Two hundred people were packed into the church. There was no unnecessary talking and everything was done in order. The twenty-eight men, women, boys and girls stood before the congregation and accepted Jesus as their Savior. Yakubu and Pilesar will continue to show them the way.

By two o'clock we were back on the trail again. The journey went fast as we returned. There was much to think about. Did Melody and Joel get a better understanding of why mother and daddy both must teach six hours of school tomorrow? Will Pilesar have her expected baby without any trouble? What can we do to make one hundred per cent of our Waka teacher trainees have the zeal of this couple? This trip helps us to see once again how very important a part of the mission program is that of training Christian teachers. May God guide us in our program at Waka to train more Yakubus and Pilesars so that his kingdom may come here.

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Ernest M. Shull of Ahwa, India, writes, "Every Wednesday night I have a class for those desiring baptism at Christmas. The first night ten candidates were present."

Meet Your Missionary



Jean Heck Shank

Mrs. Ida Lindower

MRS. GLENN SHANK, formerly Catherine Jean Heck, is one of two daughters born to Vernon and Roberta Heck, Hagerstown, Md. Jean received all of her public schooling in Hagerstown. After graduating from high school she spent some time doing blueprinting. She is quite skillful in drawing, printing and art work in general. Later she took nurse's training at Union Memorial hospital in Baltimore, where she received her R. N. degree.

In her capacity as a nurse, Jean worked among polio patients in the Carolinas, as a cadet on a government Navaho Indian reservation, then while a student in Ashland College as school nurse.

At Ashland College she engaged in a variety of activities, among which were the Girls' Gospel Team, Y. W. C. A., and a cappella choir. She was named in "Who's Who" among college students and was elected to Alpha Kappa Gamma, honorary society for college graduates maintaining high scholastic rating. She received the A. B. and B. S. degrees.

After spending a year at Concordia Seminary studying missionary work and a year at Krypton, Ky., acquiring some home mission experience, Jean is looking forward to service in Nigeria.

While the Shanks were in Krypton, little Dennis Glenn Shank came to live with them (Dec. 15, 1953). This fine, sturdy little chap will go with his parents to Nigeria and should be a source of joy to them.

Jean declares that she has always been interested in missionary work, but the interest has intensified with the passing of the years to become a genuine call. Jean's training and experience as a nurse, her qualifications as a teacher and her excellent personality and high degree of intelligence should go far in making her a successful missionary. To do her justice, a quotation from Matthew Arnold serves most adequately:

> **. . . a soul tempered with fire,**
> **Fervent, heroic and good;**
> **Helper and friend of mankind.**



Yakubu, Pilesar and Isa have family worship. Their enthusiasm and devotion are leading others to Christ

Bura Proverbs

If you have not crossed the river, do not ridicule the crocodile.

A hunter's son barbecues his shoes. (Shirtsleeves to shirtsleeves in three generations.)

Hunt a black sheep before nightfall.

If you dig a hole to trap another, dig it shallow.

Going past the gate does not tell you about the compound.

You cannot go to the same market twice.

There is no sickness which is bad news for the medicine man. (It's an ill wind that blows no one good.)

A person who sleeps under a tree is not going to cut it down. (You do not bite the hand that feeds you.)

If you put a dwarf in front of you on the path, do not grumble if you go slowly.

Two roosters cannot crow from the same roof.



The new chapel-parsonage at Erie, Pennsylvania, dedicated August 14

A Church Develops at Erie

IN THE mid 1800's Clarion congregation embraced the counties of Northwestern Pennsylvania, including Erie city and county. The Clarion congregation was disorganized in 1905 and no record of its membership remains. However, in 1918 Brother and Sister Edmond G. Hetrick moved to North East, fifteen miles east of Erie, where they now reside. They are members of the Erie congregation.

The Brotherhood nonresident membership file in 1950 listed almost one hundred members living in or near Erie. A request for services came in January 1951 and was referred to Western Pennsylvania mission board. This resulted in the services of a summer pastor, Bro. Daniel Flory, during that summer. The Seventh Day Adventist church on East Tenth Street was rented for services.

When Bro. Flory returned to the seminary at the close of the summer, Bro. William Barmeister, a Mennonite, supplied the pulpit until the following summer. Bro. Tom Shoemaker served as summer pastor in 1952. Bro. Alvin G. Faust became the supply minister in December 1952 and for nineteen months he made trips from Pittsburgh to Erie to minister there.

In June 1954, Bro. W. J. Hamilton became the first resident minister of the Erie congregation. A prefabricated dwelling on West Thirty-sixth Street was rented and used for services until July 30, 1955, when the present permanent parsonage on Raspberry and West Thirty-sixth Streets became the chapel-parsonage for this growing young congregation.

The Erie fellowship has gone through many of the struggles such endeavors encounter. However, in spite of them they have grown in solidarity, in purpose and in size.

In October 1953 Western Pennsylvania in conference gave them authority to organize as a congregation. This was consummated on Jan. 22, 1954, when nineteen letters were read. One was added by baptism and an organization was effected.

On Aug. 14, 1955, the dedication service for the new chapel-parsonage was held. There were representatives from the Erie Council of Churches, Western Pennsylvania, and neighboring churches who shared in the responsibilities of the occasion. Bro. John D. Ellis, chairman of Western Pennsylvania district board, gave the dedication address.

In all of the development of a final location for our work in Erie, we have co-operated closely with the Erie Council of Churches. The council has given us comity assignment for the newly developing area in which we seek to serve. In addition to the chapel-parsonage we have lots purchased near by which will afford us our location of a future church building.

The new chapel-parsonage will give good housing for our work at present. The membership on the day of dedication numbered fifty-one. We look forward to continued growth and progress in the city of Erie.

Anniversaries and Weddings

Anniversaries

Mr. and Mrs. Ira Brenner observed their sixtieth wedding anniversary with a family dinner on Sunday, Sept. 18, 1955, in the home of their daughter, Mrs. Vernon Dull. They were married Sept. 14, 1895. They have one daughter, one son, five grandchildren and seven great-grandchildren.—Mrs. W. Russell Miller, Brookville, Ohio.

Mr. and Mrs. Oran Wike and **Mr. and Mrs. Andrew Hartle** celebrated their golden wedding anniversaries on Aug. 14, 1955, in a special service in the Huntington church, Ind. The Wikes were married Aug. 16, 1905, and the Hartles were married Aug. 12, 1905. Both couples are active members of the Huntington church.—E. R. Fisher, Huntington, Ind.

Weddings

Allison-Nichelson — Thomas Elroy Allison of Williamsburg, Pa., and Barbara Joan Nichelson of Altoona, Pa., in the First church, Altoona, Pa., Aug. 27, 1955, by the undersigned.—Stephen G. Margush, Altoona, Pa.

Horner-Alton — George Alfred Horner and Luana Arlen Alton, in the Santa Ana church, Calif., Aug. 14, 1955, by the undersigned. — Robert Mays, Santa Ana, Calif.

Huston-Rhodes — Bernell Huston of Sioux City, Iowa, and Carol Rhodes of Washta, Iowa, in the Kingsley church, Iowa, Aug. 20, 1955, by the undersigned.—Vernon S. Powell, Kingsley, Iowa.

Hystad-Davies — Gordon V. Hystad of Surrey, N. Dak., and Eileen Mary Davies of Birmingham, England, June 27, 1955, at the home of the groom's sister, in Minot, N. Dak., by the undersigned.—D. A. Miller, Minot, N. Dak.

Janetski-Baldwin — John Janetski and

Vivian Baldwin, both of Tranquility, Calif., in the Laton church, Calif., June 11, 1955, by the undersigned.—Wilbur I. Liskey, Laton, Calif.

Jordan-Ryan—Jerry Jordan and Mary Ryan, both of Flora, Ind., June 26, 1955, in the Flora church, by the undersigned.—Charles Dumon, Sr., Flora, Ind.

Kauffman-Swihart—Thomas Kauffman of Middlebury, Ind., and Elsie Swihart of Goshen, Ind., in the Middlebury church, July 24, 1955, by the undersigned.—Daniel C. Flory, Middlebury, Ind.

Kline-Wilson—David Lawrence Kline of Palmyra, Pa., and Shirley Ann Wilson of Virginia, in the Palmyra church parsonage, June 4, 1955, by F. S. Carper.—Mrs. Ruth H. Saufley, Palmyra, Pa.

Kurtz-Stich—Milton Kurtz, Jr., of Mogadore, Ohio, and Phyllis Stich of Akron, Ohio, Aug. 27, 1955, in the Springfield church, Ohio, by Bro. Dale A. Young.—Mrs. Richard S. Shanafelt, Mogadore, Ohio.

Obituaries

Biershing, Benjamin, husband of Mary Biershing, died Sept. 15, 1955, at his home in Newark, N. J., at the age of seventy-seven years. Funeral services were held in the Oxley funeral parlor in Newark.—Frederick W. Dunn, Brooklyn, N. Y.

Carmany, Mary, was born July 20, 1867, and died June 22, 1955. Funeral services were held in the Palmyra church with Gale D. Crumrine and F. S. Carper officiating. Burial was in the Spring Creek cemetery, Hershey, Pa.—Mrs. Ruth H. Saufley, Palmyra, Pa.

Dellinger, William F., was born Oct. 4, 1876, and died Aug. 11, 1955. Services were conducted by F. S. Carper in the Rothermel funeral home, Palmyra, Pa. Burial was in the Gravel Hill cemetery.—Mrs. Ruth H. Saufley, Palmyra, Pa.

Fike, Louise Brafford, daughter of John and Ida Brafford, was born July 7, 1887, at Williamsport, W. Va., and died Aug. 29, 1955, at Parsons, W. Va. On May 3, 1953, she was married to A. W. Fike of Eglon, W. Va., where she made her home until her death. Before uniting with the Church of the Brethren in 1953, she was a member of the United Brethren church. Funeral services were conducted by D. B. Spaid of Eglon, W. Va. Burial was in the Oakland cemetery, Md.—Paul Crumley, Eglon, W. Va.

Flora, Lottie H., was born Sept. 14, 1881, in Keokuk County, Iowa, and died Sept. 2, 1955, at her home in La Verne, Calif. She moved to California from Texas in 1912, and moved to La Verne in 1917. She was a member of the La Verne church. Besides her husband, Ira S. Flora, she is survived by two sons, four daughters, two stepsons, nine grandchildren, nine great-grandchildren, one brother and one sister. Funeral services were held at the La Verne church by the undersigned, assisted by J. W. Lear. Interment was in the Pomona cemetery.—Galen B. Ogden, La Verne, Calif.

Hartman, Nancy Ann, daughter of Mr. and Mrs. Richard Hartman, was born May 28, 1954, and died March 31, 1955. Services were held in the Rothermel funeral home, Palmyra, Pa., with F. S. Carper officiating. Burial was in the Gravel Hill cemetery.—Mrs. Ruth H. Saufley, Palmyra, Pa.

Hoover, John B., son of George L. and Elizabeth Baker Hoover, was born Jan. 28, 1881, near Loysburg, Pa., and died Jan. 7, 1955, in Lancaster, Pa. He was first married to Becky A. Wyles, who preceded him in death in 1906. In 1914 he was married to Margaret M. Mentzer. For fifty-eight years he was a member of the church. Surviving are his wife, one son, two daughters, twelve grandchildren and two brothers. Funeral services were held in the Fred F. Groff funeral home by the undersigned. Interment was in the Millersville Mennonite cemetery.—John D. Long, Lancaster, Pa.

Kauffman, Olive May, daughter of Martin and Mary Jane Cripe, was born in Clinton Township, Ind., Aug. 9, 1883, and died Sept. 5, 1955, in Goshen, Ind. On Nov. 6, 1902, she was married to Clarence E. Kauffman. Besides her husband, she is survived by one son, five grandchildren, one great-grandchild, one sister and two brothers. Funeral services were held in the Goshen City church by Brethren T. E. George and Clarence Fike. Burial was in the Rock Run cemetery.—Mrs. Lewis Dixon, Goshen, Ind.

King, Ida Royer, daughter of Samuel and Maryann Royer Geib, was born Sept. 10, 1878, at Richland, Pa., and died July 28, 1955, at her home in Palmyra, Pa. On Sept. 29, 1900, she was united in marriage with Isaac Plapp King, who preceded her in death in 1938. Both in the Richland church and then, in 1924, in the Palmyra church she served in the church nursery. She is survived by six daughters and fourteen grandchildren. Funeral services were conducted in the Palmyra church by Bro. F. S. Carper. Interment was in the Spring Creek cemetery, Hershey, Pa.—Eleanor G. King, Palmyra, Pa.

Mahler, Anna, daughter of Jaret and Katherine Weirich, was born May 17, 1876, at Tyler City, Ind., and died Sept. 3, 1955, at Newberg, Oregon. She was united in marriage to William Mahler on Feb. 7, 1901, at Custer, Mich. Surviving are her husband, two daughters, thirteen grandchildren, nineteen great-grandchildren and one sister.—Martha West, Newberg, Oregon.

Mauck, Sarah Belle, daughter of John and Lydia Fansler Mauck, was born Aug. 11, 1875, in Wayne County, Ill., and died Aug. 2, 1955, at Albion, Ill. At an early age she became a member of the church at Martins Creek. Surviving is one sister. Funeral services were held in the Martins Creek church. Interment was in the near-by cemetery.—Dow A. Ridgely, Parkersburg, Ill.

Reed, Grace Travilla, of Yakima, Wash., died Sept. 11, 1955, at the age of sixty-four years. She was a member of the Yakima church. Surviving are two sons, one daughter, seven grandchildren, one great-grandchild, three sisters and one brother. Services were held by the undersigned. Burial was in the Terrace Heights Memorial Park, Yakima, Wash.—Carl Simmons, Jr., Yakima, Wash.

Stutzman, Roy O., was born Nov. 3, 1892, and died April 5, 1955. He is survived by his wife, Phoebe Longenecker Stutzman. Services and burial were held in the Spring Creek cemetery, Hershey, Pa., by Joseph Schober, F. S. Carper and J. Herbert Miller.—Mrs. Ruth H. Saufley, Palmyra, Pa.

Wisner, Martha M., was born Aug. 5, 1882, and died Aug. 5, 1955. Funeral services were conducted in the Union City church, Ind., with Brethren E. S. Hollinger and E. H. Nichols officiating. Burial was in the Union City cemetery.—G. W. Wisner, Union City, Ind.

Wyatt, John A., son of Wilson and Olive Wyatt, was born in Covington, Ohio, March 3, 1870, and died in Madera, Calif., Aug. 18, 1955. In 1899 he was united in marriage to Etta Boyd. To this union were born two sons. In 1903 he united with the Dunkard Brethren church, and about a year later was elected to the office of deacon. He is survived by his wife, two sons, six grandchildren, one great-grandchild, three brothers and one sister. Funeral services were conducted by Elder Hayse Reed of Modesto, Calif., assisted by Elder James Swallow of Santa Rosa, Calif., in the Warden funeral chapel in Chowchilla, Calif.—Mrs. J. A. Wyatt, Chowchilla, Calif.

Zumbrun, Levi, son of Ezra and Susan Zumbrun, was born Jan. 31, 1872, and died Sept. 7, 1955. He was married to Dona Robbins in 1898. For fifty years he was an active member of the Brookville church. He served as a member of the committee which planned and supervised the construction of the present church building. For twenty-five years he was a member of the board of trustees for the Brethren Home at Greenville. Surviving are one son, one daughter, one grandchild, two great-grandchildren, one sister and one brother. Funeral services were conducted in the Brookville church by Bro. J. W. Fidler and Bro. James C. Boitnott. Burial was in the Arlington cemetery.—Mrs. W. Russell Miller, Brookville, Ohio.

Church News

Northern California

Lindsay—The basement of our church has been resurfaced and painted and the sanctuary has been redecorated. Clarence and Lucile Heckman, missionaries to Africa, gave talks and showed pictures and curios concerning their work. Our missionary school on India was opened by John E. Stover and Helen Stover Royer, followed by Ella Ebbert, retired missionary to India. The La Verne choir presented a program in our church. At a business meeting, our pastor, Clarence Brubaker, tendered his resignation. At a called council, we voted to call Ward Pratt of Yuba City as our pastor for the coming year. On Aug. 22, a farewell party was held for our pastor and his wife, Brother and Sister Clarence Brubaker. Bro. Arthur Baldwin was speaker on Aug. 28. On the evening of Sept. 7, a reception was held for Bro. Ward E. Pratt and his family. The parsonage was remodeled and decorated by the men's group.—Mrs. Essie Hylton, Strathmore, Calif.

Paradise—The La Verne College chapel choir gave an evening of music in our church. Our choir presented its first cantata entitled, Memories of Easter Morn, by Lorenz. Our church and two other churches in our city co-operated in a laboratory school for the training of Bible school teachers. Our daily vacation Bible school had as its projects chicks for Korea and the Brotherhood program. The school which was held for six days this year concluded with a program by the children on Sunday evening. Henry Solanky, a native of India and a graduate of Bridgewater College, was guest speaker one Sunday morning. He was introduced by Sister Verna Blickenstaff, a retired missionary to India, who stated that Henry's father and grandfather have worked on the mission field in India for many years. Brother and Sister Cecil Watson and Sister Lowell McCann were installed into the office of deacon by S. L. Barnhart, pastor of the Chico church. Our pastor, Bro. Glen Montz, was dean of the family camp at Peaceful Pines. He and his wife also attended the pastors' retreat which was held the following week. The children of the Loyal Temperance Legion of our church have leased a signboard in the local little league ball park and have painted on it, "A boy brought up in Sunday school is seldom brought up in court."—J Edgar Hoover.—Margaret Schmorleitz, Paradise, Calif.

Western Canada

Bow Valley—The aid made several comforters for relief. Our pastor, Willard McDaniel represented the district on the Standing Committee at Annual Conference. One family from our church also attended the Conference. One Sunday morning we had the children's day program, followed by the Sunday-school picnic in the afternoon. Vernon Culp of the First church, Irricana, gave a report of the regional conference. C. Ernest Davis of Elgin, Ill., brought our morning message the last Sunday in June. We joined with the United Church of Canada in a vacation church school. The offering went to the Palsy Home in Calgary, Alberta. The junior girls in the school painted and embroidered quilt blocks for a relief quilt. Several from our church and from Armada attended the

intermediate and young people's camps at Camp Canaqua. A musical sermon in charge of the choir was given in the absence of our pastor who was attending camp. The pastor conducted a vacation church school at Armada, where the district has opened a Sunday school. The offering went to the Heifer Project. Ruth and Lawrence Clark of Modesto, Calif., showed pictures and gave a talk concerning their work in Africa. One of our girls attended the youth conference at Chico, Calif. At a recent business meeting Ralph Oberholtzer was re-elected Sunday-school superintendent and Truman Northrup was re-elected elder.—Virginig Cawley, Arrowwood, Alta.

Southern Missouri and Arkansas

District Meeting—The district meeting of the Southern Missouri and Arkansas was held in the Shoal Creek church Aug. 18-21 with Alva C. Fike of Peace Valley as moderator. All churches were represented except one. Bro. Desmond W. Bittinger from McPherson College was our guest speaker. A goal of $2,832 was adopted for district work: $1,400 for the Brotherhood Fund; and $400 for McPherson College. Bro. Sylvus Flora was chosen as Standing Committee delegate and Bro. Ramie Gass as moderator-elect. Next year district conference will be held in the Peace Valley church. A report was given by Bro. Warren Showmaker, pastor of the Springfield mission, regarding the work there. Words of appreciation for their work were given to Brethren D. Eugene Lichty and Kent E. Naylor, who have left our district to take up duties elsewhere.—W. Ethmer Erisman, Carthage, Mo.

Nebraska

Enders—Our church met in council Sept. 4 with our elder, Bro. Glenn Wine, in charge. Lottie Wine, Marlin Wine, Claude Sharp and May Sharp were elected delegates to district meeting. We will have a week of evangelistic meetings next spring with Bro. Glenn Swinger in charge. Our elder and his family have a German exchange student living in their home for the coming year. Gary Williams from our church is now working in the audio-visual department at the headquarters in Elgin, Ill. We had a leadership training class with our pastor as leader. Our pastor was counselor at junior and junior high camps at Camp Schwarzenau with nine from our church in attendance. He also served as a leader at family camp. The men's and women's work groups had a lunch stand at the county fair.—Mrs. Albert Applegarth, Wauneta, Nebr.

Southern Illinois

Panther Creek—We held our council meeting Sept. 4. Church and Sunday-school officers were elected at that time. Our fall love feast was observed Oct. 9, with an all-day meeting and a dinner at the church. Bro. F. E. McCune held a two-week revival in our church during July. One of our young men is attending Manchester College this year. We are planning to install a new furnace in our church this fall.—Mrs. J. E. Small, Roanoke, Ill.

Northern Illinois and Wisconsin

Dixon—During our pastor's vacation, we were inspired with messages from Wayne Crist, John Knelson and J. H. Mathis. The Cotton Blossom Singers of Piney Woods, Miss., presented a concert in our church. Mr. and Mrs. L. S. Shively talked and showed pictures of their recent world tour at a Sunday evening service. We participated in a city-wide youth fellowship meeting. In line with the district's new plan that each church should make its own commitment to district work, it was voted at our council meeting to give almost double what we had in the past year. Delegates to Annual Conference were Pastor Don Snider and Mrs. Don Unger. The women's society sponsored a family picnic and vesper service. The church and annex have been painted.—Mrs. Dwight Butterbaugh, Dixon, Ill.

Franklin Grove—A week end home and family life school was held with Bro. Raymond R. Peters as speaker. Our father and daughter banquet was held with Bro. Levi Shively showing slides of his trip abroad. We participated in the union vacation Bible school. A number of our people attended Annual Conference with Bro. Lloyd Group as delegate. Our young people held a campfire-vesper service on the church lawn one Sunday evening. A number of our young people attended summer camp at Camp Emmaus. Miss Carmen Haenitsch represented our women's group at the Lake Geneva school of missions. The Clarence Heckmans, Levi Shivelys and R. H. Millers have worshiped with us and showed slides of their various European tours. During our pastor's vacation, Bro. Dan Lichty, Sister Dulcie Cover and Bro. James Horning were in charge of our services.—Mrs. N. H. Brumbaugh, Franklin Grove, Ill.

Freeport—Mrs. Howard McCulloch, a 4-H leader, was guest speaker at our mother and daughter banquet. The father and son banquet featured an interview with Richard Lechkostupow, a displaced person originally from Germany. Mrs. John Brumbaugh was director of our vacation Bible school. Mrs. Rozella Christensen has financed a taxi service for those who have no way to attend church. The junior high youth had a garden project. Our pastor held services at the Stephenson County Home one Sunday afternoon. On three Sunday evenings, Pastor Minnich gave us tape-recorded Conference messages. We have remodeled the kitchen in the parsonage. This project was financed by the women's group and the men of the church assisted with the work. The junior high group helped with a service at the Bensonvitte Home for the aged one Sunday afternoon. Don Dise brought our message at one time and Jerry Royer, district youth caravan leader, spoke at another time. We are sponsoring a refugee family. Our congregation was well represented at the district meeting at Lena. The women are resuming their sewing at the local hospital this fall and winter.—Mrs. Alpho Wilson, Freeport, Ill.

Middle Indiana

Roann—Since our last report, Brother and Sister Joel Thompson have moved into the parsonage and have become our full-time pastor. Donald Ritchey was speaker for a one-week meeting Oct. 3-10, closing with communion on Monday evening, Oct. 10. Our centennial and homecoming service was held Oct. 16 with an all-day service and a basket dinner at the noon hour. Bro. E. Paul Weaver was in charge of quarterly council on Sept. 8. Officers were chosen for the coming year. Bro. Weaver was retained as elder. Our pastor and Bro. Clarence Pulley served as delegates to district conference at the Mexico church.—Mrs. Myrtie Swihart Mishler, Roann, Ind.

Northern Indiana

Cedar Lake—Our annual harvest meeting was held Aug. 21 with morning and afternoon messages by Calvin Bright. The intermediate class attended the district rally on Sept. 11, at which Harper Will was guest speaker. This district group has been helping to support a Puerto Rican student at Bethany Biblical Seminary, Ignacio Rivera.—Mrs. Ethel Fifer, Waterloo, Ind.

Ft. Wayne, Beacon Heights—Charles Zunkel of Elgin, Ill., was guest speaker at the dedication services for the first unit of our new church building. We had four Sunday evening meetings on foreign and home mission studies. Our pastor held a series of membership classes. The women had a rummage sale and have been knotting comforters. We had a good vacation Bible school. Nine members have been received into our fellowship by letter.—Mrs. Ruth E. Snyder, Fort Wayne, Ind.

Southern Indiana

Rossville—Bro. A. P. Wenger and his family of Allentown, Pa., moved into our parsonage and began their duties the first of September. We had the Well's Organizations in our church the latter part of July to conduct a fund-raising campaign for the remodeling of the church. On Sept. 1 we met in church council to elect officers for the coming year. Bro. Ralph Petre of the Pyrmont church was elected elder. Bro. Estil McCullough of Pendleton, Ind., conducted the installation service for our new pastor on Sunday evening, Sept. 4, after which the social committee was in charge of a reception for the pastor and his family in the church basement. Dr. Ercell V. Lynn from Manchester College was guest speaker on Sunday, Aug. 28.—Blanche Gochenour, Mulberry, Ind.

Michigan

Onekama—Five persons have been baptized into our church. Children of our church and community attended a two-week vacation church school. Many members and friends of the church attended Annual Conference at Grand Rapids. Several Sunday evenings were devoted to the study and discussion of the Conference resolutions. A love feast and communion service was held in July, especially for students and others who are unable to attend the regular spring and fall communions. A group of our young people accompanied by their leaders, Brother and Sister Max Hegler, went north on a camping trip and fellowshiped with the young people of the Ozark church. Several of our young people attended the sectional meeting at Marilla. The fellowship supper on Sept. 1 was in honor of the young people who were going to college. On Sept. 4 reports were given by our district confer-

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ence delegates. Those reporting were Betty Krieger, young people's delegate, and Bro. Max Hegler representing the adults. Sisters Corda Krieger and Sylvia Hegler reported on the women's work and Bro. David Joseph on men's work.—Mrs. Dan Deal, Onekama, Mich.

Sunfield—Our young people took full charge of a morning service. We held a one-week vacation Bible school with both morning and afternoon sessions. Two more heifers were sent from our church this summer for relief. One was from our Sunday-school boys and girls. A number of our boys and girls attended Brethren Heights Camp this past summer. Our women had a canning bee for the camp's needs. Our women's work group continues to provide clothing and soap grease for relief. The women also financed the redecorating of the church. We used the film, At Work With the Word, by the American Bible Society, on Aug. 14. Our pastor, Ted Gandy, represented our church at Annual Conference. After seven years of service with us, Bro. Gandy has accepted the call from the Chippewa congregation in Northeastern Ohio. Our church held a farewell gathering for the Gandys on Aug. 19. Our new pastor is Bro. Charles Gibbs, who with his family moved into our community the first of September. Bro. Ernest Jehnsen, executive secretary, preached for us and held an installation service for Brother and Sister Gibbs. Bro. Ernest Jehnsen conducted a week of evangelistic meetings Oct. 30—Nov. 6, with our love feast on Nov. 6. The men's group is continuing the Lord's Acre project. Bro. Royal Frantz was again chosen elder.—Mrs. Virginia Snavely, Vermontville, Mich.

Northeastern Ohio

Bristolville—Bro. Claudius Pyles of the Ashland Dickey church held a one-week revival service in our church late in July. Members from neighboring churches furnished special music for these services. Our junior choir also sang at one of the evening meetings. Five of our juniors attended camp, accompanied by our pastor and his wife, Brother and Sister Walter E. Coldren, and Elizabeth Everitt. Two of our older boys also attended Camp Zion. We have added six to our congregation by baptism during the last year. Six babies have also been added to our cradle roll. We held a vacation Bible school. Our pastor served as delegate to Annual Conference. Three of our women attended the women's work rally at the East Chippewa church. Our fall council meeting was held Sept. 10. We sent two delegates to district conference at Camp Zion.—Anna Everitt, Bristolville, Ohio.

Northwestern Ohio

Pleasant View—Several from our church attended the Sunday sessions of Annual Conference. Our pastor and his wife were sent as delegates. The special project of our vacation Bible school this year was to send baby chicks overseas. The Gospel Mariners of Dayton, Ohio, presented a program of music in our church one Sunday evening. Eleven of our young people attended Mountain Lake Camp for a week. We held a one-day camp at the church for the juniors. During the summer the women of the church have been making comforters for relief. They also sent clothing to the Brethren Service Center at Nappanee, Ind. Bro. Petry announced his resignation as pastor of our church, effective Sept. 1. He has accepted the pastorate of the East Dayton church, Ohio. Our congregation spent an evening with the Petrys on August 4, at which time Bro. Petry showed slides that he had taken during his nine years as our pastor. Bro. Roger Sappington became our new pastor the first of September.—Rena Byerly, Lima, Ohio.

Sugar Creek—Since our last report, four new members have been baptized into our church. We had a successful vacation Bible school under the direction of Mrs. Roxie Brubaker. The closing program for the parents was held on the last Friday evening of the school. Fifteen from our church attended camp at Mountain Lake. Our pastor, Bro. Brubaker, was dean at the young people's camp. In the absence of our pastor, guest speakers have been Brethren A. G. Freed, J. F. Hornish, J. J. Anglemyer and Paul Thompson. Brother and Sister Brubaker represented our church at Annual Conference. Plans are under way to remodel our church. More ground has been purchased from the state for parking, recreation and cemetery. At our council meeting on Aug. 30, we elected new Sunday-school and church officers. Brethren Al Grady and David Ritchie were elected delegates to district meeting. Bro. Oliver Dearing was elected elder for the coming year. The ladies' aid has officially changed its name to women's work. The women have been sewing for Bethany hospital and for relief. They also canned for the Fostoria Brethren Home. The men's work group hoed for one of our members who has been ill and painted the church basement. Seven of our youth attended the district training conference at Mountain Lake, Aug. 26-27.—Mrs. Isabelle Houston, Lima, Ohio.

Tiffin—Vacation Bible school was held with an attendance of sixty-three pupils. During our pastor's absence, the pulpit was filled by Brethren S. U. Snavely, A. G. Freed and Orville Noffsinger. On Aug. 20, our pastor, Bro. W. J. Heisey, gave a talk over a local radio station. On Aug. 21, Erma Lee Simmons, secretary of the district CBYF, met with us to help organize a CBYF.—Mrs. Elias Eberly, Fremont, Ohio.

Southern Pennsylvania

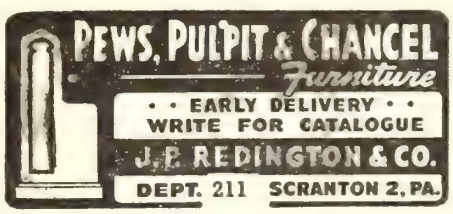
York, Second—A musical program was held one Sunday evening with talent from our church including both vocal and instrumental numbers. Our mother and daughter fellowship was held in our church. A Mother's Day service was sponsored by the men's work and a Father's Day program by the women's work. The men planted a Lord's Acre of potatoes. There was a service of consecration one Sunday morning for children. In two Sunday evening services, the films, Birthday Party and Schwarzenau, Birthplace of the Brethren, were used. Our vacation Bible school was held in the evenings with our pastor, Bro. Robert Turner, as director, and Henry Clouser, assistant. Brother and Sister Turner were our delegates to Annual Conference. In the absence of our pastor during the month of July, Bro. Robert Faus, a student at Elizabethtown College, was our supply pastor. Other guest ministers include Charles Weaver of Manheim, Chester Royer of York, and Kenneth Franklin of Elizabethtown College. Our church, together with the other two York churches, participated in a Galilean service held at the home of Farmer Harlacker. This service was sponsored by the women's work of the Bermudian church. One Sunday evening Mr. E. Buddy Jones, a well-known singer, rendered a group of numbers in our worship service. Our church conducted an out-door hymn sing in the New Fairview church grove the last Sunday evening in July. Brother and Sister Henry Clouser were delegates to the Sunday-school meeting at the Mohler house. We conducted a one-week junior high camp at Camp Cann-Edi-On, and one Sunday evening service was held there. Three members were received into our church by baptism and six by letter. Nine of our Sunday-school members attended Camp Swatara. Our church contributed to the Red Cross for the aid of those stricken in the recent flood.—Mrs. Walter Bachman Jr., York, Pa.

Florida and Georgia

Tampa—Goldie Swartz was with us for a meeting. In the absence of our pastor, Brethren J. M. Blough, E. C. Swihart and J. H. Morris were in charge of our morning services. A city church missionary was guest speaker at our mother and daughter banquet. Several of our number attended Camp Ithiel. Our six high school graduates were honored at a banquet. We had a successful two-week vacation Bible school directed by Sister Mary May. Several Sunday evening services were given over to the study of missions. Members were given turns in conducting prayer meetings during the past year. On July 24 a new pulpit Bible was given to the church by the May family in memory of their mother. Bro. Raymer Cox was licensed to the ministry on Aug. 21. Over the Labor Day week end thirty-five young people of the district helped with our building program under the direction of Sister Martha Horton, Bro. Archie Wolfe and his wife, Bro. Julian Griggs, Bro. Al Wright and Bro. Paul Cox.—Mrs. Hazel Cox, Tampa, Fla.

Northern Virginia

Salem, Calvary—A special service was sponsored by our young people with Bro. Vernon Beckman and his choir from the Mt. View church, W. Va., conducting the service. The films, A Chance to Live and Frontiers Near Home, were shown in the Salem church sponsored by the women's work group. A hymn sing was sponsored by the young people one Sunday afternoon. Our vacation Bible school was held with Sister Ruth Wine as director. The Sunday school sent two of our boys to Camp Bethel. Miss Thelma Haldeman of Mt. Joy, Pa., directed a hymn festival. Our revival conducted by Bro. Max W. Fisher of Broadway, Va., was held Aug. 1-14. Five persons were baptized and received into our church fellowship. Our love feast was held Aug. 13. Our Sunday school is continuing to grow. Council meeting was held in the Calvary church on August 22 at which time officers and teachers were elected for the coming year. Bro. Floyd Wine was elected as delegate to district meeting.—Mrs. Ora L. Foltz, Winchester, Va.





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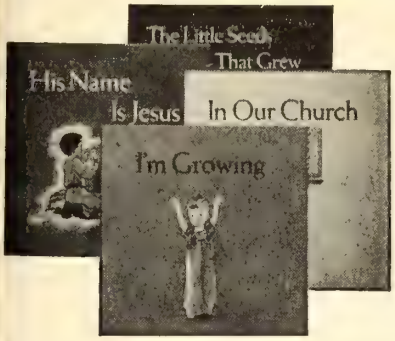
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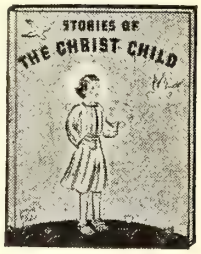
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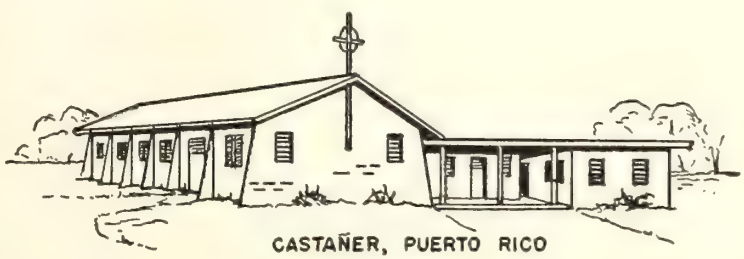
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Volume 104 **Number 44**

In This Number . . .

Editorial—
Lift High the Cross 5
It Isn't Easy 5
The General Forum—
Let's Read More. Ethel H. Weddle .. 3
Thanks for Strength (verse).
Martha Neiderhiser Parker 4
The Dignity of Working.
J. Stanley Earhart 6
Soliloquy (verse). Velma D. Collins .. 8
Words That Have Acquired Better Meanings. Luther A. Weigle 8
The Music Is Persistent. Kirby Page .. 8
Chained Bibles. George W. Wright .. 9
Family Counselor 9
A Christian Classic for Children and Their Parents. Maurice A. Mook .. 10
Call We Them Common? (verse).
Oda Mitchel Boyer 11
Evangelism for America.
Howard E. Royer 12
Reviews of Recent Books 15
News—
Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 28
Brethren Service—
Go Forth to Serve. Esther Frantz 20
Cleveland Project. Wayne L. Fesler .. 21
The Local Church—
Use That Extra Hour! H. Lawrence Rice 22
Your 1955-56 School of Missions 23
Our Mission Work—
Seeing Nigeria With Dorris Blough ... 24
Ecuador, Country of Contrasts.
Mrs. Vernon Kinzie 25
Michigan Plans Goals and Strategy .. 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Where Goes Your Support?

Almost every day we receive letters and material from nondenominational schools, radio programs and faith missionaries, saying how many missionaries are being sent out and how many people are being saved. This is all done through faith. Faith in what? In the support from the people of our own denomination and others. They do not go to the people of the world because they know they are not interested in supporting them. The organized church is the only place they can go for that support.

We had one of these missionaries come into our church sometime ago and solicit support from some of our own members to keep him on the foreign field. He went out in the name of his school but he sought his support from individuals in our church.

These nondenominational schools are also telling our young people that our denominations are modernistic. They in turn come back discouraging others about the work of the church. They don't like our denominations but they like our money.

One such school trains missionaries in only three months. I really was interested in this as I would like to be a missionary myself and whole families could take this three months' training free. Free—by our support again through donations. I studied their material to see where their missionaries were sent and what type of work was done. I noticed that their witnessing is done in places where missionaries of other denominations and our own have laid the ground work that sometimes takes years to do. Those things are not mentioned, only the harvest of souls in mentioned.

Jesus said in Matt. 25:42-43, "For I was an hungered and ye gave me no meat: I was thirsty and ye gave me no drink: I was a stranger and ye took me not in: naked, and ye clothed me not, in prison and ye visited me not." He went on to say that if we did not these things that we would depart from him into everlasting fire prepared for the devil and his angels. We have to do these things along with witnessing but some have the idea that we need only to preach the word.

Our church keeps plugging along, working in the background, not going into other churches begging for support. Is your support going into your own church or is it paying for some of the things mentioned above? Radio is wonderful. Our own denomination can use it too, but it is for a message and not to beg for support. Our missionaries and service workers can carry the greater message. Let's stand fully behind our church in its work.—A Pastor's Wife.

Conviction of Founders

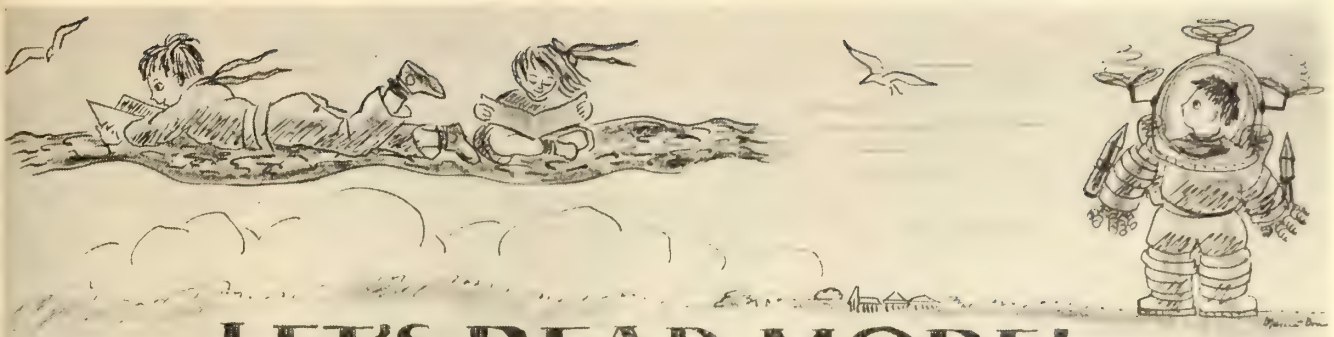
"Who Is the Heretic," Oct. 8, is a masterpeice of editorial guidance. Thank you for it. It calls to mind the conviction of our church founders quoted by Benjamin Franklin in his Autobiography, that they had agreed not to declare a formal creed because "it had pleased God to enlighten our minds so far as to see that some doctrines which were esteemed truths, were errors, and others which we had esteemed errors, were real truths. Now we are not sure that we have arrived at the end of this progression. . ."

Franklin commended this modesty of the Brethren, calling it a single instance in the history of religion. "Every other sect," he said, "has supposed itself in possession of all truth." The most treasured heritage of the Church of the Brethren is our belief that our creed can and will go on growing as we study the New Testament, from generation to generation. In this way we cannot escape the impact of great convictions that will be revealed by our daily walk and conversation, growing in the "unity of the faith and of the knowledge of the Son of God."—Mrs. L. T. Weddle, Girard, Ill.

"Love and Mercy"

A year ago when a foreign student came to us for the Thanksgiving holiday visit, one of our Christian obligations was challenged. The student assigned to us by the Farm Bureau youth group was a Jewish young man from Israel.

Christians love the Jews because the Lord God used them to bring salvation to all (Gen. 22:18). Our Lord Jesus Christ was born a Jew. Their presence to this day in society is a testimony that God's Word is true. Let us remember "Through your mercy they also may obtain mercy" (Rom. 10:1; 11).—Imogene Fridley, Mt. Morris, Ill.



LET'S READ MORE!

Ethel H. Weddle

Drawings courtesy of Children's Book Council

"MY BEST friend," Abraham Lincoln once said," is the man who can give me a book I have not read." Books were a rare and treasured possession in Lincoln's day. Today they are available by the hundreds. This fact should in no wise blind us to the serious, present-day situation of a population that reads far, far too little. Nor should the paradox of so many near-illiterate people in this land of abundant reading material be ignored.

Reading is one of life's most rewarding joys. The more we read the more we learn of the finest attainments of the great. The more we read the more we understand of all of the needs of mankind. The more we become interested in the lives of our neighbors around the world, the closer they will be brought into the focus of our spiritual sight.

To help correct this negligence of good reading habits we can be responsible for the discipline of our own twenty-four-hour days, by which we will find time to read more. In that decision we may help others to do the same.



In urging people to enlarge their reading programs we recognize the tremendous impact of modern, time-wasting entertainments offered to our generation. To counteract this flood of mediocre attractions, admittedly sprinkled here and there with some few fine things, the challenge comes to all age groups to develop discrimination of desire in cultural things. In this challenge we should turn to books more often.

In turning to the field of literature we are again confronted with the necessity of selection. There is a mountain of trash available, but it makes little noise and will lie quietly neglected if we turn to the best that has been written. In seeking the best that has been written we turn to authors of both the present and the past.

Librarians of school, public and state libraries are a wonderfully dedicated group and are helpful in bringing eager readers and good books together. Teachers and pastors, too, can find ways and means to bring a supply of books to a group of people desiring to spend more time in reading.

More time spent in reading gives the individual a greater appreciation of words. "Words," says Elizabeth Yates, "are bridges across which memory can travel, imagination can play and hope can reach." Words are indeed important to us. Their silent messages strike deeply into the cultural attitudes which each one of us consciously or unconsciously reveals.

In resolving to do more reading we should never consider that we are killing time. While reading is usually planned as an occupation for leisure hours, it can be a positive thing, providing new knowledge and new interests, and thus enriching our daily experiences and revelations.

Thinking individuals should encourage more intense reading courses because the freedom to read is one of the essentials of our democracy. Likewise, reading is one of the essentials of our spiritual growth. This is a quest which should include all age groups. It is a quest which should remain constant. Those who are steadfast in their purpose to enlarge their personalities by earnest reading will never be disappointed. To them will come adequate understanding of how they are related to all of life and its problems through the experiences of both the present and the past. Insight into the future will be

Librarian, Girard Township Library, Girard, Illinois

fortified with greater spiritual confidence.

In urging adults to read more, the need is also present to convince them that children, too, should read more. The ability to read and to understand what they read is the inherent birthright of every child. To increase the reading program of the children is to lift them out of mediocrity. The more they read of well-selected books the better preparation they will have for meeting the complexities of living. They will also have received introductions to the sublime which will never be forgotten.

The parents who care will see that nothing takes away from their children the books they should read more and more. Munro Leaf, a discerning juvenile author of today, warns us not to leave our children to the "Handy-Dandy Pacifiers" of our time. Never before have we had so many "shutter-uppers," radio, television and movies.

Plan, then, to read more as a family. This plan increases the interest of the children. The thrill a family will receive from reading good books together will compensate for any sacrifice incurred in order to arrange a family reading hour. Strange to say, in an hour like this, children enjoy many adult books and adults enjoy the children's stories.

Especially is this true for those who resolve to do classic reading during the family hour. In this reading there will be the reward of greater wisdom for all. Breadth of view and an innate love of justice and truth will be encouraged as well as the unselfish point of view.

Keep books by the bedside. Then wakeful hours may be spent, not in worry, but in the replenishing of the mental storehouse. Keep books in the kitchen or in the office. There will be odd moments when a spiritual sandwich can be eaten to nourish the soul. Keep books by the television set. One day the tube may blow out and an advertent reader may be born.

It has been well said that every individual should be an authority on at least one subject. This ambition may well prove to be the lodestar in the decision to read more. Do read more—more of the lives of great people, more of travel, more of science, more of the classics, more sound fiction, more of inspiration and devotion, more of the Bible. More reading in your program of living will be a masterful stroke toward the assurance of a meaningful life.

THANKS FOR STRENGTH

MARTHA NEIDERHISER PARKER

I thank you, God, for my children;
For the privilege of sharing their childhood days,
The laughter and tears, the learning and growing,
For the help in teaching them Christlike ways.
Now, God, make me pliant and willing,
As this day pain-filled hours I see,
That Thy Spirit within me dwelling
May give me a childlike trust in Thee.

I thank you too, for my parents
Who built wisely a home on the Rock;
Who taught us by word and example,
And led as a shepherd his flock.
Make me wise and patient and loving,
With the children entrusted to me.
And when life's storms may rage about us
Christ will be our security.

Loving Father, there's no end to my blessings,
I never can count their worth.
Make as constant my faith in thy promise,
"Lo, I am with you to the end of the earth."
And, "Come to me, ye heavy burdened,
Needed rest I will give to thee,
And a peace that will pass understanding,
And a joy that the world cannot see."



"Blessed is he that readeth . . ."

Religious News Service

EDITORIAL

Lift High the Cross

WHEN a new church was almost completed and only one task remained—to put a cross on the new steeple—a young minister volunteered for the job. His new mission took him heavenward in a chair that was hoisted by a derrick. From his precarious perch he placed the cross in position and polished it with his handkerchief. Later he said to his friends, "That's one thing they didn't teach me at the seminary."

No, not in so many words. But surely his seminary education must have encouraged him to "lift high the cross of Christ." Important as all other kinds of teaching may be for the minister, the central duty of his calling is to bear witness to the Christ of the cross. He may be a less than average speaker, he may be a poor fund-raiser, he may be weak in organization, he may have an unfortunate facility for tramping on important toes—but overcoming such natural handicaps is not what he needs most. It is rather a clear vision of what the cross, once it is lifted up, can do for the salvation of men and the transformation of society.—K.M.

It Isn't Easy

MANY of the popular discussions about prayer make it seem deceptively easy. It is a little like the recipe for worship that young people may get at a summer camp: Take a quiet hillside facing the sunset. Mix together a company of like-minded youth. Arrange for a violin playing in the distance. Plan for antiphonal singing. Read some great poetry from the Bible and the nature poets. Close with silent meditation. In such a setting who could keep from worshiping? The trouble is that teen-agers go back to city streets, rainy days, disinterested companions, noisy homes and a busy schedule. They could pray at camp. They fail to pray at home.

Of course, we welcome every aid to worship that a summer camp or a lovely church sanctuary offers. But somewhere in our growth in prayer we need to learn that communion with God can be realized without a background of organ music, stained glass windows, responsive readings or the company of sympathetic friends. Jesus undoubtedly enjoyed the quiet of lonely places for prayer, and he valued the association of his friends. But they failed him when he most urgently needed them. They slept during his prayer in Gethsemane. No orchestral music drifted from behind trees, no poetry was chanted while he sweat drops of blood in the anguish of those moments. Yet when was prayer ever more vital or worship more real?

Talk to parents who have waited through the long night to learn whether their child would live or die. Ask them if they heard organ music while they prayed. Perhaps they felt only the numbness of grief and the aching of sorrow as they prayed to God, yet in their lonely watching they knew that God was there. In the hours when hard decisions must be made a stained glass window will help but little and life may be colored a dull gray. But in such moments, chilled as they are by realities almost too cold to face, the Christian need not lose his grip on God. And he knows that Jesus was likewise tempted, that Paul learned to live with his thorn in the flesh, that prayer is no magic formula for erasing problems but the means of living up to them.

The life of prayer may be anything but placid. It includes some wrestling matches like Jacob's at Jabbok's ford. It requires some shattering moments of self-examination as when David lay all night upon the earth, sorrowing for his dying child and crying out, "I have sinned against the Lord." It is closer to the anxious questions of Job than to the easy answers of his friends.

The popular brands of easy prayer, complete with steps one, two and three and a guaranteed result, are inadequate for the kind of Christianity we need today. We do not want a religion that provides an escape from real life, but a religion of power that will transform life.—K.M.

Bridging the Gap

IN TALKING about bringing the district organization and the people in the local church closer together the speaker used as an illustration the old arc light which remained dark until a spark bridged the gap between the two poles.

How do we bridge the gap between individuals, between organizations, between nations? Two persons meet, they discover some mutual friend, like interests, common service in any organization. It may be that they have gone through some moments of danger together. Whatever it is, the gap is bridged and there is warmth of fellowship.

When the language and culture are different it is more difficult to find the spark that will flow from person to person. However, there is One who will help us bridge all gaps and with him as the spark we can become the light of the world.—E.W.

THE DIGNITY OF WORKING

J. Stanley Earhart

LABOR, toil, work—these have been the lot of man since very early days. In Gen. 3:19, God said, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." This principle of toil applies as much to us in this day as it did to the first man to whom it was spoken.

The amount of energy expended for constructive labor in even one day cannot be measured. However, a nation such as ours, with its large, solidly constructed cities and its prosperous, well-kept countrysides, stands as a monument to hard work, long hours and endless toil.

Most of the Brethren have come from a hard-working background. The German people, both in this land and in Europe, have always been known for hard work, thrift, careful attention to their lands and homes and, as a result, for their prosperity. We may ever be thankful that this is our heritage—that we have an interest in work and possess the ability to channel our efforts into usefulness. We may thank God for the training and opportunity to work as we were growing up. There may have been times when we thought our youthful days were too much cluttered with things to do. We know now that every load of hay, every row of corn and every bucket of milk were good disciplines and that the ability to concentrate upon the tasks at hand was developed in the days of work in the home or on the farm.



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To be able to work with vigor and zeal, to see tasks needing to be done and then to do them—this is to achieve the greatest dignity in the sight of God and of man that is possible.

What motivations do we have for working? Here are three:

God is a worker. He has had and still has a definite work to do. The work of God may be divided into two parts: the creative and the redemptive. The work of creation was done in six days. This is a word picture of God, toiling at making the wonderful world in which we live and placing upon it all manner of living things, then stepping back from it all and seeing that it was good and then resting from his work. But that was not the end of the creative work of God. It has continued. Each day is actually a new creation. Each time a flower opens, each time a child is born, each time a new season comes, God's work as creator and sustainer is going on and on.

The redemptive work of God is equally wonderful. Because man failed to live up to the high ambitions God had for him, it has been necessary to devise ways and means whereby man could be brought back into the fellowship of the Father. This has been a work which was begun in those early days, and which has continued until this day. Everytime a person hears the call of God's spirit, every time a man or woman, boy or girl is born into the kingdom, the redemptive work of God continues.

God has ordained that man should work and has given laws regulating it. One of the first laws concerning man, as expressed in the Ten Commandments, is related to work. "Remember the Sabbath day and

Pastor of the Longmeadow church, Maryland

keep it holy. Six days shalt thou labor and do all thy work" (Ex. 20:8-9).

Other regulations placed upon man were intended to keep him from spending his time doing things which would not be constructive. God knew that man would be able to make things with his hands and that he might be tempted to take a piece of clay, mold it into a figure and then begin to worship it instead of the true God. He warned again and again against idolatry. Being busy all the time doing things constructive and fruitful would be a good preventive against sin and keep men from forgetting God. In Deut. 6:10-15, we hear God's warnings to the people, reminding them that idleness in the new, but already developed land would provide a possibility of waywardness and idolatry. So we know that God is concerned about us, that the work we do should be for our own good and that it should never be detrimental or harmful.

God's Son, Jesus Christ, came to do the work of the Father and to help us to work for him. At the age of twelve, Jesus said, "I must be about my Father's business." When at last he was ready to begin his active ministry, he referred to it as the work for which he had come into the world. "I am come," he said, "to do the will of my Father." Jesus apparently left the manual toil of a Nazareth carpenter shop to become a traveling preacher. One was an earthly task in which he busied himself until his time came to take over the eternal tasks for which he had been sent into the world. But when he said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28), we may be sure that the invitation was for those who knew the weariness and fatigue of manual labor as well as for those whose lives were burdened down with sin.

We remember that when Jesus hung on the cross, he said, "It is finished." He meant that the work of salvation through the grace of God had been accomplished and that it was no longer needful for mankind to offer sacrifices for sin, but to be saved through faith. During his lifetime, Jesus said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Knowing that God is a worker, that he intends that we should work, and realizing that Christ has come to help us understand how to work in the kingdom, we might ask, "When does our work assume proper dignity?"

We will experience the dignity when we *remember God's laws as we engage in it.* God gave other laws than those pertaining to the Sabbath day. The Scripture teaches against defrauding, against violating the property rights of another, against stealing and many others. If we remember in everything we do to respect and abide by the laws which God has given, our world will be a happier, better place in which to live.

Again, our work has dignity when we *recognize and respect our fellow men in all we do.*



Religious News Service

Plowing a furrow is just as honorable as performing an operation



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Each time a flower opens, each time a child is born, each time a new season comes God's work as creator and sustainer goes on

Much has been said and written about the tensions between labor and management, particularly in the past generation. It is certain that if both employer and employee would abide by the golden rule, there would be few problems. Be the kind of an employer you would like to have if you had to work for someone else. Be the kind of a worker you would like to have if you were hiring people to work for you. We need also to respect our fellow workmen. We need to be sure that we are carrying our share of the responsibility. There are many jobs in which two persons are needed to perform the operation, but in which one may have to do ninety-five per cent of the work. A crosscut saw in the woods is a good example of this.

Let us always examine our work to discover whether in it and through it we are being beneficial to other people. There are some types of work which do *not* contribute to the welfare, the safety, the comfort and the improvement of people. Anything that drains the physical resources and strength of another is not according to God's will.

Finally, our work will have dignity if we recognize ourselves as stewards with responsibility. In our hands and in our heads, God has placed ability. We need to find our highest usefulness in the plan of God. There is every bit as much dignity in digging a ditch as there is in preaching a sermon. It is just as honorable to be able to plow a furrow as it is to perform a delicate operation. It is just as much of an art to bake a pie and make a dress as it is to be a musical performer or a painter. Any task done, with complete application, with proper humility and with pure motives is a dignified task.

The motto which guided the pioneer Brethren printers, "For the Glory of God and my Neighbor's Good," might well be adopted by all of us. If we have dedicated our lives to God through Jesus Christ, then we will look on everything we do as a continuing symbol of that dedication. Not only our worship and devotion, but the work of our hands will be a part of our religious expression.

A cobbler was once asked what his business was. "My business," he said, "is serving the Lord. I repair shoes to pay my expenses." What a wonderful change would come about in the world if every Christian would realize that his chief business is to serve the Lord and that his daily work was intended to pay expenses. God helping us, may we make this resolution!

SOLILOQUY

VELMA D. COLLINS

They crucified my Lord
  At Calvary.
His bleeding heart endured
  The agony. . .
The thorn, the thong, the tree. . .
  For me!
Oh, keep me, God, from sin's
  entangling mesh
Lest I should crucify thy Son
  afresh.

Words That Have Acquired Better Meanings

Luther A. Weigle

SOME words that were used by the King James Version in a bad sense have now acquired less evil meanings or even good connotations. *Debate* is now a decorous word, with no suggestion of bad temper or violent disorder, yet Paul lists debate along with envy, murder, deceit and malignity among the characteristics of the reprobate mind in the King James Version of Rom. 1:29. It stands there as a translation of the Greek word *eris,* which means "strife." In Greek legend Eris was the name of the goddess of strife, who threw the golden apple which awakened the jealousy of Hera, Athene and Aphrodite, and in the end brought on the Trojan War. Isa. 58:4 reads: "Ye fast for strife and debate, and to smite with the fist of wickedness." In the second part of Shakespeare's King Henry IV (IV, 4, 2), the king refers to Northumberland's insurrection as

"This debate that bleedeth at
  our doors."

The two occurrences of the word *emulation* are different in tone. In Rom. 11:14 Paul writes of stirring his fellow-Jews to emulation of the Gentiles; but in Gal. 5:20 "emulations" are included with adultery, idolatry, murder, drunkenness and a spate of similar evils in a long list of the works of the flesh as contrasted with the fruit of the Spirit.

In 1611 the words *delicacy, delicately,* and *deliciously* referred at best to luxurious living, and two of them are used in Revelation for wanton licentiousness (18:3, 7, 9). To be "high-minded" was to be proud or haughty (Rom. 11:20; 1 Tim. 6:17; 2 Tim. 3:4); the term is used now for noble character and high principles.

The Music Is Persistent

Kirby Page

THE music is so persistent that reading the New Testament is like being in a bird sanctuary on a spring morning, it has been said. It is a book of sorrows but it is a song of jubilation. The early Christians had more than their share of troubles. Their faith and habits of life made them seem queer; they were suspected and feared and intermittently were persecuted. Most of them were poor in this world's goods and few were the earthly honors heaped on them. For the most part they were simple folk, not burdened with learning and not spoiled by luxuries. They shared the common lot of all—grief and bereavement and frustration.

Their joy poured forth from relationships, they were obedient to the heavenly vision, they thrilled at the thought of the nearness of their living Lord, and of them it was said, Behold, how these Christians love one another. They had found in their own experience that nothing could separate them from the love of God, absolutely nothing. They were enraptured by hope, the lively expectation of the imminent return of Christ in the body and the anticipation of endless life in the age to come.

They remembered the words of the Lord, "Fear not, it is your Father's good pleasure to give you the kingdom." They lived by the promise, "These things have I spoken to you that my joy may be in you and that your joy may be full."

They had learned in whatever state they were to be content, through his power which was sufficient for all their needs. They assured one another, "May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy, giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light, and has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved son."

Naughtiness is really bad in the King James Version; it means downright wickedness. The injunction in James 1:21 to "lay apart all filthiness and superfluity of naughtiness" now reads: "put away all filthiness and rank growth of wickedness." The terms *naughty* and *naughtiness* have lost some of their evil through the years; they are now used for the misdeeds of children or the trivial misbehavior of adults who have not matured. The "naughty figs" that Jeremiah saw in his vision (24:2) were simply "bad figs," so bad that they could not be eaten.

Chained Bibles

George W. Wright

THE Book which is today the best seller has a most interesting life history. Men of many generations and with a wide variety of culture wrote books and manuscripts describing how God had inspired them with certain messages. Prophets and kings, shepherds and publicans, fishermen and evangelists combined their writings to help us to understand the great Creator and his son, our redeemer. Far and wide has the Bible been translated so that men and women of all races and nationalities have been blessed as they read, believed and obeyed its teachings.

This Book of all books has not always enjoyed favorable acceptance. For a long period of time it was a chained book. Men were threatened with death if they even dared to peer into its sacred pages. Swords were heated a fiery red and held so close to the eyes of some who dared that they were blinded. Others had hands severed at the wrists because they courageously opened the Book. Still others were burned at the stake. Surely the Bible was a chained book in those days.

Today the Bible is sold everywhere and some copies are available at as low a cost as the purchase of a sandwich or even a glass of milk. And yet to some folks it is still a "chained book." It is chained not because it is illegal to read it or because of the penalty of death, but because the individual chooses to chain it. It is a chained Bible when it is not read.

The Bible is a way of life and is only effective as its teachings become our practice. We chain the Bible when we neglect to read it, feeling that we can get along without it. Have you ever become lost in strange territory simply because you did not consult or follow the road map? The Bible is God's road map for the journey of life leading to an eternal goal. We only cheat ourselves when we think it is not important that we know the way. The Bible points out not only the right way but also warns of dangers into which we might fall.

The Book of books is also chained when we become so busy with the many activities of life that there is no time left to read the greatest of all books. Paul suggests that we put "first things first," and surely a knowledge of life's purpose and goal is most important. The Bible reveals the way to the abundant life and there is always the danger of becoming so involved in "things" that we fail to reach and enjoy many blessings that are intended for us.

So let us break the chains from our personal Bibles and not only read but apply its teachings to our lives and enjoy real Christian living.

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

I have a concern which has been bothering me increasingly of late. My husband does not seem interested in our children and neglects them seriously from my point of view. He is very loving and thoughtful of me, is a hard worker and a good provider. I believe that he loves the children too, but pays so little attention to them.

When I mentioned it to him one day, he said that was my job. He said he didn't know what to do with them. He doesn't even want me to call him, "Daddy," but says I should call him by his name as he is not my father. When he is working in the basement at his carpentry hobby, he doesn't seem to want our young son with him.

I suppose I should feel flattered at his attentions to me, but I am concerned about the effect of his attitude on his and the children's larger happiness.

Concerned Mother.

Dear Friend,

I can understand your concern about your husband's neglect of his children. Many fathers feel it to be the mother's job to care for and train the children while authorities on family relations and child training are pointing out with ever-increasing force the importance of the father's love, understanding and cooperation in the family circle. Some go so far as to say that the delinquency we all deplore is due as much if not more to the lack of helpful participation on the part of the father in the life of the family as to the mother's working.

However, I feel we are gradually waking up to this fact. Many of our young married people who have had the opportunity of training in our youth groups, camps and colleges are doing such a good job as husbands and fathers as well as wives and mothers. It is becoming increasingly the accepted pattern for the father to share in the care and enjoyment of the babies and growing children and to help in developing the skills of their sons and daughters.

In line with this view we feel our child study groups in our churches should be parents' study groups rather than mothers' study groups. Father very much needs to be there too. I feel it would be helpful if, at the invitation of some of the other young fathers, your husband could be persuaded to attend a parents' group in your church fellowship.

Some good books for him to read if you can bring it about are Babies Need Fathers Too, by Kellogg, and Fathers are Parents Too, by English and Foster.

Let me add for your encouragement it may be your husband will become more interested in the children as they grow older. Since he says he doesn't know what to do with them, he may feel ill at ease around small children as some men do. I would urge you to be patient with him and not try to force his interest. His love for you and general concern for his family are wholesome. His interest in the children as individuals will probably develop with the years.

Naomi Will

A Christian Classic

for Children and Their Parents

Professor Mook
presents new details
about Anna Sewell,
the author
of one of the most popular books
in the English-speaking world,
Black Beauty

Maurice A. Mook

IT MAY surprise some to learn that what is sometimes said to be the most popular book in the English-speaking world, excepting only the Bible itself, was written not only as a story to be enjoyed, but also as a Christian tract. Its author and her mother, who was also a writer, believed that the purpose of their writing should be that of "inculcating moral virtues in all relations of life."

Historians of best sellers estimate that several million copies of Black Beauty by Anna Sewell have been sold. It is currently in print and for sale in more than thirty-five "editions" by at least twenty-five English and American publishers. It has also been translated into several foreign languages. It has been read with avidity since its publication in 1877. Its author, however, has been all but forgotten.

A biography of Anna Sewell has never been written, so that it has been necessary to build the following story of her life largely from the published biography of her mother. An author for children and teen-agers should rescue her story from oblivion, for her life is an instructive and inspiring example of quiet Christian living. Also from the standpoint of her influence she deserves a full-fledged biography, for she may be fairly judged to have been more influential than most writers of the past century. All we need to assume is that her book has been to some degree effective in molding the minds of its millions of readers.

Anna Sewell was born at Yarmouth, England, March 30, 1820, and died near Norwich, April 25, 1878. These facts, along with the title of her only published book and the statement that it has always been a favorite with children and often with their parents, are about all one can gather from standard biographical sources, many of which do not mention her at all. Her book goes unnoticed in most histories of literature. It may have its limitations as "literature" but it is clearly the sort of story which "holds children from play and old men from chimney corners."

Anna Sewell was the first child and only daughter born to Isaac and Mary Wright Sewell, both of whom were English Quakers. Her parents were what Quakers call "birthright Friends," for both families had been affiliated for several generations with the Society of Friends.

Her own life was typical of nineteenth century "Quietistic" Quakers in its external uneventfulness and social semi-isolation, the latter in her case having been emphasized by an accident in childhood which crippled her for life. The world of this "compassionate invalid" then became largely confined, as she said, to her "house and sofa." This seclusion was fortunately occasionally interrupted by visits to her home paid by friends of the family and especially by the children of the neighborhood, in whom both she and her mother were always much interested.

Her book was written during the final years of her illness, a period during which she was often the victim of almost unbearable pain. "I am poorly" and "I am quite poorly with pain" are, however, the strongest statements of her suffering to be found in her diary. Her mother, who wrote verses and stories for children, copied her daughter's manuscript, which was sold to a publisher, outright and with no provision for royalties, for twenty pounds (less than $100). Although



The Book, Black Beauty, has probably influenced many children and older persons toward kinder treatment of not only horses but also other animals

Heilman

Reprinted by permission from the Mennonite publication, Christian Living. The article first appeared in Friends Intelligencer (now Friends Journal) for April 24, 1954.

Call We Them Common?

ODA MITCHEL BOYER

There are many common blessings
Around us all the while—
The sweet fresh air, the falling rain,
The sun ray's cheery smile,
The robin's song at break of day,
The dew be-sparkled grass,
The fragrance of a new blown rose,
That waits us as we pass,
Kind friends who greet us every day,
Who love us and who care,
And work to do in pleasant homes,
For loved ones sheltered there.

Why should we call these common things,
That come in daily store?
For he who finds in them true joy,
Finds riches at his door.

Black Beauty went to a fifth printing within a year of its publication, its author died within a few months of its first appearance, thus not living to realize its full popularity or the powerful influence it was to have after coming from the press. It is the kind of book parents read to their younger children and which often all of the children of a family later read for themselves. Thus it has undoubtedly had a much wider circulation and influence than even its phenomenal sales figures indicate.

Anna Sewell's parents were not financially well favored. Her father was unfortunate in a series of business enterprises and moved his family from place to place as he pursued various undertakings to support his household. Her mother was remarkably resourceful in these circumstances, at one time selling family possessions to provide household necessities. Later, at the age of sixty, she turned to writing "simple descriptive poetry," as she called it, for the instruction of children and the edification of poor people. The latter's tastes, she felt, did not equal those of better-educated adult readers. Her "stories in verse in words of one syllable" attained an unusual popularity for their day. Her Mother's Last Words, which appeared in 1860, went to over one million copies, and her Our Father's Care, which came out the next year, sold over seven hundred thousand.

These and numerous other titles, appeared before it ever occurred to Anna Sewell to emulate her mother in writing. After Anna also began to write, she and her mother grew to regard each other as their own best critics. Mary Sewell once stated that "if I can pass my Nannie, I don't fear (my) world (of readers) after that." Her confidence in her daughter's judgment seems to have been well taken, for the sales success of both mother and daughter, as one commentator has remarked, "must not have little perplexed" their more eminent but less popular literary contemporaries.

Long before they came to share mutual interests in writing Mary and Anna Sewell were very close to each other, Mary never permitting anything to interfere with her merciful oversight of Anna, especially in the latter's last years. Visitors to the home in the 1870's speak of Anna writing while lying on the sofa and passing her pages to her mother who copied them in more legible longhand for the printer. Mary also is said to have massaged Anna's painful ankles with one hand, while holding copy in the other as they discussed each other's work. Under such circumstances, it is not surprising that some sentimentality got into the writings of both. Both authors wrote with simplicity, directness, matter-of-factness and moralistic force. One's were sermons in verse, the other's in prose.

In spite of the understanding and considerate mother-daughter relationship, the family life was invaded intermittently by crises and at one time by spiritual uneasiness. Mary Sewell had a period of religious difficulty, from which she is said to have emerged by being baptized and becoming a member of the Church of England. She joined in 1835, when Anna was fifteen years old, and it is possible that Anna likewise became at least temporarily a communicant.

In spite of Mary Sewell's deflection from Quakerism the use of Quaker "plain speech" persisted in the home, a practice which is reported and quoted by Mary Sewell's biographer for the 1860's and 1870's. Anna Sewell even spoke in the "plain" language to animals. Her father died but a few months after the death of his daughter in 1878. They were buried beside each other in a Quaker burying ground near Buxton, Norfolk. Mary Sewell lived six years longer and was also buried in the same cemetery.

Anna Sewell's love of and interest in the welfare of animals was a lifelong concern. Her mother tells how, when Anna was a small child, a man shot a bird, which fell into the family garden. The man came to the gate, but was met by the child who cried, "No! thee cruel man, thee shan't have it at all!" She and her mother later developed an enthusiastic interest in natural history. They would capture butterflies long enough to observe and draw them, but would then release them, for they could never bring themselves to "compass death to make a collection" of specimens.

Black Beauty is, of course, a polemic against the use of whips, cruel bits, check reins and all other instruments and methods of mistreating horses. Anna Sewell's own method of driving is of interest in this connection. A family friend once wrote that she "seemed simply to hold the reins in her hand, trusting to her voice to give all needed directions." Her friendly remonstrances were in the Quaker plain speech of the period: "Now thee must go a little faster (to her pony); thee would be sorry for us to be late at the station."

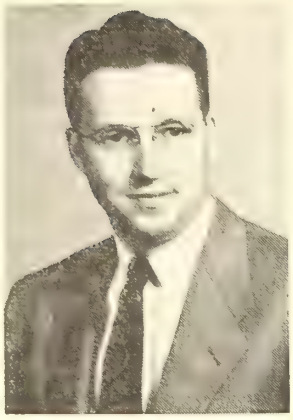
Her kindness to animals is seen even at her funeral. As she was being taken to her final resting place her mother noticed that the horses in the procession had their heads held high with check reins. "Nannie would never approve!" her mother exclaimed, and had all reins loosened before she would permit the carriages to proceed.

Some critics have disparagingly referred to Black Beauty as "propaganda for a horse." Anna Sewell herself called it her effort "to bring the thoughts of men in harmony with the purposes of God" in the

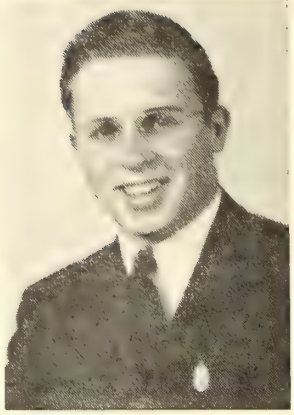
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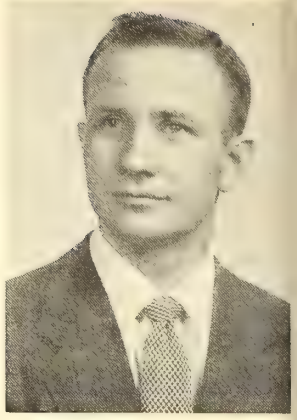
Donald H. Shank
. . . Drexel Hill, Pa.



Glenn S. Garner
. . . Pulaski, Va.



Warren Shoemaker
. . . Springfield, Mo.



William Kidwell
. . . Detroit, Mich.

These are Missionaries, Too

Evangelism for America

Howard E. Royer

THE Lord mapped out his work: "You shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." In obedience to this command the disciples first filled Jerusalem with the fact of Christ's resurrection. They extended the "good news" to Judea and Samaria. And as followers of "the way" were scattered by persecution, the gospel was witnessed at distant points. Everywhere renewed personalities, transformed by the power of the Spirit, were evangelists because they were actually witnesses.

Basic to a witness then as today were such elements as corporate worship, a redemptive fellowship and the commitment of all of life's resources to God. These are attained through the Christian church, the body of Christ's believers bound together irrevocably by love.

Does this map for evangelism at home, in the state and country and throughout the world have merit in our age? Do the factors which contributed so immensely to the growth of the early church—the transformed personalities, warm fellowship, group worship and total-life commitment—suggest a workable pattern for capturing modern-day individuals and communities for Christ?

Five Church of the Brethren pastors, among a hundred serving at home mission points throughout the five regions of the Brotherhood, reply to this query, "Indeed." For each has been instrumental in the development of a new or revitalized church along such a pattern.

Of major importance in the growth of the new churches have been the pastors themselves. Like the early disciples, they are renewed and committed personalities, inspiring and leading congregations to know and do God's will. From their transforming efforts come new Christians and new churches.

Believing in these men, the General Brotherhood Board invests $90,000 in their work yearly through 90 supplemental pastoral allowances. The local churches each year carry a larger share of pastoral support. Brotherhood Board gift grants and loans, too, in the amount of $206,000 annually help such church developments as these become a reality.



The Clement Bontragers
. . . Covington, Wash.

Drexel Hill: Lay Evangelism

Home mission boards in Pennsylvania are aggressive in looking for new areas for churches. Twenty-five projects are now under way in the Eastern Region, several involving gift grants and supplemental pastoral aid from the Brotherhood Board.

Drexel Hill, the sixth Church of the Brethren in the Philadelphia area, first convened as a monthly meeting in the home of Dr. and Mrs. Galen S. Young. From the fellowship group of eight in 1950 and thirty-five in 1952, the church now has a membership of ninety-nine and an average attendance of one hundred and four. On a recent Sunday, attendance reached 145.

A survey had found the mushrooming Chester-Media-Swarthmore areas fertile for an organized church. In May 1953 the purchase of the Drexel Hill Baptist church and parsonage for $50,000, plus furnishings, answered the need for a building.

Financial backing included a $15,000 grant and $1,500 yearly pastoral salary assistance from the Brotherhood, plus much help from the North Atlantic District and from neighboring churches.

Donald H. Shank, a former businessman before entering ministerial training, came as pastor to Drexel

Assistant secretary, Brotherhood Fund

Hill following graduation at Bethany Seminary in May 1953. Following door-to-door surveys, intensive visitation was organized. More recently fellowship evangelism has been used. "One of the great values of this is that when you 'take them in the front door they don't go out the back,'" Bro. Shank states. Both evangelistic approaches rest largely upon lay members' participation.

Dr. Young, now moderator, speaks of the happenings at Drexel Hill: "Our prayers are being answered in God's own appointed time. We shall be careful to give God the honor and glory for the acquisition of another Church of the Brethren."



An estimated $23,500 worth of volunteer labor was donated for the Covington, Wash. church. The chancel, including pulpit, lectern and altar, is of brick artistry

Pulaski: a Financial Canvass

The First church at Pulaski, Va., had its beginnings in 1909. The struggles over the years have been so intense that at times there was little hope for survival, according to one member of the congregation. When Glenn S. Garner, a new graduate of Bethany Seminary, became pastor in 1950, both he and the church realized that progress must be made toward a new building.

Full backing came from the Southern District of Virginia, the Southeastern Region and the General Brotherhood Board. The district promised $1,000 annually for pastoral support for five years, and the Brotherhood Board, a $15,000 gift grant. A new site and new building would cost $75,000. Could the Pulaski members give sufficiently to build?

There had been difficulty in securing for the building fund $2,000 annually above a $5,000 budget. A previous canvass was not proving successful. But through a professionally-conducted canvass, $45,205 was pledged over a period of 150 weeks for the building fund and budget. "The figures are illuminating since the economic conditions of Pulaski are static and many employees are laid off," the pastor asserts.

A member who had not been inside the church for twenty-one years attended the loyalty dinner of the canvass. "This financial drive has set our congregation alive," states Pastor Garner. "Many of us still say what has happened is too good to be true; yet we know it is true when we see almost $300 being given in our weekly offerings. A unity of purpose and spirit is evident now."

Brother Garner adds, "Our people pray for the day when we can begin to pass help through the district, region and Brotherhood to others who stand in need of it. Without this help the Pulaski church would not be alive today."

Springfield: State Strategy

Missouri, comprised of three districts whose separate memberships are less than that of some Brethren congregations, has adopted the strat-



Philadelphia newspaper and television releases featured the work project of 30 members painting the church in suburban Drexel Hill. A fellowship group of eight in 1950 has grown to a church of 99 members

Photo by the Evening Bulletin, Philadelphia

egy of state-wide co-operation for the development of mission congregations. The three directors of district missions, Eugene Gnagy, Plattsburg; D. Eugene Lichty, Mountain Grove; and Warren Shoemaker, now of Springfield, and the state fieldman, Ralph Skaggs, Warrensburg, were named as a representative state strategy committee. The Northern, Middle and Southern districts passed the committee's recommendation last December that Springfield become the site of their first joint mission effort.

Monthly fellowship meetings had been commenced for Springfield Brethren two years earlier by D. Eugene Lichty, a district director of missions. In January 1954 representatives from the Southern and Middle districts visited in Springfield and found much interest in a future church.

Subsequent meetings and surveys directed activities to Wedgewood, in the southwestern part of the city. With the aid of the General Brotherhood Board for the pastor's support, the district board of Southern Missouri and the Springfield Brethren called the W. Warren Shoemaker family to the new pastorate this fall.

Two months ago a new parsonage chapel was dedicated at Springfield, also the result of tri-district co-operation. Average attendance during the summer was twenty-three, ten of whom were adults. Offerings average between four and five dollars weekly per adult.

"In its beginning phase," comments Pastor Shoemaker, "the fellowship seeks to conserve and strengthen the Brethren within our midst. However, this is only part of the task. Located in a growing area of the city, our task includes a community. Surveys and plans for expanded work and visitation evangelism are being laid."



Mr. and Mrs. A. O. Cook visit prospective members in a stewardship education program of Detroit's third church, Bethany

Bethany: Third Since 1950

Five years ago the city of Detroit had but one Church of the Brethren. Today, through a series of carefully planned developments, three growing Brethren churches are implanted in strategic areas of the Motor City.

The older body, First church, has moved nearer its membership in the northeast section of the city while the new Trinity church has been established on the west side. According to Galen T. Lehman, Central Region executive secretary it is common for each group to have as many or more present on Sunday as there was at the one church five years ago.

Following surveys by Brethren Matthew Myer and Robert McFadden, under sponsorship of the Ministry and Home Mission Commission of the Brotherhood Board, the decision was made to locate the third church, to be known as the Bethany congregation, in northwest Detroit. In the summer of 1954 fellowship meetings were started and in May of this year, regular worship services.

With help from the Michigan District and from the Brotherhood, a location with comity approval of the Detroit Council of Churches has been purchased for Bethany church. A church building outgrown by another denomination has become the temporary quarters.

William Kidwell, former BVS'er and a 1955 graduate of Bethany Seminary, is pastor of the new church. Though the First and Trinity churches are heavily in debt for new structures, they have given financial backing and a nucleus of the twenty-nine charter members to Bethany church. Additional prospective families have been visited by laymen in a stewardship education canvass. Attendance is averaging fifty, while offerings through four summer months amounted to $1,940.

What are the goals for this infant church? Bro. Kidwell lists these: A new church building in two years; a doubling of membership the first year; every member an active church worker; cultivation of unchurched people in a one-mile radius of the permanent site; every member a tither; and vital community relations.

Covington: Sunday-school Origin

At Covington, Washington, about thirty miles southeast of Seattle, a Sunday school was opened by the American Sunday School Union under Brethren leadership in the early 1940's. Bernhard H. Suttle and his wife drove seventy miles weekly to take charge of the mission

Committee Chairmen (l. to r.) Paul Hall, Jr., Cecil Buckner and Harry D. Coltrane, are amazed at results of financial canvass for Pulaski church building, Virginia



State strategy for building home mission churches in Missouri is discussed by committee (l. to r.), Ralph Skaggs, Warren Shoemaker, Eugene Gnagy, D. Eugene Lichty



point under sponsorship of the Seattle church.

Clement Bontrager, the present pastor, assumed part-time leadership in 1947. A chicken house on the Bontrager property became a church annex, but soon this and other accommodations in homes proved inadequate. Today a $100,000 edifice stands nestled among evergreens on a site in front of a forest. From the first log-sawing project on New Year's Day, 1952, till after the dedication on Palm Sunday, 1953, volunteer labor—an estimated $23,500 worth—has been donated by members, neighbors, other Brethren churches and two BVS'ers. "Somehow the Lord seems to have taken our dedicated ignorance, ability and all and turned it to good account," Bro. Bontrager relates.

"About $600 to $1,300 came in every quarter for a while for the building fund," the pastor indicated. "Some thought the pledges that were made would not be safe. As it is working out, practically every pledge will be paid." The Washington District and Pacific Coast Region gave assistance. The Brotherhood, in addition to pastoral support aid, gave a $15,000 building grant and a $5,000 loan. The latter was returned by the Covington congregation when they saw they could get along without it.

Forrest U. Groff, Brotherhood building counselor, drew the church plans. Unique in its modified English Gothic style is the chancel ensemble, including pulpit, lectern and altar, of brick pumice.

"We built for the community and the people in it," the pastor adds. "We tried to build a church building that reflects the glory and beauty of God, as well as his strength."

* * * *

These are but part of the evangelistic and church building endeavors of the Brotherhood's Ministry and Home Mission Commission. More than a score of future developments like these, needing help to help themselves, await assistance from the financial and personal resources of the church at large.

Much could be said also of the Christian education, worship, community witness and other facets in the lives of these mission churches. In all of them dedicated and consecrated laymen have played key roles in the dramatic occurrences. Avows Bro. Shank, pastor at Drexel Hill: "A church is only as good as its laymen—men and women who are willing and ready to make sacrifices whatever they may be; men and women who are truly seeking first the kingdom of God." But leadership must be made available to inspire and direct the wealth of lay potential.

Spreading out in your community, in your state, in your country, in your world can be the Christian church and the Christian faith. The General Brotherhood Board will help with leadership and funds as it is able.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***Better Leaders for Your Church.** Weldon Crossland. Abingdon, 1955. 128 pages. $2.00.

Here is a practical manual on how to find, enlist, train and lead workers in the local church. Those who follow the suggestions in this book will in most cases discover a wealth of leadership material they did not know they had. This book will help you get away from the haphazard hit and miss system that is in vogue in so many churches. It will also show you how to spread out the work. The chapter on How to Guide Twenty-Two Important Committees is a helpful job analysis that will be much appreciated by many of your workers. The actual sample of an enlistment interview will be worth the price of the book to many pastors and superintendents. Pastors will profit from the chapter, How to Sustain High Leadership Morals.

This book is important reading for pastors, church school superintendents and members of personnel and nominating committees—*C. Ernest Davis.*

***Portrait of Calvin.** T.H.L.Parker. Westminster Press, 1955. 124 pages. $2.00.

In his third book on Calvin, T. H. L. Parker distills the massive theological, literary and social contributions of the greatest leader of the reformed wing of the Reformation into a remarkably lifelike picture. His aim is not to present a full-scale biography, for that would require several volumes but rather to paint a portrait of Calvin, which will show "the unity of his life, . . . his thoughts, his actions, and his intention." In this the author has eminently succeeded. Here the brilliant reformer lives again in all his greatness as well as in his littleness: virtues and vices appear unvarnished. Here is Calvin in all his breadth as reformer, man of letters, theologian, family man, courageous minister, ecumenical churchman, and yet with his limitations seen in the burning of Servetus.—*David J. Wieand, Lombard, Ill.*

A Christian Classic

Continued from page 11

treatment of animals. John Woolman, the American antislavery leader, who was born a century to the year before Anna Sewell, would have approved, for it was part of his faith to believe that "where the love of God is verily perfected . . . a tenderness toward all creatures made subject to us will be experienced."

In the teaching of "tenderness toward creatures" Anna Sewell has probably succeeded more than any other writer ever has. For we may reasonably conclude that her book has had a tremendous total influence, assuming merely that in some measure it has successfully communicated its gospel of kindness to its readers.

To call it "one of the most successful animal stories ever written" is to give it but mild praise. A more generous and truer evaluation is by one of the few critics who have recognized the book as an event in the history of literature. He says that "in the history of humane literature its popularity is unique, and in the history of all literature it continues to maintain its place as an authentic classic."

It still well deserves to be read, both by young people and their parents—to be read not only for the sake of its story, but also for its effective presentation of the Christian teaching of tender consideration for and kind treatment of not only animals, but also of our fellow human beings. Anna Sewell would have agreed—would have most emphatically agreed—with Wordsworth, her contemporary, who said that

"That best portion of a good man's
life (is)
His little, nameless, (even) unremembered acts
Of kindness and of love."

KINGDOM GLEANINGS

The daughter of the Clarence Sinks of Waterloo, Iowa, is in the hospital at Iowa City, Iowa, with bulbar polio. We are sure that all of you will want to remember the Sinks in prayer for the recovery of their daughter. Bro. Sink is pastor of the South Waterloo church, Iowa.

The Manual of Men's Work (25c) and Thirteen 5's for Men's Work (10c) are now off the press and ready for distribution. Complimentary copies will be mailed to all local men's work presidents upon request. Be certain to specify on the order if you are a men's work president. Send orders to General Brotherhood Board, Attention Men's Work Department, 22 S. State St., Elgin, Ill.

At the fall meeting of the board of Trustees on Sept. 23, V. F. Schwalm presented his resignation as president of Manchester College, effective Aug. 1, 1956. President Schwalm has for some time planned to retire from the presidency of the college but has continued on account of the financial program under way. The board of trustees has accepted his resignation with reluctance and has appointed a committee to recommend his successor.

A fellowship of Brethren now meeting regularly in the St. Louis area is interested in discovering other Brethren, and those interested in the Brethren, now residing in the vicinity. This takes in a wide territory since there is no congregation of Brethren closer than one hundred miles. Those on the Illinois side may contact Roy Fulk, 2810 Residence St., Alton, Ill.; others may get in touch with Eugene Lichty, 735 W. Oakland, Glendale, Mo., telephone, Taylor 1-8395. Meetings are being held on Sunday evenings in various homes.

You can lend the weight of your organization, your church group, your Bible class, your club and yourself to the renewed emphasis on Christmas for Christ by using the *Christmas for Christ* stamps. Last year over six and one-half million stamps were used by church and temperance people. The 1955 Christmas stamps have just one purpose—to carry to millions of people the renewed emphasis on Christmas for Christ. Four sheets or 200 stamps are $1; 12 sheets or 600 stamps are $2. Order directly from the Methodist Board of Temperance, 100 Maryland Ave., N.E., Washington 2, D.C.

The installation service for the new Pacific Coast regional secretary, Jefferson H. Mathis, was held at the Fresno church, Calif., on the afternoon of Oct. 23. S. Loren Bowman, chairman of the General Brotherhood Board and a member of the Pacific Coast regional board, was in charge of the service. Representatives were present from four of the five districts of the region: Herbert Ruthrauff, Southern California, Floyd Yearout, Northern California, Joe Campbell, Washington, Walter Replogle, Oregon. Charles E. Zunkel, secretary of the Ministry and Home Mission Commission of the General Brotherhood Board, brought the message, Conscripts of a Dream.

The price of the "Sta-Tru" Bible picture puzzles, advertised on page 30 of the Oct. 29 issue of the Gospel Messenger, was omitted. The price is 50c each.

Upper Conewago congregation, Pa., is in the midst of a five-day Bible conference, which began Nov. 9. It is being held in the Mummert's meetinghouse near East Berlin. Bro. Olen B. Landes of Harrisonburg, Va., is scheduled to speak Saturday evening, Nov. 12, and Sunday morning and evening, Nov. 13. Bro. Perry Huffaker of West Milton, Ohio, is directing the music.

Standing Committee Delegates

Southern Missouri and Arkansas: Sylvus Flora; alternate, Ramie Gass.

Changes of Address

George and Wilma Kreps, to Casilla 455, Quito, Ecuador, South America. They are short-term workers with our mission at Calderon.

Eugene Kuszmaul, from Westville, Ind., to 2425 Douglas Ave., Kalamazoo, Mich. Bro. Kuszmaul is now a student at the School of Occupational Therapy, Western Michigan College.

Paul Mason, from Leonard, Mo., to Arnold Hall, McPherson College, McPherson, Kansas.

Arthur L. Dodge, from Wakarusa, Ind., to R. 3, Elkhart, Ind. Bro. Dodge has resigned the pastorate of the Wakarusa church.

The John Grimleys, from Lassa, Nigeria, W. Africa, to Uba, PO Garkida, via Jos, Nigeria, W. Africa.

Dedications and Home-coming

Olivet church, near Thornville, Ohio, harvest-home service, Sunday, Nov. 20.

Keyser church, W. Va., dedication service for the newly installed pipe organ, Sunday, Nov. 13. Norman Harsh, executive secretary for the district, will deliver the dedicatory sermon at the 11:00 a.m. service. At 3:00 p.m. Mrs. Ruth Weybright Stauffer, assistant professor of organ at Bridgewater College, Va., will present a sacred concert.

South Bay Community church, formerly Hermosa Beach, Calif., dedication of the first unit of its new building, Sunday, Nov. 20. J. H. Mathis, new regional secretary, will speak at the 11:00 a.m. service; Robert Richards, pastor of the Long Beach church, Calif., will bring the dedicatory message at 3:00 p.m.; the pastor, Niels Esbensen, will speak at the 7:30 p.m. service. In the five weeks that the congregation has occupied the new unit attendance has doubled. The foundation of the second unit is already in and construction is going forward rapidly to provide for the crowded Sunday school.

Bridgewater College

The college is issuing a Diamond Jubilee Certificate of appreciation as a post-seventy-fifth anniversary recognition of those individuals and organizations who have given one thousand dollars or more to the institution since the era of annual fund promotion starting around 1943-44. The preliminary list totals 130 certificates to be issued with the signatures of the president of the college, the president of the board of trustees and the president of the Alumni Association.

Enrollment for the fall term totals 477, an increase of 8% above the previous year. President Bowman

reports that students with Church of the Brethren affiliation total 249. New freshmen number 163.

Dr. A. C. Flora, of Columbia, S. C., former president of the National Education Association, was on the campus Oct. 23-26 as a guest lecturer and consultant on the college teacher training program. Dr. Flora holds degrees from Daleville and Bridgewater. On Oct. 27 he spoke to the breakfast meeting in Richmond of Bridgewater alumni attending the Virginia Education Association Convention.

Guy Wampler, Jr., senior student from Bassett and president of the Brethren Student Christian Movement, is busy with his committees in preparation for the national conference which convenes on the Bridgewater campus over Thanksgiving vacation.

The trustees of the college will meet on Nov. 14 for their fall session. Elder I. C. Senger, chairman of the board, will seat three new members: from Mardela, Fred Fifer has been elected to succeed J. M. Bennett, both of Wyoming, Del.; from North Carolina, Holt Griffith of Relief, has been elected to succeed Robert A. Reed of Sparta; and from First Virginia, Orval Garber of Roanoke, succeeds R. Douglas Nininger of Salem.

Work is nearing completion on a new four-unit brick apartment house for faculty members which has been estimated to cost $40,000. Each unit will consist of four rooms and a bath. Representing an endowment investment, the addition of this building will meet a growing need for housing for single faculty members and young couples on the faculty.

Fred Swartz, sophomore preministerial student from Ft. Defiance, has recently returned from an executive committee meeting of the Southern Area of the Y. M. C. A. at Atlanta, Georgia. Swartz was elected at the Southern Regional Conference of the Student Y. M. C. A. and Y. W. C. A. at Blue Ridge, N. C., in the summer. His election to the nine-member executive committee is an unusual honor for a sophomore inasmuch as ten states and eighty-five campus Christian Associations comprise the movement.

A large number of alumni returned to the campus on Oct. 29 for home-coming. A football game with Hampden-Sydney College and a "Drama Festival" were featured. The Bridewater church co-operated with its own home-coming on Oct. 30 with Bro. Paul H. Bowman speaking in the morning and the college glee clubs rendering a hymn sing at night under the direction of Nelson T. Huffman.

Ten former Bridgewater students who are presently enrolled in Brethren Volunteer Service visited the campus for a week end in October from their base at New Windsor.

The Church Calendar

November 13

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Jesus Teaches How to Live. Luke 6:17-49. Memory Selection: As you wish that men would do to you, do so to them. Luke 6:31 (R.S.V.)

CBYF Topic: Indian Americans

Nov. 14-17 Western Region conference, McPherson College, Kansas

Nov. 15-17 Pennsylvania State Pastors conference, Harrisburg, Pa.

Nov. 17-20 District meeting, Washington, Sunnyslope

Nov. 20 Thanksgiving Home Missions Sunday

Nov. 24 Thanksgiving Day

Nov. 24-27 Brethren Student Christian Movement conference, Bridgewater College, Va.

Dec. 11 Universal Bible Sunday

Dec. 18 Christmas World-wide Mission Offering

Love Feasts

Colorado
Nov. 13, 7 pm, Denver, First

Florida
Nov. 20, 7 pm, Winter Park

Illinois
Nov. 23, 7:30 pm, Allison Prairie

Indiana
Nov. 12, 7:30 pm, Blissville
Nov. 20, 7 pm, Monticello, Pike Creek
Nov. 21, 7:30 pm, Spring Creek
Nov. 26, 7 pm, New Paris
Dec. 4, 7:30 pm, Pleasant Hill

Maryland
Nov. 12, 2:30 and 6 pm, Broadfording
Nov. 12, 4 and 6:30 pm, Welty
Nov. 20, 7 pm, Middletown Valley, Myersville

Michigan
Nov. 13, 8 pm, Beaverton

Missouri
Nov. 16, 7:30 pm, Mountain Grove

New Jersey
Nov. 13, 7:30 pm, Amwell

Ohio
Nov. 13, Salem, at Happy Corner church
Nov. 20, 8 pm, Swan Creek

Pennsylvania
Nov. 12, 2 and 6:30 pm, Hatfield
Nov. 12 and 13, 1:30 pm, Annville
Nov. 13, 7 pm, Philadelphia, Germantown
Nov. 13, 6:30 pm, Salunga
Nov. 13, 6 pm, York, Second
Nov. 20, 7:30 pm, Upper Claar

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Olen B. Landes of Harrisonburg, Va., in the Chiques church, Pa., Nov. 13-27.

Bro. S. Clyde Weaver of Lancaster, Pa., in the Sugar Creek church, Ohio, Nov. 14-20.

Bro. Earl S. Lehman of Richland, Pa., in the Richland church, Pa., Nov. 20—Dec. 4.

Bro. John M. Geary of Mt. Pleasant, Pa., in the East Berlin house, Upper Conewago congregation, Pa., Nov. 16-23.

Bro. Bernard King of Ashland, Ohio, in the Ridgely church Md., Nov. 20-27.

Bro. C. H. Petry of Akron, Ohio, in the Windfall church, Ind., Nov. 28—Dec. 11.

Bro. Conrad Snavely of Huntington, Ind., in the Crystal church, Mich., Nov. 27—Dec. 4.

Bro. Russell G. West of Wiley, Colo., in the First church, York, Pa., Nov. 20-27.

Gains for the Kingdom

Ten baptized in the Bean Settlement church, W. Va. **Three** baptized in the Pleasant Valley church, Va. **Nine** baptized and one received by letter in the Hollins Road church, Roanoke, Va. **Eleven** baptized and five received by letter in the Hollywood church, Va. **Three** baptized in the Leetown church, Md. **Two** baptized in the Barren Ridge church, Va. **Twenty-two** baptized in the Luray church, Va. **Fourteen** baptized and one received by letter in the Fairview church, Antioch congregation, Va. **Thirteen** baptized and five received by letter in the Oak Grove church, Va. **Eight** baptized and three received by letter in the Old Furnace church, W. Va.

Four baptized and seven received by letter in the Walnut Grove church, Johnstown, Pa., **One** baptized in the Chiques church, Pa. **One** baptized in the Manor church, Pa. **One** baptized in the Coventry church, Pa. **Four** baptized in the Claysburg church, Pa.

Four received by letter and two reconsecrated on former baptism in the La Porte church, Ind. **Eight** baptized and two received by letter in the North Liberty church, Ind. **Ten** baptized in the Markle church, Ind. **One** baptized and one received by letter in the Union Center church, Ind. **Twelve** baptized and twenty-four received by letter in the Woodworth church, Ohio. **One** baptized in the Walnut Grove church, Ohio. **Three** baptized in the Woodland church, Ill. **One** baptized in the Mt. Morris church, Ill. **Four** baptized in the Richland church, Ohio. **Six** baptized and four received by letter in the Wabash Country church, Ind. **Two** baptized in the Pleasant Chapel church, Ind. **One** baptized in the Monticello church, Ind. **Three** baptized and one received by letter in the Oak Grove church, Ill. **Six** baptized in the Cedar Creek church, Ind. **Three** baptized in the Black Swamp church, Ohio.

Two baptized, two received by letter and one received by statement in the Colorado Springs church, Colo. **One** baptized in the Shoal Creek church, Mo. **Three** received by letter in the Peace Valley church, Mo.

Five baptized in the Myrtle Point church, Oregon. **Four** baptized and six received by letter in the Pasadena church, Calif.

News and Comment From Around the World

Churchman Urges Visits to Iron Curtain Countries

Dr. James E. Wagner, president of the Evangelical and Reformed church, said on his return from a ten-week tour of Europe that there are "great masses of people under the Communist regime who are not sympathetic to Communist ideals." Dr. Wagner, who spent six days of his European tour in Communist Hungary, said that he sympathized deeply with the position of many religious leaders there because "they have to walk a tightrope if they are not to incur greater restrictions."

National Council Board Defines Church-State Separation

The General Board of the National Council of Churches recently declared the separation of church and state does not imply that either should be indifferent to the interests of the other. The board also put the council on record as defending the rights and liberties of cultural, racial and religious minorities. It called on churches because of their concern for all human welfare to resist every threat to freedom. At the same time, the statement warned that the exercise of both rights and liberties is subject to considerations of morality and to the maintenance of public order and of individual and collective security.

The board also authorized its executive officers to testify at U.S. Senate hearings in behalf of liberalizing existing immigration laws. The board reaffirmed its policy statement adopted in 1952 which set forth the following principles: 1. Congress should make the quota system more flexible. 2. Congress should complete the process of amending immigration and naturalization laws so that, within the quota system, all discriminatory provisions based upon consideration of color, race, or sex would be removed. 3. Congress should establish a system of fair hearings and appeals respecting the issuance of visa and deportation proceedings.

Theologian Retraces Journeys of St. Paul

Dr. William R. Cannon, dean of the Candler School of Theology at Emory University in Atlanta, Ga., has just completed a tour which retraced the journeys of St. Paul. He is believed to be the only person ever to have accomplished such an undertaking.

The theologian spent four summers in the Mediterranean countries, stopping at every place St. Paul visited that is mentioned in the New Testament. He traveled more than 70,000 miles and made about 3,600 color slides. His purpose was to gather material for three books which he expects to complete during the next five years. The theologian said that in many ways travel in the Near East is more difficult today than it was in St. Paul's time.

Turkish Rioters Damage Greek Orthodox Churches

Devastation of churches and church property in and near Istanbul was described as a very great tragedy by Raymond E. Maxwell. Rev. Maxwell investigated damages inflicted on churches, schools and homes in the violent demonstrations on the night of Sept. 6. He reports that mobs had visited destruction on churches, schools and cemeteries as well as thousands of shops, stores and homes. Property valued at over one hundred million dollars was destroyed and the very existence of thousands of persons was threatened. More than sixty out of a total of eighty Orthodox churches in and near Istanbul were either destroyed by mobs or their interiors so badly ruined as to render them completely unusable. Many churches were completely gutted by fire. Scriptures and service books, vestments, icons and religious pictures and church furnishings were torn, smashed, chopped to pieces or burnt.

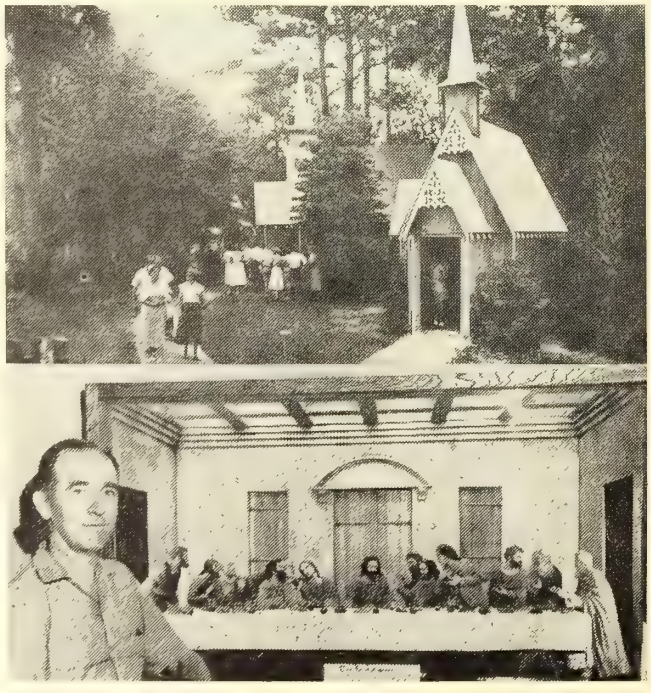
Hoover Stresses High Cost of Crime

Crime costs the nation fourteen dollars for every dollar given to the churches, according to J. Edgar Hoover, director of the Federal Bureau of Investigation. He told the International Association of Chiefs of Police that the cost of crime is almost twenty billion dollars annually.

The FBI chief said that the alarming situation with regard to juvenile theft might be quickly remedied if parents were held legally and financially responsible for the criminal acts of their children.

Disciples Gained 140,000 in Year of Evangelism

Membership in the Disciples of Christ increased by nearly 140,000 during its 1953-54 "Year of Evangelism." It was the denomination's most successful year of evangelistic activity. During the evangelism year, Sunday-school enrollment increased nine per cent. The Disciples, with more than 1,800,000 members in the U. S., are the largest Protestant denomination originating in this country.



Painter-sculptor Paul Cunningham is shown with one of the seven miniature three-dimensional scenes from the life of Christ which he hand carved from various woods (bottom). Each scene is enshrined in individual little steepled chapels (top) which are a major attraction at Silver Springs, Florida. The figures range from one-half inch to nearly two feet high

Religious News Service

Lord's Day Alliance Surveys Sunday Laws

A survey of the Sunday laws, now on the statute books of the forty-eight states, is currently being made by the Lord's Day Alliance. Letters were sent to the attorney generals of the states, asking them to furnish the Alliance with the laws of their commonwealth relating to Sunday. According to the Alliance leaders, communities in over twenty states are currently engaged in campaigns to close stores on Sunday and to return the Lord's Day to the church.

Indians to Mark Three Major Anniversaries

Protestants in India will celebrate three major anniversaries within the next twelve months. In October a three-month observance was launched to mark the fiftieth year of India's first indigenous missionary society. This is a nondenominational agency that evangelizes in areas not occupied by churches or foreign mission groups. In January Christians in South India will join Lutherans from over the world in marking the 250th anniversary of the arrival of the first Protestant missionaries in India. These were German Lutherans. Early next year Methodists in Southern Asia—some 123,000—will begin celebrating the 100th anniversary of their church which was started by American missionaries.

1957 Religious Census Up to Budget Bureau

It is up to the Bureau of the Budget in Washington to decide whether or not a census of religious bodies will be taken in 1957. The Census Bureau is prepared to ask Congress for $1,250,000 to conduct such a census. The last census of religious bodies was taken in 1937. A census scheduled for 1947 was abandoned upon orders of an economy-minded Congress. If a 1957 census is authorized it will be a census of religious bodies and not of individuals. Information will be obtained through contacts with local churches.

German Communists Developing Pseudo-Religious Ceremonies

East German Communists are developing ceremonies to take the place of Christian baptism, marriage and funeral rites. Last year youth dedication ceremonies were launched in the Soviet Zone as a Communist counterpart of Christian confirmation and first communion rites. Church observers in East Germany say it is obvious the Communists are trying to create a pseudo-religious cult to advance their ideology. The new rites they have announced include name-giving ceremonies, ceremonies for newly-weds and speeches by Communist functionaries in the case of funerals.

News Briefs

The story of united community action by church women is being told in a series of six weekly public service broadcasts by the National Broadcasting Company. The Citizens in Action series features church and civic leaders representing United Church Women in interviews with Mary Margaret McBride.

The Japanese minister who led the project to bring twenty-five Hiroshima maidens to New York for plastic surgery is making plans to bring additional bomb-scarred girls to other American cities for treatment.

A gift of $260,000 from John D. Rockefeller, Jr., to the World Council of Churches will make it possible to carry on an international study and appraisal of Christian responsibility in areas of rapid social change, notably in countries of Asia and Africa during the coming years.

Russia's current peace overtures are sincere and mark the beginning of a new long-term policy, according to a Methodist official who returned from a six-week visit behind the Iron Curtain. Dr. Charles F. Boss, Jr., said that the chairman of the All-Soviet Peace Council urged him to get many more American visitors to come, saying, "The better we understand each other, the less likely war is."

The United Lutheran Church in America will launch a two-year, continent-wide evangelism mission beginning this fall. The effort opened on Reformation Sunday and will close during the same observance two years from now. It will be carried out among the denomination's 2,250,000 members in 44 states.

Of the 2,088 American citizens presently in India, 1,579 are engaged in missionary work.

A total of 1,800,000 Bibles and Scripture portions were distributed in Germany during 1954 by German Evangelical Bible Societies. There are thirty-two Bible Societies in Germany.

A nation-wide program to safeguard and extend civil liberties was launched in Chicago by the Council for Social Action of Congregational Christian Churches. One of the commission's principal functions will be the formulation of a denominational statement on civil liberties. The commission will comprise theologians, educators, church and civic leaders.

From the Indiana farm of Russell Miller, a member of the Church of the Brethren, came the 8,000th heifer to be shipped overseas by Heifer Project. The heifer was given to a refugee farmer in Austria at a distribution ceremony early in September.

Quotes in the News

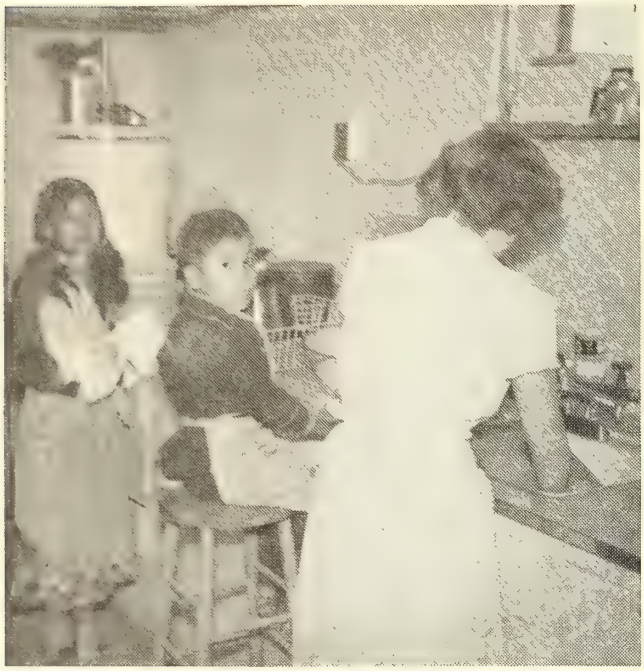
Bertrand Russell, British philosopher: "Scientific methods of warfare have had the unexpected result of making war absurd. War can no longer be used as an effective instrument of policy, because nuclear weapons will destroy most of the participants in any war and may even destroy the human race."

Mrs. Glenn G. Hayes, president of the Woman's Christian Temperance Union: "Alcoholism has become the nation's major social and economic problem. The incidence of alcoholism in the U.S. now exceeds that of tuberculosis by 10 per cent, cancer by 50 per cent and polio by 225 per cent. Economic losses from alcoholism alone are estimated at $778,000,000 a year."

David Sarnoff, board chairman of the Radio Corporation of America: "Many more people now sense the need of a moral compass to steer by, if only because they recognize that today a single blundering act may prove fatal to our civilization, if not to the continuance of the race of man."

Dr. Carl S. Winters, pastor of First Baptist church, Oak Park, Ill.: "Alcoholics are multiplying twenty times faster than A. A. or all other rehabilitation groups can salvage these victims. America is in danger of moral bankruptcy and the undermining of American standards and ideals, unless an effective unification of church attitudes and programs is soon achieved."

John A. Mackay, president of Princeton Theological Seminary: "The Servant image must more and more become regnant in the thought and devotion of every Christian, of every Christian church and of every Christian movement, if the body of Christ is to match this hour. Christ needs servants, not patrons or masters."



Go Forth to Serve

Esther Frantz

Two Indian children help Esther Frantz wash the dishes and clean the kitchen after a meal

BONG! Bong, bong! Bong, bong! The bell you hear is that used to call folks together for any occasion at Lybrook Indian mission. At this ringing you see Navaho children racing toward the schoolroom from the baseball field, the swings and teeter-totters, and the volleyball court. The occasion is vacation Bible school.

If you were a visitor at Lybrook on any of the days during Bible school, you would go along with the Navaho children into the schoolroom for devotions conducted by the Bible school director, Mrs. Joann Owen. Everything will be going along fine, at least you think so, and then suddenly they will start singing in Navaho a song like "T'oo Ba'adli'" and you will sit up and listen, stumped. From the tune you will soon recognize the old familiar "Only Trust Him." Now you're wondering how Joann knows Navaho. Well, that is why all the workers here are taking Navaho lessons.

After approximately twenty minutes of devotions the children will scatter to separate areas of the mission for one-hour classes. We shall stay to listen while Joann gives her first and second graders a story about different children of the world.

Then we shall be drawn to the Ikenberrys' kitchen by a little boy's crying and find there Mrs. Ruth Wagoner trying to talk loud enough to be heard over Jimmie's wails, telling the story of Jesus. She is having quite a time making herself clear to these little tots, since they know hardly any English. Standing by her side is the interpreter whom we hired especially for these two weeks. Bertha is a typical Navaho girl; she is eighteen years old, quite attractive, and knows the English language very well. Most of Ruth's and Bertha's time is taken up by watching these four- and five-year-olds so that they do not fall off swings or slide off teeter-totters.

By now you are eager to see the work of the older children, who have been away to government schools. So you climb the big, broad stairs to the second floor of the rough-lumber garage, open the door and for the second time you are surprised. These children know English just about as well as you do and they are using it. The teacher is introduced to you as Miss Lula Miller, a public school teacher of Washington, D.C., who wanted to help for these two weeks. These young people, ages twelve to nineteen, look you over thoroughly and go back to studying about "God's World."

Bong! Bong, bong! There goes that bell again and this time it means recreation. The group splits into two sections. The older ones go with Bill Sherman to play baseball, have a scavenger hunt, play volleyball or do anything else to use up that excess energy. The younger ones, directed by John Becker, are playing gentler games such as kick baseball, dodge ball or baseball played with a ping-pong paddle and ball.

At the most exciting point of these games the bell rings to call the children to crafts classes. The older girls go to the kitchen to sew on skirts and blouses, under the direction of Miss Miller. The boys run to the shop where they grab their masterpieces in woodwork and start sawing, hammering, sanding and painting. The fellow who's controlling and directing all this activity is Ed Owen.

Smell some peculiar odors? It is no wonder if you do—that is I in the kitchen cooking one of any number of my Pennsylvania Dutch specialties. It is quite a job to make pot-pie for forty-five to fifty people, but it is satisfying to see it all eaten. After dinner three of the older children, usually girls, but some-

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Esther Frantz of Bethel, Pennsylvania, finished her year of Brethren Volunteer Service in September of this year.

times boys, will rush into the kitchen and help clean up the stacks and stacks of dirty dishes.

As soon as the dishes are completed everyone gathers in the schoolroom for a story by Mrs. Ikenberry or one of the other adults. The last day Mr. Ikenberry gave a talk on the effects of the use of alcohol, cigarettes and peyote.* After closing the day with a final hymn and prayer, all not interested in reading lessons in Navaho dash for the best seats in the truck and they are on their way home.

Bible School is over for the day and now you realize that the only BVS'er who did not have his fingers in these rapidly moving activities was Dick Wagoner. Never fear; he is working all right. Take a peek around one of many corners and you will notice him overseeing and working on maintenance jobs.

You have a long way to travel yet tonight and so you take your leave. The BVS'ers, along with the others, were glad to have you visit and see the opportunities for continued service here at Lybrook Indian mission.

* A stimulant derived from mescal, a kind of cactus.

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Speak Truth to Power. A fundamental analysis of the American foreign policy and its commitment to violence. This seventy-page booklet shows the crippling contradictions of the American foreign policy; it is the story of a Quaker search for an alternative to violence. Available at 25c from the General Brotherhood Board, Brethren Service Commission, 22 S. State St., Elgin, Ill.

CLEVELAND PROJECT

Wayne L. Fesler

RELIEF and rehabilitation"—yes, we hear those terms often when speaking of alternative service, but exactly what do they mean? Are they just a Selective Service classification of a type of I-W work? Or might they be more?

To the Cuyahoga County Christian Youth Council, which is the youth arm of the Cleveland Church Federation, they have a deeper meaning. Through love and the work, which is love made visible, CCCYC tried to make those words live. The Youth Council strives to serve all the youth of Greater Cleveland with a year-round program, directed by its officers and one full-time volunteer. The volunteer helps with all Youth Council activities, concentrating on "relief and rehabilitation."

To CCCYC this means week-end work camps and the collection of used clothing for relief. The week-end work camp program, now in its third year, strives to hold two camps each month from September through May. A camp begins at 6:00 p.m. on Friday night and continues through Sunday noon. In this time we try to show a clear picture of all phases of life in the underprivileged area in which we are working. Most of our work is quite simple, but involves need for a little ingenuity on the part of the camper. Usually our project is painting, patching plaster, scraping off wallpaper or some similar type of work.

The work camp offers a great opportunity for youth to learn to live together. It also helps to break down racial prejudice and increases respect and love of the individual, without regard to race, creed or color. Week-end work camping is one of the most inspiring short term service projects in existence. The best proof is that once a youth comes, he is an enthusiastic work camper from then on.

The Hallowe'en scavenger hunt is CCCYC's other big yearly project. Each year the Youth Council entreats all the youth groups in Greater Cleveland to help collect used clothing to send overseas. On Friday night preceding Hallowe'en the youth canvass the city, collecting clothing. The Youth Council devises a method of collecting all this clothing and shipping it to the Church World Service processing center in New Windsor, Md. Last year fifteen tons of clothing and $450 were collected through the efforts of more than 100 youth groups and churches. Such a large task requires much work done in advance by CCCYC officers and the volunteer.

This is a glimpse of just one of many Brethren Volunteer Service projects. Anyone who gives a year or two to God and the church, a year to witness for Christ and the way of peace, will surely have interesting experiences on any project; more important by far will be his spiritual gain.

Wayne L. Fesler of Nampa, Idaho, spent his year of Brethren Volunteer Service working for the Cleveland Church Federation in Cleveland, Ohio.



Children at the Lybrook Indian mission enjoy a picnic lunch near the mission during vacation Bible school

Literature on Racial and Cultural Relations

Brothers Under the Skin, McWilliams. Status and treatment of the continental United States minority groups — Negro, Indian, Mexican, Chinese, etc. A new and completely revised edition. $4.00.

The Christian Looks at Race Distinctions, Lorell Weiss. Study guide for discussion groups or forums. Includes chapters on race, race discrimination, dangers, practical suggestions. 1949. 30 pages. 25c.

Order from the General Brotherhood Board, Brethren Service Commission, 22 S. State St., Elgin, Ill.

Use That Extra Hour!

H. Lawrence Rice
Roanoke, Virginia

THE first step in the Christian education program of the local church is to come to think first, last and always of people. It was with this thought in mind that we tried to discover what we could do in the local church to make Christ real and to give the church a central theme in the lives of our children and young people.

We discovered, and it was not a new discovery, that there was not enough time to do an adequate teaching job in the church school hour which had been allotted. By the time all of the preliminaries were completed and discussion of the next week's projects were out of the way, there was precious little time to do actual teaching.

In many evaluation sessions of the program at Ninth Street (Roanoke, Va.) we endeavored to work out a solution. We realize that all the problems have not been solved, but we do have more time for training and instruction.

Planning for an extended session or a children's church must come early and must be thought through and worked out over a long period of time. We started ours with an evaluation of our program including a regular teacher training course meeting ten weeks out of every calendar year. This is one of the secrets of a good and valuable program of Christian education.

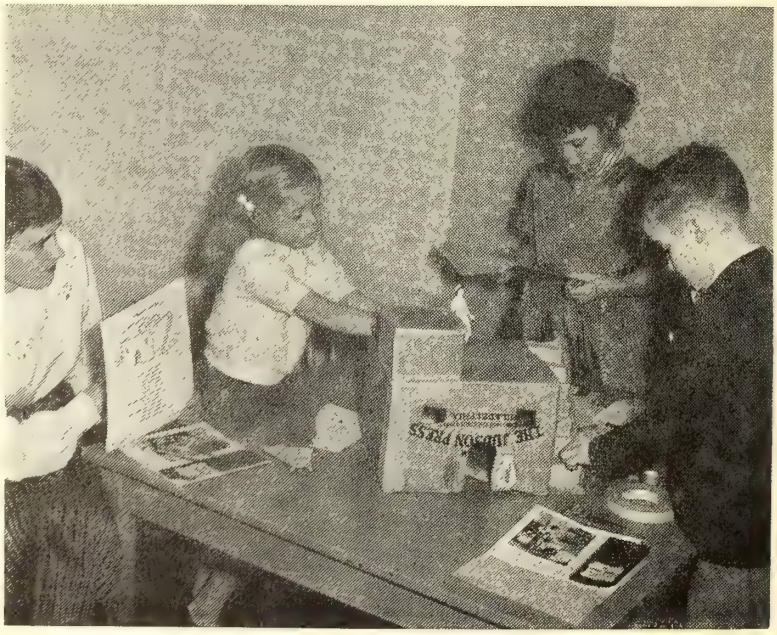
We would not want to be without our extended session. We have had to call it a children's church, since the idea of an extended session was too new. It is not a junior church. It is not a replica of an adult worship experience. It is a session in which the children are allowed the freedom necessary to gain a spiritual influence from the teacher, the environment and the curriculum.

The classes begin at 9:45 for every age group. At 10:45 those from the twelve-year-olds through adults go to the eleven o'clock worship. Those under twelve remain in their departments for the next hour. In our regular church school hour we are closely graded in the children's departments, that is, there is a class for every individual year of age. Because of the difficulties of maintaining a staff, our children's extended session is group graded, that is, we have a junior group, a kindergarten group, two primary groups and two nursery groups. We started with only one group per department, but these became too large so additional classes were formed.

There has been some discussion as to whether or not the juniors should be included in an extended session. We find the plan to be very practical to include them. First of all, we discovered that our juniors were not attending the adult worship experience. They do attend the extended session. If one can count numbers alone, without relating numbers to any spiritual values, we would have to say that the extended session has been most satisfying and most successful. Those who normally stayed in a morning worship experience were very few. Now we have a large group of children staying in their extended session.

One of the problems involved in an extended session is the matter of staff personnel. We do not have the ultimate answer. We have tried an experiment. For a year now, our staff has been on a rotating basis. Each corps of teachers rotates with the calendar months. Each corps is composed of at least two persons for each department. More teachers are used for more children. These persons are asked to take the children's session only for a period of a month at a time. There is always some carry-over of teaching personnel from the first church school hour to the second hour, so that there can be an extension of ideas and materials.

Another problem of the extended session has been that of curriculum materials. In some of the newer materials, especially in the junior groups, there are plans and procedures listed in the teacher's manual for this extra session. For the most part we have developed a curriculum which supplements the curriculum of the church school. There is instruction. Activities are



Clark and Clark

Extended sessions allow children more time for creative expression

used. Crafts and skills are developed. There is a worship period in which hymns are used and taught. Picture study, dramatization and an emphasis on Biblical materials are all related to the total curriculum of the church school.

A director of the extended session is employed on a volunteer basis. This person helps to plan in the setting up of the total program with the co-operation of the board of Christian education and the director of children's work. He has been trained to handle materials and personnel.

The total program which is developed by these persons is more flexible than the curriculum of the first session. It not only includes things which have not been accomplished in the church school hour but additional materials are used. We are in the process at the present time of developing a program designed to use hand puppets in telling the stories of the New Testament. Also, this extended session gives us the opportunity for using filmstrips and films related to life. An opportunity for study and growth exists if you will use the time which is at your disposal.

Does it not seem feasible that each of us in our local churches could use more time? I have heard on many occasions that our crying need is to have our children under the influence and guidance of the church more hours per week. We say to the public schools—you are to teach my child arithmetic—you are to have that child five or six hours a day, five days a week for nine months. We say to the church—you are to teach my child religion and the influence which Christ has upon life now. However, we say to the church, you can have my child only one half hour per week or, at the best, one hour per week. To those of us who want to make religion vital we must find more time to have the children under the influence of the church.

If you do not see how you can develop an extended session, you might find the opportunity for a story hour. A story period could be developed to take place during the sermon time. Under this procedure the children participate in the worship service and then are permitted to leave the sanctuary just before the sermon to go into separate rooms where a person, or persons, makes the Biblical accounts live. It must not be just any story. It should not be read, but it must be told and told as if the story-teller were living it. These stories should have a continuing theme. To simply take children and place them in a room with a storyteller and then tell a story may not be meeting their needs. There should be some continuity which means that the story is not some isolated event.

There are also other churches who bring their children together in the evening at 6:30 for a story hour. At that time they actually have an experience of worship as well as stories.

These are all methods by which we can reach our children more hours per week. We have not found all of the answers, but surely the extended session is part of the answer. I would like to challenge every pastor and every teacher to consider these possibilities, to sacrifice the time necessary to enlarge the curriculum and to put into force a plan to keep the children in closer contact with the church.

There are many criticisms of the program. The greatest criticism I have heard is that these children need to have the experiences of adult worship. To provide for that criticism we allow our children to come into the sanctuary of the church one Sunday per month for worship; they leave then before the sermon to go into their individual departments to take up again their work.

As time has gone on we have found the extended session becoming more valuable. It is now an integral part of our program of Christian education.

A program such as this will make certain demands upon every one who tries it. But every worth-while endeavor also costs in sweat and tears. An extended session will challenge you, but you can meet the challenge!

Your 1955-56 School of Missions

Continued from the Oct. 29 Gospel Messenger, pages 20 and 21

JUNIOR

Bright Pathways, Esma Rideout Booth ($1.25). Ten action-filled stories tell of the bright pathways by which the gospel of Jesus is carried to children in different countries.

World Friends Spreading the Gospel ($1.00). A picture album containing 15 photographs, 9 x 12, with descriptive text.

World Friends at Work and Worship ($1.00). A picture album containing 15 photographs, 9 x 12, with descriptive text.

Junior Teacher's Guide on Spreading the Gospel Today, Carolyn M. Wolcott (50c.).

PRIMARY

The Singing Secret, Elizabeth Allstrom ($1.25). Children will delight in the lively stories that make up this book. The author tells about the many ways in which boys and girls in eight countries hear the story of Jesus.

Primary Teacher's Guide on Spreading the Gospel Today, Elizabeth Allstrom (50c.).

KINDERGARTEN AND PRIMARY

Around the World Picture Books (each, $1.25). Nine illustrations, 10 x 13, in color by Janet Smalley and accompanying stories by Nina Millen in each of the books.

Children at Worship Around the World
Children and Their Pets Around the World
Children and Their Toys Around the World
Children of India
Children and Their Homes Around the World
Babies Around the World

World Maps

A new large world map in six colors with important mission and ecumenical centers clearly located. 50 x 72 inches. The finest world map ever available to the churches. Printed on latexed material, $5.00; printed on paper, $2.00.

Brethren Literature

Brethren Missions in India, Wendell Flory (20c.).

Brethren Missions in Ecuador, J. Benton Rhoades (20c.).

Brethren Missions in Nigeria, Mildred Grimley (20c.).

These study pamphlets are very suitable for youth and adult study groups. Special price for the entire set, 50c.

Meet Your Missionaries, Anetta Mow (50c.). Short biographical sketches of each of our missionaries. This is the 1955 edition of the Prayer for Missions Calendar.

Of Such Is the Kingdom, Modena Studebaker ($1.75). Sixteen stories of boys and girls who live in India, China, Nigeria and Ecuador. For juniors and older.

Audio-Visuals

See the Oct. 1, 1955, Gospel Messenger, pages 22 and 23.



The entrance to a Bura compound in Northern Nigeria

Seeing Nigeria With Dorris Blough

This is the first of a series of articles concerning the author's impressions of Africa during her first year there. Other articles will appear every two weeks.

UPON arriving on the Africa mission field, we became aware of how different Africa is from what we had anticipated, despite all the pictures we had seen and the people with whom we had talked. I have set a goal of helping people at home to understand Nigeria better, its people and the work here.

First, let us refute some commonly accepted ideas about Nigeria. No one statement can be made about Africa which can apply to all of it. When one thinks of Africa, one immediately pictures a hot steamy jungle with clouds of mosquitoes and snakes aplenty. We had been here six months before we experienced an uncomfortable night because of heat, and so far we have seen nothing as torrid as Kansas can be at times. There are mosquitoes, but not in the swarms we expected. During the dry season there are not many. We have seen one snake, a harmless one. To be sure they are present, but they are not any more eager to meet a person than we are to meet them. There is a leopard living on a mountain close by, but he does not fancy human company.

I would like you to throw out any preconceived notions about "Africa" and remember I am talking about one very small part of Africa —Nigeria—and a tiny part of Northern Nigeria at that.

This is a fascinating place and we want you to understand and enjoy it also. Keep in mind that a letter we might write a year from now will have impressions different from those we would write now, but perhaps we can all come to understand this culture together.

We are stationed at Garkida, replacing the Dr. Paul Petchers who went home on regular furlough. Garkida was the site of the original mission station. The native leaders did not want the mission to come to this area; so they gave permission for work to be started at Garkida, thinking it would not last long. But instead of knocking the missionaries off the map, the mission has put Garkida on the map, so to speak. It is still too small to find on most maps, but it is a big place in the minds of the people in this area.

Garkida is the headquarters of the Church of the Brethren mission. The main office is here. A shop for automobile upkeep is located here. There is a junior primary school (first through fourth grades) and a senior primary school (fifth and sixth grades.) There are the hospital and the leprosarium. We see missionaries from other stations quite often since those in this area come here for their health care and for business.

Continued on page 25

BEGIN 1956
WITH A SCHOOL OF MISSIONS

WHEN?
Two-hour session every Sunday evening in January (or other suitable month this winter)

THEMES:
Foreign: The Christian Mission in a Revolutionary World
Home: Indian Americans

HOW:
Good suggestions on how-to-do-it in the pamphlet entitled *Missionary Education in the Home Church 1955-1956.* Price 25c from the Brethren Publishing House.

RESOURCES?
Outstanding Brethren and interdenominational materials. Request a free descriptive list of missionary education materials from the General Brotherhood Board, 22 S. State St., Elgin, Ill.

BUT PLAN NOW to have a School of Missions in your church in 1956!

Ecuador, Country of Contrasts

Mrs. Vernon Kinzie
Tonasket, Washington

ECUADOR is known as the country of contrasts. And it is that to one who is visiting there for the first time. There is evidence of great richness and extreme poverty, the very old and the very new, the primitive and modern all existing side by side. To the observer it would appear that each was oblivious of the other.

On the main street of Quito there were many foreign makes of cars, imported from the States, Germany and England. Along beside them would be walking, or more correctly trotting, a man bent way over with the weight of a wardrobe or whatever he was carrying on his back. There would be women carrying produce, jars of water, or whatever was to be moved, in the same manner. Everywhere you looked there would be a man, woman or child burdened with a load on his back—cheap labor, prematurely aging the carrier, usually an Indian.

In Quito are over fifty cathedrals, all very old. The first mass was said in 1534 and soon after work was started on actual buildings. Many of the cathedrals have attached to them museums, where are exhibited paintings, sculpture and vestments dating back to the 16th and 17th centuries. There is much emphasis on old things, the "dead" Christ and the crucifix. Right up against this medieval type of architecture and philosophy, one can see an occasional ultra-modern store or office building with its insistence on the very latest style in design. Close to the cathedral may be a theater, showing a late release from England or the States.

This same contrast is seen in the people and their dress. Side by side may walk the most fastidiously dressed Ecuadoran, with all that is the ultra here at home, and the Indian, barefoot, wearing hand-woven garments styled as his ancesters were, thread worn and many times patched.

This is also true out in the country. Here is the palatial home of the landowner and scattered over the acreage are the adobe homes of the workers, mostly Indians. For them water, food and fuel are scarce, and the days are relieved only by a fiesta or family celebration.

For this latter group, education is almost lacking, not owing to lack of constitutional rights, but rather to the lack of public educational facilities, the time and energy to attend. Hospitals for the poor are few and sanitation is almost nil. Wages are very low, nutrition poor and the future bleak.

It is in a situation of contrasts that the Brethren mission was started (1946) at Llano Grande, twelve miles out from Quito. Here are the very poor, who have contacts with the very rich. Here are the illiterate, who yearn to be able to read. Here are the sick, who are learning that there are ways to alleviate pain and suffering. Here are the hungry, who are beginning to find out there is food in other parts of the world. Here meet the old culture of the Quechua Indian, antedating that of the Inca, and the newer one of the Spanish—called whites or nationals in the vernacular of the day. So the church is bilingual and bicultural, fitting into the existing patterns of living.

To further meet these contrasts and allow a fuller witness to the gospel of Jesus, the mission serves in humble ways: a simple breakfast and lunch for the school children; school garden plots, tended by the boys, where improved ways of farming may be demonstrated and new vegetables introduced; a nurse who visits the sick in humble homes and tends their ills at her office; sewing classes; literacy classes; an agriculturalist who is trying to interest the Indian in improving his livestock and grain; and the many daily contacts of kindliness and love shown in the activities of the missionaries.

May we remember to pray for this country, that some day Ecuador may not have all these varied contrasts, but the abundant life which is promised in Christ Jesus.

Seeing Nigeria

Continued from page 24

There are seven mission families and three single women at Garkida, so our fellowship is large, comparatively speaking. Garkida village itself has a population of several thousand. It is the market center for a large area.

The Bura word for mountain is *gar.* The original beginnings of the village were near the mountain named Kida; hence the name of Garkida.

• • •

Ruth Brooks writes from India: "We have just finished a young laymen's institute with one hundred young men in from the district. There was a record sale of hymnbooks and our New Testaments and Bibles were all sold out."

Edited by Alberta Yoder



MICHIGAN Plans Goals and Strategy

Charles E. Zunkel

THE District Council of Boards initiated action by appointing a Goals and Strategy Committee to make a careful study of the needs of the church in Michigan and then present a long-range plan of action to be considered by the Council of Boards and by district conference of 1955.

A most creative approach was made to the study and plan of action. It resulted in a series of recommendations which were to be picked up and set in motion as the years unfold and the movement gains momentum. Present long-range proposals include the following:

1. *"A total program of stewardship education and action . . .* that will reach and teach and enlist every member of the church in the district." This is to be a major goal for 1955-56.

2. *"A strategy . . . for starting new churches* in our district . . . would include location . . . building sites . . . raising funds . . . nucleus of leaders, pastoral care, community survey, etc."

(1) "A tentative goal of one new church every three years."

(2) "A minimum of $3.00 per member" giving for this work.

3. *"A long-range program of evangelism . . .* that gives specific help and encouragement to each church . . . developing in every member . . . an evangelistic concern or passion for the straying and lost, plus . . . help in making effective this concern."

(1) A determined effort to revive and restore to full fellowship within the next five years all inactive or semi-active members.

(2) A minimum goal each year of ten per cent increase in membership and attendance.

4. *"A total program of Christian education . . .* concentrating on teaching what Jesus taught, so that all will know, understand, believe and live (it) out."

(1) Develop "a sound and mature faith."

(2) Learn "to know the living Christ personally," being "conscious he is with us always."

5. *"Encourage and assist young people to find life's vocation in terms of the will of God.* Lead increasing numbers to service through the church in ministry, home and foreign missions.

(1) Encourage giving at least one year to Brethren Volunteer Service.

6. *"Study* [by a committee] *the most effective patterns of* [district] *organization and administration"* to carry out the program.



During 1955-56

For the year 1955-56 attention is being focused on stewardship and church extension. The following items were considered important:

1. Exploration of areas for work in the near future.

2. Securing building sites several years ahead of time of actual beginning of work.

3. Raising funds. This is to include a thorough program of stewardship education in every church.

(1) Training district and local leaders.

(2) Regular weekly giving.

(3) Three dollars per member commitment for church extension.

(4) Aid to churches to come from a revolving fund, loaned to each without interest.

4. Providing leadership for nucleus, for survey work, pastoral care and supervision.

5. Establishing a pattern of development in work attempted.

There is no question that this is a bold and courageous venture of faith. If it is followed through with care and persistence, there will be great good emerging from it. As the years unfold and new areas of the plan are picked up and developed, every phase of the church's life and work can be vitalized.

Other districts of the Brotherhood may well give careful thought to their plans to "Seek First His Kingdom."

Anniversaries and Weddings

Anniversaries

Mr. and Mrs. F. E. Eldredge celebrated their golden wedding anniversary on July 17, 1955.—Reina Downing, Fruitland, Idaho.

Brother and Sister Frank Older of Nampa, Idaho, celebrated their sixtieth wedding anniversary, Oct. 2, 1955.—Miss Phyllis Huston, Nampa, Idaho.

Brother and Sister Fred Fenninger of Ephrata, Pa., celebrated their golden wedding anniversary on Aug. 7, 1955. A family dinner was served in the church social room.—Mabel M. Myer, Ephrata, Pa.

Brother and Sister Nathan Kilheíner of Ephrata, Pa., celebrated their golden wedding anniversary on May 25, 1955.—Mabel M. Myer, Ephrata, Pa.

Brother and Sister Isaac Mohler observed their golden wedding anniversary on April 5, 1955, in Omaha.—Mrs. Albert Applegarth, Wauneta, Nebr.

Brother and Sister A. W. Zimmerman celebrated their sixtieth wedding anniversary on Sept. 3, 1955, with open house at their home in Ephrata, Pa. They have two children, eight grandchildren and twelve great-grandchildren.—Mabel M. Myer, Ephrata, Pa.

Weddings

Lawrence-Nicholes—William Cecil Lawrence of Martinsville, Va., and Zenith Lee Nicholes of Bassett, Va., July 2, 1955, by and in the home of the undersigned.—L. A. Bowman, Martinsville, Va.

Leatherman-Houser — Harold Clayton Leatherman and Marilyn Lee Houser, both of New Carlisle, Ohio, at the Methodist church, New Carlisle, June 25, 1955, by Rev. R. David Harper, assisted by the undersigned, uncle of the groom.—Irvin D. Leatherman, Elgin, Ill.

Leiter-Snively — Robert O. Leiter of Smithsburg, Md., and Barbara M. Snively of Waynesboro, Pa., in the Welty church, Md., Aug. 20, 1955, by the undersigned.—John E. Rowland, Greencastle, Pa.

Marshall-Eikenberry—Paul H. Marshall and Evelyn Eikenberry, in the Eaton church, Ohio, Aug. 7, 1955, by the undersigned.—Ellis G. Guthrie, Eaton, Ohio.

McCoy-Morgan — Ward C. McCoy, Jr., and Arlene C. Morgan, both of Ligonier, Pa., in the Church in the Wilderness, June 30, 1955, by the undersigned.—Glenn A. Heckman, Ligonier, Pa.

McMullen-Ober — Paul Richard McMullen of Hershey, Pa., and Jean Ober of Manheim, Pa., in the Hernley Mennonite church, Pa., Aug. 27, 1955, by Rev. Homer Bomberger and Rev. Abram Risser.—Nevin H. Zuck, Elizabethtown, Pa.

Miller-Myers — Richard H. Miller and Janice Louise Myers, both of Goshen, Ind., Aug. 19, 1955, in the Goshen City church, by Clarence B. Fike.—Mrs. Lewis Dixon, Goshen, Ind.

Nelson-Keim — Robert L. Nelson and Elizabeth Keim, both of Nampa, Idaho, Aug. 12, 1955, in the Nampa church, by the undersigned.—Robert E. Keim, Twin Falls, Idaho.

Noah-Dunmire—Frank Noah, Jr., and Nancy Dunmire, both of Pittsburgh, Pa., in the Pittsburgh church, June 4, 1955, by the undersigned.—Glenn H. Bowlby, Pittsburgh, Pa.

Olvis-Stupp — Jon Carl Olvis and M. Charline Stupp, both of Dayton, Ohio, at the home of the groom's parents, July 28, 1955, by the undersigned. — Daniel Weimer, Dayton, Ohio.

Ortman-Royer — Dean Allen Ortmann and Sandra Kay Royer, both of Newton, Kansas, Aug. 3, 1955, in the Newton Methodist church, by Rev. Clarence Borger and the undersigned.—George W. Harvey, Newton, Kansas.

Oudwick-Eikenberry — George Edward Oudwick of Sebring, Ohio, and Mona Mae Eikenberry of Greenville, Ohio, Aug. 28, 1955. — Mrs. Marian Rife, Greenville, Ohio.

Powell-Channer — Robert V. Powell of Kingsley, Iowa, and Phyllis Channer of Oelwein, Iowa, in the Kingsley church, Aug. 14, 1955, by the undersigned.—Vernon S. Powell, Kingsley, Iowa.

Price-Powell—Wayne Price of Abilene, Kansas, and Ann Powell of Kinglsey, Iowa, in the Kingsley church, Aug. 19, 1955, by the undersigned. — Vernon S. Powell, Kingsley, Iowa.

Prosser-Flory — David T. Prosser and Marilyn Flory, both of Union City, Ind., in the Union City church, July 23, 1955, by the undersigned.—Kenneth G. Long, Union City, Ind.

Reinertson-Jones—Leslie Reinertson and Phyllis Jones, both of Waterloo, Iowa, May 8, 1955, in the Waterloo church, by the undersigned. — J. Perry Prather, Waterloo, Iowa.

Reto-DeJidas—Joseph Reto and Eleanor DeJidas, both of Pittsburgh, Pa., in the Pittsburgh church, Aug. 5, 1955, by the undersigned. — Glenn H. Bowlby, Pittsburgh, Pa.

Rhea-Draper — Robert Lewis Rhea of Staunton, Va., and Nancy Louise Draper of Martinsville, Va., Aug. 6, 1955, in the Jones Chapel church, Va., by the undersigned. — L. A. Bowman, Martinsville, Va.

Rogers-Rogers — Amos Wilbern Rogers of Barboursville, Va., and Beatrice Ola Rogers of Ruckersville, Va., at the parsonage, Aug. 17, 1955, by the undersigned.—I. L. Bennett, Ruckersville, Va.

Rosenberger-Herr—Samuel Rosenberger and Janice R. Herr, in the Palmyra church, Pa., July 14, 1955, by F. S. Carper.—Mrs. Ruth H. Saufley, Palmyra, Pa.

Rotruck-Walls—Thomas Daniel Rotruck of Keyser, W. Va., and Wanda Kay Walls of Morgantown, W. Va., July 17, 1955, in the Morgantown church, by the undersigned. — Everett G. Beckman, Morgantown, W. Va.

Rowlett-Cowan — Robert Rowlett and Annie Lou Cowan, both of Maitland, Mo., Aug. 7, 1955, in the Presbyterian church, Maitland, Mo., by the undersigned.—J. Perry Prather, Waterloo, Iowa.

Saurbaugh-Nazelrod — Wilmer I. Sauerbaugh of Table Grove, Ill., and Lorena C. Nazelrod of Cumberland, Md., May 9, 1955, in the Westminster church, Md., by the undersigned.—David K. Hanawalt, New Windsor, Md.

Seely-Heisey—Ross M. Seely and Mary Ellen Heisey, both of Palmyra, Pa., in the Palmyra church, by F. S. Carper, July 2, 1955.—Mrs. Ruth H. Saufley, Palmyra, Pa.

Stouffer-Martin — Fred Eugene Stouffer and Elva Marie Martin, both of Greencastle, Pa., Aug. 6, 1955, by the undersigned, at his home.—Roy B. Hawbaker, Mercersburg, Pa.

Thomas-Kiser — Glenn Eugene Thomas of Harrisonburg, Va., and Nancy Rowan Kiser of Staunton, Va., in the Middle River church, Va., July 14, 1955, by the undersigned.—Frank Y. Garber, Waynesboro, Va.

Unger-Wissinger — Larry Lee Unger of West Alexandria, Ohio, and Carol Eileen Wissinger of Verona, Ohio, Aug. 27, 1955, in the Brookville church, Ohio, by Walter J. Heisey. — Walter Wissinger, Verona, Ohio.

Walterhouse-Miller—Harold Duane Walterhouse of Mishawaka, Ind., and Rosemary M. Miller of Bremen, Ind., June 5, 1955, in the Bremen church, by the undersigned. — Wilmer E. Brubaker, Bremen, Ind.

Webb-Cassel — Charles Webb of Rockfort, Ind., and Karen Sue Cassel of Flora, Ind., Aug. 12, 1955, in the Flora church, by the undersigned. — Charles Dumond, Sr., Flora, Ind.

Whitacre-Duppstadt — Daniel James Whitacre and Lois Ann Duppstadt of Johnstown, Pa., in the Cherry Grove church, Md., by the father of the groom, the undersigned. — Jesse W. Whitacre, Grantsville, Md.

Wilbur-Havel — Donald Eugene Wilbur of Belleville, Kansas, and Katherine Ann Havel of Cuba, Kansas, in the Belleville Methodist church, Aug. 17, 1955, by the undersigned. — W. W. Gish, Belleville, Kansas.

Wolf-Simpson—Edward Dean Wolf and Marlene Kay Simpson, both of Quinter, Kansas, Aug. 12, 1955, in the Quinter church, by the undersigned.—J. Wilburn Lewallen, Dixon, Ill.

Wood-Eacher—James E. Wood of Eden, Idaho, and Luella Eacher of Twin Falls, Idaho, July 3, 1955, in the Twin Falls church, by the undersigned.—Robert E. Keim, Twin Falls, Idaho.

Obituaries

Aldridge, John G., son of Ivan and Ellen Aldridge, died Aug. 8, 1955. He was a member of the Monrovia church. Surviving are his wife, Mrs. Estella Brashears Aldridge, two daughters and three sons. Funeral services were held at his home in Washington, D. C., and in the Monrovia church by the undersigned. Interment was in the adjoining cemetery.—J. Ira Metzker, Monrovia, Md.

Amos, Adda Elize, daughter of Mr. and Mrs. Thomas Betebenner, was born March 21, 1871, in Ogle County, Ill., and died July 26, 1955, in Carthage, Mo. She was married in 1914 to J. W. Amos, who preceded her in death in 1953. She was a faithful member of the church. Surviving are three daughters, one son, two stepchildren, six grandchildren, eight great-grandchildren and one sister. Funeral services were held in the Ulmer funeral home by Glen Trowbridge, assisted by the undersigned.—W. Ethmer Erisman, Carthage, Mo.

Bacon, Mrs. Anna, daughter of Isaac and Susan Shively Metzger, was born Oct. 1, 1876, and died May 18, 1955, at Lake Charles, La. At an early age she was baptized into the membership of the Cerro Gordo church, Ill. On July 19, 1896, she was united in marriage with Sylvester Bacon. To this union were born four children. Surviving are one son, three daughters, six grandchildren, one great-grandchild, one brother and three sisters. Memorial services were conducted by Glenn Harris, pastor of the Roanoke church, in the Burke funeral parlor at Lake Charles. Interment was in the Highland Memory Garden cemetery, Lake Charles.—J. E. Metzger, Lake Charles, La.

Barclay, Donald, son of Frank and Violet Schrock Barclay, was born Sept. 15, 1934, in Rockwood, Pa., and died April 30, 1955, in Bethesda, Md. He was a member of the Rockwood congregation. He is survived by his parents, one brother and three sisters. Memorial services were conducted by his pastor, Walter F. Berkebile, in the Rockwood church. Interment was in the Rockwood cemetery. — Mrs. Walter F. Berkebile, Rockwood, Pa.

Beam, Earnest Franklin, was born Jan. 6, 1908, and died Aug. 20, 1955. He is survived by his mother and two sisters. Services were held in the Ligonier church with Bro. Glenn A. Heckman in charge.—Deloris McConnaughey, Ligonier, Pa.

Bollman, Alice, daughter of George and Elizabeth Landis Overholser, was born Oct. 15, 1872, in Elkhart County, Ind. In 1890 she was married to John G. Bollman, who died July 18, 1953. She was a member of the church for more than forty years. She and her husband served in the office of deacon for many years. Surviving are one son, nine grandchildren, eleven great-grandchildren, three brothers and one sister. Pastor S. W. Longenecker conducted the funeral services, assisted by Arthur Dodge of Wakarusa. Burial was in the South Union cemetery.—Hazel Grasz, Nappanee, Ind.

Breshears, Reuben S., son of B. E. and Mary Rash Breshears, was born Jan. 5, 1900, at Avery, Mo., and died Aug. 22,

1955, at Omak, Wash. In the spring of 1902 he moved with his family to Washington. He attended Bethany Biblical Seminary and in 1925 he was married to Florence Mohler of Denver, Pa. Surviving are his wife, three daughters and nine grandchildren. Funeral services were conducted in the Precht funeral home, Omak, Wash., by the undersigned. Interment was in the Omark Memorial cemetery.—C. E. Holmes, Tonasket, Wash.

Brubaker, Judith Ann, daughter of Lowell K. and Eugenia Hogan Brubaker, was born Oct. 23, 1942, in Los Angeles, Calif., and died May 1, 1955. Surviving are her parents, two brothers, maternal grandparents and paternal grandmother. Memorial services were held in the Imperial Heights Community church, Los Angeles, with the undersigned, in charge.—Bruce Flora, Los Angeles, Calif.

Callender, Ralph Wayne, son of John and Hope Brock Callender, was born April 19, 1935, near Nappanee, Ind., and met death by drowning in Milford Lake, Ind., July 27, 1955. Besides his parents, he is survived by four sisters. Final rites were held in the Turkey Creek church by the pastor, Orvin Kilmer, assisted by Rev. L. L. Rassi of the United Missionary church in Nappanee. Interment was in the Sandridge cemetery near Bourbon.—Mrs. Leroy Fisher, Milford, Ind.

Carper, Flora, daughter of Alonza and Romain Shaffer Holl, was born Aug. 15, 1876, in North Canton, Ohio, and died Aug. 2, 1955, in Mogadore, Ohio. She was united in marriage to Reuben F. Carper on Dec. 20, 1900. She had been an active member in the Springfield church since 1902. Surviving are her husband and one brother. Funeral services were held in the Springfield church by Wilmer Petry. Burial was in the Maple Hill cemetery.—Mrs. Richard S. Shanafelt, Mogadore, Ohio.

Church News

Northern California

Live Oak—A special communion service was held for our college students. The juniors sponsored a pie social with the proceeds being used for repairs in their Sunday-school room. As the results of a report from the Heifer Project, Inc., the Bible class raised $38.60 for relief. During our pastor's vacation, Jack Brenneche was with us. Five from our church are attending La Verne College this year.—Albert Crites, Live Oak, Calif.

Southern California and Arizona

Glendora—One Sunday morning the La Verne College choir, under the direction of Bro. Elias Brightbill, presented a concert in our church. In the evening Bro. H. M. Brubaker was guest speaker. The father and son annual picnic was held June 13. Family night in July was held with a potluck, honoring our pastor and his family, Henry Esbensen, who were leaving for another pastorate. Guest ministers in August were Brethren Earl Breon and J. W. Lear. Our new pastor, Arthur Baldwin, was installed on Sept. 4 by Bro. Forrest Eisenbise, who also delivered the morning message. There was a reception and a tea in honor of the Baldwin family on Sept. 11. Our delegates to district meeting at Long Beach were J. C. Groff, Effie Preddy and Susie Hoff.—Mrs. George L. Ford, San Dimas, Calif.

Idaho and Western Montana

Fruitland—The first of September our new pastor, Stanley Sutphin, and his family, began their work in our church. Installation services were conducted for Bro. Sutphin by Elder Bruce Tharrington, secretary of ministry and missions of the district. A number of our people attended the meetings at Camp Stover. We were happy to have Bro. Amsey Bollinger and his wife from the India mission field with us. Bro. Carl Beckwith of our church was installed into the full ministry. He and his family were assigned for the summer to do preparatory work in the proposed church area in Boise, Idaho. A successful daily vacation Bible school was held this past summer in our church. —Reina Downing, Fruitland, Idaho.

Washington

Seattle, Olympic View Community—Sunday-school rally day was held Sept. 7. Mr. and Mrs. Randolph Carter are the Sunday-school superintendents. The women's service guild of the church is planning a busy season. The theme of their program this year is Love Thy Neighbor and they will have many guest speakers of different races and nationalities. What was called the West Room for a number of years has now been changed to the Friendship Room and after each Sunday morning service members and friends gather in a friendly way and have coffee. Joan Wilmot plays the chimes on the organ every evening at 6:00. Every time a member of our guild has a birthday, she gives a pretty decorative cup to the guild to be used for festive occasions.—Mrs. Calder Muirhead, Seattle, Wash.

Colorado

Rocky Ford—On Sunday evening, Sept. 4, the film, Song of the Shining Mountains, telling the story of mission work among the American Indians, was shown in our church. Our delegates gave reports on the different phases of district conference, which was held in the Wiley church. Our 1956 district conference will be held at Camp Colorado. A number of our intermediates and young people attended camp this past summer. Bro. Kenneth Fancher preached for us on Aug. 28 before returning to McPherson College. On Aug. 14 Mr. and Mrs. Edward Rosen of Philadelphia told us of the Baptist Temple of that city and of the home visitation mission work of that large church. Mr. John H. Redding gave two vocal solos. Mr. Redding is a Negro educator, organist and singer from Thomasville, Ga. Mrs. Redding accompanied him and an offering was taken to help support their work. Other visitors who have presented special music have been Connie Brooks of Nickerson, Kansas, William Hageman, James Robertson and Ami Konishi. Bro. Kermit Brubaker assisted the pastor of the McClave church in a series of evangelistic meetings the first week of September. Bro. Kermit Brubaker and his wife have been chosen as sponsors of our young people for the coming church year. Our church continues in regular services, weekday prayer meetings, relief work and mission and community projects. Our pastor, Bro. Frank E. Nies, was re-elected elder-in-charge for the coming year. Bro. Eugene Weybright is our new Messenger correspondent.—Mrs. O. C. Frantz, Rocky Ford, Colo.

Middle Iowa

Muscatine—Four women from our church attended the district women's meeting at the Cedar church. A women's work group has been organized and the women have made and donated dish towels to the church camp and rolled bandages which were sent to New Windsor, Md. Miss Anna Warstler was with us for a Sunday morning service. Bro. U. H. Hoefle of Vinton, Iowa, is preaching for us until we can secure another minister. Mrs. U. H. Hoefle was superintendent of the daily Bible school. Four of our group attended the eastern section young people's conference at the Cedar church. Our church sent two delegates to the district conference at the Des Moines Valley church. On Aug. 28 a special church service was held in honor of Mrs. Emma Steinbaugh, a long-time member of our church who celebrated her ninetieth birthday on Aug. 26. We have received five new members into our church by baptism. Our annual meeting for 1955 was held on Sept. 11.—Mrs. Perry Davis, Muscatine, Iowa.

Brethren Placement and Relocation Service . . .

This column is conducted as a free service in the interests of placement and relocation. It does not provide for the advertising of goods or property for sale or rent. Information on rates for paid advertising may be obtained from the Brethren Publishing House.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed. **When writing to the Brethren Service Commission about a notice, it is necessary that the number of the notice be given.**

Farm Work

No. 150. There are several openings on farms for married couples. Some have houses available and all are near Brethren churches. If interested, state where you would like to locate and give a little background of yourself. Write: Brethren Placement Service, 22 S. State St., Elgin, Ill.

No. 156. Wanted: Farm helper on seed farm in Elkhart County, Ind. There are 10 Brethren churches within 15 miles of this farm. 210 acres all for seed: corn, oats and wheat. Also available is a two-story house, with electricity, bathroom and furnace. Contact: Brethren Placement Service, 22 S. State St., Elgin, Ill.

No. 157. Wanted: Farm helper within 6 miles of Bridgewater College, Va. 108-acre dairy farm, 36 milking cows plus calves and heifers. Contact: Brethren Placement Service, 22 S. State St., Elgin Ill.

Miscellaneous

No. 151. There is a real need for a cook in a children's home. If you have any interest at all please contact: Brethren Placement Service, 22 S. State St., Elgin, Ill.

No. 154. Wanted: Position as cook in hotel or large restaurant in Lancaster County, Pa., or nearby vicinity. Woman 33 years old, single. Contact; Brethren Placement Service, 22 S. State St., Elgin, Ill.

No. 159. Wanted: A middle-aged Christian woman to work as cook in Brethren Home in Fostoria, Ohio. If interested, call Phone 3175 collect, or write Superintendent, Brethren Home, 697 Columbus Ave., Fostoria, Ohio.

Social Work

No. 152. Needed: a lady between the ages of 20-40 to help take care of children and do some house work in a Brethren children's home. Write Brethren Placement Service, 22 S. State St., Elgin, Ill.

No. 153. Wanted: A superintendent and matron for Brethren Home at Mt. Morris, Ill. Job open April 1, 1956. Contact Vernon Hohnadel, Brethren Home, Mt. Morris, Ill.

No. 158. Wanted: Man and wife to work in Brethren Home. Room, board and good wages. One day off each week and vacation privileges. Write E. O. Reed, Mt. Morris, Ill.

Northern Iowa, Minnesota and South Dakota

Prairie View (Curlew)—The men of our church had charge of services on layman Sunday. Bro. Glen Swinger was in charge of an evening service in our church. We held a successful Bible school with two college girls, Evelyn Jarbo and Darlene Trelour, as teachers. Bro. Vernon Powell, our elder, presided at the regular July meeting. Richard and Lois Herder and their five children were given a farewell social before they left for McPherson, Kansas, where Bro. Herder is attending

school. The men have been working regularly on a farm which the church has rented. The young people contributed to the Leon Neher fund for missionary work. They also bought a sign to put on the highway, pointing out the location of our church.—Mrs. Hans Appel, Curlew, Iowa.

Middle Missouri

Kansas City—The missionary circle gave a play and showed a film about the Navaho Indians in New Mexico. Ralph Skaggs, district fieldman, and Harold Mohler were with us in behalf of the Springfield, Mo., mission project. They showed slides of the city. A number of pledges were made for this project. A number of our folks attended the adult rally at Warrensburg, Mo. On Brethren emphasis day, Bro. C. Ernest Davis was our guest speaker. In the evening Bro. Davis participated in a consecration service for four of our deacons and their wives. Special recognition was given to our high school graduates. While our pastor was attending Annual Conference, an Evangelical minister was in charge of our services. Bro. Luke Bennett preached for us on July 31. About twenty of our junior and junior high people attended camp near Knobnoster, Mo. A special council was held Sept. 14 with our elder, James Elrod, in charge. This was to authorize the trustees to negotiate a loan for our new church building. Ground breaking services were held on Sunday, Sept. 25. Our love feast was Oct. 2. Mrs. Clefa Cox is the president of the women's work group. The men's work meets once a month.—Mrs. Gertrude Gaba, Kansas City, Mo.

Oklahoma, Panhandle of Texas and New Mexico

Waka—Dedication services were held for our new church furnishings with Bro. Merlin Frantz as speaker. Our church was represented at Annual Conference by our pastor, Bro. Alvin F. Klotz. We participated in the annual community vacation Bible school which was held in the school building and our church. Delegates to our district meeting were Mrs. H. N. Elledge and Glen Simpson. Bro. Klotz resigned as pastor of our church and is now pastor of the Beaver Creek church, Dayton, Ohio. A farewell fellowship service was held on Sunday evening, Aug. 28 for the Klotzes. A welcome pound party was held for our new pastor and his wife, Brother and Sister Clyde Fry of Naperville, Ill., on Sept. 7 in the fellowship hall of the church. On Sept. 11 installation services were conducted by Bro. Leland Baldwin of Clovis, N. Mex., for the Frys. A basket dinner was served at noon and the church met for a council meeting in the afternoon. At this time officers were elected for the coming year. Bro. David Burger served as moderator in the absence of D. D. Hummer.—Maud Stump, Waka, Texas.

Northern Illinois and Wisconsin

Menomonie—We held our council meeting Sept. 9. Bro. Howard Peden has been retained as our elder and pastor for another year. Sister Dorothy Middlestead is our new Sunday-school superintendent. Bro. Frank K. Allen served as our delegate to both Annual Conference and district meeting. Five adults and five children have been baptized into our church fellowship. We held a one-week vacation Bible school. Our ladies' aid meets every two weeks on Thursday evening. The social group also meets every two weeks. We have now organized a youth group which meets on Saturday evenings. Our fall communion service was held on Sept. 10. On Sunday, Sept. 11 we had a fellowship dinner following the regular services. The men's work plans to put in a sidewalk out to the street. Estella Peden is now the president of our aid.—Mrs. Frank K. Allen, Menomonie, Wis.

Western Pennsylvania

County Line—We held our Bible school with an exercise at the close of the school. Several of our boys and girls went to Camp Harmony during the summer months. A dedication service was held for the redecorating of the interior of our church. Our fall evangelistic services were conducted from Oct. 9-16 with Roy K. Miller of Staunton, Va., as evangelist. On Aug. 28, six persons were received into our church by baptism. Rev. Roy Smucker of Ohio, now residing in Scottdale, Pa., was guest speaker in our church one Sunday during our pastor's absence.—Olive Nedrow, Jones Mills, Pa.

Greensburg—Since our last report seventeen members have been received into our church by baptism. Vacation Bible school was held for a two-week period. Our pastor, Bro. Wilfred N. Staufer, taught a class of junior high age in leadership training at Camp Harmony. The Cotton Blossom Singers of Piney Woods, Miss., presented a program of music in our church. Nine young people from our church attended the regional youth conference at Elizabethtown, Pa. Our pastor attended the Bible conference at Massanetta Springs, Va. During his absence we had as guest speaker Bro. William D. Rummel of Pittsburgh, Pa. Our love feast was observed Oct. 2-3.—Mrs. Galen Bittner, Greensburg, Pa.

Ligonier—The Helper's class of the church made applebutter; this has become a yearly project for the class. The women's work group made applesauce for the Old Folks' Home at Scalp Level again this year. The young adult class took on the project of tiling the basement floor. Interested mothers of our church are working on plans for a nursery.—Deloris McConnaughey, Ligonier, Pa.

Rummel—Eight persons have been baptized and one has been received by letter. We observed family night with a covered dish supper. The ladies of our church prepared and served a father and son banquet at which time D. A. Replogle was speaker. Bro. C. N. Ellis spoke at our church in the interest of Juniata College. The women's work had Sister Grace Clapper as guest speaker at a morning service. Our missionary, Sister Faye Koontz, was with us on her return from Ecuador. She showed pictures of her work. Mrs. Luana Hiteshew served as dean for our vacation Bible school this year. The offering was sent to Lybrook mission for work among the Navaho Indians. The men's work had charge of a service at which Rev. Hoyt Hechman of the Windber Methodist church was guest speaker. Our pastor served on the Standing Committee at Annual Conference. Sister Replogle and Brother and Sister John Statler served as delegates. A number of our young people attended Camp Harmony during the past season. A community vacation Bible school was held this past summer at Ogletown. Our pastor and several of our Sunday-school teachers helped along with a group from the Lutheran church there.—Mrs. Warren Hoover, Windber, Pa.

Eastern Maryland

Pipe Creek—The men's quartet from the Black Rock church gave a program of music in our church. Our pastor and some of the laymen in our church participated on the TV program entitled Sanctuary. They gave the history of the Pipe Creek church and some of the activities of the church. Some of the antiques were shown and their uses were explained. Elder John Roop spoke for us during our pastor's vacation. The women of the church have been making quilts for relief. At our Sunday-school retreat, we had as one of our guests a young man from Holland who is serving in the States in BVS. He will be baptized into the Brethren church in November and plans to go into the ministry in the future. The women of our church made bonnets for the women of Greece. Our pastor and our choir were in charge of a Sunday evening camp meeting service at the neighboring church, Strawbridge Methodist church. The women canned peaches for the Farhney-Keedy Memorial home. The Sunday school gave a contribution for relief to flood sufferers. Some of our women attended the Eastern District women's meeting.—Edna Fike, New Windsor, Md.

Washington City—Miss Sara Shisler, missionary to Africa, spoke in our church. Our delegates to Annual Conference were Joseph Shelly and our pastor, Bro. Duane H. Ramsey. Our junior high group attended a rally at New Windsor. They helped to purchase artificial limbs for crippled children in Austria. In May classes in church membership and in leadership training for church school teachers were held during the church school hour. We had a reception honoring all the new members who had been received into the fellowship of our church during the past year. Mr. Heinz Regenbogen, a BVS worker from Kassel, Germany, will be working in our church until next March. He is helping in our youth department and assisting in visitation among the members; he spent the summer in camp work. Jacob T. Dick, former director of the Brethren Volunteer Service program in Europe, showed slides and spoke in our church concerning Brethren Service in Europe. Our young people attended the regional youth round-table at Bridgewater, Va. The women's council presented a program at the Fahrney-Keedy Memorial Home at Boonsboro, Md. The movies and filmstrips, All For Him, The Sound of a Stone, They Also Serve and Unto These My Brethren, have been shown in our church. Bible study hours were held each Sunday evening during the summer months. Our daily vacation Bible school was held Aug. 22-26.—Mrs. Danny Dalyai, Washington, D. C.

Tennessee

Beaver Creek—Our church met in council Sept. 4 with Bro. F. C. Rohrer in charge. We are making progress in our new church house. We reorganized our Sunday school with Bro. Howard Crumley as superintendent. We have appointed a committee of five to work jointly with our pastor in the church affairs. It was voted that Bro. Rohrer would continue his service as our pastor for the coming year. Our church was presented a large picture of Christ, painted and donated to our church by Sister Shirley Crumley of Chicago, Ill., a former member of our church. The undersigned was elected church correspondent for the coming year.—Mrs. Vernon Spangler, Fountain City, Tenn.

Southern Virginia

Boones Mill, Cedar Bluff—On Aug. 7 we began a revival meeting in our church and closed on the following Sunday evening, Aug. 14. Bro. Randolph Abshire preached the first Sunday morning and evening. On Monday Bro. L. W. Blackwell, pastor of the Norfolk church, Va., conducted the services and continued throughout the meeting. At the close of the meetings, twelve new members were received into our church by baptism.—E. E. Bowman, Boones Mill, Va.

Classified Advertising

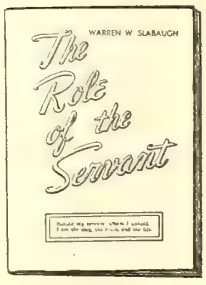
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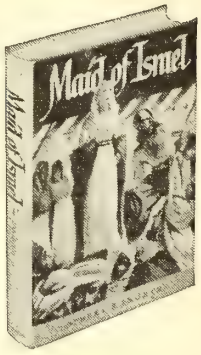
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A



B



C



D

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Church of the Brethren
Gospel MESSENGER
NOVEMBER 19, 1955



Religious
News Service

"He took bread, and gave thanks" (Luke 22:19)

GRACE BEFORE MEALS

Bread of life, whose body, broken,
Feeds the hunger of my heart,
May the thanks that thou hast spoken
Bless each loaf I cut apart.

Thou who, breaking bread with brothers,
Bared thy body, gave thy blood,
Help me share my loaf with others
Hungering for brotherhood.

Let these hands now calmly folding
Speak my gratitude for grace,
Lest the treasure I am holding
Disappear before my face.

Lord, I welcome thee to table;
Grace my supper, host divine;
With thy feast of love enable
Every guest to live as thine.—K. M.

Gospel Messenger

"Thy Kingdom Come"

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Volume 104 **Number 45**

In This Number . . .

Editorial—
Grace Before Meals 1
Watch Out for Faith Healers 5
A Proclamation. Dwight D. Eisenhower 5

The General Forum—
The Thanks That Made America Famous. Richard N. Miller 3
A Great Thanksgiving Day (verse). Gladys Palmer Eby 4
". . . That They May Have Life . . ." John D. Metzler 6
The Preposition "Of." Luther A. Weigle 8
Thanksgiving (verse). McKinley Coffman 8
The Meaning of the Prayer Veil. Jack Kline 9
The Family Counselor 10
Constraining Love (verse). Mildred Allen Jeffery 11
Roads to Understanding. Leona Z. Row 12
Do You Understand Church Annuities? H. Spenser Minnich 14
The Sin of Timidity. Oliver Royer .. 15

News—
Kingdom Gleanings 16
News and Comment From Around the World 18

Brethren Service—
European Workers Meet in Conference. Esther Mohler 20
Brethren Tours 21

The Local Church—
How to Observe Human Rights Day. Ralph E. Smeltzer 22

Our Mission Work—
Women's Institute at Anklesvar. Kathryn Kiracofe 24
Every Good Gift. Marianne Michael .. 25
Good Neighbors Begin at Home. Ralph A. Felton 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Large Church Signs

In the Oct. 15 issue, I agree with Religious Advertising by "A Traveling Man." We ought to be just as aggressive in selling our Christ to the public as any commercial firm is in selling its wares.

Our Minot church purchased five road signs 24" x 30" and I feel we threw our money away—wasted it. Why? Because the highway department has ruled the signs must be eighty feet away from the center of the highway. We have three U.S. highways through Minot, 83, 2, and 52. I was driving east on Route 2 and had two men along; I asked them if they could read the sign and they could not. I was driving fifty miles per hour. So I advise any of our churches not to buy such small signs. They should be 4' x 4' and printed on one side only—then set at an angle of about fifteen degrees to the highway. Yes, we have something of infinitely greater value to sell than any commercial firm.—M. W. Petry, Minot, N. Dak.

Our Problems

At the opening of our county schools for the first time we have colored children in two schools. There was some trouble for several weeks with meetings, etc. I wrote a letter to our county papers, two paragraphs of which are given here:

"We can solve our problems here in Carroll County if we so will to do. If we can not agree in free and open discussion, we go to various courts of our land. We cannot hope that all of us will always agree. In a democracy we must live by the wish of the majority. We have our state legislature to make our laws. We have the right to vote for the members of that body. The same is true of the United States Congress. We have many laws. Most laws, we agree, are good laws for the benefit of all the people. Certainly, some laws are bad for the people. We have the right to repeal bad laws. We have the right every two years to change the members of Congress, every four years to change the members of our legislature, and every six years to change our United States senators. We must, however, obey the law—good or bad—until we remove it from the laws of our land. We will keep or lose our democratic form of government by our respect for and obedience to our laws, lawmakers and courts. The great danger is from within, not from without.

"Each of us has within our own hands the power to build or destroy. Each of us is responsible for the course we take. Man has done and can do many great things. There are, however, some things beyond our control. In this country we have a precious religious heritage. As Christians, if and when any problem gets too big for us to solve, we are called individually and collectively to go to God in prayer. Jesus said, 'I come to teach you a new way.' Our problems can be solved if we live by the two great commandments which Jesus gave us: 'You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.'"—Carroll S. Rinehart, Westminster, Md.

The God of Hope

"Now the God of hope fill you with all joy and peace in believing that you may abound in hope, through the power of the Holy Ghost."

Hope is one of the greatest gifts God ever gave to his people. Let us not look at the way the world would be, were it not for this God-given hope. But rather let us consider the countless blessings afforded us because of it.

Someone has said that "hope answers well for breakfast but makes a poor supper." This blessed hope remains buoyant and unchanged, when all other emotions are controlled by events. But who is there without hope? The fettered prisoner, the friendless wanderer, the diseased sufferer, each cherishes at least a spark of this ever-living hope.

Our blessings may come in disguise, yet we are always hoping for something better. This flower of hope should be cultivated more today. May God strengthen us in this hope.—Orpha Nusbaum, Middlebury, Ind.

• • •

I think the Messenger is getting very interesting and more educational all the time. I enjoyed "Charter Day—1955" by Frances Fenner very much. I give my copies to others to enjoy. Even young people like them. —Mrs Earl Greene, Decatur, Ill.



Wearing colonial costumes, church people re-enact the landing of the Pilgrims on Plymouth Rock, Massachusetts, a landing which began with thanks for arrival in the new country

Religious News Service

The Thanks that made America famous

Richard N. Miller

IF YOU were looking for the thing that made America famous, you would find it was not power. That came just recently, and it has made us notorious, rather than famous, in the eyes of many of our neighbors.

You would find it was not intelligence. Germany has had us beat on this score with her logical systems and scientific achievements. We are gaining, but we are not noted for intelligence.

And you would find it was not just plain hard work. We are not unique in this. To the contrary, Benjamin Franklin used to say that we are the laziest people on earth, always trying to find an easier way to do things.

It was none of these things, for I think you would find that it was thanks that made America famous. On December 21, 1620, the Pilgrims arriving on the Mayflower knelt at Plymouth harbor and gave thanks to God for their safe journey. America was begun in a mood of thankfulness.

That was before hardships. They were not prepared for the winter months. They had to build houses (that was in a day before they needed building permits, but they still had trouble). They needed food (High-Low and A & P had not built their stores at Pilgrim and Plymouth Streets yet).

Before that first hard winter passed, over half of these Pilgrims perished. The rest stayed on. When spring came they planted corn. The summer came and passed and they hoed corn. Then the fall and the harvest came, and their corn proved well.

And then what did they do? They might have cursed God for taking their loved ones and making it so hard for them. But they did not. They might have patted themselves on the back for what they had accomplished. They did not do that either as far as I know. They simply

Pastor of the work in South Dayton, Ohio

thanked God for his goodness to them.

That was the beginning of our Thanksgiving Day. It was not an annual observance for the colony—at least, a special day—until 1630, and then other New England colonies took up the practice. Then, about 234 years later, Abraham Lincoln proclaimed the fourth Thursday of November as a national day of Thanksgiving.

But lest we forget, it is not the day that makes America famous. It is the attitude. When we begin to lose this attitude of thankfulness, we begin to lose our right to fame.

It is interesting how both individuals and nations, beginning on the road to fame, are thankful for even the little things that bless their lives. Then suddenly, recognizing they have their fame, they feel that they have gained it by themselves and have only themselves to thank.

It is like the corner weed patch that Gus had taken over and made into a beautiful garden. The minister, passing by and observing the miraculous face lifting, said, "You and God sure have a beautiful garden this year." To which Gus replied, "Yes, I guess so, but you should have seen the mess last year when God had it all to himself."

The story is usually employed to give us a shot in the arm and show us just how important we are in this universe. And it is true; God does need us. But I have always wanted to come back at Gus and say, "I would like to see your garden if you had it all to yourself."

I have a sneaking suspicion that Gus, having gained fame, forgot for a time what a mess it would have been if he had it all to do by himself. He needed the rain, the sunshine, the power of a dying seed, the busy creatures crumbling up the soil, the decaying vegetation, the night of rest and all provided in the right combination.

Maybe many of us are like Gus, thinking how thankful God ought to be for having us and our nation. And that is a dangerous attitude. It creates all kinds of selfishness and pride.

It is that kind of thinking that prompted California to demand that all the churches sign loyalty pledges to the state. We seem to be getting our thankfulness and loyalties turned around. Our country was founded by men who were supremely thankful for all that God had done for them and they could do no other than to give their loyalty to him. Having become a little famous, we now want to be sure that everyone within our borders is supremely thankful and loyal to our nation.

I think that Abraham Lincoln would have been a little surprised at this latter development. In his first national Thanksgiving Proclamation he hoped that "in every quarter of the globe our nationality would be recognized in connection with our great gratitude to the Divine Giver of all our blessings."

There are other dangers, too, like this one I ran across from the pen of Will Carleton; who fears that Thanksgiving Day may be observed not so much

"To thank the Lord for blessings o'er,
As for the sake of getting more!"

The attitude that made America famous was thankfulness for the freedom to worship, for the gifts of the land and for his watchful care. The thankfulness that made us famous was never used as a bribe. When it becomes this, we lose our right to fame among the nations and under God.

I think if Jesus would come among us, he would tell us a parable—a parable of national thanksgiving. Perhaps it would be something like this.

Two nations went up to pray and give thanks. The one prayed to himself like this: "I thank thee that I am not as other nations. I have become wealthy by the sweat of my people's brow. I have become strong by the might of my people. I have become famous by the genius of my people. I have become self-sufficient, for I can feed myself, clothe myself, and house myself. All things have I discovered and I give thee thanks that they are mine."

Continued on page 11

A GREAT THANKSGIVING DAY

GLADYS PALMER EBY

Today the nation pauses to give thanks to God for food,
Our tables heaped up high with much of everything that's good.
We say, "Our thanks for homes and friends and health and work and play";
Our thoughts are overwhelming—therefore do we pray.

It's human nature to give thanks when things are heaped up high
When spirits soar with happiness and life is "apple pie";
The Giver of all good is praised, when everything goes well,
And the Father hears his children—more than we can tell.

But sometimes he may wonder if we mean to be blasé,
The way we take for granted that the sun comes up each day;
That flowers bloom and raindrops fall and children laugh, although
They don't know why they're happy, except they love us so.

Today perhaps he wonders, with the world at our door,
With heaven edging nearer, its secrets to explore
Why we are not more grateful, we do not find some way
To a truly world-wide brotherhood, a great Thanksgiving day!

EDITORIAL

Watch Out for Faith Healers

THERE is a growing interest in spiritual healing on the part of many church groups. For this we can be grateful. But there also seems to be a growing number of "faith healers" who perform their miracles before vast audiences and even on television. They claim to have special gifts and they advertise their powers. They need to be closely watched.

A Presbyterian minister in Atlanta, Georgia, has taken the trouble to study carefully the methods of faith healers and their reputed successes. He finds that people with no organic ailments often are helped by these mass demonstrations of faith, but he discovers also that applicants for the "healing line"—the persons who actually appear before the healer—are carefully screened so that the genuinely crippled or disabled seldom get the evangelist's personal attention.

The minister was persistent also in following through to see if the cures were lasting. In case after case there was no change at all, but actual damage was done when trusting people turned to a so-called faith healer rather than take the advice of a physician. The minister also examined some of the printed endorsements and claims made by such healers. He found that many of the "doctors" they quote are not qualified or licensed physicians and their testimonies cannot be accepted as reliable.

Surely the healing ministry of Jesus was of a quite different order from the work of today's faith healers. Instead of seeking publicity and prestige, Jesus actually withdrew from the crowds that sought him. One cannot imagine his boasting of the size of his tent or of the number of applicants for healing. Instead of extolling his own miracles of healing he warned that false prophets would arise and show great signs and wonders, and at the day of judgment many who did mighty works in his name would hear him say, "I never knew you; depart from me, you evil doers."

Indeed, there is a place for spiritual healing, not as some phenomenon or sign to draw crowds but as an experience of genuine faith and trust in God. The anointing service, for example, has brought relief from pain and restoration of health and many miracles of healing might be attributed to it. But this New Testament practice never calls for a star performer with a "special gift" and a publicity department. It calls for the stable, tested, devoted ministrations of ordinary men—who know the power of the Holy Spirit not only in their hands but in their entire lives. It calls for repentance as well as faith. It is effective because it requires commitment of life—body, mind and spirit—to the kingdom of God.

Sincere Christians who know the healing power of prayer in their own experiences should be the last to be taken in by false prophets who are far from Christian in their methods or motives for healing.—K.M.

A Proclamation

THE custom of devoting one day each year to national thanksgiving is a wise and an ancient one, hallowed by observance in the days before we became a nation, and sanctioned throughout the succeeding generations. It is therefore in keeping with our oldest traditions that at the fruitful season of the waning year we turn again to almighty God in grateful acknowledgement of his manifold blessings.

At this time of thanksgiving, may we express our deep appreciation of those forebears who, more than three centuries ago, celebrated the first Thanksgiving Day. Through their industry and courage, our nation was hewn from the virgin forest, and through their steadfastness and faith, the ideals of liberty and justice have become our cherished inheritance.

May we lift up our hearts in special prayers of gratitude for the abundance of our endowments, both material and spiritual, for the preservation of our way of life, in its richness and fullness, and for the religious faith which has wielded such a beneficent influence upon our destiny. May we show our thanks for our own bounty by remembrance of those less fortunate and may the spirit of this Thanksgiving season move us to share with them to alleviate their need.

Now, therefore, I, Dwight D. Eisenhower, President of the United States of America, having in mind the joint Congressional resolution of December 26, 1941, which designated the fourth Thursday of November in each year as Thanksgiving Day and made that day a legal holiday, do hereby proclaim Thursday, the twenty-fourth day of November, 1955, as a day of national thanksgiving; and I urge all our citizens to observe the day with reverence. Let us, on the appointed day, in our homes and our accustomed places of worship, each according to his faith, bow before God and give him humble thanks.

In witness whereof, I have hereunto set my hand and caused the Seal of the United States of America to be affixed.

Dwight D. Eisenhower

"...That They May Have LIFE..."



John D. Metzler
Photos courtesy Church World Service

THE last glimpse I had of her was as she stood beside the road, leaning on two crude homemade crutches and waving. She was little, bent and crippled—seventy-year-old Roza Legman, at Dugo Selo, Croatia, one of those who receive a more abundant life through foods from American surplus stocks.

We found her sitting on a stool under a tree, spinning hemp thread with distaff and spindle. She was not in her "house" for there was scarcely room in the earth-floored lean-to to sit, other than on the bed, on the one combination tablechest or on the stove.

When she learned that the "Americans" were connected with the gifts which made possible for her a fairly satisfactory food supply, her excited gratitude became almost embarrassing. Taking my hand in both of hers, she talked rapidly and emotionally in her language. One did not need to understand the words to know what she was saying.

Roza lives almost entirely on what others give her. Homeless, she is allowed the use of a six-by-nine-foot brick lean-to by a family with twelve members. Her toothless jaws have no particular trouble in gumming her food, but the lack of teeth troubles her in the spinning, so she uses her lips to pull out the hemp while twirling the spindle.

Created in the image of God, but destitute!

* * * *

Barefoot, eighty-two-year-old Kristina Babin stood willingly and proudly for a picture beside the little brick-and-iron stove in her dazzlingly whitewashed room. Stove, clean bed and a table comprised the entire furnishings. I did not see where she stored the foods which had been given her, but did see her gratitude for them.

Then we learned that the day before this old lady had walked for six miles on her twisted feet, half of the miles with a big bundle of wood she had cut out in the forest. When I wanted to take a picture of her with the wood on her back, her pride said "No." She had seen better days here in her village of Sid, Serbia, but was now reduced largely to dependence on others.

* * * *

It was about ten o'clock on Tuesday morning when we climbed to a second story two-rooms-and-a-hall apartment in Cernuce, Slovenia.

We had been expected in this village for a food distribution on Sunday, but had been delayed. Now we were visiting homes where the food had gone—a pound or two of milk powder, a couple of pounds of shortening and a couple of pounds of cheese.

In this home, with the father unable to work, the family of four had a hard time to get enough food to keep going. I entered the door just in time to see the last of the cheese disappear down the throat of the

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Church World Service staff member attached to the World Council of Churches as director of European operations of the SOS program.



nine-year-old girl, who with this cheese and bread was making her breakfast.

They urged me to sit down, and one of the three chairs in the room was passed over toward where I stood, but did not quite make the trip before disintegrating in going from hand to hand.

When introductions had been made, Angela's mother wept freely as she spoke her thanks for the help. But she said: "It just isn't enough." We had visible proof that it was not, for the cheese had lasted only two days and it would be four weeks until the next distribution.

* * * *

What a contrast it was to see the youngest orphan at Casa Materna near Naples as she was held by her older "sister" while she, at first experimentally, then eagerly tasted the American cheese.

Two hundred fifty children in this institution guided by the saintly Sancti family show the effects of good food, good care and real love. But it does take butter and cheese and oil and shortening and lots of milk simply to supplement the locally acquired vegetables and fruit and bread and infrequently seen meat.

And what a contrast again to go only a couple of miles in the same city to the area where the old Granili refugee camp had been pulled down and see the children there—the same age, the same humane shape, but not the same appearance. Food accounts for part of that difference, but love and care account for much more of it.

Created in the image of God—but become refugees!

* * * *

Through relief and rehabilitation programs carried on through Church World Service, Christian Rural Overseas Program and the World Council of Churches, the people of our churches will have helped to distribute more than 141,744,425 pounds of milk powder, cheese, butter and butter oil, cottonseed oil and shortening, and cotton from the U.S. surplus stocks during 1955. These goods are going to twenty-eight countries and are helping literally millions of the aged, ill, refugee, poverty-stricken, unfortunate people.



In Vietnam, in Hong Kong, in Japan and Korea such scenes as this are commonplace as older children come to church-supported feeding centers, bearing their younger brothers and sisters on their backs

In addition there will be shipped and distributed the clothing and medicines and foods and other contributed goods given regularly through denominational and interdenominational programs including CWS-CROP.

The SOS program in Europe, where I know it, is not all mere statistics— it is people, these people in Yugoslavia and in Italy and elsewhere.

It is the Italian refugee family from Egypt now living precariously in the fourth-floor walk-up apartment in Bari, where, as I photographed the mother cooking with some of the surplus foods, she asked me not to tell the people that the kitchen was dirty.

It is the help that makes it possible for the community nurse in the room-and-a-half "minimum housing" in Corato, Italy to take in an orphan with her own family and keep all fairly well-fed.

It is the family, father with TB, son so obviously ill that one wonders how long he will live, where the squash cooking over the open fire in the room was fortified and made more palatable with oil from America via CWS, WCC and the Protestant church organization of Italy.

It is the help that goes to those many church institutions of Germany who are caring for a more-than-full complement of people, but who have not been able to recover in equipment and reserves since the war.

SOS is the extra in the program in Belgium where the hardest of the hard-core refugees are taken by this little country to provide them a home until they die.

It is Cimade in France, helping



Extra rations of food are distributed through our Christian programs in the over-crowded Arab refugee camps in the Near East, where nearly a million persons are homeless and destitute

to find and feed the hitherto unknown needy in their communities in addition to the refugees and students who are helped.

It is the regular aid to Greece and also the emergency aid to those Greek farmers, who, already living a submarginal existence, suffered a hailstorm that utterly wiped out their crops.

It is the extra food given to the more needy school children in Austria, food that helps to improve scholarship marks but also increases the discipline problem, for well-fed children wiggle more than those with less energy.

"I am come that they may have life, and have it more abundantly." These words of Christ spoken 2,000 years ago have particular application to all who give through their church for the distribution of these life-giving foods among the needy overseas. Are we not, with our great abundance of the world's blessings, come that all these may have life and have it more abundantly?

The Preposition "Of"

Luther A. Weigle

THE most versatile and ambiguous of the prepositions in the King James Version of the Bible is "of." It is used where we would now say "by" —Jesus is said to be baptized *of* John and led *of* the Spirit into the wilderness to be tempted *of* the devil. 'To be seen of them" is "to be seen by them," and "have glory of men" is "be praised by men" (Matt. 6:1-2). "Bidden of any man" is "invited by any one" (Luke 14:8).

"Which was spoken of the Lord by the prophet" may be understood to mean the prophet's word concerning the Lord; the clause is cleared of ambiguity by the present translation, "What the Lord had spoken by the prophet" (Matt. 2:14). Similarly, in John 8:40, "which I have heard of God" means "which I heard from God."

"The zeal of thine house" is "zeal for thy house" (John 2:17); "zealous of the law" is "zealous for the law" (Acts 21:20; and "a zeal of God" is "a zeal for God" (Rom. 10:2). "Of long time" (Acts 8:11) is "for a long time."

The King James Version sometimes uses "of" where we would now use "with." Examples are "in comparison of you" (Judges 8:3) and "provided the king of sustenance" (2 Sam. 19:32). The expression, "I am sick of love" (Song of Solomon 2:5), now implies surfeit and distaste; the better translation of the Hebrew is "I am sick with love."

To "rejoice more of that sheep than of the ninety and nine" (Matt. 18:13) means to "rejoice over it more than over the ninety-nine." "Power of" means "rule over" in 1 Cor. 7:4. "Compassion of" (Heb. 10:34) is "compassion on." Timothy is urged (1 Tim. 4:12), not to "be an example of the believers," but to "set the believers an example."

Occasionally "of" is redundant, and may simply be dropped. Examples are: "Asahel would not turn aside from following of him" (2 Sam. 2:21); and "they thought that he had spoken of taking of rest in sleep" (John 11:13). "They left beating of Paul" (Acts 21:32) means "they stopped beating Paul."

Thanksgiving

McKINLEY COFFMAN

Thank God for everything he gives:
For health, for food and raiment bright;
Clear skies, dark days and even storms,
For these are needful in his sight;
For roses, daisies, daffodils
That bloom in fall and spring;
For husband, wife and children true,
And noble friends that to you cling.

The Meaning of the Prayer Veil

Jack Kline

AMONG the various subjects that agitated the church at Corinth and that caused shedding of tears and sleepless nights for the Apostle Paul, was that of the use and meaning of the prayer veil.

It is well known that Eastern women almost universally practiced the custom of wearing the large veil that covered their complete face when in public. This was practiced both among the Jews and Greeks. In the primitive or New Testament church, the custom or tradition was for the women to wear some sort of covering or veil over their hair and head when worshiping, that is, when praying, teaching the word of God or prophesying. And in like manner the men at such times uncovered their hair and head.

This custom of the early church was a sign of decorum and reverence in worship.

For the men to wear their hats or turbans or coverings in the house or worship assembly would be an act of irreverence, ill-conduct, lack of dignity and, finally, a rejection of the authority of Christ.

In like manner, for the women to remove their covering from off their heads during worship would be a sign of irreverence, ill-conduct, lack of dignity and, finally, a rejection of the authority of Christ and the angels who were believed to be ever present.

Thus, the real meaning of the prayer veil had significance to the primitive New Testament church as an act of reverence on the part of both men and women. It was a fitting act of dignity in the worship of God. And it was a sign of the recognition of the authority of Christ, a symbol that the Messiah had come and ruled in the hearts of holy men and women.

But since we are Western people and the customs of dress have changed we face this question: Why have Brethren believed in wearing the prayer veil?

Since the fourth century A.D. Hebrew men of Orthodox Judaism cover their heads when worshiping as a sign of sorrow that the Messiah has not come. By the opposing sign the Christian man removes his head covering in rejoicing that the Messiah has come and that he has "all power" and "all authority in heaven and on earth."

Concerning the women, Brethren have believed that to be brought into the full authority of and to recognize the full authority of Christ, women will want to observe the practice of the early church. So in worship she wears a veil or head covering as Paul states is the practice in all churches: "Any woman who prays or prophesies with her head unveiled dishonors her head" (1 Cor. 11:5, R.S.V.).

The veil or head covering of the woman is a sign that she recognizes the authority of Christ and in this authority she has the right and authority to expound or teach the Scriptures, to exhort, to lead in prayer and in worship. From the New Testament we learn that women were deaconesses (Rom. 16: 1), that they had an active part in the labors of the gospel, in evangelizing and teaching (Acts 18:26; Phil. 4:3), and in prophesying (Acts 21:9).

Brethren have believed in the observance of the prayer veil because of their desire to be reverent in worship. In this respect it means a congregation of uniformity and dignity. It is somewhat like the choir robes which hide all the frills and



LaTour and Son

The prayer veil indicates that the woman is a witness for Christ and is separated from the world

Pastor of the Lansing church, Michigan

glamorous colors which would attract undue attention to themselves. So the prayer veil worn by the sisters of the church brings out a uniformity, a dignity and a reverence that cannot be attained by the many different styles and shapes of hats. Brethren are not alone in following this observance. Many other denominations have observed the practice in the past and some continue to observe it, such as Mennonites and Roman Catholics.

Brethren have observed the wearing of the prayer veil because they believe it adds to the excellence and beauty of Christian life and character. This is especially true when it is worn all the time as it used to be, and still is in many areas, for then it was easy to distinguish a sister of the Church of the Brethren. It became a glory to her and indicated that she was a witness of Christ. It was a means of denoting separation from the world.

Why do many Brethren continue this practice? First, we might say because we still believe it wise to follow as nearly as possible the doctrines and teachings of the early church, in reality as well as in spirit. It means a living closeness to the spirit and unity of Christ-likeness. It is a continued witness that the Messiah has come and that he now is the Savior of the world.

We would also say that because over the years this way has become a part of us. It has been a part of our heritage and religious tradition. Since it is Biblical, it is not easy to drop it completely. And since there are other denominations which still continue to practice it we are not alone in our belief and practice. It has become a symbol to the Brethren of equality. We have another reminder in the prayer veil that we are all on the same level—"we are all one in Christ Jesus"; there is no distinction in race or sex in Jesus Christ. Whereas in the beginning woman was from man, so now man is of woman. So there is no room for boosting the one above the other, and the prayer veil makes this clear. In Christ

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

We have been happily married and have children to bless our home. Just recently a problem has come that I seem unable to cope with. My husband has been spending an unusual amount of time at the home of a divorcee. This started as an expression of helpfulness to her as she was in need of many things. As time went on he became very uninterested in doing things around home and spent evenings and Saturday afternoon at her place helping in odd tasks. I said nothing at first but in past weeks I explained and even pleaded that he stay away. He has admitted that he is very mixed up and seems to see not too much harm in this attention. In our discussions he has said that he is sorry if it hurts me but still continues to go doing errands for her.

I know not where to turn. I have tried to act uninterested but I fail and tell him just how I feel. Sometimes I become angry to think that the divorcee tries to talk to him and require my husband's time. My husband has resisted in every way possible to accept the fellowship of worship at our church and has said that he and God are not on speaking terms.

If you could shed some light on our problem, I would greatly appreciate it.

Anxious Wife.

Dear Friend,

As we look at your situation, we are tempted to write of what should have been done or not done in the past weeks, but we must start where you are now and go on from here.

There are several things that are encouraging and hopeful in your husband's attitude, the fact that he is sorry he is hurting you and the fact that he feels he and God are not on speaking terms. He evidently realizes the situation has gotten out of hand and is one that is not pleasing to God, so he would refrain from talking with God or you or any person of high integrity, knowing he would be rebuked for lowering his ideals. If he felt that what he was doing was all right, there would be less hope for him. His regret at hurting you shows, I believe, he still has a high regard, really love, for you in his better moments. It is true he is very "mixed up."

If you haven't already done so, I would suggest you put this whole situation completely into God's hands. Talk it over with the Great Companion and seek his power to bring to your husband conviction of wrong and the courage to throw off this infatuation. Seek his grace to be able to be not less but more kind and loving as a wife than ever. Try, in his strength, to keep happy enough for it to show in your face and the tone of your voice and do your best to make home a pleasant place for your husband and children. It will not be easy, but it is the only way the wounds of the home can be healed and the redemption of your husband brought about. Pray for him and love him.

Having taken God into partnership in your situation, you can take the next step, that of talking it over personally with someone who understands and can help. Since you feel he would not talk with a pastor or church counselor, I suggest you see your Family Service Society and Children's Bureau in your city. (You can find the address in your phone directory.) They will gladly do all they can to help you and will know how to approach your husband to get his co-operation.

Also I would suggest you get the book, The Fine Art of Living Together, by A. W. Beaven, from your city library and lay it where he might read it.

I would recommend great patience. Your childen need at least one stable parent during this strained situation and, in time, things may clear up beyond your fondest hopes. Faith and love can work wonders.

Naomi Will.

Constraining Love

MILDRED ALLEN JEFFERY

God commendeth his love toward us, in that, while we were yet sinners, Christ died for us (Rom. 5: 8)

"Lord, I'll love folk both good and true,
The ones who pattern after you."
"Love the unlovely," he replied,
"For whom I suffered much, and died."
I looked about and everywhere
Were folk for whom I didn't care.
And then quite suddenly I knew
That I was most unlovely too,
But that his love included me—
And this is his great mystery.

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there is equality, and there is authority for both men and women to witness for Christ.

We have found no better symbol to express our faith in the simple life than this. If there is equality, if there is to be no showiness, if there is to be unity and oneness, what better symbol can be found? And so many Brethren continue to use the prayer veil because it was practiced in the early church, because it signifies and symbolizes dignity, reverence and the authority of Christ, because it symbolizes equality and unity in the church, and because it symbolizes purity and bears witness to the resurrected and reigning Christ.

Why are some Brethren discarding the practice of the prayer veil?

First we must recognize the changes brought about by the industrial age. Customs, styles and fashions began to be determined by manufacturers and designers. Better means of travel and transportation brought more of the people into communication with one another. Areas and communities were no longer isolated nor could they be. Plain people and the more fashionable were rubbing shoulders in daily life. The home and the church soon ceased to be the only place for social life. The community, the village and the city began to influence the Brethren to a large extent. Soon the Brethren began to take on many of the customs and habits of the people about them. And so some of the perhaps more extreme customs and beliefs of the Brethren were stressed less, for fear of being too odd and too different. None of us likes to be so much different from those about us. And so gradually the more peculiar customs and beliefs of the Brethren are being discarded.

The prayer veil may also be discarded because many women have felt the covering, or veil, signified that they were not on an equality with the men; thus they put it off and refused to wear it. It is true that the original meaning before Christianity was the superiority of man, and perhaps a part of that meaning carried over into Christianity. But the real meaning was a witness to the authority of the living Christ, a sign of the equality of the sexes in Christ and the church. It is a sign of the authority of Christ upon Christian women to expound or teach the Scriptures, to pray and to exhort. The prayer veil set the Christian woman apart from the immoral and the indecent in the early days of Christianity; thus it was and is a sign or symbol of purity. It does not denote that women are inferior to men, but it indicates a recognition and a witness of the authority of Christ which unites the nations and the sexes.

The third reason why Brethren may discard the prayer veil is because other people do not wear it. A part of the influence of the industrial age in which we live is to bring about uniformity, a uniformity governed by society, rather than a uniformity governed by the church and the teachings of Christ. We are gregarious; we like to be with other people and do what they do. None of us cares to be odd for the sake of being odd. On the other hand, there are perhaps times when it is more noble to be different if being different means the difference between following the teachings of Christ and not following them.

The prayer veil of 1 Cor. 11: 1-16, as understood and practiced by the Brethren, symbolizes reverence, dignity and order in worship. It is a witness to the authority and Messiahship of our Lord and Savior. It is Biblical.

The Thanks That Made America Famous

Continued from page 4

But the other nation stood in a distant corner and prayed to God like this: "I thank thee that thou hast placed me here . . . that thou hast placed ideas in the minds of thy people and wealth in the land of thy nation. I am thankful that I am one among many and that all nations are under thy care. I am thankful that I can share with other nations, for I am but a steward of thy land and thy wealth."

I assure you that the second was the nation that was truly thankful, rather than the first. He became a servant among the nations of the world and was much loved. The first was a hated enemy and God would have him not. The second became famous, the first became notorious.

And so the question resolves itself into whether the thanks that made America famous shall continue to make her famous or whether we shall become notorious, whether Thanksgiving shall be remembered as a daily attitude or only a special day, whether it will be thanks to God or to ourselves, whether it will be thanks for blessings o'er or for the sake of getting more, and whether it will be thanks for what is ours to share or what is ours to keep. What shall it be?



Roads to Understanding

Leona Z. Row

A child cannot be judged by adult standards; he must be accepted as he is and measured by his age group

FOR A long time adults, as parents and teachers, have been studying children so that they might understand them. Many paths leading to understanding have been investigated. Some have seemed right for a time but have turned out to be wrong. We think we know something about what youngsters usually can do at different ages, what seems to matter most to them, what difficulties they get into as they grow up, and how people can help. Some roads seem to lead to understanding.

Understanding is like oil in the engine of the car. It is needed to make things run smoothly. Let us look for some roads which lead to understanding of the child.

To understand a child one must first understand oneself. Self-understanding not only determines our successes and failures—but affects our children's development.

Children are not only the product of the chromosomes and genes they inherit from us. They are also the product of the environment we create for them. It is easy for us to change the homes and churches—but it is hard to see what we can do with our emotional environment. If we know why we behave and feel as we do it is easier to regulate this emotional environment.

What is this unknown part of us that has such a great effect on our children? We know a little about the working of our bodies—but the total personality is made up of our ideas, feelings, hopes, longings, loves, hates—the way we walk, smile or feel. Menninger points out that our total personality is made up of (1) the conscious which we plan and control (one-ninth of the total), (2) the unconscious over which we have no control (which is really the power behind the throne) and (3) the conscience which is the internal policeman which keeps us from doing things wrong and helps us to know what is right.

Adults should plan definitely to choose activities that give them a feeling of confidence, poise and achievement for their tasks in guiding children. For parents and teachers this child care is a temporary assignment. There is nothing more exciting than what parents do right at home with children.

One time I was making a weaving set—a board with nails all around evenly spaced. I had smoothed and polished the board—marked it carefully and then I began to drive the nails. Everything went lovely for a bit—and then when I drove the

Homemaker, schoolteacher, former director of home and family life, Northern Illinois and Wisconsin

next nail the beautiful board split. You can imagine how frustrated I felt—all the sanding and marking was wasted, to say nothing of losing the board. My one mistake was the choice of the size of the nails.

We can know all the techniques of handling children but if we cannot understand and solve our own problems we cannot lead our youngsters to abundant living.

The second road to understanding the child is to accept him as he is.

The child is not a small adult —he is a child. Let's not judge him by adult standards—but by standards for his age group.

Growing up is an effort—the youngster is willing but it cuts across the natural processes. It means postponing, holding back, waiting. But the trying is worth it with approval as a reward.

"Angels don't say 'no' or get dirty or talk back or use naughty words. Children do. If you know this, you won't lose your faith in children or feel that they have let you down. You will search for the cause. And once you find it you will know that each kind of cause responds best to a different treatment." So writes James L. Hymes.

The third road to understanding the child is to travel with him. There is no other way.

Yes, we need to be alone enough to understand our own needs, but we cannot understand the children we lead and guide unless we experience together many things that really matter.

First of all, we both need adequate rest and quiet, and physical comfort for healthy bodies. In these days of outside pressures adequate rest almost equals understanding harmony. (Certainly we know that lack of rest means tension and unhappiness.)

Secondly, the child and the adult can explore God's world together. The most potent teaching is finding answers together. The laws of the universe are friendly and exciting and if the adult will match the child in curiosity and eagerness this can be a beautiful road to common understanding.

The third area which the adult and the child can experience together is that of love—love for each other—love for playmates and community neighbors, love for neighbors in Germany, India, China and Africa. We have built roads to overcome the barriers of distance. We can build roads of love which will unite all mankind into one happy family with God as our father.

Dear Father God, make me a better parent.
Teach me to understand my children,
To listen patiently to all they have to say,
And to answer all their questions kindly and truthfully.
Keep me from interrupting them when they have something to tell me.
Help me be as courteous to them as I would have them be to me.
Give me the courage to confess my sins against my children, and to ask of them forgiveness when I know I have done them wrong.
Help me always to do and say only the things
I would be proud to have my children do and say.
May I be fit to be imitated by them.
Forbid that I should laugh at their mistakes.



Understanding of the child and her needs is developed through parent and child sharing many experiences that really matter

May I cease to nag.
When I am out of sorts help me to hold my tongue.
May my hand always be ready to help them when they are in difficult places,
But allow me not to rob them of the opportunity to wait upon themselves, to think, to choose and to make decisions.
Make me fair and just, considerate and companionable to my children so that they not only will have genuine esteem for me but through my influence as a parent they may learn day by day to understand and love thee as their heavenly Father.

We can receive power to achieve by together giving our hearts and lives to God's service—which lifts us above petty irritations and gives us poise, peace and power.

Do You Understand Church Annuities?

H. Spenser Minnich

THE basic idea of the Church Annuity Plan is that the donor makes a gift to a cause and in return receives an agreement which provides a stated income for life. The plan has great merit especially for those who wish to give something to an institution of the church, but feel they need and must have income while they live.

Some people fulfill their stewardship of accumulated possessions by bequests in their wills. The annuity plan is a way by which the donor can execute his own will with respect to the amount that he transfers to a church cause while he is living. Let us answer a few questions that are frequently asked.

1. What is the meaning of the word "annuity"? How does it differ from interest?

The word *annuity* implies annual payment. The annuity contract stipulates that a gift has been made and the donor in return is to receive a periodic income for life. Interest is compensation for use of money which is to be repaid.

2. What is the rate of annuity?

The annuity income rate is from 3% to 7%. The exact rate is determined by the age of the donor on the date when he makes his gift. This rate continues the same for life and does not change with the advancing age of the donor. Examples of the rate are as follows: age 40, 3%; 60, 4.7%; 74, 6%; 80, 7%. These rates were adopted by Annual Conference.

3. May a donor include another name in the agreement with provision for the survivor to receive the annuity for life?

Yes, many husbands and wives are included in an agreement. Any two persons may be named in an agreement with the survivor receiving the annuity for life. Examples of rates for two people are: ages 60 and 55, 4.2%; 65 and 65, 4.5%; 70 and 70, 4.8%; 75 and 72, 5.1%; 80 and 80, 5.8%; 86 and 85, 6.8%. The maximum rate for either a single agreement or one with two persons is 7%.

4. Are annuity agreements safe?

The annuity agreement is as safe as the institution which issues it. Institutions writing annuity agreements should have a well-established and sound investment policy so that regardless of the longevity of the annuitant and co-annuitant the institution will be in position to pay the annuity. A basic rule in making a gift on the annuity plan would be to assure yourself that the institution issuing the agreement is well managed, will continue in business and will continue to be reliable.

5. How frequently are annuity payments made?

The General Brotherhood Board, the Church of the Brethren colleges and other institutions within the church make payments twice each year, on January 1 and July 1.

6. In what amount are annuity agreements written?

Some persons want to try out the plan and may begin with only $100. The General Brotherhood Board has agreements ranging in amount from $100 to $70,000.

7. How does a prospective donor proceed?

The donor may wish to write to his chosen institution giving his age and a suggested amount of money he would like to give. The institution will then reply giving the rate for his age to his nearest birthday. The money may then be sent with a request that an annuity agreement be issued; whereupon the institution will issue the agreement in duplicate so that the donor may sign both copies, keeping for himself the original and returning the duplicate to the institution. The donor need do nothing further for life except to anticipate the regular receipt of the annuity check.

8. What tax relationship is there with annuities?

There are three relationships. A portion of the gift given for an agreement is regarded by the Treasury Department as a gift and is deductible on an income tax return up to the statuatory limitation of 30% in the year it is given. In this manner an income-tax paying donor may enjoy a reduction in tax in the year he makes his gift. The second tax relationship is, namely, that the annual annuity which the donor receives is partly exempt from tax. In a church annuity only part is subject to tax and the institution issuing the agreement will use the government formula to determine how much of the annual annuity is taxable. In the third place, since the principal is not returnable to the donor no property tax should be assessed.

9. Does the annuity program help people in their estate planning?

There are a number of angles to the annuity plan of benefit to persons planning for loved ones and/or for a charitable cause. The institution writing the agreement, in a sense, serves as a trust company or a trustee for the donor. We mention a few possibilities as follows:

a. A donor may have a child or a friend to whom he does not wish to leave a lump sum at his passing. He makes a gift to the church board with provision for life income payable to the loved one.

b. The donor may have married a second time and the new mate may have children from a previous marriage. In this case the donor might want to provide life income for the surviving mate, but would not want to leave a lump sum which would be inherited by the mate's children.

c. The prospective donor may not be able to transfer money while he is living, but would place an item in his will bequeathing a sum to the church institution, charging the institution to issue to a stated person an annuity agreement for the sum mentioned in the bequest.

Financial Representative, General Brotherhood Board

d. Court, executor and other legal expenses in connection with the settling of an estate often become quite high. This cost can be avoided by distributing the estate, at least a part, while the donor is living. Money transferred to charitable institutions represents a gift and is no longer an asset in the donor's estate at his death.

e. In these days many people are living longer than people did years ago but keenness of mind and ability to invest money at an old age is not assured. Many people protect themselves and their loved ones against the hazards of bad investments in their older years by placing the money with a reliable church institution that will assuredly pay the annuity as stipulated in the agreement.

The annuity plan is often referred to as a triple blessing because of the satisfaction the donor gets in making a gift to the church, because of the assured income for life and, lastly, because of the benefit to the institution of the church.

The Sin of Timidity

Oliver Royer

WHAT is timidity? Webster defines it as being fearful, timorous, cowardly, fainthearted, shrinking or shy. Paul, in writing to Timothy (2 Tim. 1:17 R.S.V.) says, "For God did not give us a spirit of timidity but a spirit of power and love and self-control."

Many of us have been victims of timidity all our lives. Perhaps we have called it "humility," "honor preferring one another" or some other God-given virtue. This was so much easier than accepting the responsibility and doing our real duty.

But Paul makes it plain that the spirit of timidity is not God-given. If not God-given, what is the source of timidity? What God gives is just the opposite, namely, power and love and self-control.

Timidity has always been a barrier to success. Sometimes the small child does not walk for many days after having sufficient strength in his little limbs. When timidity is overcome he wants to run. He becomes fearful in the presence of his best friends. Courage changes his attitude. Timidity is a barrier in social life. " A faint heart never won a fair lady." Because of it many have not ventured in the business world to become the success they might have been. They are satisfied to live mediocre lives. Some have been content to bury the one talent they have instead of investing it bravely and wisely. They will not venture to prepare educationally for a greater life of service.

In our religious life and experience we seem to be especially timid. Why do so many refuse to heed the call to salvation and service? Why are we so slow in venturing into the deeper religious experiences? Someone has said, "No human hand has ever yet reached up to take all that the pierced hand is reaching down to give." Why do people hesitate to attend the prayer meeting? Why refuse to accept definite responsibilities? Why have we not accepted the challenge of personal evangelism and the "first great work of the church," the saving of a lost world?

Paul, in picturing for us the great warfare between the forces of evil and the powers of righteousness (Eph. 6:10-20), uses strong terms to represent the courage we need and must have, but there is no suggestion of timidity. We need to put on the whole armor of God, and stand against the wiles of the devil. Victory is assured, if we have courage to use the divine means available.

When Jesus sent out the twelve (Matt. 10:1ff), he had no place for timidity in his program. He said to them, "Freely ye have received, freely give." He warned them to expect opposition, wolves, arrest and perhaps martyrdom. He assured them of the necessary divine help when coming before the courts for trial. He said to them, "And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell."

In the Great Commission (Matt. 28:20) we have the challenge to save a lost world. Before Jesus gave this commission he stated the authority, saying, "All authority hath been given me in heaven and on earth," And after he gave the challenge he promised, "Lo, I am with you always, even unto the end of the world." There is no suggestion of timidity in this challenge. Will we accept it with courage and assurance that we may have the victory in Jesus Christ?

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Prophetic Realism and the Gospel. John Wick Bowman. Westminster, 1955. 288 pages. $4.75.

Although written with the seminary student especially in the mind, this meaty volume by the well-known author of *The Intention of Jesus* should be read by every minister of the church. It is an essay in the field of Biblical theology and wrestles with the problem of the right way of viewing Scripture and its teaching. The point of view presented in the book is one with which every thoughful Brethren thinker will find many points of agreement, that of "prophetic realism," set against humanism on the one hand and a narrow apocalypticism on the other. The book consists of three parts: a careful analysis of three current positions in Biblical theology, then a discussion of the theme of the Scripture's prophetic realism and finally the longest section on the content of this prophetic realism. If Brethren ministers are to take their rightful place in the present interdenominational conversation in theology and the interpretation of the Bible they should acquaint themselves with books of this kind, wrestle thoughtfully with their contents and be prepared to share their best thinking with their congregations and with the larger thinking Christian world.—*Chalmer E. Faw, Chicago, Ill.*

***Evangelism in the Sunday Church School.** Kenneth L. Cober. Judson, 1955. 95 pages. 50c.

Here is a little book of very great importance. Three of four of the major objectives of Christian education are actually evangelistic goals. Is your church school really winning youth, children and adults to Christian discipleship? If not, it is missing the boat. Every church school teacher ought to buy and study this little book, then "teach for a verdict." While written primarily for Baptists, it speaks to our condition. Dr. Cober, the author, is a Baptist pastor and executive director of the Baptist Division of Christian Education. A *must* book for church school workers.—*Edward K. Ziegler, Roanoke, Va.*

KINGDOM GLEANINGS

Handel's The Messiah will be given by the Eastern Pennsylvania and Elizabethtown College choruses at the college on Dec. 4, not Nov. 4, as was incorrectly given in the Gospel Messenger for Nov. 5.

Harrison Frantz, fieldman for Bethany Hospital, died at Gettysburg, Pa., on Nov. 1, following several weeks' illness. Memorial services were held in Gettysburg on Nov. 3. The body was then taken to Glendora, Calif., for burial.

When the Central Regional Board reorganized at its meeting in October Byron Royer was chosen to head up the organization. Serving with him are Elden M. Petry, vice-chairman; Howard H. Keim, secretary; and David B. Yeatter, treasurer.

As in previous years the Christmas program of The Greatest Story Ever Told, a radio production, will be No Room at the Inn. It will be presented over the American Broadcasting Company network on Dec. 25, from 5:30 to 6:00 p.m., E.S.T. Broadcast weekly, The Greatest Story Ever Told is one of the outstanding programs on the air; it carries no commercial announcement.

A church in Ohio reports an unhappy experience in dealing with a printing firm in Missouri. The printing company had offered to provide calendars containing merchants' advertisements together with a listing of the birthdays of members and friends. Although money was collected from local merchants, the calendars were never delivered. Other churches are warned to make a thorough examination of the reliability of such offers, especially when the work is not done locally.

The World Day of Prayer will be observed on Feb. 17, 1956. On this day Christian groups will meet to pray for the kingdom of God. The theme uniting all worshipers is One Flock, One Shepherd. Excellent World Day of Prayer literature has been prepared by the United Church Women of the National Council of Churches. Examine the list of materials below and order your supply as early as possible. Send your orders to the General Brotherhood Board, Attention Women's Work Department, 22 S. State St., Elgin, Ill.

Worship Services, 5c
Call to Prayer, a flier, 100 copies, 30c
Children's Service of Worship, 5c
Guide for Leaders, 15c
Attractive poster, 10c
Dramatic Interpretation, 10c

Daily Bible Readings

Each week from now until the end of the year we shall print the references listed for the world-wide Bible reading sponsored by the American Bible Society. The complete list of readings may be secured from the American Bible Society, Dept. U, 450 Park Ave., New York 22, N. Y.

Nov. 24	Psa. 23:1-6
Nov. 25	Psa. 46:1-11
Nov. 26	Matt. 5:1-26
Nov. 27	Matt. 5:27-48

Indianapolis congregation, Ind., now share the church at Thirty-second Street and N. Capitol Avenue with the new owners, Coppin Chapel A.M.E. church. This has necessitated a shift in the schedule of services. Worship is now at 9:00 a.m. and Sunday school at 9:50. Ground-breaking ceremonies were held on Nov. 6 for the new Indianapolis church at 5555 E. 46th St., at N. Ritter Avenue. This new building is expected to be completed about June 1, 1956. Harold B. Statler is pastor of the congregation.

Licensed to the Ministry

Herald Seese, Fred Seese, Richard Ott, in the Maple Spring church, Western Pennsylvania.

Change of Address

O. C. Sollenberger, from Forrest Avenue to 188 Loma Alta St., Los Gatos, Calif. Bro. Sollenberger is a former missionary to China, having served in that country more than twenty years.

Standing Committee Delegates

Florida and Georgia: Robert Goshorn.

North Atlantic: Luke Brandt and James D'Amico; alternates, D. Howard Keiper and Alvin Alderfer.

Middle Maryland: Emmert Bittinger and Robert L. Strickler.

Western Maryland: Daniel Whitacre.

Mardela: William A. McDaniel; alternate, Norman J. Fike.

Dedication and Harvest Meeting

Quinter church, Kansas, harvest meeting on Sunday, Nov. 20, at 11:00 a.m. Glenn J. Fruth, the pastor, will deliver the morning sermon. At 8:00 p.m. the choir will give a Thanksgiving program.

Frederick church, Md., dedication services for their new building, Dec. 6-8 and 11. D. Elton Trueblood will speak on Tuesday evening, Dec. 6; on Wednesday evening a pageant giving the history of the church will be presented; the governor of Maryland, Theodore R. McKeldin, will speak on Thursday evening. On Sunday Paul M. Robinson, president of Bethany Biblical Seminary will deliver the morning and evening sermons and Warren D. Bowman, president of Bridgewater College, will give the dedication address at 2:30 p.m. Evening services begin at 7:30.

Western Mt. Carmel congregation in Eastern Virginia, home-coming, Sunday, Nov. 27, all day. Speakers will be Ora DeLauter, regional secretary, and O. R. Hersch. An effort will be made to complete the last payment on the Evergreen church.

Juniata College

Juniata College began classes in its eightieth year with the largest enrollment since 1948. Opening day registration figures showed 664 students enrolled—an increase of nearly 8% over last year's opening total of 612. Of the present total, nearly 221 are listed as new students at Juniata. Dr. Edward T. Horn III, pastor of Trinity Lutheran Church in Germantown, Pa., addressed the student body at the fall convocation.

Highlights of the activities program of the college this year have been: an organ-violin recital by Prof. Donald S. Johnson, organ, and Dr. Jack Brammer, violin, on Sept. 25; the appearance of Grant Reynard,

Brotherhood Theme: Seek First His Kingdom

artist, teacher, and lecturer, on Oct. 3, in chapel; the presentation of Twelfth Night by the Hedgerow Theatre Company, on Oct. 11; homecoming day activities on Oct. 15; and the appearance of Dr. Charles C. Noble, dean of Hendricks Memorial chapel, Syracuse University, N. Y., on Nov. 7.

On Parents Day, Nov. 12, the all-college operetta, Brigadoon, by I. Loewe, was presented in Oller Hall. Brigadoon is a mythological musical play about a town that was condemned to disappear beneath the ground and appear above only once every 100 years. Prof. Donald S. Johnson, head of the music department, and Mr. Gordon H. Felton, of the English department, directed the production.

The Juniata College Catalog for the 1955-56 term was one of three college bulletins to receive an honorable mention in a recent judging of publications at the American College Public Relations Association meeting in Chicago. Dean Morley M. Mays edited the catalog.

Mrs. Charles J. Cherry and Ronald Cherry of Lewistown, Pa., recently established a scholarship fund at Juniata College in memory of the late Charles J. Cherry. The sum of $2,000 will be placed in the endowment fund of the college as a memorial scholarship for young people of the Church of the Brethren of Middle Pennsylvania. An additional $100 has been placed in the library fund for the purchase of books in economics. The scholarship will be known as the Charles J. Cherry Memorial Scholarship. Ronald Cherry is a graduate of Juniata in the class of 1953.

A family of Palestinian refugees began life in America when they moved into an apartment in The Village of Juniata College. Mr. and Mrs. Yousef J. Amash and four children came to the United States sponsored by Juniata College and the Stone Church of the Brethren in Huntingdon, under the Refugee Relief Program of the U. S. State Department. Their trip to Huntingdon was arranged by the Brethren Service Commission. Yousef's brother, Paul Amash, is a junior at Juniata this year.

The social responsibility committee of the Juniata Christian Association is directing two new programs in connection with the organization. Newest of the two is the talent show program which sends groups of student talent to veterans hospitals and state mental hospitals in the area. Students direct this program along wih a faculty adviser. This year two programs have been presented. The second new activity is the week-end work camp which was organized last spring. On Oct .21, members of this project helped paint the interior of the Mt. Olive Baptist church, one of Huntingdon's Negro mission churches. Twenty-one students took part in the activity.

A report on church affiliations at Juniata College shows that there are more Methodists at the college than any other group. The poll shows 132 Methodists, 128 Brethren, 98 Presbyterians, 75 Lutherans and 70 Catholics. The Evangelical United Brethren denomination, with 23 members, and the Baptists, with 20, come next. In addition, there are 22 other denominations represented on campus with from one to 20 students in each group.

Five international students are currently enrolled at Juniata College. They are: Paul Amash, a junior and a native of Jerusalem, Jordan; In Sook Choi, Seoul, Korea, a freshman; Joseph Bozicevic, formerly of Racovica, Croatia, Yugoslavia, and a freshman with advanced standing; Hang Du Kim, of Whang Hei, Korea, a freshman majoring in engineering; and Heng-Feng Lim, just plain Sam to his friends at Juniata, a freshman in the premedical course and a native of Negri Sembilan, Malaya.

The Church Calendar

November 20

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Evidence of Jesus' Power. Luke 7; 8: 22-56. Memory Selection: Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good news preached to them. Luke 7: 22 (R.S.V.)

CBYF Topic: Indian Americans

Thanksgiving Home Missions Sunday

Nov. 24 Thanksgiving Day

Nov. 24-27 Brethren Student Christian Movement conference, Bridgewater College, Va.

Dec. 2-4 Central Region youth leaders retreat, Camp Mack, Ind.

Dec. 11 Universal Bible Sunday

Dec. 18 Christmas World-wide Mission Offering

Dec. 25 Christmas

Dec. 26-31 Southeastern Region recreation laboratory, Bridgewater College, Va.

Dec. 26-31 Eastern Region recreation laboratory, Juniata College, Huntingdon, Pa.

Dec. 26-31 Central Region recreation laboratory, Manchester College, Ind.

Dec. 27-31 Pacific Coast Region recreation laboratory, Fresno church, Calif.

Dec. 27—Jan. 1 Quadrennial Student Volunteer Conference, Ohio University, Athens, Ohio

Love Feasts

Florida
Nov. 20, 7 pm, Winter Park

Illinois
Nov. 23, 7:30 pm, Allison Prairie

Indiana
Nov. 20, 7 pm, Monticello, Pike Creek
Nov. 21, 7:30 pm, Spring Creek
Nov. 26, 7 pm, New Paris
Dec. 4, 7:30 pm, Pleasant Hill

Maryland
Nov. 20, 7 pm, Middletown Valley, Myersville

Ohio
Nov. 20, 8 pm, Swan Creek

Pennsylvania
Nov. 20, 7:30 pm, Upper Claar

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Cecil O. Showalter of Port Republic, Va., in the Lebanon church, Va., Nov. 25-Dec. 4.

Bro. John E. Rowland of Greencastle, Pa., in the Free Spring church, Lost Creek congregation, Pa., Nov. 28—Dec. 11.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Carthage church, Mo., Nov. 22—Dec. 4; in the Broadwater church, Mo., Dec. 6-18.

Bro. John M. Geary of Mt. Pleasant, Pa., in the Upper Conewago congregation, East Berlin house, Pa., Nov. 23—Dec. 4.

Gains for the Kingdom

Four baptized and two received by letter in the Bethel church, Unity congregation, Va. **Eleven** baptized and three received by letter in the Pulaski church, Va.

Six baptized and one received by letter in the Girard church, Ill. **Ten** baptized and one awaiting baptism in the Eden church, Ohio. **One** received by letter in the Maple Avenue church, Canton, Ohio. **Six** baptized in the Eagle Creek church, Ohio. **Three** baptized in the La Place church, Ill. **Three** baptized in the Hickory Grove church, Ill. **Eleven** baptized and one received by letter in the Loon Creek church, Ind.

Eight baptized and two received by letter in the Mt. Etna church, Iowa.

Six baptized and two received by letter in the Tacoma church, Wash.

News and Comment From Around the World

Presbyterian Mission Planes Bring Relief to Flood Victims

A major role in bringing relief to Mexico's flood-stricken Yucatan peninsula was played by three planes of the Presbyterian U.S.A. mission there. The planes participated in what is believed to be the greatest airlift operation in Latin-American history—evacuation of 1,300 persons from Ciudad Chetumal, stricken capital of the Quintana Roo state, 175 miles south of Merida. Only 40 of the city's 1,500 houses were left standing after Hurricane Janet was followed by a tidal wave that swept over the city. The twin catastrophes took a toll of more than 500 lives.

Revised Standard Version Marks Third Anniversary

Sales of the Revised Standard Version which was published three years ago have now passed the 3,600,000 mark. In addition, there are more than 2,600,000 Revised Standard Version New Testaments and more than 800,000 children's Bibles also in the Revised Standard Version. The R.S.V. is now used exclusively for Sunday schools of fifteen denominations with an enrollment of 15,000,000 in the United States and Canada. Five other denominations, including the Church of the Brethren, use the R.S.V. and the King James for parallel study.



Religious News Service

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches (left), chats with Prof. Stefan Zankow of Sofia, Bulgaria, leading Balkan expert on the ecumenical movement, in the garden of Budapest Reformed Theological Seminary. The churchmen attended ceremonies at the academy marking its one-hundredth anniversary

National Council Board Adopts Statement on Violation of Civilized Code

At the recent meeting of the General Board of the National Council of Churches prolonged discussion was given to the recent kidnap-murder of Emmett Till, a Chicago Negro youth in Mississippi, and similar violations of the civilized code. The board adopted a statement placing responsibility for "violation of human personality on racial grounds" squarely on the shoulders of the whole nation. The board said, "Tragic events, such as those which have recently occurred in Mississippi, have produced anguish not only among their immediate victims, but among Christians everywhere. Especially grieved are those who are giving themselves in heroic devotion to the realization of human justice."

In another major act the board authorized the National Council to make representations to the U.S. Secretary of State and the U.S. delegation to the UN to help arouse concern for the Greek minority in Turkey, and the wholesale destruction of Greek Orthodox churches in that country in recent rioting.

Federation of World Religions Proposed

The formation of a Federation of World Religions was proposed in a resolution adopted at a Conference of World Religionists held in Tokyo, Japan. The resolution said an international, intercredal council is needed to "channel the energies of all religions toward permanent co-operation in the fields of world peace and betterment of social conditions." The conference was attended by 185 persons from 13 countries.

Study Shows Change in Status of Clergy Salaries

Clergymen dropped from the upper thirty per cent of salaried workers in the United States to the lowest thirty per cent between 1939 and 1949. This was disclosed in the report of a study released by the U. S. Census Bureau. Out of 118 occupations studied, the ministry was one of only 24 that failed to register a gain of at least 100 per cent in income during that decade.



Religious News Service

Christmas for Christ Seals to Be Distributed

Six million "Christmas for Christ" seals will be distributed this year by the National Temperance League, Methodist Board of Temperance, Woman's Christian Temperance Union and other co-operating religious groups. The seals depict the Wise Men on camels following the Star of Bethlehem, next to which are a whisky bottle and glasses with an "X" marked across them. The seal represents a protest against the use of liquor as a Christmas gift, as well as against the serving of alcoholic beverages at Christmas parties at home or office.

Presbyterians Vote Special Church Building Fund

A $5,500,000 fund to build urgently needed new churches was approved by the Board of National Missions of the Presbyterian Church in the U.S.A. The money will be obtained primarily by commercial loans that will be repaid over a ten-year period. The fund will be in addition to nearly $6,500,000 raised by the denomination as part of a special building campaign. A goal of 100 new Presbyterian churches a year for the next three years has been set.

November Proclaimed Go-to-Church Month

November is being recognized as "Go-to-Church Month" by officials in many states as a tie-in with the annual Religion in American Life campaign. The theme of this year's campaign is family worship. The official poster shows a boy and a girl with the legend, "Give Them a Faith to Live By—Worship With Them This Week."

Quakers Ask U. S. to Press for Disarmament

A policy statement urging the U.S. government to persevere in efforts to achieve universal disarmament with effective inspection and enforcement against individual vio-

lations was adopted by the executive committee on National Legislation. The Quaker group recommended detailed studies into the problems of universal disarmament, such as the social and economic adjustments necessary.

National Council Approves Exchange Visits With Russians

An exchange of visits between church leaders in this country and Russia has been approved by the General Board of the National Council of Churches. The council will invite representatives from the churches of the Soviet Union to be its guests in America before sending a deputation to Russia. The Russian delegation is expected to include Baptists, Lutherans and other Protestant groups in the Soviet Union, as well as representatives of the Russian Orthodox church.

National Farmers Union Participate in Heifer Project

The National Farmers Union recently contributed a heifer for distribution by the Heifer Project. In presenting the heifer, James G. Patton, president of the National Farmers Union, said, "I recommend participation by all Farmers Union members in this outstanding project. The Heifer Project conforms in every respect to the Farmers Union principle of helping the needy people of the world help themselves. It is through projects such as this that the future peace and prosperity of the world can be made more secure."

Archbishop Compares Beauty Contests to Cattle Shows

The Roman Catholic archbishop of Melbourne, Australia, called upon Catholic girls to shun bathing beauty contests which he said are like "the parades of prize cattle" seen at a livestock show. Such contests, he told at an annual convention of the National Catholic Girls Movement, are promoted for commercial interests and are aimed not at elevating women but at using them to make money by a vulgar display of the human body.

Church World Service Aids India's Flood Victims

Church World Service shipped 17 tons of food, 2 tons of vitamins and $10,000 in emergency relief funds to victims of northern India's worst flood disaster in a century. Supplies were distributed throughout the affected areas of the Punjab, West Bengal, Assam and Uttar Pradesh. Relief goods included powdered milk from U.S. government surpluses, made available through the Share Our Surplus program. Vitamins and money were obtained through the One Great Hour of Sharing program.



Religious News Service

Dr. Eugene Carson Blake, president of the National Council of Churches, accepts the keys to a "Harvester" station wagon presented to the council by the children of the Evangelical and Reformed Church. The vehicle will be used by the council's Division of Home Missions in its spiritual ministry to migrant workers across the country. It is equipped with an altar, organ, film projector, books and games

Suicide Increase in Sweden Due to Declining Christian Influence

An increase in suicide attempts in Sweden has been ascribed by several leading daily papers there to a decline of Christian influence among the people. According to reports, the number of suicides in the country has doubled in the last two years. There are 1,200 attempted suicides a year. The latter figure is greater than the annual total of traffic fatalities. Unhappy marriages or love affairs rank first as motives for suicide attempts. Next come alcoholism and psychic disorders. Economic difficulties or disease are third on the list of causes.

News Briefs

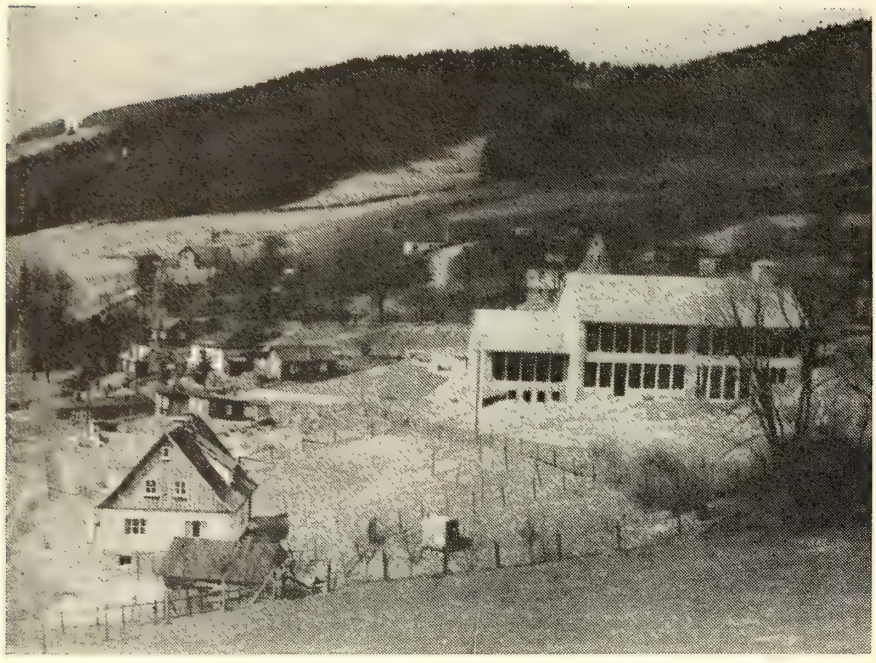
The United States Supreme Court has been asked to decide whether it is constitutional for Congress to require a conscientious objector to believe in "a Supreme Being" in order to qualify for exemption from the draft. The court is expected to consider the appeal during its fall session.

Fourteen major denominations in the United States and Canada will carry on this winter and during 1956 a campaign to raise $1,882,000 for additional dormitories and other building facilities for the International Christian University, located in Tokyo, Japan.

American comic book readers spend more on comics each year than the entire expenditure in the U.S. for elementary and secondary school books, according to a survey by the University of California. The survey also shows that twenty-five per cent of American adults who are high school graduates read comics as do sixteen per cent of college graduates and twelve per cent of the nation's schoolteachers.

Increased atheistic propaganda is being spread in Soviet-annexed Latvia, Estonia and Lithuania, according to indications noted on local radio broadcasts in these Baltic countries. Hardly a day passes without the broadcast of an antireligious program or lecture. Radio reviews of the press make it clear that many articles of an atheistic nature are being published by newspapers.

Giving to Protestant churches is continuing to increase. In 1954 contributions reported by forty-seven Protestant and two Eastern Orthodox bodies totaled $1,687,921,729, an increase of $145,000,000 over 1953.



The new Alexander Mack school at Schwarzenau was built with the help of the gift of 60,000 Deutsche Marks from the Church of the Brethren. This gift made possible the construction of a building large enough to care for future needs, instead of a building adequate only for the present

European Workers Meet in Conference

Kassel, Germany
September 6, 1955

Dear Friends:

I must tell you about our conference while the inspiration is still fresh in my mind. From Aug. 29 to Sept. 4 about seventy Brethren Service workers from Germany, England, Austria, Greece and Turkey gathered at Brethren House, Kassel, for the tenth annual European Brethren Service conference.

It is impossible to convey to you the wonderful type of fellowship which took place unless you have yourself experienced such a gathering. I'm sure we tasted of heaven in this priceless sharing with others of such kindred ideals and hopes. We would have wished we could stay together indefinitely, had we not known that the thing which made our fellowship so precious was the very fact that we were bound to part ways and to spread further the message of Christian love and reconciliation.

The conference was packed with moments of inspiration and deep consecration. We were thankful to have with us such leaders as Bro. Harold Row, executive secretary of the Brethren Service Commission; Bro. William Beahm, dean of Bethany Biblical Seminary, and his wife; Bro. John Metzler, executive secretary of the European surplus commodities program of the World Council of Churches; and Bro. M. R. Zigler, director of Brethren Service in Europe. Bro. Beahm led us each morning in an instructive and thought-provoking study of the Book of Hebrews. He also spoke to us on Faith and Order, and Bro. Metzler spoke on Life and Works. Together these speeches helped give us a balanced view of what our religion should mean. Bro. Zigler inspired us in a great speech on our conference theme, The Majesty of His Cause, to strive in the coming year to "copy God" and to experiment with Christian love much as a scientist experiments with chemicals. A moving part of the conference was the program, This I Believe, in which each volunteer shared with the group for five minutes his beliefs, his heartaches and his aspirations.

The highpoint of our conference was the preparatory service and communion on Saturday night. Somehow the whole conference had been moving toward that event. After we had confessed to God our shortcomings, we were granted freedom from ourselves and were then open for God's spirit to come within us. Sensing our frailties and weakness, we determined to turn our lives over more completely to the guidance and care of our Master. The feet-washing, the love feast, the taking of bread and wine, and the sacred kiss of peace, which is a special kind of handshake used by the church in South India, symbolized our cleansing of all ill feelings toward one another and our joining together in a brotherhood of love dedicated to extending through the world Christ's spirit of peace and brotherhood.

On Sunday our group experienced the joy of home-coming as we traveled to Schwarzenau, birthplace of

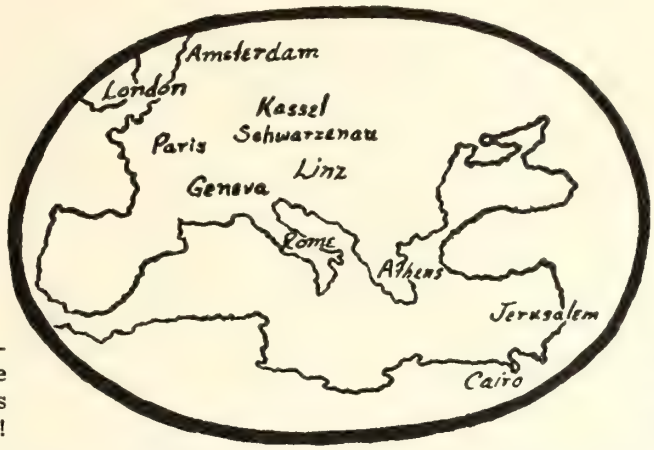
the Church of the Brethren, to present the gift of 60,000 German Marks from the Brethren for the new Alexander Mack school there. We were impressed by the fact that the community had one hundred invitations to dinner for only seventy persons and by the genuine hospitality in the homes. Many of us will visit our family whenever we return to Schwarzenau. This personal contact with the people of Schwarzenau is something which has existed only to a small degree prior to this time. The true thankfulness of the people for this gift was well expressed in the long program following the presentation. The length of the program and the presence of men of the radio (a new occurrence in Schwarzenau) were both indications of the importance which they attached to this occasion. I am grateful that the Brethren, in establishing a memorial at Schwarzenau in preparation for the approaching 250th anniversary, saw fit to make their memorial a living one, a memorial that is also an investment in the children of Schwarzenau.

Continue to remember us with your prayers and your support. Remember that you are the roots of this tree and that without your help we would be of little value.

Esther Mohler

Europe TOURS Holy Land

SUMMER 1956



SPRING 1956

See young people at work in Europe for your church. Have a meal with a German family.

How about the recipients of the heifer your community sent to Europe? The exchange student who was in your school? Visit them!

Walk where Jesus walked. See the Pyramids which looked down on a little family resting in safety after a flight from Bethlehem . . . pause a while by the olive trees on the hills Jesus loved . . . worship by the Jordan where he was baptized . . . stop in the Garden of Gethsemane . . . then follow the way of the cross.

Places you have read about—Paris, London, Schwarzenau, Linz—can become places you have seen.

A summer full of fun and excitement as you travel together by bus through Europe.

Teachers, this tour is planned for a time when you can go to Europe—mid-June through mid-August—sixty days you'll never forget.

Summer Tour to Europe!

Stand where Paul stood on Mars Hill with Athens at its feet . . . visit Corinth . . . walk through the Catacombs of Rome and along the Appian Way.

Pastors, here, from March 22 to May 7, is your opportunity to visit the lands of the New Testament, the countries of the Reformation and the birthplace of the Church of the Brethren. Church members, plan to give your pastor this experience.

Spring Tour to Europe and the Holy Land!

It isn't too early to plan—write today to
GENERAL BROTHERHOOD BOARD
Brethren Service Commission
22 S. State St.
Elgin, Ill.



Tour director, L. W. Shultz, second from left



An ancient pyramid and the Sphinx in Egypt



The Local Church

Edited by Mildred M. Etter

IDEAS—PLANS—METHODS

How to Observe Human Rights Day

Ralph E. Smeltzer
Director of Social Education

ON DECEMBER 10, 1948, the General Assembly of the United Nations meeting in Paris adopted and proclaimed the historic Universal Declaration of Human Rights "as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of member states themselves and among the peoples of territories under their jurisdiction." The Declaration is a statement of objectives. It is not a treaty and involves no legal obligation. To celebrate its adoption, the General Assembly in 1950 asked that in future years Dec. 10 be set aside as Human Rights Day.

Each year the President of the United States issues a proclamation calling on the people of this country to observe Dec. 10 as Human Rights Day by engaging in an educational program on human rights in each community. The purpose is to make the Universal Declaration of Human Rights a living document in your community.

What Are Human Rights?

The President's Committee on Civil Rights lists four essential rights: (1) the right of safety and security of person, (2) the right of citizenship, (3) the equality of opportunity and (4) freedom of conscience and expression. The Bill of Rights (the first ten amendments of the Constitution) sets forth the basic freedoms: freedom of religion, of speech, of press and of assembly; trial by jury, habeas corpus; protection against cruel and excessive punishment; and equality before the law.

Why Should the Church Be Interested in Human Rights Day?

Christian churches have a special interest in Human Rights Day because the Christian faith provides a great bulwark for the protection of human rights and freedoms. Contrariwise, it is out of our very faith itself that the recognition for human rights and freedoms has grown.

The Church of the Brethren, throughout its history, has had a special interest in human rights and freedoms, especially in the rights of conscience. It is, therefore, fitting that each year on the Sunday nearest Dec. 10 Brethren congregations should observe Human Rights Day and lift up this emphasis.

Suggestions for Observing Human Rights Day

To the pastor:

Preach a sermon on human rights. Universal Bible Sunday always comes near to Human Rights Day so you might combine the two emphases and preach on The Biblical Basis of Human Rights, or The Bible and Human Rights.

To the church school superintendent and teachers:

Apply the Sunday-school lesson to problems of human rights in your community, in your nation and in other nations. List violations of human rights. Discuss ways to correct these violations. Plan some appropriate class or church action to correct these violations. State clearly the Biblical basis for such action.

If enough interest develops in the subject, the class might plan to set aside the uniform Sunday-school lessons and spend four Sundays or a quarter on the relation of the Christian faith to human rights. Appropriate elective units are available from the Social Education Department, Brethren Service Commission, 22 S. State St., Elgin, Ill.

To the planners of the Sunday evening program, the Brethren service commission or social education and action committees, the leaders of women's work, men's work and youth work:

Plan a panel, a forum, a movie, a speaker or a drama on The Church and Human Rights in This Community. Invite the surrounding community to attend.

Plan a Sunday evening school on human rights (four or more Sunday evenings). Here are two suggested plans:

A. Launch a study series on The Bible and Human Rights by showing an unusually stirring documentary film, The Challenge (35 minutes; 16 mm. sound; available from the March of Time Forum Films, 369 Lexington Ave., New York 17, N. Y.

The Challenge is a picture-dramatization of the report of the President's Committee on Civil Rights. A wanton murder of a Negro citizen who has just discharged his civic duty by voting at the polls sends a photographer-reporter team into a nation-wide investigation. They begin with the four essential rights stated by the President's committee: the right of safety and security of person, the right of citizenship, equality of opportunity, and freedom of conscience and expression. Their fact finding takes them to every part of the country and brings to light many infringements on these four rights, but also some examples of social progress and the good work being done by schools, churches and civic groups.

This three-reel sound film ends with the story of civil rights still unfinished business—a challenge to all Americans!

Following the film, divide the group into small groups of ten to fifteen persons to study the four essential freedoms. These will meet for three or four sessions, using as their study texts the Bible; To Secure These Rights, a reprint of the Report of the President's Committee on Civil Rights, the findings of fif-



Christian churches have special interest in Human Rights Day, because the Christian faith provides a great bulwark for the protection of human rights and freedoms

From the filmstrip, Plainview's Awakening

teen American citizens who investigated the state of liberty in the United States (order copies from the Department of Social Education, Brethren Service Commission, 10c); The Bible and Human Rights by Kathleen MacArthur (order from Brethren Publishing House, 60c).

B. Use the Universal Declaration of Human Rights as the text for study and fact-finding groups.

The Universal Declaration of Human Rights was adopted by the General Assembly of the United Nations on Dec. 10, 1948. It is unique in the world's history because the basic rights it declares are intended to apply to all people everywhere. It has been recognized throughout most of the world as a universal standard toward which all nations can work; it is a yardstick for American communities, too, against which we can measure local laws, community practices and personal and intergroup relations. (Secure copies of this document from the Department of Social Education, Brethren Service Commission, single copy, free.)

Read the Declaration with its preamble and thirty articles. Discuss two of the following questions at each class session:

1. Do all the thirty articles in the Declaration apply to our community? What articles do not apply?

2. What are the differences between human rights in our nation and the provision of the Declaration?

3. Compare ideas of religious liberty in our country with Article 18. What are the differences?

4. Contrast and compare the economic social rights in Articles 22 to 25 with the traditional individual personal rights.

5. Should our country give up some sovereignty in order to ratify a covenant of human rights which would give some organ of the United Nations the power of investigation and court action if human rights were violated in this country or if we failed to live up to the Declaration's provisions?

6. In what specific ways can church leaders help all members of the church to know about the Declaration of Human Rights?

7. What are we doing as Christian citizens to safeguard civil liberty for all residents of our town? What can the church do to help the institutions of the community to measure up to the human rights we are advocating for other people or for Soviet Russia, for example?

8. What is the Biblical basis for church action for improving human rights?

Along with the study, assign persons or groups to field trips to investigate the local status of human rights in the police court or sheriff's office, the city or county jail, the town or city council and the public schools. They should learn how laws are administered in the town; whether there is equal justice under law, what the public schools do about brotherhood and intergroup relations; what other churches and civic groups are doing. Each person or group will report findings to the general group.

Co-operate with Other Churches and the Community in Observing Human Rights Day

Initiate or co-operate in interdenominational and community projects during the week in which Dec. 10 falls. Community meetings and school assemblies offer good opportunities. Include persons of different races and religions. Ask participants to tell what the Declaration of Human Rights means to them.

Here are UNESCO's suggestions for church and community co-operation. Some are appropriate for Human Rights Day, others for long-range educational programs.

1. "Ministers and church organizations can join community leaders, college and university presidents, school superintendents, officials in labor and industry in statements urging the community to support the standards of the Declaration—and pledging their support.

2. "Churches and synagogues can show the relation of the Declaration to their centuries-long emphasis upon the dignity and common kinship of all human beings.

3. "Church leaders can urge newspapers, radios and television commentators to editorialize on the Declaration and its meaning to the world, the nation and the community and to feature the progress that has been made to date, the problems yet unsolved.

4. "Local stores and business houses can utilize the human rights theme to promote constructive human relations within the community. They can arrange displays themselves or donate advertising and window space to others.

5. "Parent-teacher groups can discuss how these principles are taught in the schools and how they can be 'lived' in the home.

6. "Libraries and museums can arrange exhibitions. Libraries can classify and expand their collections of human rights materials for wider community use and work with churches and local business firms on display of posters, books and documents on human rights.

7. "Churches, civic clubs, women's groups, etc., can write their senators during the week in which Dec. 10 falls, urging the ratification by the United States Senate of the Covenant of Human Rights completed by the United Nations Commission on Human Rights."

In addition to the curriculum items mentioned above, the following pieces give general background material and are essential for the study of human rights. They are available from the Brethren Service Commission.

Human Rights Day, a leaflet which includes the Universal Declaration of Human Rights, and the Bill of Rights of the United States Constitution. Free.

You . . . Your Town . . . Your World . . . and Human Rights describes the challenges posed by the Universal Declaration of Human Rights and provides a reservoir of facts and pointers needed in leading discussions on human rights, in planning programs and in winning support for projects. Includes the Universal Declaration and Bill of Rights. An excellent leader's guide on Human Rights. 32 pages, 25 cents.

Reprints of this article are available from the General Brotherhood Board, Attention Social Education Department, 22 S. State St., Elgin, Ill.

The Church Abroad

Edited by J. Henry Long



Bollinger

Women's Institute at Anklesvar

Kathryn Kiracofe

TUESDAY to Friday, May 31 to June 4, were some of the hottest days of the summer, but they were also days of much activity at the girls' school at Anklesvar, India. The second annual institute for women was in session. The group this year, eighteen women, was from five different churches. All the women were educated, some only fourth grade, while others were trained teachers. All were village women, some doing Bible women's work, some the wives of mission workers, some wives of farmers and one a doctor's wife. It made a diversified group, but there was complete harmony in purpose and co-operation throughout the institute.

It was vacation time in the girls' school so the hostel was available and provided ample room and facilities for the women to sleep, eat, work, worship and play. One of the local women, with helpers, did the cooking. The women helped with serving the food and kept their own rooms clean.

The morning program began at 7:15 with a forty-five-minute period of Bible study. Hiravatiben Moses, a local Christian, used illustrations from women of the Bible to give a vision of womanhood at its highest in fulfillment of God's purpose. The remainder of the morning was spent in classes in health, child care, family diet and home management. We had leaders from the Wesleyan Church, the University of Baroda and the Rural Service Center in Anklesvar.

Activities began again after tea in the afternoon. An hour was given to discussion. A question box was handy for the women's questions. These with other questions from the floor were the basis for the lively discussion period. Following this period Laura Sewell, one of our missionaries, led the women in games. The common attitude that play is only for children was laid aside and the women entered into the games with great enthusiasm and laughter.

Filmstrips were used in the evenings to stimulate our thinking on hookworm, itch, drinking water, sore eyes, tuberculosis, flies, malaria, and cholera.

The last evening five women represented the group in telling how they hoped to implement in their villages what they had learned at the institute. Each of the women were asked to write five things she felt most needed to be done in her own village. Here is a summary of their papers:

1. Teach women to read and write.
2. Give mothers help on how to care for their children when they are sick.
3. Explain to the women why they should go to a doctor at time of confinement.
4. Teach the women the need for cleanliness.
5. Show women the harm of flies, lice, bedbugs, fleas and mosquitoes and how they can get rid of these insects.
6. Teach the women how to care for a T.B. patient in their homes.
7. Teach the women how to sew and make clothing for their families.
8. Encourage the mothers to send their girls to school.
9. Teach the women what foods to give their small children.
10. Teach the women what foods they should give to a sick person in the home.
11. Teach the children games that foster good habits, co-operation, and friendliness. Also teach the women to play games.

12. Teach the women the need of having a separate place for their animals, rather than having the animals sleeping in the room with the family.

13. Help the women to give up their superstitious practices.

14. Teach the women how to care for their children so they will not get itch, colds and other ailments, and what to do when they do get these diseases.

15. Teach the women the importance of raising chickens so their children can have eggs to eat.

16. Teach the women the need of using small patches of idle land and how to fertilize it for garden.

17. Tell the women about credit and co-operative societies so they can encourage their husbands to make use of these societies and learn to save money.

18. Teach the women the harm of liquor, tobacco, opium and snuff.

19. Teach the women the need of co-operation in improving their villages.

20. Show the women how to keep the wells clean so the water will not become unfit for drinking.

The women left the institute anticipating the joy of improvement in their own homes from what they had learned, and also of passing these things on to other women of their villages. As we think back on the institute every memory of it gives a feeling of satisfaction, but we realize that what we accomplished is only first steps in what we really wish to do among the rural women. Any program of rural improvement must include the women. The mother is the center of the home. Any program, to be lasting, must begin and continue in the home.

The motto of our institute last year and again this year was "The Home Is the Foundation of All Improvement." This we believe and to this end we are working.

Every Good Gift

Marianne Michael
Nigeria, West Africa

CHRISTMAS comes but once a year? Not if you live in Garkida. Gift-giving has no season and the thermometer may be soaring or the clouds may be practically disolving all about us when a lovely gift appears—not wrapped in tissue or tied with ribbons, it is true, but coming with all the love that gift-giving makes so precious.

There may be a timid little "salaam" outside and outside is a little schoolboy, barefooted, shy, perhaps a bit unwashed but two eyes smiling anyway as he greets me. At first I may not guess his errand but before long his eyes have given him away and sure enough a hand that has been hidden behind his back now comes out with two little eggs. "A little gift for you, princess." "But such a lovely gift, my friend. You mean it is for me?" "It is nothing; perhaps if there were three or if I could have found five, but this is nothing." "It is precious to me and you picked the thing I wanted most of all. How thoughtful of you."

Another time there is a lady with a bundle of wood. "Oh, you came selling wood this morning?" "No, this wood is not for sale, this is a gift for you." "You mean you brought this all for me?" "It is nothing; perhaps if there were two bundles, or if this were larger. . ." "But this is large and I know that the sun is hot and the wood is far away; you know how this pleases me." "This is nothing, but perhaps is will warm your little ones some cool morning."

Again here comes a friend of many years, perhaps not seen for a long time, and under one arm he has a chicken bound. "How are things this morning, friend?" "The day is pleasant to me because I came out especially to bring you this gift." "Such a big gift as this, all for me?" "It is so little, perhaps if it were a big rooster it might be good, but such as it is, I came with it." "It is a beautiful chicken and it is precious to me because of your thoughtfulness. May God bless you richly."

There is always a bit of ceremony connected with a first gift from a woman because is it not simply a gift, but a covenant of friendship, and not to be accepted lightly. This may be a gourd, beautifully decorated, containing food—rice, peanuts, guinea corn, okra or maize. To one who knows the amount of effort it takes to wrest a crop from the soil with two hands and a hoe, one stands in awe at any gift shared so generously out of their little.

Truly "every good and perfect gift comes from above." When we give because we love each other, how perfect is that gift.



It's Worth a Second Look

That is what the Brethren say after seeing "Valley of the Sun" —a 16mm sound film in color. What can a small Christian church and school accomplish for Christ in India's small villages? One answer is found in the "Valley of the Sun," where Shalini and her husband carry the light of the Christian faith for all to see. Her life story is climaxed when the wealthy young landlord asks, "Shalini, teach me how to pray." A true story of Brethren missions in India. Showing time, 25 minutes. Rental, $7.00, from the Visual Education Service, 22 S. State St., Elgin, Illinois.

Out of the Mailbag

Robert and Mary Louise Swank write from Nigeria: On Sunday, Sept. 11, a new church building was dedicated at Bila, a village twelve miles from Marama. Ivan Eikenberry preached the morning message. Monroe Good baptized a man and wife, both deaf and dumb, and in the afternoon we had a communion service. It was estimated that over 1,200 people were present for the morning service of which only eighty were baptized church members. I feel that we have a great opportunity here.

At the present time the Marama church is supporting twenty-nine classes of religious instruction and thirty-four C. R. I. teachers. That is quite a load for the Nigerian church to carry. From these classes come the new churches like the one at Bila. There is much to do!

Edited by Alberta Yoder



The Panther Creek church as it appears since the remodeling and enlarging program is completed

Good Neighbors Begin at Home

Ralph A. Felton

Photos by William Wilcox, Adel, Iowa

THE question, "Who is my neighbor?" seems as much of a puzzle to many today as it was to that "certain lawyer" who asked it of Jesus. But you would find it answered in the Panther Creek church community in Dallas County, Iowa.

In answering it, the people of this church community are also meeting one of the acute problems of our time. It is how to enable young couples to get started on farms in this high-cost period. In the way of harsh difficulties they travel one of the Jericho roads of today.

The Panther Creek Church of the Brethren called its first full-time pastor, Paul Miller, in 1944. In the eleven years since, he has gone about his parish carrying the gospel of neighborliness into homes and barns and fields.

A year after he began his work, the young men began coming back from World War II. A placement committee was named to help them rent or buy farms. For ten years this committee has been busy locating farms that are for sale, appraising the land and helping to obtain purchase funds.

Bob and Doris Emmert were the first couple helped. The placement committee located an eighty-acre farm for sale and got a loan for them from the endowment funds of their denomination. A church member lent Bob some brood sows. The pastor and men of the church helped paint the house, put a new roof on it and later built a new corncrib. Doris teaches a Sunday-school class and plays the piano for the church service. Their four children have increased the Sunday-school enrollment.

Next Maurice and Darlene Messamer were helped to purchase a 120-acre farm, with funds borrowed from a doctor. They are not finding it hard to keep up their payments, at 4 per cent interest, from their 100-bushel-to-the-acre corn yields. Maurice is on the church finance board and Darlene, in addition to teaching a Sunday-school class, is head of the young married women's organization. This program of helping their young couples yields loyal and active workers in all phases of the church's activities.

The placement committee has helped fourteen young couples to get started in the community. Sometimes it advises them to rent and not buy if the price is too high. Members of this church realize that in one short generation they can lose their church—two other nearby churches have been closed—if their land is bought up by speculators. By helping to keep their own young people in the parish and by their general spirit of neighborliness, they have increased the membership of their open-country church to 300.

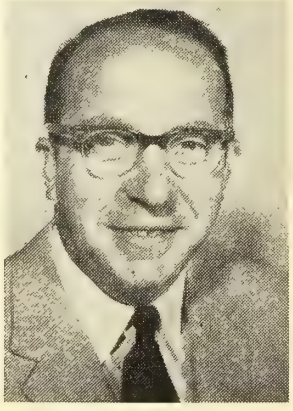
"I like our community because it is church-centered and family-centered," said Eva York. "We do things together as families, church families."

Verle and Eva York first bought a forty-acre farm, paid for it and now have added eighty more acres. They are among the most active members of the church.

This placement committee, members of which rotate from year to year, represents only one phase of the spirit of neighborliness of the Panther Creek church.

When one of the farmers in the community had to have an operation on his knee, his neighbors finished his corncrib and picked and cribbed his corn. One of the young

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Paul Miller, pastor of the Panther Creek church, Iowa

HOME MISSIONS



THANKSGIVING OFFERING

At Thanksgiving I wish to share a Brotherhood Fund offering of $..... for the work of Home Missions: To assist in establishing mission churches in this country; to supplement the salaries of nearly 100 Home Mission pastors; to train pastors, missionaries and other church workers at Bethany Biblical Seminary; to minister to nonresidents and to Navaho Indians; to offer church building counseling; and to direct efforts of evangelism.

Name .....

St.-RFD ..... Church .....

City ..... State ..... District .....
(Give your offering through the local church or mail to the General Brotherhood Board, 22 S. State Street, Elgin, Ill.)

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farmers had polio. The neighbors moved in with their tractors, disked his ground, sowed his oats and planted his grass seed.

Another farmer suffered a broken leg. Thirty of his neighbors picked and cribbed his corn. The wives came at noon with dinners. This church once sent one of its members to Washington. While he was away, fifty neighbor-owned tractors plowed his fields. That is more men than many churches can get out for a chicken dinner.

Four men from this church were sent to Europe and seven to Asia to take livestock to needy foreign farmers as a part of the very fine and practical farmer-supported Heifer Project, Inc. Neighbors cared for their crops while these men were away on their mission of extended neighborliness.

During the past year this open-country church has built an $85,000 addition. Four fifths of the labor was donated by the members and three fourths of the cost has already been paid. On the new sanctuary, facing the road, is an electrically lighted cross. Airplane pilots that fly over at night look for it.

The question the lawyer in the temple asked Jesus will always confront us. This Iowa church community is showing us how it can be answered in these modern times of tractors and high-priced farmland. It is also building on the only secure foundations the rural church can lay.

Anniversaries and Weddings

Anniversaries

Brother and Sister A. R. Fike of the Sunnyside church, Wash., celebrated their golden wedding anniversary on Oct. 9, with open house at the Sunnyside church.—Libbie Eshelman, Outlook, Wash.

Brother and Sister Henry Michael of Green Oak, Ind., celebrated their golden wedding anniversary at their home on Oct. 9, 1955.—Mrs. John Keyes, Mexico, Ind.

Weddings

Albert-Albin—Leon B. Albert of Minneapolis, Minn., and Kathleen M. Albin of Grundy Center, Iowa, in the Ivester church, Iowa, Aug. 12, 1955, by the undersigned.—Charles A. Albin, Grundy Center, Iowa.

Alderson-Beane—Robert James Alderson of Garden Grove, Calif., and Jacqulin Beane of Long Beach, Calif., Sept. 4, 1955, in the Little Church of the West, Las Vegas, Nevada.—Mrs. Homer E. Fike, Long Beach, Calif.

Alexander-Whitmore—J. Frederick Alexander of Middletown, Md., and Doris O. Whitmore of Creagerstown, Md., in the Zion Lutheran church, Middletown, Md., by Rev. Howard J. McCarney.—Mrs. Denda Renner, New Midway, Md.

Allison-Stump—Keith Allison of McPherson, Kansas, and Claudia Jo Stump of Perryton, Texas, in the First Methodist church of Perryton, Texas, Aug. 20, 1955, by the undersigned.—Harley Stump, Empire, Calif.

Baker-Hamm—Clarence Baker, Jr., and Barbara Hamm, both of Rocky Ford, Colo., in the home of the bride's brother, Sept. 11, 1955, by Rev. Claude Kinsley, pastor of the M. E. church.—Mrs. O. C. Frantz, Rocky Ford, Colo.

Baker-Spall—Russell Baker and Margaret Ann Spall, both of Anderson, Ind., in the Upper Fall Creek church, Ind., June 26, 1955, by the undersigned.—Edward Spyker, Middletown, Ind.

Biser-Gank—Wayne Biser of Oakland, Md., and Geraldine Gank of Crellin, Md., Sept. 10, 1955, by the undersigned.—Paul Crumley, Eglon, W. Va.

Bixler-Holland—Frank Delnore Bixler and Lois Elnora Holland, both of Springfield, Ohio, in the Donnels Creek church, Ohio, July 24, 1955, by the undersigned.—Ross L. Noffsinger, Springfield, Ohio.

Blosser-Overholser — Wendell Wilmer Blosser of Wakarusa, Ind., and Donita Faye Overholser of Goshen, Ind., in the Yellow Creek church, Ind., Sept. 11, 1955, by the undersigned, and Rev. Simon Gingerich.—Oscar R. Fike, Goshen, Ind.

Bowman-Kavanaugh—Jimmie D. Bowman of Hardin, Mo., and Eleanor Kavanaugh of Kansas City, Mo., at the home of the bride's parents, Aug. 17, 1955, by the undersigned.—Harold G. Correll, Hardin, Mo.

Brion-Elder—Kenneth Keith Brion of Northumberland, Pa., and Laura LaRue Elder of Lewistown, Pa., in the Lewistown church, Aug. 30, 1955, by the undersigned.—C. H. Gehman, Lewistown, Pa.

Broce-Schooley—Donald Broce of Swink, Colo., and Kay Schooley of Rocky Ford, Colo., in Raton, N. Mex., Sept. 9, 1955, by Mrs. John O. Regins.—Mrs. O. C. Frantz, Rocky Ford, Colo.

Brode-Richard—Robert B. Brode and Marian R. Richard, both of Lewistown, Pa., in the Lewistown church, Aug. 27, 1955, by the undersigned.—C. H. Gehman, Lewistown, Pa.

Brown-Huffman—Leroy Brown and Julia Huffman, both of Hartford City, Ind., Sept. 9, 1955, in the Bethel Center church, Ind., by the undersigned.—Donald E. Ritchey, Hartford City, Ind.

Carty-Glover—Harold Eugene Carty of Bristol, Tenn., and Eula Katherine Glover of Blountville, Tenn., in the Pleasant Hill church, Tenn., Aug. 24, 1955, by the undersigned.—Beverly A. Smith, Bridgewater, Va.

Caton-Shaffer—Lewis Harold Caton, Jr. of Uniontown, Pa., and Wilma Gail Shaffer of New Salem, Pa., in the Uniontown church, Sept. 4, 1955, by the undersigned. —Harvey S. Kline, Uniontown, Pa.

Cockerham-Lichty—Raymond Cockerham and Helen Lichty, both of Waterloo, Iowa, Sept. 10, 1955, in the Waterloo church, by the undersigned.—J. Perry Prather, Waterloo, Iowa.

Cupp-Lewis—Delbert Ray Cupp of Markleysbury, Pa., and Carole Louise Lewis of Hazelton, W. Va., by the undersigned, at his home, Sept. 10, 1955.—Ross Speicher, Accident, Md.

Darlington-DeLauter — Gardner Allen Darlington and Emma Jane DeLauter of Charlestown, W. Va., in the Leetown church, W. Va., Sept 4, 1955, by the undersigned.—E. S. Rowland, Hagerstown, Md.

Dawes-Snider—Robert Dawes of La-Fontaine, Ind., and Theda Snider of New Paris, Ind., in the Union Center church, Ind., Aug. 21, 1955, by Herbert Fisher.—Mrs. Wilson Morningstar, Goshen, Ind.

DeLauter-Stinnette—Dale DeLauter of Bridgewater, Va., and Lois Stinette of Denver, Colo., in the Prince of Peace church, Denver, Aug. 21, 1955, by Ora DeLauter of Bridgewater, Va., and the undersigned.—Kurtis Friend Naylor, Denver, Colo.

Eicher-Boise—R. Wayne Eicher of Rillton, Pa., and Grace Boise of Herminie, Pa., June 11, 1955, at the Mt. Joy church, Pa., by the undersigned.—William C. Eicher, Front Royal, Va.

Eisele-Hamm—George Eisele of Lincoln Nebr., and Kathryn Hamm of Rocky Ford, Colo., in the Rocky Ford church, Aug. 21, 1955, by the pastor, Frank E. Nies.—Mrs. O. C. Frantz, Rocky Ford, Colo.

Erisman-Miller—Dale Erisman of Fairview, Mo., and Frances Miller of Franklin Grove, Ill., in the Franklin Grove church, Ill., Aug. 27, 1955, by the undersigned.—W. Ethmer Erisman, Carthage, Mo.

Feller-Chism—Ronald B. Feller and Charlotte Irene Chism, both of Kokomo, Ind., Sept. 18, 1955, in the Main Street Methodist church, Kokomo, by the undersigned.—Richard D. Speicher, Kokomo, Ind.

Obituaries

Bodkin, Bertha daughter of Levi and Martha J. Simmons, was born in the South Fork community, W. Va., March 22, 1888, and died Sept. 20, 1955. She was baptized into the church in 1899. On July 4, 1911, she united in marriage with Clay Bodkin. To this union were born two sons. She is survived by her husband, two sons and five grandchildren. Funeral services were conducted by her pastor, Norman Seese. Burial was in the church cemetery.—Mrs. Ralph Waggy, Sugar Grove, W. Va.

Brubaker, Frances Almeda, daughter of Henry and Elizabeth Stutz, was born near Dayton, Ohio, Oct. 3, 1871, and died at her home in New Carlisle, Ohio, Sept. 7, 1955. She was a member of the New Carlisle church. Surviving are three sons, six daughters, one stepson, one stepdaughter, sixteen grandchildren and fourteen great-grandchildren. Funeral services were conducted in the New Carlisle church by Pastor Chester Harley. Burial was in the New Carlisle cemetery.—Mrs. Nora Funderburg, New Carlisle, Ohio.

Dilling, Abner B., son of Samuel H. and Harriet Brumbaugh Dilling, was born Oct. 9, 1884, near Fredericksburg, Pa., and died Sept. 15, 1955, in Altoona, Pa. On April 12, 1911, he was married to Susie Wineland. He was a member of the Martinsburg church. Surviving are his wife, two daughters, and two stepbrothers. Funeral services were conducted at the Martinsburg church by Brethren Roy Forney and C. O. Beery. Interment was in the Fairview cemetery.—Mrs. C. O. Beery, Martinsburg, Pa.

Ebling, John Stoudt, son of Gabriel K. and Mary Stoudt Ebling, was born Nov. 14, 1887, in Pennsylvania, and died June 15, 1955, as the result of an auto accident. He is survived by his wife, Rosie Turner Ebling, three daughters and seven grandchildren. Funeral services were conducted at the Ridgely church by Bro. J. S. Rittenhouse, assisted by Bro. Harry H. Ziegler. Interment was in the Ridgely cemetery.—Mrs. Roy Cherry, Ridgely, Md.

Eitniear, Mattie, daughter of John and Mary Nicely Caylor, was born June 6, 1882, in Defiance County, Ohio, and died Sept. 20, 1955. She was united in marriage to Arthur Eitniear on Nov. 27, 1902. To this union were born three children. She was a long-time member of the church. For many years she and her husband filled the office of deacon. Besides her husband, she is survived by one son, two daughters, ten grandchildren and eight great-grandchildren. Funeral services were conducted by the undersigned, assisted by Herman Balilies. Interment was in the Riverside cemetery, Defiance, Ohio.—Orville Noffsinger, Defiance, Ohio.

Firestone, Joseph B., son of Nathan and Mary Rothrock Firestone, was born Nov. 25, 1878, at Centropolis, Kansas, and died Sept. 9, 1955. After moving to Roanoke in 1899, he was united in marriage to Oma Robinson in 1902. To this union were born three sons and five daughters. At the age of fourteen years, he was baptized into the church at Roanoke. The church called him to the ministry in 1909 and advanced him to the eldership in 1922. He served as elder of the Rosepine, Falfurrias and Roanoke churches at various times, serving the Rosepine church for twenty-four years. He was treasurer of the district board for twenty years. Besides serving on a number of special committees and boards in his local church and in the district organization, he served as district moderator eight times and on the Standing Committee nine times. Besides his wife, he is survived by three sons, four daughters, twelve grandchildren, one brother and one half sister.—Mrs. J. L. Morse, Iowa, La.

Furry, Lawrence Andrew, son of Sylvester and Kathryn Snowberger Furry, was born Oct. 7, 1876, near New Enterprise, Pa., and died Sept. 23, 1955, in Lexington, Nebr. In 1906 he moved to Nebraska and engaged in farming near Hastings. In 1907 he was united in marriage to Christianna Detwiler at Altoona, Pa. To this union were born five children. He was a member of the Kearney church. Surviving are his wife, three children, ten grandchildren, six brothers, and one sister. Funeral services were held in the Methodist church, Overton, Nebr., by the undersigned and Samuel Forney.—Foster Myers, Kearney, Nebr.

Garland, Eva May, daughter of John and Isabella Campbell Frye, and widow of Lewis Garland, died Sept. 26, 1955, in Greensburg, Pa., at the age of eighty-two years. She was a member of the Greensburg church. Surviving are three daughters, two sons, twenty grandchildren, eighteen great-grandchildren and three sisters. Funeral services were conducted at the Seeman funeral home by her pastor, Bro. Wilfred N. Staufer. Interment was in the Madison cemetery. —Galen Bittner, Greensburg, Pa.

Garvey, Mary, wife of Dr. L. C. Garvey, was born in Fresno, Calif., Sept. 20, 1898, and died at her home in San Pedro, Calif., Aug. 21, 1955. She was a member of the Long Beach church. Surviving are her husband and one brother. Funeral services were conducted by her pastor, Robert E. Richards, in the Halverson-Leavell chapel, San Pedro. Interment was in the Green Hills Memorial Park.—Mrs. Homer E. Fike, Long Beach, Calif.

Grube, Lillian Mae, wife of Isaac Grube of Manheim, Pa., was born Jan. 10, 1903, and died July 28, 1955. She was the daughter of William and Stella Garman Randler, and a member of the White Oak church. Besides her husband, she is survived by one son, two daughters, three grandchildren and her parents. Funeral services were held at the Graybills church by Brethren Milton Hershey and Ollie Hevener. Burial was in the adjoining cemetery.—Mrs. Mabel Diffenderfer, Manheim, Pa.

Lehman, Nancy E. Hornish, was born April 4, 1867, in Defiance County, Ohio, and died Sept. 22, 1955, at her home in Defiance, Ohio. At the age of nine years, she was baptized into the church. On Sept. 5, 1885, she was united in marriage to Henry W. Lehman, who preceded her in death in 1942. To this union were born ten children. Surviving are five daughters, four sons, twenty-two grandchildren, twenty-six great-grandchildren and one brother. Funeral services were conducted by the undersigned, assisted by J. F. Hornish and Herman Baliles. Interment was in the Popular Ridge cemetery.—Orville Noffsinger, Defiance, Ohio.

Michael, Cora, daughter of Whitefield and Lucy Michael, died June 26, 1955, at the age of seventy-two years. She was a lifelong resident of McGaheysville, Va. She was a member of the Mill Creek church. Funeral services were held in the Lindsey funeral home in Harrisonburg, Va., by C. O. Showalter, assisted by Rev. Douglas Ebert. Interment was in the McGaheysville cemetery.—Mrs. Eva W. Mundy, Port Republic, Va.

Murphy, Maudie, daughter of William N. and Nancy Spall Collins, was born March 26, 1885, in Jackson, Ind., and died Aug. 30, 1955. On Feb. 24, 1901, she was married to H. C. Davis, who died March 17, 1913. To this union were born four children. On Nov. 14, 1914, she was married to Alvin E. Murphy. To this union were born two children. Surviving are her husband, five children, five stepsons, thirty-nine grandchildren, thirty-one great-grandchildren, and one sister. Funeral services were conducted in the New Hope church by Brethren Durwood Hays and Carnie Carpenter. Burial was in the Uniontown cemetery.—Mrs. Hazel Hildebrand, Seymour, Ind.

Randler, Ella S., daughter of Mr. and Mrs. Lewis Weaver, was born March 16, 1870, and died Aug. 20, 1955. She was a member of the White Oak church. Her husband, Harry H. Randler, died in 1948. Surviving are three daughters, two sons, nine grandchildren, twenty-two great-grandchildren and two great-great grandchildren. Funeral services were held in the Chiques church by Brethren Christ Gibbel and Milton Hershey. Interment was in the adjoining cemetery. —Mrs. Mabel Diffenderfer, Manheim, Pa.

Stambaugh, Mrs. Martha, wife of David Stambaugh, died Sept. 24, 1955. She was a member of the Baptist church in Queens Village, N. Y. Her husband was a member of the First church, Brooklyn. Funeral services were held in Queens village.—F. W. Dunn, Brooklyn, N. Y.

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Church News

Washington

Sunnyside—Our church has made progress during the past year under the leadership of our pastor, A. R. Fike. Three have been baptized and eleven received by letter into our church fellowship. The church building has recently been painted. Meetings for our young people are held in the basement of the church. —Libbie Eshelman, Outlook, Wash.

Northwestern Kansas

Quinter—Seven persons have been received into our church by baptism. The junior high and senior high youth attended the youth rally at Eden Valley church; Paul Weaver of Elgin, Ill., was guest speaker. At a council meeting Leon Neher's ministerial license was extended for another year. Bro. J. Wilburn Lewallen's resignation as pastor was announced. The church voted to send the pastor as delegate to Annual Conference. We held our church family night supper and program. A district youth rally was held at Scott Lake. Vacation Bible school was held in co-operation with the Methodist church. Mr. and Mrs. Paul Sargent of McPherson, Kansas, showed pictures and told about Brethren Service work in Europe. The McPherson College girls' trio sang for us at both the morning and evening services. The new parsonage was dedicated with Bro. Desmond W. Bittinger, president of McPherson College, giving the dedication message. The women's work served refreshments at the open house. The annual blossom festival for the mothers and daughters was held. The Eugene Lichty family presented an evening service of music. Gorman Zook, district executive secretary, and Clarence McConkey and Eugene Lichty have been guest speakers in our church.—Mrs. Melvin Reinecker, Quinter, Kansas.

Southwestern Kansas

Wichita, First—Mrs. Nettie Clark directed our vacation Bible school. Clyde Carter of Bassett, Va., and Bill Looker of Bradford, Ohio, worked in our church with the Bible school and the youth program during the months of July and August. Pastor A. Blair Helman spent most of his vacation in Washington, D. C., working on his Ph. D. During his absence, Associate Pastor Fayette Fields cared for the pastoral duties. On Aug. 7 Bro. W. W. Peters, an active member of our church, was speaker. One of our members, Lorene Clark, is serving her second year as a B.V.S. worker in Germany. Owen Price, director of the Nappanee relief center, visited our church and spoke about the work there. At a special meeting, Wayne Snyder, Robert Weber, and Max Miller were elected deacons for a probationary period of one year. The youth choir, under the direction of Mrs. Helen Holloway, furnished music during the absence of the chancel choir in August. The women's work continues to make many comforters for relief. Virginia Royer began her work as youth director and administrative assistant the first of October.—A. B. McAuley, Wichita, Kansas.

Northern Illinois and Wisconsin

Rockford—Our young people collected food for Brethren Service workers, and the women's work group has been active in collecting clothing, glass jars and making comforter tops for relief as well as sponsoring several local church projects. The women sponsored a school of missions with Mrs. Dale Heisler as leader. Mrs. Bond from the Y. W. C. A. gave an illustrated talk on India. Later in the year we were privileged to have Goldie Swartz, a returned missionary to India, show pictures of the work there. Mrs. Harold Avey, our home and family life director, was in charge of the mother and daughter banquet. The children's workers workshop of the western section was held in our church. Our pastor, Paul Haworth, held special baby dedication services on children's day. Our attendance has gradually increased during the past year. Our Sunday school is increasing each year and we find our space becoming more inadequate. At present a long-range planning committee is investigating possibilities for further expansion in the near future. A two-week daily vacation Bible school was conducted with Mrs. Dale Heisler as director. Our council met Sept. 11 with Dean Frantz of Mt. Morris as moderator. The council pledged to answer the call for more sacrificial giving in our district, as well as General Brotherhood giving and increased our budget for the coming year accordingly.—Mrs. E. G. Falconer, Seward, Ill.

Middle Indiana

Marion—Bro. T. Wayne Rieman was guest speaker in our church on Sept. 18. Our harvest home-coming service was held Oct. 23. Mr. and Mrs. John Brubaker were our delegates to district conference. Mrs. Lois Deerin served as delegate to Annual Conference. Several from our church attended the women's work rally. Our pastor, T. G. Weaver, gives a story sermon the first Sunday of each month for the children. Our church maintained a concession tent at the Grant County 4-H fair. This was a church project. At our council meeting on Sept. 6 officers were elected for the coming year. Promotion day was observed Sept. 25 and installation services were held Oct. 2.—Alma Wood, Marion, Ind.

Northern Indiana

Bethel—Our fiftieth anniversary and home-coming was held Sept. 11 with Bro. Ralph Rarick, pastor of the Michigan City church, in charge of the worship service. Bro. T. Wayne Rieman, professor at Manchester College, was guest speaker for this meeting. Our communion service was held on Oct. 1. Evangelistic meetings began Oct. 31 and closed Nov. 6.—Mrs. C. R. Shuder, Milford, Ind.

Middlebury—Pulpit exchange Sunday brought Don Hursh of the Beacon Heights church, Ft. Wayne, to our services. Twelve people participated in a peace workshop which was conducted by Dan West. During the morning worship on the following Sunday, they presented their thinking and conclusions of the five-

The Gospel Messenger

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day study. Several Sunday-school classes have purchased a new mimeograph and typewriter for the church office. Our pastor, Dan Flory, is at present working on plans for a monthly church paper. Mark Schrock, district fieldman, conducted the services for the licensing of Joel West to the ministry. The CBYF held a week-end retreat, having as their leaders Mrs. Modena Studebaker and Mrs. Rachel Weybright. Work has been completed on the remodeling of our church basement. This includes additional classrooms and a beautiful kitchen. The men's work and women's work combined their meetings into a family night and the dedication of the basement on Sept. 6. During the vacation of our pastor and his wife, Brethren Worth George and Gladden Schrock were guest speakers. All churches of the community participated in a mass evangelistic service held at the school, Sept. 14-25. Rev. C. F. Derstine of Kitchner, Ontario, was guest speaker for the meetings with Bro. Paul Halladay of Manchester College, as music director.—Mrs. Miriam Young, Middlebury, Ind.

Turkey Creek—Our church participated in the March of Progress for Manchester College by contributing approximately $1,000 in cash and pledges. The first Bible school was held successfully with seventy-one children in attendance. Our pastor, Orvin J. Kilmer, served as delegate to Annual Conference. On the closing Sunday of Conference several other members from our church were in attendance. A religious census was taken prior to our revival meeting, which was the first week of August; Bro. Harry Eshelman was evangelist and Brother and Sister William Eberly, song leader and pianist. A number of improvements have been made at the church. These include a new furnace, water system, rest rooms in the basement, remodeled kitchen and new curtains in the front of the church. A mimeograph machine was purchased to be used for the church bulletins, the monthly church paper entitled Turkey Creek Ripples, and for printing other materials. The outside of the church was recently painted, and at the present time partitions for the basement are under consideration, as well as a nursery room.—Mrs. Everett Hall, Nappanee, Ind.

Walnut—Since our last report, fourteen have been received by baptism and six by letter into our church. Our church co-operated in the March of Progress campaign conducted by the Manchester College. Wilma Burroughs and Mrs. Herman Fanning were delegates to our district meeting. The young people and homebuilder's classes sponsored an ice cream social on the church lawn. The young people gave $125 to Youth Serves this year. They also contributed to the National Youth Project. This amount will support the Brotherhood Fund program for Fifteen minutes. Our harvest meeting was held Oct. 16. The young people and intermediates held special studies on the alcohol problem in their Sunday evening CBYF services. This was in preparation for their trip to Skid Row in Chicago, Oct. 29. The young people of section II sponsored a roller skating party, Sept. 22. The money from the party was used to buy a kerosene refrigerator for Robert and Mary Lou Swank, missionaries in Africa.—Evelyn Burroughs, Argos, Ind.

Southern Indiana

Beech Grove—We entertained the district youth conference in our church. A temperance program was given at one of the Sunday evening services. A deputation team from Manchester College was in charge of a Sunday evening service. On pulpit exchange Sunday, Bro. Darrell Fryman, pastor of the Arcadia church, spoke in our church and our pastor, Bro. C. V. Coppock, was in the Middletown church. On Sept. 6 we met in regular quarterly council with Elder Elden Petry officiating. Church and Sunday-school officers were elected for the coming year. We appreciate the gift of the church bell. Bro. X. L. Coppock, brother of our pastor, held a series of revival meetings in our church beginning Oct. 19. Bro. William Marshall of Anderson served as song leader for these services.—Vernie Beaver, Fortville, Ind.

Brethren Placement and Relocation Service . . .

This column is conducted as a free service in the interests of placement and relocation. It does not provide for the advertising of goods or property for sale or rent. Information on rates for paid advertising may be obtained from the Brethren Publishing House.

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Farm Work

No. 150. There are several openings on farms for married couples. Some have houses available and all are near Brethren churches. If interested, state where you would like to locate and give a little background of yourself. Write: Brethren Placement Service, 22 S. State St., Elgin, Ill.

No. 156. Wanted: Farm helper on seed farm in Elkhart County, Ind. There are 10 Brethren churches within 15 miles of this farm. 210 acres all for seed: corn, oats and wheat. Also available is a two-story house, with electricity, bathroom and furnace. Contact: Brethren Placement service, 22 S. State St., Elgin, Ill.

No. 157. Wanted: Farm helper within 6 miles of Bridgewater College, Va. 108-acre dairy farm, 36 milking cows plus calves and heifers. Contact: Brethren Placement Service, 22 S. State St., Elgin Ill.

Miscellaneous

No. 151. There is a real need for a cook in a chidren's home. If you have any interest at all please contact: Brethren Placement Service, 22 S. State St., Elgin, Ill.

No. 154. Wanted: Position as cook in hotel or large restaurant in Lancaster County, Pa., or nearby vicinity. Woman 33 years old, single. Contact: Brethren Placement Service, 22 S. State St., Elgin, Ill.

No. 159. Wanted: A middle-aged Christian woman to work as cook in Brethren Home in Fostoria, Ohio. If interested call Phone 3175 collect, or write Superintendent, Brethren Home, 697 Columbus Ave., Fostoria, Ohio.

Social Work

No. 152. Needed: a lady between the ages of 20-40 to help take care of children and do some house work in a Brethren children's home. Write Brethren Placement Service, 22 S. State St., Elgin, Ill.

No. 153. Wanted: A superintendent and matron for Brethren Home at Mt. Morris, Ill. Job open April 1, 1956. Contact Vernon Hohnadel, Brethren Home, Mt. Morris, Ill.

No. 158. Wanted: Man and wife to work in Brethren Home. Room, Board and good wages. One day off each week and vacation privileges. Write E. O. Reed, Mt. Morris, Ill.

Northwestern Ohio

Lick Creek—Camp Mountain Lake and Camp Mack were well attended by the different groups from our church throughout the summer months. While our pastor was absent from the pulpit, Bro. Edward Kintner of North Manchester, Ind., Bro. Ronald Spire and Bro. Blaine Nichols were in charge of our services. Bro. Tom Connelly was licensed to the ministry recently. Two persons have been received into our church by letter. Several from our church attended the women's workshop in the Deshler church. The women of our church presented the play, The Unclaimed Kingdom. Bro. Moyne Landis

was with us for our revival meeting, Nov. 6-13. The district CBYF conference will be held in our church, Nov 25-26. Our regular fall council was held Friday evening, Sept. 12 with our elder, Bro. Edward Kintner, in charge. Our communion service was held Sunday evening, Oct. 2. Bro. Ronald Spire was relicensed to the ministry for another year. Bro. Chester Connelly and Bro. Robert Watson were chosen as delegates to district conference. The Robert McKay family, missionaries to Africa, were with us on Sept. 16. The church council voted to launch a building program. An annex to house classrooms, cloakroom and rest rooms and a balcony has been approved. The present building will be moved farther away from the highway.—Mrs. Leo Stombaugh, Bryan, Ohio.

Southern Ohio

Brookville—In the absence of our regular pastor in June and July, worship services were in charge of Joe Brubaker and Bro. J. W. Fidler. Guest speakers have been Bro. Dean Rohrer of the Shepherd church, Mich., Bro. Walter F. Berkebile of the Rockwood church, Pa., and Bro. Moyne Landis. Madonna Fidler and Betty Helstern are serving in BVS. On the evening of Sept. 5, Forrest Groff, church building counselor, met with us. On Sept. 13 our women had their once-a-year carry-in supper at which time a birthday offering was received. The tables were decorated for each month of the year. Our love feast and communion was Oct. 2. Four members have been received by letter into our church fellowship.—Mrs. W. Russell Miller, Brookville, Ohio.

Salem—Progress is being made in the building of our church. The church burned Jan. 27 and two months later we completed a victorious financial campaign. Four months after the fire, we had our ground-breaking services. We are very grateful for the contributions and support from our adjoining congregations and organizations. The men's organization planted the crops on the church farm. Several from our congregation attended Conference. Our pastor, Foster Bittinger, served on the Standing Committee. Delegates representing our church were Esther Bittinger and James Lutz. Guest speakers during our pastor's absence were Don Miller, former B.V.S. worker in Europe, Bro. Frank Eby, Judge Nicholas of the county juvenile court and Bro. Hugh Cloppert. Interchurch daily vacation Bible school was held. The children sent a goat to relief as their project. Several children and youth attended Camp Sugar Grove with the Sunday school paying half of their enrollment fee. We have an exchange student, Volkmar Shultz, living in the home of Brother and Sister James Lutz. Fourteen have been received by baptism since our last report. We held our love feast Nov. 13 in the Happy Corner church.—Miriam P. Wenger, Union, Ohio.

Eastern Pennsylvania

Ephrata—In observance of older folks' day, the Golden Year Club was entertained at a dinner sponsored by the women's organization. This was followed by a tour of the countryside. Bro. Lester Schreiber was in charge of the vesper service at our Sunday-school picnic. The CBYF held a strawberry social and sponsored several other projects for the purpose of sending a heifer for relief. The Cotton Blossom singers from the Piney Woods Negro school in Mississippi gave a concert in our church. Our choir joined with several other choirs in presenting a concert at the regional conference. Our harvest home service was held Sept. 11 with a bounteous offering of the fruits of the season. This, together with a special offering, was given for the relief of the flood sufferers in eastern Pennsylvania. Pastor John Robinson also held a consecration service on this day for thirteen babies. Our weekly prayer meetings are devoted to Bible study.—Mabel M. Myer, Ephrata, Pa.

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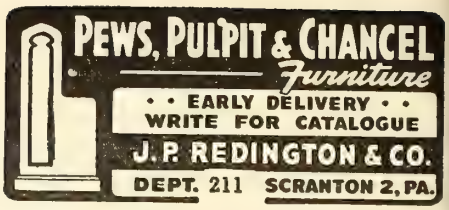
BRETHREN PUBLISHING HOUSE

22 SOUTH STATE STREET **ELGIN, ILLINOIS**

Indian Creek—Bro. A. C. Baugher of Elizabethtown College conducted our spring Bible institute. A group from the church took a bus trip to the Bowery mission in New York City and conducted a service there consisting of singing by the chorus and a sermon by Bro. Joseph Moyer. Our men's work group sponsored a Sunday evening service at which the film, Sunrise Over Nigeria, was shown. Two were received into our church by baptism. A group from our church conducted a service at the Montgomery County prison. Sister Sara Shisler was speaker at the mother and daughter fellowship. The offerings from our daily vacation Bible school are to be used to support African children in school. On Sunday evening, July 3, Sister Mayme Bergey, our Annual Conference delegate, gave her report. The young people sponsored a week-end conference with Bro. William Longenecker as speaker. The offerings of the conference were used to buy a heifer for relief. A group of singers from Piney Woods School, Miss., presented a concert. Three of our young people have returned home from a year of BVS and another one has left for her year of service. Ronald Moyer has arrived in Nigeria for a term of service at the mission there. Bro. Walton Moyer has decided to remain in Germany another year. The young adults sponsored a Sunday evening service at which two films, Daybreak and Shepherd of India, were shown. Bro. Ammon Merkey of Fredericksburg preached at our harvest home service and also at the memorial service at the Klein meetinghouse. The men's work group sponsored a service on Sept. 18, at which Bro. Berkey Knavel spoke on Seek First His Kingdom. Our fall evangelistic services were held Oct. 16-30, with Bro. Frank Carper of Palmyra as evangelist.—J. Wilford Price, Vernfield, Pa.

Western Pennsylvania

Scalp Level—Our pastor, Bro. R. R. Boose, attended Annual Conference. During the absence of our pastor, our elder, Bro. G. E. Yoder, brought our Sunday morning message. A new organ has been purchased for our church. Sunday evening services were discontinued during the months of July and August. Officers were elected for the coming year at our July council meeting. While our pastor was on vacation, Brethren Yoder and Paul conducted the morning worship services. A number from our church



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attended the regional workshop at Juniata College. Our pastor also attended the regional conference at Elizabethtown College. Love feast and communion services were held Oct. 2. Work on our new church was begun this fall. After much consideration our board recommended the curtailment of a long worship opening service for Sunday school.—Mrs. A. J. Casseday, Windber, Pa.

First Virginia

Green Hill—Bake sales, sponsored by the ladies' aid and the CBYF, were held to raise money for our building fund. Bro. E. F. Sherfy was in charge of our marriage rededication service. Our mother and daughter banquet was served by the men's organization. A group of student nurses presented a program in observance of National Hospital Week. A father and son banquet was served by the ladies' aid group. Vacation Bible school was held the week of June 20—July 1. The ladies aid sponsored a lawn supper at the church for the building fund. The Sunday-school picnic was held at Camp Bethel. Bro. Perry Huffaker was in charge of our revival meeting. On Aug. 28 Bro. Huffaker led us in a hymn festival.—Charlotte Coon, Salem, Va.

Roanoke, First—Reports of Annual Conference were given by our delegates at a Sunday evening worship service. Our district conference was held at the Cloverdale church with our pastor, Bro. S. Earl Mitchell, as moderator. At our church council meeting in July, we elected officers and committees for our church and Sunday school. Miss Karin Houch, a German exchange student, is making her home this year with our pastor and his family. Guest minister at our morning service on Aug. 14 was Bro. Floyd H. Mitchell, pastor of the Easton church, Md. The ladies' quartet from the Peter's Creek church sang. Services were suspended the last three Sunday evenings in August. A special service for older people of our church was held on the morning of Aug. 28. Sept. 11 was stewardship enlistment Sunday at our church. Members that day signed pledges for their giving during the coming church year. During September our pastor preached a series of sermons on the Life of Moses at the Sunday evening services.—Betty Jordan, Roanoke, Va.

Second Virginia

Pleasant Hill—Our church observed home-coming on Aug. 14. There was a picnic lunch served at the noon hour. Following a hymn sing in the afternoon, Bro. Rufus King brought the message. Bro. King also brought our message on Sept. 4. He was in charge of the installation service for our new pastor, Bro. Donald Fancher. The money from the ladies' aid make-believe bake sale on Sept. 23, will be used in improving the church grounds.—Mrs. Leon Rankin, Crimona, Va.

Southern Virginia

Red Hill—Our church held a revival one week in August. Glenn Garner of Pulaski conducted the services. Five young people were baptized into our church fellowship. The ladies' aid sent a contribution of food to Church World Service at New Windsor, Md.—Mrs. W. J. Cornelissen, Roanoke, Va.

First West Virginia

District Meeting—District meeting was held Sept. 16-17 at the Keyser church. David Wampler, pastor of the Petersburg church, served as the moderator of this conference. He is succeeded by the newly elected moderator, Bro. Owen Stultz, pastor of the Knobley-Sunnyside churches, who was installed into office at the close of the conference. Guest speakers for the meeting included Brethren Ivan Fry, director of the B.V.S. training program at New Windsor, and Calvert N. Ellis, president of Juniata College. In addition to these speakers, others from outside the district included Brethren Ora DeLauter from the regional office, A. R. Showalter, representing Bridgewater College, Harrison Frantz, representing Bethany Hospital, and Jesse Whitacre, moderator of the Western Maryland district. The West Virginia Council of Churches was represented by its executive secretary, Jarrett Chandler. During the conference sectional meetings were held for the women's work and men's work. Bro. Mark Roller, national men's councilman, was guest leader for the men's meeting. Officers for the coming year in addition to the moderator are E. S. Harman, assistant moderator, Fred M. Bowman, writing clerk, and C. H. Freeland, reader. Next year's conference will be held Oct. 19-20 at the Shady Grove church.—Fred M. Bowman, Keyser, W. Va.

Classified Advertising

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Minister's Book of the Month

Selection for December

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BRETHREN PUBLISHING HOUSE . . . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
NOVEMBER 26, 1955



Screen Traveler from Gendreau

"O Where Are Kings and Empires Now"

ONLY SUCH stones as these ruins of a palatial villa still stand where there was once a prosperous city of more than a million population. The city was ancient Carthage, the capital of an empire along the Mediterranean, a city of such wealth and power that a Roman senator, Cato, never made a speech in the senate without concluding, "Carthage must be destroyed."

The Romans succeeded in plundering the city. Later they made it a colony, but new invaders came and Carthage fell to the Vandals once and later to the Arabs. Then it disappeared from history. Now its ruins, like those of many an ancient city, stand as grim reminders that civilizations also "have their day and cease to be." Even the presence of a flourishing Christian movement could not guarantee this great city against destruction. But the church of Tertullian and Cyprian and Augustine lives on. "O where are kings and empires now of old that went and came? But, Lord, thy church is praying yet, a thousand years the same."

Gospel Messenger

"Thy Kingdom Come"

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NOVEMBER 26, 1955

Volume 104 **Number 46**

In This Number . . .

Editorial—
"O Where Are Kings and Empires Now?" 1
The Board Serves the Brotherhood.... 5
Where the Money Goes 5

The General Forum—
His Kingdom in My Kitchen.
Ernestine Hoff Emrick 3
Power to Go—Power to Stop.
DeWitt L. Miller 6
Why I Believe in God.
Heinz Regenbogen 7
"Take No Thought." Luther A. Weigle 9
Robert Morrison. Elgin S. Moyer 10
Why I Am a Christian.
William E. Thompson 12
Thankful Heart. Florence M. Bollinger 12
My Prayer (verse). Alpha L. Buntain . 12
The Great Adventure. Calvert N. Ellis 13

News—
Kingdom Gleanings 16

Brethren Service—
A Call to Christian Service.
Barbara Gettel 18
Refugee Resettlement Notes 19

The Local Church—
Celebrating Christian Holidays.
Mrs. John D. Myers 20
A Church Plans a Training Program .. 21
Don't Say, "I'm Not Qualified to Teach" 21

Our Mission Work—
Seeing Nigeria With Dorris Blough ... 22
Thoughts on a Monday Night.
Virginia B. Schechter 23
A Lesson in Prayer. Ruth F. Brooks .. 23
An Open Door. Bert G. Richardson .. 24

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

More Discussion

"Can we be too broad-minded in our giving?" in your editorial, "Careful in Our Stewardship," (Oct. 22) is a question well raised. "Good works" of every description and every stripe call us—CARE, Community Chest, hospitals, peace organizations, not to mention political parties, crusades and the radio preachers who will "go off the air unless we write them at once." I would like to see more discussion of this problem in your columns by some of our brethren who are in the stewardship field.—William Nyce, Lansdale, Pa.

Appreciation

I wish to express my appreciation of the column in the Messenger, "The Family Counselor." I am thankful that our church is making use of those who have the understanding and wisdom, the Christian concern and sympathy for helping to solve some of life's problems that perplex our good people. If these people face situations in which Satan is seeking their downfall, this is all the more reason why our church should provide sound, warm Christian counsel instead of sending them to seek help from secular newspaper columns.—Rose L. Cooper, Calhan, Colo.

Better Use

I am glad for Bro. Root's letter (Oct. 22). I too have read this piece for Sept. 10. I think the space used for Family Counselor could be put to better use. Let the advice needed be given by private correspondence and the space used in harmony with all our upbuilding.—I. C. Snavely, Vermontville, Mich.

No Better Place

In regards to the letter in the Messenger of Oct. 22, Out of Place, I can go along with Mr. John W. Root. It seems to me it is a shame we need such articles in our church paper and it seems too bad that so much time needs be spent in answering such letters though we must look these things square in the face. Then we will know where all such things come from. We can just take a look around us. Then we will have a good look at our town and our community, where our children are living. When we as parents either do not have time, or will not take time, to give our children the kind of family life they should have in the home—this type of thing is to be expected.

Now it seems to me that there is no better place for our children to turn than to those who have seen fit to use the experience and knowledge in print in our Messenger where people can get a look at the problems some persons have to face. So in the light of all the things our young people come in contact with I, for one, feel that these counselors, the Messenger, the editor and staff at Elgin are doing a grand work. If they can save some one from sin as I am sure they do, may the Lord bless them and the work they are doing.—R. R. LaRue, Rodney, Mich.

A Conscientious Objector

He had done no wrong whatsoever. He wished merely to do right as his conscience, directed by the word and will of his Lord, led him. It is true he became a CO a little late. Anyhow the judge gave him time in prison. He was sent to Mill Point, W. Va., 107 miles from Charleston.

For the first several months his work was in the electric shop. After that he worked in the office of the captain.

He reports that there were divine services held each Sunday. There were a number of Amish brothers and Jehovah's Witnesses present with him in prison, but these did not attend public worship. Our brother attended divine service and did what he could as a worshiper.

This is Oct. 19, 1955. Three weeks ago Clifton Campbell was called into the parole office and was told he now has freedom. Today he was freed and his good wife brought him by our home. He told us he wishes to do his two years alternative service, and "in five days I am due to be present in Bethany Hospital, Chicago, to begin work as an orderly."

In prison he says, "I was taking school work by correspondence to get my high school work finished, and also I took a course from Bethany Seminary, as did my wife."

In prison? Yes, but not for any high crime. He was was there for living up to his conscience. Is your conscience clear and easy? His is. I suggest when you meet him you do not look down to him, but up to him. God bless this young man and his good wife.—I. S. and Effie V. Long, Harrisonburg, Va.



Could I who move within my kitchen sphere find heaven's very glory hiding here among the pots and pans, the mops and brooms in this, the very lowliest of rooms?

Gary Williams

His Kingdom in My Kitchen

If his kingdom on earth exists for me at all, it must exist not in some distant Utopia but right where I live.

Ernestine Hoff Emerick

I

DEAR Father, today I asked of you a great thing. At least, it is of great importance to me. This morning as soon as I awoke, I asked you to show me your kingdom in my kitchen. I suppose it was more in the nature of a defiant challenge than a prayer. But it was, nevertheless, a sincere request, as I have sought for it there under my own power for a great while without success. And so in my extremity, I began this day by belatedly asking for your revelation on the matter.

Lord, make this day a little gem
That sparkles in time's diadem,
A nugget whose intrinsic worth
Surpasses any joys of earth.

Forgive me, Father, but my kitchen activities have too often seemed to me not unlike the monotonous pacings of a caged animal. And sometimes I have felt as if I were marooned on a spiritual plateau that bore a striking resemblance to the barren, uninteresting surface of my ironing board or at other times as if my state of mind had reached to depths as gloomy and distasteful as the contents of my mop bucket. How often I craved the refreshing lift of a mountaintop experience, but the only mountaintop I could see was the mountain of dirty dishes stacked high in the kitchen sink.

Does there live and breathe a housewife who has not at some time murmured ever so faintly at her lot? Certainly there must be others like me whose murmurings have occasionally reached the point of rumblings and grumblings. Perhaps its being such an urgent problem to me, Father, is your way of nudging me to delve into it and gain some insights to share with other women.

Surely, I have thought, my Lord must have some more exalted work in mind for me than this! Or could these routine duties be simply kitchen curtains across the windows of heaven, which, if drawn aside, would afford breath-taking glimpses into your kingdom?

Thine is the kingdom—can it somehow be
That what is thine can also be for me?

Could I who move within my kitchen sphere
Find heaven's very glory hiding here
Among the pots and pans, the mops and brooms
In this, the very lowliest of rooms?
Our Lord has said that he who serves is best—
Perhaps the housewife's realm is kingdom-blest.

Yes, Father? So it might just possibly be pride which led me to feel that I was above these humble tasks. Well, then, push back those kitchen curtains and reveal to me the spiritual meaning in each task.

. . . .

This morning as the warmth of my breakfast coffee permeated my whole being, bracing and reassuring me, you reminded me that drinking in the warmth of your love could do the same for my spirit each morning. Thus, with a little "sanctified imagination," the simple act of sipping a cup of coffee can represent a spiritual preparation for the day's eventualities.

Scraping the plates, clearing the table, washing the dishes, polishing the sink—these all were transformed under your magic touch from a bit of routine drudgery into a symbolic cleansing of my spirit for the day, washing away the leftover impurities of pride, resentment, anxiety, anger, self-pity and doubt.

So now I had been filled with the warmth of your love and cleansed of hinderances that would prevent it from flowing through me to others. Then I was ready for that bit of leaven which is a necessity for all bread-makers—that moment of devotion.

A bit of leaven helps a woman rise
To view her daily tasks through spirit-eyes.

When I contemplated what was going to be required of me today, it was comforting to remember that your prophet listed just three things: "And what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" (Micah 6:8). I am so glad there is nothing in your Book which says that a housewife must accomplish in one day all that is on her list of tasks awaiting to be done. For, when I sought your orders for the day, I realized as usual that there was an impossible number of things to do in the alloted hours. But instead of attempting them all as has been my custom, with the usual chaotic state of mind resulting, this time I said, "Father, this is to be *your* day, and you can't get through to me if I am hurried and irritable. Show me what is most urgent and what can wait." So the laundry will be tomorrow's task, although the clothes hamper is groaning under the volume of garments soiled on our vacation last week. And the marketing will also wait, although Tabbypuss could say with certainty that as far as her rations are concerned, the cupboard is bare.

And so three of your morning hours were spent in mimeographing and addressing 150 cards announcing the church women's picnic next Thursday, for they must be in the afternoon mail. Be very near to us then, Father, as we fellowship together and seek first your kingdom in the great outdoors.

This afternoon as I sat under a tree in the backyard husking sweet corn for the freezer, I was made to wonder what would be revealed if external appearances could be stripped from people of my acquaintance—yes, and myself too—leaving our inmost souls in view. The ears of corn, aside from size, looked much alike on the outside, but inside there was no such uniformity. Some were only partially developed with much room left for growth. Some looked shriveled and withered as if they had lacked life-giving water. Some were well-developed on one side but had a neglected area on the other side. Some were nubbins, stunted with no prospect for growth. Some were blighted with the loathsome smut,a hideous, discolored, cancerous infection in which the kernels develop in an abnormal and distorted manner. What a joy to find an ear properly matured, filled out in plump even rows

Continued on page 9



Religious News Service

EDITORIAL

The Board Serves the Brotherhood

THE Church of the Brethren owes a debt of gratitude to the twenty-five members of its General Brotherhood Board. These representatives, who are elected by Annual Conference to guide the planning and administration of our entire Brotherhood program, serve without pay in a capacity that makes heavy demands upon their time and energy.

A few weeks ago the Board met in Elgin for four busy days. In preparation for their conference sessions they were required to study an agenda that filled 138 mimeographed pages. The agenda was lengthy because in these November meetings the Board and its commissions review the work of each department under their supervision.

The Board seeks to exert careful stewardship as it oversees the spending of one and a quarter million dollars of the Lord's money every year. Its members recognize their responsibility to God and to Annual Conference as well as their need to represent the local churches and institutions with which they are most familiar. Their discussions, though often animated, are brotherly in spirit. Though their wisdom is not infallible, they exercise wise judgment in making decisions that are significant for the welfare of the church.

Our readers would be well advised to share their deepest concerns with board members in their area. In return board members can be helpful in giving a fair interpretation of Brotherhood actions. Lest our readers are unacquainted with the personnel of the Board we are happy to name them as we solicit for them your prayers and your support:

S. Loren Bowman, Wenatchee, Washington, chairman; D. W. Bittinger, McPherson, Kansas; Russell V. Bollinger, North Manchester, Indiana; Mrs. Eva C. Bowman, Bridgewater, Virginia; Paul H. Bowman, Timberville, Virginia; Warren D. Bowman, Bridgewater, Virginia; Rufus P. Bucher, Quarryville, Pennsylvania; George L. Detweiler, Waynesboro, Pennsylvania; James H. Elrod, Kansas City, Kansas; Earl S. Garver, North Manchester, Indiana; Joseph W. Kettering, Elizabethtown, Pennsylvania; Bernard N. King, Ashland, Ohio; Vernon Kinzie, Tonasket, Washington; Paul E. Miller, Adel, Iowa; Mrs. Baxter Mow, Chicago, Illinois; Raymond R. Peters, Dayton, Ohio; Paul M. Robinson, Chicago, Illinois; R. W. Schlosser, Elizabethtown, Pennsylvania; Robert Sherfy, Harrisonburg, Virginia; Mrs. Lloyd Studebaker, La Grange, Indiana; Guy E. Wampler, Bassett, Virginia; E. Paul Weaver, Mexico, Indiana; M. Guy West, York, Pennsylvania; Floyd A. Yearout, Fresno, California; and Harry K. Zeller, Jr., McPherson, Kansas.

Where the Money Goes

DO YOU know how your government plans to spend your tax dollar? According to the appropriations approved by the last session of Congress, around 60 cents of each dollar will support the current military program, another 10 cents is needed for interest on the national war debt and about 7.5 cents goes for veterans' services and benefits. This means that more than three fourths of our federal spending will go for present and past wars.

In contrast to these huge military expenditures, consider the few cents of each tax dollar that provide nonmilitary services. Figure about 1.8 cents for foreign aid, technical assistance and United Nation's projects, 2 cents for control and development of natural resources, a little over one cent for agriculture, 4 cents for health, education and social security.

Some Christians find it easy to relieve their consciences about paying war taxes by thinking they are rendering to Caesar what is properly Caesar's. But did Jesus intend to imply that Caesar could have whatever he demanded and for whatever purposes he wished? Do we not have some responsibility for seeing that our government, of which we are a part, invests its resources in constructive activities? And doesn't it seem rather hypocritical, if not a little blasphemous, for a nation that spends three-fourths of its income for armies and armaments to assert on its coins and stamps that "in God we trust."

If we must render such a large amount of our income to Caesar, let us at least demand a better accounting of his stewardship.—K.M.

The Christian Core

BOB DAVENPORT is a student at the University of California in Los Angeles. He is one of several players on the U.C.L.A. football team who are regarded by their coach as being the "religious core" of their outfit. Coach Red Sanders says that the selfless attitude of such players contributes to teamwork and morale.

In practically every place where people work or play there should be the same opportunity for Christians to be the core, to be at the center of creative activity. Christians can be the sparks that ignite wholesome movements for good.—K.M.

The early disciples turned the world upside down; so can we, if we open our lives to the power of the Holy Spirit that can help us stop the evil and go forward in winning the world for Christ.

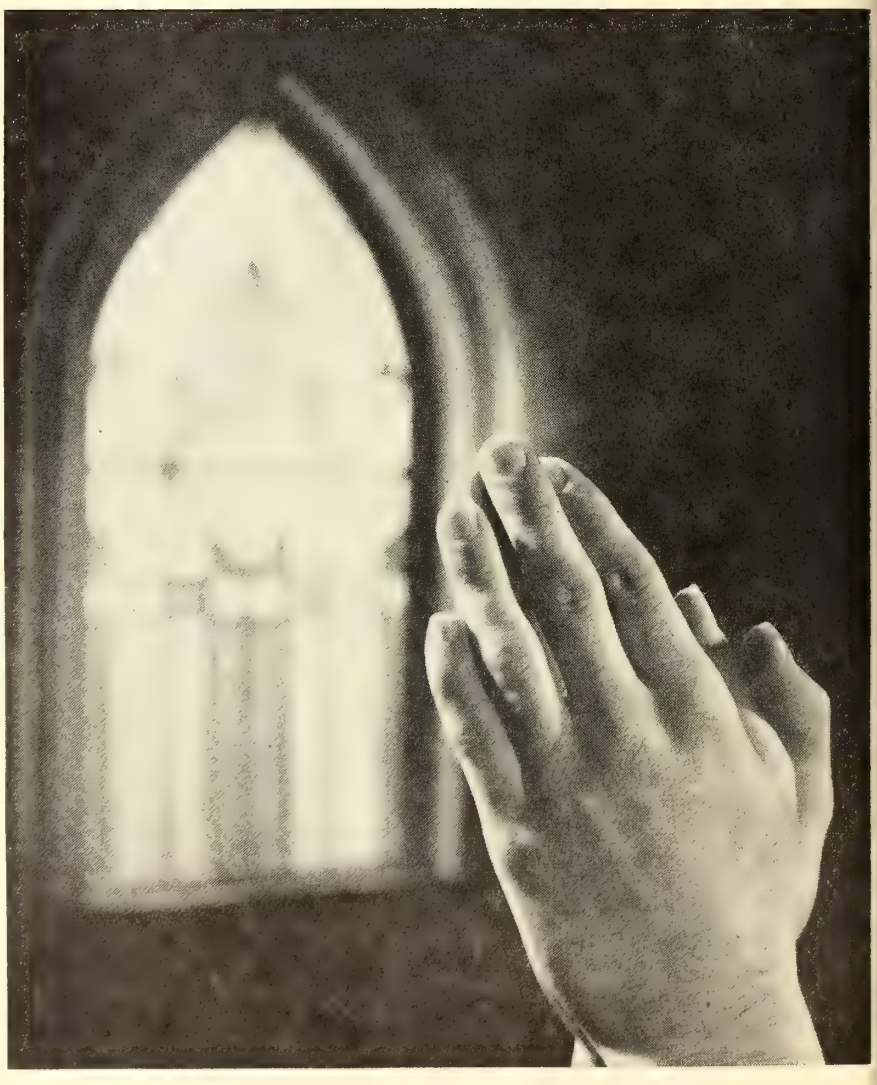
Power to Stop--Power to Go

DeWitt L. Miller

WHAT is more needed at this moment in the history of the church and the world than a fresh outpouring of the divine Spirit? Jesus promised the disciples, "You will receive power when the Holy Spirit has come upon you." You and I need that power today. The Church needs it and the world needs it. Recently I was struck by the analogy between what happened on the day of Pentecost and our modern automobiles with their power brakes and their two hundred and more horsepower motors. These modern cars have power to stop and power to go.

We did not need power brakes in the horse and buggy days. Occasionally old dobbin would become frightened or fractious and would run off and upset the buggy, but very few people got killed. Today the man behind the wheel of our high powered automobiles has become the Number One murderer of all time—more than heart disease, more than cancer, more than war! We need power to stop as well as power to go.

In our church life we have too many horse-drawn organizations equipped with power brakes that are set against going anywhere. There are churches and church schools that are doing things in the same old way in which they have been done for fifty and seventy-five years. Dr. N. L. Englehart of New York City said, "In most communities our schools lag fifty years behind the progress of industry and commerce!" When I heard that I thought to myself, "If the schools are fifty years behind industry and commerce, how far behind are the churches and church schools?" Why is it that businessmen who want the finest and best methods used in their offices, their factories and their businesses, do not tear their hair and raise the roof until the methods and program of their church are as efficient and as effective, as modern and up-to-the minute from office procedures on the one hand to evangelism



Those who are sick in body, mind, morals or spirit because of the way they have been living should heed the call to repentance in Peter's sermon on Pentecost

A. Devaney

on the other, from raising money to teaching children. There is nothing that pains a true man of God so much as to hear someone say, "We can't do that because we have never done it that way before." That is using power brakes in a horse and buggy set-up!

This does not mean that the modern church does not need power brakes. Peter's sermon on the day of Pentecost was first of all a call to repentance; it was a ringing call for men to come to a screeching halt and turn around and go in the opposite direction. Every week we see people sick in body, mind, morals or spirit, who have gotten that way because of the way they have been living. They want to be well and strong; they want to be free from worry and fear; they want peace and contentment; they want to escape the nagging of a troubled conscience; they want to feel that they are saved. But they still want to do more things than there is time and strength with which to do them; they still want to live beyond their means and try to keep up with their equally foolish neighbors; they want to make things too easy for their children; they want to do as they please and live in violation of the moral code; they want to neglect all the spiritual disciplines. Then when they get all mixed up and confused and the results of their way of living begin to be made manifest in their lives, they become bitter if the preacher cannot say a prayer and call down the power of God to set things straight, so they can go on in the same old selfish, godless way.

I suppose every preacher at some time or another has been called upon to conduct the funeral of a person who lived as though God did not exist and other people did not matter. Then some friend or relative will tell him to take it easy for after all the deceased was good at heart, he meant well and he was not entirely to blame. I am always happy at a time like that for the advice of an older minister early in my ministry who reminded me that I was not expected to be the judge as to the eternal destiny of those who die and that at a funeral my chief task is to bring comfort to those who remain.

Actually, Christian faith and hope as portrayed in the Scriptures offer very little in the way of comfort regarding the eternal destiny of those who neglect their relationship with God and deliberately violate the law of love in their relationship to their fellow men. Bishop Cushman had it right when he wrote into the poem which many of you like very much, "the peace of God is for those who obey." I tell you the time has come for another Pentecost —a time when we come to a halt regarding the way we are living—a time when we apply power brakes.

In Heb. 12:4 the writer reminds his readers, "In your struggle against evil you have not resisted to the point of shedding your blood." There are a lot of things in our society that are wrong: drunkeness, gambling and sex indulgence; taking advantage of people for personal gain and pleasure; emphasis upon improving and multiplying our means and methods of mass destruction, and little emphasis on total disarmament; much preparation for war and little effort to preserve peace. The balance of power is too much in the hands of war makers and too little in the hands of the peacemakers.

Individual Christians and the church do not seem to possess the power brakes or are not using the power brakes necessary to bring these things to a stop, even when every last one of us knows there is danger ahead. We need to know, as the early disciples learned, that the power of God is available for those who are willing to stand up and be counted. We need to cultivate the faith that the gates of hell cannot stand up against the power of the church and of Christian people. We definitely need a new Pentecost —a time when the Holy Spirit will come with power upon us.

Most of all we need power to

WHY I BELIEVE IN GOD

Heinz Regenbogen

SOMEHOW I REALIZE there is a living force,
A power which is working in everything
And every being that exists or grows.
A living power which creates, dissolves and recreates,
While we ourselves are subject to constant change.
Where there is death, there will be continuing life,
Where there is darkness, there will be shining light,
Where there is untruth, there will be lasting truth.
Though I cannot prove the Almighty with a mathematical equation,
I have the overwhelming certainty,
God made this wonderful creation.
When I consider the universe with its mysterious wonders,
Look up into the sky, or in a starry night
Watch a deer hesitantly coming out of its hiding place,
Listen to the sounds of lovely voices,
While resting in the shadows of a tree,
Admire a sunset on the ocean,
Stand on a hill, gazing into a valley where beauty is revealed,
See the change of winter, spring, summer, and fall,
I feel God must be love and the creative power of this all.

go—to go forward in our personal lives and to go forward in the life of the church. It is not enough to be a member of the church; we must be in there giving our witness to the right, adding our influence, giving time and effort that others might be won for the kingdom and that the truths Jesus taught might be practiced in every area of human endeavor. The prophet Joel speaking for the Lord said, "I will pour out my spirit upon all flesh and your sons and daughters will prophesy and your young men shall see visions and your old men shall dream dreams."

We rather expect our young people to get new ideas and to want to do new and different things, but when we possess the Holy Spirit, when we possess the power to go, when we as Christians and as a church are **"souped up"** so to speak, and geared for going forward, then even older people are going to be facing the future and dreaming of greater things yet to be done, knowing that for the Christian the best of life is always in the future.

Husbands and wives will be creating a deeper and more abiding love for one another—a love that grows and makes their relationship more thrilling and exciting as the years come and go; parents and children will be learning how to express their love and faith in each other—learning how to grow and have fun as a family. The church will be learning how to win people, men and women into a thrilling happy life, a changing relationship to Jesus Christ; finding out how to get everyone to want to do right, to want to bring the finest and best of heart and hand and lay it at the Master's feet, to desire to commit themselves and all they have to seeking first the kingdom of God everywhere and all the time, never growing weary in well doing, believing that in due season the harvest comes if we do not give up, and pressing steadfastly toward the day when men shall be united in their love for God and for one another.



Eva Luoma

It is not enough to be a member of a church; each must also give his witness to the right, and time to win others for the kingdom

Dr. Theodore Ferris points out that wherever there is a disturbance you will find a crowd gathering. The only disturbances in the church in recent years have been man-made disturbances. We have not allowed the Holy Spirit to create in our midst a divine disturbance. The church and Christians are not doing enough to earn the reputation which the early Christians had of turning the world upside down—of being on fire for God. God's spirit cannot operate in the lives of institutions and people who are in a rut. It cannot operate in the lives of people who rest their hope of the future upon the achievement of prophets who are long since dead and buried. It cannot operate in the lives of the proud and self-satisfied; that is why Jesus said that crooks and prostitutes would go into the kingdom of heaven before the religious people. Neither can the Holy Spirit operate in the lives of selfish and undisciplined people.

Sometimes those who travel by air find their plane kept aloft for hours, unable to land because of fog. What kind of fog are we in that keeps the Holy Spirit from making a landing here in our midst, in each one of our lives? If the early disciples could turn the world upside down, so can we! But we need the power to stop the evil and the power to go forward in winning the world for Christ. "If you being evil know how to give

good gifts to your children, how much more will your heavenly Father give the Holy Spirit to them that ask him." All we need to do is to want it, for if we ask it shall be given. What are we waiting for? Why do we not ask for it believing that we shall receive it and then go out and use it in glorious and wonderful ways?

"Take No Thought"

Luther A. Weigle

TAKE no thought for the morrow" means "Do not be anxious about tomorrow" (Matt. 6:34). "Take no thought how or what ye shall speak" means "Do not be anxious how you are to speak or what you are to say" (Matt. 10:19). "Be careful for nothing" means "Have no anxiety about anything" (Phil. 4:6). "I would have you without carefulness" means "I want you to be free from all anxieties" (1 Cor. 7:32). When Jesus gently reproved Martha for being "careful about many things," it was for being "anxious" (Luke 10:40). In all these cases we are dealing with the Greek word for anxiety; the English words *thought, carefulness,* and *careful* were sound enough translations of it in the sixteenth century, but today they mislead the ordinary English reader.

This use of "take thought" occurs once in the Old Testament (1 Sam. 9:5), where the young Saul, failing to find his father's asses, saying to his servant, "Come, let us go back, lest my father cease to care about the asses and become anxious about (take thought for) us." As an illustration of this now obsolete use of the word *thought* in the sense of anxiety or trouble the Oxford English Dictionary cites a sentence from Samuel Purchas' Pilgrimage (1613), which informs the reader that "Soto died of thought in Florida."

The word *secure* in 1611 meant without care or anxiety. It described a state of mind which might be overconfident. That meaning of the word is now archaic; when we now use the word *secure,* we mean really safe. In Judges 8:11 the army was not "secure," but "off its guard"; in Judges 18:7, 10, 27 the people were "unsuspecting." "Devise not evil against thy neighbour, seeing he dwelleth securely by thee" (Prov. 3:29) means:

"Do not plan evil against your neighbour
who dwells trustingly beside you."

His Kingdom in My Kitchen

Continued from page 4

all around—perfectly developed in the way its Creator had intended. And so must we humans appear to you, Father, for "man looks on the outward appearance, but the Lord looks on the heart" (1 Sam. 16:7).

There came one tense moment when I was aware of a crescendo in the backyard discussion between two of the local cherubs. My own was brandishing a stick menacingly in the direction of the other boy. I restrained myself from calling to him and flashed an unspoken prayer in his direction, "Father, send a shaft of your love down through me and out to my boy, so that he may know he is loved. Dear God, let me be a clear channel!" Instantly he began to smile and laid the stick down. Thank you, Father, for leading me to trust your power rather than my own which has so often brought adverse results.

His daddy is gone this week, acting as dean of a summer camp, helping many youngsters to know you and themselves better. Several times came the question, "Will daddy come home soon? When will he be staying with us again?" And I prayed, "Dear Lord, may my boy someday be as eager to welcome you, his spiritual Father, to live with him of his own free choice, and may you be as real and necessary to him as his earthly father is now."

For just a moment this evening I almost broke contact with you, Father. I had rung the bedtime bell three times and still no son appeared. My patience became impatient as I proceeded to the roundup. I could have informed him with a little less emphasis that he would be staying indoors tomorrow after supper.

As I bathed his little body, this temple in which you and he dwell together, I prayed, "Father, cleanse also his little mind and heart. Let him not go to sleep with a sense of guilt because of misdemeanors. Help his mother to demonstrate your forgiving spirit and your love that is not withdrawn in disapproval at an offense but remains constant toward your erring children."

Last evening as I reflected on each activity of the day, I asked, "Father, can I honestly say that your Holy Spirit directed me to do that, or to say that?" And I was aghast at the number of things I had done and said whose inspiration must have come from a source somewhat lower than divine. And with a new humility I prayed that you would so fill my unconscious mind which is the controlling nine tenths of it, that what slips out without thinking may also be an expression of your will.

As if in answer to that plea, this day has seemed one long continuous prayer. It has been a thrilling day, not because of any unusual happenings but because you have lived in every moment of it with me. I wonder what you will reveal to me tomorrow behind those kitchen curtains.



Religious News Service

Robert Morrison, first Protestant missionary in China, is shown translating the Bible into Chinese with the help of two assistants

Robert Morrison

Elgin S. Moyer

TO THE London Missionary Society falls the honor of sending out the missionary who was to begin a century and a half of Protestant missionary work among the Chinese people. The man who ventured to offer himself to the society for the difficult task of entering the closed doors of the great land of China was Robert Morrison, a Scotchman born in Northumbria, England in 1782.

His parents were earnest and consistent Christians who carefully trained their son in Scriptural knowledge and religious duty. As an adolescent he had a decided inclination for study and managed to do a large amount of reading, in spite of the long hours spent in his father's workshop.

At twenty-one he went to London to study for the ministry. The next year he offered himself to the London Missionary Society to go to Timbuctoo, Africa, but was appointed to go to China as the first Protestant missionary to that land. In further preparation for his work he gave special attention to the study of medicine, astronomy and the Chinese language. In order to obtain the language he received aid from a Chinese scholar whom he located living in London, even sharing lodging with him, and by studying and copying some Chinese manuscripts in the British Museum. He was ordained in 1807, and sailed for China later the same year. However, because of the hostility of the East India Company toward Christian missions he found it necessary to come to the United States and to take passage from New York to Canton. Here, receiving a letter of introduction from James Madison, then Secretary of State, he turned his face toward his new home in the Orient.

Upon reaching China, he found himself greatly restricted. He had great difficulty in finding either a place to live or a Chinese to teach him the language. He had to do much of his study in secret, for his teachers carried the penalty of death upon their heads should they be apprehended teaching a foreigner. But Morrison applied himself so diligently that within eighteen months he had mastered the language sufficiently to be employed by the East India Company as an interpreter at a salary of two thousand five hundred dollars, a position which he held for twenty-five years. This gave him a regular income and an assurance of remaining in China. On the very day that he was employed by the East India Company, in February, 1809, he married Miss Mary Morton, an English lady whom he had met when on a trip to Macao and whom he had led to Christ.

In spite of the arduous duties entailed by his position with his employer, Morrison found time to do an amazing amount of work on behalf of the enterprise which had first called him to China. Yet because of the imperial edicts against Christianity, the strained relations between the Chinese and Westerners, the opposition of the Roman Catholics and the unfriendly attitude of the British officials and the East India Company, Morrison from the first had been compelled to restrict himself very largely to the preparation of missionary literature. It was impossible for him to do any public preaching; and it was very difficult to do any personal work. His missionary work was thus confined largely to his writing; and to this he devoted himself assiduously.

In 1812 he completed a gram-

mar which was sent to India to be printed. Then he redoubled his efforts on an Anglo-Chinese dictionary which he had started sixteen years before. The dictionary was published in 1823, in six volumes, each volume as large as a family Bible. The dictionary had 4,595 pages and was almost as much an encyclopedia as it was a dictionary. The company which had refused him passage to China now paid sixty thousand dollars, the cost of publishing these valuable volumes. This dictionary was his most laborious literary achievement and was a work of remarkable industry and scholarship. For the production of this literary masterpiece he is said to have procured and consulted ten thousand Chinese volumes, which he was compelled to do at great financial cost. If he did not call his work herculean, it was because, as Gladstone said, "Hercules never undertook such a task."

In 1813 Morrison had finished his translation of the New Testament. Then he prepared a pamphlet in which he traced the history of the Old Testament. He prepared also a selection of hymns to be used in public and private worship and translated morning and evening prayers from the Book of Common Prayer. He prepared and distributed tracts on the Christian faith. All this time he was working on his translation of the Old Testament. In 1819, with the assistance of William Milne, his first and only recruit and colleague, who had joined him in 1813, he completed the translation of the whole Bible into the Chinese.

Morrison did no small amount of work in bringing relief and health to many of the poor and sick. After purchasing many Chinese medical books and consulting Chinese doctors, he opened a dispensary and helped many who would venture to come to him for aid. In 1818 he founded an Anglo-Chinese school at Malacca in Malay, the center to which Milne had been forced to flee to carry on his missionary work. Until its removal to Hong Kong in 1845, this school did a valuable work though never rising above the grammar grade.

In 1824 Morrison paid a visit to England. While there he was made a fellow of the Royal Society. He spent this, his only furlough to England, seeking to stir up interest in missions to China. In vain he urged the establishing of chairs of Chinese at Cambridge and Oxford. During his residence in England, he was married to Miss Emily Armstrong of Liverpool, his first wife having died in China several years before.

In 1826, back in China, he was caught in the growing friction between the Chinese and foreigners, which eventually culminated in the first Anglo-Chinese War. As interpreter for the East India Company, he was forced to become negotiator between the conflicting interests. His duties were arduous. His strong, wiry constitution was beginning to weaken. When asked whether he was not tired, his reply was: "Yes, I am tired in the work, but not of it. I delight in the work."

Almost from the beginning of his life in Canton, each Sunday he had services in his room, behind closed and locked doors for the few English, American and Chinese people who would come, ten at any one meeting

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler,**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

Television is now at our house. How many hours a day should children be allowed to watch?

A Distressed Mother.

Dear Distressed Mother,

Television is here to stay. We must learn to live with it and to use it to advantage. As an educational medium television exemplifies the ancient proverb, "A picture is worth a thousand words." It is now known that children have developed keen interests and absorbed huge volumes of information about the weather, science, literature and current events through television. Used wisely television may be one of the most valuable educational techniques.

Television has its glaring weaknesses. Currently much of its program fare is anything but educational. Its lurid science fiction, its trashy tragedies, and corny comedies, its so-called quiz game and big money giveaways are a far cry from education. Television seems to be moving toward solid drama, but as yet has made almost no approach to classical music. TV is time consuming and disastrous to conversation.

Parents should assist children in making proper decisions as to program type and amounts of time consumed by television. It may be helpful for parents occasionally to sit with their children and watch what they watch. This mutual viewing helps build rapport and encourages children to believe that parents are not always "against" television.

The TV-meal problem may not be easily sidestepped. Regular meals with the family at the table without interruption of radio or TV are encouraged. Some families are permitting the children to select one TV tray meal per week as a modest compromise of a pressing problem.

It is impossible to fix arbitrary rules controlling the hourly viewing schedule each week. Much depends upon the age of the child. If the children are older, TV viewing ought to depend upon the work they have to do, the completion of their studies, the play time and the quality of the program.

Parents do well to recognize the vast potential for education contained in the troublesome TV set. Only wise parental counsel will insure the best possible use of this modern miracle.

Harry K. Zeller, Jr.

being considered a good attendance.

The result of his labors in China as to number of conversions was meager indeed. His first convert, Tsae A-ko, was baptized in 1814 after seven years of effort in China. Perhaps not more than two or three others can be numbered as his converts as a reward for his twenty-seven years of earnest and faithful labor in Canton. However, his missionary life was far from being fruitless. The foundation laying he did for his successors and for the building of the church in China was invaluable. He laid a cornerstone without which further successful missionary work would have been well-nigh impossible.

Dr. Latourette writes; "It is not strange that a life lived so earnestly and with such unremitting toil in an enervating climate amid many strains should end early. Death came in 1834, in Morrison's early fifties, to a body which had long been showing the effects of the adverse conditions, but which the resolute will of its master had kept going until almost the very last." "His name will always have an honored place beside the names of Martyn, Judson, Carey, Williams and others in the heroic age of modern missions."

THANKFUL HEART

Florence M. Bollinger

Bless the Lord, O my soul,
And all that is within me, bless his holy name.

I thrill to the sound of a magpie robin, as perched on the housetop he warbles his most lyric song.

I listen to the ringing of the church bell calling us for an early morning service in dedication of tree-planting around the church.

Bless the Lord, O my soul. May I ever have listening ears in this rich world of sound! Not only for what I audibly hear, but sensitive to the inner heartbeat of another's need, whether it be for bread or shared joy or sorrow.

As a congregation we wend our way to the church. We read of God's creation of all sorts of herbs, trees, fruits for the good of mankind. We sing of God's Word being like a seed to be planted and a harvest expected.

A dozen or more small trees in so many boys' hands blend in a pattern of green and light at the front of the church. As they stand before the congregation the minister offers a moving prayer of dedication over the young trees and the young men who shall plant them.

Our own hearts respond and echo the prayer that these youth may be blessed in their planting of trees to give beauty and restful shade around our church, that through them spiritual blessings too may be planted in the lives and communities they touch.

Thank you, God, for the vigor and idealism of youth: thank you for the life within the seed, for upward reach of soul and plant.

Praise be to God, for his good gifts of sun and rain and the joy of harvest. For the satisfaction of work to do and the promise, "As thy days so shall thy strength be."

. . . Not idle hands or empty leisure, but hands upon the plow guiding the plodding oxen as they turn under furrow upon furrow of hemp to enrich the soil for jowar planting and later reaping grain for bread;

. . . Mothers' hands kneading and shaping bread, stirring pungent curried stew to give a hearty meal to children before they start to school;

. . . Teachers' hands and heads busy as they plan the day for a roomful of children—ideas, ideals and growth to be striven for;

. . . Our hands in thine, O Lord, that by deed and word we help to create a more beautiful and better world.

For every good gift coming from the Father of lights, the father constant in his will to bless, changeless in his love, bless the Lord; O my soul, bless his holy name.

Why I Am a Christian

William E. Thompson

I AM a Christian because the Christian religion embraces the highest ideals known to mankind and offers a creative, constructive and positive approach to God. I am a Christian because of my direct access to God. I may find him without the aid of prescribed rituals or what others may say or do if I am sincere and have a contrite heart. I am a Christian because Jesus has interceded for me. While others may help to strengthen my faith, yet the attributes of God which must be woven into my character are divine gifts channeled through the love of God and given me by Jesus Christ, who is helping me and every Christian to know God better.

There is something within me that gives me a desire to be connected with a power greater and stronger than man, with love that is unlimited in its resources to give me divine help and I find this longing is satisfied in being a Christian. Since I have the divine gift of reason and have been given a conscience and the power to make decisions I find direct access to sources of help greater than man and I exalt Jesus Christ when I claim this right as a Christian. I am a Christian because I believe honest, persistent efforts on my part to find the truth that makes men free will not be denied me as a child of God.

Since I am a Christian and desire to promote the Christian religion I unite with others of similar faith in a fellowship or church. I believe that a group united in their efforts can better promote their cause and reach their definite major purpose of establishing the divine attributes of God in the hearts of men.

MY PRAYER

ALPHA L. BUNTAIN

Martha's house was shining clean;
Her meals perfection, her person neat.
An undone task was never seen
But Mary sat at Jesus' feet.

Lord, help me do my daily task
And give me strength my trials to meet—
But most of all, dear Lord, I ask
Let me sit, like Mary, at thy feet.

THE GREAT ADVENTURE

Calvert N. Ellis



The work of the college in all its activities from classroom to athletic field, from common worship to community service must show a commitment to the Christian faith and life which produces consecrated, dependable mature men and women

THE church-related liberal arts college is the heir to a noble tradition but we are not too certain of our place in the second half of the twentieth century. We know that the public institutions, by which we mean those supported by tax funds, will receive an ever-increasing number of students in the years ahead. We know that their professors receive salaries of at least a thousand dollars a year more than the professors in church-supported colleges. We also know that fewer young people of intellectual ability are willing to make this sacrifice.

In the immediate future the church college must stake out for itself a defined and significant place. This location on the educational map must be plainly marked and sufficiently confined that the constituency of the college knows the institution can do what it proclaims and the educational fraternity recognizes the college as superior in its product. The church college is not a technical school and should resist all efforts to make it conform. Technical education should increase and will with the industrialization of our society. This, however, is the responsibility of the community and the state. Technical institutes will increase in number and kind, but the teaching of these manual and mechanical skills is not the function of a college of arts and science. The college cannot even be a Bible school, training technicians in the Holy Scriptures. Every college offers some courses which are vocational in purpose but we must always remember that these courses are not the important or distinctive feature of the college. The survival of the institution will not depend upon the vocational courses but rather upon how well it fulfills the distinctive function of a college.

On the other hand, our colleges should not try to be universities. The financial resources at our disposal are simply inadequate to attempt graduate work of a superior kind. Most graduate work should be left to the great public universities or the old endowed historic institutions which have facilities and faculties which permit research.

The four-year college of arts and sciences is a unique American institution, found nowhere outside this continent except where American Christian missions have gone. In 1636 Harvard College came into being and following her hundreds of other colleges were born—from the love of God, the desire to serve him and to perpetuate learning. In the Harvard charter of 1650 appears the phrase "the advancement of all good literature, arts and sciences." Thus early in her history Harvard proposed to be both liberal and Christian. I submit to you that these are

President of Juniata College, Huntingdon, Pennsylvania

the distinctive purposes of the American college.

The word *liberal* has had many unfortunate associations in our time. It has been used to describe all forms of revolt from established patterns of thought and conduct. The radical has too often been confused with the liberal. However, etymologically *liberal* is still a good word and the best descriptive adjective I know for one of the two distinctive features of the American college. The liberal arts are a major part of our curriculum because "speaking, counting, reasoning, listening, seeing, feeling are necessary to the life of civilized man." They free us from ignorance, superstition and unreasoning prejudice; they open our eyes to an appreciation of beauty and the love of learning.

Veritas liberat—the truth sets free—is the motto of the college which I serve. It is the responsibility of our institutions of higher learning to free the minds of men and women from ignorance and unreasoned prejudice. In setting men free the college will develop in them new tastes and deeper delights.

William James was serious when he advised the women of Radcliffe College that the business of a liberal education is "to help you know a good man when you see him." The most important single thing that the college can do is to expose the student, as Professor James says, to human excellence, in every type of important achievement. More recently Professor Whitehead has observed that a great college should set before its students a "vision of greatness."

The key to the college of liberal arts is the teacher. Good teaching has been a distinctive feature of great colleges. Teachers must cultivate the student taste and hold before the undergraduate standards of excellence in all fields of endeavor. It is true that the alumni have forgotten many of the courses they took but they remember the men who taught them.

True learning is committed to the proposition that through searching into the lives and experience of the race, and particularly into the insights of our great thinkers and prophets, we can find ideas and meanings upon which to draw for our own insights and growth. We will never move beyond our complacency with mediocrity until we instill in our students a love for something better. This is the liberating purpose of the American college.

Our subject is the church-related liberal arts college. This is a particular type of four-year college represented by more than three hundred in the United States. The founders of Harvard College proposed not only to "advance learning" but also to leave a literate ministry to the churches. The college was founded in *Christi Gloriam* and later dedicated *Christo et Ecclesiae.* But Harvard has moved far from her founders and the Harvard Report of 1943 on General Education was clearly humanistic. The professors who framed the report favored "a unifying purpose and idea" for the university but did not find one. Quoting from the report: "The conviction that Christianity gives meaning and ultimate unity to all parts of the curriculum, indeed to the whole life of the college . . . is out of the question in publicly supported colleges and is practically, if not legally, impossible in most others . . . Religion is not now for most colleges a practicable source of intellectual unity."

What has brought great minds of our oldest university to make such an assertion? Is it not an indifference which is really an unwillingness to admit value to the scene of intellectual inquiry? The university professor claims to be objective and refuses to examine his own naturalistic presuppositions. He has pushed "objectivity" so far that he has crowded out concerns that are vital to an adequate understanding of man's deepest and most important problems.

The Christian college is built on certain assumptions and asks certain commitments. In the words of President Lowry of



Bahnsen from Monkmeyer

It is the responsibility of the institutions of higher learning to free the minds of men and women from ignorance and prejudice

Wooster College, "The Christian college will be a community existing around a group of learners, both teachers and students, who confess Jesus Christ as their Savior and Lord. They are engaged in a serious search for the knowledge of God and his universe and his demands upon human life."

Why have so many colleges given up these commitments upon which they were founded—even some who still receive financial support from Protestant denominations? Is it as President Hutchins of the University of Chicago says, "The higher learning in America has developed a broad urbanity, an all-engulfing tolerance, which finds it easy to be hospitable to everything except conviction—and genuine conviction, which must not be confused with tolerance, is one of the crying needs of our age"? Perhaps we as educators should listen to the late Peter Marshall as he prayed for the Senate of the United States: "Give us the courage to stand for something, lest we fall for everything."

Has our desire for objectivity, for scientific impartiality, made us invent a new superstition in place of God's revealed truth? Professor Rabi of Columbia University says, "Mankind seems to have a genius for the invention of superstition." We must free our students, happy innocent pagans, many of them, from the worship of the twentieth century American god, science. In our church colleges young men and women should find the integration necessary for quiet living and the strength in Jesus Christ sufficient to overcome the disillusion of the day and the fears which plague our skyscraper, luxury-loving, bomb-fearing civilization.

What makes a college Christian? Is it the required Bible courses, the compulsory chapel and the social regulations? Is it the way in which the trustees



Student committee on worship plans worship center

are elected or clauses in the charter? I am afraid that too often these have been accepted as the criteria. As in so many others areas of life we are likely to mistake the outside appearance for the vital reality. Too often a college has claimed to be Christian which has shown slight concern for the honesty of its claim to being a college. No orthodox creed, evangelistic fervor or required Bible courses can be substituted for intellectual honesty.

A small Christian college should not try to gloss over its natural handicaps. It may be far removed from the cultural variety of a large university and none of its professors may be world-renowned scholars, but it can emphasize the values which are inherent in its character and the contributions which it has made to the lives of its students. The simplicity and flexibility of the small church college are not insignificant blessings. In the friendly cooperative atmosphere found on our campuses, where the personality development of the student is of paramount importance, real education can take place. We have seen evidences of it.

President Herbert Hoover in his memoirs says that during his college days at Leland Stanford he "soaked up" a great deal of education. This can be true in any small college—and reveals why the most important fact about a Christian college is the personal commitment of those associated with the institution, from trustees to janitors. The work of the college in all its activities from classroom to athletic field, from common worship to community service must show a commitment to the Christian faith and life which produces consecrated, dependable mature men and women.

How easy it is to state these ideals but how difficult to attain them! I have found it easier in twelve years as a college president to build a college of liberal arts than to build a fellowship of committed Christian men and women. At times it seems impossible—and to many it always will be—but not to us in moments of vision and high resolve. This is one of those moments. The Church of the Brethren is awakening to its responsibility to its colleges. The church realizes the source of its leadership and knows that the college—and only the college—can guarantee its future as a denomination.

The members of the church appreciate the plus which the student receives in the church college. We who labor each day may see the results immediately, but the total effect is apparent years later—and we will receive the financial resources necessary for our survival. I do not anticipate that we will be able to secure large resources from industry—our colleges are too young and we have not prepared for business leadership in a capitalistic society—but I do believe that we will find a multitude of persons who will be anxious to join in the support and development of the church college.

KINGDOM GLEANINGS

An Inglenook Cookbook is wanted; that is the first cookbook published by the Brethren Publishing House. If any one has a copy he is willing to dispose of, write Frank W. Bowers, 211 N. Oak Park Ave., Oak Park, Ill.

Northern and Southern California in their recent district meetings took action approving the employment of district executive secretaries for all the districts as soon as personnel can be found and funds are available.

Suppers, bazaars and other money-raising activities were voted down at the council meeting of the La Porte church, Ind. Stewardship practices are the adopted plan now for providing funds to sustain all of the church's program.

Bro. William Thompson, one of whose many short contributions to the Gospel Messenger appears on page twelve in this issue, died suddenly at his home in Dixon, Ill., on Nov. 9. Funeral services were held at the Dixon church, where he had formerly been pastor, on Nov. 12.

The Mt. Wilson church in Pennsylvania, a mission church, is interested in obtaining church pews about eleven feet long with solid backs preferred. The church could use between sixteen and twenty. Anyone knowing of such available furnishings should write to Simon S. Gingrich, R. 4, Lebanon, Pa.

Ruth Musselman of Vernfield, Pa., has begun work in the Brethren Service office of the General Brotherhood Board at Elgin. She is a member of the Indian Creek church in Eastern Pennsylvania, has given a year in Brethren Volunteer Service and has served in work camps in the States and in Europe.

Charles E. Anderson, pastor of the La Porte Church of the Brethren, Ind., has been elected by the Midwest Regional Council of the Fellowship of Reconciliation as a delegate to the National Council of the FOR, which meets in New York City on Dec. 8 and 9 and again in the spring of 1956 to formulate policy and action.

A history of Camp Mack is now in the hands of the printer and will be available early in 1956. Prepared by L. W. Shultz, who has managed the camp from its beginning, the volume will include a listing of the various camps, the names of those who have served through the years, some of the camp traditions and many photographs. The camp itself is publishing the book and will distribute it at no profit. The price will be $1.00 and groups and individuals wishing copies are requested to notify the camp manager how many they want so that the proper number may be printed.

World-wide Daily Bible Readings

Nov.	28	Matt. 5:27-48
	29	Matt. 6:1-15
	30	Matt. 6:16-34
Dec.	1	Matt. 7:1-29
	2	Matt. 18:1-14
	3	Matt. 18:15-35
	4	Matt. 22:1-22

The churches of Florida urge Brethren folk who winter in that state or who establish permanent homes there to seek out a Brethren church while there. The Yearbook will give the names and locations of the churches as well as the names of pastors, elders and district board members. These brethren are glad to help visitors in any way they can.

Sermon competitions on peace were announced by the Church Peace Mission, a representative interdenominational group. One is for ministers and laymen under forty-five; the other for seminarians. The first award in each competition is $250 in cash, the second award, $50 in books chosen by the recipient and the third, $20 in books. Within the general subject, The Church, the Christian and War, each contestant is to choose his own title or particular approach, presenting 2,000 to 2,500 words. Each sermon must be actually preached to be eligible. Sermons entered in the competition are due by Feb. 15, 1956. Complete details are available from the Church Peace Mission, 513 W. 166th St., New York 32, N. Y.

Licensed to the Ministry

Donald Deffenbaugh, in the Locust Grove church, Pa.

Phil Shellhaas, in the Trotwood church, Ohio.

Standing Committee Delegates

Western Pennsylvania: John D. Ellis, Galen R. Blough, Wilfred Stauffer; alternates, Chalmer Dilling, Merril S. Heinz, M. J. Weaver.

Changes of Address

Austin Eiler, Box 102, Weston, Oregon. Bro. Eiler is pastor of the Weston church.

H. Jesse Baker, from West Manchester, Ohio, to % Paul Baker, 4524 Gaines Road, Tampa 11, Fla.

Clara Harper, Shafa, PO Biu, via Jos, Nigeria, W. Africa. Sister Harper returned to Africa after regular furlough in the States. Accompanying her was *Mrs. Nettie Weybright* of Indiana, who is visiting the Africa mission.

Briefs from General Brotherhood Board Sessions

Church Theme. The General Brotherhood Board will be bringing to the 1956 Annual Conference the recommendation that the present church theme, Seek First His Kingdom, be extended for another year from Oct. 1, 1956, to Oct. 1, 1957. The Committee on the 250th Anniversary will be bringing to the Board a recommendation on a theme beginning Oct. 1, 1957, and extending through the anniversary year.

Long-Range Planning. The Board through its Goals and Program Committee is entering into long-range planning looking forward to launching a program of advance in 1958. This long-range planning does not overlook the present program of advance in areas such as stewardship and evangelism.

Stewardship Education. The Board gave attention to its role in the implementation of the Conference action on stewardship. It recognized and approved regional workshops for the training of additional leaders in the areas of stewardship and local church finance, authorized the officers to invite each district to give

special attention to stewardship education and the every-member canvass method of enlisting all members as givers in each local church, and urged the laity through men's and women's work to co-operate in a strategy to translate Conference action in the life of our Brotherhood.

Immigration Hearings. The Board approved a recommendation from the Brethren Service Commission that the Board give testimony on current immigration hearings.

BVS. The Brethren Service Commission presented a plan for enlarging our Brethren Volunteer Service program to take in young people from other denominations. Under this plan the young people will be chosen by their respective denominations, participate in our regular BVS training program at New Windsor and then be assigned to projects within their own church programs.

Ecuador Mission. The Board authorized the enlargement of the mission staff in Ecuador to ten. A work camp was also approved for the summer of 1956. This work camp will be open to ten or twelve young people of college level and will be promoted along with other Brethren international work camps. A Brethren tour to Ecuador between November 1956 and May 1957 was planned. Many of the considerations of the Ecuador mission grew out of the recommendations of the deputation (Paul M. Robinson and Leland S. Brubaker) recently returned from that field.

Material Aid. The Board approved a sewing kit project for Nigeria. Projects for seed and school packets were approved in an earlier meeting.

Personnel. The resignation of Vernard Eller as youth editor effective Sept. 1, 1956, was received with regret and appreciation for his services. Bro. Eller is planning to enter graduate school in preparation for college teaching.

La Verne College

Six La Verne College seniors have been named in Who's Who Among Students in American Colleges and Universities this year. They are: Jack Brennecke, Long Beach; Ken Calkins, Azusa; Edith Cosner, Waterford; Dick Coffman, La Verne; Gorman Miller, New Paris Ind.; and Esther Williams, Wenatchee, Wash.

Two carloads of La Verne students representad La Verne College at the Bridgewater College BSCM conference at Thanksgiving. Prof. Daniel M. Long, director of Christian life activities, and Prof. J. Jack Melhorn, on sabbatical leave from the sociology department, accompanied the students. Mr. Melhorn was a leader at the conference.

New Era banquet date for 1956 has been changed from March 16 to March 9 to avoid conflict with an important education conference to be held in the area on the week end of March 16.

Trustees of the college, in their fall meeting on Oct. 29, approved the $200,000 government loan agreement for new dormitory construction to accommodate fifty-three women students. New trustees present were Howard Nordstrom of Fresno, succeeding Albert Davis of McFarland, whose term had expired, and Loyal Heiny of Empire, completing the unexpired term of Zafon Hartman, who had moved from the church district.

Anniversary dinner date has been set for Jan. 17 commemorating the sixty-fourth academic year of the college. The dinner will honor all who make contributions of $64 per couple or more and will serve as a kick-off to the Pomona Valley phase of the major development program now under way. Carl Miller, executive director of the Pacific Coast edition of the Wall Street Journal, will be the speaker.

Another recreation laboratory, the third sponsored by the college in co-operation with General Brotherhood offices, will be held at Fresno on Dec. 27-31. It is planned especially for local church and youth leaders in the region and those interested should contact Dwight Hanawalt at La Verne College.

The Church Calendar

November 27

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Spread of the Good News. Luke 8:1-21; 9:1-6; 10:1-24. Memory Selection: The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest. Luke 10:2 (R.S.V.)

CBYF Topic: Indian Americans

Dec. 2-4 Central Region youth leaders retreat, Camp Mack, Ind.

Dec. 11 Universal Bible Sunday

Dec. 18 Christmas World-wide Mission Offering.

Dec. 25 Christmas

Dec. 26-31 Southeastern Region recreation laboratory, Bridgewater College, Va.

Dec. 26-31 Eastern Region recreation laboratory, Juniata College, Huntingdon, Pa.

Dec. 26-31 Central Region recreation laboratory, Manchester College, Ind.

Dec. 27-31 Pacific Coast Region recreation laboratory, Fresno church, Calif.

Dec. 27—Jan. 1 Quadrennial Student Volunteer Conference, Ohio University, Athens, Ohio

Jan. 2-9 Week of Prayer

Love Feast

West Virginia
Dec. 5, Martinsburg

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. R. L. Gass of Mountain Grove, Mo., in the New Hope church, Ark., Dec. 5-18.

Bro. Cletus Myers of Cleveland Heights, Ohio, in the Fostoria church, Ohio, Nov. 27—Dec. 4.

Bro. J. Richard Gottshall of Mattawanna, Pa., in the West Greentree church, Pa., Dec. 4-18.

Gains for the Kingdom

One baptized in the Elkins church, W. Va. **Five** baptized and four received by letter in the Midland church, Md. **Three** baptized in the Concord church, Va. **Ten** baptized and two reconsecrated in the Allegheny church, W. Va. **Four** baptized in the Mt. Zion church, W. Va.

Seven baptized in the Maple Spring church, Pa. **Nine** baptized in the Glendale church, Pa. **Four** baptized in the Salunga church, Pa. **Four** baptized and five received by letter in the Walnut Grove church Johnstown, Pa. **Two** baptized in the Roaring Springs church, Pa. **One** baptized in the Lower Claar church, Pa.

One baptized in the Chippewa Valley church, Wis. **Two** baptized in the Brookville church, Ohio. **One** received by letter in the Four Mile church, Ind.

Two baptized and two received by letter in the Salem church, Iowa. **One** baptized in the Newton church, Kansas. **Two** baptized in the Wawaka church, Ind.

Ten baptized in the Richland Valley church, Wash. **Ten** baptized and nine received by letter in the Chico church, Calif.

A CALL TO CHRISTIAN SERVICE

Barbara Gettel

I FELT the call of dedicating a year of my life to Christian service because of what Christ has meant to me and done for me. My desire was to do home mission work and it was fulfilled when I entered the Brethren Volunteer Service program.

When I arrived at the Flat Creek mission project I was deeply impressed with the work that was being done for the church and the community. I was given a warm welcome by the people of Clay County and by the directors of the mission, the Allen Weldys, who have served here for the past four years.



Allen Weldy greets two BVS'ers as they arrive on the mission horse from a visit to one of the homes near the mission

There are many challenges in this type of work and our hearts must go into it. Because of the scarcity of tillable soil and work opportunities in this area, we try to give assistance in improving living conditions as well as spiritual guidance. I am impressed when I see many people walk at least two miles to Sunday school and church. Many of us do not go when we live near the church or even when we have transportation.

The work of a BVS'er at Flat Creek consists of visiting in the homes, planning programs for young people's meetings, leading singing, teaching in Sunday school and vacation Bible school, telling Bible stories in the day schools, classifying relief goods and helping on sale days in distribution, and helping with the cleaning of the church and with other maintenance work such as gardening, housecleaning and painting. Another task is driving the mission truck, occasionally for maintenance work but usually to transport children and adults to and from Sunday school, vacation Bible school and other related programs. Many people live beyond walking distance of the mission center. For transportation, besides walking and driving the mission truck, there is also a mission horse on which the BVS'ers ride.

In addition to the mission center there are four other mission points where Sunday school is held weekly and Saturday night preaching services are held once a month. The BVS'ers walk two miles—one way—to teach Sunday school each Sunday at the Elisha's Creek chapel, we are a little tired when we return but we have a feeling of accomplishment. In the afternoon we conduct two Sunday schools, one at Sugar Creek, four miles from the mission, and one at Double Creek, which is



Barbara Gettel

The entrance to the Flat Creek Mission at Creekville, Kentucky

ten miles away. A church service is held in the evening so our Sunday schedule is extremely full.

The Christmas season is a very busy but joyous time for all of us here. Each of the 307 Sunday-school children is given a treat of candy and fruit and an individually wrapped gift. In some cases this is the only gift the child receives. This last year a Christmas program was given at Flat Creek; during the holidays an open house was observed at Flat Creek for the members of the church and each family received a Christmas basket.

Teaching in the vacation Bible school this summer was a rich new experience for me. We conducted five schools; the last one was the most interesting and challenging. The children in this school had never attended Bible school before; however, they were very alert and their interest was commendable.

Recently we started a nursery school which is held for two hours once a week. This is a highlight for the children and a great opportunity for the teachers to show them how to share and play together and to give them some Bible training. We feel that the nursery is a great help to the mothers as well as a service to the community at large.

There is much to tell you about the Flat Creek mission work; these are some of the experiences I have enjoyed throughout my term of service.

I have found joy and satisfaction at Flat Creek; memories of the mission will always remain near my heart. My sincere wish is that every young person could give a year of his life in the Brethren Volunteer Service program. If you hear the call, do not resist it, for it may never come again. "Also I heard the voice of the Lord, saying, 'Whom shall I send, and who will go for us?' Then said I, 'Here am I; send me' " (Isa. 6:8).

Refugee Resettlement Literature

New Life for Them—If We Help. A leaflet describing resettlement of refugees under the Refugee Relief Act, 1953-56. Free.

This Is a Love Story—The Good Samaritan Kind. A pamphlet which tells the story of a refugee family living in a camp in Austria and how they came to America through an assurance from a church group in Ohio. Free.

New Plan Makes Refugee Program Easier. A flier which states briefly what is needed on an assurance to bring a refugee family to the United States. Free.

A Refugee Interview. A leaflet relating in full an actual interview with a refugee and his family by a Brethren Service worker. Free.

They Prayed for Assurances. A picture sheet of refugees arriving at the pier in New York. Free.

209,000 Refugees Wait. A leaflet reminding Americans of the opportunities now to help 209,000 refugees under the Refugee Relief Act. Free.

Procedure for Filing Assurance Form DSR-8. A set of instructions regarding each step in filling out assurance forms; also general information for sponsors of refugees under the Refugee Relief Act. Free.

Sample Copies of the Assurance Form DSR-8 are available. Order from the Refugee Resettlement Office, Brethren Service Center, New Windsor, Md.

REFUGEE RESETTLEMENT NOTES

AT THE New Windsor refugee resettlement office, letters received from the refugees themselves add a great deal of human interest to the daily program. One refugee family who has recently found a new home in the United States after having lived in an Austrian camp writes:

"Greetings! We are made very happy to know that you have an interest in our future. You have already given to us so much help.

"We are glad to be able to tell you that all is going well. We have been happy during these weeks since we have arrived here, and we have very good impressions of this place where we can start our new life in peace. We don't want anything more in the future but just keep the way we are having now.

"We are deeply impressed from the friendliness and helpfulness of the people from the Brethren church. They met and welcomed us with gifts as if we were their brothers and sisters.

"We are not able as yet to write English because we had only six months of English classes in Europe that were arranged by the Brethren Service. This has helped us in our starting. We like church and we always went to church during our hard and bitter years; so we will not miss to attend church now when we feel happy.

"I would like to tell you of many, many good things which have impressed me, however that's impossible because they are too many.

"Your happy neighbors"

". . . as if we were their brothers and sisters." We *are* their brothers and sisters and therefore should have a concern for them. Soon the doors to the United States, now open to so many refugees, will be closed; the Refugee Relief Act expires in 1956. Are you doing your share? Write the Refugee Resettlement Office, New Windsor, Md.

Statistics (Oct. 1)

Region	*Goal*	*Assurances filed*	*Arrivals (Family Units)*	*Arrivals (Persons)*
Central	350	163	17	44
Eastern	300	54	8	26
Pacific Coast	50	18	5	15
Southeastern	150	41	3	9
Western	150	7	1	5
Totals	1,000	314	34	99

Preliminary assurances filed from New Windsor office (sponsors to be secured later)

Austrian Report

The Austrian workers, **Don Durnbaugh and John Hershey**, attended the Christmas celebration at Thalham tubercular hospital. Dr. Ruchler, director of this refugee hospital, praised the assistance of Brethren Service as "our most faithful friend." Without the material aid of BSC, Thalham would never have become the institution it is today.

In addition to the material given to the hospital in general, **Friendship Packets** were distributed individually to all the patients so everyone received a personal gift.

The **project-of-the-month** is Friendship Packets for Christmas distribution. The Friendship Packets are described on pages eight and nine of the Material Aid Handbook which is available by writing to Director of Material Aid, Brethren Service Center, New Windsor, Md.



Celebrating Christian Holidays

Mrs. John D. Myers
Harrisonburg, Virginia

WORKERS need to plan carefully to help make the celebration of Christian holidays in the church truly Christian. Materialistic influences bring so many demands and compete for time, meanwhile distorting appreciations and Christian values. The church has the unique responsibility of keeping its people aware of the sacred origin and purpose of the Christian holidays. The church school reaches out to all age groups and the teaching program can be effective if workers have a clear, unified sense of purpose regarding celebrations for these days. Every group should study and plan. The following suggestions may be adapted for a workers' conference in your church on this topic.



Religous News Service

Children all around the world find new meaning and significance in the Christmas story as they enjoy enacting the nativity scene

Suggestions for Developing the Meeting

(Choose that which fits your needs and resources)

1. To improve fellowship in the group, choose a game suitable for adults or have a short period of singing. Eating together is good for fellowship, but caution should be taken to make refreshments simple. If a meal is desired, it should be potluck style.

2. Have someone who will be objective and unbiased give a brief summary of the ways in which the church has observed special days during the past few years. Ask the person to include special programs, music, projects, gifts and recreational experiences. Include all age groups.

3. Following the summary, break into small *buzz* groups or evaluate by departments. Before the meeting, this should be carefully planned so that a discussion leader may be appointed for each department or group. The size of the group may determine the choice of plan. The purpose of this discussion will be to evaluate past experiences and to list present needs.

4. Out of the background of evaluation, the group will be ready to plan for this year. Each department superintendent or discussion leader will need to keep the following questions before the group as they plan.

(1) How can the church enrich and help family observances to be more Christian?

(2) What can we do to make observances in the church completely centered on the original meaning and significance of each day?

(3) Should the personal gift idea be carried into special day observances in the church (even for children)?

(4) What materials are available to help us?

(5) Should any age group be *used* to put on a program if the experience is of questionable value and significance to them?

(6) How can we plan projects which will educate toward year-around Christian stewardship for all age groups?

(7) How can we organize plans so that we order materials well in advance and delegate responsibility? (Last minute planning and hurry are responsible for many failures.)

(8) If we use projected visual materials, how can we be sure of selecting the best and who will decide which age groups should see them? Some Christmas films and most Easter films are unsuitable and may be even harmful for some children.

5. If the planning and discussion has been by departments, it may be well for the groups to come together for a few minutes and share their plans so that thinking may be unified. At this time an over-all committee should be appointed if you do not have one. The function of this committee will be to work with department directors for clearance so that plans unify and do not conflict. In the small church they

will all work together in making plans, but a committee will still be needed to follow through.

6. Close with a brief worship service.

Materials to Study and Display at the Meeting

1. Children's Materials for Special Days

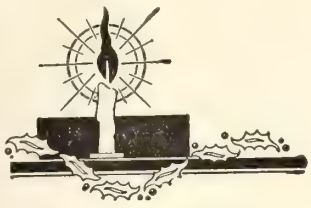
2. Suggestions for Special Days Based on Curriculum Units (kindergarten and primary)

3. Listing of special days material from family life, youth and adult departments

4. Selected Films for Use in the Church (catalog)

Order No. 4 from Visual Education Service, 22 S. State St., Elgin, Ill. Order Nos. 1, 2 and 3 from the General Brotherhood Board, Christian Education Commission, 22 S. State St., Elgin, Ill.

Reprinted from the Brethren Bible Study Monthly, November 1955



A CHURCH PLANS A TRAINING PROGRAM

The Dundalk church, Maryland, has set up the following goals in leadership training:

1. Provide a standard leadership training class for all teachers.

2. Provide up-to-date library for officers, teachers and age groups.

3. Give each new teacher at least one course in the leadership training class before assigning him to teach a class.

4. Provide enough teachers, so that each one can take additional courses in the training class, which is set up during the church school hour.

5. Give each teacher a leave-of-absence from class assignment every three to five years. This would be a period of rest, evaluation of interest and further study and preparation.

6. Give financial support to officers and teachers who attend conferences, workshops, seminars and training schools away from the local church.

7. Provide scholarship fund for attending and/or working in the church camp.

—Reported by Olan W. Shanholtz, superintendent.

Don't Say, "I'm Not Qualified to Teach"

IN THE fall of the year a great many of our churches are faced with the problem of securing new personnel for the offices in the church and more particularly with the baffling problem of securing teachers to staff our Christian education departments. Time after time, persons who we feel would make good teachers have been asked to give time to this task and they reply, "Oh, I'm not qualified to teach."

Did many of us when faced with the task of learning to cook just say, "Oh, I'm not qualified to cook," and then sit back hoping our husbands would earn enough salary to hire a maid to do the cooking? No, we realized this task was going to be an important part of our lives; so we secured good cookbooks and tried new recipes, we counseled with those who had the reputation of being good cooks and then we busied ourselves in learning the art of cooking.

Did many of us when faced with the problem of learning to sew to provide clothes for our families just sit back and say, "Oh, I'm not qualified to sew"? No, we secured a sewing machine, we counseled with those who had the reputation of being good seamstresses, we enrolled in a class on sewing or we followed closely the suggestions given on the patterns. We set ourselves to the task of learning how to become a good seamstress.

Learn How to Work

Did many of us when faced with with the challenge of earning a living for your family just say, "Oh, I'm not qualified to earn a living"? No, you realized how essential this would be for the happiness of your family; so you went to a special school to learn how to do the work you wanted to do, you counseled with those who were doing the same kind of work or you became an apprentice in some firm. You learned how to do your work well.

How many of us when asked to teach a class in Sunday school have readily replied, "I'm just not qualified to teach," and then sat back hoping someone who was automatically qualified would come along and teach our children. Oh, yes, we say that teaching our children the spiritual truths is important, but "someone else" should give his time to this work—it is not for us.

Cooking is important and we could not get along without good cooks. Providing clothes is important and sewing for our families certainly eases the strain on the budget. Earning a living is important and every able-bodied man takes pride in providing for his family. Who of us would want to say that our "spiritual growth" is any less important?

Learn How to Teach

There are so many opportunities today for teachers to learn how to teach that it hardly behooves any of us to give the flimsy excuse that we are not qualified to teach. Book after book has been written to give helps to teachers who sincerely want to learn. In all the larger cities and in many smaller communities, leadership training courses are offered free of charge. Most of us know good teachers and they are willing to counsel with any who would like to improve their techniques of teaching. All of our good curriculum materials give us not one, but many "patterns" for teaching so that we may learn various methods for presenting the lessons. There are suggestions in the materials for good reading to help us grow as we teach. Reading not only gives us content, but it gives us a feeling of being better prepared to teach. We can learn through reading from others' experiences.

Men as Teachers

Another fact we often fail to recognize is that we are not always using the people who may be potential teachers. Women do not have a priority on teaching in the Sunday school. Many of our young men would make fine teachers if they were asked and given an opportunity to learn the techniques of teaching in the children's department.

Teaching is one of the finest ways to express Christian service. You are molding character in young lives and creating good citizens for the world and for God's kingdom. The next time you are asked to teach a class don't say, "I'm not qualified to teach." Instead say, "I may not be qualified to teach now, but I will learn how to make a contribution in this important work."—Mrs. Milton C. Early, Morrill, Kansas.



September days in Nigeria are warm or hot at noon but cool in mornings and evenings

Seeing Nigeria

With Dorris Blough

Climate

WE THOUGHT we were coming to a hot place, but when we arrived in September at Garkida, just at the end of the rains, we found it quite pleasant. The days were warm or hot at noon but cool in mornings and evenings.

Suddenly one day in November, the rains did not come as they had every day for months. The trees turned yellow, orange and gold and one could imagine themselves in the States in the fall. The leaves fell, covering the ground with a golden carpet. However, soon new leaves came out on some of the trees. Flowers and plants of all kinds turned brown rapidly without water. We had anticipated a view of parched earth and brown vegetation. To our surprise, there were many green things springing up as well as the green leaves which came on some of the trees.

In December and January we got out our flannel nightgowns and all the covers we had. We had listened to the people who told us we were going to a hot country and consequently did not bring enough covers. Water does not freeze in this particular area, but getting out of bed on a cold morning is just as difficult as anywhere.

The Africans do not like December, January and February as well as other months because they are too cold, they think.

Not long after the rains stopped, the Africans began burning off the bush. At night you would see fires in all directions. It was a pretty sight. A few days after an area had been burned, a narrow-bladed grass sprang up and before long the blackened earth was green again, not a lush green as in the rainy season, but not a barren earth as we had imagined.

For a couple of months before the rains start again hot humid weather is expected, although this year March was most pleasant with only two nights so warm that we slept without cover all night. April has been more humid with a couple of insignificant showers. Temperatures range above 100° every day. Sometime in early May the rains will start and will come at almost exactly 4:00 every afternoon. Huge thunderheads will build up in the east, and the torrential downpour lasts perhaps an hour. The next day it does the same. The rest of the day is sunny and pleasant, the nights cool and comfortable.

One of the most incredible things about Northern Nigeria is the way in which the trees, bushes and flowering plants put forth leaves and flowers at the end of the dry season —before the rains have come. After months without a drop of water, they are still able to pretend it is spring and put on their new garments. It coincides pleasantly with Easter as does spring in the States and makes the reawakening of life more meaningful. There is no sharp change in the climate to cause this, but something must tell the plants that rain is just around the corner.

The Garkida station is considered hotter than most of the other stations. Most of the others are 600-1,000 feet higher than Garkida; hence they have cooler weather all the time.

So you see Africa is not the torrid place you may have thought. In fact, if you decide to spend your vacation in Northern Nigeria instead of Florida or California, you will find that most of the time the weather is quite delightful.

MISSION READING FROM THE LOAN LIBRARY

The following books have been added to the Brethren Loan Library:

***This Revolutionary Faith,* Shacklock**
***Adult Guide on the Christian Mission in a Revolutionary World,* Wysham**
***They Reach for Life,* Skoglund**
***Hope Rises from the Land,* Felton**
***Mission Unlimited,* Mack**
***Hunger and Hope,* Ferguson**
***When We Pray,* Rowland**
***World Upside Down,* Greene**
***Bright Pathways,* Booth**
***Great Is the Company,* Wood**

These books are available, for only payment of postage both ways, for two-week periods, from the Brethren Loan Library, 22 S. State Street, Elgin, Ill.

Thoughts on a Monday Night

Virginia B. Schechter
Anklesvar, India

THE women of the mission compound have just held their weekly prayer meeting in our home. We all sat on the floor together—sang a song, read Scripture and prayed. Their prayer meetings are truly prayer meetings. Taking turns around the circle each woman tells of her special request for prayer—maybe it is for her sick child or for the Christian teachers, that they might be Christian witnesses in the government schools. Tonight since Joe, my doctor husband, was suddenly called away to the Bulsar hospital, the women offered special prayers for his safety, that he would be given strength and wisdom for the operation he was called to perform. Their faith, hope and trust in prayer seems very genuine to me.

Tonight after our meeting, I asked them if they would care for tea. Hearing a few self-conscious giggles but no "nays," I decided they would like tea. As we drank tea together, we talked of our differing customs. What a contrast are our methods of raising children, of housekeeping, of dress but, still, what a happy fellowship we can have together. How much we can offer each other.

As they were saying good night, Naomibai, an outstanding Indian Christian woman and also my language teacher, said, "If you are afraid or need help remember we are all near." Then another lady told of how Miss Shickel kept a whistle handy and when she needed someone she would blow loudly. She even called them to prayer meeting that way. "Well," I said, "I have no whistle but I can yell."

We have been living in a bungalow on the girls' school compound at Anklesvar since June 1. Surrounding our bungalow are homes of teachers in the school and also of other Christian workers. Since our full-time job this year is learning the Gujarati language, we are finding it a great advantage to live close to the people. Every day we have numerous chances to use and practice our Gujarati. Some of the people listen to us talk and probably inwardly shudder at our mistakes but outwardly smile and answer back. Others like to contribute a helpful hint or two and sometimes when we are at a loss to finish a phrase or sentence, they read our minds and say it for us!

Everyday Kenny and Mark, our lively one-and-a-half and three-and-a-half year-olds play with the Indian children. These children love their American toys, especially Mark's tricycle, their trucks and cars. Having no girls in our family we have no dolls. The little girls of the compound just cannot understand why we have none.

Kenny, who has just recently started to speak English, is now budding forth in Gujarati. Both boys say such words as *bai* (woman), *avo* (come), *apo* (give), *salaam* (Indian greeting) and so on.

Our main job since arriving in India, Oct. 16, 1954, has been to learn Gujarati. This is just the first year of a two-year course. However, our second year will be divided between language and other work. For my husband this means part-time work in the hospital. Learning the language often drives one to distraction. Just why cannot these people say things as simply as we do in English! But more and more we are finding it a rewarding experience. It is a great joy and satisfaction to be able to understand one's Indian co-workers.

Will you remember us all in your thoughts and prayers, just as our Indian Brethren do?

A Lesson in Prayer

Ruth F. Brooks
Vyara, India

ONE evening after a village brother brought his wife to the mission room in the government maternity hospital, he came to our porch and with a smiling face told some of his experiences as a Christian.

He and his wife have been followers of Christ for many years. Their home is in a small village, distant from the railroad, with no medical help near. "My wife is a woman of great faith and prayer," he beamed. "When cholera swept our area some years ago, my father and my wife fell seriously ill. At evening, my father was at death's door. My wife was suffering greatly but she said, 'Our Savior Jesus once raised the dead. He can raise father too, and make me well. Let us pray.' After prayer, the family settled down for the night.

"In the morning the father rolled over, got up and walked about. He is living today. My wife recovered. Oh, we have many blessings for which to praise him! Let us pray just now!" He was on his knees in an instant. I knelt too. Our brother prayed as a friend talking to Friend, eagerly, thankfully. I also prayed.

An Open Door

Bert G. Richardson

AN OPEN door has been set before the North and South Carolina District. The open door is at the Loggins school house, which for years has been the meeting place of the Blue Ridge congregation.

Blue Ridge congregation had its beginning in the Old Loggins school house about the year of 1910. When the present-day building was erected it became the home of the church. The Brethren sent their children to "Loggins" to get an education, and then assembled there on Sunday, perhaps once or twice a month, to hear the gospel. In that day there were many homes in the community and the church was pretty strong. However, trouble soon developed for this church, as it has for so many more of our rural churches. The members of the Blue Ridge congregation began to drift down from the Blue Ridge mountains out into the Piedmont belt, into the textile region and into Maryland and West Virginia in search of employment. Employment was secured. Perhaps they thought of the good cold water and the cool breeze back in the Blue Ridge, but most of them did *not* go back. At the beginning of 1955 there were only fourteen members on the church register and only two were resident members. It appeared that the days of the Blue Ridge congregation were numbered.

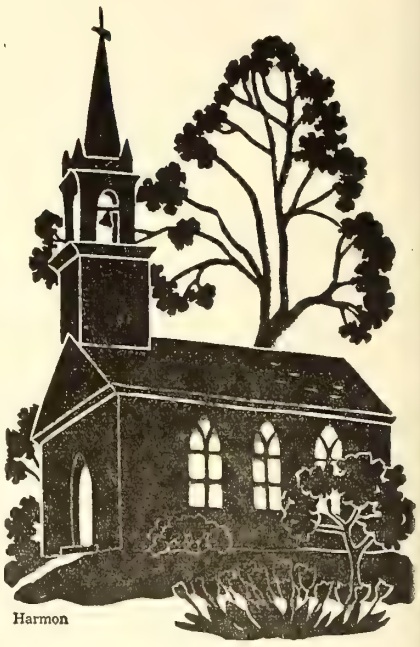
Then things began to happen. First of all, road improvement in this section of Wilkes County, N. C., brought about a consolidation of schools. This not only meant that the people who still lived in the Blue Ridge community would have better educational opportunities, but it also meant that the Loggins school house was needed no longer by the Wilkes County board of education and it, along with several more caught in this new program, was advertised for sale to the highest bidder.

This matter was brought to the attention of the district board of North and South Carolina. After careful consideration of the problem, the board decided that it would be best to try to keep this frontier in the Blue Ridge Mountains. The thought was that even if the possibilities of a thriving church did not appear too favorable, it would be wise to maintain this place of worship for the few families of that community. Not only could it be a place to worship but it could also be a place of community activities. At this time about all the board had in mind was to maintain the one-Sunday-a-month preaching date. Money to make this purchase was needed immediately and there were not sufficient funds in the district budget. The Ministry and Home Mission Commission of the General Brotherhood Board was contacted and a loan of $200 was secured. The building was purchased at auction for $165 and was deeded to the North and South Carolina District.

Prior to the purchase of the building, the one preaching service a month was made possible by Bro. Kermit Farrington, who had always been a good and faithful servant to the Blue Ridge congregation and he was always careful to reserve the second Sunday of each month for Blue Ridge. His devoted service and leadership there were destined to bring forth fruit. Suddenly it came!

Some time in May the area fieldworker, along with Bro. Farrington, visited Blue Ridge. It appeared that there would be sufficient people to start a Sunday school if leadership could be obtained. This was not easy to secure. Workers in other congregations were contacted but wanting to be present to assist in the work of their own local congregations none of them would accept. However, on Sunday, June 26, the fieldworker and his wife, with the assistance of one of the members of the congregation, Mrs. Carl Patrick, and Barbara Cleary of the Riverside congregation, the first Sunday school was conducted with an attendance of twenty and an offering of $2.80.

Since that Sunday the trend has



Harmon

been upward. The average attendance for August was twenty-four and for September it was twenty-seven. The first two Sundays of October the attendance was thirty-four and forty-four respectively. About seventy-five per cent of this attendance is young people and children which indicates that there are possibilities of a thriving church being started here in the future. During early September Brethren Kermit Farrington and David Cleary conducted a revival meeting and the results were five additions to the church. The revival was concluded with the love feast on Saturday evening. However, all the new members were baptized on Saturday so that they could partake of the love feast service. Bro. Farrington, who has been serving Blue Ridge for years, reported the largest attendance and most interest that he has ever witnessed there.

On Sunday, Oct. 9, the annual home-coming services and the church dedication services were conducted by Brethren Kermit B. Farrington, David Cleary and the author. Many brethren from the other churches in the Ashe-Allegheny area were present to indicate that the people of the district are interested in this work. Bro Jack Scruggs, field representative of the Polk area, and some brethren from Melvin Hill and Mill Creek congregations were present. The offer-

ing was almost adequate to repay the loan received from the General Brotherhood Board. A program of special music was conducted under the direction of Ivan Gascho, pastor of the Mount Carmel church.

Surely there is an "open door" for the district at Blue Ridge. Blue Ridge has come a long way but it still has a long way to go. We must look forward to repaying the debt completely; we must make some repairs on the building and around it, such as wiring, painting, parking area, sign, etc. We must see that the Sunday school is maintained, that an adequate ministry is provided, that vacation Bible schools are conducted, that the young people get to Camp Carolina. The door at Blue Ridge is open but we must work to keep it open to new and better frontiers in this section of the Blue Ridge Mountains.

Weddings

Bell-Longenecker—Melvin John Bell of Hummelstown, Pa., and Josephine Longenecker of Florin, Pa., Sept. 24, 1955, in the Elizabethtown church, Pa., by the undersigned.—Nevin H. Zuck, Elizabethtown, Pa.

Berger-Crowley—Richard W. Berger of Myerstown, Pa., and Leona June Crowley of Tulsa, Okla., Sept. 14, 1955, in the McPherson church, Kansas, by the undersigned.—James M. Berkebile, McPherson, Kansas.

Black-Baker—Eugene Black and Phyllis Baker, both of Bakersfield, Calif., Sept. 2, 1955, in the Bakersfield church, by Ralph Turnidge.—Mr. and Mrs. Merle F. Baker, Bakersfield, Calif.

Bowser-McKee—D. Luke Bowser, Sr., of New Enterprise, Pa., and Ida McKee of Carson Valley, Pa., in the home of the groom, Aug. 27, 1955, by the undersigned. —Harold L. Bowser, Chicago, Ill.

Boyce-Shore—Lyle Boyce and Ellen Shore of Lincoln, Nebr., July 24, 1955, at the Richland church, Ohio, by Bro. F. B. Million.—Mrs. S. W. Zackman, Shelby, Ohio.

Burns-Faules—Arlo Burns of Amhurst, Colo., and Bonnie Faules of Haxtun, Colo., in the Haxtun church, Sept. 18, 1955, by the undersigned.—Ralph W. Anderson, Haxtun, Colo.

Butler-Miller—Carl Butler of Burnsville, Va., and Rowena Miller of Bridgewater, Va., in the home of and by the undersigned, Oct. 5, 1955.—I. S. Long, Harrisonburg, Va.

Cleveland-Deardorff—George B. Cleveland of York, Pa., and Bertha Vera Deardorff of Wellsville, Pa., in the Luther Memorial Lutheran church, York, Pa., by Rev. George E. Stauffer, Sept. 17, 1955.—Grace L. Julius, Dover, Pa.

Crouse-Potter—Merle Crouse of Queen Anne, Md., and Jean Potter of Greenwood, Mass., in the Greenwood Community church, Greenwood, Mass., Aug. 13, 1955, by the undersigned.—J. S. Rittenhouse, Queen Anne, Md.

Dohner-Stauffer—Victor F. Dohner of Elizabethtown, Pa., and Mary Ellen Stauffer of Mount Joy, Pa., in the Florin church, Pa., Sept. 24, 1955, by the undersigned.—Henry T. Becker, Mount Joy, Pa.

Draper-Kirkdorffer—Lloyd E. Draper of Grundy Center, Iowa, and Arlene J. Kirkdorffer of Eldora, Iowa, at the Ivester church, Iowa, Sept. 23, 1955, by the undersigned.—Charles A. Albin, Grundy Center, Iowa.

Dundore-Weaver—Elvin G. Dundore of Quentin, Pa., and Arlene E. Weaver of Manheim, Pa., Sept. 24, 1955, in the Lebanon church, by the undersigned.—Carl W. Ziegler, Lebanon, Pa.

Easterling-Lowman—Randall Easterling and Patricia Lowman, April 24, 1955, by the undersigned.—Ellis G. Guthrie, Eaton, Ohio.

Fairchild-Ragsdale—Henry Fairchild and Dorothy Ragsdale of Winston-Salem, N. C., in the Fraternity church parsonage, by the undersigned.—Paul R. White, Winston-Salem, N. C.

Fasnacht-Snodderly—Wesley E. Fasnacht and Nancy Ann Snodderly, both of Ephrata, Pa., in the Ephrata church, Sept. 2, 1955, by Bro. J. A. Robinson.—Mabel M. Myer, Ephrata, Pa.

Franson-McDannall—Robert Edwin Franson and Beverly Ann McDonnall, both of Haxtun, Colo., in the Haxtun church, Aug. 14, 1955, by the undersigned.—Ralph W. Anderson, Haxtun, Colo.

Gaubatz-Crabbe—Philip Gaubatz and Frances Crabbe, by Bro. F. B. Million, in the Richland church, Mansfield, Ohio.—Mrs. S. W. Zackman, Shelby, Ohio.

Givens-Cobaugh—Larry Grant Givens of Springfield, Ohio, and Donna Sue Cobaugh of New Carlisle, Ohio, Oct. 1, 1955, in the New Carlisle church, by the undersigned.—Chester I. Harley, New Carlisle, Ohio.

Hall-Young—Bobby Jack Hall of Electic, Ala., and Mary Ann Young of Topeka, Kansas, in the First church parsonage, Topeka, Kansas, Sept. 30, 1955, by the undersigned.—Floyd N. Biddix, Topeka, Kansas.

Hardy-Murry—Buren Eldon Hardy of Omaha, Nebr., and Kay Frances Murry of Tarkio, Mo., in the North Bethel church, Mo., by the undersigned.—Vernon Merkey, Mound City, Mo.

Heisy-Kauffman—Wilbur G. Heisey of Salunga, Pa., and Velva Mae Kauffman of Mount Joy, Pa., in the Florin church, Pa., Sept. 24, 1955, by the undersigned.—Henry T. Becker, Mount Joy, Pa.

Henderson-Bowers—William Henderson, Jr. and Geraldine Bowers, in the County Line church, July 23, 1955, by Bro. E. Q. Gleim.—Olive Nedrow, Jones Mills, Pa.

Hershey-Callihan—John H. Hershey of Lititz, Pa., and Alice F. Callihan of Ephrata, Pa., in the Ephrata church, Sept. 10, 1955, by Bro. J. A. Robinson. —Mabel M. Myer, Ephrata, Pa.

Hoover-Pennington—Elza Hoover of Everton, Mo., and Joan Pennington of Jasper, Mo., in the Christian church, Carthage, Mo., Aug. 19, 1955, by Forrest Bailey.—W. Ethmer Erisman, Carthage, Mo.

Huber-Sellers—Carl Huber of Goshen, Ind., and Barbara Sellers of Bourbon, Ind., in the Mount Pleasant church, Ind., Sept. 10, 1955, by the undersigned.—Waldo E. Kinsel, Bourbon, Ind.

Kidwell-Hendricks—William Kidwell of Royal Oak, Mich., and Sara Faye Hendricks of Harleysville, Pa., in the Indian Creek church, Pa., Sept. 11, 1955, by Harold Jones.—J. Wilford Price, Vernfield, Pa.

Knoll-Kenyon—Cletus A. Knoll of El Paso, Ill., and Shelby Kenyon of Roanoke, Ill., April 3, 1955, in the Panther Creek church, Ill., by the undersigned.—Ira T. Hiatt, Roanoke, Ill.

Lahr-Eckert—Wayne Lahr and Janice Eckert, both of Huntington, Ind., in the Loon Creek church, Ind., Sept. 2, 1955, by the undersigned.—Pius Gibble, Huntington, Ind.

Lahr-Monteith—Dean Lahr of Huntington, Ind., and Marilyn Monteith of Elkhart, Ind., in the Albright E.U.B. church, by Rev. E. M. Cornelius and Rev. Kenneth P. Angle, Sept. 18, 1955.—Pius Gibble, Huntington, Ind.

Latham-Benroth—Thomas Latham of Rawson, Ohio, and Joyce Benroth of Bluffton, Ohio, in the County Line church, Ohio, Sept. 2, 1955, by James Guthrie, grandfather of the bride, and the undersigned.—J. Oliver Dearing, Lafayette, Ohio.

Lenker-Garvey—Gerald Lenker of Rossburg, Ohio, and Dorothy Garvey of Greenville, Ohio, Aug. 26, 1955, in the Bethel Center Church, Ind., by the undersigned. —Donald E. Ritchey, Hartford City, Ind.

Lidtke-Grant—Charles Lidtke and Carol Grant, in the Root River church, Minn., Sept. 3, 1955, by the undersigned.—Warren W. Hoover, Preston, Minn.

Liggett-Walsh—Maurice Liggett and Enid Walsh, both of North Liberty, Ind., in the North Liberty church, Sept. 16, 1955, by Homer Schrock.—Mrs. Agnes Gorby, North Liberty, Ind.

Long-Clatterbuck—Richard Long and Peggy Clatterbuck, both of Front Royal, Va., June 7, 1955, in the Front Royal church, by the undersigned.—William C. Eicher, Front Royal, Va.

MacEwan-Butler—James P. MacEwan and Betty Louise Butler, both of Johnstown, Pa., in the Walnut Grove church, Johnstown, Aug. 20, 1955, by the undersigned.—Clyde L. Carter, Johnstown, Pa.

Main-Goode—Robert Lee Main and Dorcas Goode, both of Monrovia, Md., in the Monrovia church, Aug. 9, 1955, by the undersigned.—J. Ira Metzker, Monrovia, Md.

Mumford-Dalzell—Carlton Mumford of Troy, Ohio, and Linda Dalzell of Sidney, Ohio, in the Sidney church parsonage, Sept. 24, 1955, by the undersigned.—J. C. Inman, Sidney, Ohio.

Murphy-Barnhart—Clarence E. Murphy of La Porte, Ind., and Dixie Lee Barnhart of South Bend, Ind., in the Second church, South Bend, Ind., Sept. 10, 1955, by Charles E. Stouder.—Mrs. Herman Suter, South Bend, Ind.

Murphy-Ryman—Charles R. Murphy and Elizabeth A. Ryman, both of Mt. Jackson, Va., in the Pleasant View parsonage, Mt. Jackson, Sept. 20, 1955, by the undersigned.—Stanley R. Wampler, Mt. Jackson, Va.

Murphy-Thornburg—Gerald Murphy of Waldo, Kansas, and Florence Thornburg of Osborne, Kansas, by the undersigned, in the Victor church, Kansas, Aug. 21, 1955. —G. A. Merkey, Densmore, Kansas.

Musselman-Shueck—David P. Musselman of Vernfield, Pa., and Janet Kathryn Shueck of Quakertown, Pa., in the Quakertown Mennonite Brethren in Christ church, Sept. 10, 1955, by Rev. F. B. Hertzog and Rev. A. G. Woodring.—J. Wilford Price, Vernfield, Pa.

Myers-Hall—Bruce Myers of Macedonia, Ohio, and Annette Hall of Northfield, Ohio, in Northfield by the undersigned.—Jay G. Myers, Macedonia, Ohio.

Needre-Hackett—John Needre of Newport News, Va., and Ila Roberta Hackett of Altoona, Pa., in the First church, Altoona, Pa., Sept. 17, 1955, by the undersigned.—Stephen Margush, Altoona, Pa.

Notestine-Hanawalt—Harry Richard Notestine and Doris Helen Hanawalt, both of McVeytown, Pa., in the Spring Run church, Pa., Aug. 20, 1955, by the undersigned.—D. Luke Bowser, McVeytown, Pa.

Overholt-Million—James Overholt of North Manchester, Ind., and Iona Mae Million, June 12, 1955, in the Richland church, Ohio, by F. B. Million.—Mrs. S. W. Zackman, Shelby, Ohio.

Pittman-Rhoades—Robert Pittman and Marianna Rhoades, both of Astoria, Ill., in the Astoria church, July 24, 1955, by Paul C. Lantis.—Lizzie Riebling, Astoria, Ill.

Pletcher-Miller—Paul Pletcher and Beatrice Miller in the County Line church, Pa., Aug 13, 1955, by E. Q. Gleim.—Olive Nedrow, Jones Mills, Pa.

Rohrabaugh-Phillips—Fred Rohrabaugh of Cramer, Pa., and Ruth Phillips of Johnstown, Pa., in the Walnut Grove church parsonage, Pa., Sept. 9, 1955, by the undersigned.—Clyde L. Carter, Johnstown, Pa.

Schwabe-Weimer—Howard V. Schwabe of Dayton, Ohio, and Betty Lou Weimer of New Lebanon, Ohio, Sept. 10, 1955, by the undersigned.—Allen Weimer, New Lebanon, Ohio.

Schwanger-Brown—Paul Mark Schwanger and Yvonne Mae Brown, both of

Elizabethtown, Pa., Sept. 18, 1955, in the Elizabethtown church, by the undersigned.—Nevin H. Zuck, Elizabethtown, Pa.

Shawgo-Wilson—Bernard Shawgo and Dona Wilson, both of Astoria, Ill., in the Astoria church, June 26, 1955, by Paul C. Lantis.—Lizzie Riebling, Astoria, Ill.

Shelly-Weaver—Bernard Shelly and Deanna Weaver, both of Sacramento, Calif., Aug. 19, 1955, in Reno, Nevada, by Rev. Blake Franklin, pastor of the Reno Baptist church.—Ella Journey, Sacramento, Calif.

Showalter-Imler—Albert Gene Showalter of Duncansville, Pa., and Gladys Mae Imler of Roaring Spring, Pa., in the Leamersville church, Pa., June 25, 1955, by the undersigned.—Ordo M. Pletcher, Duncansville, Pa.

Shull-White—Merlin G. Shull of Elgin, Ill., and Mary Grace White of Jonesboro, Tenn., in the Johnson City church, Tenn., Aug. 19, 1955, by the undersigned and Merlin C. Shull.—Paul R. White, Winston-Salem, N. C.

Smith-Tressler—John A. Smith and June M. Tressler, both of Mt. Airy, Md., in the Monrovia church parsonage, Sept. 1, 1955, by the undersigned.—J. Ira Metzker, Monrovia, Md.

Snare-Barger—Richard L. Snare of Williamsburg, Pa., and Beverly L. Barger of Julian, Pa., in the Williamsburg church, Oct. 7, 1955, by the undersigned, assisted by John D. Ebersole.—Clyde L. Carter, Johnstown, Pa.

Snyder-Schildt—Ernest M. Snyder of Thurmont, Md., and Martha Y. Schildt of New Midway, Md., in the Evangelical and Reformed church, Thurmont, June 12, 1955, by Rev. E. H. Taylor, assisted by the undersigned.—S. R. Weybright, Detour, Md.

Stauffer-Weybright—Edgar Stauffer and Ruth E. Weybright, both of Bridgewater, Va., in the Bridgewater church, Sept. 4, 1955, by the undersigned, assisted by M. R. Wolfe.—S. R. Weybright, Detour, Md.

Stickly-York—Howard Stickley and Ruby York, both of Canton, Ohio, in the First church, Canton, Ohio, Sept. 24, 1955, by the undersigned.—Curtis W. Dubble, Canton, Ohio.

Sunderman-Stark—Robert Sunderman and Marilyn Stark, both of Huntington, Ind., in the Loon Creek parsonage, Ind., May 28, 1955, by the undersigned.—Pius Gibble, Huntington, Ind.

Thielbahr-Wagoner—George Thielbahr and Wilda Jane Wagoner, both of Sacramento, Calif., Aug. 21, 1955, in the Sacramento Suburban church, by John Price of Modesto, Calif.—Ella Journey, Sacramento, Calif.

Trenary-Richter—Firman Russell Trenary of Fairview, Mo., and Willa Dean Richter of Exeter, Mo., in the home of the bride, Sept. 24, 1955, by the undersigned.—W. Ethmer Erisman, Carthage, Mo.

Truex-Miller—Orrin Truex of Elkhart, Ind., and Emma Miller of Wakarusa, Ind., Aug. 4, 1955, by Herbert Fisher.—Mrs. Wilson Morningstar, Goshen, Ind.

Utz-Carpenter—Jesse Comer Utz of Aylor, Va., and Estelle Carpenter of Madison, Va., in the parsonage, Sept. 9, 1955, by the undersigned.—I. L. Bennett, Ruckersville, Va.

Van Dyne-Saint—George W. Van Dyne of Fresno, Calif., and Wilma Saint of Caruthers, Calif., in the Raisin church, Calif., June 4, 1955, by the undersigned.—Robert L. Sink, Raisin, Calif.

Wagoner-Willets—Ellsworth Wagoner and Sharon Willets, both of Sacramento, Calif., in the home of the groom's mother, Aug. 6, 1955, by John Hunter.—Ella Journey, Sacramento, Calif.

Wakeman-Cooley—Paul R. Wakeman of Edinburg, Va., and Mildred L. Cooley of Woodstock, Va., in the Wakeman's church, Va., Aug. 21, 1955, by the undersigned.—Stanley R. Wampler, Edinburg, Va.

Warshel-Feightner—Fred E. Warshel of Windber, Pa., and Nancy Mae Feightner of Johnstown, Pa., in the Walnut Grove church, Pa., Sept. 3, 1955, by the undersigned.—Clyde L. Carter, Johnstown, Pa.

Watson-Swinehart—Charles Watson and Juanita Swinehart, both of Mogadore, Ohio, in the Hartville church, Ohio, Aug. 14, 1955, by the undersigned.—Curtis W. Dubble, Canton, Ohio.

Wilson-Johnson—Richard Paul Wilson of North Bend, Pa., and Helen Ann Johnson of Yakima, Wash., in the Yakima church, July 29, 1955, by the undersigned.—Carl Simmons, Jr., Yakima, Wash.

Workman-Umbel—Lowell James Workman of Markleysburg, Pa., and Judy Irene Umbel of Friendsville, Md., by the undersigned, at his home, Sept. 16, 1955.—Ross Speicher, Accident, Md.

Young-Shelly—Charles C. Young of Telford, Pa., and Irene S. Shelly of Vernfield, Pa., in the Indian Creek church, Pa., June 25, 1955, by A. A. Price.—J. Wilford Price, Vernfield, Pa.

Obituaries

Alderfer, Emma K., daughter of David and Mary Kratz Tyson, and wife of Allen A. Alderfer of Souderton, Pa., was born Dec. 21, 1875, in Salfordville, Pa., and died Sept. 10, 1955, in Sellersville, Pa. She was a member of the Hatfield congregation. Her husband survives. Funeral services were conducted in the Indian Creek church by her pastor, Ralph H. Jones, assisted by Rev. Jacob Moyer of the Souderton Mennonite church. Interment was in the adjoining cemetery.—Mrs. William G. Nyce, Lansdale, Pa.

Alter, Pearl, daughter of Samuel and Mary Seyster Hedrick, was born in Ogle County, Ill., and died Sept. 23, 1955, in Freeport, Ill., at the age of seventy-four years. She was united in marriage to Elmer Alter on Nov. 26, 1903. She was a member of the Mt. Morris church. Surviving are two sons, two grandchildren, two great-grandchildren and one brother. Funeral services were held in the Mt. Morris church by Pastor Dean Frantz. Burial was in the Silver Creek cemetery.—Mrs. Robert Fridley, Mt. Morris, Ill.

Bowers, Aaron Frank, son of Joseph and Elizabeth Barb Bowers, was born Sept. 30, 1870, in Columbia Furnace, Va., and died Sept. 21, 1955, at the home of his daughter. In 1899 he was united in marriage to Ella Culp. To this union were born seven children. Surviving are four children, eight grandchildren and three great-grandchildren. The funeral service was conducted in the Fairview church by the undersigned, assisted by Bro. Eugene Matthews.—Ross Speicher, Accident, Md.

Brallier, Minnie A., daughter of Daniel and Mary Long Blasius, was born July 1, 1874, at Brighton, Ind., and died Aug. 31, 1955, in Orlando, Fla. Early in life she became a member of the English Prairie church. On June 28, 1904, she was united in marriage to Alva H. Brallier. To this union were born six children. Surviving are five children and one sister. Funeral services were conducted by Bro. Russell Showalter, pastor of the Winter Park church, Fla., in the Fairchild funeral home. Burial was in the Greenwood cemetery, Orlando, Fla.—Mrs. Florence Showalter, Winter Park, Fla.

Cailor, Ella Mae, daughter of Arthur M. and Ellen Bentley Cunningham, was born Jan. 4, 1881, in Campbell, Ohio, and died at the home of her son in Canfield, Ohio. She was a member of the Woodworth church. Besides her son, she is survived by one daughter, one sister and one brother. Funeral services were held in the Cunningham funeral home at Lowellville by the undersigned.—Alvin C. Cook, Poland, Ohio.

Cline, Luther Paul, son of Luther and Amanda Cline, was born Feb. 7, 1893, at Longmont, Colo., and died Sept. 7, 1955. At the age of six years, he moved with his parents to the McClave community. As a member of the McClave church, he was the last resident charter member. Surviving are his wife, Bertha, one son, one daughter, two grandchildren, three brothers and three sisters. Funeral services were held in the McClave church by Lyman Snyder, assisted by Russell West of the Wiley church and H. M. Coppock of Miami, N. Mex. Interment was in the McClave cemetery.—Mrs. Lee W. Graves, McClave, Colo.

Cooper, Hezekiah N., was born Aug. 30, 1877, and died Sept. 15, 1955, at the home of his brother-in-law in Browntown, Va. He was a long-time member of the Browntown church. Surviving are three daughters, four sons, one stepson, eighteen grandchildren and thirteen great-grandchildren. Funeral services were conducted by the undersigned at the Browntown Union church. Interment was in the Prospect Hill cemetery, Front Royal, Va.—William C. Eicher, Front Royal, Va.

Cramer, George Henry, was born at Indian Head, Pa., Feb. 14, 1883, and died Sept. 16, 1955. He was a member of the Mount Joy church. Funeral services were conducted by his pastor, the undersigned, at the Grimm funeral home in Mount Pleasant. Burial was in the Mount Joy church cemetery.—John M. Geary, Mount Pleasant, Pa.

Detrich, William A., son of John and Isabel Detrich, was born Dec. 13, 1885, and died Aug. 21, 1955. He was married on March 15, 1914, to Mary Elizabeth Nicholson. On Oct. 7, 1934, he united with the Eden church and was a faithful member throughout the years. Services were held in the Eden church by the undersigned, assisted by C. C. Louder. Burial was in the Union Lawn cemetery, Navarre, Ohio.—Elmer E. Frick, Louisville, Ohio.

Fahenstock, Mabel, daughter of Samuel B. and Mary Smith, was born June 11, 1881, at Plainville, Kansas, and died Sept. 23, 1955, at her home near Bradford, Ohio. She was a member of the Harris Creek church. On June 16, 1901, she was united in marriage to Joseph Albert Fahenstock. Surviving are her husband, two daughters, one son, eleven grandchildren and four great-grandchildren. Funeral services were conducted in the Harris Creek church by Bro. H. E. Helstern. Interment was in the Harris Creek cemetery.—Vineta Sargent, Bradford, Ohio.

Flory, Arthur David, was born Dec. 22, 1876, at Carleton, Nebr., and died July 25, 1955, at Duarte, Calif. He was married to Sudie Blanche Miller. He was a member of the Glendale church. Surviving are his wife, two children, four grandchildren, three brothers and one sister. Funeral services were held at the Little Church of the Flowers in Forest Lawn. Interment was in Forest Lawn cemetery.—C. LeRoy Doty, Jr., Glendale, Calif.

Foutz, Rebecca C., daughter of Samuel W. and Susanne Keeny Foutz, was born Aug. 8, 1885, in Cumberland County, Pa., and died Sept. 11, 1955, at her home in Chambersburg, Pa. She was baptized into the Price's church near Waynesboro, Pa. She had been a member of the Waynesboro, Hatfield and Chambersburg congregations during the sixty years she was a member of the church. She contributed articles to the Gospel Messenger constantly from 1916 to 1951. Many of her writings were published in a book. Surviving are one sister and two brothers. Funeral services were held at the Chambersburg church by the undersigned and Bro. Morris B. Mentzer. Burial was in the Burns Hill cemetery, Waynesboro, Pa.—Joseph M. Long, Chambersburg, Pa.

Furry, L. A., was born Oct. 7, 1876, near New Enterprise, Pa., and died Sept. 23, 1955. He was united in marriage to Christianna Detwiler in 1907. At the age of fourteen years, he was baptized into the New Enterprise church, Pa., and later transferred his membership to the Kearney church, Nebr. Surviving are his wife, three daughters, one son and ten grandchildren.—Mrs. Jay Forney, Kearney, Nebr.

Gardner, John, son of John and Lavina Gardner, was born July 19, 1867, near Browning, Ill., and died Aug. 11, 1955. On March 29, 1891, he was married to Anna Royer, who died in 1899. He was a member of the Astoria church. Surviving are two daughters, one son, nine grandchildren, thirteen great-grandchildren and three sisters. Services were held at the Shawgo Memorial home by Fred Thompson. Burial was in the South Fulton cemetery.—Mrs. Lizzie Riebling, Astoria, Ill.

Glotfelty, Teddy Ray, son of Mr. and Mrs. Raymond Glotfelty, was born Feb. 19, 1937, near Mt. Morris, Ill., and died Sept. 9, 1955. He was a member of the Mt. Morris church. Besides his parents, he is survived by one sister and four grandparents. Services were conducted in the Finch funeral home, Mt. Morris, by Bro. Dean Frantz. Burial was in the Silver Creek cemetery.—Mrs. Robert Fridley, Mt. Morris, Ill.

Guard, Freeman Franklin, was born Dec. 29, 1878, and died Sept. 20, 1955. He was united in marriage with Evelyn J. Fickey on March 18, 1930. Surviving are his wife, two daughters and two sisters. The funeral service was conducted in the Markleysburg Union church by the undersigned.—Ross Speicher, Accident, Md.

Gudgel, Minnie Spall, was born Nov. 7, 1874, and died June 17, 1955. She united with the church at the age of eighteen years and remained a faithful member. In October 1895 she was united in marriage to Asberrie Gudgel. Besides her husband, she is survived by two daughters, two sons and a number of grandchildren and great-grandchildren. Funeral services were conducted in the Upper Fall Creek church, Ind., by the undersigned. Burial was in the Miller cemetery.— Edward Spyker, Middletown, Ind.

Gunning, John Joseph, was born April 2, 1908, in West New Brighton, N. Y. and died Sept. 11, 1955. He is survived by his wife, one daughter, two sons, three brothers and two sisters. Funeral services were conducted from the Boyer funeral home, Elizabethtown, Pa., by Dr. S. T. Dundore and the undersigned.—Nevin H. Zuck, Elizabethtown, Pa.

Heflin, Mary Bettie, was born in 1904, in Free Union, Va., and died March 24, 1955, at her home in Front Royal, Va. She was a long-time member of the Lower Union church. She is survived by three daughters, one son, one grandchild, her parents and six sisters.. Funeral services were conducted in the Front Royal church by the undersigned, assisted by Charles Simmons. Interment was in the Prospect Hill cemetery, Front Royal, Va.—William C. Eicher, Front Royal, Va.

Hein, Harry H., was born Sept. 20, 1889, and died July 8, 1955, at Harrisburg, Pa. He is survived by his wife, Cora Nester Hein, two daughters, three sons, three grandchildren and one great-grandchild. Funeral services were held in the Spring Creek church by the undersigned. Interment was in the Shenks church cemetery.—J. Herbert Miller, Hershey, Pa.

Henning, George K., son of Frederick and Hannah Krupp Henning, was born in Kulpsville, Pa., Feb. 27, 1874, and died while visiting at the home of a son-in-law in East Petersburg, Pa., Sept. 26, 1955. On May 16, 1896, he was married to Minerva Keyser, who preceded him in death four years ago. As a member of the Hatfield congregation, he served for many years as a deacon. Surviving are one son, five daughters, ten grandchildren, six great-grandchildren and one brother. Funeral services were conducted in the Hatfield church by his pastor, Ralph H. Jones, assisted by Frank S. Carper. Interment was in the adjoining cemetery.—Mrs. William G. Nyce, Lansdale, Pa.

Hershey, Paul P., died May 23, 1955, at his home in York, Pa., at the age of fifty-nine years. He was a member of the First church, York, for many years. He served as treasurer for the church for twenty-two years. He was also a deacon, a member of the pastoral and finance boards and a member of the Golden Rule Sunday-school class. He was president of the A. S. Hershey Company five and ten cent store. Surviving are his wife, three children, seven grandchildren, two brothers and three sisters. Funeral services were conducted at the Edward W. Baumeister Colonial mortuary by his pastor, Bro. M. Guy West. Interment was in the Greenmount cemetery.—Mary A. Lehman, York, Pa.

Hershey, Sara Ellen, daughter of John B. and Susan Keeney Pfaltzgraff, and widow of Abram S. Hershey of York, Pa., died June 9, 1955, at the age of ninety-one years. She was a long-time member of the First church, York. Funeral services were held at the Edward W. Baumeister Colonial mortuary with Bro. Melvin A. Jacobs officiating. Interment was in the Greenmount cemetery.—Mary A. Lehman, York, Pa.

Hoffman, Irvin B., son of Aaron and Polly Blough Hoffman, was born Nov. 15, 1882, in Paint Township, Pa., and died Sept. 19, 1955. His wife, Anna Mae Burket Hoffman, died Dec. 26, 1948. He was a member of the Scalp Level church. Surviving are two daughters, eight grandchildren, two great-grandchildren, one sister and one brother. Services were held in the Scalp Level church by Bro. Raymond Boose. Interment was in the Berkey cemetery.—Mrs. A. J. Casseday, Windber, Pa.

Holsinger, Elizabeth Stouder, was born Aug. 20, 1895, and died at the age of sixty years. She was a member of the Covington church. Surviving are her husband, Vernon, one son, two daughters, seven grandchildren and one sister. Services were held in the Covington church by Bro. M. G. Wilson. Burial was in the Highland cemetery, Covington, Ohio. —Ethel Manning, Covington, Ohio.

Johnson, Nora Truex, was born July 23, 1881, in Dover, Iowa, and died Oct. 5, 1955. At an early age she moved from Iowa to South Bend, Ind. She was a member of the Second church, South Bend. Surviving are her husband, Eric Johnson, one son, two grandchildren and one brother. Services were conducted in the Second church, South Bend, by her pastor, Bro. Charles E. Stouder. Burial was in the Highland cemetery.—Mrs. Herman Suter, South Bend, Ind.

King, Henry F., was born Jan. 10, 1877, and died Sept. 22, 1955. He was baptized into the church in 1894. In 1919, when the Heidelburg congregation was organized, he was elected to the office of deacon. He was called to the ministry that same year and ordained as elder in 1924. Elected as elder-in-charge of the Heidelberg congregation in 1932, he held that position until his death. For several terms he served on the district ministerial board. Surviving are four daughters, two sons, fourteen grandchildren, eleven great-grandchildren, two sisters and two brothers. Funeral services were held in the Heidelberg church with Brethren Peter Heisey and Alton Bucher officiating. Burial was in the adjoining cemetery.—Mrs. Curtis M. Bucher, Lebanon, Pa.

Kohler, Reuben Elmer, was born Feb. 15, 1885, and died Aug. 29, 1955. He was a faithful member of the New Fairview church for thirty-six years. Surviving are his wife, Elsie Wolaver Kohler, four children and twelve grandchildren. Funeral services were held at the Oweilers funeral home by Murray Lehman and John Miller. Interment was in the cemetery adjoining the New Fairview church. —Charles Cleaver, York, Pa.

Macy, Frank, son of Enos and Harriet Klepinger Macy, was born Oct. 22, 1861, near Phillipsburg, Ohio, and died Aug. 14, 1955. He was a faithful member of the church for forty-seven years, having served as a deacon and as a member of the trustee board. He was married to Emma Williamson. Surviving are his wife, three children, six grandchildren and seven great-grandchildren. Funeral services were conducted in the EUB church in Phillipsburg with his pastor, Foster Bittinger officiating. Interment was in the Bethel cemetery.—Miriam P. Wenger, Union, Ohio.

Markey, Lydia Hartman, widow of Jacob Markey, died July 28, 1955, at the age of eighty-two years. Surviving are one daughter, one son, six grandchildren, nine great-grandchildren and one great-great-grandchild. Funeral services were held in the New Fairview church, where she was a charter member, by M. A. Jacobs of York, Pa. Interment was in the cemetery adjoining the church.—Charles Cleaver, York, Pa.

Neher, Mary, daughter of Jacob and Mary DeLong, was born Sept. 27, 1866, near Wapakoneta, Ohio, and died May 26, 1955. On Nov. 3, 1891, she was united in marriage to Augustus H. Neher. To this union were born two children. In 1946 she and her husband moved from Defiance, Ohio, to the Brethren Home in Fostoria, Ohio, where her husband died Dec. 25, 1951. Funeral services were conducted by the undersigned, assisted by Cletus S. Myers. Interment was in the Riverside cemetery, Defiance.—Orville Noffsinger, Defiance, Ohio.

Renshberger, Florence, wife of Frank Renshberger of Milford, Ind., was born Nov. 6, 1887, near Warsaw, Ind., and died Aug. 28, 1955, in Warsaw, Ind. She was a member of the Turkey Creek church. Surviving are her husband, one son, two grandchildren, three great-grandchildren and one brother. The funeral service was held in the Turkey Creek church. Burial was in the Union Center cemetery. —Mrs. Doris Hall, Nappanee, Ind.

Robey, Mary E., daughter of David and Hannah Blickenstaff, was born June 28, 1878, near Cerro Gordo, Ill., and died at Torrance, Calif., Sept. 8, 1955. On Feb. 7, 1900, she was married to George W. Robey, who preceded her in death in 1930. She was a faithful member of the church throughout the years. Surviving are four sisters and one brother. The funeral service was conducted by Frank D. Howell in the Chapel of Mottell and Peek, Long Beach. Burial was in the Evergreen cemetery, La Verne, Calif.—Mrs. Homer E. Fike, Long Beach, Calif.

Sheaffer, Nora White, daughter of John and Amanda Bingaman, died Sept. 8, 1955, at her home in Ephrata, Pa., at the age of seventy years. She was a member of the Ephrata church. Besides her husband, John, she is survived by five daughters, one son, twenty grandchildren and eleven great-grandchildren. The funeral service was held in the Ephrata church by her pastor, Bro. J. A. Robinson. Interment was in the Middle Creek cemetery.—Mabel M. Myer, Ephrata, Pa.

Shenk, Frank B., son of Frank S. and Florence Baker Shenk, was born in Lancaster County, Pa., and died Sept. 15, 1955, in Lancaster, Pa., at the age of eighteen years. He is survived by his parents and three sisters. Funeral services were held in the Chiques church by Elders B. G. Stauffer and Robert Hess, assisted by Bro. Robert Faus. Interment was in the adjoining cemetery.—Mrs. John K. Stauffer, Lawn, Pa.

Shifflett, Mrs. Sarah F., widow of Henry P. Shifflett and a resident of the Timberville community for several years, died at her home. She was born in Goods Mill, Va. She was a member of the Mill Creek church. Surviving are two sons, three daughters, fourteen grandchildren and two brothers. Funeral services were held in the Mill Creek church by Brethren E. E. Muntzing and C. O. Showalter. Burial was in the Mill Creek cemetery.—Mrs. Eva Mundy, Port Republic, Va.

Smelser, Clara, was born in Warren County, Va., Sept. 12, 1915, and died in Front Royal, Va., March 12, 1955. She was a member of the Browntown church for a number of years. Surviving are

her husband, five sons, one daughter, two grandchildren, her mother, six brothers and seven sisters. Funeral services were conducted at the Assembly of God church near Browntown, Va. by Curtiss Arnold, assisted by the undersigned, her pastor. Interment was in the Morning Star cemetery near Luray, Va.—William C. Eicher, Front Royal, Va.

Smelser, Edward, died at his home near Browntown, Va., June 24, 1955. He was a long-time member of the Browntown church. Funeral services were conducted at the Assembly of God church near Browntown by Curtiss Arnold, assisted by the undersigned, his pastor. Interment was in the Morning Star Lutheran cemetery near Luray, Va.—William C. Eicher, Front Royal, Va.

Spalding, Dora Frances Hamilton, was born June 17, 1864, at Parkinson's Landing, Ill., and died July 13, 1955, at Iowa, La. She was married to Milo Spalding on Feb. 14, 1884, at Orchard Grove, Ind., where they resided for several years. They moved to Roanoke, La., in 1888 and later moved to Iowa, La. In 1893 she and her husband united with the church in Roanoke. Surviving are three daughters, one son, fifteen grandchildren, twenty-five great-grandchildren and one great-great-grandchild.—Mrs. J. L. Morse, Iowa, La.

Stauffer, Benjamin S., son of John G. and Maria Shelly Stauffer, was born Feb. 2, 1869, in Mt. Joy Township, Pa., and died Sept. 17, 1955, at his home in Lawn, Pa. On Nov. 3, 1891, he was united in marriage to Lizzie B. Keller, who preceded him in death on Feb. 9, 1949. He was a member of the Chiques church. Surviving are one son, two daughters, eleven grandchildren and twenty-nine great-grandchildren. Funeral services were held in the Chiques church by Elders B. G. Stauffer and David Gibble. Interment was in the adjoining cemetery. —Mrs. John K. Stauffer, Lawn, Pa.

Steward, Elsie Etta, daughter of Levi and Amanda Brillhart Spicher, was born in 1891, in Dubois, Pa., and died Sept. 17, 1955, at the home of her son near Cordova, Md. She had been a member of the Fairview church for many years. She is survived by her husband, John L. Steward, seven children, sixteen grandchildren, two great-grandchildren, four brothers and two sisters. Funeral services were conducted by Bro. Emerson Fike at the Fairview church. Interment was in the Denton cemetery, Md.—Mrs. Daniel T. Bridge, Cordova, Md.

Sweitzer, Eliza, daughter of Joel and Catherine Gnagey, was born Aug. 1, 1866, in Somerset County, Pa., and died July 16, 1955, at her home in Pasadena, Calif. In 1890 she was married to Samuel Sweitzer, who preceded her in death by about forty years. Early in life she united with the church and continued a faithful member. Surviving is one sister. Memorial services were held at the Lamb funeral home by Pastor Paul Studebaker. Interment was in the Mountain View cemetery.—Maud Newcomer, Pasadena, Calif.

Church News

Northern California

Lindsay—Our vacation Bible school closed with a program on July 8. The offering from the school was used for chicks for Korea. A farewell program was held in the church basement for the Clarence Brubakers, who had served our church for seven years. The auditorium and basement of our church have been redecorated during the past year. During the past summer, the parsonage was remodeled. In the absence of our pastor, John Stover was with us for two services and Bro. Ivan Peterson for one service. The Arthur Garbers of McFarland, who visited the Holy Land and other places, showed pictures of their travels at two of our Sunday evening meetings. On Aug. 28 Bro. Arthur Baldwin was guest speaker in our church. A reception was held for our new pastor, Ward Pratt, and his family on Sept. 7. Installation service for our new pastor was held at the evening service on Sept. 11 by Joe Jennings, pastor of the McFarland church. On Sept 4 Hamilton Satvedi gave us several interesting talks. Sept. 25 was promotion day. A dedication service was also held for church officers and teachers.—Mrs. H. M. Stutzman, Lindsay, Calif.

Southern California and Arizona

Long Beach—On the last day of vacation Bible school, open house was held in the evening for the parents and friends of all the children. A program was presented by the children and their work was displayed. The daily offerings were used to purchase a goat for Korea. Our pastor, Robert E. Richards, was one of the leaders at the regional youth conference at Chico. Our church was represented at the various sessions during the summer at Camp La Verne. The midweek prayer group meets for a potluck dinner each Wednesday evening at the church now instead of in the various homes. All boards and commissions have met and organized for the new church year. The film, Martin Luther, was shown recently at a Sunday evening service. At another Sunday evening service, the film, All for Him, was presented. Special efforts were made during the month of September to increase the attendance at all of our services. Delegates to district conference were Ben Harris, Ethel Holl and Helen Kreitzer. This meeting was held in our church.—Mrs. Homer E. Fike, Long Beach, Calif.

Southern Missouri and Arkansas

Shoal Creek—Our pastor and his family attended Annual Conference. Several of our youth attended camp. Two of our young people are attending McPherson College and one has completed his alternative service as of October. One person was baptized after a morning service. At our council meeting on Sept. 8, Alva Fike was retained as our elder. Our church was host to the district conference. We were fortunate in having Brother and Sister D. W. Bittinger with us as guest speakers. Our love feast was held Oct. 2. Sister Goldie Swartz spoke in our church on Oct. 30.—Mrs. Ethmer Erisman, Fairview, Mo.

Oklahoma, Panhandle of Texas and New Mexico

Bartlesville—Our new pastor and his wife, Brother and Sister Walter Replogle from Alabama, came the first of June. Our vacation Bible school closed with a program on Sunday evening. A number of interesting films have been shown on Sunday evenings. Our fall council meeting was held Sunday afternoon, Sept. 11. A basket dinner preceded the meeting. Sunday-school and church officers were elected for the new year; Bro. Replogle was elected elder. Promotion day was Sunday, Sept 25. We had clean-up day in the church basement, as the women's work group will begin serving dinners each Thursday.—Mrs. T. J. Larmore, Bartlesville, Okla.

Southern Illinois

Astoria—The Golden Rule class served supper and had an evening of fellowship for the older folks of the church. Brother and Sister Ira Frantz brought in sermon and pictures some of their experiences in Ecuador, South America. Quarterly council meeting was held Sept. 7, with Bro. Dewey Cave as moderator; officers were elected for the coming year. On Sept. 18, three additional deacons were called. Elder Cave brought the message. Our pastor and Bro. Moyer represented us at Annual Conference. The pulpit was filled during our pastor's vacation by various ministers of our group and by a delegation from Springfield who talked on stewardship.—Mrs. Lizzie Riebling, Astoria, Ill.

Girard—Our church met Sept. 7 for the regular business meeting with our elder, Bro. Perry Hoover, as moderator. Church and Sunday-school officers were elected for the coming year. Curtis Weddle was relicensed to preach for another year. He is serving a two-year term in BVS on the Africa mission field. Clarence and Lucile Heckman told of their work in Africa. Our pastor, Bro. Hoover, represented our church at Annual Conference. Bro. Ervin Frantz of Springfield and Curtis Weddle preached for us while our pastor was on vacation. Our peace and temperance committee presented the film, More for Peace, and a temperance lecture by Rev. Luther Tigner of the Illinois Temperance League of Springfield. During the year our Christian education commission sponsored the reading of religious books in which many participated. Our church is co-operating with the other churches of the city in union Sunday evening services the first Sunday of each month. A committee was appointed to make plans for an every-member canvass.—Eva Brubaker, Waggoner, Ill.

Woodland—Three were received into our church by baptism. Several of our young people and their counselors attended the district CBYF rally at the Champaign church. We had a school on home and family life. We attended the mass meeting at Camp Emmanuel. Our church conducted a five-day vacation Bible school. Our pastor and his wife, Brother and Sister Walter Young, Fannie B. Stambaugh and Elaine Kessler attended Annual Conference. During our pastor's absence, Brethren Clinton Kessler, Charles Leib, Fred Thompson and Delmar Moyer brought our messages. At a special program on peace, we used the film, They Also Serve. We participated in a community day camp which was held at Camp Emmanuel. Several of our members attended the district conference at the Virden church. We were represented at all the camps at Camp

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Emmanuel during the summer. Our evangelistic services were preceded by church family visitation. Bro. James Simmons of Oakley was our evangelist. Our women are making comforters and collecting clothing for relief. They also made layettes as part of the district project. On Sept. 24 we held promotional services for the children in the Sunday school. In the evening installation services were held for the new officers of the women's work group.—Fannie B. Stambaugh, Astoria, Ill.

Northern Indiana

Little Pine—Our church became a separate organization about five years ago. We are still following the free ministry plan. The resident ministers now serving are Devon Martin, Robert Ryman, Harold Myers and Lewis Overholser. Our church attendance is twice the number on the membership roll. A group of workers have instituted a program of visitation, going out in teams to make friendly contacts in the community, appealing to the people in the interest of the church. The workers pool their information and keep records to assist future workers in making contacts. The church has started a building fund for much needed additional classrooms.—Mrs. L. B. Overholser, Elkhart, Ind.

Union Center—Elder Edward Stump presided at quarterly council. Church and Sunday-school officers were elected and Daniel Snyder was chosen as moderator for the coming year. Brother and Sister Clarence Mishler were elected to the office of deacon. Since our last report one person has been received into our fellowship by baptism and one received by letter. Our delegates to Annual Conference were Bro. Charles Goss and our pastor, Herbert Fisher. One Sunday evening Brother and Sister Lawrence Blosser showed slides of their European trip. For four Sunday evenings we had a mission study of India. Sister Goldie Swartz, a returned missionary to India, was with us one Sunday and showed pictures of the mission work. Sister Velma Ober, a missionary to Africa, was at our church on Sept. 18 and told many interesting things about the schools, churches and the leper colony in Africa. The young people of the Bethany church presented the play, In His Strength, in our church. Our harvest homecoming was held Sept. 11; Bro. H. L. Hartsough of North Manchester was the speaker in the forenoon and Jesse Hoover of Nappanee in afternoon. The men's work is sponsoring another church sale at the Wakarusa sale building with the proceeds for the building fund.—Mrs. Wilson Morningstar, Goshen, Ind.

Southern Indiana

Richmond—Brother and Sister B. D. Hirt held a one-week revival service in our church. Three persons united with our church. The church school held its annual outing for the children of the primary department on Sept. 24. The installation services for church school and church officers were held on Oct. 2, as were also our fall love feast and communion services. Bro. Elden Petry has been elected elder for the next three years.—Florence A. Allen, Richmond, Ind.

Northeastern Ohio

Olivet—A youth rally was held in our church. Three new members were received into our church by baptism. Our pastor, Bro. Hollinger, was guest speaker over a radio station in Cincinnati one Sunday. Bro. Hamilton Satvedi of India, who is at present attending Ohio State University, brought our morning message one Sunday. Our church has shown much interest in the new mission at Painesville, Ohio. We held our spiritual life meetings with Bro. Dubble bringing the messages. Our junior high class raised a heifer for relief.—Gertrude Danison, Glenford, Ohio.

Woodworth—Since our last report, twelve people have been baptized and twenty-four have been received by letter into our fellowship. The new addition to our church was dedicated with Bro. Calvert Ellis of Juniata College as the main speaker. Since then a new parking area has been made and a new garage has been built for the parsonage. Midweek Bible study and prayer meetings continue. Our pastor, Bro. Alvin C. Cook, attended Annual Conference, district meeting and young people's camp at Camp Zion. He also directed a community boys' baseball team during the summer. Bible school was held for two weeks during the past summer. Fifteen of our young people attended the youth rally at Camp Zion. In September they were host to a subdistrict youth rally. The women of the church have been responsible for making comforters, doing relief sewing, sewing for Bethany Hospital, making bandages for a mission station. Speakers during the pastor's vacation included Bro. E. G. Diehm and Bro. Bill Bosler. Bro. E. G. Diehm has recently completed a history of our district. An every-member canvass, conducted by nine teams, was recently completed. Council meeting was held Sept. 30, with Bro. Wilmer A. Petry as moderator. Our fall communion was observed on Oct. 2. Miss Hazel Messer, missionary to India, was with us on Oct. 8 and 9. A special installation service was held for all new officers and teachers of the church.—Mrs. Alvin C. Cook, Poland, Ohio.

Northwestern Ohio

Walnut Grove—The ministerial boards of the Walnut Grove and Silver Creek congregations supplied our pulpits several months with Brethren Chester Harrington, D. G. Berkebile, Edward Kintner and J. A. Guthrie. On the first of June Brother and Sister Robert P. Fryman became pastor of the two churches. The Frymans are living in the Silver Creek parsonage; therefore, we have sold our parsonage. Our love feast was held on World Communion Day. The Silver Creek congregation participated in this service since their basement is not completed. Owen Shankster was delegate to Annual Conference. Our ladies' aid spent a day at the Fostoria Brethren Home. Several of our children attended summer camp. One person was baptized into our church. Our home-coming and harvest meeting was held Sept. 11, with Brother and Sister Robert McKay as guest speakers. They also showed pictures of their work in Africa. Brother and Sister Dan Clayton are working with Brethren Service for a two-year period in Puerto Rico. Faye Moyer, missionary to Africa, is spending most of her furlough with her sister Ruth.—Mrs. Bertha Marks, Fayette, Ohio.

Southern Ohio

Middle District—Brethren G. L. Wine and Donald Miluka filled our pulpit while our pastor was on a two-week rest. Our vacation Bible school was directed by Mrs. Fern Beery, assisted by Mrs. Martha Noffsinger and Mrs. Jametta Helmer. Our pastor's wife, Mrs. Cora Helman, was one of the craft instructors at women's camp. The new church and church school officers were installed for the coming year. Pastor Helman reports sixty-five new members have been received by baptism and letter into our church during the past five years. E. L. Davidson gave a Sunday evening program with pictures on migrants and Brethren Service at the Potsdam church. The Southern Ohio board members met in a business meeting at our church. Several men of the district met at the church with Bro. H. M. Coppock of New Mexico, to discuss ways and means to help the Negroes in the South. Our pastor was with some of the Southern Ohio and Kentucky churches in meetings recently. Our church and Sunday-school attendance is growing. Many new families have moved into our community which gives us an added responsibility. Our home-coming was Oct. 30, with a basket dinner at the noon hour. The burning of the church mortgage was part of the afternoon service.—Mrs. L. E. Davidson, Tipp City, Ohio.

Eastern Pennsylvania

Chiques—Bro. William Longenecker was guest speaker on children's day. Robert and Floy Hess represented our congrega-

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1956 Edition

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(Doran's)

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tion at Annual Conference. The young people sponsored a hymn sing at Mt. Hope. Brother and Sister Harlan Shelley directed our Bible school. The offerings from the school were used to buy chicks for relief. Brother and Sister Frank Carper were with us one Sunday evening to share their experiences and show pictures of their trip to the Holy Land. The young people have harvested their Lord's Acre of corn. Dedication services were held for the Chiques church, which was recently remodeled. Bro. A. C. Baugher, president of Elizabethtown College, delivered the dedicatory sermon in the afternoon. Speakers for our homecoming service included Bro. David Gibble and Abram Eshelman. Recently one person was baptized into our fellowship. The Christian education conference for our district was held in the Chiques church on Labor Day. Evangelistic meetings were held at the Chiques church, Nov. 13-27, with Bro. Olen Landes of Harrisonburg, Va., as evangelist.—Mrs. John K. Stauffer, Lawn, Pa.

White Oak—Our love feast was held at the Graybill house, with Elder Monroe Danner and Bro. Harry Gibble as guest speakers. Our delegates to Annual Conference, Brethren Milton Hershey, Jere Cassel and Clayton Hershey, gave their reports at an evening service. During the months of June and July congregational hymn sings were held in the Longenecker house. Bro. Jacob Dick told of his work and experiences in the European relief program. At this service an offering was received for relief work and for food for the Kassel House in Germany. Bro. David Ebling was guest speaker at a morning service in the Manheim house. On Sunday, Aug. 14, Bro. S. Clyde Weaver preached a missionary sermon for us. At this service an offering was taken for foreign missions. A harvest home service and Bible conference were held at the Manheim church, Aug. 27-28. Speakers were Elders P. J. Forney and B. G. Stauffer. The harvest home offering was given to district missions and Children's Aid Society of Neffsville, Pa. The Bible conference with its theme, The Gospel of Christ—the Hope of the World, began Saturday evening with Elder Robert L. Cocklin and Elder P. J. Forney as guest ministers. The sisters' aid cut and sewed layettes for relief. Several of our brethren assisted in the clean-up work in the flooded Stroudsburg area and an offering was also taken to help establish a BVS workers' project there. The men's work group harvested the potatoes in their Lord's Acre. Two families in our congregation have made plans to house and employ eight displaced persons in the near future. Our local congregation furnished a new bathroom for the Children's Aid Society at Neffsville. Two of our Brethren, Jacob Myer and his son, Richard, visited the Africa mission field and the Holy Lands this past summer. An offering has been taken for the Bethany nursing home.—Mrs. Mabel Diffenderfer, Manheim, Pa.

Middle Pennsylvania

Leamersville—Our church met in council on Wednesday evening, Aug. 31, with Bro. G. Q. Showalter in charge. Our women's work had an all-day meeting at which time a quilt was quilted and a number of articles were made for overseas relief. We also shipped clothing and grease overseas. On Sept. 11 Bro. Elmer Eversole and our elder, Bro. G. Q. Showalter, conducted installation services for four deacons and their wives. Bro. Eversole brought the message in the evening. On Sunday, Sept. 11, officers were elected for the coming year. Bro. Showalter was retained as elder and Bro. John Eichelberger was re-elected Sunday-school superintendent. We held an evangelistic meeting, closing with our love feast on Oct. 30.—Mrs. Rachel Claar, East Freedom, Pa.

Southern Pennsylvania

New Fairview—Bro. Howard Whitacre was guest speaker at our family night service. Twenty-six of our men journeyed to Gettysburg by bus to attend the district men's work rally. Our CBYF had charge of several services. Sister Eva Mae Crist spoke on Personality. Bro. A. C. Baugher spoke at another service on the first four words of the Bible. Bro. Harold Martin of Spring Grove, Pa., had charge of a service by the CBYF. A group of Negro girls of Piney Woods, Miss., had charge of an evening service in August. Our annual hymn sing was held in the church grove. The offering was used to buy heifers for relief. Brethren John Miller and Norman Reber were speakers at our annual week-end camp at Swatara.—Charles Cleaver, York, Pa.

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Mardela

Fairview—Bro. Emerson Fike and Sister Sallie Fike attended Annual Conference. Many from our church attended the week and week-end camps during the past summer. A number of films have been shown in our church. Our women's work group has been making a number of articles for relief. Brother and Sister Clarence Heckman, missionaries to Africa, presented a program at our church. Angel Luis Quintans, a Puerto Rican student at Bridgewater College, showed slides of his native land. To develop leadership and aid spiritual growth, our congregation has been divided into groups for Bible study. Marshall Wolfe delivered a message for us in August. Approximately twelve of our young people attended the beach party which was sponsored by the Bethany CBYF. The Piney Woods group presented a program at our church on Sept. 6.—Mrs. Helen N. Bridge, Cordova, Md.

Eastern Maryland

Piney Creek—Our church met in regular council on Sept. 14, with Bro. Melvin Jacobs as moderator. We elected officers for the coming year. Delegates to district meeting were Alice Wolf and Sarah Rhinehart. The harvest home services were held Sunday, Sept. 11, with Bro. Murray Gaymen as our speaker. Our love feast was held Oct. 23. Our series of meetings began Nov. 13, with Ralph Jones of Hatfield, Pa., as evangelist.—Virgie A Bowers, Littlestown, Pa.

Sams Creek—We held our fall council on Sept. 12. Bro. John Eberly was re-elected as our elder. Bro. Thornton Black was elected Sunday-school superintendent. Ivan Fry of New Windsor will serve as our pastor for the coming year. Bro. Arthur Humn was with us as our summer pastor. The ladies' aid sponsored two suppers to help pay for the new improvements in our fellowship hall. Our evangelistic services were held Sept. 18-25 with Bro. Paul Fike, our former pastor, as evangelist. Our rally day was observed Sept. 25. Our elder, Bro. John Eberly, officiated at our love feast on Oct. 2.—Mrs. Fred A. Gosnell, Mt. Airy, Md.

Middle Maryland

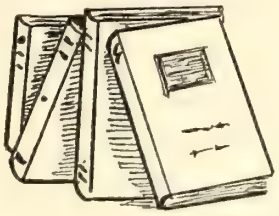
Pleasant View—Our church held an all-day service in celebration of the completion of our redecoration project. The speaker for the morning service was Bro. Ora DeLauter. Bro. Ralph White brought the dedicatory address at the afternoon service. Among the improvements made were new stained glass windows, new carpet, dossal curtain, pulpit, lectern, worship center and the addition of a vestibule at the east entrance. The church sanctuary and Sunday-school room were also painted. Former pastors and their families present for this occasion were Bro. Austin Cooper and Carl Zigler. Seven persons were baptized into our fellowship, following a six-weeks membership class. Our delegate to Annual Conference was Bro. Amidee Eckerd. A welcome was held for the Ira Petre family, who are home from the Africa mission field. Our church celebrated family week with a family banquet at which time our pastor and his wife showed slides of their trip to Florida. Our church was host to the district conference. Brother and Sister I. D. Leatherman conducted a two-week preaching mission in our church, Oct. 4-16. Our love feast was held Oct. 16.—Mary Alice Guyton, Burkittsville, Md.

Tennessee

Johnson City—Our new pastor, Bro. B. J. Wampler, was installed the first Sunday in June with Bro. Reuel B. Pritchett in charge of the services. Bro. Wampler is also serving the Jonesboro church. We are fortunate to have with us Brother and Sister Robert McKay, returned missionaries to Nigeria. Our pastor attended the International Sunday-school Convention in Cleveland, Ohio. Delegates to district conference were Brethren Roy E. Clark and B. J. Wampler. Our CBYF has been organized. We held a week of evangelistic services beginning Oct. 16. Our Sunday-school and church attendance is increasing.—Mrs. Shirley Street, Johnson City, Tenn.

Eastern Virgina

Mt. Carmel, Eastern—Four revivals were held in our congregation. A one-week revival was held at the Knights Chapel house and the Mt. Lebanon house by our pastor. A one-week revival was held at the Cedar Grove house by Bro. Wilmer Q. Crummett of Bassett, Va. And a two-week revival was held at the Pine Ridge house—one week by Bro. L. W. Blackwell of Norfolk, Va., and one week by our pastor. As a direct result of these meetings, six were baptized, two reclaimed and ten rededicated their lives. Two young people were baptized prior to the revivals. During the summer we had three vacation Bible schools. While our



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pastor was away in revival meetings, Bro. George Maupin of Free Union, Va., was at the Pine Ridge house. The recent extension, a new room, and a new piano at the Pine Ridge house, were dedicated on Sept. 18, with Bro. M. R. Wolfe of Bridgewater College bringing the dedicatory sermon. Bro. Ora DeLauter of Bridgewater preached the morning sermon. Also participating in the program were Brethren George Maupin of Free Union, O. R. Hersch of Manassas and Charles Simmons of Free Union. The Pine Ridge adult group has organized and is having class study in the new Pine Ridge room. This group is making a special study of the history and doctrines of the church. We held three love feast services in October and are planning two special Christmas programs in December. —Mrs. Lottie M. Bennett, Ruckersville, Va.

Southern Virginia

Antioch, Fairview—Since our last report, the remodeling of the church has been completed and the dedication service was held with our pastor, Bro. I. D. Hoy, in charge of the morning service and Bro. F. B. Layman, Sr., preaching the dedicatory sermon. Two members of the district ministerial board met with us for the installation service of two deacons. The vacation Bible school was held Aug. 1-9 with our pastor as director. Bro. Eugene Kahle from the Danville church was with us in a revival meeting, Aug. 8-19. Fourteen were baptized and one was received by letter. The young people of our church meet every Friday evening for Bible study and recreation. The women of the church are making quilts for relief. Our church has called Bro. I. D. Hoy for full-time pastoral work. On Oct. 2 installation services were held for the church and Sunday-school officers. The love feast was held Oct. 1, with Bro. Dewey Fleishman as guest speaker.—Billie Hodges, Rocky Mount, Va.

Mt. Hermon—A mimeograph machine has been purchased and bulletins are being used in our church for the first time. Bro. F. B. Layman, Sr., was our speaker in the pastoral exchange. Vacation Bible school was held for one week. Guy E. Wampler and Guy E. Wampler, Jr. were delegates to Annual Conference. Ada King and Laura Stone were delegates to district meeting. Perry L. Huffaker conducted a one-week music institute in our church. The Bassett church presented the play, House on a Rock. The women's work purchased an electric range for the church. Our homecoming was observed Aug. 28. Bro. R. W. Schlosser of Elizabethtown, Pa., was our evangelist for the fall revival. Since our last report twenty have been baptized and one has been received by letter. Bro. W. C. Sweitzer conducted our love feast. Installation of officers was held Sept. 25.—Mrs. Alfred Nolen, Bassett, Va.

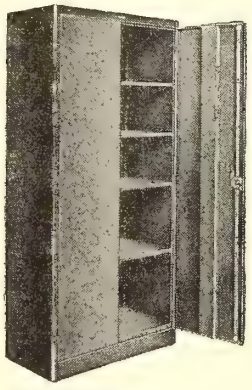
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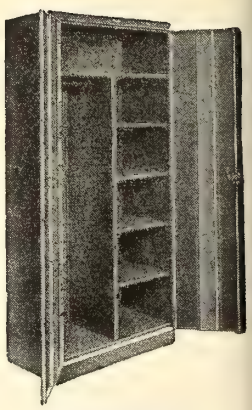
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Gendreau

SHIFTING SANDS

NOT ALL sand dunes are as barren as these in Death Valley, California. Even here the wind has not yet erased the footprints of some lone desert traveler. Yet it is the wind that marks the sand with a peculiar ribbed pattern, it is the wind that determines the crest of each dune, it is the wind that shifts the contours of the surface so often that no fixed landmarks remain.

Beautiful as the desert dunes may be they offer no inducements for building a permanent residence. It is still true that a wise man builds his house upon a rock foundation, not shifting sand. Only a firm rooting in stable soil can prevent a Christian's being "tossed to and fro and carried about by every wind of doctrine." It is not the shifting hopes and fears of our changing times but rather the foundation truths of our Christian faith that can give us the foothold we need for walking and the rooting we need for growth.

Gospel Messenger

"Thy Kingdom Come"

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In This Number . . .

Editorial—

Shifting Sands 1
The Higher Mathematics 5
Sunday Clothes 5

The General Forum—

The Heart of the Matter. Wayne Zunkel 3
A New Testament Church for Today. Lloyd E. Evans 6
The Family Counselor 9
His Kingdom in My Kitchen. Ernestine Hoff Emrick 10
The Churches and Constitutional Rights. Eugene Carson Blake 12
Let Heaven Come In (verse). Patricia Kennedy Helman 14
In Our Own Way. George W. Wright 15

News—

Kingdom Gleanings 16
News and Comment From Around the World 18
Church News 28

Brethren Service—

1956 Summer Service 20

The Local Church—

Recreation in the Church Program. Kent E. Naylor 22
Who Is My Pastor's Pastor? 23
Shall I Be an Inactive Member? 23

Our Mission Work—

Meeting of the Christian Council of Nigeria. Charles Lunkley 24
Christians and Political Development in Nigeria 25
A Plan Worth Sharing 26

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Pastor's Viewpoint

I appreciate Bro. Spangler's letter in the Oct. 22 issue but hope that the viewpoint of a pastor might reveal the other side.

1. Using the best talents is fine as he suggests, but should we ignore those willing and dedicated even though they have little talent? We could help them to grow. Most small churches have to use every one regardless of talent.

2. As a minister, I prefer to sit back and worship as a layman instead of being asked to assist, as Bro. Spangler suggested, when in another congregation. The pastor has his own program. Why should I, a visiting minister spoil it?

3. If I were an elder, I would not want to be presiding elder in the church in which I held my membership if it could be avoided. There are too many problems which a local member, no matter how devoted, just could not help solve because of sides taken. Besides a presiding elder could not vote on any issue. Using elders as assistants would be wonderful if there are no hard feelings or jealousy on the part of the elder for the pastor's job.

4. Concerning his sixth suggestion, if he means a full salary, I agree, but a lot of churches need full-time care. How else can they grow? To work outside is no disgrace to a minister even though a Bethany graduate. Thus he can help the church to grow into a full-time pastorate. Who will accept the challenge? Not all of the opportunities grow upon the "trees in Brooklyn" or in the large city churches.—Edward E. Lyons, Burnettsville, Ind.

Holy Kiss

This is to ask for information and clear thinking regarding the practice of the "holy kiss" among Christians. The "kiss of peace" as practiced in the South India church as described in the Nov. 5 Gospel Messenger might be taken by a hurried reader to be a kiss using the lips, but is clearly an affectionate touch with the hand. Webster's dictionary allows this broader meaning to this word.

As to practice in the Church of the Brethren, I would like to know if there are many members or localities where the practice is to touch the lips to the cheek rather than lips to lips. Where I grew up in Southern Illinois the practice of putting lips to lips was the only practice that I knew or heard of. But I wonder if the kiss on the cheek is not more proper; and to justify this I quote from Smith's Bible dictionary. "Between individuals of the same sex . . . the kiss on the cheek as a mark of respect or an act of salutation has at all times been customary in the East . . . In the Christian church the kiss of charity was practiced . . . It was embodied in the earlier Christian offices."—O. E. Gibson, Westmont, Ill.

Far-reaching Influence

Today as I was reading the Gospel Messenger, I marveled at the fine paper you and your helpers have made out of our church paper. You are making a worth-while contribution to our church. The Messenger has a far-reaching influence on the Brotherhood. It is rendering a very valuable service. You are promoting real, stimulating, progressive ideas without in any way overlooking the power of simplicity.

A church paper has a personality like individuals. Its spirit is quite as important as the news and message that it brings. As a real sermon builds character and transforms life so the Messenger does the same thing on a much larger scale. I am praying that our Father will give you strength and wisdom for your ministry.—H. L. Hartsough, North Manchester, Indiana.

A Better Man

Your editorial, "A Replacement for Davy," in the Nov. 5 Messenger was most interesting to me.

You probably know, but if not, I am sure you will be interested to know that Walt Disney has done up the story of Johnny Appleseed on a 45 rpm record, two sides, in quite nice form and it is one of our children's favorite records. It does the story up quite well and my husband and I both have talked about what a beautiful story of a hero of peacemaking it is.

One evening while our children were listening quite intently to Johnny Appleseed the five and one-half year old boy said, "You know, mommy, I believe Johnny Appleseed was a better man than Davy Crockett." This on his own—but yet, we would hope that he would have some background for it.—Mrs. Joseph Mason, Timberville, Va.

"He has showed you, O man, what is good:
And what does the Lord require of you
but to do justice, and to love kindness,
and to walk humbly with your God?"

The Heart of the Matter

Wayne Zunkel

A GREAT many people have accepted a popular idea which says that to assert a particular belief in God is thereby to be a Christian! The results of this idea are intriguing and many. But the idea is wrong.

To illustrate, take Hitler as an example. During World War II in our effort to maintain toward him a sustained hatred we unlovingly bestowed on him the title of *atheist.*

I do not want to be in the position of trying to defend Hitler. But the fact of the matter is that Hitler was not an "irreligious" man. Actually he was responsible for the building of over twenty state churches. A Mennonite professor at Bethany tells us that a large number of the Mennonites and many others of the devoutly religious of Germany were his ardent followers. They regarded him as a pious German patriot who neither smoked nor drank, who was giving to their country the type of devoted leadership which no good German could question.

But, you insist, Hitler was an evil man. And we would have to agree. In the light of what we have been permitted to know, Hitler was an evil man. But even so, it is not correct to say that he was irreligious.

Another case in point is that of Stalin. Our slogan makers relegated him to the same position. And we have about accepted their verdict as final. Another "godless atheist."

Actually, as a young man he began seminary training for the priesthood in the Orthodox Church. Robert Sherwood in his book, Roosevelt and Hopkins, points out that in Stalin's meetings with Roosevelt and Churchill it was a common thing for him to invoke God's blessings on their undertakings. Not a good man from what we know. But neither was he irreligious.

One would have thought that the Christmas spirit would have tempered our attitudes here. But it did not seem to have much effect. Last Christmas numerous newscasters urged that we give thanks that we can celebrate Christmas—realizing that in the Communist half of the world people may no longer celebrate Christ's birthday.

Lost in the avalanche of hate was an almost unnoticed news item: Malenkov, successor to Stalin and another supposed atheist, removed the traditional Christmas tree from its spot in the Kremlin and replaced it with a manger scene. How difficult it is for us to see how a man could be religious without at the same time also being good. And because we can not see the distinction the propaganda seems so logical.

Actually, Jesus deals with just this problem very pointedly. In the manner which is characteristically his he goes to the heart of the problem so simply and so directly that there is no mistaking what he means. Said



Religious News Service

When Negroes moved into a new housing development in Miami, Florida, the place was bombed, creating the shambles shown in the picture. Jesus said, "Whatever you wish that men should do to you, do so to them." Is this what we would want done to our homes?

Senior student at Bethany Biblical Seminary

he: "Whatsoever ye would that men should do to you, do so to them: this is the law and the prophets."

This statement of Jesus is a hard one for us—for a number of reasons. In the first place, doing unto others as we would have them do unto us is pretty rough. For most of us, that would mean doing quite a bit;

And in the second place, most of us in our sophistication would reject this answer from the lips of anyone else but Jesus. From the lips of anyone else we would call it humanistic. To sum up all the revelation of God through the law and by the prophets in terms of loving one's fellows—it is too simple! What a naive social gospeler he turned out to be! Little did he realize how completely the neo-orthodoxy of the twentieth century would shatter all such idle talk.

But this had been the law and the prophets. From Samuel to Jesus they had been saying it, in different ways—but essentially the same message.

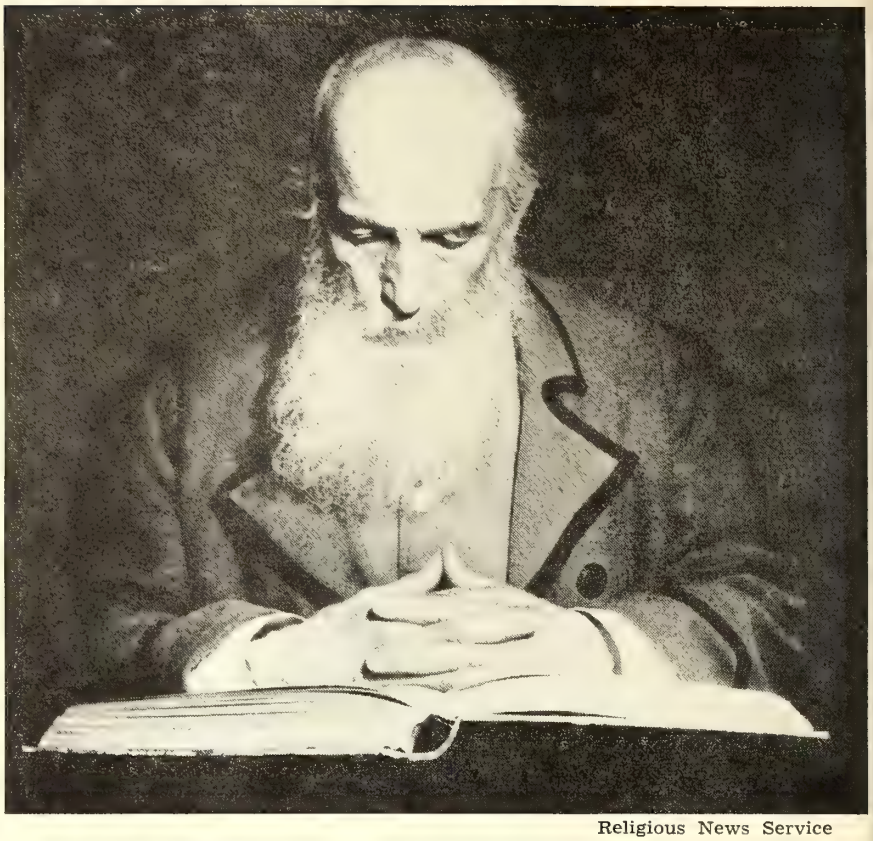
Take Micah's familiar words—so familiar that they have almost become trite and lost their meaning:

"With what shall I come before the Lord,
and bow myself before God on high? . . .
He has showed you, O man, what is good;
And what does the Lord require of you
but to do justice, and to love kindness,
and to walk humbly with your God?"

Or the version of Amos:

"Take away from me the noise of your songs;
to the melody of your harps I will not listen.
But let justice roll down like waters,
and righteousness like an ever-flowing stream."

Jesus was restating what Isaiah found in his worship experience as it is recorded in Isa. 6. To meet God means several things: it is to be overwhelmed with a sense of his majesty and power; it is to realize one's own unworthiness; it is to be forgiven and experience renewal. But it does not stop here! To experience him is to be called by him. "Whom shall I send? Who will go for me?" And to respond: "Here am I, Lord, Send me."



Religious News Service

"The fear of the Lord prolongeth days"

It was the message of all the prophets. To experience God is to share his concerns in our world!

How easy it is to say that we believe in God. German soldiers through two world wars bore his name on their belts. And on the other side of the lines in both wars, chaplains and religious leaders were busy asserting the dependence of their side on the same God, indeed, justifying their cause by him. Even the American Legion has entered the show with a "Back to God" movement. Some of Hollywood's sexiest dolls make reference to his name. And a million juke boxes in taverns and joints from coast to coast sing his praises.

God has become quite the fad. It is like patriotism and motherhood—not even the meanest of men would object. "In God we trust," we glibly say. We mold it into our coins. We print it on our stamps. We even insert it into our pledge of allegiance. And we think it makes us better in the eyes of God.

How easy it is to say that we believe in God. How hard it is to accept his concerns and purposes.

The point is just this: as ministers and church workers we are all tempted here. How easy it is to mouth the right creeds, to perform the rituals beautifully and meaningfully—without flaw, to know the articles of our faith as the Watkins man knows his salves, to feed syrup to fat, comfortable Christians whose biggest sin is a damning sense of self-satisfaction.

It is relatively easy to be re-

Continued on page 9

EDITORIAL

The Higher Mathematics

IF A student answered ninety-nine questions correctly and missed only one, how would he regard a teacher who told him he had failed his examination? According to all standards for success, a percentage of ninety or more should guarantee a passing grade. But not for Jesus. He was always concerned for the one lost sheep, the one missing coin, the one prodigal son. He took little satisfaction in counting the ninety-nine who were safe in the fold, the nine silver coins that were locked in the vault or even the one son who never left home.

By all our standards Jesus failed to understand success. His arithmetic bothers us, even when he applies it to something else besides money. Should we not rejoice in statistical accomplishments, in adding numbers to our records or in raising our percentage of giving? Why did our Lord seem so unimpressed with even a ninety-nine per cent record? The reason seems to be that there is no satisfaction as long as someone is lost.

Jesus was just as impractical—from our standpoint—in dealing with human relations. Over against the worldly standards of tit for tat, eye for eye, tooth for tooth—the kind of balancing act we regard as justice—he set his impossible mathematics of forgiveness. Would not a sevenfold forgiveness be more than magnanimous, asked Peter. No, replied his Master, because there can be no limits to your forgiveness. Keep on forgiving, even to seventy times seven.

To live by the law of averages is to be merely human. But Paul reminded the scrapping Corinthians that Christians who are growing members of the body of Christ are called to be more than "ordinary men." Therefore, they are to live by the higher mathematics of the Christian life. They cannot discharge their duties to God or their fellow men by statistical accomplishments or even by achieving an average of good behavior.

Suppose we applied the mathematics of Jesus to our local churches. Having baptized several new members and raised our percentage of growth, dare we commend ourselves for our evangelism? Not so long as hundreds of lost souls live within the shadow of our church. Not so long as even one has drifted from the fold.

But look at our wonderful record of giving. Did not many of us even go slightly over the tithe? Yet we failed, even percentage-wise, to match the widow's mite. And did we even sense the magnitude of giving as Jesus demonstrated it? He gave his life, not a percentage.

Then look how tolerant we have been—of the Communists, of the labor unions, of the politicians. Do we not deserve some kind of passing grade for forgiveness? Did we not pray for peace and did we not shake hands with strangers? But surely our Lord will remind us how often we wounded our brothers by our gossiping, how reluctant we were to seek reconciliation before we gave way to hatred.

There is no statistic in which a Christian can take comfort—in sermons preached, votes recorded, money given, buildings dedicated, budgets raised—so long as a lost sheep cries on the hillside or a lost son comes to the end of his rope. There is no resting from working or praying or giving in the kingdom of God so long as earth still refuses to receive her king.

Perhaps you cannot balance your budget or pad your wallet or figure your tax with the higher mathematics of Jesus. But it adds up, nevertheless, to a sum of joy that multiplies like the food he fed to thousands.—K.M.

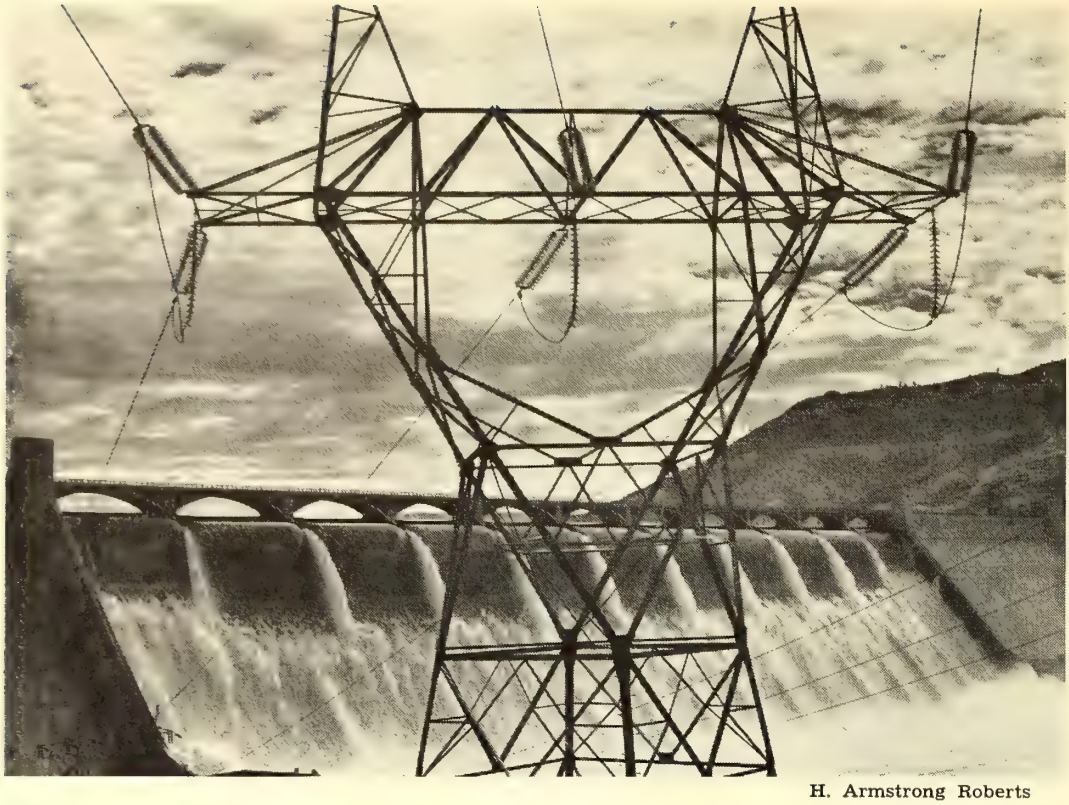
Sunday Clothes

MY WIFE was determined that our children should look their best when we visited a distant church. Before we left for the week end she had each outfit complete on a coat hanger. Then she enclosed them carefully in a plastic bag so that our Sunday clothes would still be fresh and clean when we need them.

For once we were gratified to see the three boys walk down the aisle in their red corduroy coats, their white shirts and neat ties. The two girls were just as colorfully attired. The impression of immaculate appearance lasted almost through the morning services, but play clothes were on hand for a quick change when the children got home.

We have no objection to wearing "Sunday clothes" as long as they are simple and in good taste. But it is really disturbing to observe how many persons wear their religion as if it was appropriate only at a Sunday service. Maybe they are afraid of soiling their Christianity by exposing it in daily life. So they wrap it up and lay it away from Sunday to Sunday.

We ought to wear our religion as we do our work clothes. Prayer and service and witnessing should have the familiar feel that comes with daily use. And what better outfit is there for a Christian than a pair of overalls or a house dress?—K.M.



H. Armstrong Roberts

The transmitter has no power to send along the wires unless it is connected with the generators; so the church lacks power unless it is a praying church

A New Testament Church for Today

The early church was a sharing, witnessing, committed, praying fellowship

Lloyd E. Evans

IF I were able to choose any generation in which to live it would be this one. It is an age of indescribable progress, quick decisions, shortened distances and intense speed.

Pick up your newspaper, turn on your radio or sit down in front of your TV screen and you will discover that we are living in an age that does things quickly and in a big way. Beer companies are spending millions of dollars to promote their destructive product. Yet churches are haggling over peanuts to promote the good news of Jesus Christ. Our government has long ago learned to speak in terms of "billions of dollars" for so-called "peace and security." But the church is still bickering over meager budgets which handicap us in making Christ available to people. He is the only real security available to man.

It is but little wonder that the voices of the newspaper and airway have become loud and strong and the voice of the prophet has become weakened to a whisper. The message of the church is becoming powerless, anemic, listless. We grasp business and have learned to throw our whole life into it. But we only trickle religion.

But still, through this faint whisper coming from the pulpit, we can detect the voice of God calling our churches and saying: "Move ahead, Church of God."

The Church of the Brethren, since the time of her beginning, has been what we commonly call a New Testament church. Alexander Mack and seven other followers of the Christ had hardly dried themselves from the water of the Eder stream before they took their Bibles, turned to the New Testament with the statement on their lips, "Now, let us see what Jesus would have us do." Is this the concern of Brethren today? How often have we said at the beginning of a conference, or at the outset of a new fiscal church year, "Now, let us go to the New Testament and see what Jesus would have us do"?

I approach the story of the

Moderator's address given at the Michigan district meeting

early church recognizing that it is a dangerous thing to do. It can well mean that going to the New Testament will require changing the course of our entire lives. Is it possible to live in this speeded-up, materialized society and proclaim New Testament doctrines? I believe it is. But let us see.

If we are to be a New Testament church *it is necessary that we be concerned about the whole range of human need.* We learn that in the life of the early church "there was not a needy person among them, for as many as were possessors of lands or houses sold them; and brought the proceeds of what was sold and laid it at the apostle's feet; and distribution was made to each as any had need" (Acts 4:34-35).

We know, of course, that there were even a few scoundrels roaming about in those days. Many said, "Here is a good thing; join up with the church and we will be taken care of without working." But do not miss the central concern of the early church; they were concerned about the whole range of human need. That is New Testament teaching.

Last winter, my wife served as a substitute teacher for a few weeks in a small rural school about ten miles north of Midland. She discovered that there were some children in that school who were actually suffering for want of the right kind of food and they were in need of clothing. We had some of these children in our home on the Sunday nearest Christmas. All of these children were born within twelve miles of our city; the oldest was eleven years old. Yet, none of these children had ever been in Midland before. Going to church that morning was a new experience for them. There are children in like condition within walking or driving distance all over America.

I thank God whenever I see a Brethren Service truck back up to one of our churches and load up with used clothing. I am grateful to our good people who recognize the needs of people. But I am not so enthusiastic when I hear our people saying: "Well, there goes the truck; we have just served human need. Now, let's get back to another money-making scheme." Many of our church projects are centered around "How much will we make?" rather than "what can we do to meet the human need of our people?"

The more we can move into the area of serving the total need of our community, the nearer we will be to New Testament teaching, for it was Jesus himself who said, "Inasmuch as you have done it unto one of the least of these my brethren, you did it unto me" (Matt. 25:40). We are pioneers in caring for the hungry, naked, sick, homeless, refugees and migrants. We dare not forget this and continue to lay claim that we are a New Testament church.

If we are to be a New Testament Church *it is expedient that we witness.* We earn in the life of the early church that "with great power the apostles gave their testimony to the resurrection of the Lord Jesus" (Acts 4:33).

This was no strange teaching to these early Christians for it was Christ himself who said, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" (Matt. 28:19-20a).

Can we say, truthfully, that we are a New Testament church at this point? I doubt it. What Jonathan Swift said expresses the attitude of many of our churches:

"We are God's chosen few,
All other will be damned;
There is no place in heaven for you,
We can't have heaven crammed!"

Dr. M. T. Rankin, executive secretary of the Southern Baptist Convention, told 3,500 Baptists gathered in a Memphis auditorium upon his return from China in 1950: "Communists offer an appeal of compassion to the dispossessed man. They have a sense of world mission. I have seen Chinese students of communism; sons and daughters of wealthy parents, put on padded garments and go out among millions of miserable, vermin-ridden country people teaching and preaching communism. One led before a Nationalist firing squad gave these for his last words, 'I die for a cause'."

Communism is a terrible thing. None of us would want to be found lining up with a group that denounces Christ, but how can we expect to defeat communism unless we can outmatch their devotion? I am not as



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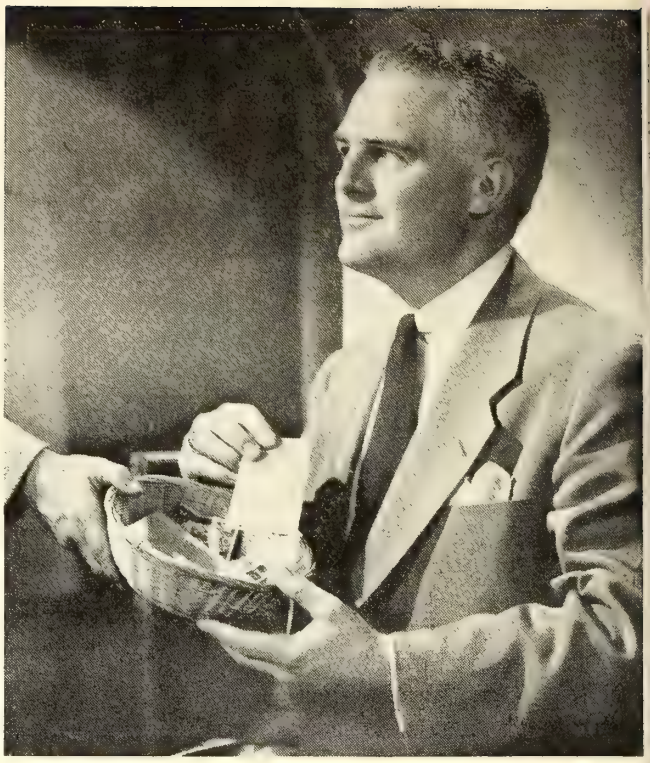
To meet the human need of our community should be the concern of a church that would be like the New Testament church

worried about the Communist in China as I am concerned about the church member in America who makes no effort to witness and live for his Christ. If we are to be a New Testament church, it is expedient that we witness, that we come to realize that a person outside of Christ and his Church is lost and in a hopeless condition. We must face up to the fact that we are carriers of the Good News. We have discovered the way out of lostness and hopelessness and unless we turn this message loose, people all around us will have no hope of living eternally with their Savior.

If we are to be a New Testament church *it is urgent that we practice stewardship.* Someone has said, "Do you mean to say that they tithed when the church first started?" They did more than that; they gave up all that they had. We know that this is not possible today. The methods of practicing stewardship differ. But the end result is the same.

Now in some areas our people are coming to life in the realm of stewardship. Churches, which in the past found difficulty in giving $5,000 a year to Christ are discovering that the same group of people, with just a little spiritual awakening within their lives, can now give twice that amount. Instances of increased giving are coming in from all over the Brotherhood. An interesting observation is this: where the giving has increased so has the spiritual fervor of the congregation also increased. Our giving and our spiritual growth go hand in hand. Nearly all of the bickerings which exist in churches today would be gone if our membership would come to a total commitment to Christ and his church.

Think for a moment of the opportunities that are coming our way. New families are moving into Brethren communities; comity commissions are saying, "Here is a new area of a few hundred homes. Can you Brethren build a church there and meet the spiritual needs of these people?" There is opportunity everywhere.



It is urgent that the church practice stewardship that is a total commitment of life, for then the spiritual fervor of the church will increase

A. Devaney

Then think of our own resources. Man has never had such a rich life. We have the best in foods: fresh strawberries for Christmas and sweet corn for Easter. Consider our traveling conveniences. We can span the United States more quickly than our forefathers could travel across the county. We have the finest of automobiles; they are hardly considered complete unless they have a radio, heater, power steering, power brakes and countless other gadgets that provide for modern comfort. Or consider recreation. Did man ever have such variety? Hunting, fishing, golfing, football, basketball, baseball, swimming, guided tours, and radio and television for the "armchair" sportsman. All of this we have, and more too, with opportunities to serve Christ that are unlimited.

Two men were standing on the steps of their church after the pastor had lifted up the need for people to be good stewards. One of the men said, "Boy, do I ever get tired of that preacher continually harping for money! It sure does cost a lot to run this church." The other man replied, "Yes, it does cost a lot. Last year our son was in college and it certainly cost a lot. He required over $1,500 of my hard-earned money. But this summer he died. Now he doesn't cost me anything." This homely illustration might more closely depict the condition of our district than we think.

If we are to be a New Testament church *it is essential that we have a praying church.* We read of the early church, "And when they had prayed" (Acts 4:31). There was a time when prayer was as essential as breathing for the life of the Christian and his church. Prayer and its power is a New Testament teaching. Are we a New Testament church at this point? Ask yourself, "Just how much time do I spend in prayer?"

Prayer is the source of power

for the church today. I suppose one of the greatest causes for frictions in churches today is a lack of prayer in our lives.

The spirit has died in more than one church. Where they once felt power and oneness, they have become lifeless and God seems miles away. Every church is always in danger of losing this praying, Spirit-filled atmosphere that fairly breathes the presence of God. It is tragic when it happens; the church loses her message; her power is gone; she then resorts to "playing church."

The opportunity is before us. The resources are here. Let us now dedicate our lives that we may do our very best. Let the Church of the Brethren really be a New Testament church. It is the most urgent need of our time.

The Heart of the Matter

Continued from page 4

ligious. And the duties for a "religious" leader are fairly easy to perform. But we can do them all and still fail when it comes to treating others as we would be treated—whether sinners or other nations or other races.

The priest in the Good Samaritan story as far as we know was a good priest. He probably loved the members of his congregation, was a good parish worker, an excellent administrator and all of that. But he flunked out! Not because he was not religious, but because he passed by his neighbor in need.

Even the Pharisees were religious. But Jesus said to them what he would probably say to us: "You blind fools! You tithe mint and dill and cummin. You traverse sea and land to make a single proselyte. But you neglect the weightier matters of the law, justice and mercy and faith."

The temptation is to dwell on ethereal matters, on respectable living—to be highly religious. But we fail to face the raw, hard problems of life where Christianity makes a difference. As in Jesus' day, it is so much easier to be a Pharisee than a disciple, so much safer to be a priest than a prophet.

There is a movie entitled On the Waterfront. The plot centers around the violence to be found on New York's docks. In the story is a Catholic priest. The film begins with the murder of one of the workers who had squealed to the crime commission. The priest is called in to pray over the body. As he leaves, he turns to the sister of the murdered worker and assures her that if there is anything she needs she can find him in the church. To which she becomes quite angry and asks him point blank what kind of a church it is that runs away from people and their problems and asks that they come to it.

There are several threads through the story, but throughout is the struggle of a priest to decide whether his job is primarily in a building of stone and mortar or down on the waterfront where God's people toil and sweat and spend their lives.

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Family Counselor,

Although my need is along spiritual advice, I would like your counsel. Our pastor doesn't believe in the blood atonement and I believe it is essential to salvation. He also says praying for the sick will help only if the sickness is caused by the mind. My mother seems to think we should stay by the church and I'm considering another church which will almost break her heart, but the Bible teaches we should obey the true word rather than man. I let them know how I believe without being dogmatic, but don't think I serve any denomination that does not follow the Bible. Please help me to make the right choice.

Confused.

Dear Friend,

Perhaps it is more a difference in the words used than in belief. It is possible your pastor believes as you do but uses a different way of expressing it. Surely all of us believe it is the life of Christ and his sacrificial death on the cross which revealed the true nature of God to us, drawing us to seek forgiveness for our sins and to dedicate our lives in loving service to God for life.

None of us believes any of us is good enough at best to stand in the presence of our Holy God without having been cleansed in the blood of Christ, symbolized by baptism with water and the Spirit. This cleansing is brought to our remembrance again and again as we wash one another's feet and take into our bodies the symbols of his body and his blood at our love feast and communion services.

The creed of our church is the New Testament—we believe and practice its teachings as led by the Spirit of Christ. One of these teachings is that of the anointing service for the sick (Jas. 5:14, 15). What a blessing it proves to be to those who enter into it in faith! There are no limits to its possibilities. However, the will of God is our ultimate desire as children of God. It is not his will that we live forever here on the earth. Heaven is our real home. Birth and death are both a part of God's all-wise plan, so we will not always get well even though we are anointed. The only thing of importance is that we desire above all things God's will.

Paul had some physical difficulty, a thorn in his flesh (2 Cor. 12:7-13), which, though he prayed for its removal, remained with him and he was given grace from God to bear it and grow spiritually because of it.

I have found great joy serving Christ in our beloved Church of the Brethren and I hope and pray you will continue to be a part of its fellowship. We have the liberty to follow Christ as his Spirit directs. We do not all need to express it in exactly the same words or forms.

Naomi Will.

His Kingdom in My Kitchen

Even in regard to household tasks we must learn to say, "Thy will, Father, not mine, be done today."

Ernestine Hoff Emrick

DEAR FATHER, on this second day of my search for your kingdom in my kitchen, I awoke refreshed and eager for the adventure with you. This may not seem especially newsworthy to those who are accustomed to bounding energetically out of bed in the morning, but for me it is nothing short of amazing. For years, the process of awaking and facing the prospect of another day's duties and problems has been quite a struggle, with my first waking hour usually spent in fighting my way dully through a maze of mental cobwebs.

But this day was different. Washing the breakfast dishes was a time for stretching the soul into closer contact with you.

Dimension

My home domain is not so wide
But it is very high;
Though closely held within these walls,
It reaches to the sky.

And while my restless soul must stay
Behind the kitchen sink,
It still can soar in Godward flight,
Much freer than I think.

Now, Father, what is your bit of leaven for me this morning and what are your orders for the day? My old dilemma again comes crowding in unbidden. A book I have been longing to read beckons me as does some writing I need to do, but the clothes hamper has long since overflowed and the cupboard is even more bare than yesterday.

And how shall winged soul and feet of clay
Inhabit mortal man in harmony,
Not tearing him asunder in a fray,
But merging in a blessed unity?

It seems as if there is always some household task standing between me and what I want to do. Wait! Father, you say the clue to my conflict is right there in that statement? Yes, there it is: ". . . what *I* want to do." I should have said, ". . . what *you* want me to do." But then I could not say that sentence at all, could I?

I think you are trying to tell me that each household task *is* what you want me to be doing at that particular time and not a hindrance to it. Yes, Father, I must learn to say, "Thy will, not mine, be done," even in regard to housework. And so I will include it without rebellion in the plan for my day, thus making it truly *your* plan, not mine.

When Jesus said "If any man would come after me, let him deny himself" (Matt. 16:24), I



Many duties of housekeeping are acts of cleansing, putting things in order and discarding waste: dusting, mopping, laundering, washing dishes, mending, making beds, scrubbing, sweeping—all are in the nature of remedial or repair work and must be repeated frequently to keep the house livable

think he meant that a man must deny his Self (spelled with a capital S), that self-interest that psychologists call the ego. This little pencil with which I write has suddenly become a silent example.

The Selfless Pencil

My pencil gives itself away
As these few lines it traces,
Then, turned upon the other end,
Its very self erases.

Some people speak of this giving one's self away as "surrender," but I like to think of it in terms of selling or renting a house:

Sold!

My spirit-house was not for sale
The day my Lord sought lodging there;
My sign said only "Room for Rent"—
I had so little space to spare.

For years a renter in my house,
He came and went at my request.
And then I sold it at His price—
Now He is host and I am guest.

Thank you, Father, for making this step more of a reality in my life today.

It certainly is odd the way the clock has stopped racing around. Or perhaps it is just I who have stopped racing around. I actually had our huge washing on the line by 10:00, another outstanding accomplishment for me—or perhaps I should say for *you*, because without you it would have taken me till noon, even with my usual frantic haste. As Glenn Clark says, "Our cargoes only come to us over calm seas." Mine have been rather stormy of late, and I have no doubt that many of your precious cargoes have capsized and never reached port. Father, I pray that you will continue to still the waves in the days to come so that I may receive all that you ship to me.

There was time for grocery shopping before lunch. I shall never take for granted our amazing supermarkets. What a feeling of security and abundance it is to help one's self to those colorful, orderly shelves



stocked with more food than we could eat in a lifetime! What if we could go shopping occasionally in a supermarket of Christian virtues . . . "Let's see, my supply of patience is running very low right now—I'll get a one-pound can of that. And humility—I'd better get two boxes of that so I have some on hand when my frequent visitor, Pride, comes calling. And I must be sure to pick up the large economy size package of love—I never seem to have enough of that . . ."

When we had seated ourselves at the lunch table set with the most delectable food items we had bought, my young son suddenly decided not to partake of them, and logical argument only increased his determination. How often, Father, do you prepare a table before us, set with your choicest blessings and we perversely refuse to reach out and claim them for our own, thereby cheating no one but ourselves!

Father, I am sure you are aware of the way small boys, filled with good intentions, try to "help mommy," with results that are slightly less than helpful. For instance, when they decide to wash the back porch windows, mommy's plans undergo a slight alteration as she finds the necessity of washing windows too. But then perhaps she can learn something from this also.

Transparent

I washed my windowpanes today—
Erased their blemished hue,
Then marveled how they disappeared
And glory flooded through.

Make me a thing invisible
Through which Thy light can shine,
Unmarred by my own pseudo-sheen,
Revealing only Thine.

Two men came to our house today—the milkman to collect our bill and the trash man to carry away our refuse. Unlike the milkman, you do not come back to collect payment from us for your daily delivery of benefits, for they are the free gift of your generosity. I know you will not be offended, Father, when I say that at times you do act somewhat as a "holy trash man," carting away our discarded vices, unlovely habits and thoughts that we no longer want to have cluttering the premises. In fact, this is one of your more important functions, as it clears the way for the occupants to live a free and joyous life in their renovated house.

With more persuasion than action, I had a little help in picking up toys, straightening the house and vacuuming the rug this evening. How many duties of housekeeping are acts of cleansing, putting things in order and discarding waste: dusting, mopping, laundering, washing dishes, mending, making beds, scrubbing, sweeping—all are in the nature of remedial or repair work and must be re-

Continued on page 15

The Churches and Constitutional Rights



Eugene Carson Blake

OUR history makes it clear that one of the very important streams flowing into the river of American liberty is that religious one which springs up out of the soul of a man in the presence of his God.

When at the end of the eighteenth Century our forefathers were creating the political instruments of American freedom, many of their most creative ideas had come down to them from ancestors who had fled their homes in the continent of Europe or the British Isles as their only way of escape from religious persecution. Before their forced emigration these men had had their fill of penalties imposed upon them by government for their opinions and beliefs. They were tired of being ignored or even punished for having had the effrontery to petition a hostile government for the redress of their grievances.

Modern ideas of tolerance were not widespread anywhere in the eighteenth Century, but it is clear that as the United States was being founded, men of very deep religious conviction joined equally with more secular minded people in an endeavor to find a way to set up a government strong enough to resist anarchy, which gives way always to tyranny and yet not so strong as to become tyrannic itself. This was and is the problem of liberty, how to create a government able to protect the liberties of all its citizens from one another and, at the same time, unable to usurp their liberties itself.

A new idea grew out of the unique combination of religious conviction and the then "modern enlightenment." It was the acceptance by both churchmen and other citizens of the concept of limited sovereignty. During the Middle Ages in Europe the struggle had long continued between church and state as to which ultimately should control the destinies of men and nations. The struggle seesawed between Canossa and Avignon. The theory of the ultimate and absolute sovereignty of the church was countered at last with the theory of the divine right of kings.

It was clear that the American revolutionists could not accept the divine right of George III of Great Britain, and too many of them had had experience of being a religious minority in an ecclesiastically dominated state to be willing to chance any religious establishment.

And so it happened that both the American state and the American churches accepted the idea that both were under the authority of the same sovereign Creator of all men and nations.

An address delivered before a special Constitution Day session of the Senate Subcommittee on Constitutional Rights by the president of the National Council of Churches and stated clerk of the Presbyterian Church in the U.S.A.

As a churchman, may I say that it is my belief that for the liberty of men and the prosperity of religion it is equally important that churches recognize their human limitations as it is for civil governments to recognize theirs.

Besides the sovereignty of God there was another important religious idea that was set into the framework of American liberty. It was the doctrine of sin—I dare say it, of the depravity of man. If the most "advanced" political ideas current at the end of the eighteenth century had been the only influence that had framed the American Constitution, I am afraid that with a much more logical and efficient government we would not have had our liberties quite so well protected as they have been. Because they took seriously the doctrine of human depravity, the religious founders of our nation made it certain that powers were so balanced in their new government that no absolute and corrupting power could find its way into the hands of an individual or even a large group of individuals without there appearing a counterweight sufficient to preserve the liberties of the people from any tyrannic minority or even from a tyrannic majority.

It was thus out of a unique combination of religious conviction and "modern enlightenment" that the American tradition of church and state was formed. And I am, therefore, happy to express to you, as a churchman citizen, some of the concerns shared by many churches in the area covered by the Bill of Rights.

I do not wish to make a long or exhaustive list of "grievances." First, (let me underline the chief concern. Let no government or branch thereof think of itself as the arbiter or controller of men's opinions, convictions or faith. No free man will allow his convictions, religious, economic or political, to be controlled by the state. Let government remain the servant of the American people, not their master. Let no part of government forget that it along with the churches and the people is subject to the judgment and justice of Almighty God. Let us even in the most trying of circumstances exemplify the humility of Abraham Lincoln, who in the Civil War was not so bold as ever to identify the cause of the Union with the will of God. And I speak as a Yankee whose two grandfathers were captains in the Grand Army of the Republic.

In recent years there has been a committee of the House of Representatives on Un-American activities. Although I do not presume to assess the value of this committee in the development of information needed by the Congress for legislation against subversive threats to our country, I am compelled to say that many of the side effects of this committee's activities have caused most churches grave concern. Let me list the reasons for this concern.



Religious News Service

Eugene Carson Blake, president of the National Council of Churches (left), is shown with Senator Thomas C. Hennings, Jr., chairman of the Senate Subcommittee on Constitutional Rights

1. The very name of the committee raises a question. For there has been a growing tendency on the part of our representatives in government to suppose that it is within the competence of the state to determine what is and what is not American. But from the beginning the glory of the American way of life has been the encouragement of diversity of conscientious opinion and conviction and American law is concerned with overt, illegal actions only.

2. The committee has used techniques in hearings which have in effect turned the witness into one accused, and has not afforded many a witness an opportunity or the means to protect himself and his reputation, means which even a legally indicted citizen is afforded in any court.

3. The committee has failed to distinguish between allegations of disloyalty and proved disloyalty.

4. Unsupported allegations, which could have been easily proved false, have on occasions been disseminated on the committee's letterhead to the hurt of the reputation of loyal Americans.

5. The committee has been itself confused as to the difference between disloyalty to our country and the holding of opinions which happen to be politically unpopular or publicly embarrassing.

6. The committee has on occasion lost all historical perspective, implying disloyalty for past associations of some citizens, which associations at the time when they occurred were shared by other citizens whose loyalty it would not dare at all to challenge.

I have used one committee of the Congress and its activities as an illustration of a kind of

governmental action which is of grave concern to many of the churches.

Let me, in order to be entirely fair, take an illustration that causes some concern from each of the other branches of the Federal Government.

A proposal was made a few years ago by the chief executive of the nation that diplomatic relations should be established with the head of one of the Christian churches. All of the churches in the United States (except the one it was proposed to recognize and it took no official position on the matter) were deeply concerned and made their concern vocal enough so that nothing came of the proposal. Whether or not such diplomatic recognition can be fairly construed as contrary to the First Amendment may be a moot question. But that is not the point. Such a recognition must be justified on the grounds of one church having a preferred position in the world religious scene or on the grounds that there were nonreligious reasons sufficient for it. Most American churches would be against such a recognition on either ground, even if it were proposed that equally important diplomatic recognition was offered to their own churches. And this on the basis of the clause against establishment or preference of one religion or church as against another. In the Constitution of one of our American churches, which was first published in 1788, these words occur:

"That 'God alone is Lord of the conscience; and hath left it free from the doctrine and commandments of men, which are in anything contrary to his word, or beside it in matters of faith or worship.' Therefore they consider the rights of private judgment, in all matters that respect religion, as universal and unalienable: they do not even wish to see any religious constitution aided by the civil power, further than may be necessary for protection and security and, at the same time, be equal and common to all others."

I have used but one illustration from the executive branch because it is of such basic concern to religious equality in the United States. There are many other problems in the executive branch, on which there would be more unanimity on the part of the churches as to abuses that threaten us all. I merely mention the extraordinary power exercised by the Attorney General in establishing a list of subversive organizations, the control by a bureau of the issuance of passports to free citizens and the injustice suffered by many loyal Americans by inadequately safeguarded security procedures.

Finally, let me express one concern in the judicial realm. I speak with great hesitation. The churches of this country have confidence in the Supreme Court that it will continue to interpret the Constitution in such a way as will protect the religious liberty of even unpopular and splinter minorities. But in this process we must confess to a fear that in order to do this, the Court may tend to change this nation from a nation under God to a completely secular state in which the law is interpreted as creating a gulf between religion and government, which it was never intended should exist. Most American Christians would prefer this error than the contrary one which would allow the state and its instruments to be used by churches for their ecclesiastical purposes. In education, for example, American Christians believe in the primary responsibility of parents for the religious education of their own children. They believe in the right of churches or private individuals to set up schools of their own for these purposes, but most American Christians believe this right does not include governmental financial support for them. But this ought not to mean that the public, tax-supported school must be irreligious or nonreligious or antireligious. The Constitution ought to protect the public schools equally from sectarianism and from secularism. This is not easy to do. Some decisions of the Supreme Court have come closer to the churches' ideal in this regard than others. And it will be a continuing concern of the churches that the cause of faith shall not be set backward by the development of a tax-supported public school system whose values are determined by the state at a humanistic level rather than by the American people under a faith in and guidance of Almighty God.

Let Heaven Come In

PATRICIA KENNEDY HELMAN

Heaven is near us: the strength of a tree,
The song of the bird, the vast open sea;
Let not my spirit be dulled by life's din;
Open my heart; let heaven come in!

A word kindly spoken, a child's winsome grace,
A friendly warm handclasp, a mothers' sweet face;
Let me love deeply, more nearly like him;
Open my heart; let heaven come in!

God gives us heaven through all of life's hours,
The grandeur of mountains, the beauty of flowers,
This is my prayer; cleanse me from sin;
Open my heart; let heaven come in!

The Kingdom in My Kitchen

Continued from page 11

peated frequently to keep the house livable. If I would spend just a fraction as much time each day, Father, in setting my spirit-house in order, it would be an infinitely neater and more pleasant place for you to dwell.

And now comes the blessed moment when I can lay my head gratefully on the pillow of your love and slip into oblivion, secure in the knowledge that "He who keeps Israel will neither slumber nor sleep" (Psa. 121:4). I am beginning to realize that housework has spiritual implications of which I never dreamed. Perhaps I shall dream of them now. Good night—and thank you, Father, thank you.

In Our Own Way

George W. Wright

WE DO not need to paint the end of a telescope to keep from seeing the stars. If we just breathe close to the lens the moisture in our breath will obscure our vision. Very often the narrowness of our vision and our selfish-laden breath keep us from reaching the real goals and the fulfillment of our dreams. Like the misplaced finger near the lens of a camera, we often obstruct our own view of the real values of life.

The rich young ruler had set his sights upon a noble prize, the kingdom of heaven, but his riches had loomed so large in importance that his vision was distorted. Demas had started out as a companion of Paul but the lure of the present world had been too challenging. Judas Iscariot would be honored today as a faithful disciple had not greediness and a desire for an earthly kingdom obliterated the true purpose of the Master's coming. So it is an old, old story of getting in our own way.

We may not be able fully to understand the implication of the Master's words, "If your right hand causes you to sin, cut it off and throw it away," but we do know that in spite of our best intentions we sometimes find ourselves taking a lower road. We reach for the stars but fail to light our little candle. We adore the Light of the world yet hide our flickering flame under a bushel. Something in our nature persistently keeps bobbing up to distract our attention from lofty ideals and abundant living. Why must we ever be getting in our own way?

Paul knew well of this experience as he confessed, "The things I would do I do not, and the things I would not do, those I do." But he also had a solution. "I fight daily to keep my body under subjection," and therein is our secret of keeping ourselves out of our way. We must ever be on our guard that selfishness and selfish ambitions must be shackled and controlled lest they rob us of the better things of life. Jealousies, envyings and hatreds have completely ruined many lives of sheer joy and happiness. Faith and prayer are noble allies to the individual who would make the best out of his life. Loose tongues and ill-chosen words often destroy the value of a parent who would be an example to his children. A hasty temper can befog the mind and sanity as surely as our breath cheats us of our view of the distant vista. Let us diligently try to keep ourselves out of our way.

• • •

"I consider the world as the field where thy servants must labor . . .
My desire is, O Lord, to engage where laborers are most needed."

—Quotations from Robert Morrison, pioneer Protestant missionary to China

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***The Christian's God.** Stephen C. Neil. Association Press, 1955. 96 pages. $1.25.

This little volume is one of a new series—World Christian Books—written by outstanding scholars from different lands, designed to present the great fundamentals of the Christian faith in language the average layman can understand. These books are being printed first in English, but as soon as possible, they will be made available in the main languages of the Christian world for it is hoped these little volumes will be of special benefit among the younger churches and to those who preach and teach the Christian faith everywhere.

Bishop Neil gives a brilliant summary of what I have learned about God in my own studies of theology and philosophy. He re-asks and answers many of the puzzling questions that men raise about God. God is presented as Life, Light, Love and the Spirit. The closing chapter, Three in One and One in Three, will help you in understanding the doctrine of the trinity. The only question I would have about the book is whether the author actually included enough of the divine in-breathing of Gen. 2:7. Probably, if he could be questioned about the matter, the author would agree that it includes at least the capacity to receive the gift of eternal life. The book will be useful for private study and as an elective unit for youth and adults.—*C. Ernest Davis.*

***Christian Theology: An Ecumenical Approach.** Walter Marshall Horton. Harper, 1955. 304 pages. $3.75.

By the grace of God, we Brethren have come to a state of repentance over our long and proud neglectful ignorance of theology. And here is a book which will go far toward meeting the need for a good, readable text on theology which Brethren can read and study to their immense edification.

The book deals with the Great Christian doctrines: The Knowledge of God, The Nature of God, God and the World, God and Man, Christ the Savior, The Church and the Means of Grace, The Christian Hope. Three questions are asked concerning each of these doctrines: (1) What is the basic ecumenical problem within this doctrine? (2) What is the universal Christian answer to it, as agreed upon by the churches? (3) What disagreements and conflicts interfere with a clear Christian answer to this problem?

The book is interesting, lucid, well-reasoned, seasoned with profound Christian understanding and faith. The author is professor of theology at Oberlin, a great leader in ecumenical thought, a convincing writer. He has given us an extremely valuable book.—*Edward K. Ziegler, Roanoke, Va.*

KINGDOM GLEANINGS

Arthur Durr of Payette, Idaho, is planning to engage in full-time evangelistic work after Sept. 1, 1956. Any church desiring his help in revival meetings should contact him at 421 Third Ave., N., Payette, Idaho. Bro. Durr is presently pastor of the Payette church.

Japan has 512,450 Christians, according to a survey conducted by Christian News, a weekly sponsored by Dr. Toyohiko Kagawa, noted Protestant evangelist. Of this total a little more than 285,000 are Protestants. It was reported that there are 3,747 Christian churches in Japan.

A series of fifty-four church and group life laboratories aimed at providing basic training in Christian education for 3,500 Protestant Episcopal clergymen and professional lay church workers will be held in various parts of the country over the next three years. The project will be conducted by the church's department of Christian education.

Plans for the construction of 646 new church buildings in the next four years at a cost of $22,000,000 were announced at the biennial meeting of the Evangelical United Brethren Church's Board of Missions. The denomination is seeking to raise $1,000,000 for a church extension loan fund to help individual congregations with the building projects.

The United States Supreme Court held that Congress is within its constitutional powers in requiring a conscientious objector to believe in a Supreme Being in order to qualify for exemption from combat duty. The court refused to consider an appeal by a self-described agnostic who refused a classification as a conscientious objector.

More than thirty-five million volunteers are now working for philanthropic and religious causes in the United States. The Bulletin of the American Association of Fund-Raising Counsel estimates that more than ten million of these are organized church workers. One seventh of all the volunteers are engaged in fund-raising activities.

Want some ideas on how to have fun at home? The new Family Fun Kit will help you. This kit contains a series of pamphlets on such topics as Travel With the Family, Home Recreation Equipment, Crafts for the Family, Parties for the Children, Nature and the Family, Family Camping, Fun in Your Backyard, etc. Order one now from the General Brotherhood Board, Attention Youth Department, 22 S. State St., Elgin, Ill. The price is 15c.

World-wide Bible Reading

Dec.	5	Matt. 25:1-30
	6	Matt. 25:31-46
	7	Mark 12:18-44
	8	Luke 7:31-50
	9	Luke 14:1-14
	10	Luke 14:15-35
	11	1 Cor. 13:1-13

The bill of rights of the new Ethiopian constitution insures full religious freedom, but the constitution states that the Ethiopian Orthodox Church, founded in the fourth century on the doctrines of St. Mark, is the established church of the state.

C. Ernest Davis, executive secretary of the Christian Education Commission of the General Brotherhood Board, attended the meeting of the North American Administrative Committee of the World Council of Christian Education in New York City on Nov. 18.

Plainview's Awakening, the General Brotherhood Board's filmstrip of the year, is now available to churches of the Brotherhood. This sound filmstrip tells the story of what can be done when a church awakens to its responsibilities and undertakes with the help of the Lord to study its needs and to develop a program of Christian education to meet those needs, utilizing the resources that are available. The price of the filmstrip is $5, or it may be rented free of charge. Send your orders to Visual Education Service, 22 S. State St., Elgin, Ill.

Standing Committee Delegates

Southern Pennsylvania: Glenn Norris, J. M. Baugher, David H. Markey; alternates, Murray Lehman, Robert Knechel, Earl Kipp.

Licensed and Ordained to the Ministry

Gale Snyder, licensed in the Granada church, Kansas.

Raymond McClung, ordained in the Portland church, Ind.

Change of Address

I. V. Funderburgh, from La Verne, Calif., to 1542 Kazmir Court, Modesto, Calif. Bro. Funderburgh, having retired as secretary of the Pacific Coast Region, is now serving the Modesto church as assistant pastor.

Missionaries on Furlough

Mary Dadisman, Grayce Brumbaugh and the *Monroe Good family,* all Africa missionaries, arrived in the States on Nov. 15 from Nigeria. While on furlough their addresses will be: Mary Dadisman, Fernald, Iowa; Grayce Brumbaugh, P.O. Box 264, Hartville, Ohio; Mr. and Mrs. Monroe Good, R. 2, Myerstown, Pa.

Winter Work Camp—Puerto Rico

The young congregation at Castañer is planning to build a church. A work camp is being planned to give assistance in this building program. Camps will be for four-week periods beginning Jan. 6, Feb. 3 and March 2. Workers with skill and experience in form building, block laying, electric wiring, plumbing, cement finishing, plastering, wood finishing, painting, cabinet making and landscaping, as well as general construction laborers are needed. For further information and application forms write to: Brethren Service Commission or Ministry and Home Mission Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Elizabethtown College

Seventy-five college students are among the 250 comprising the Eastern District chorus scheduled to

Brotherhood Theme: Seek First His Kingdom

present The Messiah on Sunday afternoon, Dec. 4, in the college auditorium.

Dr. Theodore Distler, executive secretary, The Association of American Colleges and Universities, addressed 280 old graduates, parents, and friends of the college at the home-coming luncheon, Oct. 22. Approximately 1,000 attended the various activities of the day including the annual freshman-sophomore tug-of-war and the first night soccer game.

Final enrollment figures are a record both in total enrollment (480) and freshman registrations (184). In addition, 136 are enrolled in evening classes being conducted in Harrisburg, York and Red Lion and on campus.

The Central Keystone Section of the Instrument Society of America holds monthly meetings in the Gibble Science Building. Membership includes engineers in charge of measuring devices in all types of industries. Officers and committee chairmen represent the key large industries of this area of the state.

The two state districts owning the college re-elected to the college board of trustees at recent district meetings the following members: Paul M. Grubb and Horace E. Raffensperger, Elizabethtown; J. Aldus Rinehart, West Englewood, N. J.; S. Clyde Weaver, East Petersburg; Howard A. Merkey, Manheim; Carl W. Zeigler, Lebanon; and Cyrus G. Bucher, Biglerville. New to the board are Eli M. Stoltzfus, Phoenixville, and Galen C. Kilhefner, Elizabethtown.

Elizabethtown College has been approved by the State Council of Education, Department of Public Instruction, to offer courses in special education for the certification of teachers in this field. During the second semester these three courses will be offered at the Harrisburg extension center, William Penn Senior High School: phychology of exceptional children, mental hygiene, and child psychology. During the summer session three additional courses will be offered on campus: arts and crafts, special class methods, and student teaching.

The new residence hall for women stands with a completed foundation awaiting the shipment of structural steel.

The college development fund has reached $330,700 with 1,500 students, alumni and friends of the college contributing. K. Ezra Bucher, chairman, announced the formation of a permanent advisory development committee: Horace E. Raffensperger, Ethel M. B. Wenger, and Dr. I. Wayne Keller.

Manchester College

The regional conference, which was held on the campus of Manchester College Oct. 17-20, brought many hundreds of Christian workers from the region to the campus. The sessions were of a high order and the visitors expressed their appreciation for the helpful conference.

On Oct. 10, Manchester College signed a contract with the Russell Easterday Construction Company of Culver, Ind., to build a new dormitory for women. Work has begun, the excavation is completed and the foundation is being laid.

The financial campaign for capital funds called The March of Progress is continuing. Just now, work is being done in Southern Ohio. To date, approximately $352,000 has been subscribed for the campaign. The minimum goal of the campaign is $550,000 and the "challenge" goal is $750,000. The alumni and churches of Southern Ohio are making a good showing.

The enrollment of Manchester College now totals 857 full-time students and 21 part-time students. In addition, there are 37 students who attend classes on Saturday, which brings the total enrollment of Saturday and regular students to 915. Of the regular full-time students 469 are men and 388 are women. Four hundred forty-four of the full-time students are Brethren.

Charles S. Morris, head of the physics department at Manchester College, has been awarded a $3,000 Frederick Cottrell grant by the Research Corporation of New York for research in the field of atomic energy in his department at Manchester College. The award was made after an inspection and investigation by the field representative of the corporation. This is the first grant of this size awarded to a professor for a specific undertaking in the history of the college.

A special leadership training course opened at Manchester College on Oct. 24, under the leadership of Ercell Lynn. One hundred thirty-two people were present for the first session. People enrolled from distances of forty and more miles. Five classes are offered under the leadership of Ira Frantz, Samuel Harley, Mrs. Howard Book, Mrs. Helen Michael, Donald Royer, Betty Van der Smissen and Ercell Lynn.

The Church Calendar

December 4

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Meaning of Discipleship. Luke 9: 7-62. Memory Selection: If any man would come after me, let him deny himself and take up his cross daily and follow me. Luke 9:23 (R.S.V.)

CBYF Topic: Fun—Plus!

Dec. 11 Universal Bible Sunday
Dec. 18 Christmas World-wide Mission Offering.
Dec. 25 Christmas
Dec. 26-31 Southeastern Region recreation laboratory, Bridgewater College, Va.
Dec. 26-31 Eastern Region recreation laboratory, Juniata College, Huntingdon, Pa.
Dec. 26-31 Central Region recreation laboratory, Manchester College, Ind.
Dec. 27-31 Pacific Coast Region recreation laboratory, Fresno church, Calif.
Dec. 27—Jan. 1 Quadrennial Student Volunteer Conference, Ohio University, Athens, Ohio
Jan. 1-8 Week of Prayer

Love Feasts

California
Dec. 11, 7:30 pm, Los Angeles, Imperial Heights

West Virginia
Dec. 5, Martinsburg

Gains for the Kingdom

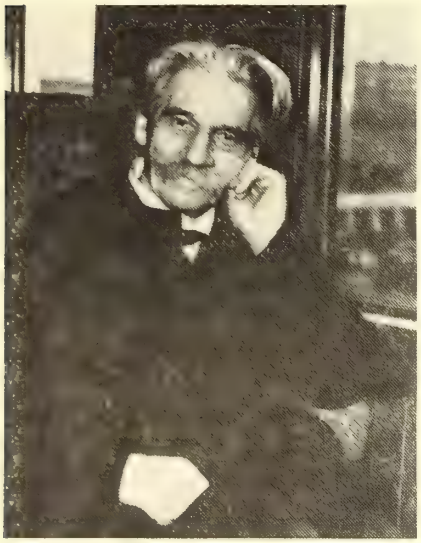
Six baptized in the Newport News church, Va. **Five** baptized and three received by letter in the Brick church, Va.

Nine baptized in the Mingo church, Pa. **Two** received by letter in the Somerset church, Pa.

Four baptized in the Union City church, Ind. **Three** baptized and one received by letter in the Oakley church, Ill. **Two** received by letter in the Polo church, Ill. **Two** baptized and three received by letter in the Florence church, Ind.

Two baptized in the Granada church, Kansas. **Four** baptized and four received by letter in the Colorado Springs church, Colo.

News and Comment From Around the World



Religious News Service

Dr. Albert Schweitzer, eighty-year-old medical missionary, theologian, musician and author, relaxes on train ride after his arrival in England, where he received a rare honor from Queen Elizabeth II. He was invested with the insignia of an honorary member of the Order of Merit

Graham Addressed 362,000 in Toronto Crusade

A total of 362,000 persons attended meetings addressed by Evangelist Billy Graham during his month-long Greater Toronto Crusade. Of this number 7,348 came forward to make "decisions for Christ." Mr. Graham said that he felt the Toronto crusade had developed into one of the greatest he and his team had ever conducted. The evangelist recently announced the plans to visit India early in 1956 and to address Christian gatherings there.

Pioneers in Churches' Rural Work Program Honored

The National Convocation on the Churches in Town and Country which met recently in Springfield, Mass., cited Dr. John W. Reisner and Dr. Ira W. Moomaw for their pioneer work in the churches' program to aid needy rural millions around the world. Dr. Reisner was for twenty-two years director of Agricultural Missions, Inc. He was succeeded in 1952 by Dr. Moomaw, who is a minister of the Church of the Brethren.

"Day of Mourning" for Istanbul Churches

A "Day of Mourning" was observed on Sunday, Oct. 23, in all Eastern Orthodox churches in America consisting of Greek, Russian, Syrian, Ukrainian, Carpatho-Russian, Bulgarian, Rumanian, Serbian and Albanian congregations. The day was so designated because of the unprecedented catastrophe inflicted upon the Eastern Orthodox Christians and their institutions in Istanbul, Turkey, by rioting mobs on Sept. 6. A special collection was made for the relief of the unfortunate Eastern Orthodox Christians of Turkey.

World Neighbors Operates 13 Village Training Centers

World Neighbors Incorporated operates thirteen village training centers in India, Egypt and the Philippines and has helped more than 1,000,000 destitute people since its formation, according to a report by Dr. John L. Peters, the executive director of the organization. The organization seeks to aid backward nations by teaching them to help themselves. Its workers aim at improvements in native agriculture, literacy, hygiene and sanitation, midwifery, child health, nutrition and various crafts. Specialists first train natives who then teach others.

Ministers Told Drinking Must Be Deglamorized

Dr. Andrew C. Ivy, University of Illinois physiologist and chairman of the National Committee for the Prevention of Alcoholism, told clergymen in Minneapolis that drinking must be deglamorized if alcoholism is to be prevented. He reminded them that 300 million dollars is spent annually to promote drinking. Dr. Ivy stressed the need for introducing into our society "methods which will bring about relaxation, forgetting of worry by wholesome, normal, physiological and rational means rather than by use of drugs." He added that alcohol is a drug.

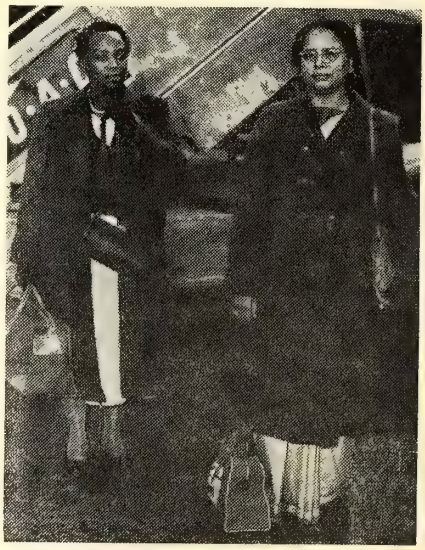
The United Lutheran Church to Enlarge National Headquarters

The United Lutheran Church in America is planning to enlarge its national headquarters in New York by erecting a modern five-story office building. Most offices of the United Lutheran boards, agencies and auxiliaries are located either in New York or Philadelphia. The church's Board of Publication recently announced plans to build a $1,500,000 headquarters in Philadelphia's Germantown area for the Muhlenberg Press and other denominational boards.

South African Leaders Warn of Threat to Civil Rights

Religious and political leaders have joined together in South Africa to warn that the government's repressive measures to implement its segregation policies are being directed against the civil rights of white as well as nonwhite people.

The meeting held in Johannesburg was the first in South Africa in which Europeans and non-Europeans sat down together on a same platform to speak on a political matter. During the meeting police took down the license numbers of all automobiles parked near the meeting hall. Bishop Reeves, the Anglican Bishop of Johannesburg, said, "We have reached a stage in this country where, without the trappings of the Nazis, we have a state in which the man who is prepared to take any stand on principle is regarded by the government as a traitor to his country."



Religious News Service

Mrs. George Sembeguya of Uganda, East Africa (left), and Mrs. Esther Jawahir Masih of Pakistan are shown on their arrival in the U.S. to attend the National Assembly of the United Church Women in Cleveland, Ohio, Nov. 7-10. They are two of the three especially invited guests

Supreme Court Asked to Rule on Use of Public Buildings for Religious Meetings

The Jehovah's Witnesses have asked the United States Supreme Court for a ruling on whether separation of church and state prohibits the use of public buildings for religious assemblies, or if it requires that such facilities be made available to all religious groups on an equal basis. The attorney for the Witnesses has maintained that if public authorities permit some religious groups, but not others, to make use of tax-supported properties, this is discrimination prohibited by the First Amendment to the Constitution, as made applicable to the states by the 14th Amendment.

Ten Per Cent of Pittsburgh Presbyterian Churches Interracial

Thirteen of 137 Presbyterian churches in the Pittsburgh Presbytery are interracial in membership, according to a survey reported to the presbytery. Another twenty-nine congregations have interracial participation in church groups or programs. More than half the churches not now inclusive in membership indicated that a majority of their present members favor such a move.

Heifer Project Makes Shipment to Needy U. S. Farmers

For the first time in its history, the Heifer Project is making a major shipment of livestock to destitute farmers in this country. Twenty-five heifers donated by southern Ohio farmers or paid for by church groups in the area were dedicated at the Beech Grove Church of the Brethren near Hollansburg, and sent to Jefferson Davis County, Miss. They will form the nucleus for a new dairy industry there under the supervision of the Prentiss Institute. Farmers in the county have been hard hit by the government's curtailment of cotton acreage. Fifty-two per cent of Jefferson Davis residents are Negroes.

News Briefs

The United States Supreme Court has ruled that a conscientious objector cannot claim that his right to freedom of religion is violated if he is required to co-operate with the Selective Service System. The court rejected an appeal from a Quaker minister who was convicted of a second draft law violation in 1953 for refusing to report for induction.

Highest per member giving in the United States was recorded by the Wesleyan Methodist church, whose per capita total contributions amounted to $176.91. Seventh-day Adventists were second, the Brethren in Christ third, and the Church of the Nazarene fourth. The great bulk of contributions was earmarked for local congregational expenses.

For the first time in Japan, Christian writers from all over the country gathered together to study and discuss methods, materials and purposes of writing Christian literature. Their conference was sponsored by the Literature Commission of Japan's National Council of Churches.

The National Christian Council of Ceylon recently condemned harmful publications and the sale of horror comics. The Council's Executive Committee passed a resolution against "publicizing brutality." The Council appealed to editors, publishers and proprietors of theaters to be more discriminating in what they publicize.

Senator J. Strom Thurmond of South Carolina has asked the Civil Aeronautics Administration to prohibit the sale and consumption of alcoholic beverages aboard commercial airliners. Mr. Thurmond said he is prepared to introduce appropriate legislation proposing such a ban if the CAA fails to act.

The Southern Baptist Foreign Mission Board adopted a budget of $7,500,000 for 1956—the largest in its 110-year history. Foreign mission work will take most of the total. The rest will be used for administrative and promotional purposes in the United States. The board voted to raise its goal of missionary appointments from 100 to 125 a year.



Religious News Service

Dag Hammerskjold, secretary-general of the United Nations (third from left), admires one of the three hand-woven rugs presented to him by the women of the Presbyterian Church in the U.S.A. as a gift to the UN. The rugs were designed by Olga Anhazer Fisch, Hungarian-born refugee artist, and woven under her supervision in Ecuador by twelve Indian girls who worked twelve hours a day for six months to complete them. They are similar to two rugs presented earlier to the UN by Ecuador

Quotes in the News

Dr. W. H. Jernagin, executive chairman of the National Fraternal Council of Churches: "I appeal to the young Negroes of America, not to be discouraged because of adversities facing the race. We are making progress; not as fast as we would like it, but too much for discouragement. Hence, I urge the young people of America to stay with the church and continue to have faith in God and strive in every way with the Spirit of Christ to carry out his program."

Dr. Arnold Toynbee, British hishorian: "Man at work can be happy and spiritually healthy only if he feels that he is working in God's world for God's glory through doing what is God's will."

Dr. Henry Smith Leiper, executive secretary of the Congregational Christian Churches' Missions Council: "According to their own income tax reports to the governments, Christians give to the churches about two per cent of their incomes, and no one has been known to minimize what he can charge off as a tax deductible gift. We gather up the crumbs after we have eaten and we give Him the fragments."

Dr. Leonard Mayo, director of the Association for the Aid of Crippled Children: "The church should make known in articulate, forceful ways its abhorrence of injustice no matter where, by whom or upon whom it is perpetrated."



1956 SUMMER SERVICE

UNITED STATES

Community Service

Fresno, Calif.
Dates: June 24—Aug. 5.
Project: Working in recreation, playground supervision and teaching crafts in a semimigrant interracial area.
Number: 4 to 6 mature fellows and girls.
Cost: $1.00 per day. Some scholarship aid available.

Baltimore, Md.
Dates: June 25—Aug. 20.
Project: Working in part of a city-wide slum clearance program in a predominantly Negro community. Working with children in recreation, arts and crafts, religious instruction. Group shares housekeeping duties.
Number: 6 mature young people.
Cost: $60.00. Some scholarship aid available.

Monroeville, Pa.
Dates: June 20—July 20.
Project: Working in a community Church of the Brethren in recreation, evangelism, visitation, construction of an outdoor chapel and teaching in a vacation church school.
Number: 4 girls and 2 fellows who are mature and capable.
Cost: $1.00 per day. Some scholarship aid available.

Pottstown, Pa.
Dates: July 1—Aug. 17.
Project: Working in a program of group integration in an unchurched area.
Number: 4 girls and 2 fellows who are mature and capable.
Cost: $1.00 per day. Some scholarship aid available.

Mills Mountain, Va.
Dates: July 23—Aug. 26 (tentative).
Project: Building a playground for a mountain public school and working with the people of the community in vacation Bible school and other community activities.
Number: 6 girls and 6 fellows sixteen or older.
Cost: $1.00 per day. Some scholarship aid available.

Chicago, Ill.
Dates: July 2—Aug. 17.
Project: Assisting in four weeks of day camp and two weeks of vacation Bible school for children of an interracial community. There will also be a planned program of educational and recreational activities for the campers.
Number: 4 women and 4 men eighteen or older.
Cost: $1.00 per day. Some scholarship aid available.

Institutional Service

Elgin, Ill.
Dates: June 4—Sept. 1.
Project: Working as a regular ward attendant in Elgin state hospital caring for the mentally ill. Group



A summer work camper supervises playground activities during vacation Bible school



Berlin, Austria, Egyptian royalty and America combine their talents with this impractical Austrian wheelbarrow

living, program of study, worship and recreation in an interracial unit.

Number: 35 men and women (18 years of age and older with at least one year of college background).

Cost: Summer service personnel will receive regular salary from the hospital. Will need to pay own board and room plus 7% of their salary to the Brethren Service Commission.

Chicago, Ill.

Dates: June 4—Sept. 1.

Project: Working in Bethany Hospital assisting nurses in care of medical patients. Group activities will be impossible due to work shifts around the clock. Guidance will be given on recreational and educational opportunities.

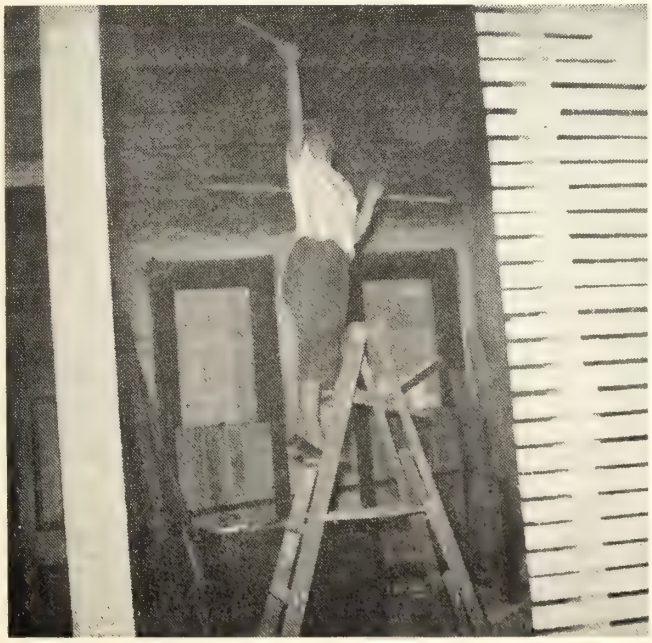
Number: 6 girls.

Contact Personnel Department, Bethany Hospital, 3420 Van Buren St., Chicago 24, Ill.

EUROPE

Number: 25-30 U. S. campers between ages 18 and 30.

A summer work camper helps with the remodeling of the new West Pilot House in Baltimore



Cost: Approximately $700 including tour and transportation to and from Europe, from Stateside port.

Time: Tour, June 20—July 12.
Camp, July 14—Aug. 17.

Dates: Sailing date to Europe not earlier than June 8; arrival from Europe not later than Sept. 4.

Camps:

Austria

Refugee housing construction.

Protestant church construction.

Germany

Children's home construction.

Protestant refugee youth home construction.

Protestant refugee adult community center construction.

East Zone refugee youth free-time home.

Recreational-physical project in camp for young refugee men from East Zone.

Recreational-physical project with refugees, perhaps in Berlin.

Peace seminar at Kassel. Theme: "Love as an Energy for Peacemaking."

PUERTO RICO

Number: 12 campers between ages 18 and 30.

Cost: Approximately $190 (not including tour). Five-day optional tour of island following camp $20 extra.

Time: June 22—Aug. 2.

Community improvement in rural communities of Castañer and Cerrote.

— — — — — — — — — Clip and Mail — — — — — — — — —

Brethren Service Commission
22 South State Street
Elgin, Illinois

Date .....

I am interested in the following 1956 Summer Service projects on which I would like to receive more information: .....

.....

Name ..... **Age** .....

Address .....

.....



A summer service worker gives much-needed individual attention to a patient in a mental hospital



The Local Church

Edited by Mildred M. Etter

IDEAS—PLANS—METHODS

Recreation in the Church Program

Kent E. Naylor
Warrensburg, Missouri



Bill Smith

Church people should play together as well as worship together

BECAUSE church facilities are not always adequate, it is necessary for every church fellowship to examine its own particular equipment and plan activities and recreation to suit best its needs and possibilities. However, limited facilities need not hinder having some type of recreational program.

Recreational programs in the church should help to mold the group together into an *agape* fellowship ("where love may abound"). Further, recreation should include activities that will interest each age group. This suggests that the activities will be varied.

Purposes for Recreation

Recreation is not an end in itself. Recreation should be a well-planned part of every church program. The youth programs stress four phases of a well-balanced program: work, play, study and worship. These four phases of a church program should lead us to a greater understanding of the will of God for our lives. It will develop the potential that is in us and become an integrating factor in the life of the church.

One of the youth in our youth fellowship suggested a party and, in the planning, he wanted to end the party in a spirit of worship and personal commitment to the church program. This meant that his concept of a party meant integrating the flavor of recreation and seasoning of spiritual experience. They go together. Recreation is a vital part of the group experience. Much preparation is needed to set the stage for such an experience. The party will have progression of activities—from active games to quiet games to group singing, concluding with hymns which are conducive to the worship experience of the party.

In the total program of the church, emphasis should be placed upon the idea that recreation does have a real purpose. Many have believed recreation is for the young folk! A recreational program in the church is inclusive. This means that the types of activities should help to make people feel at home with one another. Recreation in its best form stimulates intelligent thinking and directs the emotions toward creative action. Some programs of recreation tend to overemphasize the emotional side of the activity. This deadens creative thinking. Recreation helps the congregation to forget self and to act as a group in creative patterns. Many individual conflicts could be resolved if the group actively participated in group recreation. Differences in people will be minimized and their likenesses and joys will be heightened.

One of the ways churches can give positive voice to an age-old saying, "Recreation is for the young folk," is to promote family nights. A family night provides an excellent opportunity for all ages to combine talents and interests and to play together. Occasional banquets for dads and sons and for mothers and daughters also provide opportunities for sharing of interests.

Variety Presupposes Creativeness

Variety is necessary to the well-being of the church program. Recreation may provide some of that variety. If the pastor would preach the same sermon each Sunday for a month, many would lose interest. The same is true with the recreational program—musical games or any other types of activity will not be effective if used every time the group gets together.

There are times in which activities should be planned for a specific age group. For example, boys and girls like hiking or craft work, and it would be well to provide a special period for them from time to time. There will be times when a class or group will want to sponsor a party for the whole church. Encouragement should be given to each group in the congregation to plan a social for the entire church family. This helps to develop leadership and initiative within the various groups. Occasionally an evening should be set aside to share hobbies or to learn a new hobby or skill. This type of program is always very profitable.

We need to do much thinking and planning for the successful approach to our church recreation. The above

are only a few of the many things that can be done.

In the thinking of the writer, the church and its activities should be family-centered. Families are becoming too accustomed to having their members go their own individual ways. The church should encourage family solidarity and unity. Someone has said that at least one half of a person's recreational activities should be carried on within the home unit. Another guide to recreation within the church would be that the members should participate in as many activities at the church as they do in their community. This means recreation will need to be well planned.

Recreational programs vitalized in the church life will encourage a balanced life of creative activity which forms an essential part of our spiritual living.

Recreation is the art of replenishing life's springs with renewed energy, creative thinking, spiritual growth and abundant living. The church program is enriched through a well-balanced and organized recreational program.

Who Is My Pastor's Pastor?

IT DAWNED on me the other day that my pastor has no pastor, no human shepherd to whom he can turn when the days are dark.

Like most church members, I have called my pastor when there was need, and he has never failed me. But who is his pastor? Who rushes to his side when the load is heavier than he can bear alone?

Is there not something within all of us which cries out for human sympathy and understanding? Is my pastor an exception merely because he is my pastor?

The Savior, on earth, turned aside to talk with the Father and spent long hours with him who meets his servants in the secret places and who never forsakes them. But our Lord also needed John and Peter and James and the others.

I have made a resolution which, by God's help, I will not break, I am determined that my pastor shall know that I love him, that he shall not lack the sympathetic understanding which I can give. As a member of my church, I shall, in some way, be a shepherd's friend. I can but believe that there are many others like me who will, day by day, stand at the side of the man who has no pastor.

—Western Recorder.

Shall I Be an Inactive Member?

VERY few members of a church have ever asked this question: "Shall I be an inactive church member?" Inactivity of church members is more a result of unconscious drifting than of deliberate intention. Whatever the cause, the result has been tragic in many lives. Consider this example related by a pastor which I came across in a minister's magazine:

"A few years ago, in a city far from here, a father came to my study saying that he wanted to know if his name was still on our church rolls. We discovered that it had been put on the inactive list some ten years before. He thought soberly for a time and then said, 'Ten years ago?' 'Yes,' I replied, 'that seems to be it.' Then he poured out his story, telling what he had been doing during those ten years, of the work he had done, of the money he had made and of the way he had been using his leisure time. Then he added: 'I suppose you read in the newspaper of that liquor store robbery which took place down town the other night. They have found out who did it. My boy was one of the gang. For ten years I let my boy see me forgetting God and the church; for ten years I let him see me work in the fields on Sunday just as on any other day; he saw me with my friends; for ten years he smelled liquor on my breath every time I came home from town; for ten years I've been telling him, as well as showing him, that I believe that life is simply what you can get out of it and it doesn't matter how you get it. For ten years I let him grow up without knowing the things that would have kept him out of this scrape. He's not a bad boy, but I'm a poor father. Pastor, tell this story as often as you care to, for it may help some other father and some other boy.' So, I tell it, knowing that it carries its own moral." (From Pulpit Preaching, April 1955, pp. 20-21).



Wagner from Monkmeyer

An indifferent, inactive member gives the world as well as his family an unworthy example

I know you share my prayer that nothing of this kind will ever happen to any of our homes. Think, though, how the indifferent, inactive member is giving the world as well as his family an unworthy example. He is missing the blessing of wholesome Christian fellowship and the hope of eternal gain.

When a church member is inactive, the church, the community, the home and the member himself all suffer. When he takes an active part, all gain and he has the inner satisfaction of doing what is right.—John Weaver in Potsdam, Ohio, Newsletter.

• • •

Fraternity church, North Carolina, honored its members who have reached the golden age (seventy or over) by a special service in late August. This service was planned jointly by the pastor, director of music and the worship committee. Appropriate music and a worship center of beautiful flowers were arranged for the occasion.

During the service the pastor read the names of those who had reached the golden age. The worship committee had provided a basket of white carnations and each honored person present was given a flower. Several unable to attend sent flowers.

The sermon was especially for the older people, but it applied to the younger ones as well. The message was entitled The Last of Life. The theme of the message was how to grow old in a constructive way, emphasizing these points: (1) We are all growing older. (2) The last years of life should not be wasted. (3) As we grow older, we should prepare for death.

In the planning of our church program for the year, we often have a special day for children, for young people, for married couples, for laymen and others. Why not include a special day for those who have reached the golden years of life? —Paul R. White, pastor.

The Church Abroad

Edited by J. Henry Long



Charles Lunkley reports

Meeting of the Christian Council of Nigeria

THE tenth meeting of the Christian Council of Nigeria was held on the beautiful campus of the Nigerian College of Sciences and Technology near Ibadan. The college is about four miles outside of Ibadan, which is the largest African city south of the Sahara Desert. The campuses of both the Nigerian College and University College, which is nearby, have in the last three or four years been hewn out of the jungle and the new, very modern and distinctive buildings of the two schools erected. The entire conference was held in the classrooms of the Nigerian College.

The Church of the Brethren mission delegates: Stover Kulp, president and presiding chairman of the Christian Council of Nigeria, Dr. Roy Pfaltzgraff, Mrs. Ada Good, Mr. and Mrs. Harold Royer and Charles Lunkley, probably traveled the farthest of any delegates to the conference, about 3,000 miles round trip. The trip was made by car over the rough muddy roads of Nigeria, more than two thirds of the way on dirt roads, in the height of the rainy season. However, there was very little delay along the way.

The Christian Council of Nigeria is a co-operative council of churches and missions of the entire country of Nigeria. The Church of the Brethren mission has been a member of the council since its founding. There were ten missions and churches and at least seven other Christian organizations represented at the meeting this year.

The Christian Council has been able to co-ordinate the efforts of most church and mission activities in Nigeria and there have been several co-operative efforts either under the direction of or with the support of the council, such as evangelistic campaigns, theological training schools, union mission training hospital, youth leadership training, united effort against unchristian activities in the country and the building of the Protestant chapel at the University College.

The council has also taken active part in the issue of religious freedom in the Northern Region of Nigeria, in which the Church of the Brethren mission is located. The council now employs a full-time secretary who is already overburdened with the many tasks of such a job.

The Christian Council meeting was preceded with a Christian Rural Workers' Conference, which, while not a part of the council meeting, did report its findings to the latter for consideration. The Christian Rural Workers' Conference was attended by government, church and mission personnel who made an earnest effort in their discussions and deliberations to find ways to help the rural people of this rapidly changing country.

The first two days of the meetings of the Christian Council were taken up with the meeting of the various boards of the council; medical, educational, rural affairs, youth work and theological. In these meetings the churches discussed present work, problems, future plans and prepared reports for the plenary sessions of the Christian Council meetings.

By the third day of the meeting there was a great increase of delegates, who were divided into four study and discussion groups: evangelism, worship, social service and Christian marriage.

These discussion groups considered new materials available in their fields, present activities and problems faced by the various members, and ways of advancing the Christian way. Each group then prepared resolutions and recommendations to be presented at the plenary session of the meeting.

Briefly, the council recognized the need for greater evangelistic effort, particularly within the laity. They re-emphasized the doctrine of monogamy as the only form of Christian marriage. They pointed out the danger of secret societies. Considerable time was spent in discussion of the future of missions and Christianity in the new constitution and after independence. Particularly was this centered on the situation in the Northern Region, where so far they have refused to include a religious freedom clause because of Moslem domination.

The relation of the church to politics was also discussed at some length. Finally the recommendations and resolutions of the different groups were combined and co-ordinated or discarded until the final draft of the resolutions of the council were completed and approved for recording.

There were a number of side lights to the meeting proper which were also of considerable value. The addresses of the Chief Olubadan of Ibadan, the premier of the Western Region Chief the Honorable Obafemi Owolowo, and the acting governor of the Western Region, each emphasized the need for united Christian action in the next few years of effort to adjust to independence. The reception which the premier held for the entire delegate body and officials of the Christian Council at the grounds of the House of Assembly set a note of encouragement for the future relationship

of church and government at least in the western area.

Holy communion in the new University College chapel, which was built by the churches through the Christian Council, was a blessing as we worshiped together in remembrance of our Lord. The spirit of brotherhood in Christ was strengthened as many of us went to worship services and brought the Word of God in the churches of Ibadan and surrounding towns.

The mass meeting in the public assembly hall set high on a hill in the city of Ibadan was a high point of inspiration and an example of the unity of the church. On Sunday afternoon the Christian people of Ibadan, some two thousand strong, assembled in the hall, many church congregations walking in a body bearing their church banner up the steep hill to the auditorium, to participate in a service that lasted almost two hours.

This tenth meeting of the Christian Council of Nigeria was both challenging and informative. Above all, it showed that though the church is young in Nigeria it is, nevertheless, active, growing and forward looking. It will make its impression on the church of the world in the future.

Christians and Political Development in Nigeria

This statement was issued by the Christian Council of Nigeria in June 1955 with the hope that it might serve as a guide to the Christian people of Nigeria in their activities, in their prayers and in the spirit in which they react to the important political changes of these days. Church of the Brethren missionaries are very active in the Christian Council of Nigeria.

THE Christian Council of Nigeria desires once more to call the attention of Christian tian people to their duties as citizens and to remind them of those moral and spiritual principles which should guide them in the discharge of their political obligations.

1. We call upon all Christians to take an active part in establishing good government, such as will be most suitable for the development of the people of this land, not forgetting to pray that the political life of our country may be in accordance with the will of God. To this end we would impress upon all Christian people that it is their duty as Christians and as citizens to exercise their right to vote.

2. We believe it is the will of God that the country should enjoy good government, that is, that it should have government which promotes the physical and moral welfare of the people by efficient planning and administration, makes justice available for all, secures freedom of opinion and worship, and protects the freedom and rights of conscience of minorities. Nigeria should demand that these duties are faithfully discharged by any party in power to the best of its ability.

3. The church contains people of goodwill who hold different views on the affairs of their country and support different political, economic and social programs. The church, therefore, cannot become identified with any party or program. She does not condemn any party so long as its objects are in accordance with Christian principles and the means employed to reach them are beyond reproach. The question of joining any particular party, however, must be left to the Christian conscience of the individual.

4. Good government requires that there should be sufficient men and women of ability and integrity for the control of the administration at the top and for the execution of its orders at other levels. Every Christian should set an example to others by his truthfulness, honesty and kindliness, both in the elementary duties of citizenship and in the more responsible offices of the state. Christians are called to recognize that they hold their possessions, talents and any authority given to them by the civil community as stewards, who in the end are accountable to God. They are required to be faithful stewards before God, which makes a bigger demand than faithfulness to party or even country and is a great safeguard against the abuse and misuse of power.



Religious News Service

The Rev. Adelakun Williamson Howells, first native-born Anglican bishop of Lagos, is a prelate in a member church of the Christian Council of Nigeria

5. Good government also requires the understanding co-operation of the governed and their confidence in the integrity of those who are called to rule. The spirit of impartial service for all, which is a special product of Christianity, should be the mark of all public servants. Bribery and corruption should be banished by the vigilance of the authorities, the faithful witness of the church and the absolute refusal of all citizens to take or offer bribes.

6. All men are equal before God and have the right to fair and just treatment, based on respect for human personality. The law of Christ condemns every kind of discrimination, arising from racial, tribal and class distinctions.

7. We urge all Christians constantly to keep in mind the kingship of God over the whole of life, and the obvious necessity for man always to seek the will of God in social, economic and political life. Christians should never forget that patriotism is not enough and that, while we are creatures of time, we also belong to eternity; while we live on earth, we have no abiding city here; while we are subject to man's rule, we are disciples of life's eternal King; and that while new things are springing up about us, the gospel challenges us ourselves to become "new creatures in Christ."

8. It needs always to be remembered that the voice of the people is not always the voice of God and that good government can never of itself produce the kingdom of God on earth.

• • •

Wendell Flory writes from India: "Just recently the district meeting assigned a committee to do some youth work. We had a youth camp in May at which thirty-one were present. I hope to visit all of our twenty-two churches in the next year and try to make some suggestions for a stronger youth program."

Edited by Alberta Yoder



Religious News Service

A Plan Worth Sharing

Visitation teams devote one night each month to calling in the community, upon inactive members and upon prospective members

THE office of Ministry and Home Missions has just received a local church's plan for evangelism that is worth sharing. It is the plan of the evangelism committee of the Kansas City church, Mo., of which Floyd E. Bantz is the pastor. The plan depicts an intelligent use of fellowship and visitation evangelism. What may be unique in the plan is the recognition of the committee of the evangelistic value of a new church building in a community. The committee has set up a plan that assumes that the new building is more than a work of art that is a credit to the architecture of the area; it is also a place where families can meet God; it is a place established to share Christ within the community.

Recognizing that the plan will need to be examined from time to time in order to improve it, the committee presented a plan in two parts. The first part is the plan to help the community to become acquainted with the church. The second part of the report outlines the actual plan for visitation.

Introducing the Church to the Community

1. One month or so after the building has been started, circulate throughout the community an attractive folder telling about the new church moving in, what it will be, giving a picture of the proposed finished building, listing services it hopes to render; and so forth.

2. Three months before dedication, blanket the community again with another circular that will give much the same kind of information as above. This information must all be short and to the point and must be attractively done.

3. One month before the dedication service, send the whole community an invitation to the dedication and open house in the afternoon. Feature the building as a new community addition worth their visiting even though they will not necessarily intend to use it.

4. As soon as we start worshiping there, send out teams of people to visit the community and make a house-to-house visitation which should be simply a "get acquainted with our church" visit.

5. Begin immediately to work the unchurched homes once they have been discovered. Send church school teachers to homes of children in their age group to invite them to church.

6. Every two months cover the community with an attractive folder with pictures and illustrations, perhaps stories, about the church and its work. All these folders or circulars could be the door knob hanger type and would not so easily be lost or ignored.

7. The dedication should be preceded by worth-while newspaper advertisements and radio spot announcements.

8. Consider seriously the use of youth evangelism teams the first summer we are in the new building. This should be followed as soon as possible by a BVS worker who would work with the age groups in weekday and Sunday activities.

9. Develop a community program of age group activity to attract the children of the neighborhood.

10. Set aside enough money each year in the budget to have this program operative.

11. Get four groups of visitation teams that will devote one night each month to visiting the community and inactive members and prospective members. Four groups of teams of two each will make it possible for a group to go each week. Meet at the church for supper, have instruction and then call. This program should be kept constant and continuing.

12. Set up a monthly fellowship dinner at the church with a worthwhile program. Then assign prospects and interested people to other couples to invite as their own special guests to the fellowship dinner. One problem now is that less than half our people are effectively worked into any type of fellowship arrangement. These dinners should be something more than just the usual potluck and get together.

13. Organize and put into effect a transportation system for elderly people and others not located near good transportation to get them here. It is not enough to say, "Call me when you want a ride."

Plan for Visitation

1. Selection of thirty-two people by the evangelism committee who will give one night a month to personal visitation work.

2. Divide these into sixteen teams of two each. Teams will be appointed by the evangelism committee.

3. Set aside each Monday night and free that night of all conflicting church activities.

4. Assign four teams (eight people) to a given Monday night each month. On that Monday evening, that group will meet regularly, not occasionally. They will be given instruction and cards with names of people to be visited.

5. These teams will also call regularly in the community.

6. Members of the teams will be asked to let nothing except illness or accident interfere with attendance on the night they accept service.

Special notes: This method will mean that no person will visit more than one night a month, but that some team will be going out to visit one night a week. The program will be under the general supervision and guidance of the evangelism committee: Donald Scofield, chairman, Cecil Gibbs, secretary, Clara Kienberger.

Weddings

Fike-Wine—Donald Fike and Shirley Wine, in the Naperville church, Ill., Aug. 27, 1955, by the undersigned.—James L. Houff, Naperville, Ill.

Foust-Ayris—Richard Foust of Dayton, Ohio, and Erma Ayris of Mt. Pleasant, Mich., in the Shepherd church, Mich., April 30, 1955, by the undersigned.—Dean Rohrer, Mt. Pleasant, Mich.

Frankenberry-Goodwin—Lowell Frankenberry and Nellie Fay Goodwin, both of Uniontown, Pa., in the Uniontown church, Aug. 21, 1955, by the undersigned.—Harvey S. Kline, Uniontown, Pa.

Franson-McDonnall—Robert Franson and Beverly McDonnall, in the Haxtun church, Colo., Aug. 14, 1955, by Bro. Ralph W. Anderson.—Mrs. August Bjorklun, Sr., Haxtun, Colo.

Graham-Todd—Kenneth L. Graham and Mary Ruth Todd, both of Marion, Ind., in the parsonage, Sept. 9, 1955, by the undersigned.—T. G. Weaver, Marion, Ind.

Hellam-Rushton—Duane Hellam and Carrolyn Rushton, both of Phoenix, Ariz., in the First Methodist church, Phoenix, Aug. 20, 1955, by Powell Green and the undersigned.—Walter S. Coffman, Glendale, Ariz.

Hower-Ziegler—Kenneth L. Hower and Mary Ann Ziegler, both of Lebanon, Pa., in the Lebanon church, Sept. 4, 1955, by Rev. D. D. Kistler of the Trinity Lutheran church, assisted by the undersigned.—Carl W. Zeigler, Lebanon, Pa.

Jordan-Lineweaver—John W. Jordan of Mt. Jackson, Va., and Katherine E. Lineweaver of Edinburg, Va., in the Pleasant View parsonage, by the undersigned.—Stanley R. Wampler, Edinburg, Va.

Kagarise-Miller — Dean Kagarise of Sykesville, Md., and Janet Miller of Brookville, Ohio, in the Brookville church, Aug. 27, 1955, by the undersigned.—James C. Boitnott, Brookville, Ohio.

Keleher-Cowgill — Robert Keleher of Quantico, Va., and Judy Cowgill of Marion, Ohio, Sept. 10, 1955, in the Marion church, by the undersigned.—Ralph Wiley, Marion, Ohio.

Knupp-Russell—Richard Rodney Knupp of Berryville, Va., and Bonnie Gail Russell of Winchester, Va., in the Calvary church, Va., Aug. 21, 1955, by J. Floyd Wine of Winchester, Va.—Mrs. Ora L. Foltz, Winchester, Va.

Krallman-Best—Joseph Krallman of Elkhart, Ind., and Alice Best of Wakarusa, Ind., Aug. 12, 1955, by Herbert Fisher.—Mrs. Wilson Morningstar, Goshen, Ind.

Kreider-Hawthorne—Norman L. Kreider of Columbia, Pa., and Orpha Mae Hawthorne of Marietta, Pa., in the Green Tree church, Pa., Sept. 3, 1955, by the undersigned.—Abram N. Eshelman, Mt. Joy, Pa.

Kuszmaul-Shull—William C. Kuszmaul and Ruth O. Shull, both of Michigan City, Ind., Sept. 10, 1955, in the Michigan City church, by the undersigned, son of the groom, assisted by Ralph G. Rarick, pastor of the Michigan City church.—Eugene Kuszmaul, Westville, Ind.

Marble-Weihl—Richard Marble and Velma Weihl, both of Coleman, Mich., in the Coleman Methodist church, Jan. 15, 1955, by the undersigned.—Dean Rohrer, Mt. Pleasant, Mich.

Phelan-Brunk—Vincent Morse Phelan of Vandalia, Ohio, and Donna Jean Brunk of Springfield, Ohio, in the Donnels Creek church, Ohio, June 11, 1955, by the undersigned.—Ross L. Noffsinger, Springfield, Ohio.

Pletcher-Sheets—Lamar Pletcher and Ruth Sheets, both of Nappanee, Ind., in the Union Center parsonage, June 25, 1955, by Herbert Fisher.—Mrs. Wilson Morningstar, Goshen, Ind.

Rauch-Reinhold; Stoneback-Reinhold—In a double ceremony Rhea and Rhona Reinhold, twin sisters, both of Lebanon, Pa., to Paul Rauch of Lebanon, Pa., and Raymond D. Stoneback of Red Hill, Pa., in the Lebanon church, Aug. 28, 1955, by Dr. E. Allan Chamberlin of the Seventh Street Lutheran church, assisted by the undersigned.—Carl W. Zeigler, Lebanon, Pa.

Rossow-Roath—William Rossow and Sylvia Roath, both of Yakima, Wash., in the Yakima church, Aug. 7, 1955, by Rev. C. L. Hobson and the undersigned.—Carl Simmons, Jr., Yakima, Wash.

Roth-Bartha—Albert Roth and Erica Bartha, June 25, 1955, in the Naperville church, Ill., by the undersigned.—James L. Houff, Naperville, Ill.

Shull-Blessing—Roger Shull of North Manchester, Ind., and Suzanna Blessing of Marion, Ohio, Aug. 13, 1955, in the Marion church, by the undersigned.—Ralph Wiley, Marion, Ohio.

Steffy-Fortuna—Russell Steffy and Violanda Fortuna, both of Annville, Pa., in the Lebanon church, Sept. 11, 1955, by the undersigned.—Carl W. Zeigler, Lebanon, Pa.

Stinnette-Zunkel—Ross P. Stinnette and Ida Pearl Zunkel, May 1, 1955, in the Prince of Peace church, Denver, Colo., by the undersigned.—Kurtis Friend Naylor, Denver, Colo.

Swisher-Lesher—Kenneth Swisher and Elaine D. Lesher, both of Lebanon, Pa., in the Lebanon church, Aug. 21, 1955, by the undersigned.—Carl W. Zeigler, Lebanon, Pa.

Obituaries

Durst, Jefferson Theodore, son of George and Isabelle Durst, was born May 29, 1892, and died Oct. 4, 1955. On July 3, 1915, he was united in marriage with Lettie L. Platter. To this union were born three sons. He was a member of the Laughlin church. Surviving are his wife, three sons, seventeen grandchildren, two sisters and one brother. Funeral services were conducted in the Laughlin church by his former pastor, the undersigned.—Ross Speicher, Accident, Md.

Peterson, Darrell Lyle, son of Luverne and Doris Peterson, was born Nov. 23, 1945, in Lindsay, Calif., and killed in an automobile wreck near Inyo, Calif. Services were conducted by the undersigned, at the Webb funeral home, Lindsay, Calif., Sept. 29, 1955. Interment was in the Olive cemetery.—Paul S. Longenecker, Tulare, Calif.

Rolston, Jesse Edward, son of Jesse and Mary Cromer Rolston, was born at Mt. Solon, Va., Jan. 17, 1865 and died Aug. 22, 1955. After graduating from Bridgewater College in 1889, he taught school for four years in Virginia. He moved to Iowa to continue teaching school and to serve as minister in the local church. This service continued for sixty-four years. He represented the church in district and general conferences. In 1900 he was married to Ada Leah Kimmel. Surviving are his wife, six sons, five daughters, thirty-three grandchildren and two great grandchildren. Funeral services were conducted by Brethren Q. A. Holsopple and Ray Zook in the Sheldon church. Interment was in the Greenwood cemetery at Matlock, Iowa.—Mrs. H. V. Evans, Sheldon, Iowa.

Sager, Mary, daughter of Mr. and Mrs. Jacob R. Matthias, was born in Matthias, W. Va., April 6, 1886, and died Sept. 9, 1955. She was married to R. A. W. Sager. To this union were born two sons and two daughters. She united with the church in childhood and was faithful until her death. She was the oldest charter member of the Petersburg church. Surviving are her husband, one daughter, two sons and one grandchild. Funeral services were held at the Petersburg church by her pastor, the undersigned, assisted by Brethren Henry Cosner and E. A. Lambert. Burial was in the Petersburg cemetery.—David B. Wampler, Petersburg, W. Va.

Shoemaker, Matilda, daughter of Jeremiah and Malinda Tressler Shoemaker, was born Sept. 27, 1899, and died Oct. 1, 1955. Surviving are one son, one brother and one sister. Services were conducted in the Thomas funeral home, Salisbury, by Bro. Earl Fike, pastor of the Meyersdale church. Interment was in the Maple Glen cemetery, Elk Lick Township.—Mrs. Mary E. Davis, Salisbury, Pa.

Stayrook, Noah E., son of Jonathan and Esta Yoder Stayrook, was born July 3, 1887, at Bellfontaine, Ohio, and died July 15, 1955, at his home near Pine Glen, Pa. He was a member of the Pine Glen church. Surviving are his wife, Margaret Kauffman Stayrook, three sons and one daughter. Funeral services were held by his pastor, J. Richard Gottshall, and Lawrence Ruble. Interment was in the Pine Glen cemetery.—Myra F. Yoder, Mattawana, Pa.

Steele, Tillie J., daughter of John and Ellen Tucker, died at her home Aug. 6, 1955. She was married to Samuel W. Steele. She was a member of the Monrovia church. Funeral services were conducted by the undersigned in the Monrovia church. Interment was in the adjoining cemetery.—J. Ira Metzker, Monrovia, Md.

Summy, Amos, was born in Mount Pleasant Township, Pa., Jan 25, 1873, and died Sept. 5, 1955. He was a devoted member of the Mount Joy church. Funeral services were conducted by his pastor, the undersigned, assisted by Bro. William Gauntz. Burial was in the Mount Joy church cemetery.—John M. Geary, Mount Pleasant, Pa.

Tenley, William A., son of David and Harriet Tenley, was born Sept. 10, 1872, in Mercersburg, Pa., and died Sept. 3, 1955, at his home in Stanwood, Iowa. He was married to Orpha Sisler, Feb. 20, 1897. Surviving are three sons, two daughters, sixteen grandchildren, five great-grandchildren and one sister. Services were held in the Stanwood Methodist church by the undersigned and Tom Stewart. Burial was in the Red Oak cemetery.—U. J. Fike, Clarence, Iowa.

Ulrey, Eli, was born Nov. 6, 1866, in Tippecanoe County, Ind., and died Sept. 20, 1955, at Marshalltown, Iowa. He was united in marriage to Clara Friezner on

June 21, 1896. Survivors include one son, one daughter, one brother, one sister, two half brothers and one half sister. Funeral services were conducted at the Prairie City church by the pastor, the undersigned, assisted by B. F. Buckingham of Fernald, Iowa. Interment was in the Griffis cemetery.—Edward C. Zook, Prairie City, Iowa.

Watkins, Emma Brackenmann, was born Jan. 28, 1875, in Clermont County, Ohio, and died Sept. 30, 1955, at the home of a son near Pleasant Plains, Ohio. On Nov. 20, 1895, she was united in marriage to George Watkins, who died in 1925. She was a devoted member of the Stone Lick church. Surviving are four sons, one daughter, one foster daughter, ten grandchildren and four great-grandchildren. Funeral services were held in the Stone Lick church by her pastor, Elder John M. Garst. Burial was in the Newtonsville cemetery.—Mrs. John M. Garst, Dayton, Ohio.

Wilkins, Matilda Susan, daughter of Nathan and Eliza Grady Basye, was born June 21, 1879, and died Sept. 14, 1955. She was united in marriage to George W. Wilkins on Jan. 23, 1910. For about thirty-five years she was a member of the Mathias church. Besides her husband, she is survived by one daughter, three sons, one sister and two brothers. Funeral services were conducted in the Mathias church by the undersigned and E. E. Muntzing and Harold Emswiler. Burial was in the Cedar Hill cemetery.—W. G. Kinzie, Mathias, W. Va.

Wineland, Susie Ann, daughter of Andrew and Elizabeth Umbower Detwiler, was born Aug. 20, 1870, and died Sept. 22, 1955, at her home in Roaring Spring, Pa. Her first husband, John Treese, died fifty-eight years ago. To this union was born one son. She was then married to David C. Wineland. She was a member of the Martinsburg church. Surviving are her husband, three sons, two daughters, nineteen grandchildren, eleven great-grandchildren, two brothers and two sisters. Funeral services were conducted at the Martinsburg church by Brethren Roy Forney and C. O. Berry. Interment was in the Fairview cemetery.—Mrs. C. O. Berry, Martinsburg, Pa.

Woodie, Henry Jackson, son of Talton and Mary Garber Woodie, was born Feb. 9, 1868, in Ashe County, N. C., and died Sept. 30, 1955, at his home near Winston-Salem, N. C. He united with the church in 1898 and was elected to the ministry in March 1898. Three months later he was advanced to the second degree and four years later to the eldership. He served on the Standing Committee four times. His last years of active service were at the Maple Grove and Fraternity churches. His first marriage was to Maudie Sheets on Dec. 30, 1888. She died Dec. 19, 1898. He was then married to Minnie Faw Flora. Besides his wife, he is survived by three daughters, two sons, two stepsons, nineteen grandchildren, forty-five great-grandchildren and one brother. Funeral services were conducted in the Fraternity church by the undersigned and Rev. D. G. Church. Interment was in the Fraternity cemetery.—Paul R. White, Winston-Salem, N. C.

Younkin, Kenneth Dean, infant son of Mr. and Mrs. Lloyd Younkin, was born July 31, 1955, in Somerset County, Pa., and died Sept. 6, 1955. Besides his parents, he is survived by two brothers and his maternal and paternal grandparents. A service was led by Bro. Galen R. Blough in the Wilbur D. Miller funeral home. Interment was in the Rockwood I.O.O.F. cemetery.—Mrs. Samuel J. Cupp, Somerset, Pa.

Youtzy, Herbert C., son of John and Tillie Youtzy, was born Dec. 7, 1892, at Mattawana, Pa., and died July 4, 1955. He was a member of the Pine Glen church. Surviving are his wife, Carrie Kauffman Youtzy, five sons and one daughter. Funeral services were conducted by J. Richard Gottshall. Interment was in the Pleasant View cemetery. —Myra F. Yoder, Mattawana, Pa.

Church News

Northern California

Fresno—Several Sunday evenings we enjoyed forums, featuring family living today. The La Verne College deputation team presented a program, including the play, The Finger of God. One Sunday Mrs. Toyohiko Kagawa of Japan gave us a short message. In July the Brethren Service workers with Bro. Claire Stine as director, and the work campers, gave a program explaining their work at the North Avenue community center. During the summer months the women of our church made layettes for the migrant camps. On Sept 11 installation services were held for our associate pastor, Bro. Dwight Enberg.—Mrs. Rhoda Hoff, Fresno, Calif.

Raisin—Robert Sink, our pastor, represented us at Annual Conference. Guest speakers during the pastor's absence were Earl Finley and Fred Brunk. Other guest speakers during the summer included Carl Simmons of Yakima, Wash., and Orlin Frey of Topeka, Ind. Our vacation Bible school, under the direction of Evalyne Gaines, was held in July. Our church was represented at both Peaceful Pines and Camp Greenhorn camps during the past summer. Our pastor with several members of the congregation conducted an evening service in the Fresno Rescue Mission. Robert Sink and Grace Hamilton were delegates to the district meeting which was held in the Fresno church. Our communion was held on Sunday, Oct. 2. The different departments of the women's work organization and the men's brotherhood have begun their fall duties.—Mrs. Sadie Scott, Raisin City, Calif.

Idaho and Western Montana

Twin Falls—The men's work group is sponsoring a Boy Scout troop. The junior guild sponsored a 4-H club this year. The guild also furnished curtains for the new parsonage. The women of the church painted and cleaned the church. They also sent canned food to the children's home at Boise, Idaho. Our pastor and his family have moved into the new parsonage. We have sold the old parsonage and plan to build a new church in the future. Brother and Sister Keim and their family attended the school of alcohol studies at Loma Linda, Calif. The commissions have been elected, the teachers and helpers appointed and the women's and men's work reorganized for another year. Mrs. Lewis Holderread and Mrs. Della Edwards were delegates to district meeting. Our love feast was held Nov. 6.—Gertrude Kerlin Holloway, Filer, Idaho.

Washington

Covington—A new program was tried this summer at our church. Sunday school was discontinued over the school vacation and church services were held from 9:00 a.m. until 10:15 a.m. We found several advantages to this method. Everyone seemed to enjoy the change in the program. We also found that when school began and a regular schedule was once more under way that everyone was happy to attend again. On Sunday, Sept. 25, three deacons and their wives were installed. They were Brother and Sister Jack Hare, Brother and Sister Lee Ruple and Brother and Sister Pat Anderson. We are looking forward to completing our grounds and building, establishing a completely centralized treasury, forming an active youth group and stressing a stronger program of evangelism—James Goodspeed, Covington, Wash.

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Northern Iowa, Minnesota and

Ivester—Our regular business meeting was held July 5. Junior, intermediate and young people's camps were well attended at Pine Lake. On July 27 Beuna Mockmore of Iowa State College was speaker at a mother and daughter tea. We had Wanda Will in our midst also, showing pictures and telling of her experiences in Germany as a volunteer worker. Our district conference was held at the Greene church. In August we had Hazel Messer in our congregation giving us a view of her work in India. Sept. 17 was the time for the installation of all church officers and Sunday-school workers. Promotion Sunday was Sept. 25. Our love feast and communion service was observed on World Communion Sunday.—Mrs. Howard Sheller, Eldora, Iowa.

Sheldon—On the evening of Aug. 3, Brother and Sister Zeller showed slides of their trip to Europe. The following day, Mrs. Zeller addressed the women's work group. Delegates to district meeting were Mrs. Florence Kimmel and Mrs. H. V. Evans. Their reports were given to the congregation on Sept. 4. Council meeting was held Sept. 19 with the annual elections. We observed love feast service, Oct. 2.—Mrs. H. V. Evans, Sheldon, Iowa.

Southern Iowa

Libertyville—Eight members were received into our church during this past year. Bible school was held for one week with all-day sessions. Leland Grove and Gordon Oliver assisted with camp work at Pine Lake. Our young people had four union meetings with the Libertyville Methodist young people. Topics studied were dating, marriage and vocation. Brother and Sister Sam Flory showed pictures and told about the mission work at the Falfurrias project in Texas. One night in August Bertha Sommers, who was an exchange teacher in England last year, showed pictures of England. On Sept. 7 thirteen men and eight women gathered at the church for a work day. The men painted the church and the women made soap for relief.—Florence Oliver, Selma, Iowa.

Northwestern Kansas

Belleville—Our church met Sept. 3 in a business meeting with Elder W. W. McDaneld in charge. Our fieldman, G. A. Zook, was also with us. Delegates were chosen for the district conference which was held in the Victor church. Our church and Sunday-school officers were retained for an indefinite time. Our annual birthday dinner was held Sept. 18 with a program in the afternoon.—Mrs. W. F. Kuhn, Belleville, Kansas.

Southeastern Kansas

Paint Creek—This past summer we had Alvin Zunkel with us as summer pastor. He and his wife took our juniors to the district camp. The Zunkels were also in charge of our daily vacation Bible school. Since Easter our pastor has been filling an appointment each Sunday at ten o'clock, going to another church for an eleven o'clock service. Our church basement has been completely remodeled. Bro. Francis L. Shenefelt of McCune, Kansas, is our elder and moderator for the coming year with Bro. J. A. Strohm as pastor. For our Sunday evening meetings we have three groups for a lesson period after which we assemble for a song service followed by a sermonette by the pastor.—J. A. Strohm, Uniontown, Kansas.

Nebraska

South Beatrice—District meeting was held in our church with Bro. Harry Zeller, Jr., of McPherson, Kansas, as guest speaker. On the Sunday prior to district meeting, an all-member canvass was held in our church. Members of the canvass committee went out two by two into the homes of our congregation. In preparation for district meeting, the kitchen was remodeled and the entire church building was put in order for this special meeting. —Leonard Birkin, Blue Springs, Nebr.

Northern Illinois and Wisconsin

Mt. Morris—During the summer we held two identical morning worship services with our Sunday-school hour in between these services. Rev. Harper from the Disciples of Christ, Bro. Clarence Heckman and Wayne Christ were guest speakers at the morning worship services. At one of our fellowship suppers, we viewed the film, Faith of Our Fathers. One person has been baptized into our church. Our young people were guests at the Lutheran young folks' meeting. The Council of Churches sponsored a community service in the community bandshell. Howard Corbett and our pastor, Dean Frantz, attended the Wells' client school in Chicago. Our council meeting held during September elected Willard Powers as moderator and Evan Kinsley as assistant moderator. A county CROP meeting was held in our church. Important happenings during September were the church retreat at Camp Emmaus, the fellowship supper at which time the facts about the yearly budget and the coming canvass were presented and the children's promotion program. Mrs. Orlo Auman acted as camp promotion director and delegate to the International Sunday School Convention in Cleveland, Ohio. Merle and Dale Hendricks and our pastor were delegates to Annual Conference. Willard Powers served as a member on the Standing Committee. Mrs. Ross Silvius, Ivan Rothemel and Elmer Paul were delegates to district meeting. Carol Corbett has entered BVS. Klaus Dreyer, an exchange student from Pirmasens, Germany, is living in our midst for the coming year. We co-operated in the community daily vacation Bible school and with various camping sessions of our district. Our church is going forward with its building plans. We hope to start work on our new church building next spring.—Mrs. Robert Fridley, Mt. Morris, Ill.

Southern Illinois

Allison Prairie—A new roof was put on our church this past summer. Bro. Paul Halladay of Manchester College was with us Aug. 5-7 in special meetings. Mary A. Racop and Ralph Benson were delegates to district conference. Our new church officers were elected for the coming year. Bro. Farrell Culler was retained as our elder. Our love feast service was held Nov. 23.—Beulah Elder, Lawrenceville, Ill.

Middle Indiana

Manchester—Following services on July 10, our annual church dinner was held with our council meeting in the afternoon. Our elder for another year is Russell V. Bollinger. Delegates to district conference at the Mexico church were H. F. Richards, R. V. Bollinger, Marlin Brightbill and Paul Bowman. A number of juniors and intermediates attended Camp Mack. We joined in union services this past summer. Four choirs, junior, junior high, youth and adult, have been organized under the direction of Marlin Brightbill. On Sept. 11 a reception was held in the park for the college students. At one morning service Bro. Ira Frantz gave an account of his trip to Ecuador. The women's work has organized for the new year with Mrs. O. C. Robins as president. The ladies' aid bought two heifers for relief. We are still looking forward to the arrival of our displaced family. Our fall communion was held on World Communion Sunday.—Edna Mae Younker, North Manchester, Ind.

Monticello—Five of our members attended Annual Conference at Grand Rapids. Eighteen of our boys and girls and one counselor attended Camp Mack. The young people visited the Brethren Service center at Nappanee, Ind. Five of our people attended the district conference at the Mexico church. Both houses of our congregations joined in a picnic. District workers were present on the evening of Sept. 28 and presented a program for the teachers and parents of the children. One new member has been received into our church by baptism.—Sadie Dilling, Monticello, Ind.

Wabash Country—Our church joined six other churches of the township in a two-week tent meeting in August. Since our last report consecration services were held for three babies. Six persons have been baptized and four received by letter into our fellowship. Brother and Sister Showalter, who served us the past year, have entered Bethany Seminary. Brother and Sister David Cave are serving us for the coming year.—Pearl I. Hasty, La Fontaine, Ind.

Northern Indiana

Cedar Creek—Sister Leah Hogue was our delegate to Annual Conference. We were represented at summer camps this year. A week's vacation Bible school was held with classes each evening. A number of our young people attended the regional youth conference at North Manchester. We held our council meeting on July 25. Six were baptized into our fellowship on July 31. We had a successful church canvass in August. We are planning to begin our remodeling program soon. Our delegates to district meeting were Olive Ober and Doris Gerber. Our young people have helped with the opening of the church services this past summer. Bro. Russell Bollinger was with us in our harvest meeting. — Lucile C. Riccius, Avilla, Ind.

Middle Pennsylvania

Altoona, Twenty-eighth Street—Our church has been represented at the various meetings in the district and also participated in the One Great Hour of Sharing, the Annual Conference Offering.

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the flood relief offering and the Achievement Offering. A district workshop and fellowship meeting for the leaders and workers of junior high school age, led by Paul Weaver, and the CBYF peace conference of our circuit, led by Edgar Metzler, were both held in our church. The Sunday-school teachers and pupils shared in the sixth-ward daily vacation Bible school. Brother and Sister C. H. Cameron represented our church and the district at Annual Conference. Bro. Cameron also attended the national camp planners conference at Camp Mack, Ind. The morning worship services for July 31 and Aug. 7 were recorded and broadcast at a later hour over a local radio station. Brethren F. J. Byer, Chester Baird and Kenneth Crosby were with us in the absence of the pastor on various occasions. The girls' choir of Piney Woods, Miss., sang for us. The women of the aid society have been quilting. Our pastor, who served as dean for one of the junior camps, and thirteen boys and girls attended Camp Harmony during the summer. The month of October was observed as our rally month for church and Sunday school. Bro. Levi K. Ziegler has been elected elder for the coming year and Bro. J. Quinter Replogle, Sunday-school superintendent.—Martha Mentzer, Altoona, Pa.

Western Pennsylvania

Manor—Our church met in council and elected officers for the coming year. We re-elected Bro. Chalmer Dilling as our elder. Bro. Harvey Kline of Uniontown conducted a series of evangelistic meetings at Diamondville on Sept. 11—Oct. 18. One was received into our church by baptism. We also had a series of evangelistic meetings at Purchase Line on Oct. 9-16, with Bro. Marvin Clingenpeel of Philadelphia as evangelist. Our pastor attended the school of alcohol studies at Juniata College. Bro. Harry Berkey has returned home after two years in alternative service. Our love feast was observed on Oct. 2.—Mrs. Rosie Ober, Clymer, Pa.

Mardela

Peach Blossom—The Peach Blossom congregation has been divided into two separate congregations: Easton and Fairview, with Floyd Mitchell as pastor at Easton and Emerson Fike as pastor at Fairview. Bro. Dwight Miller was elected presiding elder at Easton for three years. Bro. Barry Fox is elder for the Fairview church. Our district meeting was held in the Green Hill church. Bro. Barry Fox resigned as pastor, having served for thirty-six years. Bro. Floyd Mitchell of Martinsburg, W. Va., was called as pastor and moved with his family to Easton on Aug. 25. Bro. David Hanawalt officiated at the installation service for Brother and Sister Mitchell. Our ladies' aid group is making quilts and comforters. These women and the Sunshine Sisters, the younger women, are contributing to the Brotherhood Fund and to the regional, local, district and Bethany Hospital projects. The youth fellowship has been giving programs and have given generously to Brethren Service and other church work.—Mrs. Barry Fox, Easton, Md.

Ridgely—Since our last report the walls of our church have been redecorated and the floors refinished and indirect lighting has been installed. Most of this work was done by the men of the church. We joined with the Methodist church in a school of missions on India. Emma Ziegler visited in our church and spoke several times during her furlough. David Rittenhouse and Merle Crouse, both licensed ministers, have brought us a number of messages during the past year. The district women's work rally was held in our church with Wilma Stern Lewis bringing an inspirational message. A number of our men attended the district men's banquet in the Bethany church, Del. The women's work group sent a box of clothing to the Brethren Service farm at Falfurrias, Texas, where Mary Fries Ebling is serving in BVS. Our church and the Methodist church co-operated in a vacation Bible school. Frances Clemens was a visitor in our church and spoke concerning BVS. Mrs. Jacob Dick was guest speaker at our annual women's retreat at Camp Mardela. This past summer we had Sunday night hymn sings at the homes of various members. On Father's Day Mrs. Joseph Rittenhouse brought the morning message. Recent guest speakers have included the Clarence Heckmans, missionaries to Africa, Bro. James Beahm and Bro. Marshall Wolfe. On promotion day, Sept. 25, our pastor conducted a consecration service for the new church and Sunday-school officers and teachers. Bro. Calvin Wagner was the speaker. Our love feast was held

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No. 156. Wanted: Farm helper on seed farm in Elkhart County, Ind. There are 10 Brethren churches within 15 miles of this farm. 210 acres all for seed: corn, oats and wheat. Also available is a two-story house, with electricity, bathroom and furnace. Contact: Brethren Placement Service, 22 S. State St., Elgin, Ill.

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Miscellaneous

No. 154. Wanted: Position as cook in hotel or large restaurant in Lancaster County, Pa., or nearby vicinity. Woman 33 years old, single. Contact: Brethren Placement Service, 22 S. State St., Elgin, Ill.

No. 159. Wanted: A middle-aged Christian woman to work as cook in Brethren Home in Fostoria, Ohio. If interested, call Phone 3175 collect, or write Superintendent, Brethren Home, 697 Columbus Ave., Fostoria, Ohio.

Social Work

No. 153. Wanted: A superintendent and matron for Brethren Home at Mt. Morris, Ill. Job open April 1, 1956. Contact Vernon Hohnadel, Brethren Home, Mt. Morris, Ill.

No. 158. Wanted: Man and wife to work in Brethren Home. Room, board and good wages. One day off each week and vacation privileges. Write E. O. Reed, Mt. Morris, Ill.

Oct. 2. Bro. Bernard King was our evangelist in a meeting, Nov. 20-27.—Mrs. Roy Cherry, Ridgely, Md.

Eastern Maryland

Flower Hill—Our pastor, Arthur L. Warner, served as leader at one of the junior camps at Camp Peniel this past summer. A number of our junior children attended the same camp. The second Sunday in August, the Montgomery County singing convention met at our church. On the third Sunday in August we held a picnic supper on the church lawn honoring our elder, Bro. A. Stauffer Curry, who has become editor of the Sunday-school publications at Elgin, Ill. Bro. Alvin Brightbill held a music institute in our church the last week in August. Our church met in council on Sept. 13, at which time we elected Bro. John A. Kneisley of Bethesda, Md., as our elder; Brethren George Jarrels and Willis Smith as our delegates to district meeting. Our women have been meeting regularly each month and have recently elected new officers and outlined their work for the coming year.—Ethel Embrey, Derwood, Md.

Monocacy—Since our last report one has been added to our membership by baptism and three by letter. Brother and Sister Robert McKay, members of our congregation, who are home on furlough from the Africa mission field, told of their work in Africa. Delegates to district conference were Brethren Norman Boone and Orville Black. At our council, held the first week in September, Sunday-school officers were elected for the new year. Bro. Oren Garner was elected moderator. A special offering was received for the Fahrney-Keedy home. The women visited the church home and gave a program and each guest a gift. About sixty BVS'ers from New Windsor were with us at one of our morning services and rendered several quartet numbers. A number of our boys and girls attended Camp Peniel. Our children presented sunshine boxes to shut-ins. The children's department plans to send a contribution to help buy bricks for the Bethany Hospital nursing home. They are also collecting new and used clothing for a home mission project. Visiting ministers assisting with our morning worship have included Brethren Oren Garner, Robert McKay, Thornton Black and O. P. Jones. We have plates for sale with the picture of our church on the front and the church history on the back.—Mrs. Denda Renner, New Midway, Md.

First Virginia

Pleasant View—A play was presented for us by the Christiansburg church, Va. Our Bible school was held in July. Brother and Sister Robert McKay, missionaries to Africa, were with us, sharing their experiences and enlightening us on the work being done in Africa. We held our quarterly council, Sept. 16, electing officers for the coming year. Our young people were host to the West Virginia roundtable, Sept. 17-18. Our new pastor and his wife, Donald and Wilma Ford, began their work with us the first of June. Several of our youth attended Camp Bethel. Our home-coming was held Aug. 21, with our pastor speaking in the morning. In the afternoon, Bro. E. L. Clower, our elder, celebrated fifty years in the ministry. Nine of our group attended district meeting at Cloverdale, Va.—Marjorie Riner, Fayetteville, W. Va.

Roanoke, Hollins Road—A church library has been formed through members donating books. Our pastor was guest speaker on a local radio station Aug. 15-20. Evangelistic meetings were held Sept. 8-18, with Bro. Robert E. Houff of Dayton, Va., as speaker. Paul Hylton of the Ninth Street church was song leader and choir director during these meetings. Nine new members were added to our fellowship by baptism and one was received by letter. Bro. O. S. Garber officiated at our fall communion service on Oct. 2. The young people have organized a CBYF, which meets every Sunday night. They were second highest in attendance at the young people's district rally at the Peters Creek church. We had seventy representatives including Cub Scouts, Boy Scouts and the junior choir at week-end camp at Camp Bethel. The Cub Scouts are scheduled to be on television in the near future. The men are conducting an every-member canvass which is a friendly visit to each member's home to inform them of the program of the church.—Mrs. Betty J. Metz, Roanoke, Va.

Trinity—Our church met in council Sept. 18, with Elder H. B. Layman and Pastor E. J. Jacobs in charge. Officers were elected for the coming year. The church house has recently been painted and the men have made a number of improvements on the church grounds. We have adopted the 100% Messenger Club plan. Our fall communion was held Nov. 6. On Sept. 7 the women's class sponsored a weiner roast for the Sunday school. The people of the church and community have contributed a number of cases of canned food for the volunteer workers in Kassel, Germany.—Mrs. H. B. Layman, Troutville, Va.

Northern Virginia

Mill Creek—Our church met in council Aug. 15. Bro. J. M. Kline, Jr., was re-elected moderator for another year. Delegates to district meeting were Mr. and Mrs. Wilmer Diehl, Warren Jarrels and Harold Wampler. The church has called eight new deacons to service. They are Don Glick, Robert Horst, Leo Jarrels, J. M. Kline, Jr., Leon Mundy, Virgil Pence, Harry Shank and Harold Wampler. Two women were approved as deaconesses, Mrs. Earl Cline and Mrs. Charles Miller. Our church has met its budget for the district and Brotherhood goals. We are still working on our relief projects in various ways.—Mrs. Eva W. Mundy, Port Republic, Va.

Timberville, Mt. Olivet—Six young people were baptized since our last report. Bro. Max Fisher of Brock's Gap held evangelistic services at our church. Our church joined with the Lutheran and Reformed churches in a vacation Bible school. Mrs. Lucy Halterman represented

The Gospel Messenger

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our church at Annual Conference. The annual Sunday-school picnic was held at Massanutten Caverns. Brethren Joseph Miller and Cecil Hartman were guest speakers during August. Our pastor and the youth teachers attended a fellowship supper meeting at the Front Royal church. The purpose of the meeting was to promote youth and junior high work in the local churches. The district women's work rally was held at our church Sept. 10. Some new shrubbery has been planted at the front entrance.—Mrs. H. V. May, Broadway, Va.

Second Virginia

Crummets Run—A deputation of students from Bridgewater College gave a program for us. Bro. Warren D. Bowman, president of Bridgewater College, was speaker for our religious education institute. Bro. Donald Clague of Bridgewater was guest speaker on Rural Life Sunday. Bro. Norman Seese conducted a revival meeting in the Zion church. Vacation church school closed with a program on July 22. Minor C. Miller was our guest speaker on Sept. 11. We met in council on Sept. 4 with our elder, Bro. Simon Glick, presiding. Love feast and communion was held on Saturday evening, Oct. 1.—Mrs. Ralph Waggy, Sugar Grove, W. Va.

Southern Virginia

Beaver Creek—A group of our men and women attended the men's and women's district rally which was held at the Stonewall church. A group also attended the vacation church school workshop for the districts of First and Southern Virginia at Roanoke. Our vacation Bible school had an enrollment of forty-one children. Bro. Archie Naff conducted our revival with three being received into our church. The play, House on a Rock, was presented in our church by a cast from the Christiansburg church. Bobby Yearout attended Camp Bethel. Bro. Jacob Dick, who worked in Germany as a Brethren Service director, gave a talk in our church. Our delegates to district meeting at the Brick church were Brethren Leonard Boothe and Charles Spangler. Some improvements have been made in our basement.—Mrs. N. S. Mannon, Floyd, Va.

Pleasant Valley—Regular council was held Sept. 17, with Bro. Guy Gardner as moderator. Bro. Roy A. Lester was elected Sunday-school superintendent and Sister Livia Akers, Messenger correspondent. The men's and women's groups have reorganized. Three additions to our church resulted from the evangelistic services which were held in August by Bro. Arnold Naff. Bro. Naff officiated at our communion service on Oct. 15. The young people had an outing on Sept. 30. Different Sunday-school classes held picnics during the summer months.—Mrs. Ray L. Mitchell, Floyd, Va.

First West Virginia

Bean Settlement—During our vacation Bible school, Miss Gizela Zorn, a 4-H farm exchange student from Germany, showed slides and told about her country. David Rittenhouse showed slides and gave an interesting talk concerning his two years of work in Germany and Turkey. A hymn sing was held at our church with Bro. Cecil Haycock, as director. Several other churches were represented at this service. Our revival meeting began on Aug. 17, with Lawrence Helsley as evangelist. Ten members were received into our church by baptism. The meeting closed with a love feast service on Sunday evening, Aug. 28. Six from our congregation attended district meeting at Keyser, Sept. 16-17. Several of our young people went to Camp Galilee, Oct. 1-2.—Mrs. Evelyn Bean, Rock Oak, W. Va.

Classified Advertising

FOR SALE: Rock Run Church of the Brethren parsonage, Northern Indiana District, 8-room modern house, with barn and other outbuildings, eleven acres of ground, more or less. To be sold at the end of 60 days, to the highest bidder to interested Brethren family. For particulars write: Chester Huber, R. 5, Goshen, Ind.

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Church of the Brethren
Gospel MESSENGER
DECEMBER 10, 1955



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A MAN AND HIS BOOK

IF A Dutch artist of the seventeenth century had chosen to paint the picture of a man reading his Bible, his masterpiece would not have differed much from this photograph of a farmer in Holland. We can imagine the attention that Vermeer might have given to the minor details, and the strength of character that Rembrandt would have discovered in the man's face. Yet even the photograph captures some of these qualities.

By the way this Hollander sits and holds his Bible, you understand that it is his one book: he probably desires no other. There is something timeless and universal about a devout Christian's loving regard for his Bible. Yet it is not the print or the worn leather binding or even the particular translation that counts most, but the eternal Word that breaks through the barriers of language and custom to speak to the hearts of men.

Gospel Messenger

"Thy Kingdom Come"

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Volume 104 **Number 48**

In This Number . . .

Editorial—
A Man and His Book 1
Ready to Receive the Bible 5
Graham Says Yes, Moody Said No .. 5

The General Forum—
Take, Read. Carl W. Zeigler 3
His Kingdom in My Kitchen. III.
Ernestine Hoff Emrick 6
That Blessed Hope (verse).
Velma D. Collins 8
The Wrapping and the Gift.
Dale W. Brown 9
God or Mammon. Roy L. Smith 10
The Faithfulness of God (verse).
J. M. Blough 11
Brethren Attend Conference on the Churches and Social Welfare.
Ralph E. Smeltzer 13
The Family Counselor 15

News—
Kingdom Gleanings 16
Church News 27

Brethren Service—
1955 European Annual Conference.
Owen H. Jander 18
News Notes From Germany 19

The Local Church—
A Technique in Program Planning.
E. G. Carper 20
Twelve Definitions of a Token Gift .. 21

Our Mission Work—
Ecuador Mission in Review 22
Seeing Nigeria With Dorris Blough .. 23
Other Eunice Moragos 24

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

A Letter of Thanks

To all local parishes of the Church of the Brethren in the United States of America . . .

It gives me much pleasure and I am greatly honored to extend to you herewith my most sincere thanks, also on behalf of the community of Schwarzenau—a community which is of special importance to your church—for the generous gift which has been turned over to me in my capacity as the mayor of this town, by Director Zigler of Geneva, during an hour of celebration which has touched our hearts.

You will probably have been informed in the meantime about the development of the program in Schwarzenau on Sept. 4. Even the newspapers as well as the radio have honored this event.

If I am permitted to express myself in a more personal manner I would like to say that the feeling of gratitude for your great willingness to share and sacrifice as demonstrated by this gift is very much alive within myself. May I assure you that I shall never forget this! And you may also rest assured that I shall see to it that the gift will be used in such a way as outlined by you.

As you all know, the school situation in Schwarzenau was no longer tolerable, for the children of this community are still receiving their instruction in a hundred-year-old building which does not meet modern requirements at all. We have already been making plans since quite some time to build a new and better school, however, the realization of this plan has always failed because of the lack of the necessary funds. But now, this plan which we have cherished for such a long time is finally becoming reality! I want to point out on this occasion that your generous gift represents a very essential factor in the realization of our plans. I believe that it will give you great satisfaction to know that your gift will help promote better education for the young people of Schwarzenau.

We are looking forward to having representatives of the Church of the Brethren in USA visit our community in the years to come and when they come to see the new school they will notice the name *Alexander Mack School* on the wall of the building, and in the hall they will read a special inscription in honor of the founders of your church. I know that for you people Schwarzenau represents part of your religious homeland and I am very glad for the fact that every effort is being made by our community, in co-operation with the local Protestant church, to give all of you the feeling that you are very welcome to our community at any time!

I am closing this letter being convinced that the good relationship between your church and our community will continue to be deepened if at all possible. I am sending greetings to all of you welcoming you to the community of Schwarzenau any time you may want to visit us. It is my firm will and desire that we do everything possible in order to make the tie that binds your church and our town an everlasting one.

My heart is so filled with gratitude that I cannot think of more proper words to express this feeling. May God bless you and all the parishes of your church in your worldwide program, for all the times to come!

Ernst Gottschalk
Mayor of Schwarzenau

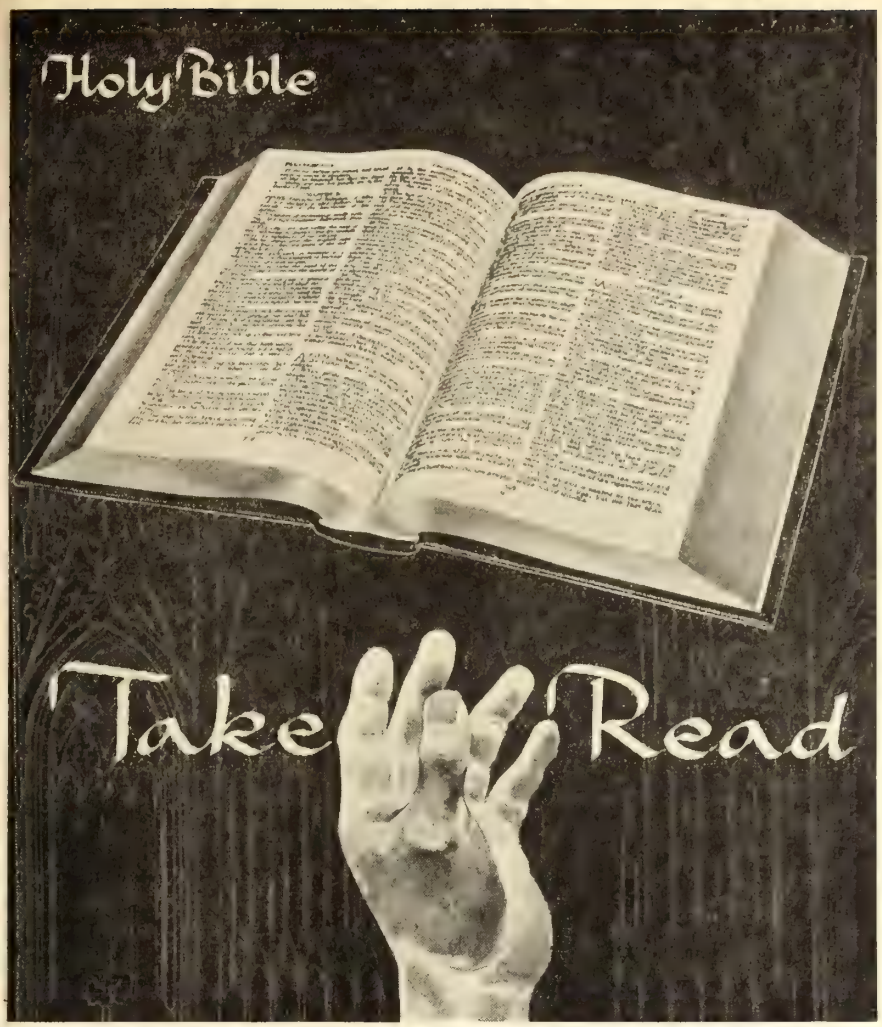
Good News

Waiting in my mailbox one November day were the Messenger and the daily paper, two frequent visitors to my home. With open mind I welcomed them to speak of the latest news.

Since the daily paper is larger and bolder, she spoke first. "Jealousy, hate, murder! Anger-murder! Fear-murder!" My heart sank; my mind clouded. She wanted to go on and on for she prides herself greatly in her ability to gather startling news and tell it in a presumptuous way so many people will listen.

Turning towards the Messenger I remembered her reputation of truth. Although she is smaller and doesn't speaks as often, when her turn comes she speaks valiantly of faith, hope and love.

Then the Messenger told me of a young girl who believes "The Lord Is Our Refuge." She kindled my courage. My workday was brightened when she told how a mother confirms "Mothering Is Big Business." The story, "Leadership Training Bears Fruit in Nigeria," renewed my belief in my fellow men.—Mrs. Robert Rhoades, Covington, Ohio.



Courtesy of the American Bible Society

Carl W. Zeigler

WE ARE in the twelfth year of our emphasis on World-wide Bible reading from Thanksgiving through the Christmas season. This year's theme comes from the often-told story of the conversion of St. Augustine, who overheard some playing boys call over and over, "*Tolle, lege,*" meaning, "Take up and read." He applied them to himself and immediately went to his room and took up a copy of the Epistles of Paul. His eager eyes fell on the words from the thirteenth chapter of Romans: "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." He read until the direction of his life was changed.

The Bible is the most precious inheritance of our Christian faith and the most important resource for Christian education. Therefore, ignoring it is serious business, yet widely ignored it is. There is much spiritual illiteracy because of the failure of so many to enjoy a vital experience of God in Christ, which begins in their failure to practice the holy habits of the Christian religion, of which Bible reading is one. Let us *take* up our Bibles and *read* and discover afresh its enduring values.

Dwight L. Moody has been quoted as saying, "My greatest spiritual experience was reading Ephesians through forty-seven times in a month." Martin Luther once said he studied the Bible as one gathers apples. First, he shook the whole tree so that the ripest fruit might fall. Then he climbed the tree and shook each limb; and when he had shaken each limb, he shook each branch, and after each branch every twig. And then he looked under each leaf. These men of God *took* the Bible and *read* it and it became for them a genuine source of renewal for their spiritual lives. It gave to their lives illumination, guidance and control. Bible reading and study will do the same for us.

We do not actually own anything until we make it ours. Owning a Bible means reading it every day, and letting its message speak to us. World-wide Bible reading between Thanksgiving and Christmas is a good time to make a start.

Where do you keep your Bible? Does it have a working connection with your home? your heart? your thinking? your friendships? your daily life? your attitudes? your dreams?

Reading requires thinking. If we read the Bible properly we must think deeply, quietly and often; we need prayerfully and searchingly to seek to know the Author. Holy men of old under the guidance of God wrote it. The Word has been preserved down through the ages at great cost and suffering. It is a most precious heritage. But it will be valuable to us only when it is received into our hearts forgiven and cleansed by God and allowed to bring forth fruit in godly living for him. We read the Word of God to find guidance, strength, peace and grace to live joyously, victoriously and vicariously. Therefore, read thoughtfully, seek to understand the meaning the words had for Jesus, John and Paul. Try to understand what these words meant to the martyrs and the persecuted of all ages, to our fathers and mothers. Ask your-

Pastor of the Lebanon church, Pennsylvania, and a contributing editor of the Gospel Messenger

self: What is God saying to me by the words of Holy Writ? *Take, read.*

Take your Bible and *read* it in your homes, to your children. Pity the mother who does not see religious obligations as larger than teaching her child to say, "Now I lay me down to sleep." America needs nothing so much as the moral and spiritual revitalization of our homes. Scripture and experience both insist upon the leavening power of religious teaching and worship in the home.

Worship within the family circle is more fundamental than church worship. Home worship and church worship flourish or fall together. The excuse that because of our hurried living there is no time when the family can get together is too tragic for belief. There is always time for the things we deem vitally important. We must take upon our hearts such injunctions as this one from the sixth chapter of Deuteronomy; "And these words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Take your Bible and *read* it as a resource to face new issues, new demands upon the Christian way of life. It is one of the tragedies of traditional religious education that those who come up through the teaching ministry of the church know so little about the Bible and are unable to use it fruitfully in their own religious living.

As individuals and as communities the ancient Hebrews and the early Christians faced at different levels of their development and under concrete historical conditions actual situations which life presented to them. They arrived at the solution of the issues which these situations presented in the light of their growing conceptions of God and the world and of their convictions about the meaning of life in its responsible relation to God.

The literature of the Bible, distributed over a period of more than a thousand years, is the deposit of that experience. It is the record of man's search for God and of God's search for man at the point of their interaction in man's experience of the world of reality. We need to understand the functional relation of the Bible to experience and realize that, because the Bible was begotten in life, it was at the point of its origin THE LIVING WORD. Only as we are led to see and feel this relation can it again become for us the living word through its functional use in meeting our own situations today.

The Bible can be a guide for Christian living. Mere knowledge of the content of the Bible or of facts about the Bible is not enough. Beyond knowledge about the Bible lie effective attitudes and the fruition of these attitudes in actual reconstruction of personal and social living. The Christian conduct of life is the end; the Bible is a means to that end.

Take your Bible and *read* it and find its message of authority. The Bible is so much more than a book. It is a power. It causes something to grow in our souls. God speaks to us. The crowning glory of the Bible is the person of Jesus Christ. He is the secret of its power. Though no man can explain him, every man who has yielded his life to him has found himself in the presence of God, has found the fuller meaning of life, has found peace and that sense of dynamic security we call salvation.

Don't forget to read the Bible,
In the early days of youth,
Every morning, every evening,
Fill your minds with sacred truth;
Read the Bible, read the Bible,
For a guide to you is given;
Read the Bible, read the Bible,
It will lead you up to heav'n.

Has your heart grown sad and weary,
Full of sorrow, grief and care?
"Come to me, ye heavy laden,"
Take your Bible, read it there!
Read the Bible, read the Bible,
It will lead you up to heav'n.

—Hymn No. 109, The Brethren Hymnal, 1901.



Religious News Service

An artist's conception of the first reading of the English Bible

EDITORIAL

Graham Says Yes, Moody Said No

EVANGELIST BILLY GRAHAM is a newsworthy figure whose actions and comments are of interest to most of our readers. For this reason we have included frequent reports of his campaigns in our news pages. As we have observed his growing popularity and influence we have been impressed with his sincerity, his passion for winning converts for his Lord and his eagerness to co-operate with the recognized church leaders of each community in order to present the claims of Christ.

Our interest in keeping our readers informed about Billy Graham does not mean that we endorse all his doctrinal positions or approve of all his methods. He has certainly been willing to profit by his experience; he is apparently humble in the midst of the kind of publicity that would turn many a man's head; and he has avoided many of the pitfalls that ensnared other evangelists when they became public attractions.

Because of such qualities a few of our readers think we ought not to criticize a man who does so much good. Yet we believe we should point out that even Billy Graham, though the Lord may use him in a remarkable way, can be mistaken. We believe he was wrong in telling the Veterans of Foreign Wars in August that America should "pray for peace but be prepared for attack. We must never strike the first blow, but we must be able to strike the last one." There is not too much difference, however, between striking the first or waiting to strike the last blow if that action is in itself contrary to what we understand to be Christ's way of overcoming an enemy. The basis of our survival in any conflict, let it be noted, is not our ability to strike the last blow but rather our loyalty to the will of God as taught by Christ himself.

When a young Britisher, who was troubled in conscience about joining the army, asked for Billy Graham's advice, the evangelist's London office urged him to take whatever military service was suggested. This advice is in sharp contrast to that of another American evangelist with whom Billy Graham is often compared. Dwight L. Moody was a young man of twenty-four when the Civil War began. There was pressure for recruiting soldiers. His friends and converts enlisted and Moody was urged to join up. But instead he said, "There has never been a time in my life when I felt I could take a gun and shoot down a fellow-being. In this respect I am a Quaker."

In this respect we hold with Moody and differ with Graham, though we welcome the sincerity and devotion of each in his efforts to win men for Christ.—K.M.

Ready to Receive the Bible

THE doorman at the television theatre was puzzled. He was accustomed to admitting actors in strange costumes and workmen with all kinds of equipment, but imagine his consternation when three men with a police escort arrived on a Sunday afternoon to deliver—of all things—a Bible.

No wonder he asked them to remain in the lobby while he telephoned backstage for instructions. Several minutes passed before the man with the Bible in a tan leather suitcase could be admitted to the studio and even longer before the Bible made its television debut.

The doorman discovered later that the police escort was needed because the New York Public Library rather reluctantly agreed to let its most valuable volume—a rare copy of the Gutenberg Bible—be televised as a part of a program depicting the Renaissance. The Bible, one of forty-five surviving copies of Gutenberg's work, had been removed from the library only once before. For its two-minute appearance on television and its carefully escorted trip, it was insured for $500,000. The library was taking no chances on losing its most precious possession.

The Bible is a precious possession. It is a treasure, however, that can be discovered just as readily by the man who reads its words of life in a paper-bound edition as by one who has access to the vaults where libraries keep their rare volumes. The trouble is that so many modern Americans are like the television actors who, according to one newspaper account of the incident, were "so busy rehearsing that no one was immediately available to receive the Bible."

This is the time of Bible Sunday and the season for world-wide Bible reading. The theme of this year's observance is Take, Read. If we fail to take time to read, we may forget to take heed of the eternal message—the good news of Christ's coming—and life will continue to be an empty show before the world's sharp cameras. But if we seize the opportunity now, not only for a Sunday or a season, but for the future, we can find our roles in a drama no television program can ever capture, the living drama of God's love as it still makes its appeal to men through the pages of the Bible.—K.M.

His Kingdom in My Kitchen

III

Ernestine Hoff Emrick



Heilman

The beauty of flowers is a witness to God's tremendous creative power

DEAR FATHER, "Thy kingdom come on earth" —and even in my kitchen. This is the third day I have prayed thus to you. Will you reveal yet other spiritual truths to me through my routine household duties?

The past three mornings you have awakened me at exactly 6:00, the first time such a thing has happened in my lifetime. You must mean, Father, for me to arise and have a quiet hour with you before the rest of the family begins to stir. So this morning I took the hint.

The hour was filled with a chapter on love in Starr Daily's book, Release, followed by the love chapter in your Book, written by another man whose life also was drastically changed by your great love. It seems we must sit at the feet of a former hardened criminal and a one-time persecutor of Christians to learn the matchless quality of love, for they can more fully comprehend it by contrast, through their acquaintance with violence and hate. So as my bit of leaven for this day, I "above all these put on love, which binds everything together in perfect harmony" (Col. 3:14).

Washing the breakfast dishes used to be a time the radio was a necessity to fill the vacuum in my thoughts.

VOICES

Radio gives washing dishes
Just the proper blaring noise;
How the quiet housewife wishes
For a soap commercial's joys!

Moments when no word is spoken
Merit but a stifled yawn;
Empty silence must be broken—
Turn the television on!

Click of dial, twirl of fingers—
Thoughtlessly we make our choice,
Deaf to Him whose Spirit lingers,
Shutting out His whispered voice.

Now I am learning to use the time as an occasion for tuning in to heaven's wave-length, where you are broadcasting. Like our radio stations, you are sending out messages all the time; it remains for us to tune into the proper wave-length or your precious communications will not be received. And, oh, how many strains of your celestial harmonies I have missed, Father, while listening to the banal dissonances of earth via radio!

The first order of the day for my small son was a jigsaw puzzle. And this necessitated having mommy near at hand, sitting with eyes closed so she could open them on signal and

be surprised at each new step in progress made. So while the pieces of the United States map were falling into place, mommy with eyes closed also assembled the pieces of her day into an integrated picture. And the love of which she had read earlier helped her to "unite all things in him" (Eph. 1:10).

Yesterday's activities were more in the nature of remedying and repairing, cleansing and regaining order. Today I was more creative, bringing beauty of sight and taste into being. My first joy was cutting and arranging gladiolas in a brilliant mass of floral flame upon the coffee table. The sunlight of your love has transformed a wrinkled brown bulb into this miracle of bloom, just as it can do with a seemingly unpromising human life. The one requirement is that we respond to its warmth and not remain fearfully hidden in the safe darkness of the surrounding soil. Father, let this spot of beauty be a witness, not to my ability to arrange flowers artistically, but to your tremendous creative power, so that those who come will see in it more of you than of me.

As I was ironing, a fly kept buzzing around in an annoying fashion. For a moment it represented all the little irritations that keep me from peace of mind. When I finally allowed it to light on me, of course the buzzing stopped. Perhaps if I accept the irritations for the small things that they are and stop trying to fight them off, they will cease too.

Then, strangely, my ironing board underwent a sudden transformation from a barren plateau into an altar, high and lifted up, where garments must submit to the chastening ordeal of intense heat, becoming symbolically a "fragrant offering, a sacrifice acceptable and pleasing to God" (Phil. 4:18). From henceforth, Father, ironing day will be for me an occasion of repentance, for laying upon my kitchen altar a broken spirit and a contrite heart, for these are the sacrifices you will not despise (Psa. 51:17).

The arrival of our new mail order catalog brightened the day considerably. I must admit that a certain faraway look crept into my eyes as I leafed through page after page of well-chosen creations. But then our Tabby-puss ambled sedately across the room and unwittingly improved my attitude on the matter of attire.

GOWN OF CALICO

Miss Tabby wears a gown of calico,
Rough-patched in black and white and tawny glow.
For some, such humble garb would injure pride,
But she can walk with proud and queenly stride
As if in jet and gold and ermine clad—
Of royal robes the finest to be had.
Thus innocent of envy, she can purr,
Content with what her Maker gave to her.
May I accept my lot with equal grace,
Well satisfied to fill my lowly place
Devoid of shame—and wearing, as I go,
With dignity my "gown of calico."

As is the way of energetic young lads, hammers are sometimes employed in a manner for which they were not intended.

Love's paradox is this: that one small boy
Can be at once both my despair and joy!

How privileged we parents are, Father, that we have the opportunity through handling the problems of our children to un-



A bit of leaven helps a woman rise to view her daily tasks through spirit-eyes

Gary Williams

derstand more fully the difficulties you have in dealing with your earthly children. Since watching my child use a hammer to destroy rather than to build, I now know better how it must grieve you to see your adult children using their tools to bring hurt and devastation when they could serve constructively to help and heal. And it is easier to be tolerant of a little boy who runs away from me when it is time to take his medicine if I pause to remember how we grown-up children often try to escape you, Father, when there is a dose of bitter medicine to be swallowed.

The last major piece of my day to fall into place in my jigsaw puzzle was the baking of a cake for the church ice cream social. Although I am always happy to donate time and effort for the church, I have been too long in realizing that a minister's wife must be on guard lest the proportion for home and church become unbalanced in favor of the church. Thanks to another wiser pastor's wife, I have recently come to the conviction that in a minister's home, and perhaps in any other, our concerns should come in this order: (1) God, (2) husband, (3) children, (4) church and (5) community. Father, in the past I have considered you and the church identical, as if being busy in church activities were, in fact, maintaining a close personal relationship with you. And in equating the church with you, I have mistakenly felt compelled to place loyalty to the church program above the best interests of my family. Now I know that I must find you elsewhere than in a breathless whirl of church activities, worthy as they are, and that I must seek you intimately in a quiet place, for you are a "Father who sees in secret" (Matt. 6:6). If I would hear you speak, I must be still long enough to listen.

And now that I have baked a cake for the church, lest I once again be guilty of putting church before family, tomorrow I shall bake some cookies for my son.

SMUDGES

"A cookie for my son," I greeted him
As grimy little hands reached eagerly,
"—But first the soap and water!" Soon a blend
Of smudges graced the towel carelessly.
With countenance of shining cherubim
He shouted as he hastened to depart,
"I love you, mommy, you're my best girl-friend,"
And left a cherished smudge upon my heart.

This brings me logically to the subject of cooking, my "hardest nut to crack," and I can postpone it no longer. Father, I earnestly ask you to show me a spiritual significance in the preparation of meals. Yes, of course! How could I not have seen it before? Hereafter, Father, may I serve my family, in addition to their daily bread, a generous helping of that manna of the soul—the staple, all-essential bread of life. Each morning this particular bread-maker has been absorbing a bit of leaven to help her rise. Is not, then, the ability to impart this spiritual food to others the logical fulfillment of her moments with him who is himself the Bread of Life? And so now I have the two concluding lines for the couplet which began my first recorded day:

A bit of leaven helps a woman rise
To view her daily tasks through spirit-eyes.
With this enlightened sight, she then can feed
Her family the bread of life indeed.

I shall be forever grateful, Father, for the revelations of these days. With continued nearness on your part and more "sanctified imagination" on my part, perhaps we shall make further discoveries together and see more parables in the commonplace.

And nevermore shall housework be
A meaningless monotony!

Thank you, thank you, Father.

THAT BLESSED HOPE

VELMA D. COLLINS

I know there is, eternal in the heavens,
A house not made with hands, prepared for me,
And all the hopelessness that sinning leavens
Shall never enter there. . .nor ever be. . .

The glory that my Father is preparing
Eye has not seen, nor has the heart perceived,
But he reveals the joy beyond comparing
That is in Christ in whom I have believed.

Although my eyes may see the sun's bright setting,
My heart is with the dawn. . .the morning glow. . .
The valley of the shadow stirs no fretting,
For Christ walks with me to withstand the foe.

Within this body of humiliation
There burns the spark that sets the spirit free
To walk in faith toward that glad consummation
When death is swallowed up in victory. . .

When I shall stand with Christ in his perfection
And know the power of his resurrection.

The Bible did not create God: God working in history through men created the Bible. Every passage needs to be studied in the light of the interpretation of God given to us in the life of Jesus



Dale Brown

The Wrapping and the Gift

AS WE are caught now in the rush of wrappings and gifts, perhaps we can use these as figures of speech to give us a clue to a better understanding of our Bible. Nels Ferré, a contemporary theologian, has said, "Jesus Christ is the supreme gift given to us in the wrapping of the Bible." Martin Luther presented the same truth using another figure of speech, "The Bible is the manger in which Christ is laid." More simply, Jesus is God's gift. The Bible is the wrapping. There are today different reactions to this wrapping.

First, there are those who do not like certain little things about the wrapping. And because they do not, they make the great mistake of throwing out the gift. Among these are included many of our educated sophisticated moderns who have not liked the bloodshed, superstitions, teachings such as the world might be flat, some primitive concepts of God and some minor contradictions contained in the Bible. In other words, they have not liked some things about the wrapping. But in throwing away the wrapping they have also thrown out the supreme gift of the Bible, namely, Jesus, the Christ, the gift of abundant life. Simply because we do not like some of the wrappings on our packages and think they might have been improved in color or design, how foolish would it be for us to throw away our gifts.

Second, there are those who have a false worship of the wrapping. They are like the baby so allured by the wrapping that he cannot distinguish between the package and the gift. Some so worship the wrapping that the Bible instead of Christ becomes the object of their devotion. Recently, those who have burned Bibles have done so out of a false worship of one particular wrapping. These folk have not been able to separate the spirit of Christ from some parts of the Old Testament, the letter from the spirit, and the form from the content. We should remember that the wrapping has been changed many times, in various translations, to enable people to discover more easily the gift, Christ.

If we should neither throw away the wrapping or worship

Continued on page 12

Pastor of Stover Memorial church, Des Moines, Iowa



Bill Smith

The problem of secularism will be solved when the majority of people accept the doctrine that all things come from God and that each one is a divinely appointed steward to administer whatever goods may happen to come under his authority

God or Mammon

Roy L. Smith

SHORTLY before his death Harold Laski, the philosopher of the British Labor Party, said that never since the dawn of recorded history had one nation so completely dominated the life of all the world as did the United States in 1945. Because of the fantastic power the people of the United States exercise over the nations of the earth, we have become obsessed with "the powers of this earth," and we have been betrayed into thinking that life can be made out of an abundance of things.

Yet never in all the history of the earth has any people enjoyed such economic abundance and, at the same time, suffered from so much spiritual confusion. Ours is a generation of psychology, complexes, psychosomatics, slogans and sleeping pills. In spite of the fact that we are more generously provided for than any generation before us has ever been, that we are equipped with more labor-saving devices and have more leisure than any previous age ever dreamed of, that we spend more for entertainment than our fathers spent for the necessities of life, that a higher percentage of our people have had the advantage of college and university training than the world has ever known heretofore, and that we are enjoying a level of life incomparably higher than that to which the race has ever before aspired, yet our most frenzied quest is for peace of mind.

The time has surely come to talk courageously to the people on the subject of money. We are armed with the best of precedents in the teachings of Jesus. Again and again, by parables, direct comment, and outright doctrine, the Master dealt with the problem of money as though it were central in his thinking. The Apostle Paul spoke out with equal forthrightness on the subject of money, declaring that the love of it was the root of all evil.

The great apostle does not condemn money as such. He nowhere in his writings indicates that he sees any virtue in poverty. He would not have organized any order or brotherhood dedicated to penury. No one knew better than he did what vast services consecrated funds might render for he was the sponsor of the first great

relief fund ever raised by the Christian church—a fund that was used to relieve hunger, and not for the purpose of purchasing property, establishing endowments or installing stained glass. Neither Jesus nor Paul ever condemned any man because he was rich, nor did they commend anyone because they were poor. Any stricture either Paul or Jesus delivered on the subject of money was at the expense of those who were unable or unwilling to administer their funds to the glory of God.

It is the undue and unholy emphasis on money which identifies secularism as the besetting sin of this generation. Solve the problem of money in the life of either the individual or the generation, and you solve the major social, as well as personal, problems with which we must contend.

At the present moment the problem of alcoholism is one of our most serious national problems. In the lives of millions of people it is the foremost personal problem. But if it were possible to extract the profits from the liquor traffic we could solve the problem of alcoholism almost over night. We would put an end to the deceptive and seductive advertising. We would denude drinking of its glamour. No longer would it appear to be smart and the correct thing to do.

Find some way of inoculating the American landlord with the spirit of the kingdom of heaven, as Jesus dreamed of the kingdom, and the problem of slum clearance would be set forward fifty years and the problem of juvenile delinquency would be brought that much nearer a solution.

A very large share of the color clash, domestically and throughout the world, is economic in character. The white man, having succeeded in raising his standard of living, stands in terror of the competition of the man of color. For that reason he undertakes to bar the doors of opportunity against him.

Colonialism, imperialism, exploitation, monopolistic practices of one kind and another—these and a score of other sources of international tension are directly traceable to the secularism which pervades so much of modern life.

Today juvenile authorities throughout the nation are very rightly alarmed over the influence of the horror and sex comics on the life of our youth. The use of narcotics has become a national scandal, and sex-saturated entertainment is known to be a contributing factor in the increasing problem of juvenile crime. It is not necessary to conduct any complex and highly publicized survey in the matter; even the least observant among us is able to see that the element of profit is conspicuously present in all such situations.

That some remedy for this vast association of evils is to be found in legislation is to be admitted. The restraints of law must be invoked. But no law can be made effective which is not supported by public opinion. This makes the problem of secularism intensely personal.

The Christian remedy is *the doctrine of stewardship!* When a majority of our people accept the doctrine that *all things* come from God, and that each man is a divinely appointed steward assigned to administer whatever goods may happen to be under his authority, we will have begun to solve the problem of secularism. It is definitely and distinctly a spiritual issue; so the responsibility for presenting it lies with the church.

Two conflicting and mutually antagonistic philosophies of possessions have come down to us from out the ancient world—the Hebrew and the Roman.

It was the basic philosophy of the Roman Empire that each man was the owner of all the things that he possessed. Within the limits of the laws laid down by the state for the protection of the public from abuses, and the guarantee to the state of public revenue, the individual was the undisputed owner of all those goods he was able to control.

The Hebrew philosophy, on the other hand, was something entirely different. Day after day in the temple the Hebrew sang his confession that "the earth is the Lord's," and that "all things come of thee, O Lord." Fundamental in this concept was the belief that God was the Creator of everything and that man was his steward. This doctrine was placed at the masthead of the Old Testament, in the words, "In the begining God created the heavens and the earth." A little later it is said that God gave man "dominion"

The Faithfulness of God

J. M. BLOUGH

God has made us; his we are;
Also heaven's farthest star;
None from him can drift afar:
God is faithful, God is true.

Seasons come and seasons go;
Rains descend and harvests grow;
Bins are made to overflow:
God is faithful, God is true.

He has promised all things good—
Peace and plenty, rest and food;
Trust him fully as we should:
God is faithful, God is true.

Has disaster crossed your way?
Then remember, when you pray,
Troubles have not long to stay:
God is faithful, God is true.

When our work on earth is done,
And we face the setting sun,
Then rejoice, the vict'ry's won:
God is faithful, God is true.

Grow not weary, just believe;
Never shall our God deceive;
Great reward we shall receive:
God is faithful, God is true.

but nowhere is it intimated that he gave him a deed to the earth.

As a direct and immediate result of this doctrine of stewardship the Hebrew people developed through the years a vast body of laws aimed at the protection of the rights of individuals, the administration of property and the assurance of justice to classes and persons. To this they gave the name which being translated, means *social justice*. The great Old Testament prophets arose as the defenders of *mishpat*. No other people had any such philosophy of possesions. Had not Isaiah, Amos, Jeremiah or Micah believed that the earth was the Lord's and that men and nations were God's stewards they would never have risked their lives in defying sinful governments in defense of *mishpat*.

As token of the fact that God was the owner of all things and that men were stewards, the law of the tithe was developed. The paying of tithes was common throughout the ancient East, but between the Hebrew tithe and the pagan tithe there was this profound difference. The pagan paid his tithe in the hope that he might thereby purchase the good will of his gods. The Hebrew paid his tithe as an acknowledgment of God's ownership of all things and his stewardship. This had the effect of making the payment of tithes a highly personal and effective expression of faith on the part of the tithe payer. Such it must be in our modern life if it is to accomplish the spiritual purpose for which it was designed, and thus save ourselves from the seductions of secularism.

The problem is not political nor social nor academic. It is essentially this: *Am I, as an individual to be the master of my possessions or are my possessions to master me?* The question is inescapably personal. Am I going to find a great purpose around which to drape my life, making every interest, effort and ability serve that central design, or am I going to live the divided life, the victim of the ten thousand impulses, desires, passions, whims and forces which play upon me every hour of every day? It is impossible for any person to achieve peace of mind, spiritual serenity or "integration," on the basis of a divided loyalty. Jesus said it was impossible to serve God and Mammon.

The issue which the individual Christian faces is perfectly plain. He must bring his economic interests under the sovereignty of God, or his economic interests will rob him of the best of God. After forty-six years' experience in the ministry and in dealing with the personal religious problems of thousands of people, I know of no other safeguard against the perils of secularism that can compare with tithing. The crucial point is not the tenth but proportional giving. Advocacy of the tithe should not be prompted by any desire to raise more millions of dollars for the churches, although widespread acceptance of the tithing system would have that effect. The central objective is the spiritual redemption of the Christian who has become enmeshed in things and is becoming the helpless victim of a pagan secularism. I have yet to see one convinced tither who has tithed systematically and faithfully for one year who was willing to surrender the plan and go back to his earlier haphazard and unstewardlike practices.

It is impossible for me to write on this theme without offering my personal testimony. There was a time when collections were an embarrassment to me. I was always asking myself the question, "How much must I give to this cause?" I had the feeling that I ought to give, and it was somehow my duty, but I had no system. Then one day I discovered the secret. My reading of the Bible suggested the giving of the tithe. So I decided to give one tenth of my income, not as a mere matter of obeying a law, but as a thankful expression of my faith in Christ. Almost immediately I found my problems solving themselves. That was a big gain in itself.

And then I discovered that when I set aside one tenth of my income, I always had something to give. I have no apologies to offer for my system of giving.

So far as I know, it is our only antidote for secularism!

The Wrapping and the Gift

Continued from page 9

it as an end, what then should be our attitude? We should recognize that the gift determines the wrapping. We do not first decorate our empty boxes and wrappings. But instead we first buy the gift and the gift determines the size and nature of our wrappings. Let us never forget this in our relationship to our Bible. The Bible did not create God, but God working in history through men created the Bible. Concerning the New Testament, the Scriptures did not make up the story of Jesus, but Jesus and his life brought forth the Scriptures. Therefore, the Bible is to be judged and determined by Jesus just as wrappings are determined by the nature of the gift. Every passage must be studied using the yardstick of the interpretation of God given to us in the life of Jesus.

It does little good to keep lecturing to people to read their Bibles. Instead, we must lead them to see the supreme gift. Then they will open the wrapping, the Bible, to receive the gift. Open the wrapping, the Bible, this Christmas season and receive the gift . . . Christ, his way and abundant life.

Brethren Attend Conference on the Churches and Social Welfare

Ralph E. Smeltzer

THE National Conference on the Churches and Social Welfare met in Cleveland November 1-4 in the city's public auditorium after three years' planning. In the same auditorium five years ago the National Council of Churches was constituted.

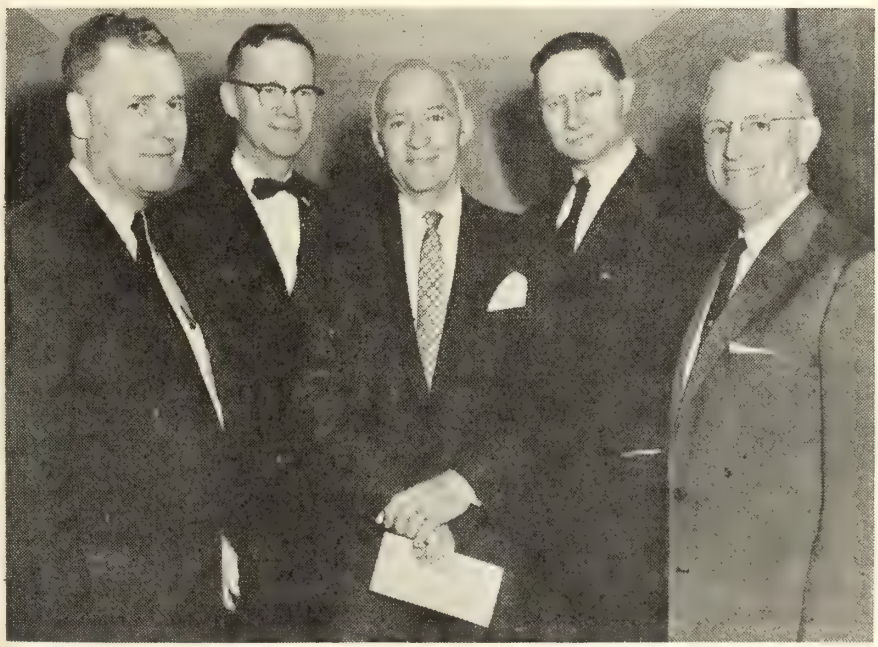
The National Council of Churches called the conference to be convened by its Department of Social Welfare and its Division of Home Missions. In the call signed by Bishop William C. Martin, then president of the Council, the conference was "to consider the role and function of the churches in relation to the changing needs in social welfare."

Official delegates were appointed by the thirty-one communions identified with the work of the two sponsoring units of the council and by state and local councils. Special recognition was given to five organizations as associates: Y.W.C.A., Y.M.C.A., Salvation Army, Volunteers of America and the American Hospital Association. Others came as accredited visitors and consultants, including representatives of most of the leading welfare agencies in the U.S. that generally co-operate with the churches. Only official delegates had voting privileges.

The Church of the Brethren was represented by the following twenty-nine delegates: Mr. and Mrs. Oscar Anderson, Norman J. Baugher, Desmond W. Bittinger, Elmer Brumbaugh, Dr. and Mrs. Franklin Cassel, C. Ernest Davis, Mr. and Mrs. Jacob Dick, John C. Eller, T. F. Henry, Ora Huston, Bernard N. King, Elizabeth B. Kunz, W. Ray Kyle, Mr. and Mrs. Ira Mikesell, Elizabeth Mow, Cletus Myers, I. C. Paul, Mr. and Mrs. E. O. Reed, James Renz, Ralph E. Smeltzer, Shirley Stafford, Atlee Stroup, Levi K. Ziegler and Charles Zunkel.

Much research went into the preparation for the conference. The result was two new volumes on church social welfare. The first was The Activating Concern, which treats the historical and theological involvement of the churches in the health and welfare field. Included in this volume is a chapter on the Church of the Brethren and social welfare. The second is The Changing Scene covering current trends and issues and providing for the first time a statistical picture of church welfare in the United States.

Director of social education, Brethren Service Commission, General Brotherhood Board



Religious News Service

These five persons were presented with citations for distinguished service in social welfare by the National Council of Churches at its first Conference on the Churches and Social Welfare held at Cleveland the first week of November. Left to right: Chaplain Russell L. Dicks of the Duke University hospital; Rev. John L. Mixon, pastor of the Church of All Nations in Los Angeles, who received the citation for the church; Dr. Leonard W. Mayo, executive director of the Association for the Aid of Crippled Children; Dr. John C. Bennett of the Union Theological Seminary in New York City; Dr. Robert F. Thomas of Sevierville, Tenn., known as the Schweitzer of the Smokies

Conference Highlights

"The Churches Repond to the Nation's Needs." With the theme of the conference emblazoned in tall gold letters above the stage the conference convened for the first plenary session on November 1. Present were delegates and visitors from forty-three states, District of Columbia, Alaska, Puerto Rico and six foreign countries. Switzerland, India, Germany, Japan, Uruguay were represented by one each. Canada sent four persons.

More than 1,500 persons attended including representatives from the following groups which are not members of the National Council of Churches: American Lutheran, Mennonite General Conference, Evangelical Lutheran, Lutheran Church—Missouri Synod, Southern Baptist Convention and Finnish Evangelical Lutheran. One Roman Catholic and three of the Jewish faith attended. The Canadian Council of Churches sent four persons and twenty-two were present from health and welfare organizations.

The conference was planned to afford the widest possible participation by every one present. Plenary sessions were held each morning, and afternoons were devoted to forty group sessions. Open meetings were held two evenings. Delegates also met at luncheon or dinner and at denominational and regional sessions.

As the conference opened in Music Hall the first voice heard was that of the representatives of the sponsoring National Council of Churches. Organized social welfare as we know it today, said the Council's general secretary, Dr. Roy G. Ross, is a relatively new concept and this is especially true of welfare as a function of the state. "It is in a sense the product of the highly organized society in which we of the 20th century live."

He expressed the hope that from

the four-day conference the churches "may gain deeper insights to spur their social welfare tasks" but above all "new insights on ways in which they may work together in giving maximum service in social welfare."

The keynote speech was delivered by Dr. Leonard Mayo of New York, chairman of the conference and director of the Association for the Aid of Crippled Children.

He urged the churches to defend free speech and the right to the unpopular view, whether religious or secular, as vital to the survival not only of freedom of worship but of the free enterprise system. He called upon them to make known in articulate, forceful ways their abhorrence of injustice no matter where, by whom or upon whom it is perpetrated. In matters of human freedom he said this issue overshadows all those calling for specific social action by the church.

This was one plank in a three-point program put forth by Dr. Mayo to involve the churches more extensively in broad social issues and specific social action. Others called upon church leaders, national and local, to (1) speak out with courage and clarity on current social issues that go to the heart of their religious convictions and to the roots of human needs; (2) to become acquainted with welfare programs, take an active part in policy making, in discussions of current issues and in interpreting social welfare needs to the community, and in activating church members to emulate them.

Two leading addresses were given at the open session Tuesday evening, one by Bradshaw Mintener, assistant secretary of Health, Education and Welfare of the United States, and the other by Dr. Eugene Carson Blake, president of the National Council of Churches and stated clerk of the Presbyterian Church in the U.S.A.

The Methodist layman challenged the churches to assure that government, business and individual citizens never fail the distressed, dependent or disadvantaged in our society. This, he said, was the unique task of the church. He called on the church "to refresh and inspire the social conscience of the nation."

Dr. Blake, after dealing extensively with the contrast between the "secret conspiracy" of communism and the "open conspiracy" of Christianity and the differences between their two "revolutions," concluded with these words:

"Cynical men have lumped us together under the derisive title of 'do-gooders.' I suggest we accept the title and let it be known to all our critics that it is our resolution to do good to all men, especially to the weak and ignorant, the evil and the lost. Surely we are do-gooders. But we are not the purveyers of inadequate palliatives to a society that always remains less than truly just.

"We are engaged in an open conspiracy to make a better world according to the pattern revealed by God through our Lord Jesus Christ. Nearly 2,000 years of history are behind us and on that we build, looking forward ever to the city which has foundations, whose builder and maker is God."

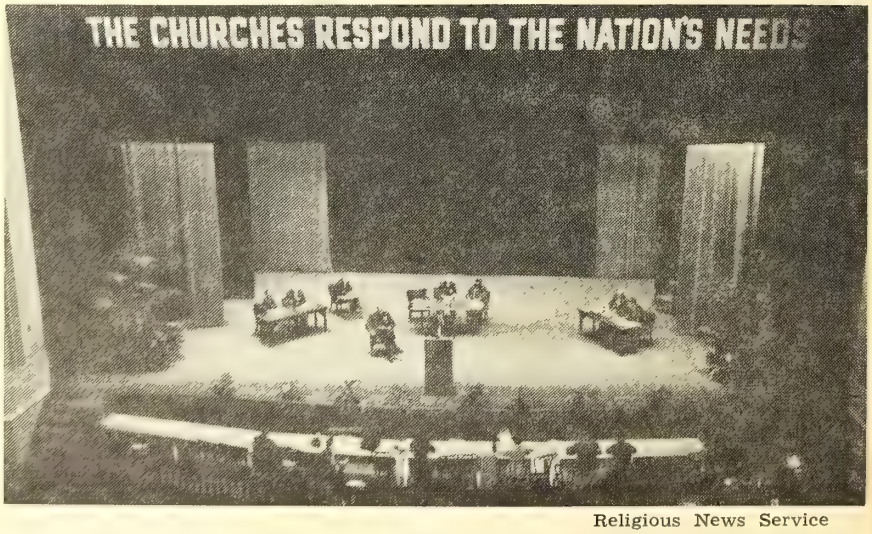
In his address on Nov. 2, Dr. Roswell P. Barnes, associate general secretary of the National Council of Churches, said that religion has a significant and essential role to play in American social welfare activities. He declared that "religion can do for social welfare what psychosomatic medicine is doing for the approach to an individual's health."

Only theology, Dr. Barnes observed, has the comprehensive approach needed to develop a sound philosophy and program of social welfare which takes into account the individual's environment and inner tensions, economics and inhibitions, intergroup conflicts and personal sin. "Think of what this means," he continued, "in dealing with problems such as juvenile delinquency, alcoholism, narcotic addiction and housing. The evangelist, the pastoral counselor, the surgeon, the psychiatrist and the recreation director are all essential to the team that deals with the individual and the massive social problem, the whole man in his whole social setting."

An original dramatic presentation, written especially for the conference and entitled ". . . And He Stretched Forth his Hand . . ." was then staged by a cast of twenty-nine Clevelanders without a dress rehearsal. It told the simple and moving story of a community learning, step by step, to meet the human needs of its children, teen-agers and grownups through an awakened church ministry. Those who packed the Music Hall to see it, afterward filled out cards registering their reactions. None said they did not like it.

Opportunity for fellowship was provided Wednesday afternoon and evening. At noon the delegates attended seven regional luncheons, and in the evening denominational dinners were held. These were for Baptists, Church of the Brethren, Disciples of Christ, Evangelical and Reformed, Lutheran, Methodist, Presbyterian USA and Protestant Episcopal. Congregational Christians joined with the E. and R. group.

Dr. Ira De A. Reid, professor of sociology, Haverford College, Pa., charged at the Thursday morning session that American Protestantism has become a "middle-class church" and that it has been more concerned "with those of us who are relatively safe and secure than with suffering and submerged humanity."



Religious News Service

Here the delegates to the Conference on the Churches and Social Welfare listen to a panel on The Church As a Social Conscience

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

What is a wife's duty when she knows her husband is taking money that does not belong to him? For many years I've lived with his lies, his cheating, and sneaking around to read licentious books, but I don't think I'll ever get used to it. Our friends and families would be deeply shocked if they knew. I don't know how much longer I can pretend.

We have children to consider in any decision I might make. Is it at all possible that these tendencies will be inherited by them?

Will anxiously await your answer.

Anxious Wife.

Dear Friend,

My heart really goes out to you in your distress.

As to the question of your duty in connection with your knowledge of your husband's dishonesty, from the legal standpoint a wife is not compelled to testify against her husband. Legally you may claim exemption from reporting him to the authorities, but from the moral and spiritual viewpoint, it is your duty to do something about it.

I would suggest that you find a Christian minister in whose judgment you have confidence and talk the whole matter over with him. He should be able to advise you as to your next course of action or he may be able to counsel with your husband in such a way as to get him to work out the problem with the person or persons he has wronged.

It will be damaging to your spiritual life for you to continue to keep silent about this and will only make matters worse for your husband to continue to succeed in this wrong course. His impure thinking, his evil living, his dishonest actions will catch up with him eventually. The sooner he can be made to face up to the futility of his ways, the sooner he may change and the lives of all of you be made bearable once more.

Evil causes pain in those wronged and in the heart of God, but there is the possibility of penitence, of restitution, of forgiveness and abundant living if one follows the way of Christ according to his conscience.

In reply to your question on inherited tendencies, I am quoting a statement from the book by English and Foster, Fathers are Parents Too. ". . . today we know that no such defeatist point of view is scientifically sound. No baby is born 'bad.' He does not inherit a tendency toward evil. He becomes unkind or cantankerous or suspicious or deceitful because of what happens to him, literally, from his birth."

If in the circumstances in which you find yourself, you can give your children enough love and understanding, if you can give them in yourself an example of respect for integrity and a living illustration of the holding power of faith in God, your children can come through, fortified to meet life nobly.

Share your concerns daily with God in prayer and trust in him.

Naomi Will.

The Haverford professor asserted that "on the whole, Protestant churches have followed the migrations of the middle class and to a large extent the migrations of the middle-class mind." We have become a nation of "city slickers," he said. As men have moved to the cities, so have their churches.

This might be good business, he declared. It might be good religion and it is certainly a good example of pastoral services, but it has contributed to the Protestant church's identification with the middle classes.

At the same session, a panel discussed The Church As a Social Conscience.

The Rev. James H. Robinson, pastor of Harlem's Church of the Master (Presbyterian) in New York, said the church must recover its heritage of social influence and again become the social conscience of the nation. He defined this as the church's urgent task in the modern world "where cities grow too large for their own good, where politicians have more influence and power than ministers, where labor unions and other organizations have fostered social legislation and developed low-cost housing, welfare funds, health clinics, recreation, health and rest resorts."

Joseph P. Anderson, New York, executive secretary of the National Association of Social Workers, charged that in an era of unprecedented national prosperity a total of 11,000,000 Americans are not earning enough money to meet the cost of such basic essentials as rent, food, ultilities and clothing. These are the aged, the orphaned, the blind, the sick and the unemployed who need our help, he said. Yet many of the representatives in Congress still legislate for these people "as though they lived and worked in the last century," he said.

Miss Thelma Stevens, New York, executive secretary of the Department of Social Relations, Women's Division of Christian Service, Board of Missions of the Methodist Church, said that the church is today faced with the danger of conforming to society rather than leading the struggle for social change. "In many instances," she said, "the church has reflected the secular pattern of society to such an extent that it has become the focus of 'witch hunt' tactics and name calling."

An address on The City Church and Human Need was given by the Rev. Dr. David W. Barry, executive director of New York City Mission Society, at a dinner for city workers. Dr. Barry issued a plea for American Protestantism to pour money, organization and leadership into the gigantic task of "winning the American city for Christ." The American city, he said, "is at a major turning point in its social and religious history. It can be won for Jesus Christ or it can be lost." He said he had "a feeling at times approaching desperation that the Protestant churches have lost contact with the movement of history and are losing the best chance they have had in a century to win the American city." He scored Protestantism for neglect of the city and its problems. "We seem content," he said, "to ignore completely the changes wrought by time on the city's social fabric and to drift along with a strategy of churchmanship that is splendidly irrelevant to the human situation in today's urban community."

At Thursday's open evening meeting, Dr. Martha Eliot, chief of the Children's Bureau, Department of Health, Education and Welfare, presented a frightening panorama of the nation's children, many of them crippled intellectually and

Continued on page 25

KINGDOM GLEANINGS

Again this year a number of conscientious objectors will be spending Christmas in prison. As in the past mail regulations will be relaxed to permit the receiving of Christmas cards and greetings. Following are the names and addresses:

Bendik, John — Federal Detention Headquarters, West Street, New York, N. Y.

Bontrager, Abraham — Federal Prison Camp, Mill Point, W. Va.

Bryan, Clarence—Medical Center for Federal Prisoners, Springfield, Mo.

Forbes, John—Medical Center for Federal Prisoners, Springfield, Mo.

Francy, James—Federal Prison Camp, Tucson, Ariz.

Lehman, Levi — Federal Prison Camp, Mill Point, W. Va.

Yoder, Enos—Federal Prison Camp, Mill Point, W. Va.

Waynesboro church, Pa., has employed Lillian R. Good as secretary and parish worker. She began her work on Dec. 1. Sister Good was formerly employed by the First church, Detroit, Mich.

The Western Region executive committee was reorganized as follows at the close of the Western Region conference held Nov. 12-17: A. Blair Helman, chairman, Floyd E. Bantz, Meredith V. Rogers, Kenneth H. Yingst, Harry K. Zeller, Jr.

In connection with the article by Stanley Earhart, which appeared in the Nov. 12 Gospel Messenger, he was incorrectly identified as pastor of the Longmeadow church, Md. He is pastor of the Broadfording church in the same district.

Power From the Bible, by Kirby Page, is a new selected devotional readings booklet. Kirby Page writes, "These devotional readings can transform the life of someone you love." The price is 25c. This might make a nice small Christmas gift. Order from the Women's Work Department, Christian Education Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Leaders of religious overseas relief agencies met with Secretary of Agriculture Ezra Benson and urged him to release grains from surplus government stocks for use in their programs of free food distribution to hungry people abroad. Until now the agencies have been able to obtain only dairy products and cottonseed oil from surplus stocks although these have been in lesser supply than food grains, especially wheat. The delegation pointed out to Mr. Benson that their programs are threatened by projected cuts next year in the amount of surplus dried milk, butter and cheese to be made available. Cottonseed oil may cease to be available at all, they said.

Statistics of giving issued annually by the Joint Department of Stewardship and Benevolence of the National Council of Churches are now available from the Stewardship and Brotherhood Fund department at Elgin. One copy is available without charge to any pastor, finance chairman or treasurer.

Kathleen Sink, daughter of Brother and Sister Clarence Sink of Waterloo, Iowa, who was taken to the Iowa City University hospital on Oct. 13 with bulbar polio, was returned home on Nov. 17. She is progressing nicely and will be back in school soon. Kathleen and her family are grateful to all who remembered her in prayer and by card and want you to accept this as your personal thanks for your kindness.

James Buffenmyer, bass-baritone, and Alvin Brightbill, organ, have recorded the hymns of William Beery which are in the 1951 Brethren Hymnal. The record also includes When I Survey the Wondrous Cross, which was sung at the Grand Rapids Conference. The record, an unbreakable 33 1/3 rpm long playing one, is now ready for delivery and orders, accompanied by $3.00 for each record, should be sent to the York Center Church of the Brethren, Lombard 1, Ill. See ad in the Dec. 24 Gospel Messenger.

Standing Committee Delegate

Washington: Russell Eisenbise.

Licensed and Ordained

Howard Ogburn, licensed in the University Park church, Md.

Paul C. Shank, licensed in the White Pine congregation, W. Va.

Millard Weaver, ordained to the eldership in the Berkey church, Shade Creek congregation, Pa.

World-wide Bible Readings

Dec. 12	Luke 10: 25-42
13	Luke 15: 1-10
14	Luke 15: 11-32
15	John 3: 1-17
16	John 14: 1-14
17	John 14: 15-31
18	Rom. 8: 14-39

McPherson College

Seven McPherson College seniors have been selected for Who's Who among Students in American Universities and Colleges. The seven include Leland Lengle from Colorado, Norman Long from Minnesota, Eula Mae Murrey from Kansas, Max Parmley from Kansas, Donald Lee Ullom from Colorado, Mary Elizabeth Swinger from Missouri, and Bob Wise from Iowa.

McPherson College and the community of McPherson were honored recently when Eui Joon Kim, one of the two Korean delegates to the United Nations, visited the campus en route to New York to attend the UN Assembly meetings. Mr. Kim, father-in-law of Guan Jo, a McPherson College junior from Korea, was guest at a noon luncheon given by the college and community in his honor. Through an interpreter, delegate Kim, who speaks little English, spoke briefly during the luncheon. His daughter Chang, is also an exchange student from Korea to America.

D. W. Bittinger was in Cleveland, Ohio, Nov. 1-3,

Brotherhood Theme: Seek First His Kingdom

as one of the twelve representatives of the Church of the Brethren who attended the international conference for churchmen and sociologists. The conference was concerned with how the church offers leadership to help solve the social needs of the world.

Some twenty McPherson College students attended the Brethren Student Christian Movement conference at Bridgewater College during the Thanksgiving vacation. Bro. Bittinger and Richard Wareham, religious life director, accompanied the group.

McPherson College and the college church were hosts to the Western Regional Conference, Nov. 12-17. The college contributed to the conference program when the Players Club presented the three-act play, Noah, by Andre Obey. The a cappella choir, the chapel choir, the two college church choirs and the college-civic orchestra combined to present a Sunday afternoon vesper musicale. College students were especially addressed in two chapel services by two of the conference leaders, Dr. Edwin Dahlberg, pastor of the Delmar Baptist church in St. Louis, and A. Stauffer Curry, editor of the Brethren Sunday-school publications. Other conference leaders were members of the Elgin staff and some pastors of the region. Glenn Swinger, director of public relations, was the conference director.

College deputation groups are scheduled to make twenty-five appearances in churches throughout the region during the school year. In addition to the ladies' trio, which toured Colorado churches in October, the male quartet, the ladies' trio, the string quartet, the chapel choir and the a cappella choir will go on week-long tours. Deputation groups will also include students who formerly served in the B.V.S. and Alternative Service programs.

A large number of alumni, former students and friends were on campus for the 1955 home-coming. Of special interest were the coffee hour for '54 and '55 alumni teachers, the alumni tea and the after-game coffee hour for alumni and students. A victory by the Bulldog football team added great interest also. Fahnestock Hall boys placed first in the campus decoration judging. Miss Anita McSpadden, of Lamar, Colo., was the home-coming queen. Her attendants were Miss Patsy Miller of Rocky Ford, Colo., and Miss Rhonda Rossow of McPherson, Kansas.

The regional youth cabinet met at the college Nov. 11-13. The cabinet includes a youth representative and an adult counselor from each district in the region. In addition, it includes seven members of the executive committee who are all college students. Twenty-five voting members, representing all fifteen districts in the region, were present at this first meeting of the newly enlarged regional cabinet. The group felt great strides were made in respect to present and, especially, future youth work.

Rocky Mountain trail hikes offered a great spiritual experience for twenty-eight older youth in the Western Region last August. During the regional conference in November many of the hikers met again. They added flavor to the occasion by eating dehydrated food and sharing the majestic beauty of the mountains as captured by colored slides. Several McPherson College students were in the hikers' group.

There is a very definite flavoring of international relationships on the campus this year. In addition to the students from Germany, Greece, Korea, Puerto Rico and Holland, there are students who have returned after spending some time abroad as Brethren Service workers or exchange students. One of the students, Jan Van Asselt, whose home is in the Netherlands, came to the college as the husband of Peggy Sargent, a 1953 graduate and a B.V.S. worker in Europe for two years. Returning to the campus after six months in Belgium through the 4-H exchange program is Eula Mae Murrey of Conway, Kansas. Miss Murrey arrived on the campus during the latter part of November and will graduate at the end of the school term.

McPherson College participated in several governor's conferences. One conference was called at Topeka to help prepare for the White House Conference on Education. Another was called, also at Topeka, to study the role which the various educational, professional and industrial organizations in the state of Kansas can play to improve and strengthen international relations. Still another governor's conference was called at Hutchinson for the purpose of studying world affairs. Various instructors, students, and classes have profited from participation in these conferences.

The Church Calendar

December 11

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Who Is My Neighbor? Luke 10:25-37. Memory Selection: You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself. Luke 10:27 (R.S.V.)

CBYF Topic: Fun—Plus!

Universal Bible Sunday

Dec. 18 Christmas World-wide Mission Offering.
Dec. 25 Christmas
Dec. 26-31 Southeastern Region recreation laboratory, Bridgewater College, Va.
Dec. 26-31 Eastern Region recreation laboratory, Juniata College, Huntingdon, Pa.
Dec. 26-31 Central Region recreation laboratory, Manchester College, Ind.
Dec. 27-31 Pacific Coast Region recreation laboratory, Fresno church, Calif.
Dec. 27—Jan. 1 Quadrennial Student Volunteer Conference, Ohio University, Athens, Ohio
Jan. 1-8 Week of Prayer
Jan. 15-21 Church and Economic Life Week

Gains for the Kingdom

Three baptized in the Longmeadow church, Md. **Three** baptized and one reclaimed in the Valley River church, W. Va. **Five** baptized, three received by letter and nine reconsecrated in the Poages Mill church, Va. **Seven** baptized in the Middle River church, Va. **Ten** baptized in the Kelley Chapel church, White Pine congregation, W. Va.

Seven baptized in the Smithfield church, Pa. **Four** baptized in the Rummel church, Pa. **One** baptized and eight received by letter in the Erie church, Pa. **Two** baptized in the Green Tree church, Pa. **Eleven** baptized in the Berkey church, Shade Creek congregation, Pa.

Eight baptized and one received by letter in the New Philadelphia church, Ohio. **Four** baptized in the Cedar Lake church, Ind. **Ten** baptized in the Beaverton church, Mich. **Four** baptized in the Roann church, Ind. **Eighteen** baptized in the Eversole church, Ohio. **Two** received by letter in the East Chippewa church, Ohio. **Two** received by letter in the Oakland church, Ohio. **Fifteen** baptized and four received by letter in the Beaver Creek church, Ohio. **Five** baptized in the Pontiac church, Mich.

One baptized in the Bethany church, Mo.

Three baptized and six received by letter in the Glendora church, Calif.



Brethren House, Kassel, Germany, headquarters for the Brethren Service Commission program in Germany

Dave Briggs

1955 European Annual Conference

Owen H. Jander

THERE is no event in the Brethren year quite like the European annual conference. Contrasted with Annual Conferences in America, this get-together over here is a small affair, indeed; what it lacks in magnitude, however, it makes up in intensity. It would be totally impossible to pack into seven short days a greater measure of inspired devotional activity and fellowship almost bursting with spontaneity and enthusiasm.

On the 29th of August there assembled in Kassel some fifty Brethren volunteers and their directors from six European countries—Germany, Austria, Greece, Turkey, Switzerland and England. For seven days these young workers, all of whom are devoting at least two years to the European program of the Church of the Brethren, shared their experiences with one another, worshiped together, planned together and enjoyed one another's company with all of the abandon of close friends who come together after long periods of adventure-filled absence. In essence, of course, this is much the same as the sort of Annual Conference which our faithful brothers at home enjoy. But the familylike intimacy which pervades this group—an intimacy which is a projection of the unit-training days at New Windsor, Md.—is something quite distinctive in Brethren Service.

Conference reports have a way of being routine and boring, but not at the European annual conference, where it is with the most intense personal interest that we hear news of the experiences, the disappointments, the accomplishments and the victories which each of us has had in his own work. Every participant is the program was given opportunity to report about his activities and impressions during the year. More extensive reports were given by the administrators of the work within the separate countries.

The great success of the 1955 European annual conference was due in no small part to outstanding Brethren leaders who were in attendance at the occasion. In addition to directing the Bible study for the week, William Beahm, dean of Bethany Seminary, addressed the group on several occasions and was one of the principal speakers at the Schwarzenau Day ceremonies with which the week culminated. Bro. Beahm's friendly humor endeared him to the volunteers at the conference; his challenging messages found them alert and receptive.

The conference attenders were especially privileged to be addressed by John Metzler, executive secretary of the European surplus commodities program of the World Council of Churches. Mr. Metzler's address, entitled Life and Works, stressed the inadequacy of mere giving which is not supported by spiritual offerings. In a spirit of deepest self-examination, the volunteers brought this idea up again and again during the week.

It was most fortunate that the European annual conference this year coincided with the German segment of the present world tour of W. Harold Row, the executive secretary of the Brethren Service Commission. It was possible, therefore, for him to be present throughout the entire week. With exceptional vision and intuition, Bro. Row described the principles which will guide Brethren Service through the years to come. Perhaps the most striking was his expression of the universal desire of the Brethren to establish inroads into Communist areas, to attack world tensions where they are most problematical.

This desire to reach behind the

A 1-W currently serving in Ramallah, Jordan

Iron Curtain was also expressed by M. R. Zigler, European director of Brethren Service, who was on hand to pour forth his words of inspiration and to radiate his exemplary spirit of frankness and friendliness. It was especially fitting that he should be the leader at the love feast ceremony which climaxed the week of reunion. The ceremony was carried on with exceptional dignity and beauty and left all participants filled with a spirit of rededication to the important work being done here in Europe. As is invariably the case when Brethren assemble, the singing reflected the deep enthusiasm of those in attendance. The whole-hearted participation in the singing of hymns, the rousing and spontaneous fellowship singing, the beauty and precision of the prepared choral pieces—all added tremendously to the spirit of the occasion.

A sense of the wider fellowship of the church was brought to evidence most impressively by the numerous letters which came to Kassel during the week, bringing greetings from friends both here in Europe and in America.

The 1955 annual conference was the tenth annual meeting of its kind in Europe. One sensed, from the many things said, an awareness that Brethren Service now has a history of accomplishment in this part of the world. In reviewing the past ten years, there seemed to be a general feeling that the program was succeeding in adapting itself to the changes which have taken place in postwar Europe during that period. In discussing the future of the work over here, speakers mentioned repeatedly the ambition to pierce the Iron Curtain at the first opportunity.

Once again the attention of every participant in the Eupropean program was drawn to the tremendous advantages of the splendid physical plant which we have here at Kassel. It was possible during the week to accommodate without undue crowding no less that seventy-five persons at the Brethren House, which fulfills so admirably the function of a conference center. The smoothness of the conference operations would have been impossible without the benefits of careful planning and pre-organization. The conscientious attention to detail which was displayed by Wilbur Mullen and his planning committee resulted in a week of tight programming which which was carried out without a hitch.

News Notes From Germany

"This family touched my heart," writes *Esther Mohler,* BVS'er in Germany representing the student exchange program, as she describes a visit she made with an exchangee's family. "The father was killed by the Russians in the war, and two of the four children died in the flight to the West from the East. One son, an alert boy with a winning personality, is now spending an exchange year with a Brethren family. The other son, a gifted youth interested in philosophy and literature, likes to work with people, to talk to them and help keep them from accepting communism. He wants very much to be able to get an education, and I feel that the world will be cheated if he is not allowed to study. But the mother, the family breadwinner, is a frail woman who was rather well-situated in the homeland and did not need to work hard. Now, in addition to losing all her possessions, she has lost her health doing hard physical labor in a factory trying to provide for the family.

"Anyone who knows the tremendous love and longing a German has for homeland and the great contrast between a refugee's life before and after, will understand the significance of her statement: 'Even if it were true that a war would return me to my homeland and my possessions there, I would still choose to spend my entire life doing hard work in a factory, rather than have war. Anything rather than war! Even occupation by another country, but not WAR!' "



W. Harold Row extends greetings from the Church of the Brethren in the United States to the people of Schwarzenau on Sept. 4, 1955, at the presentation of 60,000 Deutsche Marks to the community of Schwarzenau

"We saw Germany" exclaimed *Ken Kreider,* BVS'er working with Heifer Project recipient family visitation, when he returned with Max Snider, assistant Heifer Project representative, from his first trip. He expounds further, "We talked to families who have left all and come with practically nothing to a new home. Some of them have since rented three or four cows but if, for some reason, as was the case for one family we visited, they must move elsewhere, the only agricultural possession they can take with them is the American cow.

"Some of the people just could not hold back the tears when telling about their homeland and their flight from it. Others could not express themselves when trying to tell us to give a special thanks to those people in the United States who did not even know them and yet gave them a real live cow.

"I had often heard about the hardships of refugees and was expecting to see something unpleasant, but I was unprepared for what I saw. I think that it is a terrible pity that anybody must live that way, let alone so many.

"We came back to Kassel over the turnpike and it was a beautiful drive. Just like hundreds of tourists we said, 'Isn't Germany beautiful!' But we had seen what the tourists do not see. We knew that behind those picturesque hills there were misery and suffering that people must see to believe. We saw Germany!"

Returning German prisoners of war without friends and relatives were offered the hospitality of Brethren House, Kassel. *Wilbur Mullen,* director of Brethren Service in Germany, in a meeting with Pastor Bopp, federal director of the German Y.M.C.A., extended the House accommodations to those who would most need it. Emergency needs arise daily and one only needs keep his eyes open to see them. This need gives opportunity to help the heartbroken who are returning after ten years behind Russian camp walls to search for a family which no longer exists.



A Technique in Program Planning

E. G. Carper

A NEGRO preacher called on a minister friend of his one day and found the man busy writing. "What you-all doin'?" he asked. "I'm preparing notes for my sermon for next Sunday." The first gentleman shook his head. "I certainly would never do dat, sir. De debbil am a-lookin' right over your shoulder and knows everything you gwine to say, an' he am prepared for you. Now, I don't make no notes and when I gets up to talk, neder me nor the debbil hisself know what I'm goin' to say."

Chuckle all you wish, pastor friends and church workers. The irony of the story is that there are too many church committees that exist only on paper. Some pastors and teachers do not know what is going to come from their pulpits or classrooms on next Sunday morning! It has been said that Beecher and Spurgeon busied themselves all week with other things and on Saturday night prepared their morning messages. Perhaps Beecher and Spurgeon could do that, but few of us are or ever will be a Beecher or a Spurgeon.

I once knew a preacher who, in his earlier ministry, never printed his sermon topics in his church bulletin; he waited until late Saturday night after the groceries were bought and the shopping completed to choose a subject to preach on for the following morning. His argument was "they were fresh." Then one Saturday night he got company. The result: the development of the program described in this article.

A homoletics professor repeatedly told his class to read, read, read and read some more; prepare sermon plots and outlines, write down and save living illustrations, for you'll need them. How right he was! Experience has taught me that any living message is a product of some hard thinking, reading and living with an idea over a long period of time.

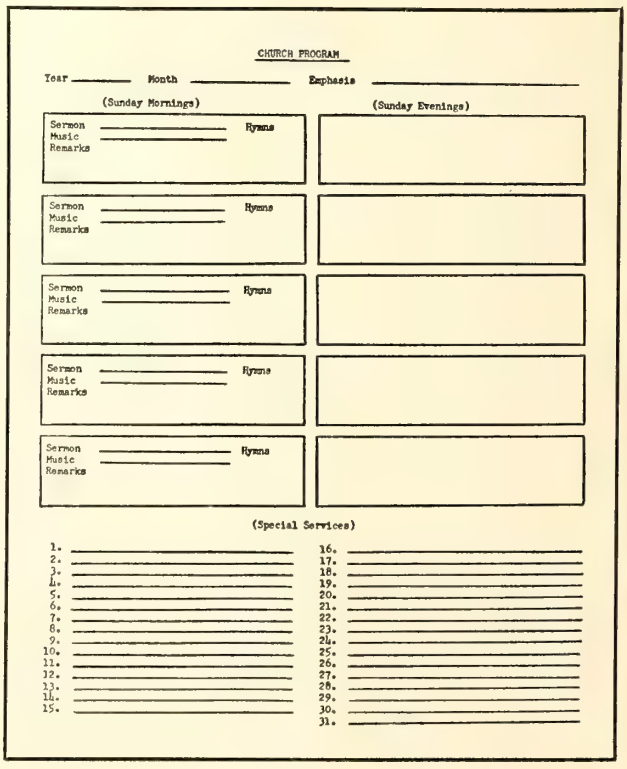
It is not the intent of this article to tell you how or to help plan your church program. Nobody can detail your local church program from his swivel chair in another place. People's needs and problems vary from place to place, therefore, each pastor with the aid of his people and committees must plan a program that will minister to the needs of his congregation. It is wise, however, in planning church programs for ministers to follow the following basic principles.

Essential to Planning

1. Don't change church programs too rapidly. A quick jerk on an automobile wheel to pull it out of a rut will usually send it into the ditch and, even though carefully repaired, it will never be quite the same. A veteran pastor and seminary president once gave me some good advice as I was about to begin a new charge. Seated in a chair across from me in his office, he looked at me and said, "Many a good minister has lost the goodwill of his people by leading them too fast. In the domestic and industrial world people better themselves in any way possible by adopting better customs and inventions, but [and here he paused] in religion these same people object to change. Spend your first year in any parish gaining the love and goodwill of your people." This is still good advice.

On the other hand, it is not wise for one person or a clique in the church to dictate or hold up your program because "we never did it that way before." A minister and his people must work together to serve men and God effectively.

2. Follow your denominational as well as the ecumenical church dates. It is nice to know that on a particular date Christians in other parts of the world are observing the same


CHURCH PROGRAM

Year _____ Month _____ Emphasis _____

(Sunday Mornings) (Sunday Evenings)

Sermon _____ Hymns
Music _____
Remarks _____

Sermon _____ Hymns
Music _____
Remarks _____

Sermon _____ Hymns
Music _____
Remarks _____

Sermon _____ Hymns
Music _____
Remarks _____

Sermon _____ Hymns
Music _____
Remarks _____

(Special Services)

1. _____ 16. _____
2. _____ 17. _____
3. _____ 18. _____
4. _____ 19. _____
5. _____ 20. _____
6. _____ 21. _____
7. _____ 22. _____
8. _____ 23. _____
9. _____ 24. _____
10. _____ 25. _____
11. _____ 26. _____
12. _____ 27. _____
13. _____ 28. _____
14. _____ 29. _____
15. _____ 30. _____
31. _____

A planning sheet for outlining all church programs and activities is a great aid to the minister and the church committees

theme or emphasis—it gives a feeling of belonging to something larger than one small individual church. From the denominational headquarters we are afforded the opportunity of receiving many helpful ideas and materials that are available from the various church agencies. We strengthen our own Brotherhood when the local churches unitedly support the programs outlined by the Church of the Brethren Annual Conference.

3. Use variety. I am of the opinion that the Sunday morning worship service should remain as it is—the pastor leading his congregation in the proclamation of the gospel truth. I am also aware that there are many other avenues of expressing the gospel of salvation and many of them are far more effectual than a pastor's second Sunday sermon. There are (with some exceptions) relatively few pastors who can attract a large Sunday evening crowd by his preaching. The records prove it. Yet there are still a few churches and pastors who insist on the traditional evangelistic sermon on Sunday evenings. A peek inside one of these churches will usually reveal a small group of the loyal supporters of the church. Church members should have the opportunity of planning and participating in the Sunday evening services. Discover and use talent of all ages in giving Christian plays, pantomimes, pageants, panel discussions, forums, debates, devotional talks, films and music programs. You will find that the church attendance will shortly double itself. The secret is found through participation.

4. There must be a broad skeleton program. Plan the year's program with the help of church committees, well in advance of the church year. Details come later. The wise pastor preaches according to a planned program. It is with the technique of this over-all program planning that I have a concern.

Mechanics of Plan

In planning church programs I have been constantly harried by the lack of a workable plan whereby the total program of the church could be viewed at one quick glance. After some serious thinking and experimenting I have developed a plan whereby every service or meeting of the church can be recorded and seen in a moment's time. This does away with the endless paging through a date book to see if this or that date is filled.

In this plan two items are necessary and both are inexpensive. First, twelve 8½ x 11 inch monthly program sheets (see illustration) are needed for planning your year's program. You can make your own. On each sheet is ample space to record the sermon titles, hymns, special music and comments for each Sunday morning and evening service as well as space to write in any additional services, committee meeting, class parties, fellowship suppers or other meetings for every day during the month.

Then provide the church with a bulletin board, approximately four feet by three feet. You can buy one manufactured commercially, or construct one your self.

Starting from the top left-hand side, thumbtack four rows of three planning sheets each allowing a little space between sheets and on borders. Tack each sheet separately to facilitate removing if necessary. It is now a simple matter to fill in your church calendar, and be able to see at a quick glance what has been planned for any month, week or day of the entire church year.

TWELVE DEFINITIONS OF A TOKEN GIFT

More Than 90% of our Church Families Are Making Only Token Gifts to Their Churches

1. A token gift is one which represents less than $1 per week for every $1,000 of annual income of the giving family—this is less than one-half the tithe.

2. A token gift is not made "token" by just the size of the gift but by comparison to the financial ability of the giver to give—by the need of the giver to give.

3. A token gift is not just one that is small in amount. It is even more likely that the family with the greater giving ability is making a token gift in an amount that may seem large when compared to some real gifts.

4. A token gift is not a gift because "to give" is defined as "to bestow freely without return." Therefore, a contribution to a church which is only large enough to cover the giver's proportionate share of the church expenses (for services received and facilities used) is not a gift but only a payment—like dues to a club.

5. A token gift is like a zero. It can be increased by a percentage, or even multiplied a number of times and it will continue to be only a token gift.

6. A token gift is obviously an excuse for not making a real gift and it robs the giver of the positive acceptance of Christian responsibility and the pleasures that go with real giving. People enjoy doing those things which they do well.

7. A token gift is not strong enough to pull more than equally token interests—in the giver's own spiritual life. Christ said "where your treasure is, there your heart will be also." He put treasure first, with the degree of interest dependent upon the proportion of the treasure as explained in the parable about the widow's mite.

8. A token gift cannot be considered as a positive spiritual action, therefore it must carry with it either a neutral or a negative spiritual reaction. When confronted with a requirement for action, a token giver cannot be expected to take a positive action.

9. A token gift is worse than no gift because:

a. It tempts others to make token gifts to the church.

b. It helps the church enough (only financially) to conceal the requirement for better than token gifts from others.

c. It soothes the conscience of the giver.

d. It avoids, or at least postpones, the day of decision for true Christian action.

10. A token gift is a sin because the family which is not giving as much as it needs to give to its church obviously is worshiping its dollars more than it is worshiping the Lord, and therefore is breaking the first and the most important of the Ten Commandments.

11. A token gift is a form of spiritual suicide which can involve the innocent giver who is not properly led and guided in spiritual dollar giving by the responsible leaders of the church.

12. A token gift is indicative of a bad habit of giving. People must be taught how to overcome bad habits.

—Reprinted from The Methodist Layman.

The Church Abroad

Edited by J. Henry Long



On Sunday, October 2, more than seventy folk joined to worship at the Church of the Brethren in Ecuador. These are the people whose lives are being changed by the power of the gospel at work among them

Ecuador Mission in Review

THE Brethren in India, Nigeria and Ecuador prepare periodic reports for the Foreign Mission Commission. Here is the one submitted by Ecuador for the November meeting of the commission.

Agriculture

There has been a growing interest in the vaccination of livestock. Twenty-one families brought 260 chickens to the farm for vaccination. Fifteen pigs were vaccinated against pneumonia, twenty-one against cholera—a slight increase over last year.

One hundred eighty New Hampshire three-month old chicks were distributed to 4-F Club boys (a club similar to the 4-H sponsored by the church) as personal projects. The blight resistant four-month potatoes produced well. Seed was sold to nine people in the community for a trial.

One Indian farmer is experimenting in the use of commercial fertilizer by planting an acre of corn on fertilized land.

Corn on the mission farm has been planted in wider rows, thus destroying less roots in cultivation. A green cover crop was planted between corn rows when the corn was at roasting-ear age and turned under when corn was harvested. By this system Indians can improve land and harvest a crop at the same time and we are trying to interest our neighbors in this method.

Medical Work

This year, in the absence of our mission nurse, Faye Koontz, who is on furlough and in language school, the medical work has suffered. Instead of the former 250 treatments, approximately 150 are given each month by other missionaries under the guidance and counsel of Dr. Ovalle, prominent local doctor in Quito. The recent opening of a new forty-bed mission hospital ten miles away under auspices of Radio Station HCJB gives promise of making more complete the medical service in our area.

Education

In spite of intense religious opposition during this year, the Brethren school has continued to grow, having a present enrollment of eighty children. All but seven of these are Indians. The school is complete with six grades. Two Indian graduates are attending the government normal school where, with the help of mission scholarships, they are preparing to become teachers.

The direction of the educational program is completely in the hands of the Ecuadorian Christian school administrator and his wife. This includes administering the educational budget, government liaison work, recommendation and supervision of teachers and public relations of the school in the community. The school continues to receive highest honors among rural schools of the country from state education officials. It also has received encouragement and aid from U. S. Point IV Club, initiation of handweaving and the supplying of powdered milk for our school lunch program.

The Church

This year has seen the formal organization of the local church with the election of two lay elders, two deaconesses and a pastor. One of the two lay elders, a national brother, is moderator of the congregation. The present active membership numbers thirty-six, including Indian and non-Indian brethren. There have been fifteen baptisms during the past year. The group continues to use the mission school chapel for Sunday services, but a local church fund is growing for the purchase of land and construction of the national church independent of the mission.

The church is a member of the young Association of Evangelical Churches in Ecuador and sent delegates to the constitutional convention of this national movement held in Guayaquil late in October.

SEEING NIGERIA *With Dorris Blough*

Garkida

GARKIDA is just one of our many mission stations on the Africa field and since the other articles will center around this station, I want you to be able to picture in your mind what it is like.

As I mentioned before, this is the oldest station of the Church of the Brethren. The name came from a mountain near the original site first settled. However, now the name is applied to a much larger area.

If you could view it from the air, you would see a road running through the middle. This road enters Garkida from the south and goes through it and out northeast, although the road out is passable only in dry season. As you look down from the air, you can see the market place at the north end of Garkida. There little shelters are built of woven grass mats, each a booth for a trader.

About a quarter of a mile from the market, sitting beside this main road, is the post office. It is a building about ten by twelve feet with the English words *POST OFFICE* printed on a sign outside. Beyond the post office are the roofs of the school buildings to the left of the road, some with grass roofs, some with metal roofs.

To the far left of the road, beyond the school buildings, we can see the roofs of some houses, homes of missionaries. Each house is built on a hill of its own. First, farthest north is the duplex which houses the Charles Bieber family in one side and Miss Velma Ober in the other. On the next hill is the house in which the Charles Lunkley family lives. Up quite a steep hill is the house of the Herbert Michaels. On top of the next and highest hill you can see the Elmer Baldwin house. Near the Lunkley house is the scaffolding on which is swung the bell, about which I will tell more later. Near by also are the roofs of other buildings, the mission office, the mission store and storage building, and shop buildings.

To the right of the road is the present church building, a T-shaped structure with a grass roof. Beyond the church on the right are the roofs of Africans' houses, anywhere from three to ten within an enclosure, called a compound.

Farther up the road to the left are the motor shop buildings and the one housing the electrical plant. A road leads off to the left toward the houses on the hills and one goes off to the right ending in a group of trees by the river—the mission orchard.

About a half-mile to the right of "main street" we see the River Hawal winding its way. And here and there scattered about the countryside on all sides we see compounds, some of them with their shiny new grass roofs and new fences around them.

Looking down on the main road again we see a new large building being built in a large open field to the left. It is the new church; it will soon have a shiny roof—if enough money can be raised to buy it. A large number of houses cluster together under many trees to the right of the road. Here is our home, Nurse Mary Dadisman's house and the hospital buildings.

On down the road to right and left are many compounds and many trees. About a mile away are the buildings of the leprosarium hospital to the right and two mission homes housing the Charles Baldwins and Miss Velva Jane Dick on the left. The leprosarium doctor, Dr. Roy Pfaltzgraff, lives about a half-mile away from the leprosarium hospital.



Anybody reading books these days?

Here is one that will make you want to read more—

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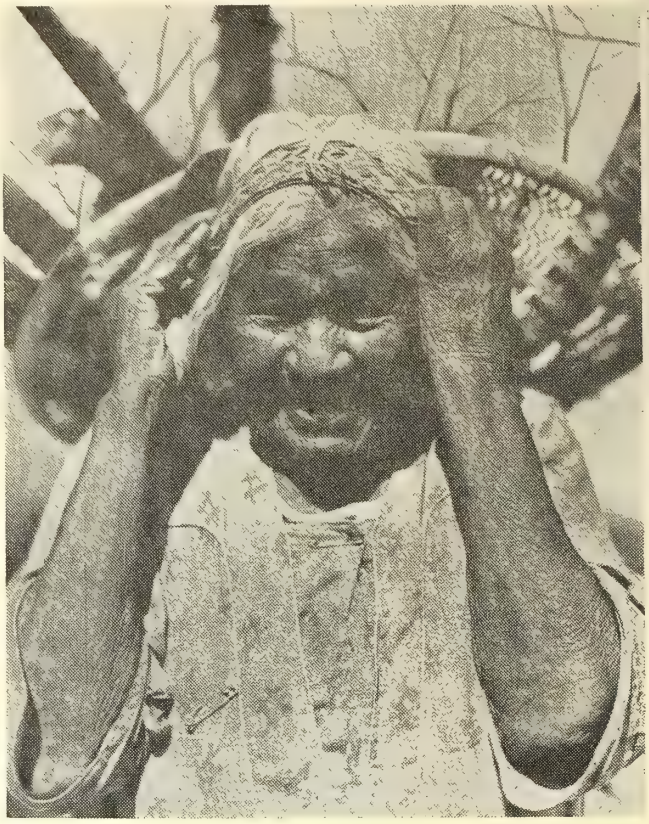
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Edited by Alberta Yoder

Other EUNICE MORAGOS

The following story has been shared from Indian Highways, published by Cook Christian Training School, Phoenix, Arizona, through the kindness of its editor, Rev. George Walker, who is also superintendent of the school.—Charles E. Zunkel.



Eunice Morago, who as a girl went out riding at the head of a group of Indian warriors, bent on avenging the killing of her grandfather

THERE'S character in that face—let me get her picture." So spoke Dr. Fred Thorne of the Board of National Missions some years ago when he took this picture of Eunice Morago, Pima Indian church member at Sacaton, Ariz. He and Dr. Limouze were even more interested when they learned her story.

At about sixteen the Apaches had killed her much loved grandfather. She was not a Christian then and she swore vengeance. Like a Joan of Arc, as Dr. Limouze called her, she called the Pima braves together and then did something seldom if ever done by an Indian woman.

She asked the fighting men of the tribe to gather in four days and follow her into the Apache country where it was her desire to kill with her own hands the first Apache they encountered.

Astride a buckskin-colored pony they started, armed with Indian war clubs, bows and arrows.

A Murder

Many miles from home they caught an Apache on the open desert. Two Pima braves held him while Eunice put spurs to her horse and riding full tilt she smashed him with her war club, killing him.

Back home again she went through the old Indian purification rites necessary after a killing. But they brought no peace to her heart. Sleep went from her and her mind was in a turmoil.

One Sunday she stood in the doorway of the little adobe Presbyterian church and heard Dr. Charles H. Cook, after whom our school is named, preach on the theme The Forgiveness of Sins.

Scarcely believing what she heard there, but hoping against hope it might be true, she sought out the old missionary.

In her own language he explained in detail what seemed to her almost unbelievable, the old, old heart-touching story of the love of God for repentant sinners.

Forgiveness—Yes

"But I killed a man," she said. "Could he forgive me, too, after what I've done?"

In wonderment she believed, and the "burden of her heart rolled away." They knelt together on the dirt floor of Dr. Cook's humble adobe home and a soul—an Indian soul was born into the kingdom. She was baptized and taken into the church. Later she was a most faithful member of the missionary society.

I knew her well. At her last camp meeting I talked with her. She was past eighty. It seemed fitting to ask her after such a long life what was the greatest experience in her entire life.

With a soft angelic sort of smile, for she was not far then from the heavenly gates, she said with a glowing face, "The greatest and the most wonderful thing that ever happened to me was God's forgiveness for my killing a fellow man."

A Result

Her fine Christian influence helped later to send an exceptionally gifted nephew to Cook Christian Training School. Antonio B. Juan, the nephew, is "one of the greatest Christians I ever knew."

* * * *

As we work among our Indian friends at Lybrook Indian mission, we have the hope that we, too, may be able through sharing our "Good News" in Christ to produce other Eunice Moragos. The transforming power is ours to share and witness to. Let us pray that our workers may be effective witnesses and that lives may be transformed and redeemed. Bro. Ernest Ikenberry's Second Annual Report concludes with these significant words: "After two years of mission work here the outlook seems bright. However, no quick growth should be expected. The older generation is very slow to change and we

shall need to look with faith upon the young folks and children as our future church members and leaders."

In another place in his report he says, "We begin to see enough interest that before too long an 'inquirer's class' on the meaning of Christianity and church membership can be held."

Brethren Attend Conference

Continued from page 15

emotionally by ignorance, superstition and the effects of social prejudices. More than one and one-third million youngsters were picked up by the police last year, nearly half a million were brought before the courts and forty thousand were sent to institutions for delinquents, she said.

Dr. Eliot scored the human waste that results from turning handicapped children away from schools, forbidding them to mingle freely with other children of their own age.

At the concluding plenary session on Friday morning, interpretations of sectional meetings, held daily the first three days of the conference, were presented.

Final event of the conference was a fellowship luncheon for delegates and Clevelanders in the arena of the public auditorium. Highlights were an address by Mrs. Mildred McAfee Horton, chairman of the Division of Christian Life and Work and vice-president of the National Council of Churches, and the presentation of citations for outstanding achievement in social welfare to four individuals and one church. Dr. Mayo gave his evaluation of the conference and the Rev. William J. Villaume, executive director of the Department of Social Welfare of the National Council of Churches, gave A Look Ahead.

Mrs. Horton deplored resistance to social change in the name of the Lord and called on the church to clarify its stand on the changes brought about by the revolutionary ideas unleashed by the church itself. When society is ready to move into desegregation, she said, the church can greatly retard its achievements if it is not ready to accept the inevitability of its Christian teachings.

Next Steps

1. Some of the Brethren delegates to the conference are preparing articles for subsequent issues of the Gospel Messenger on different aspects of social welfare in the Church of the Brethren.

2. The Brethren Association of Welfare Workers in co-operation with the relief and rehabilitation department of the Brethren Service Commission of the General Brotherhood Board is considering plans to hold some district or regional conferences on the church and social welfare.

3. A study booklet based on conference reports will be published for lay people in May 1956. Copies will be available from the Brethren Service Commission, General Brotherhood Board.

4. Social welfare is to be the subject of the first co-ordinated emphasis of denominational social education and action boards. It will begin Sept. 15, 1956, and extend to the following August.

5. National leaders of all the co-operating churches, both boards and staff, will convene in January 1957 to consider the policy of the churches and a program of action.

Anniversaries and Weddings

Anniversaries

Mr. and Mrs. Joseph Bucklew celebrated their sixtieth wedding anniversary on Nov. 7, 1955. They have two daughters, one son, seven grandchildren and fourteen great-grandchildren.—Mrs. W. Russell Miller, Brookville, Ohio.

Mr. and Mrs. Melvin A. Neher, members of the Tacoma church, Wash., observed their golden wedding anniversary with open house on Oct. 23, 1955. They have four sons, six daughters, twenty-five grandchildren and seven great-grandchildren.—M. A. Neher, Tacoma, Wash.

Weddings

Blackburn-Couser—Rufus Blackburn and Barbara Couser, in the Strait Creek church, Ohio, Sept. 25, 1955.—Mrs. Irene McGowan, Peebles, Ohio.

Bollinger-Mellott—Mark Bollinger and Evelyn Mellott, June 27, 1955, in the home of Bro. Henry Hunsberger.—Mrs. Henry Hunsberger, Mercersburg, Pa.

Brittain-Franks—Harlan E. Brittain, Jr. and Beverly J. Franks, both of Canton, Ohio, by the undersigned.—C. C. Louder, Canton, Ohio.

Brown-Davis — Gordon J. Brown of Woodland, Mich., and Helen L. Davis of Lake Odessa, Mich., Aug. 14, 1955, in the Congregational church, Lake Odessa, by the undersigned.—Glenn J. Fruth, Quinter, Kansas.

Byram-Grim—John Alvin Byram and Doris Lee Grim, both of New Market, Va., in the Flat Rock parsonage, Mt. Jackson, Va., June 18, 1955, by the undersigned. —N. J. Miller, Mt. Jackson, Va.

Byrne-Strunk—Andrew Byrne and June Strunk, both of Peoria, Ill., Aug. 14, 1955, in the Peoria church, by the undersigned. —J. F. Baldwin, Peoria, Ill.

Callihan-Crum — Eugene Callihan and Sarah J. Crum of Johnstown, Pa., in the Smithfield church, Pa., Oct. 8, 1955, by the undersigned.—John E. Rowland, Greencastle, Pa.

Clark-Vance—Clarence E. Clark and Barbara May Vance, in the St. Joseph church, Mo., Sept. 14, 1955, by the undersigned.—Oliver C. Dilley, St. Joseph, Mo.

Cox-Longanecker—E. Robert Cox and Charlotte Jane Longanecker, both of Lawrence, Kansas, Sept. 3, 1955, at the Lone Star church, Kansas, by the undersigned.—Leland Wilson, Lawrence, Kansas.

Cripe-Hoover—James Cripe of Mishawaka, Ind., and Betty Hoover of Goshen, Ind., in the Middlebury church, Ind., Oct. 21, 1955, by the undersigned.—Daniel C. Flory, Middlebury, Ind.

Crist-Tillman—Royce Daniel Crist of La Verne, Calif., and Susan Tillman of San Dimas, Calif., in the La Verne church, Oct. 1, 1955, by the undersigned, father of the groom.—Roy A. Crist, La Verne, Calif.

Dove-Nisewander—James William Dove of Laredo, Texas, and Patricia Mae Nisewander of New Market, Va., in the Cedar Grove church, Flat Rock congregation, Va., Sept. 10, 1955, by the undersigned. —N. J. Miller, Mt. Jackson, Va.

Driskill-Nowell—Bobbie R. Driskill and Lucy Jean Nowell, in the Winter Park church, Fla., Oct. 16, 1955, by the undersigned.—Russell K. Showalter, Winter Park, Fla.

Durr-Eakin—Arthur Alphaeus Durr of Payette, Idaho, and Annie Beatrice Eakin of Fairfield, Va., at Buena Vista, Va., Sept. 3, 1955, by the undersigned.—Robert H. Figgers, Buena Vista, Va.

Edwards-Smith—Harry Edwards, Jr. of Williamsport, Md., and Marie Smith of Hagerstown, Md., in the Beaver Creek church, Ind., Sept. 3, 1955, by Bro. Henry Hunsberger, Mercersburg, Pa.—Mrs. Henry Hunsberger, Mercersburg, Pa.

Evans-Reed—George A. Evans, Jr., and Jo Iris Reed, both of Baltimore, Md., in the Long Green Valley church, Md., June 25, 1955, by the undersigned.—Jacob F. Replogle, Baltimore, Md.

Evans-Smith—Joseph Evans and Sylvia Smith in the Eversole church, Ohio, July 30, 1955, by the undersigned.—Kenneth I. Hartman, New Lebanon, Ohio.

Gilberg-Culp—Rolf A. Gilberg and Vera W. Culp, both of Calgary, Alberta, in the First Irricana church, Canada, July 9, 1955, by the undersigned.—R. Truman Northup, Irricana, Alberta, Canada.

Grim-Biller—William Walter Grim and Edith Mae Biller, both of New Market, Va., in the Flat Rock parsonage, Mt. Jackson, Va., June 3, 1955, by the undersigned. —N. J. Miller, Mt. Jackson, Va.

Guyton-Harshman — Wayne Guyton of Burkittsville, Md., and Patricia Harshman of Wolfsville, Md., Oct. 2, 1955, by Albert Snyder of Hagerstown, Md., and the undersigned.—Emmert F. Bittinger, Burkittsville, Md.

Hoeflich-Burrer—Lawrence J. Hoeflich of Bellville, Ohio, and Nancy Lee Burrer of Mansfield, Ohio, in the Mansfield parsonage, Oct. 21, 1955, by the undersigned. —William E. Walters, Mansfield, Ohio.

Jacobson-Martin — Albert H. Jacobson of Baltimore, Md., and Margaret M. Martin of Thurmont, Md., by the undersigned, at the Monrovia church parsonage, Md., July 15, 1955.—J. Ira Metzker, Monrovia, Md.

Joslin-Hinton—Fred Joslin and Donna Hinton, both of Sumner, Mich., Sept. 2, 1955, in the New Haven church, Mich., by the undersigned. — Dean Kindy, Carson City, Mich.

Keehne-Stocksdale—Harry L. Keehne of Lansing, Mich., and A. Isabel Stocksdale of Baltimore, Md., in the First church, Baltimore, May 4, 1955, by the undersigned.—Jacob F. Replogle, Baltimore, Md.

Lamb-Stutsman —Thomas Lamb of Elkhart, Ind., and Betty Stutsman of Goshen, Ind., in the Elkhart Valley church, Ind., June 11, 1955, by the undersigned.—John A. McCormick, Elkhart, Ind.

Land-Lawler—Marsden Land of Durand, Ill., and Joyce Lawler of Rockford, Ill.,

Oct. 30, 1955, in the Rockford church, by the undersigned.—Paul B. Haworth, Rockford, Ill.

Martiny-Cox — Gerald Robert Martiny and Joyce Ann Cox, both of Rodney, Mich., Oct. 15, 1955, in the Rodney church, by the undersigned.—R. R. LaRue, Rodney, Mich.

Mason-Sipple — Leon C. Mason and Martha Harryann Sipple, both of Lawrence, Kansas, Aug. 26, 1955, in the First Christian church, Torrance, Calif., by the father of the bride, H. Milton Sipple. —Leland Wilson, Lawrence, Kansas.

Miller-BeBolt—Richard Miller of Bridgewater, Va., and Joyce BeBolt of Uniontown, Pa., Aug. 21, 1955, in the Bridgewater church, by the undersigned.—I. James Eshleman, Bridgewater, Va.

Pederson-Halpin—Ronald Lee Pederson and Charlene Foy Halpin, both of St. Joseph, Mo., in the Halpin home, Aug. 16, 1955, by the undersigned.—Oliver C. Dilley, St. Joseph, Mo.

Ramsey-Colpetzer—George Ramsey of Kingsland, Ind., and Barbara Colpetzer of Markle, Ind., in the home of the bride, May 27, 1955, by H. N. Whitten. —Mrs. Lena Heaston, Markle, Ind.

Reed-Dulaney—Henry Clyde Reed and Lois Marie Dulaney, Sept. 30, 1955, by Bro. C. C. Kurtz, in his home.—Mrs. Jesse W. Akers, Alum Ridge, Va.

Richel-Maust—Donald Richel and Darse Maust of Gibbon Glade, Pa., in the Asher Glade church, Md., Oct. 15, 1955, by the undersigned.—W. Owen Horton, Sr., Brandonville, W. Va.

Riesley-Spitler—Robert Riesley of Pittsburg, Ohio, and Lois Spitler of Arcanum, Ohio, by M. A. Grossman of Gettysburg, Ohio.—Mrs. Jennie Bagwell, Greenville, Ohio.

Rumple-Liggett — Paul V. Rumple of Indianapolis, Ind., and Genevieve Liggett of North Liberty, Ind., Oct. 30, 1955, at the home of the bride, by Bro. Homer Schrock, pastor of the North Liberty church.—Mrs. Agnes M. Gorby, North Liberty, Ind.

Ryan-Wine—Clovis Ryan of Broadway, Va., and Doris Wine of Timberville, Va., in the Timberville church, May 7, 1955, by the undersigned.—Joseph Mason, Timberville, Va.

Saul-Schue—Ralph E. Saul and Rose Marie Schue, both of Harrisburg, Pa., in Woodberry church, Baltimore, Md., Sept. 17, 1955, by the undersigned.—Albert C. Schue, Baltimore, Md.

Shaw-Albright—Richard Wayne Shaw of Mount Pleasant, Pa., and Doretha Maxine Albright of United, Pa., in the Mount Joy church, Pa., Sept. 11, 1955, by the undersigned.—John M. Geary, Mount Pleasant, Pa.

Shoemaker-Steele — Dale Ralph Shoemaker of Wenatchee, Wash., and Linda Mary Steele of Riffe, Wash., in the Richland Valley church, Wash., Sept. 18, 1955, by the pastor, Marion Cupp.—Mrs. John Newton, Riffe, Wash.

Slabaugh-Hochstetler — Arlen Slabaugh and Neva June Hochstetler, both of Nappanee, Ind., in the home of the bride, Sept. 24, 1955, by Bro. Herbert Fisher. —Mrs. Wilson Morningstar, Goshen, Ind.

Stinnette-Faw—Robert L. Stinnette, Jr., of Denver, Colo., and Myrna Jean Faw of Chicago, Ill., in the Bowman Memorial chapel, Bethany Biblical Seminary, Chicago, Ill., Aug. 27, 1955, by the undersigned, and Bro. Chalmer E. Faw.—Robert L. Stinnette, Sr., Denver, Colo.

Swats-Lambert — Donald Swats and Louise Lambert, both of Timberville, Va., Sept. 17, 1955, at the Timberville church, by the undersigned, and O. F. Bowman. —Joseph Mason, Timberville, Va.

Sweat-Gomel—Armadee Sweat of Graham, Mo., and Lila Gomel of Mound City, Mo., in the Independence church, Kansas, Oct. 8, 1955, by the undersigned.—Kenneth F. Wampler, Independence, Kansas.

Thomas-Zimmerman — Marlin Thomas and Carol Zimmerman, both of Johnstown, Pa., Oct. 7, 1955, in the home of the officiating minister, the undersigned.—Gerald E. Deffenbaugh, Rockwood, Pa.

Trumbo-Tusing — Charles Trumbo and Phyllis Tusing in their home-to-be, April 7, 1955, by the undersigned.—Joseph Mason, Timberville, Va.

Vaught-Ralston—Jerald D. Vaught and Carmen Faye Ralston, both of Huntington, Ind., Oct. 29, 1955, at the home of the bride, by the undersigned.—Pius Gibble, Huntington, Ind.

Whitacre-Duppstadt — Daniel James Whitacre of Grantsville, Md., and Lois Duppstadt of Johnstown, Pa., in the Cherry Grove church, Md., Aug. 17, 1955, by the undersigned, father of the groom. —Jesse W. Whitacre, Grantsville, Md.

Wine-Ruppert — Franklin S. Wine of Timberville, Va., and Mary Ellen Ruppert of Forestville, Va., in the Timberville church, July 9, 1955, by the undersigned. —Joseph Mason, Timberville, Va.

Obituaries

Bomberger, Alvin K., son of Christian K. and Maria Killian Bomberger, died in Lebanon, Pa., at the age of eighty-six years. He is survived by four daughters, six grandchildren and nine great-grandchildren. Services were held in the Lebanon church with the undersigned in charge. Burial was in the Heidelberg Brethren cemetery.—Carl W. Zeigler, Lebanon, Pa.

Brallier, Minnie, widow of Alva Brallier, was born in July 1874, in LaGrange County, Ind., and died Aug. 30, 1955, in Winter Park, Fla. She united with the church in girlhood and remained faithful to her church. In 1922 the Bralliers moved to Denton, Ga., and in 1925 to Winter Park, Fla. Surviving are three sons, two daughters and nine grandchildren. Funeral services were conducted by Bro. Russell Showalter. Interment was in the Greenwood cemetery, Orlando, Fla.—Mrs. C. E. Bower, Winter Park, Fla.

Butler, Harold, died at the age of forty years in Lafayette, Ind. He was a member of the Pyrmont church. Surviving are his wife, three children, his parents, two sisters and four brothers. Funeral services were held in the Pyrmont church by Bro. B. D. Hirt. Burial was in the Pyrmont cemetery.—Mrs. Ruth Houmard, Lafayette, Ind.

Cober, P. G., son of Ellis and Mary Laub Cober, was born Sept. 26, 1880, in Somerset County, Pa., and died July 21, 1955, in Meyersdale, Pa. Surviving are his wife, Ida Cook Cober, one sister and two brothers. Services were conducted at the Haugher funeral home by Rev. Lyle Lichtenberger of the Berlin Brethren church and Bro. Galen R. Blough of the Somerset church. Interment was in the Meyersdale Union cemetery.—Mrs. Samuel J. Cupp, Somerset, Pa.

Fletchall, Lawrence N., son of Mr. and Mrs. Peter Fletchall, was born April 27, 1908, near Sabetha, Kansas, and died July 9, 1955, at the Kansas University Medical Center. On March 24, 1942, he was married to Doris Davis. Surviving are his wife, his mother and three brothers. Funeral services were conducted by the undersigned, in the Rock Creek church. Interment was in the Albany cemetery. —D. W. Kesler, Sabetha, Kansas.

Gaby, William M., was born Nov. 4, 1857, and died Aug. 1, 1955. He was a member of the Mountain Valley church for many years. Surviving are one daughter, four sons, fifteen grandchildren and thirteen great-grandchildren. Funeral services were conducted by Bro. Ray Wine and Glennon C. Brown. Burial was in the Mountain Valley cemetery.—Mrs. Willie H. Gaby, Greeneville, Tenn.

Geiser, Jesse, was born in Greensburg, Md., and died at his home in Waynesboro, Pa., Aug. 16, 1955, at the age of seventy-six years. He was a member of the Waynesboro church. He was the last of his immediate family. Funeral services were conducted by the pastor, Bro. George L. Detweiler, at the Grove funeral home.—Mrs. J. Harold Engle, Waynesboro, Pa.

Good, Anna Agnes, widow of Daniel F. Good, died June 20, 1955, at the home of her daughter in Waynesboro, Pa., at the age of seventy-nine years. She was the daughter of Lewis and Elizabeth Stoner Bonebrake. Following her marriage she lived in Waynesboro with the exception of several years spent at Strasburg, Va. She was a member of the Waynesboro church. Surviving are five daughters, one son, eight grandchildren, one great-grandchild and two sisters. Funeral services were held from the home of her daughter with Bro. George L. Detweiler in charge. Interment was in the Green Hill cemetery. —Mrs. J. Harold Engle, Waynesboro, Pa.

Harvey, Etta Martha Long, was born Oct. 17, 1878, at Hillsboro, Ill., and died Oct. 19, 1955, at her home in Fruitvale, Colo. Her husband preceded her in death in 1950. She came to Grand Junction with her parents and lived in the vicinity of the Appleton church for forty-three years. She was a charter member of the Appleton church, which was organized in 1898. Surviving are two sons and two daughters. Services were held in the Martin mortuary. Burial was in the Crown Point cemetery.—Lewis Naylor, Grand Junction, Colo.

Haugh, Benjamin S., was born Dec. 9, 1873, in Lima, Ohio, and died Oct. 11, 1955, at his home in La Verne, Calif. He was married in 1904 to Laura B. Harshbarger, who died in 1949. In August 1951 he was married to Mary Ruth Harshbarger of Tyrone, Pa. He was a retired music educator and composer, having taught at McPherson College, Lordsburg (now La Verne) College and Bethany Biblical Seminary. Surviving are his wife, one brother and two sisters. Funeral services were held in the La Verne church by the undersigned, assisted by Bro. Harold D. Fasnacht. Interment was in the Evergreen cemetery, La Verne, Calif.—Galen B. Ogden, La Verne, Calif.

Heefner, George W., son of James and Margaret Benedict Heefner, was born at Altenwald, Pa., and died Oct. 13, 1955, at his home in Waynesboro, Pa., at the age of eighty-four years. He was a member of the Waynesboro church. He had been married for sixty-four years. Surviving are his wife, Effie M. Sprenkle Heefner, three children, one grandchild, one great-grandchild, one brother and one sister. Funeral services were held from the home with Bro. George L. Detweiler in charge. Interment was in the Green Hill cemetery.—Mrs. J. Harold Engle, Waynesboro, Pa.

Kinsinger, Ward E., son of Norman and Nora Brown Kinsinger, was born Jan. 9, 1913, and died Jan. 8, 1955. Surviving are his wife, Eleanor Barron Kinsinger, his father, two brothers and one sister. Funeral services were conducted in the Hauger funeral home by Bro. Galen R. Blough. Interment was in the Lichty cemetery, Summit Mills.—Mrs. Samuel J. Cupp, Somerset, Pa.

Koontz, David, son of John and Elizabeth Henry Koontz, died Oct. 17, 1955, at the age of sixty-eight years. His wife preceded him in death in 1949. Surviving is one brother. Funeral services were conducted by his pastor, the undersigned, pastor of the Coventry church. Interment was in the Mingo church cemetery.—D. Howard Keiper, Pottstown, Pa.

Longenecker, Amanda B., wife of Harry Longenecker, died at Ephrata, Pa., at the age of eighty-two years. She was a member of the Middle Creek church. Surviving are her husband, one son, two grandchildren and one brother. Funeral services were held in the Middle Creek church by the home ministers. Interment was in the adjoining cemetery.—Emma L. Zook, Lititz, Pa.

Lynn, Fannie C., daughter of Franklin P. and Mary Sollenberger Detwiler, was born Sept. 16, 1883, at Williamsburg, Pa., and died in July 1955, in Geeseytown, Pa. On Sept. 28, 1920, she was united

in marriage to William Lynn, who preceded her in death in 1949. She was a member of the Williamsburg church. Surviving are seven stepchildren and one sister. Funeral services were held at the Friedline funeral home, Williamsburg, Pa. Interment was in the Shellytown cemetery.—Mrs. Elizabeth Sollenberger, Williamsburg, Pa.

Switzer, Mae J., was born at Van Cleve, Iowa, Sept. 9, 1881, and died Sept. 12, 1955, while visiting a daughter at Holyoke, Colo. At an early age she moved with her parents to Virginia, Nebr. On Feb. 10, 1904, she was married to Silas O. Switzer, who preceded her in death on Nov. 17, 1953. Early in 1911 the family moved to Arriba, Colo., where they homesteaded for several years, then to Haxtun, where they farmed for nineteen years before moving to Denver in 1936. She was a devout member of the church from girlhood. Surviving are five children, nineteen grandchildren and sixteen great-grandchildren. — Ruth M. Davis, Englewood, Colo.

Weygandt, Wilda Mae, daughter of Mr. and Mrs. Stuart E. Good of Harrisonburg, Va., was born Nov. 5, 1918, and died Oct. 4, 1955. She was a member and a deaconess of the Washington City church. Surviving are her husband, two daughters, her parents and two sisters. Services were held for the family at Harrisonburg by Bro. Duane H. Ramsey. The funeral service was held from the Bethlehem Brethren church, Harrisonburg, by Bro. John Locke, assisted by Brethren Harold S. Moyer and J. Q. Galloway. Interment was in the Dayton cemetery.—Margaret Renalds, Washington, D. C.

Just Released–

A New History

THE CHURCH OF THE BRETHREN IN SOUTHERN OHIO

Editor, H. H. HELMAN

Compiled under authorization of the District of Southern Ohio by the Historical Committee: J. C. Flora, Chairman; John E. Oliver, Secretary; Wilbur K. Groff; Homer L. Royer and John Eikenberry.

Now after a thirty-five year period of additional growth and development of the Church of the Brethren in Southern Ohio, the historical data of that period has been published. Some historical information recorded previous to 1920 has also been brought forward in this more recent publication. Those desiring more complete information on the development of the church in Southern Ohio will find it in this new book. Pictures interspersed throughout and the readable format of the pages add to the beauty and interest.

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BRETHREN PUBLISHING HOUSE . . . . Elgin, Illinois

Church News

Southern Iowa

Mt. Etna—Since our last report, eight have been baptized and two received by letter. Four children from our junior class attended camp at Pine Lake. Our minister, William Gahm, served as director and Mrs. Gahm as a leader. Pastor and Mrs. Gahm attended Annual Conference. Nine from our church attended district conference. Sister Vinnie Johnston and Bro. Stanley Evans were delegates. On Tuesday evening, Sept. 27, Brother and Sister Sam Flory gave talks and showed pictures of their work at the Brethren Service farm at Falfurrias, Texas. This was one of our ladies' aid projects during the past year. Other aid work included the making of bandages, towels, slings, and ointment patches. These were sent with Richard and Ann Burger to Africa. As a missionary project, the junior Sunday-school class bought vaseline and tape for the work in Africa. Rally and promotion day was observed Oct. 2. We have started a new junior high class. Bible study is conducted each Wednesday evening. Pastor Gahm is now leading a three-month study on Christian doctrine.—Mrs. LaVerne Helvie, Mt. Etna, Iowa.

Southeastern Kansas

Parsons—Summer youth caravaners in our church were Gloria Anderson and Hazel Miles. They conducted a one-week vacation church school. The children in the church area showed much interest in the midweek recreation periods. We held our love feast on Oct. 2. Francis Shenefelt assisted our pastor, Robert Teagarden, in this service. At our council meeting in September it was decided to call two new deacons. A committee was also elected to work out a church constitution and present it at the next council. The women's work group elected Mrs. Ben Miller as their president and Mrs. Dean Reed as president of the missionary circle.—Mrs. T. J. Reed, Galesburg, Kansas.

Northern Missouri

Bethany—Vacation Bible school closed with a program on Sunday night. The children were in charge of the children's day program. Bro. Byron E. Dell and Charles Mason represented our church at Annual Conference. Several couples have dedicated their babies. Some of the children attended junior and junior high camps. We had our fall council meeting and elected new officers. District meeting was held at Rockingham with our pastor, Byron E. Dell, serving as moderator. Mrs. Floyd Hawkins and Everett Hawkins were our delegates. We had a Sunday-school rally on Sept. 25. Our fall communion service and love feast was on Oct. 2. Our revival meetings, Oct. 9-16, were conducted by Bro. Milton Early. Sister Goldie Swartz met with us on Oct. 23. —Mrs. Raymond Fifer, Stet, Mo.

Northern Illinois and Wisconsin

Hickory Grove — Since the first of January 1955, Bro. William Thompson of Dixon has been our minister. At our March council meeting a constitution for the church was adopted. Four from our church attended the women's rally at Elgin and gave yard goods to the district project. The Methodist church cooperated with us in a two-week Bible school. Toys were collected for the Lybrook Indian mission. Joyce Leavens served as a counselor for the junior camp. Three have been received into our church by baptism and three children have been consecrated. Council was held on Sept. 18, with Bro. David Ockerman presiding. He was re-elected elder for another year. Church and Sunday-school officers were elected for the new year. Our communion was held on Saturday evening, Oct. 8, with Bro. Lorrel Eikenberry officiating. The next day was our home-coming with Bro. Thompson bringing the morning message and Elder Ockerman preaching the afternoon sermon. The ladies' aid meets each week to quilt and do sewing for relief.—Miss Nellie Bowman, Mt. Carroll, Ill.

Southern Illinois

La Place—Since our last report three have been received into our church fellowship by baptism. The district stewardship team was with us one Sunday evening. A number attended the different camps at Camp Emmanuel. At our July council church and Sunday-school officers were elected for the new year. On Aug. 8 our pastor and his wife observed their fortieth wedding anniversary with open house. One evening Miriam Turner, an exchange student in Germany last year, showed pictures and told of some of her experiences. Brother and Sister Lester Beery were delegates to the district conference. During September we had enlistment Sunday, a promotional program and the installation of church and church school officers. We observed rally day and World Communion Sunday on Oct. 2. The directory and calendar for the coming year has been completed and given to each family.—Mrs. Estella Emmert, La Place, Ill.

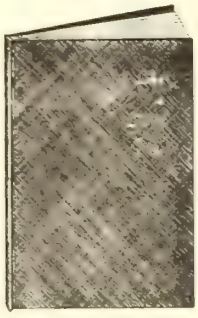
Middle Indiana

Hickory Grove—As a result of the visitation day, our attendance has been very good. Olin Mason spent three days in our community in the interest of the Bethany Hospital nurses' home. The district CBYF meeting was held at our church. Our young people's class sponsored a parents' banquet. We had a week of vacation Bible school with the offering being sent to the Navaho Indian mission. Our evangelistic meeting was held by Bro. E. L. McCullough. Our women's work group has refinished the basement. At our council meeting on Aug. 7 Bro. Frank Mulligan was chosen elder for another year. The Bethel Center and Portland churches met at our church for the annual picnic. It will be held at

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BRETHREN PUBLISHING HOUSE

Elgin, Ill.

Portland next year. We have a new mimeograph machine and programs are printed for each Sunday service. Bro. Keller of Upland has been with us twice since our pastor's illness the first of August. We had home-coming at our church Oct. 2, with Bro. Don Dise as guest speaker. Eleven of our young people attended camp this past summer.—Mrs. Edna Hudson, Dunkirk, Ind.

Mexico—The church council met on July 18 and elected officers for the new year. Bro. Charles Oberlin was elected elder. District conference was held in our church. The film, Martin Luther, was shown in our church on Sept. 25. Bro. William Eberly was our guest speaker in the absence of our pastor. The laymen had charge of our services on Sunday Oct. 9. Bro. L. W. Schultz showed pictures of Europe. The men will soon be remodeling the church, providing more Sunday-school rooms.—Mrs. John Keyes, Mexico, Ind.

Northern Indiana

Elkhart City—Fifteen have been received by baptism and eleven by letter into our church. A number of our people attended Annual Conference and the various camps at Camp Mack. Our pastor, Foster B. Statler, Lorin Evans and Gertrude Buchanan represented our church at Annual Conference, and Carolyn Barringer, Edna Moyer, Flossie Lovejoy and George Heeter served as delegates to district meeting. On Aug. 7 we had a carry-in dinner and a welcome service for Sister Velma Ober on her return from Africa. During our pastor's vacation, Rev. B. Brooks Shake and Rev. Kenneth Smith of local Methodist churches preached for us. On Sept. 11 we again started our Sunday evening services with pictures on the Phillippines by Stuart Taylor. On Sept. 25 we had a fellowship supper followed by the film, Workers Together With God, and the installation of officers and teachers for the coming year. We had our fall communion on Sunday evening, Oct. 2. Other Sunday evenings in October were devoted to a concert by the Middesingers, a program by a district youth peace team, a sermon by our pastor and the film, The Miracle of love.—Mrs. Arthur Becker, Elkhart, Ind.

LaPorte—A religious survey was taken this year in our community. Our women's work and ladies' aid groups are busy doing relief work. Anna Warstler spoke at a recent women's work meeting concerning her work in India. Mrs. Nettie Weybright showed pictures and told us some interesting things about Puerto Rico. We had a week of evangelistic meetings with Bro. Charles Oberlin as speaker. We have received fifteen new members into our church by baptism and letter. Our love feast was Oct. 8.—Myrtle A. Shank, La Porte, Ind.

Nappanee—At the July council, Sunday-school and church officers were elected. A plot of four acres was bought for a church building site. Mrs. Gerald Neher, whom our church supports in Africa, was speaker during our school of missions. Other guest speakers have been Anna Warstler, Donald Harsh, James Renz and Robert Martin. Bro. Glen Kinsel was pulpit exchange speaker. Harvey Hartsough preached on Golden Age Sunday. A miniature Annual Conference was held one Sunday prior to Conference at Grand Rapids. A number of our members attended Conference. Membership classes for young people, adults, juniors and intermediates have been conducted by the pastor. The Manchester College choir gave a program one evening. Nettie Weybright and Mrs. Lawrence Blosser have showed pictures to the women's group of their travels in Europe and the Holy Land. The young people had charge of devotions one Sunday morning. A number of our women attended the district women's camp at Camp Mack. Our pastor and his wife were at the pastoral counseling workshop which was held at the Mayo clinic, Rochester, Minn. Several young people from our congregation are students at Manchester College. The adult choir has reorganized under the leadership of Mrs. Fred Curtis, and Mrs. Sel Copeland conducts the junior choir. A candlelight love feast and communion was held Oct. 2.—Hazel Grasz, Nappanee, Ind.

North Liberty—Wayne Geisert of Manchester College spoke at the vesper service which was held in the park and sponsored by the churches of the community. The relief truck picked up clothing and soap grease. The young people participated in the shoe relief project. Our church was represented at all the different camps at Camp Mack this past summer. The men's work contributed to the Beacon Heights project. We sent two delegates to district conference. Bro. Ralph Rarick, pastor of the Michigan City church, Ind., spoke at our harvest meeting services on Aug. 28. The community singspiration was at our church on Sept. 25. The women's work sent some clothing and other articles to the Flat Creek mission in Kentucky. The men's work has purchased a heifer to be sent overseas for relief. —Mrs. Agnes M. Gorby, North Liberty, Ind.

Pleasant Chapel—We held our quarterly council meeting in August and elected Bro. Arlo Gump as our elder. We will continue to have our church services before the Sunday-school hour. Following our Sunday-school election, we added a nursery class. Eight of our women attended Camp Mack. On Sept. 18 we had a dedication service for twenty-six children. Our harvest meeting was Oct. 2, with Bro. Arlo Gump as speaker for the morning and afternoon service. Our two-week revival meeting began Oct. 18, with Bro. Allen Weldy as speaker. Two persons were baptized into our church in September.—Ocie Hamman, Corunna, Ind.

Southern Indiana

Four Mile—The films, God Is My Landlord and The Rim of the Wheel, were sponsored by the CBYF. Mr. and Mrs. Walter Cain of Economy were guest speakers at our family night. They gave an illustrated lecture concerning their recent trip to the Holy Land. In the pulpit exchange, Bro. Speicher of the Upper Fall Creek church was our guest speaker and our pastor, Bro. John Smeltzer, was in the White Branch church. A number of our people presented special music at the Greenwood United Brethren church. Daily vacation Bible school was held in co-operation with the Hanna Creek Christian church at the Kitchel school house. We had a dedication service for medical kits for relief. A called business meeting was held for the purpose of relicensing Daniel Miller to the ministry for an indefinite period. Our elder, Bro. Calvin Bright, and Estel E. McCullough had charge of this service. Our pastor and his wife attended Annual Conference. Several persons from our church held services at the Union County home. Recently we used the film, The Tournament of Roses. Our communion was Oct. 2. Bro. Ira Frantz was guest speaker at our home-coming service on Oct. 9. While our pastor was absent, Bro. Floyd Brenneman brought the message on one Sunday and promotion day was observed the following Sunday.—Alice M. Brower, Liberty, Ind.

Ladoga—Our church has been without a regular pastor for a year. During this time speakers have included Gordon Wagoner, Keith Hewitt, Estel McCullough, Russell Compton, R. H. Miller, Tom Davis,

Grover Wine, Ervin Weaver, as well as our three local ministers. Bro. Forest R. Groff has been visiting the membership and printing the church bulletins. Our women have been sewing and canning for the district project. Two of our young people were at Camp Mack and another one went on the regional trail hike. Our communion was held the first Sunday evening in October. The district children's director and a member of the cabinet visited us recently. Bro. Albert Harshbarger was elected as our elder. At our recent council meeting, church and Sunday-school officers were elected. Our church's giving has increased in the past year.—Olive M. Harshbarger, Bainbridge, Ind.

Pyrmont—Bro. Albert Harshbarger was re-elected as elder at our regular council meeting. The church decided to use the co-educational system in the adult school. On Aug. 21 our summer pastor, Ben Hirt, and his wife, were honored with a farewell dinner. Our new pastor, Ralph Petry, has moved into the new parsonage which was dedicated on Sunday, Sept. 4. A basket dinner was enjoyed at the noon hour and the dedication sermon was delivered by Bro. E. L. McCullough as speaker. Two members were added to our church by baptism on Sunday evening.—Ruth Houmard, Lafayette, Ind.

Michigan

Battle Creek—We are now worshiping in our new church building at the corner of Redner and Saratoga. This is a new community with no other church in the immediate vicinity. This building was dedicated in September. Sister Elaine Shilts of North Manchester, Ind., gave a music recital the evening of Sept. 17. Bro. F. E. Mallott of Bethany Seminary and a former pastor of our church, brought the welcome message on Sunday morning, Sept. 18. A potluck dinner was held at the noon hour. In the afternoon Bro. Charles Zunkel gave the dedicatory address. The following week Bro. E. Paul Weaver was with us in evangelistic services which closed Sept. 25 with our love feast. Ten persons were baptised and two received by letter into our fellowship. Our organization plan has been revised and our new officers were elected according to this plan.—Emma Gardner, Battle Creek, Mich.

Northeastern Ohio

Richland—The newly organized pastor's cabinet met quarterly this past year. Representatives of all organizations are included on the cabinet. Dedication services were held for our new hymnals. Pastor Million was dean of our daily vacation Bible school. A two-week evangelistic meeting was held in August with Bro. Wilmer Petry of Akron, Ohio, as evangelist. Four persons were baptized into our church. Bro. Petry and Bro. Million called daily on church members and community residents. Several of our women attended the district women's rally at the East Chippewa church. Brother and Sister Million and two lay delegates were in attendance at Camp Zion. A number of our young people attended summer camp. On Oct. 2 Bro. R. H. Miller of Manchester College delivered the morning sermon. After a basket dinner, Mrs. Miller spoke of her travels in India last year and Bro. Miller showed pictures he had taken in the Holy Land and India. During the morning services, installation services were conducted for all church and Sunday-school officers by Bro. Million.—Mrs. S. W. Zackman, Shelby, Ohio.

Southern Ohio

Covington—Our women's work meeting for July was held in the church basement at which time Mrs. Clarence Heckman showed slides of the work in Africa. Peter Zackenfels, an exchange student from Germany, has returned to his home country. Mrs. M. G. Wilson, Mrs. Ralph Mendenhall and Mrs. Jesse Roote attended the International Sunday School Convention at Cleveland, Ohio. Bro. James E. Renz was our guest speaker at a morning and an afternoon service. Four of our women attended the district women's work summer meeting at the Painter Creek church. Our pastor attended the leadership training school at Camp Mack and the ministers' seminar. The young people raised sweet corn as one of their projects. They canned over 200 cans from what they could not sell, part of which will be sent to Brethren Service workers. At our council meeting we held our election of church and Sunday-school officers. It was also decided to continue through the month of September our two preaching services on Sunday morning. Several of our women attended Camp Sugar Grove Aug. 31-Sept. 1. Our young people joined with other young people in the district in helping to can tomatoes for relief. We participated in the Achievement Offering.—Ethel Manning, Covington, Ohio.

Harris Creek—During the past church year, a dedication service was held for our newly remodeled basement with Bro. D. G. Berkebile of North Manchester, Ind., and a pastor of our church for nineteen years, was guest speaker. The homebuilders committee of the women's work organization sponsored a combined mother and daughter and father and son banquet. The Friendly Folks class sponsored our first Easter sunrise service which was followed by a breakfast. On Oct. 1 Brother and Sister Grover L. Wine of Covington, Ohio, began their pastoral duties here, Brother and Sister H. E. Helstern having resigned.—Vineta Sargent, Bradford, Ohio.

Marble Furnace—Our church council was held Sept. 15, with Elder H. H. Helman presiding. At this meeting we chose Brother and Sister Couser as delegates to district meeting. Bro. John Hurst of Circleville, Ohio, closed a two-week revival Sept. 25. We had our home-coming Sept. 18. Other churches of our community gave special music for our meetings. Our ladies aid meets each month.—Mrs. Irene McGowan, Peebles, Ohio.

Pleasant Valley—We were host for the community Bible school. The offering from the school was used to send a goat overseas. The young people's class invited friends for a fellowship and play night at the parsonage, ending with a campfire and meditations. The young people also met in various homes each Monday night for Bible study during the summer. The church has been using the first Sunday night of each month for Bible study which is led by our pastor, E. S. Hollinger. The third Sunday morning in August, Bro. Moyne Landis gave a talk in our church concerning his trip to Europe. Four of our young people are attending Manchester College this fall. We are happy to have a good response for the Manchester March of Progress. Our pastor's wife, Mrs. E. S. Hollinger, was dean of the women's camp at Camp Sugar Grove the first of September. Some



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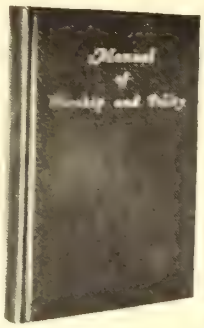
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leaders and a number of campers from our church were at Camp Sugar Grove again this summer. At the fall council meeting, officers were elected for the new church year.—Wretha Price, Union City, Ind.

Trotwood—After holding services for one year in the school house, we are happy to be in our new church. Dedication services were held Sept. 4, with our pastor, Bro. Paul W. Kinsel giving the dedication sermon for the congregation in the morning and Bro. Calvert N. Ellis, president of Juniata College, Huntingdon, Pa., speaking in the afternoon. We stressed September as dedication month, with special services each week. On Sunday evening, Sept. 24, a reception and program honored our pastor and his family and marked the fifth anniversary of their work in our church. Membership in our church and Sunday school has increased by one hundred in the past five years. We held our first love feast in our new church on Sunday, Oct. 2. On Sunday, Oct. 16, Phil Shellhaas was licensed to the ministry.—Mrs. Naomi Wenger, Dayton, Ohio.

North Atlantic

Ambler—Our church is progressing under the leadership of our pastor, Bro. Berkey Knavel. Bro. Irvin Hoffer has been re-elected elder-in-charge for another year. Our annual Sunday-school picnic was sponsored by the men's Bible class. The Cotton Blossom singers from the Piney Woods school gave a musical program in our church. The family night fellowship supper was held in our church social room. On Sept. 24, Bro. H. T. Moyer showed pictures of his trip to the Mediterranean area this past summer. Promotion day and installation services for the new Sunday-school and church officers were held on Sept. 25. On the same afternoon we had a dedication service on the Norman Ruth farm for two heifers which the church bought for shipment to Germany. On Oct. 2 our rally day and preparatory services were held in the morning, and in the evening we had our fall communion service. Elder I. S. Hoffer and Bro. Silas Shoemaker assisted our pastor in this service.—Mary E. Haring, Lansdale, Pa.

Eastern Pennsylvania

Hatfield—We were represented at the women's work district meeting at Camp Swatara. Many from our Sunday school attended the various camping programs. Alva Cassel of Hatfield and Stephen Margush of Altoona, Pa., were recent guest speakers at our church services. The CBYF gave a musical program on Aug. 14 with their teacher, Ray Wampler, giving a talk. Bro. Howard Merkey of Manheim, Pa., spoke at our harvest home services. The offering was divided among the Neffsville orphanage and two of our local hospitals. The Cotton Blossom singers from the Piney Woods school, Miss., gave an evening concert in our church. Our fall revival meetings were conducted by Bro. William Longenecker of Mt. Joy, Pa. As a result of these meetings, five were baptized and two received by letter into our fellowship. Brother and Sister Victor Frederick were delegates to the Christian education conference held at the Chiques church on Labor Day. The women's work group meets regularly to sew for relief and local needs. The women also sponsor the collection of used clothing for overseas relief and help in various ways with the total program of the church. Some of the men helped in clearing the debris after the recent flood disaster along the Delaware River.—Mrs. William G. Nyce, Lansdale, Pa.

West Greentree—Our daily vacation Bible school project was the purchasing of two hogs for the Neffsville children's home and also purchasing food. Ten of our women attended the women's work camp at Swatara with the delegates, Anna Brenneman and Edna Mumma, giving reports at the August women's work meeting. Our women's group entertained the Florin women's work on Aug. 25, when the Florin women rendered the program. The men's work group harvested the crop of potatoes from their Lord's Acre. Harold Bomberger of Westminster, Md., was guest speaker at the Greentree house on Aug. 14. Since our last report five new members have been received into our fellowship. On Aug. 23, the CBYF entertained their parents at Greentree. Bro. Clyde Weaver was guest speaker at the Children's Day services held at Greentree in August. The young people of the Greentree Sunday school sponsored a song fest at Greentree on Sept. 11.—Mrs. LeRoy Hawthorne, Rheems, Pa.

Middle Pennsylvania

Claysburg—One was received into our church by baptism. Bro. Richard Gotshall was our guest speaker for the pulpit exchange service. Our church co-operated in a community vacation Bible school. Our pastor represented us at the Annual Conference. Dr. Leonard Blickenstaff and his family, who are on furlough from the India mission field, were with us for a service. Our Sunday school is supporting the Blickenstaff's son, Roger Lynn. Some of our members attended the regional conference at Elizabethtown College. Sept. 25 was rally and promotion day in our Sunday school with the children having a special part in the program. Evangelistic meetings were held Sept. 19,

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Social Work

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closing with the love feast, Oct. 2. Bro. Ordo Pletcher was the evangelist and also officiated at the love feast, assisted by Brethren Paul Ritchey, Frank Brubaker and C. L. Cox. Three were received into the church by baptism. The women's work group is responsible for the new tile floor in the basement of the church where the children's department has their classrooms. The women meet once each week to sew and once a month they have a fellowship and business meeting.—Mrs. Edith L. Cox, Claysburg, Pa.

Clover Creek, Diehl's Cross Road—Our church for the first time conducted its own Bible school, with Pastor Lloyd B. Stauffer, as dean of the school. A number of our children attended Camp Harmony during the summer months. Elsae Peterson of Denmark, an exchange student, was with us in a missionary program one evening. We had a group of Negro girls from the Piney Woods school, Miss., with us one evening. Our delegates to district meeting were Bro. J. B. Beach and Roy Mellott.—Mrs. Sophia Hoover, Martinsburg, Pa.

Huntingdon—Our church had both Nevin H. Zuck of Elizabethtown and Wayne H. Dick of New Enterprise as guest speakers for a Sunday morning service. Our young people helped to collect canned goods for relief. The home and family committee of the women's work presented a play and had a social hour in recognition of Mother's Day. Our church also participated in the vacation Bible school. Bro. John Middlekauff and Brother and Sister Kenneth Hileman were delegates to Annual Conference. Our members completely furnished a home for the Amash family, formerly of Jerusalem, Jordan. Because we could not hold services in our church because of the new building under construction, a number of our members visited in other Brethren churches of the district for love feast and communion. —Mrs. C. Raymond Hetrick, Huntingdon, Pa.



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BRETHREN PUBLISHING HOUSE . . . . Elgin, Illinois

Southern Pennsylvania

Back Creek, Brandts—The John Wesley choir of Chambersburg and several other groups gave an evening of music which was sponsored by the women's work group. Since August a German exchange student has been making his home with Brother and Sister Galen Heckman. A group of twelve women from our church spent a day at New Windsor helping to pack used clothing for relief. Bro. Mark Wolf of Crab Orchard, W. Va., conducted a series of services for two weeks in September. As a result of these meetings, two persons were baptized into our fellowship. During the year our women's work group has done sewing and canning for the children's home and canning for the old folks' home. The women also sent comforters and used clothing to New Windsor. The Sunday school is sponsoring a 75% Messenger Club again this year. Bro. David Petre of Hagerstown, Md., brought us a message on temperance one Sunday morning. On Nov. 20, Bro. Norman Patrick of Hummelstown, Pa., was speaker at our Sunday-school meeting.—Mrs. Milton H. Baldner, St. Thomas, Pa.

Florida and Georgia

Orlando Highland Community—The installation of Bro. David Webster as pastor and dedication of the classrooms took place on July 10. Attendance for both morning and evening services have been good. Jimmy Bowman and Leroy Preston are attending Bridgewater College. We had our council meeting Sept. 14, with Bro. Floyd Irvin presiding. Bro. Irvin was also elected moderator for the coming year. The young people sponsored an old-fashioned box social. We have established two new classes, first-year primary and young adults. The young people have started on their new CBYF program. Just before evening services each Sunday, they meet and discuss various problems. A social is to be held once each month. We want to welcome any tourists who come near our church at 301 E. Michigan Ave., in south Orlando to visit and worship with us.—Mrs. Viola Preston, Orlando, Fla.

Eastern Maryland

Union Bridge—Ten of our young people attended the regional CBYF meeting at Bridgewater College. Our women were represented at the district women's work rally at the Locust Grove church. A temperance lecture was given at our church by James Renz, national temperance director. The Bridgewater College Glee Club, under the direction of Bro. Nelson Huffman, gave a concert in our church. Our pastor, C. R. Simmons, and W. Roger Roop represented our church at Annual Conference. On Sept. 4 Bro. Ira S. Petre, missionary to Africa, gave a talk in our church concerning the work on the Africa mission field. The district conference was held at our church with Bro. C. Ernest Davis of Elgin, Ill., as one of the guest speakers. Recently three were received into our church by baptism and four by letter. On Sept. 25 installation services were held for our church school organization by our pastor. On Sept. 29, fifteen of our people were in charge of a worship program at the Fahrney-Keedy home. The love feast and communion service was held at our church, Oct. 2. In September ten comforters were made and given to relief.—Mrs. Jesse Pfoutz, Union Bridge, Md.

Middle Maryland

Leetown—We enjoyed a very helpful evangelistic campaign by Brother and Sister I. D. Leatherman. Three persons were baptized into our fellowship. We had the floor of our sanctuary sanded and refinished and a new carpet laid. A new gas heating plant has also been installed in our church. Our pastor conducted installation services for the new officers and teachers. Our elder, C. N. Grubb, presided at our business meeting on Oct. 1. Our delegates to district meeting were Bro. A. R. Delauter and Sister Lydia Weisenburg. Our love feast was held Oct. 16.—Mrs. E. S. Rowland, Hagerstown, Md.

Eastern Virginia

Hollywood—Bro. Davis Nolley preached for us one Sunday. At this service, two persons were received into our church by letter. Beginning the first of June, Bro. Kenneth Franklin and his wife of Pennsylvania began their summer pastoral duties in our church. They attended Annual Conference. A vacation Bible school was held in July, closing with a program. On Aug 7 Bro. Franklin began a series of evangelistic meetings. As a direct result of these meetings, eleven persons were received by baptism and three by letter into our fellowship. The Franklins returned to their home on Aug. 28. We are hoping to secure a pastor in the near future.—Bertha M. Quann, Fredericksburg, Va.

First Virginia

Oak Grove—At our recent council meeting, Bro. S. Earl Mitchell was chosen elder for the new year. During September we had an eight-day revival meeting with Bro. Clyde Shallenberger of the Hopewell church as the evangelist. As a direct result of this meeting, thirteen were baptized and five received by letter into our church. Our autumn love feast was observed Oct. 2 with our pastor, Bro.

Classified Advertising

FOR SALE: Rock Run Church of the Brethren parsonage, Northern Indiana District, 8-room modern house, with barn and other outbuildings, eleven acres of ground, more or less. To be sold at the end of 60 days, to the highest bidder to interested Brethren family. For particulars write: Chester Huber, R. 5, Goshen, Ind.

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John Sayre, officiating. Our young people had a Lord's Acre project this past summer. Our ladies' aid is sponsoring the redecorating of a Sunday-school room and the women are quilting for relief. Our men's work has reorganized and is shipping a heifer for relief. The men are also doing some repair work in the church. Our choir visited the Green Hill and Poages Mill churches during the revival meetings held in those churches.—W. K. Coffman, Roanoke, Va.

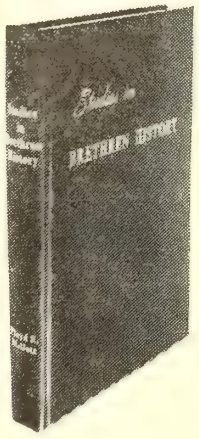
Richmond—Our church fellowship welcomes Bro. Merlin Garber as our new elder and Bro. Raymon Eller as our first full-time pastor. Bro. Garber officiated at the installation service for our pastor on Sept. 4. It has been our custom each fall to have a welcome for new students and new members. This year was a special welcome for our new pastor and his family also. This occasion took the form of a weiner roast and campfire service at the home of Bro. Jesse Robertson. Our fall communion service was held Oct. 3 at the Glen Lee school with Bro. Jesse Robertson in charge. A committee has recently been appointed to look for a suitable location for building a church. In order to keep our members informed and to gain the interest of potential members, we have started printing newsletters, containing items of the church's activities and growth. Three newsletters have been mailed since early summer.—Josephine S. Wampler, Richmond, Va.

Northern Virginia

Luray—During the fall months of 1954 a movement which had been attempted several times previously, that of dividing the Mt. Zion congregation into two separate congregations, was renewed and was completed by the first of April of this year. The new congregation is known as the Luray congregation. Our pastor, Bro. Joseph E. Whitacre, who had ministered to us for two and one half years, was elected pastor of our church for a three-year period, beginning Sept. 1, 1955. Bro. Whitacre was also elected elder for one year. This division was approved at the district conference which was held in Luray, Nov. 4-5. A new parsonage is now under way on the lot adjoining our church. Fourteen people were baptized into our church. A choir made up of adults and teen-agers has been organized. Our minister, who represented us at Annual Conference, brought several interesting reports of the Conference on the following Sunday. A daily vacation Bible school was held for the first time. The third Wednesday night of each month is set aside for family night. In July all members who had joined our church within the last three years were guests of the church. On Wednesday evening, Aug. 24, our pastor baptized eight people into our church. We had two special offerings for our parsonage. Our love feast and communion was held on Sunday evening, Oct. 2.—Mrs. Calvin Short, Luray, Va.

Second Virginia

Barren Ridge—Since our last report, two have been baptized into our church. We had as guest speakers Bro. Warren F. Groff, professor of Bible at Bridgewater College, and Bro. Jacob Dick, who spoke and showed pictures of his work with the Brethren Service program in Europe. The women of the church sponsored a family night banquet at which Bro. Samuel Flora, pastor of the Pleasant Valley church, was guest speaker. The women's work group sent clothing and fruit cans for relief. They also helped two families who lost their homes by fire. The women sponsored a Negro girl to a summer training school in Richmond. We held a vacation Bible school for all ages, closing with a program. We participated in community vesper services during the summer months. A number of our people attended the regional conference. The CBYF had as guest speaker one Sunday night Bro. David Rittenhouse, who showed pictures and told of his work in Turkey. The youth of Forest Chapel presented the play, By Thy Faith, in our church. Some of our youth attended Camp Bethel. The CBYF conducted a community hymn sing. The men used part of their money from their wheat and pig project to buy a heifer for relief. The dollar-a-month club was stressed and a contribution was given to the building fund of the Blue Ridge Chapel, the youngest congregation of our district. A church softball team was sponsored by the men. A number of our men attended the district banquet and business meeting at Bridgewater. Our church has a Woman's Christian Temperence Union and also sponsors a Y.T.C. and L.T.Y. The first of September our new pastor, Bro. H. Austin Cooper, and his family began their wrok with us. On Sept. 30, Boyd Cupp and Guy Stump conducted the installation services for our new pastor and on Oct. 2 installation services were held for all church and Sunday-school officers and teachers.—Flossie V. Gibson, Staunton, Va.



Studies in Brethren History

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Church of the Brethren
Gospel MESSENGER
DECEMBER 17, 1955

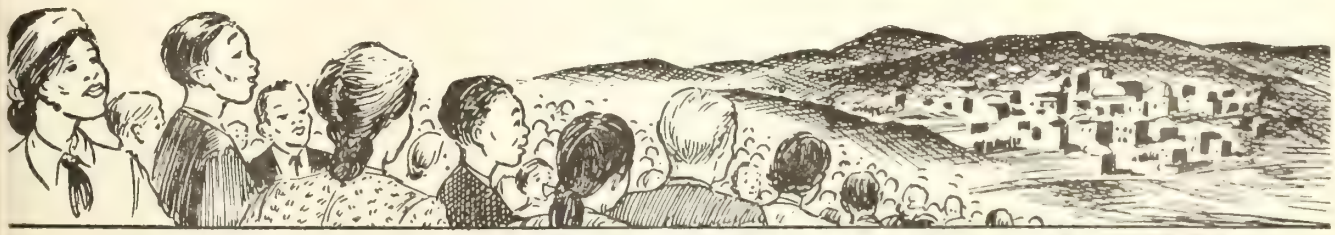
Great Joy to All the People

Over Judean hills rose a shining star,
and a song was heard and a promise given:

"Behold I bring good news of a great joy . . . to all people—"
Good news to Joseph, and Mary the mother,
Good news to shepherds who guard their sheep,
Good news to Bethlehem, crowded and busy,
Good news to Nazareth and a carpenter's neighbors;
Great joy for the children of Israel, God's chosen,
And joy to all others who hear the good news.

"For God so loved the world—"
The little worlds of Bethlehem and Galilee,
The world of the empire, brutal and busy,
The first century world that made martyrs of Christians,
And our world, still brutal, still pagan, still lonely and lost.

"He gave his only Son that whoever believes—"
Among the disciples who sat at his feet,
Or the persecutors, like Paul, who looked on his face,
Or the Gentiles who watched for crumbs from his table,
Or the slaves who ask for their freedom from bondage,
Or children who find him in chapel and classroom;
Whoever believes and wherever they find him—
on a Navajo reservation, in an African village, in a European refugee camp, in an Ecuadorean schoolroom, in a village church in India—
Whoever, wherever, among the world's people
"Should not perish but have eternal life."



Give through your church this Christmas, that men everywhere may know Christ

Gospel Messenger

"Thy Kingdom Come"

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Volume 104 **Number 49**

In This Number . . .

Editorial—
Great Joy to All the People 1
The Divine Imperative.
Everett M. Fasnacht 5
The General Forum—
"Render Unto God . . ." Ruth B. Statler 3
God With Us (verse). G. Wayne Glick 4
"Everywhere, Everywhere, Christmas" 6
"Joy to the World." James B. Bowman 6
Christmas in Ecuador. Ruby Rhoades 7
Christmas at Falfurrias.
Stanley Bittinger 8
Christmas Multiplied.
Walton Z. Moyer 9
Christmas in Greece.
Mary Alice Klees 10
Christmas Joy. Laura Sewell 11
Egyptian Christmas (verse).
Wilma D. Rowe 11
Christmas in Navajoland.
Olivia Ikenberry 12
Christmas in Puerto Rico.
Mrs. Jerry Davis 14
The Family Counselor 13
Keep the Doors Open. Mrs. Glen Liebert 14
An Experience in Fellowship.
A. W. Adkins 15
An Open Road. Glen Weimer 15
Brethren Service—
The Social Service Cross 20
Unified Mission in a Divided Country.
Max E. Snider 21
An Exchange Student's First Impression of Brethren House 21
The Local Church—
Do You Know the Brethren Lesson Materials? Hazel Kennedy 22
Our Mission Work—
Nigerian Brethren in Review 24
Minneapolis Church Observes Fiftieth Year. Earl E. Snader, Jr. 26

READERS WRITE . . . *to the editor*

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Visitors Take Note

Someone came to our church recently and left this note: "Who ever heard of a Brethren church closing its doors on Sunday night? Disgraceful—A Stranger." There were cars parked all around and had he looked he would have found thirty-six people having wonderful Christian fellowship in the social hall.

I wonder if you would make a note in the Messenger concerning our program here at Phoenix, especially since we do have many visitors from out of state. Our morning services begin with Sunday school at 9:00 and church worship at 10:00. We are out of church by 11:15.

Evening services begin at 5:30 with a sack lunch. We have a singspiration and a vesper message. From 7:00-8:00 we have a study session in the little chapel. At present we are studying youth and adult problems in connection with a statewide study being made by Christian churches. Next month we will study stewardship.—Henry W. Esbensen, Phoenix, Ariz.

The Church and Mental Hospitals

No doubt you published John Root's letter on The Family Counselor to get the opinion of others on the good it does. I have never yet seen the editors give the wrong, that is unbiblical, advice. Any person or church that ceases to condemn sins and does nothing but encourage righteousness is a dead spirit. It is difficult, anyway, to do the positive without condemning the negative. Jesus did both. We should follow him. God bless the family counselors with greater wisdom.

Many of our young people learn their ideals from advice given through this column. I remember thirty-five years ago, and also see the young folks now, hungering to learn the comments from spirit-filled advisors concerning various troubled cases so that I could form my own opinions of just what are examples of sin and how to overcome it.

Last year, Oct. 16, I had a letter published in the Messenger appealing to the church to get busy and help the inmates of insane asylums. I dared not write at length or the letter would never have gotten out of the so-called hospital. The attitude of the church toward those inmates destroys all faith in the church. The nonchurch people, also, say, "See the hypocrites. The church is nothing but a gouge."

There are actually hundreds of people in mental institutions who never had a thing wrong with their brains. They were just put in for spite. We don't have to go to the Communist countries to see that happening.

Jesus said, "I was in prison, and ye visited me not."—An Inmate.

Travelers

I see by this week's Messenger that Dr. William R. Cannon has retraced the journeys of St. Paul and that he is the only person ever to have accomplished such an undertaking.

I have just finished reading for the third time a book called In the Steps of St. Paul, by H. V. Morton. He made four journeys to the Near East to get the material for writing this book. He has the map in it and every place he visited is marked. He is supposed to have stopped at every place St. Paul visited. He has also written a book called In the Steps of the Master, a most wonderful book.—Lettie R. Cunningham, Vienna, Va.

A Discrepancy

May I call attention to what seems to me a discrepancy figure?

In Nov. 12 issue (page 16), J. Edgar Hoover is quoted as saying in effect that only 1/14 of $20 billion or less than $1,500,000,000 is given annually to churches in the U.S.

In the Nov. 19 issue (page 19), the figure of $1,688,000,000 is given as being contributed by Protestant denominations. (I take this to mean in the U.S.—Am I right?) And what about the contribution of Catholic and Jewish churches?

The cost of crime is terrible, but we may lose more than we gain by exaggerating the truth with actual figures. I do not think the $20 billion is too much, but that the $14 to $1 is wrong.—O. E. Gibson Westmont, Ill.

Enjoy Family Counselor

I would like to say how much I enjoy the column the Family Counselor and hope it will still be printed. I think the ones in charge give such fine advice that is most helpful. We all have our trouble and need advice at times.—Mrs. J. B. Allen, Staunton, Va.

"RENDER UNTO GOD . . ."

Ruth B. Statler

ELMER WINE's fist hit the table with decided emphasis, upsetting the small piles of coins before him, "I tell you, brethren, something's got to be done. Either more money comes into the treasury, or else . . ."

"Or else what?" Alvin Forney interrupted quizzically.

"Or you can find a new church treasurer. I have warrants to pay out two hundred seventy-six dollars. There is a balance in the bank of eighty-nine dollars and ten cents; here is only forty-two more. The bills keep coming in all the time."

"I told you we couldn't afford to raise the pastor's salary now." John Dunlap cut in. "We could cut back there."

"And have me carry along his grocery bill again?" William Bouch, the grocer, complained.

"I've been wondering," Henry Rose slowly began, "Couldn't we skip the mission offering this year? We could use the Christmas offering here."

"I heard the ladies discuss a bazaar today. That would help," Mr. Forney confided, "if we could persuade them to give the proceeds to our treasury."

The footsteps of the pastor were heard outside the door. The members of the board of finance softened their voices to greet him.

. . . .

Dinner was awaiting the pastor when he entered his home.

"That was a good sermon," his wife commented encouragingly as she brushed some lint from his shoulder. Then, "We simply must squeeze a new suit out of the budget for you. I don't seem able to keep the frayed edges from showing badly anymore. Perhaps at the secondhand store where we found this one . . ."

"It's no use, Dorcas; if I got a suit there would be no money for gasoline, and the tires are getting too thin for safety. I expect I should trade the car in for a bike," he added laughingly.

"How would the members get to conferences?" she remarked sarcastically. "Unless, of course, you would get one built for two or more."

"And Henry Rose asked to travel with us to district meeting next week. Mrs. Rose needs their car to take the children to school. They live a whole half mile from school, you know."

"Oh, dear! I had so hoped we could go with him this time. That will mean one hundred eighty miles round trip and other expenses." There was a hint of despair in her voice.

"We'll manage somehow; we always have." Now the pastor's words reflected worry. "But sometimes, dear, I am almost tempted to quit tithing. The total offering was just over forty-two dollars, and five of that we gave today."

"O Lowell, you couldn't!"

"No, I know we couldn't and wouldn't. It would be wrong. But I feel so strongly that I have failed in my preaching and teaching, and even example seems to mean nothing." A deep sigh escaped him. Then he slowly continued, "When I re-



As they offered gifts most rare,
At that manger rude and bare,
So may we with holy joy,
Pure and free from sin's alloy,
All our costliest treasures bring,
Christ, to thee, our heavenly King.
Religious News Service

member that at least six of our members have weekly incomes greater than our monthly salary, I have to fight a bitter fight to keep my faith strong and my perspective right."

"Tithing has been such a source of blessing to us; we couldn't be happy to spend the Lord's money on ourselves," she commented with conviction.

"You are so right," he replied as he bowed his head and thanked the Lord for the simple meal of meat loaf, potatoes and corn.

Down on the next block from the parsonage the Wine family was enjoying a sumptuous meal of steak with all the trimmings. As was usual at the Sunday dinner table, the conversation centered about the church service and the offering. Today the pile of unpaid bills was mentioned.

"But, Daddy, why don't the people give you enough money to pay all the bills?" eight-year-old Harriet demanded. "When Mother says she has bills you give her the money."

"There is enough money in the treasury," Mrs. Wine cut in. "There are just too many bills. Anyway, you are much too young to understand such things; eat your dinner."

Harold, the high school senior of the family, was thoughtfully silent for a while. Then, "Dad, does Pastor Hady tithe?"

"Yes, I guess he does. But it's beyond me to imagine how he thinks he can afford it. But then if he earned what I make he couldn't possibly do it; it would be too much to give," the father answered.

Harold tried to follow that line of reasoning, but somehow it just did not add up to the right answer. Something the pastor had said in his Sunday-school class a few weeks before stuck in his mind. Nor could he forget the sight of that frayed coat front. He had not noticed it until today.

The family conversation had turned toward Christmas which was only six weeks away.

"Business has been unusually good this year," the father was saying, "I think we shall really splurge. Sister, how would you like to have twenty-five dollars to spend just as you like?"

"O Daddy, really!" Harriet exclaimed, bouncing in her seat. "Just what I want to buy for you and Mother and Harold and. . . ."

The man nodded, then turned to his son, "Harold, you have been a big help to me in the business. I believe you ought to have a bonus of one hundred dollars."

"Thank you, Dad, that is generous." But there was no exuberant note in the young man's voice.

Just two weeks later Harold walked into his father's office. "Dad," he said when they were alone, "have you and Mother bought a Christmas gift for me?"

"Not yet, son; is there something special you would like?"

"Yes, there really is. I was thinking that if it is all right to you, I'd rather have the cash as a gift, any amount you had planned to spend."

"Well," the man nodded, "I thought I had given you plenty of cash, but if you are sure you want it that way it's all right. About fifty dollars, maybe."

It was the week before Christmas. Pastor Hady came into the kitchen looking radiantly happy.

"Who was here, Lowell? I heard the door close." The minister's wife looked at him expectantly.

"Harold Wine. I'll never again say that preaching and teaching and example do not bear fruit. God does provide the increase." Then he added laughingly, "Especially when the frayed coat edges are evident enough."

On the Sunday before Christmas Day the pastor walked reverently to his pulpit as the organist began softly to play the offertory.

"Today," he began, trying to control the lump which threatened to choke off his words, "today before we give our ma-

Continued on page 13

GOD WITH US

G. WAYNE GLICK

There was light on the hill, as a star shone out of the sky,
And the singing of heaven came down to the watching few,
While the friendly camels, many a league away
Silently knelt on the sand.

Then a first-born Child was laid in a mother's arms,
And tears from a pondering heart fell down on his face,
Then the Word of a God who speaks and who moves was given:
The Root and the Star.

And the mother of Everyman, locked in an age and a time
Looks to that moment in wondering hope and in joy,
Though princes continue to march, and the peoples may rage
In this time, claiming oath,

For there is a victory. Led in the light of his Light
We may walk in the faith that, though crosses may stand on our hills,
And the mothers of men may weep for their loved, lost sons,
This Light shall not fail!

EDITORIAL

The Divine Imperative

Everett M. Fasnacht

THE present-day church has a highly favorable field in which to follow the divine imperative of Matt. 28:19. The prospects for advance are such as commend themselves to every thoughtful Christian.

(1) There is an increased awareness in many lands that the world's problems are basically spiritual. Not only are Western peoples newly conscious of man's basic inadequacy; older cultures are stirring too. Many countries are undergoing social and economic revolutions. People in many lands are deepening their spiritual roots. Although some, having lost faith in their old gods, are ready to discredit all religion, there are many signs of rejuvenation in all the world's religions.

(2) Colonialism is receding, making it possible to demonstrate in new ways the separation of imperialism and the Christian cause. In some non-Christian eyes missions are still the "running dogs of imperialism." But with nations achieving political independence, missions have a clearer opportunity to serve, to be partners in religious ventures, to disassociate themselves from un-Christian aspects of Western culture.

(3) There is more interchange of ideas between cultures than ever before. Caste restrictions are breaking down. Horizons are broadening. An atmosphere is created in which non-Christians are more receptive to the word.

In some mission lands nationalistic elements draw attention to the "foreignness" of Christianity. Still even anti-Christian movements seem blessings in disguise in that they bear testimony to the effectiveness of the Word and the world-wide program of the church.

(4) The spiritual battle rages at the point where Christ's kingdom makes contact with the world; and there are sufficient areas of tension there to allow the church plenty of scope for its activity. Living on the frontiers of the kingdom is challenging—things happen.

The church has different types of frontiers: geographical (through home and foreign missions); ideological (alternative service, peace education); economic (relief and rehabilitation); educational (Sunday Schools, seminary and colleges); spiritual and moral (counseling, intercession, evangelism).

The Christmas season is a good time for every Christian to rethink the Christian imperative and how it applies to himself. We are reminded of Paul, who said, "I am again in travail until Christ be formed in you" (Gal. 4:19). What are you doing that Christ be born in another soul? Are you not challenged to join yourself to those on the frontiers of the kingdom, offering yourself in fuller, deeper consecration? What kind of support do you give those now on the church's frontiers? Are you concerned that the church enter opening doors around the world?

What does Matt. 28:19 say to you?

The Brotherhood Fund undergirds our collective program of going . . . making disciples . . . baptizing . . . teaching. Let us use the plan provided and back up our gifts with prayer and witness.

Whose Birthday?

IT IS a strange commentary on our Christmas customs that some employees have had to band together to campaign against alcoholic Christmas parties. In Miami, Florida, a group of women employees in downtown department stores have organized so that they can persuade their bosses to keep liquor away from office parties.

Yet the leaders of this movement, who want merely to urge their employers to respect the wishes of nondrinking employees, have tried to remain anonymous because they say that reprisals have already been threatened against them. Some employers have protested that the women have wanted to make a religious party out of an office celebration. The women have replied, "Well, if they are using a religious holiday as an excuse to have a party, why not make it a religious party?"

Why not, indeed? Christmas can and should be a time for happiness, and certainly there is a place for Christmas fun. But even a Christmas party, though it is not intended as a worship service, can be conducted in a manner that would be appropriate for the birthday of Jesus Christ. From the reports we hear of many office parties, they are frequently so loaded with intoxicants that they cause otherwise respectable persons to forget their own standards of decency. Is it not blasphemous to plan such occasions in connection with a Christmas observance?

If Christmas is the right time for office parties then the women employees in Miami have the right idea in insisting that "since Christmas is Christ's birthday, the parties ought to be planned to please him."—K.M.

"Everywhere, Everywhere, Christmas"

AFRICA

"Joy to the World"

James B. Bowman

Wadi a'i, Mthlagu ga si! . . ." "Joy to the world! The Lord has come!" With a lusty rendition of this old hymn, the Christmas program comes to an end at the little chapel at Gulak in Nigeria, West Africa. For us it is the close of a program with many reflections, surprises and, occasionally, even shocks, as it unfolds before us.

The program takes place out of doors, where there is space for all the action and for the larger group of visitors from the town and village. They sit on the ground under a large ebony tree and watch the drama with varying degrees of interest and amusement. For there are usually those who pay little attention to the story itself and see only the antics of some of the actors. But, of course, to others it is the re-enactment of the beautiful Christmas story they have learned to love.

The service begins with two or three favorite carols and a prayer. Perhaps there is a very brief speech of welcome to visitors and an introduction to the Christmas story and maybe even some suggestions for appropriate conduct among the audience. Then the "drama" begins.

Each scene is preceded by the reading of the appropriate passage from the gospel story. Then it is enacted, not neglecting any detail present in the scriptural account, but including many others which the actors consider appropriate to the setting in the original time and place.

First, of course, is the annunciation to Mary, as she is grinding corn and chanting her grinding song. This is quickly followed by Joseph's soliloquy over his dilemma. He is, as the Margis say, "between the horns and the ears" ("on the horns of a dilemma," in English). While he planes a board in his shop, he pauses often to think and express his problem, sometimes very pointedly, until the angel appears to him with words of comfort and guidance.

Next comes Caesar's decree, proclaimed loudly around the whole crowd, for each to go up to his ancestral home for taxation. As a result, we are shown the arrival of a number of people, one or two at a time, at the inn of Bethlehem. Profuse Eastern greetings are exchanged and bargaining for places to stay begins. By the time Mary and Joseph arrive the inn is full to bursting, and the innkeeper, worn out by the hard day, is fretful and roughly turns Joseph away. However, his wife has observed Mary's plight and pleads for her. At last, arrangements are made for them to stay in the stable behind the inn. It is represented by a small shelter of grass or mats. Here among the animals, sometimes symbolized by the presence of a lamb, the greatest event of history takes place.

Next we are out on the hills of Judea, where the shepherds are getting the sheep rounded up in the thorn corral, represented by a circle of cornstalks laid on the ground. These shepherds are the clowns of the play, and dress their parts, wearing all the paraphernalia of one who spends long periods out of doors and carries everything with him, including charms. At last the imaginary sheep are settled,



A Filipino mother dresses her daughter for a part in a Christmas play which is always a part of Christmas celebration in the Philippines

Three Lions

the guard is set and all is quiet. Suddenly the angel appears with his surprising announcement and is soon joined by the angel choir, many of whom we know are not so angelic at other times!

One of the most amusing, as well as thought-provoking, experiences occurred during the shepherd scene one year. By complete surprise to everyone, a photographer flashed his bulb at precisely the moment when the shepherds were awakened only to have a shepherd exclaim, "This light! What is this wonderful light!"

The portrayal of Herod's court would be of special interest, if not amusement, to most Americans. These people are familiar with the ways of kings and chiefs, their pomposity and egotism and the intrigues of court. So they make ample use of this opportunity to portray it, if not caricature it! Usually Herod screams in a jealous rage, "What! Another king?" When the wise men come from the east, they are set to searching their books for prophecies of this king and, with great flourishings and turnings of pages, finally come up with the correct passage. Then one can fairly see the wheels turning in Herod's head as he sends them on their way and promises that he too will go to worship if they will only bring him the information on their return journey.

"We Three Kings" is rendered verse by verse by three men, dressed picturesquely in their long oriental robes, and each bearing his gift as the verses of the song indicate. They greet Joseph and Mary in proper Eastern fashion and then reverently present their gifts. Night soon overtakes them on their way, and they sleep beside the road. In their sleep, they are directed to by-pass Herod, which they hurry to do.

Following the example of the three wise men, the congregation now offers its gifts of homage to the new King. In material value, the gifts are not remarkable, a small calabash of peanuts, cotton, beans, guinea corn, rice, a squash and other crops. But to those who know the people, we realize that these gifts have about them some of the quality of the widow's mite and, for at least a part of the group, are the symbol of the dedication of a life.

What if every member of the church in America would give a gift of that quality during this wonderful season? If we would dedicate ourselves and give such gifts, what great things we could do for him, the Prince of Peace!



Three Lions

On *La Nochebuena* (the Good Night), Christmas Eve, all the children in Peru who expect presents leave their shoes on the stairs

Christmas in Ecuador

Ruby Rhoades

THOUGH far from sleigh bells and snow-covered roof tops, in a land where the temperature will jump up into the nineties and the baby will get his daily sun bath, everyone is still very conscious that December 25 is a special day. To the Indian street sweeper it means a day's vacation and perhaps a sack of candies for the children; to the domestic servant a hard day's work in preparing for the celebration of the employer's family—but a nice bonus check; for the school children a special program and perhaps treats; and to the richer people a gentle reminder from their poorer friends that this is Christmas and they await their gift.

The Indians celebrate a *Fiesta del Niño* (Festival of the Little Child) anytime from middle November to the end of January. It begins with a special mass, of which they understand practically nothing, and ends with just another drunken feast and is one of the lesser fiestas of the year.

In our mission school more emphasis is put on the Christmas program than any other program of the year, in hopes of bringing some of the great joy and happiness and expectation of that season.

Among the mestizo and upper-class people of the towns and cities one finds quite a number of traditional Christmas customs. First of all, the nativity scenes are prepared and every home has its own. In the churches

too, appear beautiful scenes, and afternoons or evenings are spent in visiting the various churches of Quito just to see, and worship, these scenes. Christmas trees appear only a day or so before Christmas and are soon laden with gifts which will be distributed on Christmas Eve. After those rounds of gift-leaving are made, families and relatives usually gather together and have the big Christmas dinner at midnight. Chicken *tamales*, *bonuelos*, a type of pastry similar to doughnuts without a hole, and *pristiños*, another fried pastry, dipped in syrup, are a few of the more traditional Christmas foods. Some families wait till January 6 for their gift-giving—the holiday observed here as the day the wise men gave their gifts to the baby Jesus. Some children still place their shoes at the door or bedside for papa Noel to leave his gift for them.

In recent years the stores have begun to stock more and more foreign items. The windows are full of plastic toys, cellophane wrapped perfumes and aftershave lotions. And the simple homemade tree decorations are rapidly being replaced with imported tinsels and bright-colored balls and lights. Christmas in Ecuador is rapidly becoming an imitation of Christmas in the United States.

Christmas at Falfurrias

Stanley Bittinger

THE mesquite and cactus of south Texas, together with the ten-gallon hat and high heeled boots, are the traditional badges of this transitional area where the cultures of Mexico and the United States have mixed and fused during the past one hundred years. Although giant herds of cattle and gun-carrying cowboys are now less common, vast vegetable fields and citrus groves occupy the time of the many hundreds of American citizens of both Spanish and American ancestry. In addition, there are Mexican migrants who work the cotton fields and the oil wells and who bring with them the rich folk culture of Mexico. To this mixed group Christmas means many things and is celebrated in a variety of ways.

Modern American commercialism with its cheap tinsel, extravagant presents, Santas and gaudy Christmas trees is well established even here where snowy winters are unknown and where Santa's sleigh would need wheels instead of runners. Trees, presents and decorations are a part of every home's celebration regardless of language or income of parents.

Every home likewise celebrates family reunions with tasty Christmas dinners. Families of Spanish, or Latin American, backgrounds have colorful meals of tamales, chalupas, frijoles and enchiladas, especially made with meat and seasoned for the occasion. Other families have the traditional turkey or some other special meat. The majority of families hunt their turkeys and shoot them wild on the prairie. The important factor for both types of families in the poorer groups is that for once there is meat on the table in some abundance. New Year's day is also celebrated in like manner.

Christmas means that presents are exchanged and visits are paid to local churches. The majority of the Spanish-speaking folks go to special services at the Catholic church, this being the only time that many ever enter a church during the year. A novel contribution from Spanish culture is the tradition of the piñata. On Christmas afternoon, a specially prepared papier-maché container, the piñata, decorated in bright colors and often in the shape of an animal or doll is brought out and suspended, full of candy, from the ceiling. Two children are then blindfolded and given short sticks with which they endeavor to strike the piñata. Other children are given their turns until some lucky contestant strikes the piñata and throws a shower of candy to the floor. There follows a mad scramble for the candy amid shouts of joy and laughter.

The Falfurrias Church of the Brethren has an annual Christmas program in which parents and children participate in both Spanish and English. Baskets of food and clothing are then taken to many needy families in the community—a practice much appreciated by the families who receive and by those who participate in the preparation of the baskets. The young people have introduced Christmas caroling, a hitherto unknown, or little practiced, custom and, hence, have aroused considerable comment and surprise throughout the neighborhood. Many early recipients of this caroling were indeed astonished when young people gathered outside their homes to serenade them with Christmas hymns.

The church here seeks to demonstrate to this community a different emphasis for the Christmas season—an emphasis upon giving, upon service to others in the name of the Prince of Peace whose birthday we seek to celebrate on December 25.

• • •

Of the Father's love begotten
Ere the worlds began to be,
He is Alpha and Omega,
He the Source, the Ending he,
Of the things that are, that have been,
And that future years shall see
Evermore and evermore.

—Early Christian hymn.

Christmas Multiplied

Walton Z. Moyer

"*ADVENT, Advent, Advent, Advent, Weihnachten!*" boomed the voice of the pastor and more than a hundred pairs of eager children's eyes followed his motions as he rhythmically counted to five on the fingers of his outstretched hand. It was the fourth and last Advent Sunday before Christmas and the Sunday school was giving its annual presentation. The biggest public hall in the village was literally packed with people. Not only parents, but also relatives and friends, were on hand to watch the children perform, sing and recite. Glowing faces revealed the true joy and happiness in the hearts of these German folk.

In a few short days, Christians all over the world would be celebrating the birth of the Savior. In Germany, however, this observance had begun in November with the first Advent Sunday. It was on that day that the thoughts and attentions of many families were focused on the coming of the Christ Child. The importance of this Advent season can be partly understood when one realizes that the first Advent Sunday before Christmas marks the beginning of the new "church year."

Lighting the first candle on the *Adventskranz* within the fellowship of the family is the dramatic and meaningful tradition inaugurating the Advent season in German homes. On each successive Advent Sunday families gather again to light an additional candle until, finally, all four are burning brightly.

One experiences something deeper than sentimentality by observing this weekly candle-lighting custom. Mounting expectancy and the assurance of Christ's coming are intensified. The simplicity and humbleness of this procedure makes each Advent Sunday a vivid reminder that God in his infinite love for man sent his only Son to be the Light of the world and Redeemer of mankind.



Walton Moyer

Walton Moyer (right) joins the family of Pastor Standau in Niederkaufungen, Germany for Christmas Day. Pastor Standau is playing from the Brethren Hymnal given him by Walton Moyer

Thus, for German families, each Advent Sunday is a periodic celebration of Christmas. Moments spent at home with loved ones in the living room scented with twigs from a *Tannenbaum* and the smell of honey-wax candles are unforgettable. To a German, Christmas and home are almost synonomous. To him, being in the family circle is the natural and longed-for way of spending the holiday season.

Music plays an important role in the lives of Germans and is therefore a means of expressing Christmas joy. An Advent celebration will invariably feature the local *Posaunenchor*. This is a choir of brass instruments which are constructed especially for church music. Boys learn to play an instrument as a Y.M.C.A. activity and sometimes continue to play in the local brass choir for several decades. Organ music, too, is highly appreciated in this country. There are always opportunities to hear masterpieces of music played by some outstanding organist. Around Christmas time, the mellow tones of pipe organs are indeed inspiring.

Not to be overlooked is the love of singing. Fine choirs have established reputations of excellence. On the local scale, one finds enthusiastic participation in singing groups. Church choirs, however, are generally small and limited in talent. Most singers join the community choruses or men's choirs which usually offer fine programs on all main occasions. It is really a joy to hear groups of children singing. Kindergartens, children's homes, and hospitals as well as local children's groups devote much time to the learning of many fitting songs for all seasons.

German literature includes a wealth of Christmas stories, poems and legends. Many of these can be heard from the lips

of those who memorized them as children. The Christmas story from Luke 2 is naturally a favorite piece of literature, not because it is a fine translation by Martin Luther, but because it tells the good news of the Savior's birth.

The Advent season ends with the long-awaited-for *Heiligen Abend*, known to us as Christmas Eve. On this evening churches have vesper services which are well attended; gifts are exchanged; and the *Adventskranz* is replaced by the candlelighted Tannenbaum. No one goes caroling on Christmas Eve because everyone wants to be home with his family. This is the time hearts are really warm.

As Christmas Day dawns, the familiar sound of church bells fills the air. After the service, families usually remain at home or visit close friends and relatives. Children find their companions and either show off their gifts or go sledding at a favorite spot. December 26 is the "second day of Christmas" and is celebrated almost exactly like the first. Time is spent with family and friends after a morning church service. This holiday atmosphere lingers the whole week.

It could be assumed that all Germans enjoy a wonderful Christmas celebration. But that is not the case. Thousands of Germans cannot fully appreciate the meaningful traditions of the holiday season. Results of a war which ended over ten years ago leave many families separated and much sorrow at the loss of loved ones. How many tears are shed by lonely old folks and others who are not included in a "circle of family love"? And how is Christmas spent in a crowded refugee camp? Soft candlelight . . . being home . . . singing . . . family and friends . . . security . . . so many people are denied these privileges. Day-to-day existence for them is a battle. But still the Christmas message is heard, and as God is allowed to work in willing lives, no matter how unfortunate, the birthday of Jesus is celebrated quietly and repeatedly throughout this joyous season.



Three Lions

A children's concert is one of the features of the Christmas celebration in Bavaria, Germany

Christmas in Greece

Mary Alice Klees

IN GREECE shepherds watch their sheep by night on the hillsides; the stable for the donkey and the cow is under or adjoining the house; babies are wrapped in swaddling clothes as they were when Jesus Christ was born.

Preparation for his birthday begins with a fast. The more pious fast for forty days while others fast only one week. Many eat nothing the day before Christmas because the Blessed Virgin was in pain on that first Christmas Eve.

On December 25, very early in the morning, the bells of every church throughout Greece are rung. The faithful start gathering in church at five o'clock in the morning. In many villages candles are the only source of earthly light for this occasion. The priest or priests read from the Prophets and the Gospels concerning the birth of Christ. The worshipers stand for the entire service which takes about three and a half hours. After the service those who are prepared, having fasted and confessed, take communion.

When the service is over, the little boys go from house to house singing carols for cookies and small change.

The rest of the day is very much like any Greek holiday. Family and friends visit and are given Christmas cookies with which many wishes are exchanged.

In the afternoon all, dressed in their very best clothes, go for a promenade on the main street of the town. As friend meets friend, greetings ring with the joy Christ's birth brought to earth.

In Athens and other large cities the wealthy have adopted many Christmas customs from Central Europe and America. Even so, gift-giving is for most part reserved for New Year's Eve, with Saint Basil visiting the small children. This saint is not nearly so universal as Santa Claus; there are many poor children whom he never visits.

• • •

Christians, awake! salute the happy morn,
Whereon the Savior of the world was born;
Rise to adore the mystery of love,
Which hosts of angels chanted from above.
With them had joyful tidings first begun
Of God Incarnate and the virgin's Son.

He spake and straightway the celestial choir
In hymns of joy, unknown before, conspire;
The praises of redeeming love they sang,
And heaven's whole orb with alleluias rang;
God's highest glory was their anthem still,
Peace upon earth, and unto men good will.

—Christians, Awake!
No. 134, Brethren Hymnal

Christmas Joy

Laura Sewell

CHRISTMAS is coming! These words echo around the world. In the little village of Samor and the larger town of Anklesvar in Bombay State, India, the Christians are preparing for their Christmas celebrations. They do not think of trees and Santa Clauses, nor do they think of how much money they have to spend for gifts for one another, nor do they think of the bills that come after Christmas is over. These things would seem very strange to them. They think of stars and angels and songs. They have one gift to give. It is their offering of life, time and substance to the Christ Child.

At Christmas, time has no meaning. In a spirit of fellowship and great joy every Christian takes part in the Christmas program. These programs are varied and almost extemporaneous. True, the plays and pageants have been practiced but on the day of the performance it is not unusual to add to the speeches what one considers needs to be said, or to bring extra props if such seem necessary at the moment. The program may last two, three or even four hours. No one is left out if he or she wishes to contribute to the joy of the occasion.

The Christians of Samor are very poor. Some years ago there was a small mission school in the village. A large government school was opened and so the mission school closed. The old master continued to live in the house and to lead the Sunday services. There were no new converts. The young people were forgetting the Christian ways. Then, in recent years, Chiman, Ramanlal and Bhagvan, three young men became very interested in awakening the young people to Christianity. They organized a young men's association. It was this association that took over preparation of the Christmas program last year. With their drums, cymbals and bells, with their picturesque costuming and with their use of real sheep in the pageant telling the old, old story, they brought gladness and joy to the Christian people who were hearing the story once more. They brought hope and light to the non-Christian, many who were hearing the story for the first time.

After the program the people did not go home. They continued to sit out under the bright starry sky, listening and taking part in the singing of the Christian anthems of joy. Some young children wrapped in old clothes or covers slept on the ground; others were carried home to bed. Slowly, but surely, the crowd dwindled. The moon sank to rest and all was dark. Gradually the light grew in the east as the sun neared the eastern horizon. Only then did the singers stop their songs and depart to their separate homes for the beginning of a new day's work.

In Anklesvar the same joyous abandonment to spontaneous expression, although a little subdued, is present. The program is more limited in time. The offering of money is a little larger. There are more new clothes to be seen. But, on the whole, the same spirit of joy and gladness is felt in the beat of the drums and the ringing of the bells. In Anklesvar there is a church in which to worship. The church board appoints members to prepare the program. With the help of the department heads, each age group takes part in the service. Not at night as is usual in villages, but in the morning the people gather on Christmas Day. After the songs and plays the speaker of the day gives a few words of love and peace. All the congregation, mostly all Christians, friends and relatives, feel anew the need of reconsecration. From the church they go to their homes. The rest of the day is spent in visiting and sharing with one another Christmas joy. There will be singing and laughing and much joy.

In India Christmas is a religious day—it is a holy day. It is a family day when the people

EGYPTIAN CHRISTMAS

WILMA D. ROWE

This year no pine wreath decorates my door
As has been true on Christmas Day before;
No holly decks the wall, but in its place
The palm groves, with their dusty, native grace
Supply a shadow from the weary sun
As older palms, I like to think, have done
To give refreshment to the Infant Guest
Of Egypt. No mock-shepherds, pageant-dressed
Sing carols in a lighted church at night;
But in the street at day's receding light
The ragged shepherds pass; and camels file
As they have done for ages by the Nile.
In Egypt, Christmas stirs the spirit more
Than has been true on Christmases before!

of God the Father meet to remember the birth of the Father's Son. It is a singing day when all God's children join voices in singing of the birth of the King, the Son of God.

"Today sing a victory song, sing a victory song!
Today sing with the angels.
Sing Victory!"

It is a giving day when all happy Christians give of themselves in appreciation of the blessings they have received through the birth of the Savior. It is God's day!

Christmas in Navajoland

Olivia D. Ikenberry

TO MOST of us, Christmas means beautiful carols, programs whose main theme is the birth of Jesus, and gifts for those less fortunate than we. Christmas is a time of sharing and of joy. In our homes it is perhaps a beautiful tree, gifts and a traditional family Christmas program. All in all it is a time of beauty and happiness.

Not so for the Navajo. They had no Christmas till the missionaries brought to them the story of Jesus and all it means. So when we tell about Christmas in Navajoland, we will tell how we celebrate Christmas at Lybrook Indian mission.

Our Christmas celebration begins in November with the telling of the stories of Jesus' birth during our Sunday services. We also have Christmas carol records which we play at our Sunday services. The final celebration centers around our school. For a month or more before Christmas the children start learning Christmas carols and a program is planned for our Christmas school party which we have held each year on December 22. Scenes are planned for the children to portray, such as shepherds watching their sheep with the angels telling the good news of Jesus' birth; Mary and Joseph and Baby in the stable with the shepherds coming to worship followed by the wise men with gifts.

Much time goes into practicing and timing. The children help decorate the schoolroom and Christmas tree, making pretty chains and ornaments. At last the big day arrives. Costumes have been planned and tried on, the choir robes made of square, white feed sacks with a hole in the middle have been pressed.

There is bustle in the kitchen also. The turkey has been stuffed and sputters merrily in the oven. There is cranberry sauce and for dessert pretty red jello. Each child has made a construction paper basket and this he finds at his place all prettified with glitter and filled with candy and nuts as he comes to the decorated table. Last year we seated them a boy and a girl, a boy and a girl. The boys tried to change it, but we did not let them. This made for a little less hilarity and more decorum. A man from the staff sat at the head of each table and, acting as father, served the plates. It did not take long for informality to return while students and staff as one happy family ate our Christmas dinner.

Following our meal the performers were costumed, shepherds in bright-colored bathrobes, angels in white with wings covered with glitter, Mary in blue and pink and baby Jesus symbolized by a doll in a manger of hay. The kings had colored construction paper crowns covered with glitter and the choir in their white feed-sack squares had a bright red ribbon bow under their chins.

In the meantime, parents and friends had gathered in the schoolroom. Happy smiles were on their faces as the loved children appeared in the progress of the program. Several days before bright-colored feed-sack bundles had been made up with a complete outfit for each school child and a toy of some kind. Plastic bags of candy and nuts were also given each school child. Then a wrapped gift was given to each older child that had come home from other boarding schools. Each woman



In Hong Kong as elsewhere Christmas finds children opening gifts

Three Lions

present was given a towel kit and each man a wrapped cake of soap. Each child other than school children was given some toy. Our Christmas party closed with cookies and a drink served to all.

On our first Christmas here one of the other missions along our highway did not send their boarding pupils home but kept them over Christmas. One night they piled them into two trucks and drove into our yard. To the accompaniment of a folding organ they serenaded us with Christmas carols in the snow under the brilliant starry sky. We fed them Christmas cookies before they went on to the other missions.

In Navajoland as in other lands where Jesus is known there is Christmas. Jesus came that we might have life and that more abundantly. Part of that is the joy of celebrating his birth—the joy of Christmas.

Render Unto God

Continued from page 4

terial gifts to Him who was born in a manger, I want to tell you that a young man in our church is this day offering his life to Christ and his church to serve full time wherever God calls him. I am sure Harold Wine has prayed much about this before answering the Master's call. We pray the Lord's richest blessings upon him. Harold has offered his all to Christ today, even as Christ did. Each of us must decide for himself what of us we will give in sacrifice today as we celebrate his birth."

The audience sat silent and misty-eyed as the offering plates went by.

After the service the board of finance sat as usual about the table in the classroom opening envelopes and recording the gifts. The piles of coins were growing higher today and the bills were keeping pace with them. Then Henry Rose opened a white envelope and silently read a note. Without a word he passed it on, with the accompanying bills, to the treasurer.

Harold Wine's father read quietly, "For world-wide missions, to my Savior and King on this his birthday. Harold Wine."

He unfolded the money, one hundred and fifty dollars. "His life and this too," he mumbled.

His eyes filling with tears, he arose and walked out into the sanctuary and stood before the wooden cross on the small altar. Soon three others joined him.

That same evening the pastor and his wife went into the church alone and also stood before that same small altar. As they bowed their heads they thanked God for the surrendered life of one young man and for the four men who that day had joined the fellowship of tithers; also for all people everywhere who render unto God what is his and what He asks, whether it is life or material gifts.

As the two opened the door to leave the church, soft snowflakes swirling through the air hit their faces, and the world seemed full of the music of the choraleers. They stopped to listen.

"O come, all ye faithful, joyful and triumphant."

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Family Counselor,

The women in our church have a problem. How can we get our young pastor and his wife to see their mistake in failing to discipline their small children? We fully realize that a pastor's children are no different from other children but we also realize that pastors and their wives should try to set an example. Will you discuss this at length? We feel that too many young pastors' wives need help on this question.

Concerned.

Dear Concerned,

Preachers' children ought to set a good example. This is the principle, but it is not good practice to constantly reiterate it. On the other hand, parishioners ought not expect more of the preacher's children than of any children, remembering that children are children.

Your long letter tells with some feeling of a situation in which a minister's child is not a good example. You report misdemeanors, discourtesies and thoughtlessness which are often to be found in all children. The letter evidences a close and aggressive scrutiny of the conversation and activities of the preacher's wife and of the little misbehaviors of his child. Doubtless your conclusion that the indulgence showered upon the child has helped to make it obnoxious is correct, but much of what you report you acknowledge as being hearsay.

Not infrequently this kind of problem has been made more difficult by the attempt to qualify every act of a minister's wife and children. Certain personal duties and intimate responsibilities in the life of the minister and his family ought to be respected as a private, rather than a parish, concern. It is questionable if the discipline of a minister's children is "the problem of the women of the church." Nor is it quite proper to blame what is happening to other children in the church on the basis of what the minister's child does. No parent may deny responsibility for his own child's acts even in a complex and interwoven society.

Every parent grapples constantly with the problem of discipline. The definition of the term has broad ranges. Samuel Butler, in the classic Victorian definition of discipline insisted that a parent "must break your child's will before he breaks yours." On the other extreme is the "little-Junior-can-do-no-wrong" school of thought. Somewhere between these two there is a golden mean in which the parent maintains rapport with the child, guides his action with love rather than with fear and thus assists his growth in the fear and admonition of the Lord.

Harry K. Zeller, Jr.



Religious News Service

Hawaiian girls sing carols and rejoice at the birth of Jesus

Christmas in Puerto Rico

Mrs. Jerry Davis

IF DECEMBER 25 means Christmas to you, you may be surprised to know that in one small part of the United States this is not true. In Puerto Rico the holiday season lasts from the evening of December 24 to January 6, and in some of the hill areas, for an additional eight days afterward.

For hundreds of years a real distinction was made between the religious significance of Christmas and the gift-giving and feasting which accompany it. December 25 and the evening before are almost strictly confined to a religious observance of Christ's birth. For weeks before this, carols are sung in school and church. Silent Night, *Noche de Paz,* It Came Upon A Midnight Clear, *A Media Noche En Bethlehem*—you would recognize the melody if not the words. Children's pageants are presented in school and church, and at home nativity scenes are prominent. The Christmas story is told, read, and sung everywhere.

But the gift-giving Christmas in Puerto Rico is January 6, Three Kings Day; in some countries this is called Epiphany or Twelfth Night. This day is believed to be the day the Three Kings or Wise Men arrived in Bethlehem and presented the baby Jesus with their wonderful gifts. The children here leave grass or corn for the camels and expect gifts and sweets in return.

In the hills men and boys dress up in costumes and masks and go singing. They usually go in small groups and use the traditional instruments, a guitar, a *cuatro* (a mandolin-type instrument), *maracas,* and a *guicharo* (serrated gourd). The singers expect pennies or candy when they visit. In the cities the kings dress more elaborately and ride on horses. They parade through the streets singing and giving candy and gifts to the children as they go.

Lechon asado (roast pig) has the place of honor on the holiday menu. Along with it goes *pasteles,* made of olives, nuts, meats and raisins in a banana paste and wrapped in banana leaves to be cooked, sausages, rice pudding, and sometimes rice cooked with chicken either with the roast pig or as a cheaper substitute for it.

Today these old Spanish customs are mingled with the familiar American ones of Santa Claus and Christmas trees, which are flown in from the north. The mixture of old and new world typifies Puerto Rico, the isle of contrasts.

Keep the Door Open

Mrs. Glen Liebert

CHRISTMAS is a time of much giving and receiving, a time of much rushing and planning. We enter through many doorways at Christmas time. We are pushed through many store doors—looking for a special gift for a special person. We bang through kitchen doors—fixing all sorts of "goodies" for the Christmas dinner. We quietly enter through a secret door—hiding the gift we have bought. We hurry through church doors—planning the Christmas program. But what about the most important door of all—the doorway to our heart?

At Christmas time, everyone seems to become more Christlike in their thoughts and actions. Everyone is more willing to open their heart's door to thoughts of love for the birth of the Christ child. Some people call this the Christmas spirit. This is good. It is so good that we wonder why we do not keep this spirit all through the year.

After Christmas we are tempted to go back to the busy tasks of life, and slowly close our heart's door, to the wonderful thoughts and experiences we have enjoyed.

Because of the crowd, the innkeeper was compelled to hang a

"no vacancy" sign on the door of his inn. Because of the crowd, Jesus was born in a stable—far back of the inn. He had a manger for his bed.

Let us not hang a "no vacancy" sign to Jesus on our heart's door, for almost a year, and then suddenly remove it for the Christmas season. Let us keep the door open and give Christ the choicest room in our heart. With his love, he will help us take care of the "crowds" in our lives. He will help us with the many troubles and disappointments of the coming year. He will join us in our happy times together. Our hearts will be full, but they will be filled with the love of Jesus.

An Experience in Fellowship

A. W. Adkins

ON MY way to an appointment about 150 miles away, I entered a bus and found very few passengers on it. Directly in front of me sat a large well-dressed colored man. We had not gone very far until the bus became crowded. Once or twice I noticed a white person stop in front of the colored man and gaze at him as if to demand that he give up his seat. So I asked him if he would like to occupy part of my seat. He thanked me very much and moved back with me.

I soon learned that my traveling companion was a Christian minister. He recognized also that I was a minister. Since he was not acquainted with the Church of the Brethren, he asked me many questions concerning our beliefs, especially since I told him that we had no creed at all except the New Testament.

I told him when and where our church was organized, that we accept the trine immersion for the remission of sins, that we teach and practice feet washing, the Lord's supper and communion as taught by Christ himself in the upper room, that we do not tolerate intoxicating beverages in any form, that we do not swear or take the oath and that we are against war in any form. I explained that we believe Christ



Left to right: Mrs. A. W. Adkins, A. W. Adkins, the Negro minister and his wife

was missionary minded and that our church had for years sent missionaries to Africa to educate and Christianize his people over there. My companion asked me if I would come to his town and tell his people the things I had just been telling him. He assured me that his people would welcome me.

A short time later I received a letter indicating that they had set aside a certain Sunday for me to come and speak at their morning and afternoon service. I discovered that many of our members were willing to go in a group with me to Poplar Bluff and assist in a program that we would put on. I wrote to the colored minister explaining what we would do and asking if his church would return the visit.

We chartered a school bus and about thirty of us went to his church. A fine crowd awaited us. We found a brick church with pipe organ, large balcony, a full basement and many classrooms. After we were introduced to the church, we presented our regular worship program. When I concluded my message the minister thanked us and asked me to stand at the railing around the rostrum so that everyone who wished to might shake hands with me. After that we were invited to take our places at a long table in the basement. We ate at the same table with the minister and his wife. Our members scattered throughout the room and fellowshiped with anyone who might happen to sit beside them.

The next Sunday the Negro minister and his congregation returned the visit. After I had made a short explanation as to the reason for the invitation I turned the service over to them. They had solos, trios, quartets and congregational singing, such as none can supply except a body of consecrated folks. During the noon hour everyone seemed to get the thrill of his life from the fellowship together. As they were loading the bus to start home, several of our people asked why we could not have such meetings more often. I replied that it surely would help us to get better acquainted with one another and with our God

I hope that other pastors might be led to feel the need of such fellowship with the colored race among us. We send missionaries and money to Africa to win souls for Christ. We ignore the same race around us. Many other churches are working with and for the Negroes in many places. So far as I know, there is not an organized colored Church of the Brethren in the United States.

AN OPEN ROAD

Glen Weimer

GOD DESIRES an open road into every heart—
Does he find it in you, in your situation, in your dreaming, planning, working?

God ever and again sends his prophetic Spirit to the gateway of the soul. Man can heed or keep the highway to the heart barricaded. What barricade must be removed if God is to move into my life?

God can never cradle the Spirit of his son in a crowded, earth-bound, self-reliant, self-assertive, tempestuous, busy life. Only those who are aware of their acute poverty in life, have time, aspiration and love enough to take God in.

O Gracious One, waiting so patiently to step into my life and to raise my life to the next stage of maturity, come, invest my whole being with heavenly peace, love and glory. Enable me, now and always, to breathe thee—as I breathe the clean, pure air of a brisk winter morning. In likeness to Christ. Amen.

Minister in Southern Missouri and Arkansas District

KINGDOM GLEANINGS

The date of the love feast at the Pleasant Hill church, Ind., has been changed to Jan. 1.

The National Council of Churches celebrated its fifth anniversary on Nov. 29. It was on this date in 1950 that the council was formally constituted in Cleveland, Ohio.

Stewardship and Action Helps is the title of a new monthly news bulletin of the Michigan District. Lloyd E. Evans, chairman of the district's stewardship committee, serves as editor.

The director of material aid for the Brotherhood reports that a total of 234 heifers and 537,510 pounds of clothing, food and miscellaneous items was received by the material aid office during the 1954-55 fiscal year.

The French Bible Committee has produced the Gospel of John in illustrated magazine form, under the title, From Darkness to Light, using the American Bible Society pictures. The Gospel of Luke will also be published in illustrated magazine form with original pictures.

An increase of 106% in giving of members of the Fairview church, Ohio, this past year was realized as a direct result of weekly offering envelope usage. This phenomenal gain was reported by the pastor at the stewardship workshop of the Central Region which was held Nov. 21-22.

Stewardship sermon contest entries now total 101. All ministers, either ordained or licensed, may receive particulars on this Brotherhood-wide contest by writing to the Stewardship Department, General Brotherhood Board, 22 S. State St., Elgin, Ill. Sermons may be submitted up to March 1, 1956.

The Augustana Lutheran Church will organize some twenty new congregations in 1956, it was reported at the meeting of the denomination's board of American missions. During the past year it established sixteen congregations and aided in preliminary work for twelve more. At the end of this year twenty mission congregations will become self-sustaining.

Johnson City church, Tenn., invites those traveling through the city to and from a Southern vacation to worship with the congregation. The church is located in the northern part of the city at 301 E. Chilhowie Ave., just two blocks from highways 411, 11 and 23. Sunday school begins at 10:00 a.m. and morning worship at 11:00. B. J. Wampler is the pastor.

A record budget of $7,839,574 was adopted for 1956 by the Board of Foreign Missions, Presbyterian Church in the U.S.A. It is one and a half million dollars more than the 1955 budget. Included is $3,490,973 for the maintenance of 1,072 missionaries and fraternal workers in 36 countries in Asia, Africa, Europe and Latin America. Missionaries operating in countries where the Presbyterian mission has been completely integrated in the national churches are termed fraternal workers.

The Southern Baptist Convention plans to initiate 2,000 new churches and revive "at least 700 dead ones" during the coming year, Dr. Courts Redford, executive secretary of the denomination's home mission board reported. He said Southern Baptists will place major emphasis on a world missions program starting in October 1956.

Noah Sellers of Lineboro, Md., has retired from the Southern Pennsylvania board of Christian education after thirty-one years of continuous service. For much of that time Bro. Sellers was chairman of the board. In addition to this service to the district he is the pastor and elder of the Upper Codorus congregation and a teacher in the public schools of his community.

A heavy program of Scripture printing has been underway in Cairo, Egypt, in recent months. Arabic Bibles, New Testaments and Scripture portions are being produced in quantities numbering as high as 50,000. From all Arabic-speaking countries comes a slowly but steadily increasing demand for Scriptures, indicating that the message of the gospel is reaching more and more people.

Membership in the United Church of Christ in Japan (Kyodan) increased by 7,636 to a total of 162,397 in the year ended last March 31, according to a recent statistical report. There was also a gain of 42 churches during the year for a total of 1,455. The number of mission stations also rose by 42 to reach a total of 285. Observers noted that this represents a growth of nearly sixty-five per cent over the last decade.

An appeal for 170 more pastors was made by the bishops of the Lutheran Church of Norway at their annual conference in Oslo, Norway. The bishops decided to establish also a new laymen's institute to inspire and promote congregational work. In calling for more pastors, the bishops urged the state and township authorities to co-operate in dividing up large congregations and establishing new clergy offices.

Shipments of food gifts donated during the 1955 CROP campaign are already going forward to areas of need such as India, Pakistan, Hong Kong, the Near East and to the refugee camps of Europe. Overseas distribution is handled by representatives of Church World Service in concert with native church agencies. Recipients are selected on the basis of the greatest need without distinctions of race, creed or religion.

The Evangelical Council of Puerto Rico, composed of the Protestant Evangelical churches on the island, held its annual assembly in the First Baptist church in Puerto Nuevo, Oct. 26-31. Delegates included Baptists, Presbyterians, Methodists, Mennonites, Evangelical United Brethren, Disciples of Christ and Brethren. A number of resolutions were adopted, including plans for a $900,000 Evangelical hospital to be built to aid the people of Puerto Rico. Protests were made concerning the incomplete separation of church and state in some areas and consequent discrimination against the Protestant churches. Brethren delegates attending were E. G. Carper, Jerry Davis, Domingo Torres and Angel Velez.

Brotherhood Theme: Seek First His Kingdom

A Department of Radio and Television has been established by the National Lutheran Council. Five of the eight Lutheran groups participating in the council will co-operate in the department. One function of the new department will be to co-ordinate radio and television activities of the five bodies and conduct joint research in program planning, techniques and financing. Another aim will be to assist local pastors in more effective use of broadcasting facilities.

Two workshops on the planning of stewardship education and methods of the financial canvass were held recently under the leadership of Harl Russell, secretary of stewardship education. The one in the Central Region brought forty-eight ministers and lay leaders to North Manchester, Ind., on Nov. 21 and 22. Thirty-five pastors and lay leaders attended the one at McPherson, Kansas, on Nov. 16. According to Bro. Russell, these men will be available as counselors to local churches. Their names and addresses will be released soon after Jan. 1.

Pennsylvania has more conscientious objectors than any other state in the nation. Selective Service headquarters in that state have listed 1,706 conscientious objectors. The Commonwealth ranks at the head of the list because of the large concentration of religious groups in Pennsylvania that oppose military service. Maj. William C. Halfpenny, Jr., who directs the CO program in the state, said 627 persons are currently working in civilian assignments in lieu of their armed forces service. Some forty-seven of Pennsylvania CO's are serving overseas in such countries as Israel, Africa and Greece, where they are active in mission work or local rehabilitation projects.

Clergymen are among the lowest paid professional workers in this wealthy nation, according to a survey by the National Council of Churches. Dr. Benson Y. Landis, associate director of the council's department of research and survey, said that a study of reports for 1953 submitted by three of its larger affiliated denominations showed that while some ministers' salaries are increasing slightly they still do not keep pace with those of laymen. He said, "Probably more church members and laymen generally are feeling increasing concern about pastors' low salaries. That may account for the rise in salaries. But, in terms of food and clothing, the clergy still do not come off as well as the average member of lay society."

Ordained to the Ministry

Kenneth H. Hershey, in the White Oak church, Pa. Bro. Hershey has accepted the call to serve the Long Run church, a mission point of Eastern Pennsylvania. He and his family have moved to that community.

World-wide Bible Readings

December 19	Rom. 12: 1-21
20	1 John 4: 1-21
21	Isa. 9: 2-7
22	Isa. 11: 1-9
23	Isa. 53: 1-12
24	John 1: 1-18
25	Matt. 2: 1-11

Changes of Address

The Monroe Goods, from Myerstown, Pa., to R. 1, Sheridan, Pa. The Goods recently returned from the Africa mission field on furlough.

J. A. Blair, from McPherson, Kansas, to 1114 W. Main, Mesa, Ariz.

Home-coming

Western Mt. Carmel congregation, Va., postponed its home-coming, scheduled to be held in the Evergreen church, to Feb. 12, 1956. Speakers for the occasion are Warren D. Bowman, president of Bridgewater College, O. R. Hersch and the Honorable John J. Morris. One feature of the day will be the burning of the mortgage on the new Evergreen church.

Eastern Pennsylvania Stewardship Meetings

Eastern Pennsylvania has planned a series of meetings on stewardship in keeping with the action of Annual Conference. The meetings are planned so that those in an area may attend one church designated as the center for the meeting. The schedule is as follows:
Lancaster—Monday, 7:30 p.m., Feb. 13, 20, 27
Palmyra—Tuesday, 7:30 p.m., Feb. 14. 21, 28
Heidelberg—Wednesday, 7:30 p.m., Feb. 15, 22, 29
Indian Creek—Thursday, 7:30 p.m., Feb. 16, 23, March 1

Each church in the district should have representatives attending a series of meetings. All are urged to attend at the center nearest them.

The Church Calendar

December 18

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Jesus, Man of Prayer. Luke 3: 21-22; 4: 42; 5: 16; 6: 12; 9: 18, 28-29; 10: 21-22; 11: 1-13. Memory Selection: Ask, and it will be given you; seek, and you will find, knock, and it will be opened to you. Luke 11: 9 (R.S.V.)

CBYF Topic: Fun—Plus!

Christmas World-wide Mission Offering

Dec. 25 Christmas
Dec. 26-31 Southeastern Region recreation laboratory, Bridgewater College, Va.
Dec. 26-31 Eastern Region recreation laboratory, Juniata College, Huntingdon, Pa.
Dec. 26-31 Central Region recreation laboratory, Manchester College, Ind.
Dec. 27-31 Pacific Coast Region recreation laboratory, Fresno church, Calif.
Dec. 27—Jan. 1 Quadrennial Student Volunteer Conference, Ohio University, Athens, Ohio
Jan. 1-8 Week of Prayer
Jan. 15-21 Church and Economic Life Week
Jan. 23-26 Ohio State Pastors' Conference, Columbus, Ohio

Gains for the Kingdom

Two baptized and two reconsecrated in the Pleasant View church, Va. **Five** received by letter in the Mt. Pleasant church, Mill Creek congregation, Va. **Ten** baptized and three received by letter in the Mill Creek church, Port Republic, Va.

Seventeen baptized and two received by letter in the Walnut Grove church, Johnstown, Pa. **Eight** baptized and one received by letter in the White Oak church, Pa. **Seventeen** baptized and two received by letter in the Conestoga church, Pa.

Five baptized and one received on former baptism in the Marion church, Ind. **One** baptized and three received by letter in the Lansing church, Mich.

News and Comment From Around the World

United Church Center Planned for Pennsylvania Council of Churches

A United Church Center to be used to house the offices of the Pennsylvania Council of Churches is being planned in Harrisburg, Pa. The co-operative church agency now represents nineteen denominations with a constituency of three million. Other church agencies will be invited to occupy space in the new structure when it is completed. Dr. Jesse D. Reber is the present general secretary of the council.

Protestants Spend Billion Annually for Welfare Purposes

Protestant churches in the United States spend more than a billion dollars annually to provide health and welfare services for 11,000,000 persons, according to a study made public at the first National Conference on the Churches and Social Welfare. The report disclosed that nearly 500,000 doctors, nurses, case workers and others carry on welfare work in nearly 3,000 church-related agencies and institutions. The study showed that Americans in all walks of life benefit from these services.

India Christians Total More Than Eight Million

According to figures published by the National Christian Council of India, Christians in that country now number 8,166,000 out of a total population of more than 361,000,000. The greatest population of Christians is in the southern state of Travancore-Cochin, where there are almost 3,000,000. About forty-six per cent of the country's Christians are Roman Catholics. India's largest non-Catholic churches are the Orthodox Church of Malabar and the Church of South India.

First Christian University in Formosa Opened

Tunghai University, the first Christian institution of higher learning in Formosa, opened its doors to a freshman class of 155 men and 45 women. The university is made possible by initial grants from the United Board for Chrisitan Colleges in China. The board said the new university was established in response to urgent appeals from churches and individuals in Formosa.



Mayor Gottschalk (left) of Schwarzenau, Germany, receives from M. R. Zigler (right), Brethren representative in Europe, a gift of 60,000 Deutsches Marks for the new school building at the birthplace of the Church of the Brethren. Susanne Windisch serves as interpreter

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It has been planned as a permanent rather than a refugee institution and ultimately will draw its chief support from religious and civic groups in Formosa.

Church Building Boom Biggest in Northeast

The greatest percentage gains in the present religious building boom are being registered in the northeast section of the United States. This section includes Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey and Pennsylvania. Permits for the erection of religious buildings issued during the first half of 1955 showed an increase of twenty-eight per cent over the same period in 1954 in this area.

Studies Problem of Religion in Public Education

Representatives of Roman Catholic and Jewish groups participated as observers in a three-day conference on religion and public education sponsored in St. Louis by the National Council of Churches and the Church Federation of St. Louis.

Thomas H. West of the Church Federation of Greater Chicago read to the conference a tentative policy statement prepared by the National Council committee. "Religion," it said, "has a functional significance for life in the sense that, without any reference to any theological understanding of his nature, God is recognized by individuals, by society in general and by government as the ultimate sanction of conscience about right and wrong, as the ultimate standard for uprightness of character and the expression of character in daily living. It is here asserted that people who have differing theological understandings of religion can agree about the practical ways in which religion functions in the lives of people. It is also asserted that this way of thinking about religion can be communicated without recourse to controversial theological definitions. As commonly stated by educators, it is possible to 'teach about religion' within the framework of a democratic educational process."

Medical Supplies Sent to Aid Pakistan Flood Victims

Medical supplies and blankets have been rushed to West Pakistan in response to a cabled request from the director of the West Pakistan Christian Council who described the flood disaster there as "the most terrible in Pakistan's history." Two million people including 150,000 Christians were involved in the West Pakistan disaster. A shipment of 300,000 antimalarial and antipneumonia treatments for emergency use in the disaster area were rushed by air from New York by Church World Service.

Methodists Plan 1956 "Mission to the Nation"

Christian "commandos" will be utilized by the Methodist Church in a nation-wide effort next June to reach America's estimated 69,000,000 unchurched. The commando teams will consist of three ministers and three laymen organized to promote personal evangelism by canvassing neighborhoods for prospective church members. Alan Walker, noted Australian evangelist, will be the visiting preacher for the American campaign.

Federal Migrant Aid Proposals

The Federal Government has just approved a fourteen-point series of recommendations as the first step in helping improve the living and working conditions of the nation's two million migrant crop-pickers and their families. The President's Committee on Migratory Labor is proposing for adoption by state governments a transportation code which would make riding from job

to job safer for migrants, and a housing code which would provide "a good supply of decent housing."

The committee is also preparing an annual worker plan which would schedule work for large groups of migrants. The executive secretary of the President's Committee paid tribute to the work of the National Council's Migrant Ministry program which reaches 225,000 migrants in 27 states with services ranging from worship to social recreation, literacy classes, crafts, clubs, child-care centers, "make-up" schools for children who have fallen behind in their studies, vacation church schools, family nights and personal counseling.

150,000 Arab Refugee Children Need Food

Arab refugee children, born since the partition of Palestine in 1948, are not eligible for United Nations assistance and do not receive rations through that intergovernmental agency. They have to rely almost solely on voluntary relief food gifts from CROP and other voluntary agencies, according to Russell Hartzler, a member of the Church of the Brethren and Michigan state CROP director, who visited Europe and the East. He stated that about 150,000 children from one to seven years of age fall into this category. He said they do not qualify for ration cards since they were not considered displaced refugees because they were born there.

Set Week of Prayer for Christian Unity

Jan. 18-25 has been set aside as a Week of Prayer for Christian Unity by the Commission on Faith and Order of the World Council of Churches. The commission issued a prayer leaflet intended for use in special services over the world. It has been printed in English, French and German.

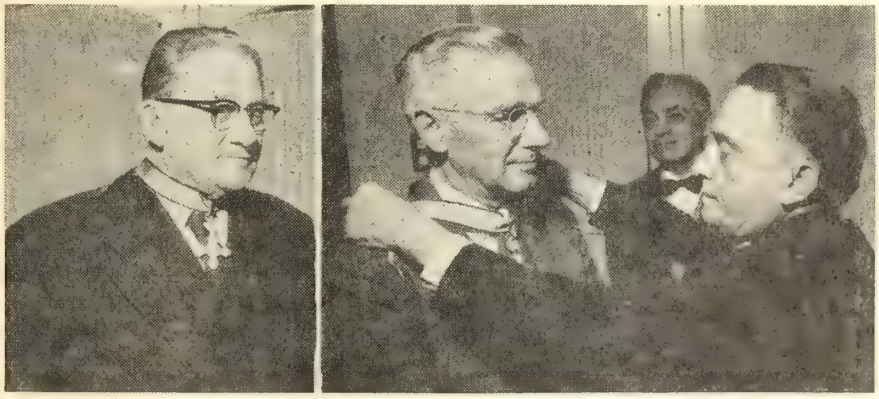
The leaflet states, "Prayer for unity is like prayer for daily bread. It cannot be careless, occasional prayer. It ought not to be offered only during a special week of the year. And yet there is manifest value in emphasizing this petition to God at a time when Christians of many communions and confessions can join together."

Included in the leaflet are suggestions for daily Bible reading and also for intercessory prayer.

Protestant Churches Join in World Wide Attendance Movement

Many Protestant churches are joining in a World Wide Church Attendance Movement which seeks to encourage regular churchgoing habits, especially during the time from New Year's to Easter. The movement is planned to give churches an evangelistic thrust in 1956 by increasing membership and support through regular attendance, prayers, gifts and service.

In January, participating churches will concentrate on developing strong Christian homes. During February and March the emphasis will be on lining up prospective new members. These people will be received into local churches on Palm Sunday or Easter. The concluding phase in April will stress integration of new members into church activities.



World Council of Churches

The Order of the Phoenix was presented by the Greek ambassador to Switzerland (right) to M. R. Zigler, director of Brethren Service in Europe (left), and to John D. Metzler, Sr., in charge of the surplus commodity distribution in Europe for the World Council of Churches. The presentation was made on the behalf of the king of Greece at Berne, Switzerland, on November 2. The Order of the Phoenix is awarded to those "who have served Greece well" in different fields of humane and technical endeavor. Bro. Zigler received the order for his promotion of Inter-Church Service in Greek villages, which has worked to better living standards, especially through agriculture demonstration. Bro. Metzler was given the award for his distribution of food and other commodities to the needy of Greece

News Briefs

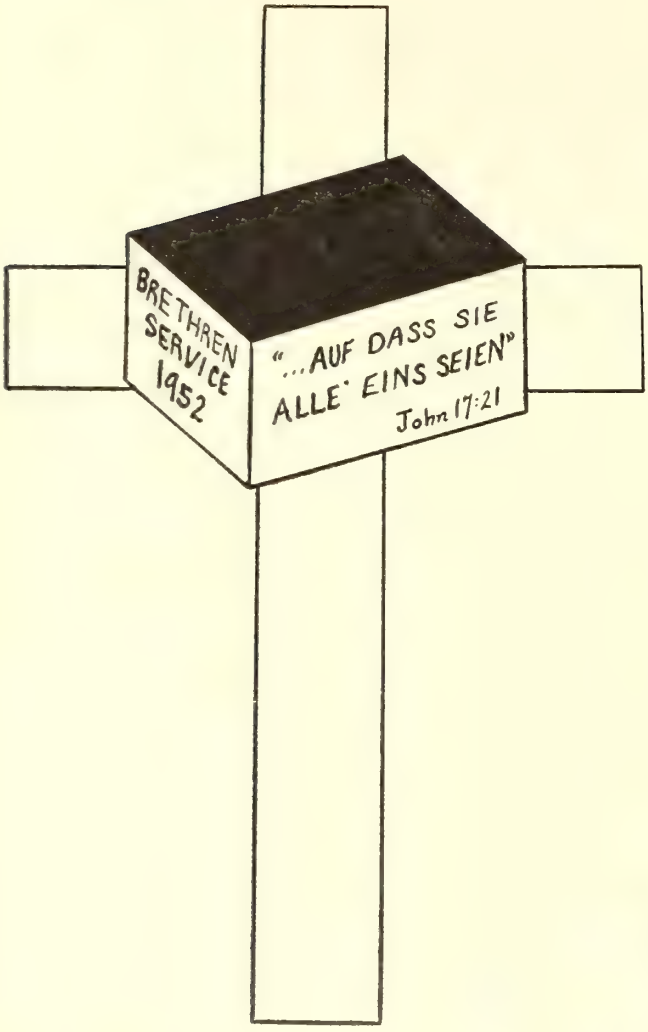
The 519 congregations of the Evangelical Mission Covenant church of America will soon participate in a drive to raise $1,750,000. One million dollars of the amount will be used to develop North Park College in Chicago. The remainder will go to expand the ministry of the denomination in foreign missions, home missions, youth work and publications. A pension fund for ministers' widows also will be established.

One hundred nineteen students from twenty-five countries and from forty member churches of the World Council of Churches are studying under ecumenical scholarships this fall. Also included are seven students from nonmember churches. Scholarship openings for the ecumenical program have been provided by churches and educational institutions in twelve countries.

Protestant clergymen have reported an unprecedented revival of interest in religion among South African youth in the past two years. Membership in Christian youth organizations has increased by twenty-five per cent during the period. And young people are "flocking up to the church by the thousands."

Youth for Christ International operated 1,956 high school Bible study clubs last year. The clubs reached about 25 per cent of the country's high schools and "won an estimated 23,000 to Christ," according to Jack Hamilton, director of the program. The organization hopes to double the number of such clubs during the 1955-56 academic year.

Because the BVS training unit, which completed its work at New Windsor early in November, had given several days at the beginning of its period to helping out at Stroudsburg following the flood disaster, the work of material aid processing at the center fell behind schedule. On their own initiative members of the unit decided to try and catch up even to the point of working one all-night shift. As a result of their effort 136,387 pounds were processed during October.



The Social Service Cross

Walton Z. Moyer

THE Brethren Service cross is a good symbol. It stands for the positive, constructive work being done in the name of the church. However, Brethren Service work in Europe is no longer merely "giving the cup of cold water" but is also performing the new role of social action which ministers to mind and spirit in addition to meeting physical needs.

The drawing of the cross, using the cornerstone of Brethren House in Kassel, Germany, attempts to illustrate this part of our service. "That they all may be one . . ." is no dream, it is a reality. Brethren Service in Europe seeks to expand spiritual services to fellow members of the body of Christ.

Since its dedication in 1953 the House has become a symbol of peace and brotherhood on a continent so recently torn by war and hate. More than fifty volunteers have returned to America. Their terms of European service laid a strong foundation for intensive social action and spreading the "message of the cornerstone."

Current programs are leaning more and more in this direction, pointing to Christian unity with our foreign brothers. The effectiveness of our efforts depend upon the continued support of the Brotherhood.

WHERE CAN I FILL A NEED?

Kits like those described on pages 9 and 10 of the Material Aid Handbook are greatly appreciated by refugees. Lorene Clark, BVS'er from Wichita, Kansas, who recently began working in the camp for refugee girls at Westertimke, says: "Such gifts not only have a practical value, but also help to keep alive the spirit of peace and brotherhood in which they were given."

Send your gifts through the Brethren Service center in your area to those overseas. For copies of the handbook or other information concerning the kits, write to the Director of Material Aid, Brethren Service Center, New Windsor, Md.



Charles Nichols, BVS'er, counseling in a transit refugee camp

UNIFIED MISSION IN A DIVIDED COUNTRY

Max E. Snider

LOVE, peace, service and understanding are words whose meaning knows no boundaries; their feeling crosses national borders, racial lines and language barriers. If the meaning of the words is not expressed in acts there develops insecurity, suspicion, mistrust, false representation, lack of care, hate. Brethren Service chooses to show the meaning of these words through acts.

In this past summer Brethren House in Kassel has seen more than five hundred guests and visitors come and go. Of this number many were persons from the East Zone of Germany. Three East Zone boys heard of the Brethren and came to see them; after meeting them the boys returned time and again for fellowship.

Through their summer school vacation the boys were working in the West Zone, where they can earn more money for better food and clothing. A group of choral singers who sang in the Kassel city hall needed over-night facilities and were offered that which we have. The many pictures they took to their families keep alive pleasant memories of their stay in Kassel. Several East Zone pastors and church sisters have been brought to us to see this American rehabilitation agency.

There were seven East Zone participants in work camps this year. They used "visiting friends" or "geological study tour" as reasons to receive permission to leave the Communist-occupied zone. They then joined and co-operated in work camps. In stating his impressions of his camp, a young Leipzig man mentioned John 17:21 and said that its world-wide meaning became very clear to him. He observed, first of all, the freedom in which the campers talked and acted; secondly, the respect that everyone had for his fellow campers and his nation; finally, the readiness to work together on the project and to co-operate in every other way possible. He said, "All this may seem very natural to you but it is not, at least where I come from."

Brethren House, Kassel, with the help of the Brotherhood at home, might be used to entertain and help rehabilitate persons, particularly leaders from the persecuted churches, from the East Zone. Others who would benefit from this aid are refugees in Berlin. An example of this type is an "unrecognized" refugee who is a crafts leader in a Berlin camp. Unrecognized means that he is a refugee, but not recognized on religious, social or political grounds of persecution, and therefore cannot hold citizenship and a paying job in the West. There are 450,000 people in this class in Berlin. The crafts leader has given his valuable services to the camp in exchange for his board and room; now he needs a rest. Perhaps he could spend two weeks in the House with the use of all our facilities. He could rest and learn to know Western Germany. Temporarily he could forget the depression of his work. He would recuperate with better food and enjoy a positive environment.

Our nice basement room could also be used to give a weary and tired East Zone pastor a vacation of recuperation where he need not be bothered by cares and worries for each day. The incoming pastors would be from the "other" part of the divided country. It would have to remain secret, for knowledge of their contact with Americans could mean punishment, imprisonment or other harsh action to the pastors' families. The natural boundaries cannot be crossed without special care while hate and suspicion are present. Only sincere selfless *love* and *service* lead to peace. They cross all borders and are understood!



Exchange students newly arrived in Germany: Shirley Ulrich, Jane Brumbaugh and Mary Lou Zimmerman in Schwarzenau, Germany

An Exchange Student's First Impressions of Brethren House

Mary Lou Zimmerman

MOST of us have heard quite a bit about the work of the Brethren Service Commission in Europe and about Brethren House, Kassel, Germany. But few of us actually have the opportunity to see them first hand. As an exchange student to Germany for the coming year I have been fortunate to be able to spend some time at the House and see the work.

When I first saw Brethren House I was impressed with its size and location. I had expected to see a rather small house situated in the country. Instead, an attractive modern two-winged house located at the edge of the large city of Kassel met my eyes. The green lawn and colorful flowers bordering the House made a warm and appealing picture.

I found as I entered the House that the warmth was also present within. Immediately I felt that I was taken into the close Christian fellowship of the Brethren House family of volunteers. I found in the family a prevailing atmosphere of friendliness and a balance between fun and seriousness which impressed me very much.

Because Brethren House is the center of the Brethren Service program in Germany, one can imagine all the work and activity that goes on. It amazed me that the young people of our church are the ones who are carrying so very much of the responsibility connected with this work. They are doing a really wonderful job.

I am very grateful to have had the opportunity to become acquainted with this enthusiastic and co-operative family and to form my own impressions of Brethren House.



Do You Know the Brethren Lesson Material?

A series of questions and answers about graded lessons for Church of the Brethren church schools developed by Hazel M. Kennedy, editor of children's publications

What are graded lessons?

Graded lessons are materials for use in schools having classes for children of each grade or age. Although our Brethren Graded Lessons are closely graded, they may be used in smaller, group-graded schools by using the materials on a cycle plan. The children's editor would be happy to suggest a plan for any small school desiring to use the Brethren graded lessons.

The Brethren Graded Series is a permanent curriculum; that is, it is used from six to ten years and then revised. Some part of the series is always in process of revision. Revision helps us keep abreast of the new developments in Christian education. The revision of the junior materials was completed this year. Currently the kindergarten and junior high materials are in the process of revision. Because this material is permanent it cannot carry dates for any particular year.

How are graded lessons prepared?

Interdenominational lesson committees composed of editors and consultants outline the courses, planning the sequence of units to achieve balance and meet the needs of growing persons. The committees carefully develop objectives, outlines and descriptions of the units. Each denomination using these outlines adapts them for its own literature.

We co-operate with the American Baptists and Disciples of Christ in producing our graded lessons. Editors from the three groups work together. The printed materials (Judson or Bethany, as the case may be) are edited by Brethren for our imprint edition.

How is the Bible used in Brethren Graded Lessons?

Brethren Graded Lessons rest squarely on the Bible. The Bible material is chosen to fit the age of the pupil. It is chosen for a definite purpose with consideration to the underlying teaching and the context.

The Bible is the primary source of materials for the child's spiritual growth. The graded units are always centered in Bible teachings. However, since this curriculum is developed with the life-centered approach, some story material is taken from life itself. Jesus taught in this way and it is believed that he was demonstrating a teaching method which reaches the child and makes the truth meaningful and easy to apply to his life. There is need for this especially in achieving the ability to be Christian in personal relationships and developing a Christ-like awareness of others. By the methods used in the graded lessons, the Bible becomes a vital, useful book in which the child learns to take delight. Christian living becomes a wholesome, happy experience.

The Bible is an adult book; therefore, we must select carefully the portions that we use with children. These principles of selection are grading, readiness and growth toward a mature understanding of the Bible.

Bible materials are used for these purposes: as stories, to convey facts, to develop a faith, to develop ideas of God, to lead the child to know Jesus, to provide materials for use in worship, to interpret experiences, to guide conduct, to share our cultural heritage, to develop appreciation of beauty. Thus the aim of our use of the Bible reaches beyond the transmitting of information about the Bible and its contents. The central meaning and heart of the Bible, the materials which add historical setting making the events and teaching real, and those things which contribute vividness and interest to what is of central importance are all included in the Brethren Series.

What is a unit?

A unit is a group or series of lessons organized around a central theme or purpose. All the Bible material, pictures, stories, plans and activities for the group of lessons, or unit, contribute to that purpose.

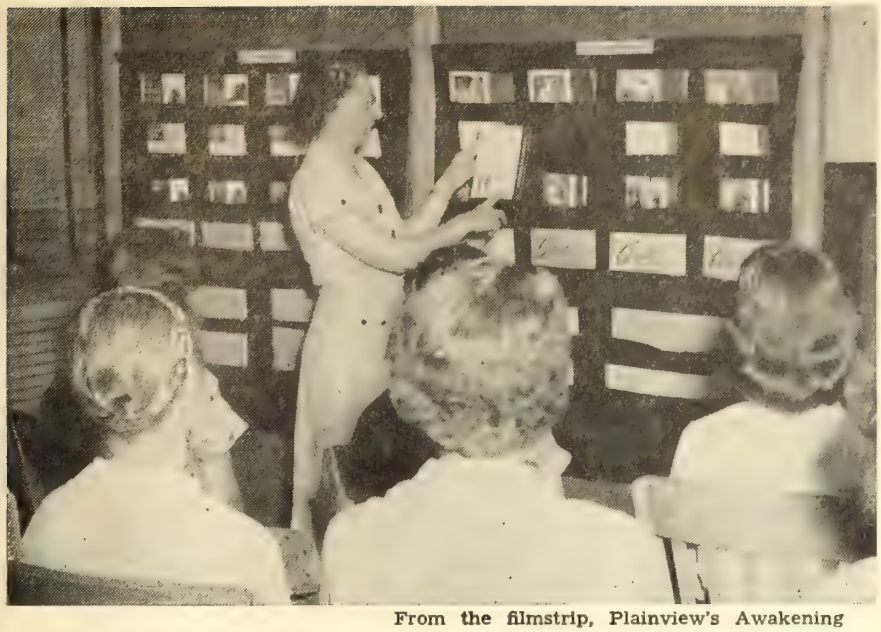
Units are planned to lead the growing person step by step in relationship to God, Jesus, the church, the Bible and others and to develop Christian character. Materials organized in this way provide many worth-while experiences or opportunities for learning.

How does the teacher who uses Brethren Graded Lessons get ready to teach?

First, the teacher must assemble his tools: the Bible, the Teacher's Book, the pupil's home book, the activity materials, the picture set and the Message to Parents. Each piece is important and all are related to every other piece.

The teacher reads the articles in the front of the Teacher's Book. These articles contain much helpful information about the course and about the children for whom the lessons are intended. Next he reads the introduction to the unit and then all the related material in the pupil's book. Now he is ready to read the session plans, looking up and reading the Bible references, noting the activity materials and studying the teaching pictures. At this time the teacher also reads the sections in the Message to Parents which relate to this unit.

This is advance preparation, done before getting ready for the first session. At first glance it may seem to take too much time, but teachers who follow this plan have found it to have many advantages over week to week preparation and teaching.



From the filmstrip, Plainview's Awakening

A parents' and teachers' meeting provides a good opportunity for teachers to explain how the pupils' books can be used in the homes

There is a sense of direction and a feeling of ease. There is opportunity for the children, especially the juniors, to help plan some of the activities. There is likelihood of getting variety in teaching, thus avoiding dull monotonous procedures. There is the advantage of being able to deal with children's questions which anticipate something considered in a later session. (The teacher can give a satisfactory answer and then say, "We will learn more about this next week.")

Is it difficult to use Brethren Graded Lessons?

No, teaching with Brethren Graded Lessons as tools is not difficult. Neither is it easy. It takes preparation to teach well. Anyone using Brethren Graded Lessons should first read the introductory articles in the Teacher's Book. This is as important as reading the instructions accompanying a new household appliance. And it insures using the tool as the producer intended. This does not mean slavish following of the suggestions in the session plans without imagination, originality and adaptation to the situation. It does mean recognizing the needs of children as the determinant in selecting areas for study and experience. It also means using the pupil's book as a home-reading piece, a part of the child's religious library. It means using the activity materials creatively.

Why are there books instead of leaflets in the nursery and primary materials?

We recognize the importance of the home in Christian education. By providing home reading books for the pupil, we are helping the home with its part in the Christian education of the child. Booklets have more permanent value than do separate leaflets which can easily be lost if given out weekly. The attractive booklets become a part of the child's religious library to be treasured and enjoyed. In the teacher's book and the Message to Parents are references to the pupil's book. The former tells how to stimulate use of the pupil's book at home and the latter gives appropriate guidance.

What can be done with the kindergarten leaflets?

The kindergarten materials do not have pupil books at present. In order to be consistent throughout the children's department, but more especially to achieve as many of the values of the pupil's home reading book as possible, we suggest that the leaflets be fastened together each quarter and sent to the home. When the kindergarten materials are revised there will then be pupil books for all ages.

What about the pupil's books for juniors?

These books continue the emphasis on home-church co-operation. They are for the junior's use, alone or with his family, as he may wish. My Bible Guide, the pupil's home reading book, contains material related to that used in the class sessions. It is supplemental material and will enrich the sessions for the junior at the church school. It is not divided into thirteen sections, corresponding to the thirteen sessions in the quarter, but is to be read and reread as each boy and girl wishes to use it. The teacher's session plans contain specific references to the material in the pupil's book.

What kind of activity materials are available with Brethren Graded Lessons?

There are no packets of handwork materials with the nursery courses. The children in this department need other kinds of activities rather than handwork.

Packets of activity materials for each child are a part of the kindergarten and primary courses. The Teacher's Book gives suggestions for using these handwork sheets in a creative way.

To teachers who say, "These handwork sheets don't fit the lessons!" we reply, "Some sheets may have activities to illustrate a story. More likely the activity is to illustrate the lesson or idea in the story, the purpose of the session." The latter is more creative and desirable.

The Work and Study Packet is designed for the use of juniors in the class session. While the work on these sheets is done in the church school, some of them are to be taken home for further use there. The envelope is used as a file in which the pupils may keep all their materials until an activity is completed or taken home.

The use of these materials in any department is not the only activity the teachers and children will engage in during the church school sessions.

What are activities?

Activities are experiences by which the children learn. They are a part of the lesson and not something to do "after the lesson." Activities will help the child to grow in his understanding; children learn by doing. The Teacher's Book lists activities of many kinds, all planned to help children develop Christian personalities and grow as persons.

Why should Brethren use the Brethren materials?

Throughout all the graded lessons, the underlying principles and doctrines of the Church of the Brethren are included. This is especially true in the primary, junior and junior high materials. They are not found in nondenominational materials.

The Church Abroad

Edited by J. Henry Long



"Jesus Christ, Son of God"—this is the conviction which the Nigerian Christian is finding a rich treasure for his life and his people

Irven Stern

Nigerian Brethren in Review

THE Brethren in India, Nigeria and Ecuador prepare periodic reports for the Foreign Mission Commission. Here is the Nigerian report submitted for the November meeting.

The Government and Missions

This year has seen a marked change in the official attitude of government toward Christian missions. The year began with rather stringent restrictions on the work of the missionary, especially in relation to work among the Moslems. Close co-operation among all the Protestant mission bodies led to a conference with the lieutenant governor, as a result of which the situation was greatly clarified and improved. The most important result of the conference was the setting up of an agreement between government and missions, by which the missions agreed, in effect, to exercise no coercion in religion, and the government agreed to recognize certain approved missions.

Church Extension Program

At the end of 1954 the membership of the Church of the Brethren in Nigeria stood at 1,715. In addition there were more than 1,500 covenant members. During the first half of 1955 baptisms totaled 216 and 209 additional Nigerians had taken the covenant.

By mid 1955 the outvillage evangelistic arm of the church, the program of classes of religious instruction, has grown to include 103 C.R.I.'s with 110 Nigerian workers, and 3,200 children being taught reading, writing, and arithmetic and the basic tenets of the Christian faith. More than 7,500 are hearing the Christian message in worship services as a result of this program.

Other advances are being made in religious education through preparation of literature and through training courses. Plans are being made for opening a Bible School.

The first two men of the mission area to be called to the full ministry were ordained this year. Four other Nigerians have been licensed to the ministry and two of these will be ordained in the near future. The mission is co-operating with the Sudan United Mission in planning for a Union Theological Seminary.

During the year the Church of the Brethren completed its entry into the fellowship of the Churches of Christ in the Sudan, known from the initials of its name in Hausa as TEKAS. One man from our area was elected to the board of trustees of this organization.

During 1954 the indigenous church contributed more than $2,800 and assumed complete support of the Ni-

gerian ministry and a large portion of the support of the evangelistic program. Two congregations have almost completed new buildings and a third is beginning to raise funds for a building.

Educational Program

Enrollment in the junior primary schools has increased from 1,709 at the end of 1953 to 2,540 in 1955. This has created many problems in finding space for classrooms. One school has reopened after a year of inactivity, one new school opened and preliminary plans were made for a dozen other places. Ninety-six Nigerian teachers are teaching in twenty schools. On the negative side, increasing pressure is being brought against the mission by both Moslems and Roman Catholics.

Three new senior primary schools were opened this year making four such schools with a total enrollment of 172. In addition to the missionary staff four trained Nigerians were teaching these schools.

Waka Training Center continues to grow both in enrollment and in the training opportunities offered. An apprentice-training program in carpentry and masonry was launched recently for boys who have completed junior primary school. During the year the government granted approximately $33,000 to Waka.

The bulk of the administration of the schools, particularly with reference to teachers' assignments and teachers' problems, is being carried on by the joint church-mission education committee.

Rural Development Program

An increased emphasis in the rural development program is evident. Four trained agriculturists on the mission staff (two of whom give full time in teaching agriculture and related subjects and one who gives full time to extension and supervision) and eight other missionaries with assignments in other areas but with special interest in the rural development program assist in a program designed to help the rural people in a material and advisory way without creating a paternalistic relationship. The program which is carried on through schools, churches and individual contacts includes projects in animal husbandry, field crops, soil and water conservation, horticulture and forestry.

New Work

This year saw the completion of two new mission stations. Stover Kulp at Mubi has initiated a new type of work with his attempt to co-ordinate and strengthen the witness and outreach of the various Christian groups located in this large city. The first four baptisms took place there in July.

The John Grimley family began work on Nov. 1 at Uba in a new language area, the South Margi. This station will assume guidance of some of the work formerly carried on under the supervision of the Lassa station.

There is every indication that permission will be granted for a new station at Mbororo among the Higi people.

Medical Work

Owing to the use of new drugs the population at the Garkida Leprosarium has been reduced and the turnover increased. Emphasis is more in rehabilitation through surgery and special care and on preparation for return to homes rather than on long-term care. In the year which closed March 31, 496 cases were discharged as symptom free. Of 781 cases in residence 144 were new cases admitted during the year. The leprosarium continues to be a powerful force for evangelism in spite of rapid turnover. About 75% of the discharged patients are either baptized or covenant Christians. Three treatment centers and five segregation villages, three of which opened this year, assist in leprosy work.

At our two general hospitals 15,528 individuals, of whom 1,826 were inpatients, were treated during the year. Surgical and obstetrical cases are increasing. In our four dispensaries, three of which are government registered, 7,659 individuals were treated. Application has been made for the registration of the fourth dispensary.

Recent construction work for medical purposes included a new surgical building, outpatient housing facilities, concrete ramps and walks at Garkida and a dispensary building for students and families at Waka. A new outpatient block at Marama and an isolation ward at Lassa are under construction.

Projects in the field of preventive medicine include training in hygiene and sanitation, establishment of local health boards, eradication of mosquito breeding places, antimalarial and smallpox vaccination campaigns.

Four registered Nigerian nurses now assist in the medical program. Sixteen Nigerians are in training at co-operating mission hospitals.

Technical and Building Program

Two missionaries and two Nigerian assistants give full time to the maintenance of twenty-one vehicles, and to the care of the electrical equipment and diesel generators at the hospitals.

Three full-time and three part-time mission builders have supervised and assisted in the construction of five new residences during the year, four new storehouses, a classroom and office building, a food and equipment store, five boarding compounds, a new assembly hall at Hillcrest, Nigerian staff houses, a rest house financed by missionaries, and five school buildings in addition to the medical buildings listed above. Roads were also built and repaired by this group of workers.

Mission Administration

The mission continued to take long strides forward in the area of administration by Nigerian Christians, with Nigerians being given increased responsibilities in making decisions and solving problems in the field of education, evangelism, leprosy work and labor problems. The medical committee is studying means by which Nigerians can assist in this highly technical program's administration and the mission looks forward to the time when Ngierians can assist in administration on the field committee level.

Mission Staff

The eight young men who have come to Nigeria under the alternative service program have made a valuable contribution, both in their work and their positive witness for peace. They are much appreciated by staff and Nigerians alike. The attempt has been made to make it clear to the Nigerians that one of the reasons for the coming of these young men is that they do not believe the use of force is consistent with the teachings of Christ. It is difficult fully to appraise the contribution of the alternative service program to the mission in Nigeria, except to note that these people carry a huge load and to wish we had more like them.

Staffing of the mission program this year has been difficult for three main reasons: the large number of first-term missionaries who, though capable and willing, have been handicapped by lack of knowledge of the language; the rapid furlough turnover, and the lack of medical personnel.



Minneapolis Church Observes Fiftieth Year

Earl E. Snader, Jr.

ON SUNDAY Oct. 9, 1955, the First Church of the Brethren, located at the corner of 36th and Emerson Avenues, North, in the northwestern part of the city of Minneapolis, had a special observance to commemorate the fiftieth anniversary of the founding of the church. This marks the end of a half century during which the church has served the Brethren living in the Twin Cities area. Bro. William M. Beahm, dean of Bethany Biblical Seminary, was the guest speaker for the day, and Bro. Beahm's stirring messages will be long remembered and considered as time goes by and the work at Minneapolis is carried on. His theme in the morning worship service was A Cloud of Witnesses, and in this message he reminded us once again of the fact that those who have gone on are looking to us for the fulfillment of their hopes and the answer to their prayers. He reminded us also of the fact that there is a "gallery of witnesses" who are now the spectators to the work that is being done.

In the evening Bro. Beahm spoke on the topic, I Will Build My Church, and led us in a consideration of the purpose Christ had in mind in his well-known answer to Peter's confession. The foundation of the church has and always must be faith in Jesus Christ, in all his glory and Saviorhood.

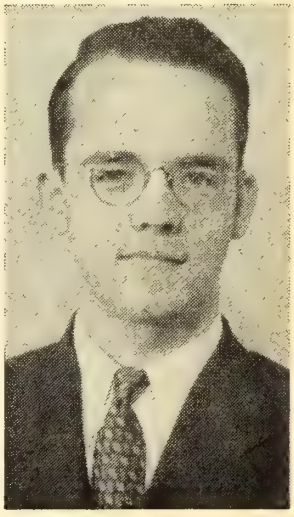
There was a full house in the morning and good crowds at the afternoon and evening sevices. After the ladies of the church served the noon meal everyone gathered in the sanctuary for the afternoon service, the main feature of which was a reading of the History of the Minneapolis Church of the Brethren, by its author, Bro. Winfield Sink. Quite a few letters of greeting had been received and these were read. Bro. W. O. Tannreuther of Waterloo, Iowa, and Sister Martha Keller, both "soldiers of the cross," who have worked with the church through past years, were present and given recognition. One charter member of the church was present, in the person of Ruth Featherstone, who had been a member of the original church as a little girl. Following the afternoon service the young people gathered at a near-by park for recreation.

The fiftieth anniversary was made meaningful for the future as well as for the past and the present by the fact that it served as the beginning point in a program of church relocation and expansion the church is undertaking.

The Brethren at Minneapolis made a careful survey of the community around the church and discovered that it is necessary for the church to relocate if it is to have an unchurched community in which to work. There are outlying sections of the city which do not have churches enough to serve the people. This is in contrast to the picture in the neighborhood of the present church where there are ten Protestant churches and one large Catholic church located within ten blocks around the church.

Therefore, the church has embarked upon a program which will bring about the relocation of the church by three years from now. This period of three years was allotted so the church may gather its resources most effectively and choose its future site most carefully. Some of the Brethren feel the job may have to be done sooner. A relocation committee has been elected and the finance committee has been working on the details of the relocation program.

The chairman of the finance committee presented the picture of the future plans of the church, not in terms of the actual building, but rather in terms of strategy, at the afternoon meeting, and the occasion became the beginning of our building fund. A cash offering and pledges for the year were received at the evening service. At the present time the actual cash in the building fund is something over $300. Pledges for the building fund for this year total something over $1,000. This is not very much, but it is a beginning and it serves to mark the fiftieth



Earl E. Snader, Jr.

anniversary as a milestone in the history of the Minneapolis church.

The present membership of the church is seventy-nine. This represents a gain of approximately ten per cent over the membership for the previous year. Many Brethren who have moved to Minneapolis during past years have been lost to the church partly because of the temptation Brethren have to fellowship with some other larger church, partly because circumstances have made it difficult for the church in Minneapolis to serve the Brethren and partly for various other reasons which need not be mentioned here.

We hope the picture is changing. The Brethren in Minneapolis have given up the old idea that the primary function of the Church of the Brethren in a large city is to corral all the Brethren into one fold. They now share the vision of other home mission churches in the Brotherhood, that the function of the church is to witness to Christ and to bring Christ and the church to the people of the local community, regardless of what their former background or present relationship to the church might be.

The Brethren at Minneapolis feel that God has opened a door of opportunity before them once again. Such a door was opened once before and at that time they did not follow a new program which had opened to them. Then misfortune came. Now it is the desire to embark upon the new work into which they feel the Lord is leading them. The city of Minneapolis is a great metropolitan center with a population of over 500,000. The combined population of Minneapolis and St. Paul is better than 800,000 and when the population of the nearby suburban areas is added the total comes to well over one million souls.

The city of Minneapolis has many churches. The outlying areas do not have many. New housing developments are being started continually and land that was once the location of a quiet farm is now the center of a new housing development. This is the same story that is being told in other cities across the nation. The city is becoming the frontier of faith in the confusing pattern of modern living. The Brethren already have a work in Minneapolis. They are established here. Now they feel that God is indeed opening new doors of opportunity and service in this corner of his vineyard.

Anniversaries and Weddings

Anniversaries

Brother and Sister John Fry, Sr., of Inglewood, Calif., celebrated their fifty-fifth wedding anniversary on Oct. 28, 1955, with a family dinner.—Lois M. Rupel, West Los Angeles, Calif.

Brother and Sister Harry Myer of Bird-in-Hand, Pa., celebrated their golden wedding anniversary Oct. 30, 1955, with open house at their home. They have five children, sixteen grandchildren and four great-grandchildren.—Mrs. John N. Kniss, Bird-in-Hand, Pa.

Weddings

Blough-Jones — Franklin Blough and Morva Jones, both of Hollsopple, Pa., at the home of the bride, Oct. 8, 1955, by the undersigned.—Daniel C. Haldeman, Hollsopple, Pa.

Ditzler-Rhoads—Ronald Ditzler and Ruth Rhoads, both of Lititz, Pa., Oct. 1, 1955, in the home of the officiating minister, by the undersigned.—H. B. Markley, Lititz, Pa.

Hildebrand-Holsopple—Howard Webster Hildebrand of Johnstown, Pa., and Helen Louise Holsopple of Hollsopple, Pa., Oct. 22, 1955, in the Maple Spring church, Pa., by the undersigned.—Daniel C. Haldeman, Hollsopple, Pa.

Hill-Pliss — Luther James Hill and Loretta Ann Pliss, both of Washington, D. C., in the Glendale church, Md., by the undersigned.—John H. Buffenmyer, Flintstone, Md.

Hottle-Reynolds—William E. Hottle of Alexander, Va., and Nancy Lee Reynolds of Mt. Jackson, Va., Oct. 29, 1955, by the undersigned, at his home.—Samuel D. Lindsay, Hagerstown, Md.

Koehler-Joiner — David Koehler and Marilyn Joiner, in the Fairview church, Iowa, Sept. 25, 1955, by Richard Burger, assisted by Lyle Albright.—Mrs. Robert L. Morlan, Unionville, Iowa.

Lawrence-Nicholes—William Cecil Lawrence of Martinsville, Va., and Zenith Lee Nicholes of Bassett, Va., July 2, 1955, by the undersigned, in his home.—L. A. Bowman, Martinsville, Va.

Leiner-Conrad—Dean Leiner of Fredericksburg, Ohio, and Dorothy Conrad of Sterling, Ohio, in the St. Paul Lutheran church, Smithville, Ohio, Oct. 9, 1955, by the undersigned.—D. R. McFadden, Smithville, Ohio.

Lowe-Marshall — C. William Lowe of Westminster, Md., and Edna M. Marshall of Hanover, Pa., in the Piney Creek church, Md., Oct. 16, 1955, by the undersigned.—M. A. Jacobs, York, Pa.

Medcalf-Williams—David G. Medcalf of Pittsburgh, Pa., and Patricia Williams of Jerome, Pa., June 5, 1955, in the Maple Spring church, Pa., by the undersigned. —Daniel C. Haldeman, Hollsopple, Pa.

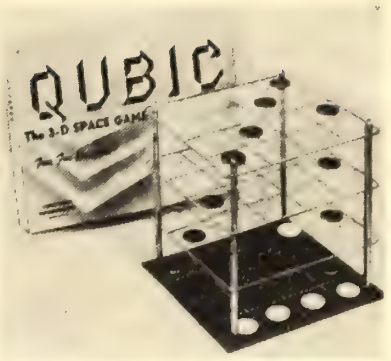
Powell-Morlan—Darrell Dwight Powell and Betty Irene Morlan, in the Fairview church, Iowa, June 12, 1955, by Richard Burger, assisted by Ellis Powell.—Mrs. Robert L. Morlan, Unionville, Iowa.

Rhea-Draper — Robert Lewis Rhea of Staunton, Va., and Nancy Louise Draper of Martinsville, Va., Aug. 6, 1955, in the Jones Chapel church, by the undersigned. —L. A. Bowman, Martinsville, Va.

Roccaisno-Hoover — Filber L. Roccaisno of Pasadena, Md., and Esther E. Hoover of Baltimore, Md., Oct. 21, 1955, at the home of the bride, by the undersigned.—Albert C. Schue, Baltimore, Md.

Ross-Joseph—Earl Ray Ross and Charlotte Lou Joseph, both of Lima, Ohio, in the Sugar Creek church, Ohio, Oct. 29, 1955, by the undersigned.—C. O. Brubaker, Lima, Ohio.

Sells-Sentz—James Allen Sells of Westminster, Md., and Reda Louise Sentz of Littlestown, Pa., Oct. 22, 1955, in the St. Mary Lutheran church, Silver Run, Md., by the undersigned, assisted by F. R. Seibel.—M. A. Jacobs, York, Pa.



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BRETHREN PUBLISHING HOUSE

Elgin, Illinois

Shetler-Seese — Dean R. Shetler and Barbara K. Seese, both of Boswell, Pa., in the Maple Spring church, Pa., by the undersigned, June 8, 1955.—Daniel C. Haldeman. Hollsopple, Pa.

Shetler-Yoder—Paul Shetler of Schellsburg, Pa., and Marie Yoder of Davidsville, Pa., Aug. 25, 1955, in the Maple Spring church, Pa., by the undersigned. —Daniel C. Haldeman, Hollsopple, Pa.

Shorb-Bowers—Edwin H. Shorb of Westminster, Md., and Charlene Bowers of Littlestown, Pa., in the Piney Creek church, Md., Sept. 3, 1955, by the undersigned.—M. A. Jacobs, York, Pa.

Sloan-Blough — Vance De Sloan and Grace Blough, both of Boswell, Pa., June 25, 1955, in the Maple Spring church, by the undersigned.—Daniel C. Haldeman, Hollsopple, Pa.

Smith-Mack—Paul E. Smith and Avalon Mae Mack, both of Dayton, Ohio, Oct. 15, 1955, by Bro. Moyne Landis, in the Mack Memorial church, Dayton, Ohio.—Mrs. David Mack, Bradford, Ohio.

Strine-Staines—Nevin L. Strine of Westminster, Md., and Miriam E. Staines of Waynesboro, Pa., in the Westminster church, Oct. 28, 1955, by the undersigned. —Harold Z. Bomberger, Westminster, Md.

Thompson-Charlton—Charles Thompson and Joyce Charlton, Oct. 9, 1955, in the Dayton church, Va., by the undersigned. —M. J. Craun, Harrisonburg, Va.

Wingfield-Kendrick — Aubrey Hatcher Wingfield and Betty Marie Kendrick, both of Martinsville, Va., Oct. 29, 1955, by the undersigned, in his home.—L. A. Bowman, Martinsville, Va.

Wolgemuth-Stehman—Eli Wolgemuth of Mt. Joy, Pa. and Anna Stehman of Manheim, Pa., July 17, 1955, in the home of the officiating minister, the undersigned. —H. B. Markley, Lititz, Pa.

Junior-Hi Kit

No. 12

A Year's Program for the Junior-Hi Fellowship Group

Advisers and leaders of Junior High Fellowships and Clubs will want to have a copy of this complete program guide as plans are being made for the activities of the year.

The material is divided in sections as follows:

General Introduction for the Adviser

Exploring the Bible
At Work in the Church
Consider the World Today
Questions We Ask
We Worship God
For Special Meetings

Enrich the program for this age group by using this excellent program guide. Order your copy today. Pages are perforated for removal from the cover. **$2.50**

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Obituaries

McNitt, Flora Adella, daughter of John E. and Harriet Springer, was born April 6, 1874, in Lanark, Ill., and died Aug. 22, 1955, in Quinter, Kansas. On July 21, 1895, she was united in marriage to George B. McNitt. He preceded her in death. Surviving are one foster son, one foster daughter, four grandchildren, one great-grandchild and two sisters. Funeral services were conducted at the Quinter church by Bro. D. Floyd Crist. Interment was in the Quinter cemetery.—Mrs. Melvin Reinecker, Quinter, Kansas.

Miller, Leroy J., son of Orvil O. and Dora Wolf Miller, was born near Franklin Grove, Ill., July 27, 1896, and died Sept. 19, 1955. On July 27, 1927, he was married to Mary A. Smith of Franklin Grove. He was a faithful member of the church, having served for many years as a Sunday-school teacher, and as a member of the ministerial board and as a deacon since 1953. Surviving are his wife, two daughters, one brother and one foster sister. Funeral services were held at the Franklin Grove church by the undersigned and Bro. O. D. Buck. Burial was in the Emmert cemetery.—R. C. Wenger, Franklin Grove, Ill.

Myers, Lelia Mae, daughter of Mr. and Mrs. Beverly Kearns of Jefferson, Va., was born Dec. 30, 1921, and died Oct. 9, 1955, in Richmond, Va. She was a faithful member of the Midland church. Besides her husband, Ernest D. Myers of Bealeton, Va., she is survived by two children, seven brothers and four sisters. Funeral services were held in the Midland church by her pastor, Bro. J. Emmert Dettra, and Elder John A. Hinegardner. Interment was in the adjoining cemetery.—Mrs. Thelma I. Dettra, Midland, Va.

Nollar, Samuel, was born June 1, 1863, in Dublin, Ireland, and died Aug. 8, 1955, in Windber, Pa. He is survived by one son, one daughter, two grandchildren and one great-grandchild. He was interested in the Rummel church and attended regularly as long as health permitted. He was a member of the Episcopal church. Services and burial were at Wollaston, Mass.—Mrs. Warren Hoover, Windber, Pa.

Rayman, Minnie M., daughter of James and Ellen Reitz Trent, was born Sept. 1, 1876, in Somerset County, Pa., and died Sept. 4, 1955, at the home of her daughter. Her husband, John Rayman, preceded her in death in 1933. She is survived by two sons, four daughters and one sister. Funeral services were conducted in the Haugher funeral home with Bro. Galen R. Blough officiating. Interment was in the Brotherton cemetery.—Mrs. Samuel J. Cupp, Somerset, Pa.

Robinson, Alice Naomi, daughter of Joseph and Susan Helfrick Kugler, was born in Waynesboro, Pa., and died Sept. 11, 1955, at her home in Waynesboro, at the age of fifty-two years. She was a member of the Waynesboro church. Surviving are her husband, two sons, two sisters and one brother. The funeral service was held from the Grove funeral home by Bro. George L. Detweiler. Interment was in the Green Hill cemetery. —Mrs. J. Harold Engle, Waynesboro, Pa.

Rudolph, Edson C., son of Charles and Sarah Rudolph, was born Aug. 12, 1863, in Republic, Ohio, and died Oct. 14, 1955, at his home near Walbridge, Ohio. He was a faithful member and a deacon of the Black Swamp church. Surviving are his wife, Mary, three daughters, five sons, seventeen grandchildren, three great-grandchildren and two sisters. Services were in charge of Bro. Leonard Carlisle. Interment was in the Lake Township cemetery.—Mrs. David Kaser, Perrysburg, Ohio.

Schwenk, William Wallace, husband of Gladys R. Schwenk of Hyattsville, Md., died Sept. 30, 1955. Surviving are three daughters, one son, nine grandchildren and two sisters. Services were held at the Lee funeral home in Washington, D. C., with Bro. Duane H. Ramsey officiating. Interment was in the Fort Lincoln cemetery.—Margaret Renalds, Washington, D. C.

Seese, Maurice, son of Aaron and Trace Grush Seese, was born Oct. 29, 1906, in Somerset County, Pa., and died Sept. 25, 1955, in Windber, Pa. He had been a member of the Rummel church since youth. He is survived by his wife, Margaret Fyock Seese, two daughters, one son, one stepson, one stepdaughter and three brothers. Funeral services were held in the Meek funeral home by the pastor, Bro. A. Jay Replogle. Interment was in the Berkey cemetery. — Mrs. Warren Hoover, Windber, Pa.

Stauffer, Sadie L., daughter of John and Barbara Pletcher Troup, was born Oct. 28, 1892, near Goshen, Ind., and died Aug. 8, 1955, at her home. On Oct. 21, 1909, she was united in marriage to Floyd Stauffer. To this union were born two daughters. She was an active member of the Elkhart Valley church. Surviving are her husband, two daughters, her mother, one grandchild, one brother and one sister.—Mrs. Viola McCormick, Elkhart, Ind.

Wise, A. William, son of William and Katrina Gutman Wise, was born Oct. 31, 1890, near San Francisco, Calif., and died May 1, 1955. In 1917 he moved to the Irricana district in Alberta, Canada, to farm with his uncle, who had reared him from a baby. In 1920 he was married to Bertha Black. He was a member of the Second Irricana church for over thirty years. Besides his wife, he is survived by three sons, four grandchildren, four stepbrothers and one stepsister. Funeral services were conducted by the undersigned in Calgary. Interment was in the Union cemetery, Calgary.—R. Truman Northup, Irricana, Alberta, Canada.

Church News

Washington

Richland Valley—During the past year our church has experienced new growth under the leadership of our pastor, Bro. Marion Cupp. Ten members have been received into our fellowship by baptism. In the absence of our pastor this past summer, we have had the following guest speakers: Howard Michael, Bernard Suttle, Elijah Odakura and Elmore Duncan. Hazel Rothrock met with our women's work group. The Amsey Bollingers were with us in August. The Ernest Ikenberrys conducted a joint meeting in the Salkum church. Several persons from our church, including our pastor, attended summer camps. Ethel Looney and Paul Buntain served as delegates to our district conference. We held our fall communion on Oct. 8. On Nov. 13 our harvest day meeting was held with the proceeds from the Lord's Acre project being presented to the church building fund. The remodeling of our church will begin in the near future. At the present time, we are engaged in erecting a parsonage.—Mrs. John Newton, Riffe, Wash.

Southern Iowa

Salem—Our community enjoys a family night and birthday supper the third Sunday evening of each month in the church basement. Our pastor and his wife, Brother and Sister H. R. Stover, were honored with a special program on their thirty-fifth wedding anniversary. We have concluded a week of meetings with Bro. Leland Grove of Batavia, Iowa, as guest evangelist. Two were received by letter and two by baptism into our church.—Mrs. Leo Caskey, Lenox, Iowa.

Southeastern Kansas

Mont Ida—Bro. Gorman Zook brought our morning message. A fellowship supper was held in the church basement to

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welcome our summer pastor, Bro. Earl Traughber, and his family. Our vacation Bible school was held for two weeks with Bro. Traughber as director. Toys and an offering were sent to the Navajo Indians. The CBYF sponsored an ice cream supper with the proceeds being added to the summer pastor fund. We joined the Scott Valley church in an open air service one Sunday and a basket dinner at the noon hour. Our business meeting and election was held on the evening of Sept. 9. Brother and Sister John Mohler were with us on Oct. 2. Bro. Mohler brought our morning message.—Mrs. Carl Wiley, Garnett, Kansas.

Southwestern Kansas

Newton—Our fall council meeting was held Sept. 11, after a fellowship dinner, with Elder Blair A. Helman, presiding. Church and Sunday-school officers were elected. Bro. Helman was chosen elder for another year. We are beginning the second year with Elder George W. Harvey as our resident pastor. The men's work will sponsor a heifer project in the near future. Women's work meets regularly in missionary programs and aid work and have contributed materials to tornado victims in Udall, Kansas, and clothing to our Mexican mission. The women have also collected clothing and soap materials for Brethren Service. Our pastor was delegate to Annual Conference. Elder Raymond Flory and Bro. Merlin Frantz, both of McPherson, Kansas, were with us in the absence of our pastor. Our love feast was held on World Communion Sunday. Mrs. Milton Royer and Mrs. Titus Schrock were elected delegates to district conference at the Salem church. The Harvey County Ministerial Alliance sponsors fifteen-minute programs on a local radio station monthly and our pastor uses his allotted time. Dr. J. W. Fretz of Bethel College spoke at our evening service on Labor Day Sunday. Menno Gaeddert, who served in Europe for several years with the Mennonite Central Committee and the Pax unit shared with us some of his slides of his work. Some of the new Christian education filmstrips were shown on a Sunday evening. One person has been baptized into our church. David Norcross, representative of the Heifer Project, spoke at one of our Sunday morning services recently. Midweek services are held regularly. Our annual harvest day service was held Nov. 20 with D. W. Bittinger, president of McPherson College, as guest speaker.—Mrs. Joe M. Will, Walton, Kansas.

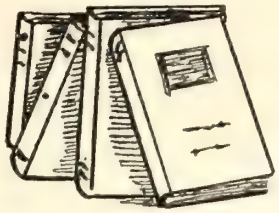
Pleasant View—Our women's work and the church donated money and relief material to the Udall, Kansas, disaster area. Bro. Richard King was guest speaker three Sundays in August prior to the coming of Paul Snider, who is now serving us. At our annual business meeting, Bro. Charles E. Dumond was chosen elder. R. D. Showalter and Glen Finfrock represented our church at district conference. In September a number of our church members attended the annual rally day services at the Castleton community church. Recently some decorating was done in the classrooms of the children's department.—Mrs. Melvin Hornbaker, Hutchinson, Kansas.

North Dakota and Eastern Montana

Grandview—We were fortunate in having Sister Hazel Messer with us for a service the second Sunday of September. Two of our young people were in attendance at the district youth rally which was held in the Pleasant Valley church, N. Dak. Our ladies' aid served a smorgasbord supper in the church basement again this fall. The aid furnished the kitchen of our remodeled church and has been meeting at the church several times during the past year. Our fall council meeting was held Sept. 18. At this meeting it was voted to begin a parsonage fund. Bro. Warren Shoemaker of Springfield, Mo., conducted a series of meetings in our church in October. Our pastor, Mark Emswiler, will represent the district on Standing Committee at next year's Annual Conference.—Mrs. Mark Emswiler, Froid, Mont.

Northern Illinois and Wisconsin

Chippewa Valley—Our new pastor, Bro. C. H. Petry, and his wife came to us from Miami, Fla., the first of June. Pastor Petry held our revival services Sept. 7-14. One new member was recived by baptism into our church. Our fall council was held Sept. 20 and our love feast observed Sept. 24. During the past summer, we had a good church and Sunday-school attendance. The ladies' aid projects during the past year included the packing of used clothing for relief, sewing cut garments and the making of layettes, dress lengths of material, quilts, medical kits, bandages and soap grease. The women are having two meetings a month, one for project work which is held in the church basement and the other one for special pro-



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grams which were held in the homes. We are sponsoring the Upper Room devotional booklets in our church. The men have been painting and remodeling at the church and the parsonage.—Mrs. Floyd A. Root, Mondovi, Wis.

Polo—During our pastor's vacation, Bro. B. Wayne Crist and Bro. Clarence Heckman were with us. Fall council meeting was held Aug. 30, with Bro. Dean Frantz as moderator. Approximately ninety people from our church attended district meeting at Lena. On Sunday, Sept. 11, the delegates, Mrs. Walter Schmidt, Mrs. Wiliam Hare and Dwight Price, gave reports of the meeting. A group of women from our church attended the district women's workshop at Camp Emmaus. During the morning worship, a dedication service for the cross on the communion table was held in honor of Bro. John Heckman. This cross was presented to the church by his children and grandchildren. Special services were held for fourteen members of our church who were over eighty years old. The evangelism and fellowship commission sponsored a special service one Sunday evening, using the film, Reaching From Heaven.—Mrs. Maynard Wisner, Polo, Ill.

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Southern Indiana

White Branch—By decision of the council of the Nettle Creek congregation, we are now a separate congregation to be known henceforth as the White Branch church. We are endeavoring to have a full-time pastor. Brother and Sister Russell McInnis of Rice Lake, Wis., have been called to serve in that capacity. Building plans are being completed to give us classrooms, rest rooms, and group facilities which we need. We had a food tent at the local fair with the Happy Hustler's class in charge, and some of the men planted an acre of corn each, the proceeds from which will go into the building fund. A harvest meeting was held on Oct. 2. Following a basket dinner, the afternoon program consisted of a song fest with each class presenting a special number. The children's department has been rearranged and new cabinets have been built by Carl Hoover. An open house was held by the department for the entire church. We are attempting to incorporate the heads of departments into one church board. Woodrow Bowman, Robert Bales, Frederick Dilling and Lewis Hilbert have been elected to the office of deacon. Mrs. Woodrow Bowman and Ivan Dilling were delegates to district conference. The Gospel Mariners quartet from WHIO-TV, Dayton, brought a program to us recently. —Mrs. Lewis Hilbert, New Castle, Ind.

Northeastern Ohio

Canton, Maple Avenue—Our pastor was delegate to Annual Conference. One Sunday evening we had the history and origin of some of the well-known hymns. John Miller, representing the district mission board, spoke to us concerning the Painsville mission. One Sunday evening Wilbur Shoemaker showed the Painsville film of men and women in action. We held a daily vacation Bible school the first two weeks in August. The project of the school was medical kits. The Dorcas society made dresses for the women of the state hospital. A number of our women attended the meeting of the Canton Council of Church Women. On Sept. 11 we had the film, Song of the Shining Mountains. On teachers' Sunday, Gladys Pickens spoke on the teacher's responsibilities in school and home. On Oct. 2 we had installation services for church and Sunday-school officers and baby dedication services. In the evening of the same day, we had our communion service with our pastor in charge. Every Sunday from 6:30 to 7:30 the choir has rehearsal and singspiration for all. Every other Sunday evening the men meet before church services. We had one member received by letter into our church. —Plezzie Maust Meyers, Canton, Ohio.

Northwestern Ohio

Eagle Creek—Nineteen of our juniors, intermediates and young people attended camp at Mountain Lake. Our pastor and his wife each taught one week during this camp. Our evangelistic meetings were held Aug. 7-14 by Bro. Bernard King of Ashland, Ohio. Following this meeting, six persons were baptized into our church fellowship. One Sunday evening the films, The Hidden Heart and This Way to Heaven, were used. Several of our women attended the district officers training school at the Deshler church. Brethren J. J. Anglemyer and Gale Freed preached for us during our pastor's vacation. Our church has a 100% Messenger Club. Our council meeting was held Sept. 12. At this time Sunday-school and church officers were elected for the coming year. On Sept. 18 we had an all-day meeting, honoring Brother and Sister J. J Anglemyer on their golden wedding anniversary and also for their forty-nine years of service to our church. Several of our young people and others attended the Christian education rally in the County Line church. On Oct. 2 we had installation services for church and Sunday-school officers. We are now supporting the work budget of Sister Wilma Kreps, who with her husband, George, has gone to the Ecuador mission field. —Mrs. Lois Rodabaugh, Williamstown, Ohio.

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Southern Ohio

Happy Corner—Our annual preaching mission was held by Bro. Wilbur Bantz of Decatur, Ill. Our young people have recently sponsored the purchase of a new organ. Pastor Clyde Mulligan and his family accepted a call to the Adrian church, Mich., as of Sept. 1. At a special meeting, we chose Bro. Ora DeLauter of Bridgewater, Va., to be our pastor. He will begin his duties about the first of February. In the meantime Bro. Clarence Prizer is conducting our worship services each Sunday morning. On Sept. 25 installation services were held for the teachers and officers for the coming year. Our attendance at Sunday-school and church services is increasing. Work on our new parsonage is progressing and we hope to have it completed by Feb. 1. Our men are busy doing volunteer work on the parsonage and they have harvested their Lord's Acre of corn. Our council met Oct. 12 with Elder Ira Oren presiding. Albert Oaks and Elmer Etter were chosen delegates to our district meeting.—Mrs. Albert Oaks, Englewood, Ohio.

Southern Pennsylvania

Hanover—Some of our members attended a workshop at Juniata College. Our church participated in the union vesper services which were held at Wirt Park during the summer months. Beatrice Myers and Sarah Walker served as delegates to the Sunday-school meeting at the Mohler house. The South Mountain men's chorus, led by Charles Rowland, sang in our church on Sept. 11. This program was sponsored by our men's work organization. Rachel Garner, Brethren Service worker, spoke at our morning service on Sept. 18. In the evening she showed pictures of our Brethren Service work in Germany. We held our rally day service on Sept. 25, with Robert Bagshaw as speaker. Several of our members attended the skill shop held at the York church at which Harl Russell was guest leader. A preaching mission was held in our church the last week of September by Bro. Guy West. We had nine new members added to our church since our last report.—Mrs. Horace E. Walker, Hanover, Pa.

Western Pensylvania

Tire Hill—One of our members attended the Sunday-school convention in Cleve-

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land, Ohio, and gave a report of the meeting. Our evangelistic services were held by Bro. J. A. Robinson. Delegations from four churches brought special music during these services. Our pastor, Bro. Dorsey E. Rotruck, became pastor of the Miami church, Fla., the first of April and we have been without one since that time. Bro. Homer Hess of the Morrellville church is our minister and acting elder. His son, Cecil, who was recently licensed to the ministry, and Bro. James Pearson from the Conemaugh church and Bro. Harold Seese from the Maple Spring church assisted in bringing the messages. Bro. Hess also visited in many of our homes. We are looking forward to securing a full-time pastor.—William H. Rummel, Johnstown, Pa.

Northern Virginia

Unity, Bethel and Fairview—Bro. E. F. Shefy of Roanoke held a week of evangelistic meetings at the Bethel house. Four were baptized and two were received by letter. Elder and Mrs. J. S. Roller represented our congregation at the Grand Rapids Conference. Children's day was observed at the Bethel house with a pageant entitled The Church and Her Children. Vacation church schools were held in both church houses. The offerings went to aid the migrant workers and for the Navaho Indian project. A number of our women attended the regional spiritual retreat at Bridgewater College. Recent guest speakers in our congregation were Elder I. S. Long, James Renz of Elgin, Ill., and Missionary Clara Harper, now on furlough from Nigeria. The Homebuilders' class of the Fairview church erected a fireplace on the church lawn. At the Fairview church the first Sunday of each month is devoted to the children's department. In the absence of our pastor, Bro. George Linsman, who underwent surgery, Elder Joe W. Miller served the congregation as part-time pastor. He was assisted by the local ministers. At our regular council in the Fairview house, officers were elected for the new year. Brethren Stanley Roller and Harris Turner, Sisters Mattie Zigler and Kathryn Wampler were elected delegates to our district conference.—Mrs. David Huffman, Broadway, Va.

Second Virginia

Concord—Our revival began Aug. 14 and closed Aug. 28. Bro. Arthur Durr of Payette, Idaho, was the evangelist. Three were baptized into our church and thirty-six were reconsecrated. We held our fall council on Oct. 2 with Bro. Boyd Cupp as moderator. W. H. Heslep, Jr., and Hamilton McClung were appointed delegates to district conference. Church and Sunday-school officers were elected for the coming year. Our ladies' aid has been working for funds to add two Sunday-school rooms. This project would be with the help of the other departments of the church. Our love feast was held on Oct. 16. We had an all-day service at the close of our meeting on Aug. 28, with Bro. Durr delivering the morning message and Rev. D. T. Lauderdale of the A. R. P. church of Lexington, Va., delivering the evening address.—Robert H. Figgers, Buena Vista, Va.

Sangerville—Some of our women attended the spiritual retreat at Bridgewater. A number of our members attended regional conference at Bridgewater. Our pastor, Bro. I. J. Garber, resigned as pastor of the Sangerville congregation as of Aug. 31, after serving the congregation for fourteen years. Bro. E. J. Rowe has accepted the call as pastor. Elder C. A. Click has resigned from the ministry after serving the church for thirty-five years. Our official council was held in September. Bro. M. R. Wolfe of Bridgewater, Va., was elected to serve as our elder. Delegates to district conference at Durbin, W. Va., were Brother and Sister Rowe, Brother and Sister W. H. Simmons and Sister Ruth Zimmerman. Several of our teachers attended the children's workers' meeting at Forrest Chapel in September. Our ladies' aid group was represented at the district women's work meeting at Waynesboro, Va., in October. We have a 100% Messenger Club. Our women's work is packing articles for the flood victims in Pennsylvania. — Mrs. Victor M. Click, Bridgewater, Va.

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Southern Virginia

Pulaski—During the past year, our church has received eleven new members by baptism and three by letter. The plans for our new church are now completed and construction will begin in the near future. The men of the church are cleaning and leveling a tract of land a Loneash, a resort on Clayton Lake. The area is being converted into a picnic ground to be leased to the church on a long-term basis. Our two ladies' aid groups have been working on their respective projects. Circle I is going to furnish the new kitchen, including all electrical appliances. Circle II is collecting furniture for the new nursery and will purchase a carpet for the new church. The CBYF bought a new piano for the church, besides contributing to the district quota. Both the young people and intermediates have been represented at district roundtables, overnight or week-end camps and Camp Bethel this past year. The groups have also been enjoying joint study and social functions. The junior league has remained active this year with a variety of programs. An impressive communion service was held at our church on World Communion Sunday.—Mrs. Cecil Buckner, Pulaski, Va.

Second West Virginia

Elkins—We had a revival meeting on Aug. 2-14 with Bro. I. L. Bennett as speaker. One person was baptized into our church fellowship. Sisters Ethel Duckworth and Ruth Bright served as delegates to district meeting, which was held at the Pleasant Hill church. Twelve of our people attended the district youth roundtable in the Valley River church on Sept. 18. Our communion service was held on Oct. 2 with our elder, Boyd H. Phares, in charge. Brother and Sister Amsey Bollinger were in our church on Oct. 9. Bro. Boyd H. Phares preached for us one Sunday recently. — Edith M. Scrogum, Elkins, W. Va.

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Church of the Brethren
Gospel MESSENGER
DECEMBER 24, 1955



H. Armstrong Roberts

Gospel Messenger

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Volume 104 **Number 50**

In This Number . . .

Editorial—

The Spirit of Geneva and the Spirit of Christmas 5
What Shall It Profit? 5

The General Forum—

More Than a Merry Christmas. Ralph W. Sockman 3
Christmas Wish (verse). Eleanore Root 4
What Bethlehem Means to Me. Ellis G. Guthrie 6
Nativity (verse). Edward K. Ziegler .. 7
Why Jesus? G. Wayne Glick 8
While the Heavens With Melody Rang (verse). Mary Stoner Wine 9
The Family Counselor 11
A Joy Forever. Kirby Page 12
Reviews of Recent Books 13
Christmas Symbols and Customs. Eloise Barnhart 14

News—

Kingdom Gleanings 16
Church News 27

Brethren Service—

1956 Washington-United Nations Seminars 18

The Local Church—

A Church Planning Retreat 20
Memorial Service Suggestions 20
For Service Rendered the Church 21

Our Mission Work—

Protestant Missions in Changing Ecuador. Faye Koontz 22
Seeing Nigeria With Dorris Blough .. 23
God's Nobleman 24

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Brother and Professor

Bro. Kermit Eby's article, "Brother or Professor?" (Nov. 5), seems to me to be based on the assumption that unless one addresses another as "brother" one is not brotherly. Would it not be better to assume that the Christian essential most desirable in society is genuine love and respect for the personality of another and that this spirit may be expressed in a great variety of ways?

This distinction between spirit and form is one that runs through much of life. Although ours is not a "formal" church, it is possible that we Brethren have been too preoccupied with form in religion. Such preoccupation is a mistake because (1) it tends to foster the belief that there is only one form in which a certain spirit can be expressed, and because (2) it tends to obscure the spirit which prompts and sustains the forms which express that spirit.

Since the degree, doctor, is a part of Bro. Eby's personality it would not seem to me to be illogical or unbrotherly to recognize him by that title. I would presume, therefore, that the people who address him as doctor or professor are doing nothing different in principle from addressing a medical doctor by his acquired title because it describes one of his functions in life.—Nevin W. Fisher, Elizabethtown, Pa.

More About Titles

I was glad for the article, "Brother or Professor?" by Bro Kermit Eby in Nov. 5 Messenger. Have been wishing for sometime that someone would write protesting against the prevalent use of bestowing titles in our Brotherhood.

Some years ago some brother had an article in Readers Write protesting against it. I don't remember his name but one thing he said was: Jesus gave the name brethren to his followers and how can we improve on that? I agree with him.

Then some years ago when Bro. Edward Frantz was editor of the Messenger he had an editorial along the same line. And Bro. D. W. Kurtz had an article in the Messenger speaking against bestowing of titles on so many in our fraternity. One of these brethren said, "The Presbyterians are becoming alarmed about this practice in their denomination and why should not we who profess to live the simple life?"

These degrees are bestowed, they tell us, because these men have been faithful in some line of work. Why should we not all be faithful in our work? If we have been faithful in order to receive a degree only, is not that all the reward we will get? For did not Jesus often tell the Pharisees if they performed their rites and did good deeds in order to be praised by men, they had received their reward?

It seems to me that the greatest Christian virtue taught in the New Testament is love and next to love is humility. It is the teaching of Jesus all through the gospels and the epistles of James and Peter also strongly stress humility as a great Christian virtue.

This practice of bestowing honors so profusely on its members by our church is getting away from plain gospel teaching it seems to me. If it is not done solely for honor, then for what other purpose could it be?

Which is better for our church, to have the approbation of the world or to have the favor of our Lord by following his teachings? Let us all pray for more humility.—A Sister.

Not on Order

I liked your editorial on "Watch Out for Faith Healers."

In this connection, the other night I heard John Maillard of the Episcopal Church in England speak on spiritual healing. His message was affirmative and balanced. While listening to him, I wrote the following:

Miracles do not come on order. Their time and form are not of man's deciding. They are the product and overflow of a great and total commitment. They are the fruit of the sweeping power of God—removing all uncleanness, weakness, disease before the cleansing power of his Spirit.

Sin cannot linger in God's presence. Disease does not remain where he abides. The miracle is the inflow of the power and perfection of God. In his grace he grants it, we do not command it.—W. Russell Shull, Chicago, Ill.

Worthy of Reprinting

We just read "His Kingdom in My Kitchen," by Ernestine Hoff Emrick, in the Nov. 26 issue. It is wonderful and worthy of reprinting in tract form. If you see fit to do so, let us know so we can order.—Rev. and Mrs. Waldo Kinsel, Bourbon, Ind.

All my heart this night rejoices,
As I hear, far and near,
Sweetest angel voices.
"Christ is born," their choirs are singing,
Till the air, everywhere,
Now with joy is ringing.

Come, then, let us hasten yonder;
Here let all, great and small,
Kneel in awe and wonder,
Love him who with love is yearning;
Hail the star that from far
Bright with hope is burning.

—Paul Gerhardt



Religious News Service

More Than a Merry Christmas

Christmas reopens the springs of genuine joy—the joy of Christ's saving light and love and power.

Ralph W. Sockman

OLD yet ever fresh, year after year, is the familiar greeting, "Merry Christmas." Life needs its times of merriment just as streams of water need their rapids to keep them pure. "Mirth is from God," declared St. Theresa, the mystic, "and dullness is from the devil." It is good at Christmas to let mirth and jollity come bubbling to the surface of our lives. But the limitations of merriment are seen if we try to interchange the traditional words of our holiday greeting and say, "A Happy Christmas and a Merry New Year." We can be merry on certain days but hardly for a year.

The first Christmas greeting was a call to joy, not to mere merriment. "I bring you good tidings of great joy which shall be to all people, for unto you is born this day in the city of David a Savior which is Christ the Lord." Joy is more than mirth. It is a vivid and animating pleasure, inspired by the perception of something which seems productive of good. It quickens the spirit, enlivens the countenance, gives radiance to the eye.

As Dean Lynn Harold Hough reminds us, "There is all the difference in the world between joy about a Savior and joy without a Savior." And he adds that "most of the cynicism of the world is the aftermath of counterfeit joys." When gaity is but the passing stimulating of an artificial mood, when it is but the lightning flash of an appetite indulged, it leaves an emptiness like that of a deserted and disarranged night club on the morning after a New Year's celebration.

But Christmas continues and grows because it reopens the springs of genuine joy. It clears

Minister of Christ church (Methodist), New York City, well known for his radio ministry

away the false and formal things which fill and clog our natures and lets the simple, elemental, natural things come through. The innocence and purity of childhood, the unfathomable love of motherhood, the kindly ministries of shepherds, the humble adoration of the wise men—in these we feel again the things by which and for which we are made. Although the earth may seem old with its burden of care, at Christmas it always is young.

While many will make merry without a Savior, let us try to catch the Christmas joy about a Savior.

First of all, *it is the joy of a saving light.* Admiral Peary, after his long experience in the Arctic, declared that the worst menace which men had to fight was not the cold but the darkness. The long nights near the North Pole took a heavy toll of morale and health. Sunlight is essential to the health of the leaf on the tree, the skin on the body and the spirit in the man. As a boy I was often afraid in the dark. It is not hard for me to imagine what terrors the nights must have held for primitive men before they learned the laws of nature and the explanation of darkness. In their ignorance they peopled the shadows with frightening possibilities.

Hence, it is little wonder that the Old Testament spoke of the coming Redeemer in terms of light breaking into darkness. Listen to the prophet: "The people that walked in darkness have seen a great light." The citizens of Palestine lived in a dark world. They had been overrun by conquering nations. They were satellites of the Caesars in Rome. Their sick souls tossed restlessly like patients in pain waiting for the dawn and a Deliverer.

In this darkness Christ was born at Bethlehem. He was hailed as "the life which was the light of men." The birth of Christ brought a saving light to illumine the life which is in each of us, to show us that we are not mere morsels of flesh raised from the dust and doomed to rot again into it, but that we are immortal souls, children of a heavenly Father, who so loves us "that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life."

It is therefore fitting that Christmas should be the festival of lights. The date we celebrate follows the shortest day of the year, for the coming of Christ to our spiritual climate is like the return of the sun to our northern hemisphere. Christ brings the light and warmth and meaning which turn life's winter into spring. Our world, so filled with tension, at this moment may not seem to show it, but each year more of its people feel Christ's springtime in their hearts. And that is "good tidings of great joy."

A second reason for joy is that *Christ comes as saving love.*

Cynics have often charged that Christmas is only a perpetuation of pre-Christian pagan festivals. It is true that in the Near East some four thousand years ago, there was observed the festival of the New Year. And the Romans in their Saturnalia bedecked their halls with green trees and brought out candles. Dr. Earl Count in his delightful book, Four Thousand Years of Christmas, traces these pre-Christian counterparts of Christmas. But in all these there was very little element of love. So in Christ there came One so magnetic that he has drawn many pagan features into the celebration of his birth, such as the yule log, the Christmas tree, the jolly figure of Saint Nicholas. Why? Because Christ answers the hunger of the human heart for love.

The manager at Bethlehem is the beautiful beginning of the world's greatest love story. The child cradled there grew up in the love of a Nazarene home. Out of love for his people he left his carpenter shop for the career of an unpaid teacher and healer. In love he lifted the broken bodies and hearts of the poor, the sick, the sinful. He loved them even to the end, for even on the cross he prayed for his persecutors. "Greater love hath no man than this that a man lay down his life for his friends." But Jesus gave his life not only for his friends, but also for his enemies, even for all the world.

Since Christ's love was revealed, the world has never been as it was before. Out of his love have grown a new reverence for womanhood, a new care for childhood, a new concern for the home, a heightened spirit of humaneness toward the suffering, a quickened conscience regarding injustice. I am well aware of the darkness of our war-shadowed world, and yet I am confident more people today are praying and working for peace and brotherhood than ever before.

Nearly sixty years ago a New York newspaper printed an edi-

Continued on page 12

Christmas Wish

ELEANORE ROOT

At Christmas, when the world is still,
I think about a wind-swept hill,
And see a cross, a suffering Man,
Dying there, to fill God's plan.

Today the world goes at a pace,
Where people seldom see his face,
Or even try to understand,
The meaning of his nail-pierced hand.

And so our wish is for good cheer,
And happiness through every year,
But most of all we humbly pray,
He'll share the path you walk each day.

EDITORIAL

The Spirit of Geneva and the Spirit of Christmas

THE SPIRIT of Geneva was born in the midst of the summit meeting last July when the leaders of four nations expressed their hope for peace and indicated their willingness to help achieve it. The success of the conference owed much to the personal initiative of President Eisenhower. The Russian leaders also were credited with a friendly spirit and good intentions. It seemed in July as if the four powers all recognized the futility of war in this atomic age and were ready to explore every other means of ending the cold war. But even in July the world was reminded that the real test of the spirit of Geneva would be the foreign ministers' conference in November.

Now many observers are saying that the spirit of Geneva is dead, that it was buried in Geneva, where it was born, by the failure of the foreign ministers to agree on any of its major topics—the reunification of Germany, disarmament or the improvement of East-West contacts.

The spirit of Christmas was born under circumstances that likely would pass unnoticed at a summit conference. There were shepherds who, having heard the good news, came to kneel down before the baby who was the hope of the world. There were mostly common people, like Mary and Joseph themselves, who could not expect to have reservations in a Bethlehem hotel; and yes, there were learned and wealthy men who came from afar to bow before the king. But the only recognition at the summit, either in Judea or in Rome, was the fearful action of Herod as he slaughtered innocent children and forced the holy family to become refugees.

There were many observers in Jerusalem who believed that the spirit of Christmas ended with a crucifixion. The lovely dream of "peace on earth, good will to men" was forever shattered, they decided, by the murderous cries of a Jewish mob and the bitter nails of a Roman cross. The glorious vision of a kingdom of righteousness and peace was lost, they thought, because this King Jesus would not permit his men to fight for him as would other kings, because he insisted that his kingdom was not of this world.

But the spirit of Christmas lives. The observers who pronounced the verdict upon Jesus' earthly ministry were wrong. He did not die. And Christmas did not die. In fact the song had just begun. The dream had just caught on with a new generation of dreamers. The kingdom they could not accept turned out to be an everlasting kingdom. Long after every summit conference —whether among the Jews in council or in Pilate's judgment hall or in Geneva—after every summit conference has broken up on the rocks of stubborn and difficult problems, the spirit of Christmas remains alive.

We are in favor of friendly handshakes, smiles and every gesture of conciliation that was made in Geneva. We are in favor of recognizing the horrible alternatives of an atomic war and acting accordingly. But neither smiles nor fears can bring us the peace for which we prayed and for which our president prayed at Geneva. The spirit of Christmas, the spirit that could not be broken by the hard assaults of hatred and violence, the spirit that could triumph even beyond the cross—this is the spirit our troubled world needs.—K. M

What Shall It Profit?

A SPECIAL medal, please, for Mrs. August Jueneman of Rexford, Kansas. This excellent lady was a contestant on a television quiz program. She was invited at the end of the contest to return to the same program the next week and double her winnings without any risk of losing what she had gained. Every other contestant would have gladly complied. But not Mrs. Jueneman. She could not return because, she said, "I have to sing in my church choir."

The producer of the program suggested several alternatives. Could her daughter substitute? No, her daughter played the organ for the choir. Could her husband come? No, he was the leader of the choir. To the great consternation of the television audience, a lone woman insisted that some things are of more value than money—even the easy money on giveaway TV programs.

Perhaps the millions who eagerly watch to see who will answer the $64,000 question or name that tune or stop the music or reign as queen for a day are disappointed in Mrs. Jueneman. Doesn't everyone dream of reaching the jackpot or driving home in a Cadillac as a consolation prize? No, not quite everyone. Thanks to Mrs. Jueneman, we are reminded that there are responsibilities greater than gaining money, that there are still persons who believe in working for what they receive, and that there is little profit in gaining the jackpot if you risk losing your soul.—K.M.

WHAT BETHLEHEM MEANS TO ME

Ellis G. Guthrie

IT WAS a night like many others in that small out-of-the-way place in Palestine. Yet it was a night calculated to change the course of nations and a night that changed my life and brought peace to my soul before I knew that I had a soul—before I knew anything.

The inhabitants of Bethlehem were unaware of the events taking place within the village and would not have cared had they known. The birth of a baby brings no excitement save in the household to which he comes. Of course, if a prince or a king is born the whole nation is interested. But who was interested in a baby born to peasants in a cow shed? Yet with the birth of that baby the chance of life was given to my soul before my soul was.

The prophets knew of the greater worth of this baby—precious as all babies are. Micah wrote (5:2): "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; . . ."

But very few were really aware of the significance of Bethlehem. Among those who were aware were the wise men. Their trip was hard and long; yet they made the trip gladly and eagerly to worship the little King.

And the shepherds came. Humble men were they. Yet it pleased God to reveal unto them by the angels' song the greatest event of the ages. May I receive this good news as humbly and as gratefully. Bethlehem means this to me—and more. "For unto you is born this day in the city of David a Savior, which is Christ the Lord."

Here took place the greatest of all mysteries. God became man. The unlimited became limited. The royalty of heaven became the commonplace of earth. "And the Word was made flesh, and dwelt among us . . ." (John 1:4a).

I do not understand the incarnation—this miracle of Bethlehem—but I have felt its power in my life. For I who am common and of little worth of myself, have changed. I have been uplifted, cleansed. I, who was born of humble parents, poor from my birth on, have been made a king and a priest unto God forever.

I cannot understand this mystery of Bethlehem. I do not know how the birth of a little babe could do this for me. I only

Pastor of the Eaton church, Ohio



"For unto you is born this day in the city of David a Savior, which is Christ the Lord"

Religious News Service

know that it has. Nor do I know why it happened when and where it did. I only know that ". . . when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Gal. 4:4-5).

Only God could see the course of events to follow. Mary and Joseph took the baby Jesus to Egypt. When they returned to Nazareth of Galilee the stories of Bethlehem had faded. No longer did the angels sing their song to earth. The wise men had returned to their distant homes.

Outside of a short look into Jesus' life at twelve, history has no other windows into his boyhood or early manhood. He ended the boyish phase of his life and took the responsibilities of a man. He did hard work in the carpenter shop. When the time of preparation and waiting was over, he left the carpenter shop. He received baptism from John in Jordan and underwent temptation in the wilderness. Then he chose his disciples that the message of salvation might be preserved for even me. Though few foresaw these things they were all implied that night in the city of David. Bethlehem means this to me—and more.

Then came his meritorious career — brilliant, beautiful — and, like a meteor flashing across the skies, it was soon eclipsed by the darkness of sin. It started with the turning of water into wine. Other miracles followed. The words that he spoke were miracles. They gave hope and life. They touched heartstrings never before played upon. At a word the dumb spoke; the deaf heard. With the touch of His hand the blind saw and the sick were made whole. He spoke with the Father and the dead were restored to life. Of him God said: "This is my beloved Son: hear him" (Luke 9:35b).

Life is full of pain and trouble. And Jesus found life no different from the way we find it. His good and pure life ran into the evil and pride of men. They opposed him; they made plans to destroy him.

It was this that drove Jesus to the Garden of Gethsemane and led him to the cross. In the Garden he fought his battle alone with his God. His inner torture was so great that he sweat great drops of blood. The question in his mind was simply this: Should he die or should I? Should he take upon himself my sins or let me bear them myself. But he knew that I could not. He wanted some other solution so he cried out: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26:39b).

There was no other way. And because Christ loved even me he was willing to drink the cup, to bear my sin and shame. After Gethsemane Jesus endured the mockery of a trial. Once his mind was set there was no turning back. He set his eyes beyond the cross to the glory that would belong to him—and to me—because he was to die on that cross.

How could this come out of Bethlehem? Calvary is part of the story, the same as are the wise men or the shepherds. Bethlehem was the beginning of what Calvary was to be the end.

That death on the cross gave me life and hope. Unworthy as I am to stoop and touch his feet, he purchased my pardon in that hour. This is the greatest of all miracles. Bethlehem means this to me—and more. For the story does not end on the cross but in an empty tomb.

The chapters of this great drama have all been written save the concluding ones. Those will tell of his coming again when we shall crown him King. Then we shall sing the songs of Moses and of the Lamb without ceasing.

This then is what Bethlehem means to me. This is what I see when I hear the old familiar

Continued on page 13

NATIVITY

EDWARD K. ZIEGLER

Born in a stable 'mid oxen and sheep,
Mother love warmed him in manger asleep;
Jesus our Savior, God's own baby boy
Lay smiling while archangels chorused their joy.

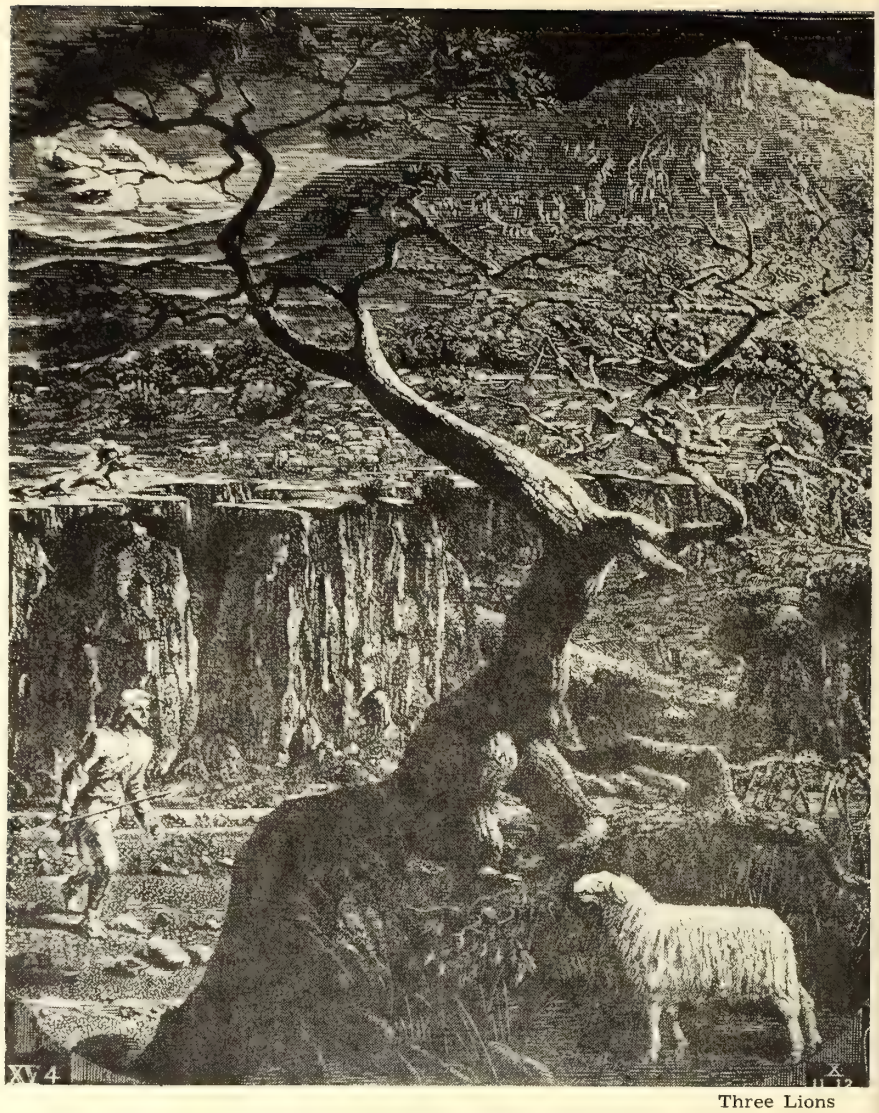
Above him the star shone so silent and bright,
And shepherds in wonder beheld a great light;
In reverence and worship they came where he lay,
Then knelt by the manger, their heads bowed to pray.

In stately rich splendor wise men from afar
Brought three priceless treasures, as led by a star,
They came from old Egypt, from Hind and Iran
To offer their gifts to the Savior of man.

Now what can I offer, O Lord of my heart?
For all of my treasure, and all the world's art
Are tinsel and playthings, scarce worthy for thee;
Oh, be born in my heart! Be incarnate in me!

WHY JESUS?

G. Wayne Glick



Three Lions

Like the shepherd who seeks the lost sheep, God seeks the sinner, that through Christ he might reconcile and redeem him

WHAT is unique and necessary about Jesus? Why should not we depend upon the revelation of God which we find in nature or in the achievements of men who have come close to God? These are important questions, touching the whole relation of the Christian to the world in which he lives. In a sense the one who asks these questions is forcing himself to go to the very root of his faith. If faith is fidelity—following—rather than mere assent, then it requires of us more than "taking certain things for granted." We need to be able to give a reason why Jesus Christ is held to be unique and necessary, leading us beyond nature or the heroes of history.

The first thing that we need to recognize is that this is very often a pressing personal problem to the one who asks the question. It is no use to trot out our theological vocabulary and confuse the issue with incomprehensible terms. Nor is it enough simply to blast the questioners with a "You don't have faith." The gospel has never been simply a set of theological propositions, no matter how valid the theologian's task may be. Nor has the gospel proclamation proceeded along its two thousand year course by dodging the hard questions with pat answers, signifying nothing.

The question is there, in the minds of many and sometimes on their lips. It is a question which a St. Paul would have welcomed and he would have given a reason for the faith that was in him. And so must we. We cannot say, "I believe in Jesus because Paul did or because my fathers did or because my preacher said it was the way to get to heaven." We must allow the question its full rights; *why*, after all, *this* man? Why Jesus?

We need also to recognize that this is a life and death question for the Christian church. If we cannot answer this question with the conviction that springs from the very depths of our being, we had better admit it and put our energies elsewhere. William Beahm used to remind his students at Bethany of the truth of the fact that "the Christian church is always just one gen-

Teacher in the department of religion, Franklin and Marshall College, Lancaster, Pennsylvania

eration from extinction." This is our question and on our answer depends the continued life of the institution we call the church.

Why not depend upon the revelation of God which we find in nature? Let us notice that this question implies an important truth: that there is a revelation of God in nature. Or, perhaps more carefully put, there is a revelation of God *through* nature. The Bible is clear on this point, in both the Old and the New Testaments. Genesis declares that God made the world. Paul, in his sermon to the Athenians, repeats this fundamental truth. Later, writing to the Romans, Paul makes this divine creation the basis for holding men accountable: "For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse . . ." (Rom. 1:19-20).

But what have men done with respect to this good creation, declaring the glory of God? "Although they knew God they did not honor him as God or give thanks to him". . . . but "they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator" (1:21 and 25). So we ought to know God through his creation, but we become idolatrous and worship all sorts of cunningly devised substitutes. But God is not mocked; all that we accomplish thereby is to dishonor ourselves.

One of the key words in the above question is the word *nature*. When we use it we do not mean simply the trees and flowers and mountains and brooks. We mean everything that has been created, including man himself, who is a part of nature. As the grass dies, so man dies; his finiteness is written in him. This we must recognize, though we shall see later that there is more to man (according to Christian faith) than this. But he is a part of nature.

Now the distinctive thing about "nature" in this sense is that it is under the law of necessity. This means simply that anything natural just has to be what it is. A rock cannot exercise freedom and become a tree; it cannot even become a "bigger and better" rock. A sunset, no matter how beautiful, is still a dead, dumb thing; it does not know or care that it is what we call beautiful. We may then admire it as a beautiful, created thing; but we will not worship it as though it were good in itself. Its beauty points us beyond itself to the God who made it. And when we see God through it, rather than in it, we can rejoice that we have eyes to see and minds to know that it is a part of the good creation of a loving Father.

There is a revelation of God through nature and the insensitive person who cannot see it deserves pity. But were this the only revelation of God possible for us, how miserable we should be! To see beauty and power and order, to understand all mysteries about the creation and still to have no warrant of a loving God would leave us saying with the Preacher, "Vanity of vanities, all is vanity."

Why not depend upon the revelation of God which we find in the great achievements of men who have lived close to God? This question, too, implies that God has revealed himself through humankind. Again, we have Biblical warrant: "So God created man in his own image . . ." (Gen. 1:27), and "Thou hast made him little less than God and dost crown him with glory and honor" (Psa. 8:5). There has, obviously, been given to man something that sets him apart from the rest of created nature. What this "something" is has been debated loud and long, but whatever else it is, it involves what we call freedom. A rock cannot be a bad rock or a good rock; it has no freedom, for it is all a part of nature. But a man can be a good man or a bad man, for a man has freedom, a freedom not entirely bound by nature.

When we say freedom here we mean that moral and religious capacity which can be exercised for the good or for the bad, for the service of God or for the

While the Heavens With Melody Rang

MARY STONER WINE

I should like to have heard the glad tidings that night
When the glory of God shone with radiant light
And the heavens with melody rang.
I should like to have worshiped at that manger bed
To have knelt where the cattle and oxen fed
While the heavens with melody rang.
But to God's chosen few came the message of love
When the Savior came down from his palace above
And the heavens with melody rang.
But again in his plan there shall come a glad day
When the harpers of God in great triumph shall play
Till the heavens with melody ring.
Then the saints of all ages who've followed his star,
The redeemed and victorious shall come from afar
While the heavens with melody sing.
When the ransomed in glory shall sing a new song
We'll hear the great music and join with the throng
Till the heavens with melody ring.

exploitation of God and man. This is a man, one who can say, "for the greater glory of God," and thus live a different life, committed to the One who created him or, on the other hand, one who can exercise that freedom to become a tyrant or a near-beast.

We have said, then, that nature is bound by necessity and that man has been given freedom. Using that freedom, man makes history: first, a little personal history, growing out of countless choices and decisions; then, perhaps, he enters into a broader area of influence and may help to change the destiny of communities or even nations; and some, whom the world calls great, may take their places as the shapers of whole civilizations. Buddhism's founder, Gautama, was such a great one; so was Mohammed and Lao-tze and Confucius and Abraham and Moses and Jesus. On this level, the level of influence on the world, it must be said of all of them that they were "great men."

In our own day, on a lesser scale, perhaps, there have been men like Ghandi, and Schweitzer and the particular heroes of all sorts of modern "movements." Why, we ask, should we not depend upon the revelation of God which comes through any of these men, without singling out Jesus?

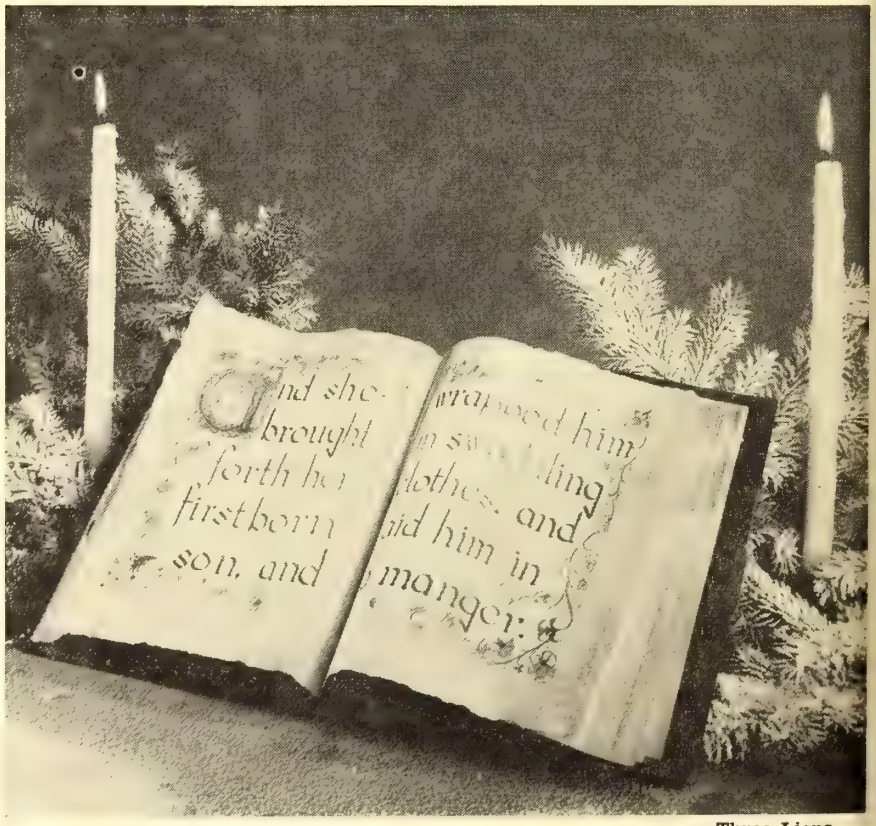
Let us not be so arrogant that we say that no revelation can come through God-dedicated human souls. God moves in mysterious ways and it would seem clear from history that many times the pretensions of "Christians" have been checked by those outside of Christianity. Who would care to defend the medieval inquisitions of the church, which were checked only by the rise of nations? Or who would seriously defend the position that the church took at the time of the rise of science, fighting every new discovery as though God depended on them, rather than they on him? And this list could be indefinitely prolonged.

No, we are not God, and when we pretend to be, he may have to judge us with an "Assyrian whip." Where there is honest devotion to God, and great achievements because of it, let us remember that God will judge and be grateful for the increase of human good.

But do we thereby need to say that every religion is therefore as good as every other? You prefer Mohammed, I prefer Christ —well, well, it is just a matter of preference! This would seem to be the argument of some. Every religion has a standard of ethical behavior and whatever serves to keep people "good" is therefore of equal worth to any other standard.

This, it seems to me, is a silly argument. First, it assumes that all religions teach essentially the same thing. This is not true. Secondly, it assumes that just because someone can believe something and get a thrill out of it or live a moral life because of it, that this justifies the belief. This is, from the standpoint of Christian faith, a practical atheism, suggesting that there is really nothing there as our object of trust, but only our feelings. Thirdly, and most important, it is a man-centered approach. It assumes from the beginning that we make our own gods, not that he, the Almighty Creator, the Father of our Lord Jesus Christ, made us and we are therefore his. God sets the rules of our game of life; we do not. Perhaps that is the reason why so much of our running is done "out-of-bounds."

Finally, this argument assumes that the "god" who is worshiped in all religions is "really" the same God whom Christians worship. This also is untrue, as any little reading in comparative religion will show. The God whom Christians worship is the God "who was in Christ, reconciling the world



Three Lions

unto himself." One of the great passages of the New Testament is the opening declaration of the unknown author of Hebrews: "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the world." The Omega and the Alpha—Jesus Christ: this is the rock on which the Christian stands.

What is unique and necessary about Jesus? We have been hinting at the difference, that which makes Jesus unique and necessary. Perhaps the hint has been heavily veiled, but anyone who has followed the argument thus far has seen two things: one, Jesus' uniqueness has nothing to do with the revelation of God in nature, else the Incarnation would have been a completely unnecessary thing; secondly, Jesus' uniqueness does not lie in his teaching of a new ethical code. The scholars have found every bit of Jesus' teaching in the Jewish literature, at an earlier date than that of Jesus, every bit except one. Jesus was not unique in referring to God as a heavenly Father: this also was previously used in Jewish thought. What is it then? If not in the Beatitudes or the parables, or the concept of himself as Suffering Servant Son-of-Man, where is the uniqueness? In this: for Jesus, God is a God who seeks the sinner.

Why am I a Christian? There is only one reason: because through Christ, acting for God, I am rid of my sins. Surely, this means a great deal more than what we usually think of when that statement is made: it means a restoration to sonship, the realization of that for which the world was made (no wonder that the Greeks called Christianity a scandalous thing); it means a hope that is plunged into eternity, where those who love God and are faithful servants shall live forever with him; it means that my life is no more my own, but I am bought, and therefore owned, and therefore a servant in the reconciling ministry of God to men; it means that I am a part of a fellowship of forgiven sinners, working with them, building them up, and being built up by them; it means that no man can be my enemy, for through Christ, I am debtor to all and a brother of all God's sons; it means, in life, the wrecking of every selfish dream and the surrender of every ambition, in the service of the Love that will not desert; it means eternal life, here and now in the midst

The Family Counselor

Naomi Will **H. K. Zeller, Jr.** **Jesse Ziegler,**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

During the past year several children in this community met with tragic deaths by automobile. Intermingled with grief and disappointment is the feeling by the parents and many around here that these tender lives were snatched into eternity by the predetermined plan of an inscrutable design of God, and that absolutely nothing could have been done to forestall these accidents; these children were born to die young.

However, it seems to me that children were born to grow up, mature and be useful in using their God-given talents to the glory of God and man.

Concerned.

Dear Concerned,

Every tragedy evokes the question "Why?" When good people suffer or innocent children are destroyed we question the purposes of God. In that awful moment on Calvary even Jesus asked, "My God, my God, why . . .?"

There are those who declare that God permits, even authorizes, suffering and tragedy because he is stern and implacable in his righteousness. Because there is sin in the world our God is a terrible God. Evil must be paid for in kind and in amount. If God does not exact propitiation for sin he is not God. Epidemics, heart-rending experiences, untimely deaths of children and many other unexplainable tragedies in life are spoken of ominously in the creeds as proceeding from "the inscrutable decrees of an all wise providence." So runs the doctrine of a God whose wrath is equal to his love.

Once life did not involve suffering. Bread was not earned by the sweat of the brow. Life was added unto life without the march down into the deep valley of the shadow of death. Disaster was unknown and life was entirely without tragedy. But something happened and, as St. Paul says, "sin entered into the world and death [entered] by sin, and so death passed unto all men, for all have sinned." Paul states positively that all suffering is the result of sin.

Jesus confirms this word of Paul, with one modifying idea. Jesus teaches that all suffering is *indirectly* the result of sin in the human family. When his disciples asked of the man who was born blind, "Who sinned, this man or his parents, that he was born blind?" Jesus said, "Neither, but for the purposes of God he is so." All suffering and tragedy have some part in the plan of God, but Jesus insists we have no right to conclude that any certain affliction is the direct result of any given wrongdoing. Suffering is the indirect result of sin.

Likewise, we learn from Jesus that the intention and purpose of God is that life shall be good for all men. The will of God is a good will. Life is not imprisoned in a fatalism of inevitable misfortune, but it is a living experience in which the issues of existence are determined by divine plan and intervention, by the effective working of God and man.

It is the Christian responsibility that each of us do all we can to free life from tragedy and disaster, to work with God who seeks an abundant life for all and to rear our children in the forward-looking family pattern of Jesus "who increased in wisdom and stature and in favor with God and man."

Harry K. Zeller, Jr.

of time, and forever and ever beyond time. It means redemption.

I do not find this in ethical codes. No Confucian "silver rule," however laudable as a goal, can "make my sins as though they were not." No "great man" can forgive me, though those who have been forgiven can show me what true character is, because the motive of action has been purified in the fire of the Holy Ghost. Am I the kind of person who can be satisfied with noble actions? I cannot honestly answer "Yes." Am I the kind of person who, being forgiven, finds the Beatitudes to be the fruit of that forgiveness? I must answer "Yes." But I know that "as I am," sin prevails, and I find that others, the great men of Christian history, have said the same. And then I see them, forgiven at the cross, and "great things" happen. "God who seeks the sinner"—the uniqueness, the unqualified necessity of Jesus—has moved in the mystery of his majesty and love and life begins, real life.

Why Jesus? For the one convinced, converted and committed, it is not a question but a declaration—God was in Christ reconciling the world unto himself. We probably shall always find it difficult, being human and limited, to comunicate this good news as we feel we should; the very words that we use strain and crack under the impact of the message no words can bear.

God has made him both Lord and Christ, this Jesus who was crucified. Therefore, we say with Augustine: "Walk by him the man and thou comest to God. By him thou goest, to him thou goest. Look not for any way except himself by which to come to him. For if he had not vouchsafed to be the way we should all have gone astray. Therefore, he became the way by which thou shouldest come. *I do not say to thee, seek the way. The way itself is come to thee: arise and walk.*"

More Than a Merry Christmas

Continued from page 4

torial written to answer a little eight-year-old girl who had sent in a letter saying that some of her friends said there was no Santa Claus. Listen to the editor's answer: "Virginia, your little friends are wrong. They have been affected by the skepticism of a skeptical age. They do not believe except what they see. . . . All minds, Virginia, whether they be men's or children's, are little . . . as measured by the intelligence capable of grasping the whole truth, Yes, Virginia, there is a Santa Claus. He exists as certainly as love and generosity and devotion exist, and you know that they abound and give to your life its highest beauty and joy. . . . The most real things in this world are those that neither children nor men can see. . . . Only faith, fancy, poetry, love, romance can push aside that curtain and view and picture the supernal beauty and glory beyond. Is it all real? Ah, Virginia, in all this world there is nothing else real and abiding."

That editor's answer has been called the most famous editorial in newspaper history. In these dark times we talk much about being realistic. We usually mean that we must take the darkest possible view of our dangers and our surroundings. I, too, want to be realistic. I do not want to be fooled by wishful thinking. But we can be deceived by foolish fears as well as by futile hopes.

So Christmas, with its sequel through the centuries, convinces me that love is more lastingly real than our present hatreds, just as the sunshine is more lastingly real than the clouds.

A Joy Forever

Kirby Page

A THING of beauty is a joy
Forever, sang the poet.
A beautiful, breathing
Instrument of music, the Lord
Made man, whereon the spirit
Of life makes melody to God,
Exclaimed the saint. Like
Aspen leaves in the breeze,
Man is stirred by beauty:
The purity of a white rose,
The exquisite grace of a
Hummingbird, the autumn
Glory of a maple grove,
The flash of a rainbow
Trout in a mountain stream,
An orange tree in full
Blossom and with golden
Fruit, a range of hills
Across the desert, the
Incoming tide at midnight,
The Taj Mahal, the ruins
Of the Parthenon, the
Lincoln Memorial, the
Sistine Madonna, Mona Lisa,
The Empire State building,
Niagara Falls, a snow
Crystal, the face of a
Loved one, the smile of
A sleeping baby.
Beauty possessed me; I could
Not speak aloud, was the
Experience of the artist. To
The pinnacle of exaltation
Is the human spirit lifted
By loveliness and harmony,
Purity and goodness, truth
And duty, When thus
Enraptured, man beholds a
New heaven and a new earth;
Old things have passed
Away and all things are new.
Such is the power of an
Idea, the pull of an ideal,
The wonder of personality,
The warmth of friendship,
The fervor of affection,
The appeal of our Lord,
The summons of the Almighty.
Man's very being may be
Shaken by penitence, melted
By gratitude, ribbed as
Steel by determination. The
Human soul is not confined
To one spot or to a
Single instant. It roams
The past and the future,
And enables one to dwell
Today in the city of God.

Therefore, I rejoice with those who first heard the "good tidings of great joy" for the Savior born in the city of David brought a saving love.

And the Savior's light and love have proved also *to be a saving power.* The Christmas story contains an interesting study in contrasted powers. Joseph and Mary went up to Bethlehem because of a decree sent out by Caesar Augustus that all the empire should be taxed. Caesar Augustus—what a name to ponder! The mightiest monarch the world had seen up to that time. On his words the whole world waited. What did Caesar Augustus know or care about the poor carpenter's wife and her babe in the little town of Bethlehem? And in the Christmas scene is another powerful figure, Herod, called "the Great." He had heard rumors that a rival might arise from among the Jewish people. He would risk no such danger. He bade the wise men bring him word if they found such a possibility. How helpless looked that Babe in the manger under the shadow of Herod's murderous intent!

A few years later in the reign of Caesar's successor, Jesus died on a cross. But the lowly manger of his birth and the ignominious cross of his death did not stop the Christ from outliving Herod and Caesar. Today they would scarcely be remembered except for their connection with the Christmas story. Just as the root of a growing tree can crack the solid pavement, so the divine life which was in the Bethlehem Babe has cracked the crowns of kings and despots down the centuries.

Yet the supreme power of the One born in Bethlehem is that he saves people from their sins. That is why they called his name Jesus. That is the power above all others which our world so desperately needs today. And that is the reason above all others why Christmas to the Christian is more than merry. It brings the "good tidings of great joy that unto you is born this day in the city of David a Savior which is Christ the Lord."

As all of us rejoice once again in the joy and gladness of Bethlehem, may the spirit of Christ be born in us anew, teaching our love to remember, our anger to forgive, our unkindness to forget. May that spirit make cheerful our homes that little children may laugh and parents rejoice and the aged be happy. May it spread abroad goodwill so that hard hearts may be softened, fears may be lessened and hopes may be lifted. May the joy of Christmas so fill us with compassion for our fellow men that we shall find new ways to brotherhood and peace on earth.

What Bethlehem Means

Continued from page 7

story of a stable where a tired man and his young wife watch a little babe as he coos upon the hay.

All that Bethlehem means to me it can mean to you. I am convinced that if you were the only person outside the love of God this whole story would still have taken place that you might have life and have it more abundantly.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

What's It all About? Goodrich. Revell, 1955. 92 pages. $2.50.

This is a book of sermons, by Robert E. Goodrich, Jr., dealing with essential questions that people ask about God and life. Answers to great questions are given in a sparkling but helpful way. The sermons are evidence that the preacher of them intimately knows people and the turmoil they endure. While one could wish for a greater amount of Biblical content, the sermons represent clear thinking consistent with good Biblical understanding. Probably the best recommendation for the book is that when reading the sermons one wishes that he could have heard them preached.—*Stewart B. Kauffman.*

On Call for Youth. Wittenberg. Association Press, 1955. 241 pages. $3.50.

As a parent, teacher, youth leader or a minister, what do you say and how do you interpret a teenager when he says, "I'm no good," "I don't care," or "I'm in love," "I want to be left alone"? On Call for Youth is one of the best books that has been written to help you counsel with young people. The author has taken his previous, popular books (So You Want to Help People and The Art of Group Discipline) and has put them into one designed for counseling youth.

This is written for the "average" youth who does not get our attention as frequently as the delinquent but whose individuality needs to be discovered and strengthened, too. Rudolph Wittenberg gives us twenty years' experience, an up-to-date procedure, and help in counseling youth.—*Ed Crill.*

Daystar. Amelia Elizabeth Walden. Westminster, 1955. 188 pages. $2.75.

A novel exposing social and class prejudice between two young people destined to break through the barrier. This is a story of an ordinary town with all of its everyday life and it is a story showing the problems of youth as they attempt to cross the lines of prejudice. It goes to the very heart of prejudice showing the things that divide us. Good for teenagers. — *Margaret Huston, Chicago, Ill.*

HENTZ of Things Not Seen. Harriet H. House. MacMillan, 1955. 256 pages. $3.50.

The story of the faith and courage developed in individuals after experiencing unusual discouragement through an accident to a son in the family. After about two years the son dies but the influence of his life on others during those two last years was perhaps greater than if he had lived under normal circumstances for the usual length of time. To individuals, discouraged because of physical suffering, the message in this book should help them regain courage and faith.—*R. Slaubaugh.*



H. Armstrong Roberts

Christmas Symbols and Customs

Eloise Barnhart

THE symbols which we choose to place in our homes at Christmas can emphasize the true meaning of Christmas. The Christmas tree, yule log, candles and all the other customs can be used to help us remember that Christmas is the birthday of the Christ. Knowing how some of these symbols evolved through the centuries may help us to celebrate Christmas in a deep, inspiring, joyous way.

Many of our customs had their beginning in paganism but they were incorporated by the church and given Christian names and inspiration. The word *Christmas* is as distinctly English as *Wehrnacht* is German and *Noel* is French. It came into use in the 12th century, no doubt because of the custom of celebrating mass at midnight on Christmas Eve, the only time this was done.

Many of the customs associated with yule log have disappeared. The log was kept smoldering during the twelve days of Christmas so it could be blown into flame when the occasion demanded. Many ceremonies were associated with securing the log, its kind and its disposal. Although we no longer burn a yule log we use the symbol in our decorations. It is a symbol of the warm emotion and bright thoughts of the season.

Candles came later than the glowing fire. The custom of placing candles in windows had its beginning in the Irish custom of placing a light in the window to light the Christ Child's way if he should be outside alone in the cold. In Norway the people burned candles to signify Christ as the light of the world. Martin Luther used candles on his Christmas tree to represent the stars shining through the evergreen forest in Christmas Eve. In central Europe, Germany especially, four candles, two red and two white are placed in the Advent wreath. One candle is lighted before the evening meal on the first of the four Sundays before Christmas. This candle is extinguished after the meal. The second Sunday two candles are lighted, the third Sunday three candles, and on the fourth Sunday all four candles are lighted.

Candles in wreaths are very familiar in our decorations or wreaths alone which are in honor of St. Stephen, the first deacon, whose Greek name means wreath. A modern wreath that has won much popularity is the Della Robbia wreath, a living replica of the artist's Bambino medallions. Mrs. Margaret Fowler was so impressed with the Bambinos in Italy, she suggested to the members of the Boys' Republic of Chino, California, that they try to make some such wreaths. Since 1932 the boys have gathered the year around various leaves, seed pods, cones, etc., which they later combine with colorful fruits. Anne Wertsner in her book, Make Your Own Merry Christmas, gives instructions for making these wreaths. Their making can become a family project.

The use of evergreens at Christmas was contributed by paganism. At first, the church disapproved of their use, especially in the church, because of the superstitions surrounding them. But Scripture justification may be found in "The Glory of Lebanon shall come into thee, the fir tree, the pine tree, and box together, to beautify the place of my sanctuary" (Isa. 60:13). The church gave new meaning to the plants, holly, ivy, mistletoe, and rosemary. The holly with its red berries among the sharp green leaves speak of the blood drops which the crown of thorns drew from the Savior's brow. Ivy became related to the madonna and child. Romans considered mistletoe a symbol of hope and peace. When enemies met under it they kissed each other and called a truce. At one time a bough was placed on the altar to proclaim a pardon to all. The herb, rosemary, is said to receive its lovely fragrance from the fact that Mary laid the Christ



Family customs and traditions established through the years can add much to our celebration of Christmas, if they are Christian in spirit

Religious News Service



Religious News Service

Child's garments on it. Rosemary ceased to be a part of Christmas in victorious times.

To Mexico we owe the poinsettia, where it is called *Flor de la Noche Buena,* Flower of the Holy Night, or Christmas Eve. Dr. Joel Poinsett, minister to Mexico, in 1828 sent the first wild plants with their tiny yelow flowers to Robert Buist, a nurseyman in Philadelphia, who named it Euphorbie poinsettia. Later it was given the Poinsettia Pulcherrima. Of course, it is usually just called Poinsettia. In the South and in some parts of California plants grow as tall as small buildings. Albert Ecke, a Swiss farmer near Los Angeles, developed the plant as we know it. His son, Paul, has made Encinitos, California, the poinsettia capital of the world.

The Christmas tree as we have it is almost entirely the creation of Christian thought and sentiment. On the night Christ was born it was thought the trees blossomed and bore fruit. In Europe it became the custom to cut boughs of hawthorn and cherry trees to bring them inside and place them in a warm place so they would bloom by Christmas. If we remember that the buds of the flowering trees are formed in the fall and three or four weeks of warmth is all that is required to bring the buds into bloom this lovely custom might be revived today.

Martin Luther is credited with decorating the first Christmas tree in Germany. Prince Albert brought the decorated tree to England. About 1850 Pastor Schawn in Cleveland placed a tree in his church. The people were shocked, for this was the first tree they had seen. Pastor Schawn looked about the country for this custom; finally he found a German boy in Wooster, Ohio, who had had such a tree. A letter recently tells of a German professor at Harvard who had a tree in 1832. In China the Christmas tree is called the tree of life.

Sometimes in the rush of Christmas we forget the significance of our gifts. Through the ages people have given to their loved ones and others on Christ's birthday, in his honor and in remembrance of the wise men, the first gift bearers. In some Eastern countries today gifts are given to the children on Epiphany, January 6, the day that commemorates the coming of the Magi. In Spain children set out their shoes at the second-story windows or balcony so the King of the East, their Santa Claus, will leave gifts as he rides by on his camel. In Italy, on the eve of the Feast of the Three Kings, an old woman, Befona, with a witchlike appearance brings gifts to the children. In Poland a beautiful woman dressed in a flowing white robe brings gifts direct from the stars, they say.

In some parts of Alaska the children look to the Good Star for their gifts. In Cuba the Three Kings, one white, one yellow and one black, each bring gifts to the children of his race. These kings come on January 6 and the gifts are left at the foot of the children's bed. In Mexico the children receive their gifts at Epiphany. St. Nicholas, Bishop of Myra, in Asia Minor at the beginning of the fourth century gave gifts to his people secretly, particularly the poor. On his death, December 6, in Austria, Hungary, Rumania, Flanders and Holland St. Nicholas Eve is to the children of those lands what Christmas Eve is to American children. The Hollanders changed St. Nicholas to Santa Claus and Dutch settlers brought him to America.

In Sweden the *julklapp,* a small precious package wrapped in an enormous package is brought to the door by someone, who after knocking, hurries away before his identity is known. Also in Sweden as father distributes the gifts the original rhymes attached to each gift is read aloud. In Italy an urn of fate filled with wrapped gifts is passed from mother to other members of the family. If anyone gets the gift with his name on it he keeps the gift otherwise he puts the gift back and tries again. I mention these customs because here the gifts are not all important but the family fellowship.

Bells have always had a place in the Christmas holidays even through the Reformation. About 400 A.D. in Italy a bell was used on a church to call the worshipers to mass. The use spread to France and England. Because of the early association with churches bells soon became a sacred thing. We use bells for decorations, cards and in poems such as Longfellow's poem, with its message of peace, Christmas Bells.

Our manger scene began with St. Francis of Assisi who arranged the scene to make the Christmas story more easily understood by the peasants. In Spain it is called *Nacimiento;* in France, *Crech;* in Germany, the *Krippe.* In Italy it is called *Presepe* (stable). On Christmas Eve the family eats supper around it. The manger is empty. On Christmas morning the mother with ceremony



Religious News Service

places the Bambino in his bed. During the week Italians enjoy visiting their friends and viewing their scenes. Around Bethlehem, Pennsylvania, a community *Putz,* or nativity scene, has been a Moravian tradition for over 200 years and in nearly every home is found a smaller *Putz* made by the family.

For centuries men have revered the stars as God's handiwork. Christ's coming is foretold in Numbers 24:17: "There shall come a Star out of Jacob." In Matt. 2:9, we read ". . . lo, the star, which they saw in the East, went before them, till it came and stood over where the young child was." We find lighted stars in our churches and in our homes, stars at the top of the Christmas tree or in the window; cookies are baked in the shape of stars. Stars add meaning and beauty to Christmas cards and wrappings.

It is time for Christians to examine their Christmas traditions and customs; to discard those which do not enrich our spirits and keep those that remind us of God's gift to us.

KINGDOM GLEANINGS

A major objective of America's schools should be to develop "ethical behavior based on a sense of moral and spiritual values," the White House Conference on Education declared in a report on educational objectives adopted by a plenary session of more than 2,000 delegates. The report urged, among other fundamental objectives, development of "respect and appreciation for human values and for the beliefs of others."

The German Kirchentag, the great annual gathering of German Protestants, will be held at Frankfurt, Germany, Aug. 8-12, 1956. Those who are contemplating a trip to Europe next summer may want to include in their plans this meeting to which hundreds of thousands of church people come yearly. Information about the Kirchentag can be secured from Dr. Franklin H. Littell, Uhlandstrasse 11, Bad Godesberg, Germany.

Handel's The Messiah was presented simultaneously by some 2,000 singers in 65 diffeernt locations in southern California and Nevada to herald the opening of the Christmas season. Sponsored by the Los Angeles Church Federation and the Southern California Council of Protestant Churches, the project enlisted five hundred churches, the most widespread performance of the oratorio since is was written in 1741. The director is Dr. Gordon Bachlund, who became blind in 1950.

It is estimated that there are nearly 350,000 literate Christians in India, Pakistan and Ceylon who do not possess their own Bible. The Bible Society of India, Pakistan and Ceylon is making a survey trying to check these figures and to discover whether the reason for this is poverty or indifference. While is will be difficult for the society to reduce its present selling price for scriptures, that generally covers about half the actual cost of production, they are eager to meet this particular situation.

Theological problems involved in Christian unity will be explored at a conference to be held on the campus of Oberlin College, Ohio, in September 1957. The theme of the conference will be The Nature of the Unity We Seek. The first meeting of its kind, it will be sponsored by the United States Conference for the World Council of Churches and the Canadian Council of Churches. The sessions are expected to bring together some 400 persons from denominations and 100 "Faith and Order" consultants.

The General Board of the National Council of Churches at its recent meeting adopted a resolution urging churches to aid five Southern ministers ousted from their pulpits over the race segregation issue. The Council also directed Church World Service to seek ways to establish a relief program for victims of persecution as a result for their efforts on behalf of justice and asked all government agencies to resist temptation to allow possible partisan political advantage to inhibit them from the maintenance of human rights and the furtherance of justice.

Sebring church, Fla., has scheduled its annual Bible conference to begin Sunday morning, Jan. 29; it will continue through the next Sunday. The speaker will be Bro. Linford Rotenberger.

Mr. and Mrs. John H. Murdock of Eldora, Iowa, left Chicago by plane on Dec. 3 for Nigeria, W. Africa. There they will visit their daughter and son-in-law, Dorris and Marvin Blough, who are serving the church in the Nigerian field. The Murdochs will return to the States about Jan. 2.

Following an illness in Elgin, Alberta Yoder, who has served the Brotherhood for more than nineteen years, most recently as administrative assistant in the Ministry and Home Mission Commission, returned to her home at 140 N. Charles St., McPherson, Kansas, where she will remain for an extended period of convalescence.

World-wide Bible Readings

December	26	Matt. 2:12-23
	27	Matt. 3:1-17
	28	Matt. 4:1-25
	29	Matt. 8:1-34
	30	Matt. 9:1-17
	31	Matt. 9:18-38

Licensed and Ordained to the Ministry

Harriett Bright, licensed in the Richmond church, Ind.

Roscoe Pringle and *Howard Watkins,* licensed in the Stone Lick church, Ohio.

Elijah Odokara, ordained in the Lakewood church, Seattle, Wash.

Howard B. Phillips, ordained in the Mt. Zion church, W. Va.

Florian Cripe, ordained in the Sunnyslope church, Wash.

Washington Seminars

The Christian Farmer and His Government. This interdenominational seminar is sponsored by the Department of the Church and Economic Life of the National Council of Churches in co-operation with the denominational departments of social education and action, the Town and Country Church and local and state councils of churches. This seminar is designed for farm operators, members of farm organizations, rural pastors and church executives and others interested. Any Brethren desiring to attend this seminar, which will be held in Washington, D.C., Jan. 24-26, should register in advance with the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Churchmen's Washington Seminar. Attendance at this seminar is limited to 300 persons and the Church of the Brethren has been given a quota of five. Registration must be sent to the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill., postmarked not later than Jan. 16. This seminar, to be held Feb. 7-10, is sponsored by the Washington office of the National Council of Churches in co-operation with nineteen denominational agencies.

For further information on either one or both of these seminars write the address given above.

Brotherhood Theme: Seek First His Kingdom

Bridgewater College

The campaign to raise funds for a new health and physical education building is progressing with confidence. Approximately $135,000 in cash and pledges has been received. In the meantime a new factor has come into the picture when a recent independent engineer's inspection declared the present forty-seven-year old structure unsafe for varsity intercollegiate basketball games. Thus, the home schedule for this season is being staged at near-by high school gymnasiums.

The death of W. E. Wine of Berryville and formerly of Toledo, Ohio, occurred in early November. Mr. Wine, an alumnus of 1901, had served on the trustee board for the past four years. He was a leading benefactor of the college in his life time. Mr. Wine invented and had patented more than 250 inventions, mostly in the field of railroad appliances. At the time of his death he was chairman of the board of the Wine Railway Equipment Company and the Unitcast Corporation, Toledo manufacturing firms.

Co-operating with the Southeastern regional office, the college library has been officially designated by the college administration as a repository for historical materials concerning the Church of the Brethren in the area. Possession of Alexander Mack's personal Bible, the Sunday-school cards printed by the Sower Press and used by the mother church at Germantown, and the several Sower Bibles, including the Reuel Pritchett collection, are of special value as Brethren items now held by the college.

Bob Richards, world's record pole vaulter and decathlon winner, will return to his alma mater on Jan. 9-13 to lead a religious emphasis week on the campus.

The annual spiritual life institute for pastors and laymen is scheduled for Feb. 7-9. Leaders include Dr. Halford Luccock, professor emeritus of Yale Divinity School; Bro. Paul M. Robinson, moderator of the Church of the Brethren; Dr. Paul Petcher, medical missionary to Africa; Bro. Edward K. Ziegler and Bro. Frank Williar, pastors at Roanoke and Baltimore, respectively.

Paul H. Bowman's eagerly awaited book, History of Brethren Education in the Southeast, is expected to come from the press within a few months. Bro. Bowman, for twenty-seven years president of Bridgewater and four times moderator of the Church of the Brethren, has been praised by the manuscript readers for writing a scholarly, readable and original interpretation of a phase of Brethren history that will have Brotherhood-wide appeal.

At the trustee board meeting in November, action was taken to use the package method of computing college costs to students beginning in the 1956-57 session. An over-all increase of forty dollars per year with a composite cost of $950 for board, room and tuition for resident students was voted. The increase was deemed necessary to accomodate increasing instruction costs and to help avoid recurring budget deficits.

The college glee clubs under the direction of Prof. Nelson T. Huffman have presented Handel's oratorio, The Messiah, four times this month: Dec. 4 at the Second Baptist Church Staunton; Dec. 9 and 11 at the college; and Dec. 14 at the Manassas high school in Eastern Virginia.

The drama department effectively moved their audiences in presenting the Chinese play, Lute Song, in November. Mrs. Betty Geiser was the director.

Carlisle Whitelow, freshman and son of the late Faith Whitelow, college cook for more than twenty-five years, is the first Negro to play on Eagle varsity teams, having played on the football team this session and presently the basketball team.

The Church Calendar

December 25

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Songs of the Savior's Birth. Luke 1: 5-80; 2: 29-32. Memory Selection:

Glory to God in the highest,
and on earth peace among men with whom
he is pleased! Luke 2: 14 (R.S.V.)

CBYF Topic: Fun—Plus!

Christmas

Dec. 26-31 Southeastern Region recreation laboratory, Bridgewater College, Va.

Dec. 26-31 Eastern Region recreation laboratory, Juniata College, Huntingdon, Pa.

Dec. 26-31 Central Region recreational laboratory, Manchester College, Ind.

Dec. 27-31 Pacific Coast Region recreation laboratory, Fresno church, Calif.

Dec. 27—Jan. 1 Quadrennial Student Volunteer Conference, Ohio University, Athens, Ohio

Jan. 1-8 Week of Prayer

Jan. 15-21 Church and Economic Life Week

Jan. 23-26 Ohio State Pastors' Conference, Columbus, Ohio

Jan. 24-26 The Christian Farmer and His Government Seminar, Washington, D. C.

Jan. 29 Brethren Volunteer Service Day

Jan. 29—Feb. 5 National Youth Week

Jan. 30—Feb. 3 Youth Political Seminar, Washington, D. C. and New York City

Love Feast

California

Jan. 8 Glendora

Gains for the Kingdom

Nine baptized, five received by letter and six rededic ted in the Western Mt. Carmel church, Va. **Four** baptized and three received by letter in the Bassett church, Va. **Eight** baptized in the Pine Grove church, Md. **Eleven** baptized in the Bethany church, Del. **One** baptized in the Boyer church, Pocahontas congregation, W. Va. **Eleven** baptized and eight received by letter in the Barren Ridge church, Va. **Four** baptized in the Spray church, N. C. **Two** baptized in the Topeco church, Va.

Four baptized in the Sipesville church, Pa. **Four** baptized in the Mercersburg church, Pa. **Seven** baptized in the Maple Spring church, Pa. **Two** baptized and one received by letter in the Wolgamuth church, Lower Conewago congregation, Pa. **Three** baptized and two received by letter in the Lake Ridge church, N. Y.

Eight baptized in the Zion church, Mich. **One** baptized in the North Winona church, Ind. **Two** baptized in the Poplar Grove church, Ohio. **One** received by letter in the English Prairie church, Ind. **Three** baptized in the Syracuse church, Ind. **Four** baptized in the Pleasant View church, Ind. **One** baptized and one received by letter in the Middlebury church, Ind. **Five** baptized and eight received by letter in the Elkhart Valley church, Ind. **Twelve** baptized, one reconsecrated and two received on former baptism in the Yellow Creek church, Ind. **Seven** baptized, three received by letter and nine reconsecrated in the West Nimishillen church, Ohio. Four baptized in the Castine church, Ohio. **Three** baptized and two received by letter in the Zion Hill church, Ohio. **Six** baptized in the First church, Chicago, Ill.

Eight baptized in the Topeka church, Kansas.

Seven baptized in the Lakewood church, Seattle, Wash.

Attention: Pastors, businessmen, workers, farmers, housewives, schoolteachers, youth, Brethren Service Representatives, social education and action leaders, men's work leaders, temperance directors, foreign missionaries, home missionaries, others!

Plan now to attend one of the

1956 Washington — United Nations Seminars

Government is the Christian's Business

More and more Christians are discovering the strategic role played by government in today's complex world. Government decisions greatly influence our lives, our homes, our businesses, our farms, our factories, our mission programs at home and abroad, our relations with other nations. Government decisions make for war or peace. Are we Christians and the church showing sufficient concern for the decisions of government? Are we trying to influence government toward more Christian policies? Are we carrying our share of Christian responsibility for better government?

The purpose of the Washington-United Nations Seminars is to improve our Christian citizenship. By studying first hand the processes of government and current issues in Washington and at the United Nations we can participate more intelligently and effectively as Christians in our home communities and in our occupations.

Below is listed essential information about Brethren seminars. For further information, write to the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Have you often wanted to visit Washington and the United Nations but have never had the opportunity?

Has it ever been your desire to meet your own representatives and senators and to discuss with them a particular problem?

Have you sometimes wanted to see just what happens at a committee hearing in Washington?

Has it been one of your hopes to see the Senate or House in action?

Have you ever wondered just how the United Nations' committees effectively do business when so many different languages are spoken?

Has it at times been your hope to meet Andrew Cordier, executive assistant to the Secretary General of the United Nations?

Have you often wanted to see for yourself the beautiful new buildings of the United Nations?

The Brethren Washington-United Nations Seminars provide all of these opportunities—and more! Plan now to take advantage of these opportunities in 1956—under Brethren leadership!

Brethren Youth Seminar

Washington-United Nations

January 30—February 3, 1956

Open to youth of high school age and up; Adult counselors are encouraged to accompany their youth groups.

Advance registration should be postmarked not later than *Jan. 23.* A late registration fee of $1.00 will be added after this time. Send advance registrations to the General Brotherhood Board, Attention Youth Department, 22 S. St., Elgin, Ill.

Registration at the seminar begins Sunday, Jan. 29, at 4:00 p.m., and Monday, Jan. 30, at 8:00 p.m., Washington City Church of the Brethren.

Program begins Monday, Jan. 30, at 9:30 a.m. On Thursday morning, Feb. 2, the seminar group moves to New York for the United Nations phase. Seminar concludes Friday, Feb. 3, at 6:00 p.m.

Costs: Registration fee including three evening meals at $1.50 each plus travel insurance, $8.50. Transportation in Washington and New York, $2.50. Lodging in Washington, $2.00 per day; in New York, $3.25 per day. Food approximately, $2.00 per day.

Brethren Adult Seminar

Washington-United Nations

February 27—March 2, 1956

Advance registration should be postmarked not later than *Feb. 13.* A late registration fee of $1.00 will be added after this time. Send advance registration to the Brethren Service Commission, Attention Social Education Department, 22 S. State St. Elgin, Ill.

Registration at the seminar begins Monday, Feb. 27, at 8:00 p.m., Washington City Church of the Brethren.

Program begins Monday, Feb. 27, at 9:30 a.m. On Thursday morning, March 1, the seminar group moves to New York for the United Nations phase. Seminar concludes Friday, March 2, at 6:00 p.m.

Special sectional meetings will be provided for pastors, businessmen, workers, farmers, housewives, schoolteachers and others insofar as possible.

Costs: Registration fee including three evening meals at $1.50 each plus travel insurance, $8.50. Transportation in Washington and New York, $2.50. Lodging in Washington —4 in room, $2.00 per; 3 in room, $2.50 per; 2 in room, $3.00 per; 1 in room, $4.50 per. Lodging in New York—4 in room, $3.50 per; 3 in room, $4.50 per; 2 in room, $5.00 per; 1 in room, $5.50 per. Food approximately $2.00 per day.

What Is a Seminar Program Like?

The seminar programs for 1956 are still in the process of formation but they will be somewhat as follows:

Monday

Morning

8:00—Registration.

9:30—Worship, seminar purpose, introductions.

10:00—The Christian Basis of Political Education and Action, by Warren Griffiths, legislative secretary, Friends Committee on National Legislation.

11:00—Panel discussion, Current Issues of Interest to Christian Citizens, by Ralph E. Smeltzer and A. Stauffer Curry.

Afternoon

1:00—Meeting in State Department auditorium: The Situation in Germany Today, by Amos Yoder, foreign service officer presently assigned the Office of German Economic Affairs; The Far Eastern Situation, by David L. Osborn, international relations officer, Office of Chinese Affairs.

3:00—Small groups visit the following embassies: Greek, Russsian, Czechoslovakian, Chinese, Egyptian, Indian, Ecuadorian, Israeli.

5:00—Visit to National Service Board for Religious Objectors.

Evening

6:30—Dinner Meeting: Current American Foreign Policy, Mrs. Alexander Stewart of the Women's International League for Peace and Freedom.

8:30—Evaluation of the day's experiences: buzz sessions and reports.

9:00—Recreation and worship.

Tuesday

Morning

8:15—Worship.

8:30—Present-day Issues in Temperance and Moral Welfare, by a representative of the Kefauver Committee; Caradine R. Hooton, Methodist Board of Temperance; and James Renz.

9:30—Our Agricultural Policy, by Don Paarlberg, assistant to the Secretary of Agriculture; Angus McDonald, Department of Resources and Electric Power; Reuben Johnson, legislative assistant, National Farmers Union.

10:30—Divide into small groups to visit Capital Hill: Capitol, Senate, House, Committees, Supreme Court. Eat lunch in cafeteria in one of the following buildings: Supreme Court, Methodist Building, Senate or House office building.

Afternoon

1:00—Free time for recreation or sightseeing tours around Washington, the White House or Mt. Vernon.

Evening

6:30—Dinner meeting: A Christian Reporter Looks at Washington, by Warren Mullin, reporter from the Kiplinger Agency.

8:30—Evaluation of the day's experiences; buzz sessions and reports.

9:00—Recreation and worship.

Wednesday

Morning

9:00—Small groups have interviews with legislators.

10:30—Current Problems and Legislation Regarding Indian Americans, by a representative of the Bureau of Indian Affairs, and a representative of the church's home mission program.

11:30—Race Relations and Civil Liberties, by Clarence Mitchell, director of Washington Bureau of the National Association for the Advancement of Colored People.

Afternoon

1:30—The Philosophy and Program of Brethren Service and Techniques of Effective Church Political Action, by Ralph E. Smeltzer.

3:00—Special interest groups: Selective Service and conscientious objectors; labor-management relations; health, education and welfare; civil rights and liberties; public power; others as desired.

Evening

6:30—Dinner meeting: What Is the Democratic Platform? by Ed Edmondson, representative from Oklahoma; What Is the Republican Platform? by William C. Cramer, representative from Florida.

8:30—Evaluation of the day's experiences: buzz sessions and reports.

9:00—Recreation and worship.

Thursday

Morning

7:00—Leave for New York City.

Afternoon

2:00—Guided tour of the United Nations. Attend sessions of UN councils and committees.

Evening

7:00—What Is the Role of the Nongovernmental Organizations in Relation to the United Nations? by Richard M. Fagley, executive secretary of the Commission of the Churches on International Affairs; Elmore Jackson, American Friends Service Committee.

8:00—A Pacifist Approach to Collective Security Through the UN, by John Swomley, associate secretary of the Fellowship of Reconciliation; A Nonpacifist Approach to Collective Security Through the UN, by John C. Bennett, professor of Christian social ethics, Union Theological Seminary.

9:00—Evaluation and worship.

Friday

Morning

8:15—Worship.

9:00—Small groups visit following delegations to the UN: Canada, Australia, Burma, Chile, India, Iraq, Israel, Norway, Syria, South Africa, Yugoslavia, Sweden, Costa Rica, Russia, Turkey, Brazil, Belgium, Pakistan.

11:00—Illustrated briefing on how the UN works, by speaker provided by the American Association for the UN.

Afternoon

12:00—Lunch in the United Nations delegated dining room.

2:00—Attend sessions of the UN councils and committees.

3:30—Address by Andrew Cordier, executive assistant to the UN Secretary General (a Brethren minister and former chairman of the Brethren Service Commission).

4:30—Evaluation.

— — — — — — — — — — — — — — — Clip and Mail — — — — — — — — — — — —

Social Education Department
Brethren Service Commission
22 South State Street
Elgin, Illinois

Please send me further information on the 1956 .....

..... Seminar.

Name .....

Address .....



The Local Church

Edited by Mildred M. Etter

IDEAS—PLANS—METHODS

A Church Planning Retreat

FOR some time the leaders of our church have shared the conviction that we ought to be doing a more effective job of planning for the future of Christ's work in our community. Too long we have been living in a hand-to-mouth, need-to-need fashion. For some time we had set our sights on a planning retreat for all the church commissions and officers, in which we could be free from routine business and concentrate on planning the year ahead. This year the first one became a reality. Believing that our experiment may stimulate further creative effort in this area, we would like to share our experience.

We tried to make careful and detailed preparations. The date of a Sunday afternon and evening was set well ahead of the beginning of the church year. It was announced a number of weeks in advance and with the announcement, it was made clear that every officer and commission member was expected to be present. The committee planning for the retreat secured a place away from the church, providing privacy and quiet, yet with room adequate for the group. A group was enlisted to care for the children of families involved on the parsonage lawn. Another group was enlisted to prepare and serve a simple lunch, paid for by the church.

Nearer the actual date, personal letters of invitation were sent to each person involved. Careful follow up resulted in an attendance of almost ninety per cent of the people involved (with twenty-two children at the parsonage).

Equally careful attention was given the direction the afternoon and evening work should take. A time schedule was established. Brief devotional thoughts were followed by a short presentation by the district executive secretary, lifting up the need for and values of planning and organization in the church program. The group then proceeded to the primary purpose for the day—to determine what one objective above all others ought to receive the concerted attention of the church during the next year. The group was divided into small groups of six each, with the district executive secretary, the elder, the pastor and the chairman of the church board serving as resource persons. By alternating buzz group sessions with the total group sharing periods, the thinking of the group was crystallized before the supper hour and an objective of Deepening Our Spiritual Fellowship was adopted.

Refreshed by the tasty lunch, the group quickly reassembled to continue their thinking. A new approach was presented. Each commission was asked to meet separately to consider in its sphere of work what contribution they could make during the year to the achievement of the goal just previously adopted.

So each group set themselves to the task of outlining on paper the specific jobs which they as a commission would plan to work at during the coming year. Special emphasis was to be given to the points relating directly to the over-all objective of deepening the spiritual fellowship. Special orders were given that no one was to spend time on routine business. Planning was the order of the day and plan we did, concluding our session with each commission chairman putting on a large blackboard the outline just worked out, thus giving the total group a panoramic view of the plans for the year ahead. Needless to say, the worship which followed our final evaluation was a truly significant experience. It was this total report, further evaluated, which was submitted to council meeting for action immediately prior to the beginning of the church year.

We do not feel that we have arrived, but we feel that we have begun something significant. No meeting of the church has created more enthusiasm, or more satisfaction that we really accomplished something. Our planning was not complete and our follow-through has not progressed in ideal fashion, but we do have the conviction that this planning retreat, which coincided with the beginning of a major building program, marks a determination that as we build a building, we shall also build a church.—Walter D. Bowman, pastor, Ft. McKinley church, Dayton, Ohio.



Memorial Service Suggestions

SORROW is to be consecrated to God. It is to be the occasion of a new self-offering to God—a truly sacramental act of resting life, its pain, perplexity and purpose in the very heart of God. The world in its materialism and naturalism often exploits the lonely sorrowing heart—but the ministry must guide the aching heart away from clutches of this aridness and emptiness, into the simplicity of childlike trusting in God. This would mean a simple but meaningful memorial service without the overbuying and showiness that is encouraged today. Also, a directing of the sorrowing away from the body which is the outworn shell of the soul—to the ongoingness of that spirit in God's Beyond" (from the Manual of Worship and Polity, p. 81).

It is the earnest desire of our church to give every consideration to the needs of our people in times of sorrow. It is because of this that we feel it wise to write down our suggested procedures, so that every family will be able to know the services given. We must keep in

mind that ours is a Christian faith and as believers we have a faith and moral standard to uphold. The best way the church can help in times of sorrow is to use God's principles of spiritual comfort and not worldly whims or fancies.

Over a period of time, if there are no values and places of evaluation, our service could become so full of *strange customs* that the spiritual would be nearly lost. Because of this, we set the following up as a guide at funeral and memorial services.

1. That the spiritual be kept in mind. Let us remember the soul and the spirit of our loved one just departed, rather than the body.

2. That the viewing be done before the service begins, and we suggest that the family's last viewing be done in private at the funeral home. The pastor will be glad to conduct brief services at that time at the funeral home with members of the family if they so desire.

3. That the casket be closed and in place before the family arrives at the church for the memorial service.

4. That the casket remain closed during and after the service.

5. That caution be exercised in moving flowers so as to preserve them and not to spill the acidy water on carpets and pews.

6. That only a few (six to ten) flower arrangements be brought into the church. Choice of pieces to be determined by the family. Flowers are for the family to enjoy rather than for show. We would suggest to our friends that money which would be used for flowers might otherwise be used as a memorial to the remembrance of the departed one. Suggestions: church library books with proper inscription; church equipment or furnishings; hospital memorials; and others.

7. That the family consider the counsel of the pastor in these matters. He should be in charge of the program at the church and not an undertaker or friend. The pastor is a man of God and by his training and experience will be able to counsel wisely in the Christian way.

8. There is no charge for these services of the church. If you feel you appreciate the service your church gives to you and others, you may want to be more regular in attending the church activities and in giving regular offerings to carry on the work of Christ and those Christians who went before us.

Revelation 14:13, "Their works do follow them." —James L. Houff, pastor, Bethel church, Naperville, Ill.



"Good news of great joy" is mine to proclaim "to all the people." Through the Brotherhood Fund offering for world-wide missions I am sharing Christ in Nigeria, India, Ecuador and on frontiers near home, and am helping train full-time church workers at Bethany Biblical Seminary and support our retired missionaries and pastors. Enclosed as my Christmas offering is $.....

Name .....

St.-RFD ..... Church .....

City ..... State ..... District .....
(Give your World-wide Missions Offering through your local church or mail to the General Brotherhood Board, 22 S. State St., Elgin, Ill.)

For Service Rendered the Church

IN THE last half-century the total population of the United States has doubled, while the number of persons over sixty-five has quadrupled. This fact, cited by Margaret Frakes in the current Christian Century series on The Church and Older People, has broad ramifications in the political, economic and social complexion of the nation. Churches especially need to be alert to the aging population trend.

One phase of this trend as related to the churches concerns security provisions for persons retiring from the full-time service of the church. For more than fifty years the Church of the Brethren has endeavored to give some financial assistance to missionaries, ministers and their widows.

Last year, through the Ministerial and Missionary Service Fund, ninety-eight Brethren received a total of $35,563 in quarterly grants. Though the amounts vary considerably, the average grant in aid to each family was only $30 per month.

The source by which funds are set aside for helping to care for retired servants of the church is the Brotherhood Fund, currently allocating $35,000 each year for this welfare. At present 2.7 cents out of every Brotherhood Fund dollar goes to the Ministerial and Missionary Service Fund. Requests for this assistance are studied by the Pension Board and granted upon the basis of need and of service rendered to the church.

Presently an increasing number of pastors and missionaries are acquiring savings for retirement through the pension plan, established in 1943. According to the twelfth annual report of the pension plan, issued last month by H. Spenser Minnich, secretary, 688 ministers and missionaries are enrolled. Of this number, 37 came into the plan the past year, and 87 are receiving pension payments. Contributed to the pension plan during the past year was $69,000 from members and $102,000 from congregations.

Social security, too, has been broadened to cover ministers. According to provisions of the act which became effective in January 1955, ministers must decide before April 1957 if they wish to participate. Social security payments are usually paid by the minister himself.

As full-time church workers and congregations avail themselves of the pension plan and social security opportunities, the need for grants from the Service Fund will eventually lessen, officials predict. But for an era when ministers and missionaries were without retirement savings plans, the Ministerial and Missionary Service Fund is a nominal and yet meaningful acknowledgment of services faithfully performed.—Howard Royer.



The Roman Catholic Church in South America never received the cleansing brought on by the Protestant Reformation. Consequently, its buildings remain imposing as ever but its services to the people are almost negligible

Protestant Missions in Ecuador

Faye Koontz
Missionary to Ecuador

ECUADOR is a Catholic country as is all of Latin America. The history of Catholicism began in Ecuador the very moment Spanish conquerors set foot on what today is Ecuadorian soil. Conversions were made on a wholesale basis when the priests first arrived. Some priests baptized as many as fourteen hundred people in five days.

The people, today, are really learning to worship the priests. They pay enormous fees for all religious rites, and few people have any religion except as they feel the need of the church for their baptisms, marriages and burials. The fiesta, (a religious festival), is sanctioned by the church. In fact, no fiesta in Ecuador is started unless it first has the blessing of the church. And then, from the church, they go out into the community with their drinking and dancing and merrymaking which lasts sometimes from two to three weeks. And as we go along the road in our little community, we can see drunks on every side with little children watching them. This is what the Indians understand of Christianity.

The priests are largely responsible for the low moral standards which call forth the protest from an outraged public. A proportion of the people, particularly the educated, has turned from such a travesty of religion and is drifting towards atheism and moral ruin. So the chief task of the evangelical missions in Ecuador is not to proselyte but to call to a rational faith and a pure life those people who know not the gospel or anything of Jesus Christ.

There are many people who say that South America is not a legitimate field for evangelical missions, because it is in their eyes a Christian country under the spiritual care of a sister church. We usually think of the 18th century reformation as a Protestant reformation. But we must remember that it was also a Catholic reformation and many of the current practices that we find in Ecuador were corrected so that Catholicism in South America is far different from that which we find in the United States.

It was not until 1895 that Ecuador was first opened to Protestant missions. The Christian Missionary Alliance, the Gospel Mission Union and the Seventh Day Adventists all entered at the turn of the century. In 1931 the Interdenominational World Radio Missionary Fellowship opened what today is one of the largest short-wave missionary stations in the world. It is called the Voice of the Andes and its daily broadcasts are in some fourteen different languages. Then since 1931 other missions have been entering Ecuador; in 1946 the Church of the Brethren started its mission there. The Wycliffe Translators have just recently entered the country. They are going into all parts of the jungle and translating the Scriptures into the languages of the people.

But little Protestant headway has been made in Ecuador, possibly because of much opposition. Missions which have shown great results in other lands are discouraged with their work in Ecuador. When we compare the growth of our mission in Ecuador with that of the mission stations in China and Africa and India, we too often become discouraged; instead of having baptismal services for twenty and thirty or more, we have services baptizing three and four and six and sometimes even one. We are not alone in our discouragement; all of the

other missions in Ecuador are facing the same situation.

A friend of mine from another mission in Ecuador told me recently that their church in Quito might have 150 to 200 present for Sunday services. But of this number only sixty-seven are baptized members. And they are one of the first missions that entered Ecuador.

The Catholics have been doing very little practical work in Ecuador. Recently they have been awakened to the work of evangelical missions and are meeting this opposition by building orphanages, old folks' homes, schools and hospitals.

Our church members are meeting some opposition and persecution, even though they are promised religious freedom in the national constitution. Priests and nuns are coming in from Colombia, other parts of South America and Europe. They are moving into the communities where Protestant work has already been started. Some places they have forced the evangelical missions to close their work.

The Catholics have taken over a government school near our mission. Even though it is still government supported it is operated by the nuns from Colombia. Of course, this means more opposition and persecution for our Christians. It has also forced a few of our students to quit school, though we now have the largest enrollment in our history—approximately seventy. We remember also that our work had been started before we were meeting much opposition. We had been here six or seven years before we found much opposition.

We have many friends in the community and we find that our work is being blessed. From eighty to eighty-five people were present for each evening of recent evangelistic meetings. A new baptismal class has also been started in which we have six Indian boys and girls from our school and one influential family from the community. So even though we are meeting some opposition, we feel that our church is growing, and even though it might look like a dark picture to some, to us who are there it does not seem like a dark picture at all.

As we look forward to our work in Ecuador we know that the Church of Jesus Christ has been started and even though it *might* be that our Protestant missionaries will be forced to evacuate for a season, which we doubt very seriously, we know that the seed has been sown and will blossom and bear fruit.

SEEING NIGERIA *With Dorris Blough*

A JOURNEY



Long journeys by jeep in Africa require planning, forethought and endurance

YOUR understanding of Nigeria would not be well rounded without taking a trip with us. In March when we arrived in Garkida, a piece of one of my teeth broke off but it was not until April that we were able to get away to go to Jos for the dental work.

We left at 1 p. m. Saturday. Kim (four months old) was in his buggy; Susan (twenty months old) had a mattress on the floor. We took Zakama, our Nigerian house boy, since he could speak several languages. Our first stop was the Shafa station to replenish our water supply as there was a leak in the radiator. The doctor spent a couple of hours checking on the missionaries. One hour and twenty rough miles later we arrived at Wandali for supper.

We considered staying all night at Wandali since it was already 7:30, but we understood driving at night was better because it was cooler. So we settled Kim in his buggy and Susan on her mattress and set out for Jos. We were a little apprehensive about the rough roads since Marvin discovered a break in one tire which left us with no spare.

Forty miles on we came to the river Gonggola. It was necessary to ford it. A rock causeway had been built but in the dark we felt like we were going through a deep river. After that we found a somewhat better road, but even here there were times when Kim was almost thrown out of his buggy.

Every fifteen or twenty miles it was necessary to add water to the radiator. Finding water in the dry season in Nigeria at night is no simple undertaking. We were glad for Zakama who knew where water would likely be and also understood the language.

In each village there were small groups of people clustered around lanterns. The lanterns were on tables along with wares to sell—soap, sugar cubes and unpleasant smelling perfume. Since more people travel at night, the traders stayed up to sell their wares.

With no signs along the road, we got very sleepy and were thankful to arrive at Jos by 6:30 a. m., having safely completed 300 miles of rough travel. The tooth was repaired, we visited the shops, bought a tire, packed the car and were ready to leave again Wednesday morning. As we left we fervently hoped that there had not been a big rain on the road while we were in Jos, as one good rain can close a part of the road which would cause us to travel an all-weather road making the trip 100 miles longer.

We perked along at good speed considering that we had to stop every fifteen to twenty miles to put water into the radiator. Since there had been no big rain, we took the short cut home. Just before we reached the Gonggola River again, we heard something in the car and discovered that the main leaf of a spring had broken. It was reinforced with a piece of wood but this meant going the remaining ninety miles at about fifteen miles an hour.

After crossing the river a big rain came up. There are no bridges across most of the small stream beds which means that sometimes one has to wait until the water goes down enough to cross. This can take hours. Luckily, however, we crossed them all with only short delays to test the depth of the water or to see if any holes had been made in the roadbed by the rain.

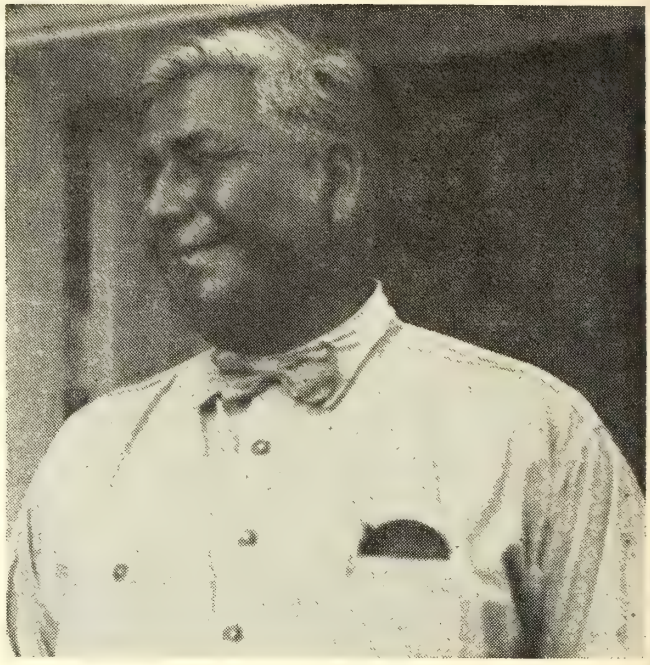
We crept along, ate a late supper at Wandali, stopped to check on the sick people at Waka again and finally reached Garkida at 1:30 a. m. The children had slept most of the way but we were worn out, as you can imagine. This is a typical automobile journey in Africa. It was an expensive tooth but an unforgettable trip.

• • •

Missionaries in Nigeria continue to place leadership responsibility in the hands of the nationals. There are now Nigerian members on all but two of the major committees.

Edited by Alberta Yoder

God's Nobleman



The story shared here is one recently printed in Indian Highways, the publication of the Charles H. Cook Christian Training School of Phoenix, Arizona, and used by their permission.

BENIGN, noble, handsome, powerful, kind, sincere and energetic—all these adjectives apply to Antonio B. Juan. An outstanding graduate of this school some years ago, he has made a tremendous impression on his and nearby tribes by superb preaching and an exemplary life. Greatly sought after as an evangelist and speaker for special occasions he was known far and wide as an unusual man.

While attending Cook Christian Training School his mother, who was Arizona's first gold star mother in World War I, was taken sick. Antonio was called home.

Sitting by her bedside, he heard her say, "Antonio, my son, last night I saw a great vision. All the sky rolled back and I saw standing there in the center, Jesus. He had such a wonderful face and he was reaching his hand down to take hold of mine, to lift me across to the other side. My son, stay right here beside me and when the end time comes I want to be sure to raise up my hand to his when he reaches down for mine. If I'm too weak, you must help me."

Antonio watched her carefully for many hours; when finally he saw the wrinkled brown hand move, he took hold of her wrist with his strong hand and raised it up.

Later as I drove him back to Cook Christian Training School he told me that as he lifted up her hand he saw her fingers close as it were around the hand of her Master.

Then he said, "I saw a kind of light come into her face—a light such as I never saw before. I think she had seen the King in his glory and it transfigured her."

It transformed Antonio too. The amount of good done by that graduate alone is known only to God. But we at Cook School are inexpressibly proud of having been the instrument used by God for Antonio's training."

As a church we should rejoice in the fact that we, too, are sharing in a ministry to the Navahos, among whom, please God, we hope we may be used to develop men and women of the Christian character and usefulness of Antonio B. Juan. Our work is young but the response to our ministry is warm and genuine. In an early issue of the Gospel Messenger we plan to share the story of our work thus far at Lybrook, our mission.—Charles E. Zunkel.

Anniversaries and Weddings

Anniversary

Brother and Sister C. O. Bogart celebrated their sixtieth wedding anniversary on Sept. 22, 1955. They have five daughters, one son, eleven grandchildren and five great-grandchildren. Bro. Bogart was ordained into the ministry in 1912. He preached in the Ozarks for sometime and was pastor of the Maple Grove church, Kansas, for a period.—Wava Ankeman, Dellvale, Kansas.

Weddings

Bashor-Lear—Jerry Bashor and Jacqueline Lear, in the Trotwood church, Ohio, Nov. 5, 1955, by the undersigned. —Paul W. Kinsel, Trotwood, Ohio.

Biser-Ellman—Dale Biser and Mrs. Ruby Ellman, July 16, 1955, in the Happy Corner church, Ohio, by the undersigned.—Clyde Mulligan, Adrian, Mich.

Bowman-Miller — Paul Bowman and LaVonne Miller, May 14, 1955, at the home of the undersigned, near Bridgewater, Va. —M. J. Craun, Harrisonburg, Va.

Brown-Anderson—Richard E. Brown of Cumberland, Md., and Marie S. Anderson of Owings Mill, Md., in the Reisterstown church, Md., Oct. 7, 1955, by the undersigned.—J. Harry Lau, Pikesville, Md.

Childs-Bartles—Alva Childs and Mrs. Lucy Bartles, both of Martinsburg, W. Va., Oct. 1, 1955, in the Brethren church, Winchester, Va., by Paul Dick.—Mrs. George Tabler, Jr., Martinsburg, W. Va.

Cripe-Hoover—**Jim Cripe of South Bend,** Ind., and Betty Hoover of Middlebury, Ind., in the Middlebury church, Oct. 21, 1955, by Bro. Daniel Flory.—Orpha Nusbaum, Middlebury, Ind.

Cornwall-Cao — Wilbur Cornwall of Pasadena, Calif., and Mrs. Carrie Cao of Froid, Mont., Sept. 11, 1955, in the First church, Detroit, Mich., by the undersigned.—Olden D. Mitchell, Detroit, Mich.

Davidyan-Schwass—Robert Davidyan of Lansdale, Pa., and Sallie Ann Schwass of North Wales, Pa., in the Ambler church, Pa., Oct. 15, 1955, by Berkey Knavel.—Mrs. Mary E. Haring, Lansdale, Pa.

Dougherty-Landers — Robert Dougherty of Bryant, Ind., and Janice Landers of Portland, Ind., in the Portland church, Sept. 2, 1955, by Raymond McClung.—Eva Dalrymple, Portland, Ind.

Durkee-Livingston—Gerald Durkee of Freeport, Mich., and Sandra Livingston of Clarksville, Mich., Nov. 4, 1955, in the Hope church, Mich., by the undersigned. —Robert E. Martin, Alto, Mich.

Gesell-Ginnelly—Henry O. Gesell, Jr., and Elizabeth Ann Ginnelly, both of Detroit, Mich., Aug. 15, 1955, in the First church, Detroit, by the undersigned. —Olden D. Mitchell, Detroit, Mich.

Hillery-Moyer—Harold Kenneth Hillery of Mt. Airy, Md., and Esther Mae Moyer of Inwood, W. Va., Nov. 11, 1955, in the Martinsburg church, W. Va., by the undersigned.—Robert L. Byrd, Martinsburg, W. Va.

Linton-Kretzer—Donnie Linton of Bunker Hill, W. Va., and Frances Lucille Kretzer of Martinsburg, W. Va., Aug. 5, 1955, in the Methodist church, Williamsport, Md., by Rev. Gordon Clews.—Mrs. George Tabler, Jr., Martinsburg, W. Va.

Luing-Calvin—Buell Luing of Reading, Minn., and Judy Calvin of Worthington, Minn., Oct. 14, 1955, in the home of the bride's parents, by Rev. A. W. Winkleman of Worthington, Minn.—Mrs. Buell Adolph, Worthington, Minn.

Martz-Lokey—George Martz and Rosalee Lokey, July 3, 1955, at the home of the undersigned.—M. J. Craun, Harrisonburg, Va.

McKinley-Campbell—Fred McKinley and Myrna Campbell, in the Trotwood church, Ohio, Sept. 10, 1955, by the undersigned. —Paul W. Kinsel, Trotwood, Ohio.

Mischnick-Painter — Robert Mischnick and Madolyn Painter, both of Detroit, Mich., Oct. 22, 1955, in the First church, Detroit, by the undersigned.—Olden D. Mitchell, Detroit, Mich.

Moyer-Tubbs — Henry H. Moyer and Minda I. Tubbs, both of Lewistown, Pa., in the Germantown church, Philadelphia, Pa., Nov. 8, 1955, by the undersigned.—Benjamin F. Waltz, Philadelphia, Pa.

Pittington-Dove—Robert Lee Pittington and Mildred Dove, in the Greenmount church, Va., Aug. 7, 1955, by the undersigned.—M. J. Craun, Harrisonburg, Va.

Rutherford-Dennis — Keith Rutherford and Doris Dennis, both of Detroit, Mich., Sept. 11, 1955, in the First church, Detroit, by the undersigned.—Olden D. Mitchell, Detroit, Mich.

Weingart-Keyser — Gary Lee Weingart and Twyla May Keyser, both of Hartville, Ohio, in the Hartville church, Aug. 7, 1955, by the undersigned.—C. G. Hesse, Hartville, Ohio.

White-Pritchard—Robert W. White and Ruth Pritchard, both of Polo, Ill., in the Polo church, Sept. 29, 1955, by Bro. Hubert Newcomer.—Mrs. Maynard Wisner, Polo, Ill.

Woodbury-Biser—Charles Woodbury and Shirley Biser, Aug. 13, 1955, in the Happy Corner church, Ohio, by the undersigned. —Clyde Mulligan, Adrian, Mich.

Obituaries

Alt, Fannie, was born March 19, 1905, and died Jan. 15, 1955. She was a daughter of Elder and Sister S. I. Garber, and the wife of Luther P. Alt. Since childhood she had been a faithful member of the church. Surviving are three children, four brothers and one sister. A memorial service was held at the Greenmount church, Va., by Joseph E. Whitacre, assisted by the undersigned. Burial was in the Greenmount cemetery.—M. J. Craun, Harrisonburg, Va.

Armentrout, Sarah Catharine, daughter of John and Elizabeth Martain, was born near Montebello, Va., and died Oct. 9, 1955. She was a faithful member of the Harrisonburg church for fifty years. In 1903 she was married to W. H. Armentrout. Besides her husband, she is survived by one daughter, four grandchildren, two sisters and one brother. Funeral services were held in the Harrisonburg church by her pastor, Robert L. Sherfy. Burial was in the Woodbine cemetery.—Mrs. I. M. Frye, Harrisonburg, Va.

Banks, Eugene M., son of Harvey and Anna Banks, was born Oct. 15, 1896, at Mt. Union, Pa., and died Oct. 28, 1955, at Altoona, Pa. He is survived by his wife, Beatrice, and one son. Services were held by the undersigned at the Laughlin funeral home. Interment was in the Alto Reste cemetery.—C. H. Cameron, Altoona, Pa.

Barnhart, Nettie, was born Sept. 27, 1882, near Lawrence, Kansas, and died Oct. 23, 1955, at Colorado Springs, Colo. She was a charter member of the Colorado Springs congregation and at the time of her death she was one of the long-time members of the Prince of Peace church, Denver. She is survived by two sisters and one brother. Funeral services were held in Denver. Interment was in the Evergreen cemetery, Colorado Springs, Colo.—Kurtis Friend Naylor, Denver, Colo.

Billsborough, Elmer H., was born July 10, 1880, in Illinois, and died July 20, 1955, at the family home, Ontario, Calif. The family came to California in 1938 and first lived in La Verne. For the past eleven years, he has resided in Ontario. He was a member of the La Verne church and of the Modern Woodmen. Besides his wife, Mrs. Myrtle Billsborough, he is survived by one son, one daughter, six grandchildren, two brothers and two sisters. Funeral services were held in the Todd Memorial chapel in Pomona with undersigned and A. R. Coffman officiating. Interment was in the Evergreen cemetery, La Verne, Calif.—Galen B. Ogden, La Verne, Calif.

Brumbaugh, John H., son of John B. and Esther H. Brumbaugh, was born March 3, 1857, at Henrietta, Pa., and died Sept. 20, 1955, at Martinsburg, Pa. He was first married to Nancy Jane Acker and then to Annie J. Snowberger, both of whom preceded him in death. He was a member of the Fairview church. Surviving are two sons, two daughters, nine grandchildren and fourteen great-grandchildren. Funeral services were conducted by Bro. Roy S. Forney and Bro. C. O. Beery. Interment was in the Shelly cemetery. —Mrs. Paul A. Brumbaugh, Williamsburg, Pa.

Denlinger, Albert, son of Daniel and Elizabeth Studebaker Denlinger, was born March 22, 1879, and died at his home near Trotwood, Ohio, Oct. 12, 1955. On Aug. 31, 1929, he was baptized into the Trotwood church in which he retained his membership until his death. On March 14, 1901, he was married to Sylvia Baker of Arcanum, Ohio. To this union were born three children. Surviving are his wife, two sons, one daughter, eight grandchildren and one sister.—Paul Kinsel, Trotwood, Ohio.

Ebie, Maude Eliza, daughter of Joseph and Adeline Mishler, was born July 14, 1882, in Suffield Township, Ohio, and died Sept. 3, 1955, at her home. On Jan. 12, 1902, she was united in marriage to Simon Ebie, who preceded her in death. She was a member of the Springfield church. Surviving are four daughters, six sons, thirty-four grandchildren and six great-grandchildren. Funeral services were held in the Springfield church by Bro. Jacob T. Dick and Bro. Wilmer Petry. Burial was in the Maple Hill cemetery.—Mrs. Richard Shanafelt, Mogadore, Ohio.

Eyer, John K., son of Samuel and Barbara Kraybill Eyer, was born Nov. 15, 1883, and died Oct. 4, 1955. He was a member of the West Greentree church. Surviving are his wife, Fannie, one son, one foster daughter, eight grandchildren and two great-grandchildren.—Mrs. Paris P. Ober, Elizabethtown, Pa.

Fahnestock, Mabel Blanche, daughter of Samuel B. and Mary Smith, was born June 11, 1881, at Plainville, Kansas, and died Sept. 23, 1955, at her home near Bradford, Ohio. She was a member of the Harris Creek church. Surviving are her husband, three children, eleven grandchildren and five great-grandchildren. Funeral services were held in the Harris Creek church by Harold Helstern. Interment was in the Harris Creek cemetery.—Mrs. David Mack, Bradford, Ohio.

Fitzwater, Roy Turner, was born April 16, 1912, and died March 29, 1955. He was a member of the church, having joined in early life. Surviving are his wife, his parents, one sister and two brothers. A memorial service was held from the Greenmount church by the undersigned, assisted by Bro. I. C. Senger. Burial was in the Greenmount cemetery.—M. J. Craun, Harrisonburg, Va.

Grove, Charles W., son of Wilbur and Edna Grove, was born near Hollidaysburg, Pa., May 16, 1914, and died at his home, Sept. 13, 1955. He is survived by his wife, Clara, six children, his mother and one sister. Services were held at the Creamer & Plank funeral home, Hollidaysburg, by the undersigned. Interment was in the Geeseytown cemetery.—C. H. Cameron, Altoona, Pa.

Haldeman, Emma K., daughter of Henry and Martha Keener Way, was born March 3, 1882, and died Oct. 1, 1955. She was a member of the West Greentree church. Surviving are three daughters and four grandchildren.—Mrs. Paris P. Ober, Elizabethtown, Pa.

Heffley, Harr J., son of Jacob B. and Alice Johns Heffley, was born at Stevens, Pa., and died Oct. 11, 1955, near Mt. Joy, Pa., at the age of sixty-seven years. He was a member of the Salunga church. Surviving are his wife, Barbara Ginder Heffley, two sons, three grandchildren, six stepchildren, three brothers and three sisters. Funeral services were held in the Salunga church by Earl Brubaker and Roy Forney. Burial was in the Middle Creek cemetery.—Mrs. Paul Cope, Lancaster, Pa.

Hood, George McCellan, son of George W. and Mary Hood, died Oct. 15, 1955, at the age of seventy-two years, in Hanover, Pa. He was a member of the Westminster church. Surviving are his wife, six children, twenty-nine grandchildren, twenty-two great-grandchildren and one sister. Funeral services were held in the Westminster church by his pastor, Harold Z. Bomberger. Interment was in the Meadow Branch cemetery.—Ruth H. Royer, Westminster, Md.

Irwin, Harry E., son of Alexander and Mary Irwin, was born July 15, 1884, in Altoona, Pa., and died Nov. 9, 1955, in Altoona, Pa. He is survived by his wife, Elsie, one daughter, one son, eighteen grandchildren and one brother. Services were held in the Mauk & Yates funeral home in Juniata, by the undersigned. Interment was in the Rosehill cemetery. —C. H. Cameron, Altoona, Pa.

Johnson, Palmer D., son of Palmer and Alice Johnson, was born Oct. 1, 1935, in Altoona, Pa., and died Sept. 26, 1955, at Clovis Air Force Base, Clovis, N. Mex. He is survived by his parents, one brother and two sisters. Services were held by the undersigned at the Laughlin funeral home. Interment was in the Alto Rest cemetery.—C. H. Cameron, Altoona, Pa.

Keim, Marie Spoor, was born March 22, 1874, at Waterloo, Iowa, and died Oct. 21, 1955. She came to North Dakota in 1897. On June 8, 1899, she was married to Charles Keim. To this union were born seven children. Surviving are two daughters, three sons, six grandchildren and six great-grandchildren. Services were held in the Cando church with Edward Duncan officiating. Burial was in the Ellison cemetery.—Mrs. L. R. Maust, Cando, N. Dak.

Kensinger, S. Grace, daughter of Thomas C. and Lillie B. Snowberger, was born March 23, 1897, and died Oct. 16, 1955, at Williamsburg, Pa. On March 1, 1917, she was married to Earl O. Kensinger. Surviving are her husband, three sons, three daughters, her mother, fourteen grandchildren and five sisters. Funeral services were held in the Fairview church by her pastor, Bro. Ernest A. Brumbaugh. Interment was in the Brumbaugh cemetery at Fredericksburg.—Mrs. Paul A. Brumbaugh, Williamsburg, Pa.

Kime, Mary Mabel, daughter of Benjamin and Sarah Ann Studebaker Bowersox, was born Nov. 21, 1873, in Morrisonville, Ill., and died Sept. 1, 1955. She was married to Charles Kime, who died in 1950. She was a member of the Virden church. Surviving are one daughter, one grandchild, one great-grandchild, one sister and one brother. Funeral services were conducted in the Virden church by Kenneth Frantz. Burial was in the Virden cemetery.—Mrs. Ernest Barr, Chatham, Ill.

Layman, Jasper Owen, was born March 27, 1878, and died April 24, 1955. He was a member of the church for many years. Surviving are his wife, four daughters, three sons, ten grandchildren and one sister. The memorial service was held in the Pine Grove church by the undersigned, assisted by Bro. I. C. Senger. Burial was in the near-by cemetery.—M. J. Craun, Harrisonburg, Va.

Leckron, George Oren, was born May 3, 1878, at North Manchester, Ind., and died Aug. 18, 1955, at Vancouver, Wash., where he had made his home for the past twelve years. He was a direct descendant of Alexander Mack. At the age of twelve, he united with the church. On Dec. 17, 1903, he was married to Lida Duncan, who preceded him in death. T this union were born five children. He was a member of the Portland church, Oregon. Surviving are five children, seven grandchildren, two great-grandchildren, one sister and one brother. Funeral services were held in the Vancouver funeral chapel by Bro. Walter E. Peckover, pastor of the Portland church, Oregon. —Mrs. Wilfred Morrison, Vancouver, Wash.

Leininger, Charles M., was born Sept. 1, 1883, and died Oct. 18, 1955, in Ephrata, Pa. Surviving are his wife, Nora Kurtz Leininger, one daughter, one son, four grandchildren, five great-grandchildren and three brothers. Funeral services were held in the Cocalico church by John L. Myer and Amos Heisey. Interment was in the Blainsport cemetery.—Mrs. D. M. Royer, Denver, Pa.

Leonard, Ida Marie, daughter of Edward and Katherine Culver Pilate, was born Nov. 19, 1880, in Little Rock, Ark., and died Nov. 8, 1955. She was married to Bruce Leonard. She was a member of the Bethel Center church, Ind. Funeral services were held with Bro. Donald Ritchey in charge.—Mrs. Homer V. Huffman, Hartford City, Ind.

Miller, Daisy, died Aug. 21, 1955. She was a member of the Greenmount church, Va. A memorial service was held in the Rhodes funeral home, Broadway, by Bro. Ernest Muntzing, assisted by Timothy Showalter and the undersigned. Interment was in the Linville Creek cemetery.—M. J. Craun, Harrisonburg, Va.

Muessman, Anita, daughter of E. E. and Clara Wheeler, was born Jan. 29, 1915, and died Nov. 3, 1955, in Poplar, Mont. Her entire life was spent in the Froid area, and in 1926 she was baptized into the church. On Sept. 4, 1933, she was united in marriage with Leon Muessman. To this union were born two sons. Besides her husband and sons, she is survived by two brothers and one sister. Funeral services were conducted from the Grandview church by the undersigned. Interment was in the Grandview cemetery. —Mark Emswiler, Froid, Mont.

Myers, Bruce D., two-month-old son of Taylor and Dorothy Myers, died Oct. 1, 1955, at his home in York, Pa. Besides his parents he is survived by one sister and his grandparents. Funeral services were conducted by the undersigned at the Anstine mortuary. Burial was in the Prospect Hill cemetery, York.—M. A. Jacobs, York, Pa.

Myers, Estella Hoke, wife of William Myers, died in York, Pa., Oct. 26, 1955, at the age of seventy-seven years. Besides her husband, she is survived by one sister and two brothers. Funeral services were conducted in the Guy B. Creep funeral home, York, Pa., by the undersigned. Interment was in the Union cemetery, Manchester, Pa.—M. A. Jacobs, York, Pa.

Newcomer, Maurice, a member of the Welty church, Md., for many years, died at the Fahrney-Keedy Home, near Boonsboro, Md., Oct. 24, 1955. His wife preceded him in death seven years ago. He is survived by one sister. Services were conducted in the Grove funeral home in Waynesboro, Pa., by the undersigned. Interment was in the Ringgold cemetery. —John E. Rowland, Greencastle, Pa.

Oester, Albert Fay, son of Charles and Ada Engle Oester, was born June 1, 1911, in Garrett County, Md., and died Aug. 8, 1955, at his home near Somerset, Pa. He was a faithful member of the Somerset church, serving in the capacity of a deacon and as a member of the official board. Surviving are his wife, Wilma Davis Oester, one daughter, his mother, three brothers and one sister. Prayer services were conducted at the Wilbur D. Miller funeral home and funeral services were held at the Somerset church with Bro. Galen R. Blough officiating. Interment was in the Somerset County Memorial park.—Mrs. Samuel J. Cupp, Somerset, Pa.

Olson, James Andrew, son of Mr. and Mrs. Arthur Olson, was born July 17, 1942, and was killed when a shotgun accidentally was discharged. Funeral services were conducted in the Cando church by Edward Duncan. Burial was in the I.O.O.F. cemetery.—Mrs. L. R. Maust, Cando, N. Dak.

Ransier, Burneva Amanda, daughter of John Leedy, was born Aug. 27, 1883, at Lebanon, Oregon, and died Oct. 20, 1955, at her home near Stanfield, Oregon. In 1903 she was married to George C. Ransier, who preceded her in death in 1952. She had been a member of the church since girlhood. Surviving are one son, one daughter and two grandchildren. Services were conducted by the undersigned. Burial was in Pendleton, Oregon. —Austin Eiler, Weston, Oregon.

Ritchie, Benjamin Franklin, was born April 9, 1863, and died Oct. 29, 1955. He had been a member of the Church of the Brethren for many years, but some years ago united with the Old Order Brethren. Surviving are two daughters, five sons, seventeen grandchildren, twenty-one great-grandchildren and one brother. Memorial services were held in the Mt. Zion church by the undersigned, assisted by T. I. Bowman. Burial was in the near-by cemetery.—M. J. Craun, Harrisonburg, Va.

Shank, Ivan Quinter, son of Albert J. and Laura A. Heeter Shank, was born Nov. 7, 1906, near Brookville, Ohio, and died Nov. 4, 1955, in Dayton, Ohio. When he was a boy, he was baptized into the Trotwood church by Elder D. M. Garver. He was first married to Monette Somers, who died in February 1944. To this union were born one daughter and two sons. On Aug. 2, 1946, he was married to Opal Dickey of Dayton, Ohio. At the time of his death, he and his family were serving as the custodians for the new Trotwood church building. Besides his wife, he is survived by two sons, three brothers and two sisters.—Paul Kinsel, Trotwood, Ohio.

Showalter, Mary Catherine, died May 17, 1955. She was a long-time member of the church. She is survived by one brother. The memorial service was held in the Lindsey funeral church by the undersigned, assisted by Bro. I. C. Senger. Burial was in the Mt. Zion cemetery. —M. J. Craun, Harrisonburg, Va.

Shriner, Bernie, died Oct. 9, 1955, in Gettysburg, Pa., at the age of seventy-two years. He lived in Littlestown, Pa., and was an elder in the Dunker Brethren church. Surviving are one daughter and three grandchildren. Funeral services were held in the Little funeral home, Littlestown, Pa., by Elder David Ebling of the Dunker Brethren church, assisted by the undersigned and Elder Howard Surbey of the Dunker Brethren church. Burial was in the Mt. Carmel cemetery.—M. A. Jacobs, York, Pa.

Smith, David Neal, was born Oct. 6, 1935, and died March 20, 1955, as a result of an automobile accident. He was a member of the Church of the Brethren. He is survived by his mother, three sisters and two brothers. Services were held from the Linville Christian church by the undersigned, assisted by Rev. E. J. Rohart. Burial was in the near-by cemetery. M. J. Craun, Harrisonburg, Va.

Wampler, Mary Catherine, was born Nov. 18, 1884, and died Sept. 30, 1955. She was a faithful member of the Greenmount congregation for many years. She is survived by her husband, one sister and one foster son. A memorial service was held in the Greenmount church by the undersigned, assisted by Bro. J. Galen Wampler. Interment was in the Greenmount cemetery.—M. J. Craun, Harrisonburg, Va.

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Waters, Kenneth, son of Charles and Lydia Waters, died Nov. 4, 1955, in Cincinnati, Ohio. He was a native of Blackford County, Ind., and a member of the Bethel Center church, Ind. Funeral services were held in Milan, Ind.—Mrs. Homer V. Huffman, Hartford City, Ind.

Yingling, Agnes S., daughter of George W. and Fannie Babylon, was born Jan. 15, 1865, in Carrall County, Md., and died Sept. 17, 1955, at her home in Westminster, Md. She was preceded in death a number of years ago by her husband, William H. Yingling. She was a faithful member of the church for many years. Surviving are one son and one daughter. Funeral services were conducted at the J. E. Myers funeral home by her pastor, Harold Z. Bomberger. Interment was in the Pipe Creek cemetery.—Ruth H. Royer, Westminster, Md.

Zent, Thomas J., son of Phillip and Martha Lee Zent, was born May 19, 1873, in Van Buren, Ind., and died Oct. 31, 1955. He was united in marriage to Flossie Pearl Dudgeon on Dec. 24, 1905. To this union were born one son and three daughters. His wife preceded him in death in June 1925. Early in life he united with the Landesville church. Later the family moved to Marion, where he helped to organize the first Church of the Brethren in that city. For many years he served as a deacon in the Marion church. Surviving are three daughters, one son, six grandchildren, seven great-grandchildren and one brother. The memorial services were held in the Marion church with the pastor, the undersigned, in charge. Burial was in the IOOF cemetery in Marion.—T. G. Weaver, Marion, Ind.

Church News

Northern California

Chico—Since our last report we have had nineteen additions to our church, ten by baptism and nine by letter. One baby was consecrated. Our pastor, Fred Butterbaugh, and our associate pastor, S. L. Barnhart, are conducting church membership classes for new members. The new fellowship hall adjoining the church is nearing completion with the work being done by the men of the church under the supervision of Arnie Wright. This building will also be used for Sunday-school rooms. We had a series of meetings Nov. 6-13, with Bro. M. S. Frantz of Empire as evangelist. Special prayer services were held each Sunday evening prior to these meetings. Three families attended family camp. Several of our members served as leaders of the various camp sessions. We were host church to the first West Coast Brethren youth conference. Sessions were held at the Chico State College campus. Speakers were Ed Crill, national youth director, Paul Kampmeier, regional adviser, Vernard Eller, editor of Horizons, Dan West and Bob Richards. La Verne College presented a pageant of early Brethren life and lyric soprano, Marion Downs, was presented in concert. Margaret Vice was recently elected president of our women's work. Our church joined with five other city churches in outdoor summer evening meetings in Bidwell Bowl. Among recent films shown in our church was the one, Each One Teach One, with Dr. Frank Laubach, president of the World Literacy, Inc. Our fall communion was Oct. 2.—Mrs. D. A. Maxcy, Chico, Calif.

Southern California and Arizona

Pasadena—Since our last report, ten new members have been added to our fellowship, four by baptism and six by letter. Our Sunday-school shows a considerable increase in attendance. Representing our congregation at district meeting were Forrest Honeyman, Effie Hoff and Bessie Skaggs, who reported at the Sunday evening service, Oct. 23. Our church observed Layman's Sunday at the morning services of the same day with the men's brotherhood in charge of the program. An every-member canvass of the church was made on Oct. 30. This was followed by a survey of the community on Nov. 6. On Thursday evening, Oct. 27, the women of the church were in charge of a spiritual life enrichment program at which time the playlet, Thy Word Is a Lamp, was presented and Mrs. Jeff Mathis, of La Verne talked on the radiant glow. Our fall festival was held Nov. 18. —Maud Newcomer, Pasadena, Calif.

Oregon

Medford—Our new pastor, Bro. Escil Hiser, and his family, have moved into our parsonage. They began their duties the first of September. Installation services for Bro. Hiser was conducted by Bro. Edward Landers, Jr., on Sept. 18. Three delegates represented our church at district meeting. They were Bro. Escil Hiser, Blanch Lininger and Edith Cox. Bro. Rommie Moore served as our summer pastor. At the close of the vacation Bible school, the children gave a program. We had new tile floor covering laid in our church dining hall and kitchen. One of our young people attended the youth conference at Chico, Calif. We held our love feast on Oct. 2. On Sept. 25 we had our annual fellowship dinner in the church dining hall.—Hazel Jackson, Medford, Oregon.

Washington

Yakima—Our church has been granted an allocation for a new church site by the Yakima Council of Churches. We have made a down payment on a five-acre plot in the southwestern part of the city. This area is one of the rapidly growing residential sections in Yakima. Promotion Sunday and rally day were held at the beginning of the new church year. A service of installation and dedication was held for the Sunday-school teachers and officers on rally day. In the evening the dedicatory climax was reached as members met together for the love feast. The annual harvest festival was held Nov. 13. During the first part of the month of December, our congregation had the services of the Wells Organization.—Mrs. Mark Bontrager, Yakima, Wash.

Northeastern Kansas

Topeka—Five young people and Brother and Sister Floyd Biddix from our church attended the district youth rally at the Morrill church. Seven juniors and seven junior high youth from our church attended camp at Mt. Hermon. Brother and Sister Charles Roop and Brother and Sister Valore Gridley were elected to the office of deacon at a council meeting. An installation service was held for them on Oct. 2 by Bro. Gorman Zook, our state secretary. On Aug. 14 our church presented the evening union service at Gage Park with our pastor as the speaker. The CBYF banquet was held at our church Aug. 24, with Bro. S. E. Caster of the Washington Creek church as speaker. The district finance committee met in our church Sept. 1. Promotion Day was held on Sunday morning, Sept. 18. On Sept. 11 a dedication service was held for babies. Elder Milton Early presided at our fall council meeting, Sept. 22. A number from our church attended the district conference at the Lone Star church. Brother and Sister Harold Hauserman were delegates. Bro. Keith Kipp delivered the morning message Sept. 25 in the absence of our pastor who was speaker at the district conference.—Mrs. Lucy Black, Topeka, Kansas.

Washington Creek—A dedication service for babies was held on children's day. The church honored our pastor and his wife on their twenty-fifth wedding anniversary. On Sept. 4 Bro. Gorman Zook of McPherson was guest speaker at our morning service. In the afternoon Bro. Leland Wilson and Bro. Zook officiated at a council meeting, Brethren Orlyn Vaughn and Charles Herschell were called to the office of deacon. Bro. Caster was retained as our pastor and elder for the coming year. We held our farm sale on Nov. 3.—Mrs. Arthur Longfellow, Lawrence, Kansas.

Southeastern Kansas

Galesburg—Our church met in council Sept. 26 with Bro. Q. D. Reed presiding. Officers were elected for the coming year. Delegates were also elected for district meeting. Dale Shenefelt preached for us during the summer months. One of our young people is attending McPherson College this year. Our ladies' aid is still doing work for relief.—Mrs. Clyde Hodgden, Erie, Kansas.

Northern Missouri

Plattsburg—Our pastor, Eugene Gnagy, directed our church in an evangelistic visitation campaign during the month of October. Seventeen of our children and young people attended our state camp near Nobnoster, one young man attended an interdenominational workshop and four adults attended Annual Conference at Grand Rapids. Miss Goldie Swartz presented a missionary program at a tea for our women. The women's circle will have lessons from the booklet, The Way, the Truth and the Life, this winter and also will read several of the recommended mission study books. We sent offerings to the Stroudsburg, Pa., flood relief program and sent tools for relief. We took part in a co-operative Bible school this past summer. On World Communion Day we observed our love feast and had our annual home-coming service. Our men helped in a district project, painting one of the churches.—Mrs. Rex Cook, Plattsburg, Mo.

Southern Missouri and Arkansas

New Hope—Our church met in regular council on Sept. 25 with our elder, A. W. Adkins, presiding. Our elder and pastor for the coming year is Bro. A. W. Adkins. Our revival was held Dec. 5-18, with Bro. R. L. Gass as evangelist. Bro Sylvus Flora and his family visited in our church on Sept. 23. Bro. Flora discussed the district youth budget. Our pastor is with us the fourth weekend of each month. Two of our young people, Edna and Barbara Burnett, attended the district meeting and the church camp. We held our fall love feast Saturday evening, Oct. 22, with Bro. Adkins officiating.—Opal Joyce Gray, Wynne, Ark.

Middle Indiana

Markle—Since the state highway purchased our property, we are building a church on a new location with Bro. Forrest Groff as our building counselor. Bro. Harold E. Johnson, the contractor, began construction on the new building in November. Ground-breaking services were held on the afternoon of Aug. 28. Two of our girls went to junior camp at Camp Mack. Our delegates to district meeting at the Mexico church were Mrs. Pearl Cline and Mrs. Lena Heaston. The Huntington County Ministerial Association sponsored Mr. and Mrs. Frederick Ferre, who ministered to the migrant workers during the tomato harvest in Huntington County. One Sunday Mr. and Mrs. Ferre spoke in our church concerning their work with the migrant workers. The interchurch fellowship has planned several services for our community. Services have included an out-door Galilean service and a singspiration at the M. E. church. Because of the illness of our elder, Bro. Russell Weller, our church has elected Bro. Walter Stinebaugh as associate elder. Our pastor, Bro. H. N. Whitten, served as chaplain in the Huntington County hospital the week of Oct. 9.—Lena Heaston, Markle, Ind.

Salamonie—One Sunday in July we dedicated two heifers for relief. The chil-

dren named the heifers Faith and Hope. In the absence of our pastor, Conrad Snavely, the different classes had charge of the Sunday evening services. On the evening of Aug. 21, Bro. L. W. Shultz spoke and showed slides of his recent trip to the Holy Land. On Aug. 22 the men's work group held a chicken barbecue after which there was a message by Bro. Howard Keim. On Sunday evening, Sept. 4, Paul Weaver, Jr., shared with us by word and picture some of his experiences while in alternative service in Europe. Our loyalty Sunday was observed Sept. 11. Our home-coming services were held Sept. 25, with Bro. John Mishler as guest speaker in the afternoon. Our aid society is now meeting each week.—Mrs. Verna Buck, Huntington, Ind.

Northern Indiana

Auburn — Our harvest meeting and home coming was held Sept. 25 with T. Wayne Rieman from Manchester College as guest speaker for both the morning and afternoon service. On Oct. 2 we observed communion services. A group of our women attended district meeting in August and the women's rally in September at Camp Mack. Sister Nettie Weybright was guest speaker in our church. We joined with two other churches in a daily vacation Bible school with each church having its own program at the close of the school. We have Sunday night and midweek services. A workers' council is held every month to discuss the church program. We are in the midst of remodeling and redecorating our church basement. Our women are preparing a box for the Lybrook Indian mission in New Mexico. They are also sewing for relief and collecting used clothing and shoes. Recently a group from our church visited the church home at Mexico.—Mrs. Vesta Graham, Auburn, Ind.

Michigan City—Our church was represented in various activities at Camp Mack during the summer. Special services were conducted by the Robert Swanks before their leaving for their new assignment on the Africa mission field. During the absence of our pastor, Bro. Ralph G. Rarick, our guest speaker was Bro. Lee Cory of Milford, Ind., who showed pictures of the Holy Land. Bro. Cory also was with us at another time. Another speaker was Rev. Edgar I. Mitschelen, proprietor of the Good Book Store and former pastor of the Church of God. On Aug. 21 we were assisted in our Sunday-school worship by a group of CBYF members from the Manchester church. Our junior high group was host to the junior high groups of section 1 on Aug. 28. Bro. Homer A. Schrock, pastor of the North Liberty church, was elected elder for the coming year and met with us in our September council. At our family fellowship night on Oct. 16 we had a This Is Your Life program under the direction of Bro. Emanuel Gorden. Highlights in our church history were presented. Letters were read from several former pastors, including Brethren Charles E. Zunkel, W. Glenn McFadden, Paul Noffsinger, Darrell Fryman and Medford D. Neher. Installation of women's work officers were held Oct. 4, with Sister Naomi Will of South Bend as guest speaker.—Maude Mansfield, Michigan City, Ind.

Wawaka—The men's work gave money for a heifer for relief. Our women's work made blouses and aprons for relief. Some of our young people attended the regional youth conference which was held at Manchester College. Two delegates were sent to district meeting and Blanche Frick from our church was responsible for guiding the book ministry of the district. A number of our young people attended the CBYF fall rally at New Paris. Our harvest meeting was held Sept. 25, with Bro. A. Wayne Carr as speaker. The motion picture, Missionary in Walter's Garage, was shown one Sunday evening. An offering was taken Oct. 9 to help with the district parsonage. Our communion was Oct. 21. Two persons were baptized into our church fellowship one Sunday evening.—Mrs. Mary Mishler, Topeka, Ind.

Southern Indiana

Union Grove—On Oct. 9 we celebrated the seventieth anniversary of the present church building with a home-coming program. Bro. V. F. Schwalm was guest speaker for the occasion. There was a bountiful exhibit from the fields, gardens and orchards, the produce being given to the Mexico Brethren Home. Recently the men's work spent two days helping combine beans for a neighbor in the community who was ill. The women's work sent several boxes of mended clothing and bedding and several cans of grease to the relief center. The women also canned apples for the Brethren Home at Mexico, Ind. We plan to send a box of Christmas gifts to the children in the mission school at Lybrook, N. Mex. During the summer the church building was painted. The Manchester College deputation team will be with us one Sunday this quarter. The district ministerial meeting was held in our church on Nov. 5.—Lula R. Tinkle, Albany, Ind.

Michigan

District Meeting—The Michigan district meeting was held at the United Brethren campgrounds near Carson City, Mich., Aug. 24-28. The theme throughout the meeting was Seek First His Kingdom. Our district has employed Bro. Ernest Jehnsen as full-time executive secretary and has purchased a property in Mt. Pleasant, where he will reside. His two-year term began Sept. 1, 1955. By working with other groups of Christians, we have been able to wage a successful battle against legalized gambling, have prevented the establishment of several race tracks and have given strong support to the law preventing the sale of a race track to a charitable organization. The women's work project for the year was to support the total Brotherhood program for six hours. The men's work groups in the local churches were encouraged by two workshops and a work day at our church camp at Brethren Heights. The men's work programs for the coming year will include the $10 Club for new churches, Michigan extension work and camp expenses and improvements. Stewardship was emphasized and stressed strongly at our district meeting. The major goal of the conference was to point out the need and values of a stewardship program. Plans are being laid to locate new churches, to secure building sites, raise funds, arrange for leaders, note pastors and care for their needs, and make community surveys. Recently a new site was purchased in the Detroit area and the new Bethany congregation was organized. The district goal is to build one new church every three years and requests that each member of each church give three dollars per year toward such a goal. Within the next five years, we are to revive and restore into full fellowship all inactive and semi-active members and make at least a ten per cent increase each year in our local church membership and attendance. The churches were encouraged at this meeting to assist their young people in finding their life's vocation in terms of the will of God and in responses to divine leading and guidance. Every Brethren youth should give serious consideration to serving at least one year in Brethren Volunteer Service. The quota for the district will be forty-five per cent higher than last year.—Ralph W. Wagoner, Muskegon, Mich.

Hope—Several of our young folk attended the regional youth conference at North Manchester, Ind. A number of our

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young people and intermediates attended camp at Brethren Heights. A group of our women presented the skit, When Money Talked, at district conference. Carl Welch and Wilmina Wieland were delegates to district meeting. Brother and Sister Russell Hartzler spent most of the summer overseas. Russell accompanied a boatload of heifers and visited a number of countries while there. Naomi cooked in a work camp in Germany and also visited in a number of German homes whose children had been exchange students in America. The youth sectional meeting was held in our church the week end of Sept. 10-11. Clarence Fike of Goshen, Ind., held evangelistic meetings for us Sept. 18-25. Since that time our church with eight other churches in the community are making plans for a religious survey throughout the community. Our pastor held installation services for the newly elected Sunday-school and church officers. We held our love feast on Sunday evening, Oct. 2. A group of our Sunday-school workers attended a leadership training school in Grand Rapids each Monday evening during the month of October. At our annual harvest meeting, Oct. 16, Dwight Smith, pastor of the Woodland church, brought the afternoon message. The Bible institute for our section was held in our church the week end of Oct. 29-31 with Anna Mow and Jesse Ziegler as speakers. Our pastor, Robert Martin, and his wife, and Naomi Hartzler attended regional conference at North Manchester, Ind. —Wilmina Wieland, Freeport, Mich.

Northeastern Ohio

Paradise—On Aug. 14 the church held a celebration in honor of our pastor, Bro. C. H. Deardorff, who has been in the ministry fifty years. The ladies of the church served a dinner at the noon hour. In the afternoon a service was held in honor of Bro. Deardorff. Brother and Sister Deardorff celebrated their fifty-seventh wedding anniversary on Aug. 27. On Sept. 11, Janet King, who taught at the Hillcrest school in Nigeria, spoke and showed pictures of her work there. We had our regular council meeting on Oct. 7, with Elder Blake Million presiding. On Oct. 14, the church had a birthday party for the entire church, giving special recognition to the oldest member, Albert Burger. We held our communion on Nov. 6.—Mrs. Aylana Worthen, Smithville, Ohio.

Northwestern Ohio

Black Swamp—In the absence of our pastor, Leonard Carlisle, who attended the E. Stanley Jones' Ashram at Lake Geneva, Wis., Rev. Endicott of Molene was with us. Many from our church, including several teachers and helpers, attended Camp Mt. Lake. We held our fall council the first Thursday of September with Bro. Harold Miller as elder. A special council was called later at which it was decided to sponsor a refugee family. Special prayer sessions were held in September in preparation for our revival which was held in October with Bro. Mark Schrock as our evangelist. Revival meetings closed with communion services and an all-day meeting on Sunday. Three were baptized into our fellowship.—Mrs. David Kaser, Perrysburg, Ohio.

Lima—Our new pastor, Dean Farringer, and his family have begun their work with us. At our Sept. 7 church council officers were elected for the coming year. Sunshine bags were turned in at the women's work all-day meeting on Sept. 14. A number of persons from our church attended the Christian education rally Sept. 25. On Oct 2 Elder Orville Noffsinger conducted installation services for our new pastor and also brought the morning sermon. In the evening we held our communion services. On Oct. 16 our pastor conducted installation services for the officers and members of the church. Home-coming was held on Oct. 30 with our pastor giving the morning address and with Bro. C. O. Brubaker as afternoon speaker. District meeting was held in the Eagle Creek church. Our church is sponsoring a refugee family.—Mrs. Pearl Anspach, Lafayette, Ohio.

Southern Ohio

Union City—Our new pastor, Richard Ward, and his family have moved into the remodeled parsonage at 345 Walnut Street, Union City, Ind. Installation services were conducted for the Wards on Sept. 4. We just concluded a series of meetings which were conducted by Bro. L. John Weaver of Potsdam, Ohio. Four persons were baptized into our fellowship. Our church is sponsoring a refugee family, Hemrich Schmitz, his wife, Rosalia and their two-year old son, as well as his mother, Katharina Schmidt, and her mother, Elizabeth Prandell. They have been accepted and expect to be leaving Austria in a few months. Our women canned food for the Kassel House, in Germany. The young people helped can tomatoes.—Dorothy Carter, Union City, Ind.

North Atlantic

Coventry—Our region sponsored a work camp in Pottstown, Pa., from July 10 to Aug. 17, Brother and Sister Donald Thralls of Bethany Seminary were directors. Six young people participated in this work. Our church, being nearby, provided living quarters for the group and was responsible for a part of the expense. Two of these young people returned for several weeks to help continue the Sunday school that had been started. Now it is being carried on by volunteers from the Coventry Sunday school. Bro. Ladson Saylor is working with some of the youth trying to get a Wednesday evening class organized. At five different Sunday morning services the following were guest speakers: Sister Marion Scholten, Donald Thralls, Ladson Saylor, Paul Austin and George Kreps. The young people of our church undertook the washing of cars and the husking of corn to earn money for their project. The district youth meeting was held in our church the afternoon and evening of Sept. 4. A dedication service was held for the district project offering which was given to the Brotherhood Fund. On Oct. 10 our quarterly business meeting was held with our elder, Bro. D. Howard Keiper, in charge. Officers were elected for the coming year. On Sunday evening, Oct. 16, a special service of music was held, celebrating the twenty-fifth anniversary of the dedication of our organ and the twenty-fifth year for the services of our organist, Mrs. Walter Thomas. District meeting was held in our church Oct. 28-29.—Mrs. Trostle P. Dick, Pottstown, Pa.

Eastern Pennsylvania

Conestoga—At the council meeting in September, our church voted to give partial support to Celia Smith Shankster, wife of Owen Shankster, mission worker in Africa, and to Eugene Carper, relief worker in Ecuador. Music night will be continued for a number of weeks with

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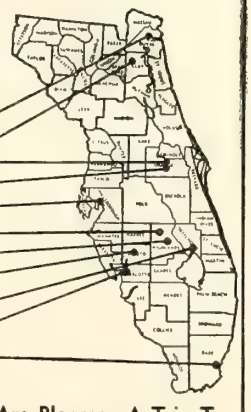
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Sister Matora Hostetler as director. Two families of four members each and a single man, all refugees from Europe, will be sponsored by our church. The men's fall fellowship of the district was held in the Bareville church, Sept. 24, with Bro. Robert Hess of the Chiques church as speaker for the occasion. The Clarence Heckmans were present one evening during our Bible school, showing pictures and telling of their work in Africa. Other guest speakers in our church have included George Lewis, a Philadelphia temperance worker, Bro. Henry Wenger from the Middle Creek church and Bro. William Longenecker, who was speaker for our harvest home service. Bro. Paul Z. Rummel of Lancaster, brought a missionary message on Sept. 4. Bro. Harry Dohner of Akron officiated at our love feast, Oct. 15. He was assisted by Bro. Harold Jones from the Indian Creek church. Sister Martha Martin was with us Sunday, Oct. 23, for a Bible institute. In preparation for our revival meetings which began Oct. 30, volunteer members went out two by two to visit in the various homes. A total of thirty juniors, intermediates and young people attended Camp Swatara. Two of our young people spent the summer working in international work camps in Austria and two participated in Brethren work camps in Pennsylvania, in the Altoona and Pottstown areas. At present there are six of our young men serving in various places under the alternate service program. The county convention of the W.C.T.U. was held in our church. Our women participated in the community mission study in September, using the book, Between Two Worlds. The men of the church are planning to purchase three heifers for relief. The children of the Neffsville orphanage were recently entertained for a day in various homes of our congregation.—Mrs. Ivan Sheaffer, Bareville, Pa.

Harrisburg—Bro. H. K. Balsbaugh and Bro. Robert Byerly have been in charge of our services since we are without a pastor. The Harrisburg leadership school of Christian education began Oct. 20 and continued each week for a five-week period with Bro. Byerly as instructor for the teaching of the Gospel of Luke. The local men's work group sponsored Aaron G Breidenstine on the evening of Oct. 30. Our church entertained the Brethren who came to our city for the Interdenominational State Pastor's Conference, Nov. 15-17.—Lilian F. Willoughby, Harrisburg, Pa.

Mingo—At our regular council, Sept. 10, our Sunday-school officers were elected for the coming year. Delegates to district meeting were also chosen at this meeting. On Sept. 18 pictures of work in Mexico were shown at the Skippack church. Our evangelistic services were held at the Skippack church Sept. 25—Oct. 9 by Luke Brandt of Quakertown. As a result of the meetings, nine were baptized into the church. Our young people sent a heifer for relief and a Sunday-school class is buying a heifer for relief also. On Oct. 16 a deputation team from Elizabethtown College had charge of the evening services. A junior high group was organized this fall. We have had several bake sales lately with the proceeds going for the building fund. Six of our women ironed and mended at the Neffsville orphanage. —Mrs. Elmer Haldeman, Eagleville, Pa.

Salunga—Since our last report, Elder Howard Whitacre of Mechanicsburg held a two-week meeting. As a result four were received into the church by baptism. During our Sunday morning services, Elders Graybill Hershey and Harper Snavely and Bro. Jay Gibble were guest speakers. Sister Olive Widdowson, a returned missionary to India, and Sister Clara B. Myer, missionary to Africa, were with us for our quarterly missionary services. Musical programs have been presented by the Elizabethtown College vocal ensemble, under the direction of Nevin Fisher, and the Cotton Blossom Singers of Piney Woods, Miss. Bro. Samuel H. Zerphy was our delegate to Annual Conference and brought us an interesting report at our Sunday morning worship service. Bro. Rufus McDannel from West Greentree and Bro. Wilbur Lehman from East Fairview ministered to us at our love feast. On children's day the young folk of our church interpreted the Lord's Prayer through living pictures. During the month of August, our church participated in community vesper services. —Mrs. Paul R. Cope, Lancaster, Pa.

Middle Pennsylvania

Lower Claar—At our quarterly council on Sept. 4, we held our election of officers with Bro. G. Q. Showalter being retained as elder. Some of our people joined with the Upper Claar church in a vacation Bible school. Our children attended a number of the sessions at Camp Harmony. Five from our women's work group attended the assembly at Camp Harmony. Six of our people participated in the leadership training school at New Enterprise. Mrs. Fred L. Claar and Mrs. Fred L. Walter served as delegates to district meeting. Dr. and Mrs. J. W. Hershberger of Martinsburg showed slides of their trip to the Holy Lands. One of our number attended the workshop for children's workers at Juniata College. Four of our people were enrolled in the leadership training period at Martinsburg. On Juniata day, Nov. 6, Bro. Paul Yoder of Huntingdon, Pa., was guest speaker. Our young people have purchased fourteen Bibles for use in their class studies. Since our last report, one person has been baptized into our church. We have painted the exterior of our church.—Mrs. Fred L. Walter, Claysburg, Pa.

Roaring Spring—Our church co-operated with the other churches in the town in conducting vesper services in the Spring Park during July and August. Our children attended the community vacation Bible school. The Cotton Blossom Singers of Piney Woods, Miss., presented a concert in our church. At the July council meeting, officers were elected for the coming year. Forrest Cameron was re-elected Sunday-school superintendent and Levi K. Ziegler was elected elder. Faye Koontz, missionary nurse serving in Ecuador, spoke concerning her work there. Beginning Aug. 7, with the approval of the church council, we have morning worship at 9:30 and Sunday-school at 10:20, closing at 11:00. We will continue this order of service until the first of January. At the morning service on Aug. 21, installation services were held for Harry Brubaker, Jacob Frederick, Ralph Glass and Robert Over and their wives, who were recently elected to the office of deacon. The regular meeting of the women's work was held in the fellowship hall with Mrs. Roy Forney of Martinsburg as speaker. On the evening of Sept. 21, the Sunday-school officers and teachers were installed following a fellowship supper. Church officers were installed Sept. 25 at the morning worship service. Promotion day services were held at the morning service on Sept. 25 for the children and youth of the church. A number of our church workers attended the annual training school at New Enterprise which began on Sept. 26 and continued each Monday night until Oct. 30. We held our fall love feast and communion on Oct. 2. The festival of the harvest was observed on Oct. 16. District meeting was held in our church on Oct. 18-20. Our delegates were Brethren Elmer Hoover, Harry Brubaker and Walter Miller and Sisters Roxie Detwiler and Geraldine Waraham. Bro. Kenneth I. Morse of Elgin, Ill., began a preaching mission in our church Oct. 23 and continued until Oct. 30.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

Southern Pennsylvania

Waynesboro—At a special congregational business meeting in October, our pastor and his wife, Brother and Sister George L. Detweiler, were re-elected for a term of six years. Splendid progress is being made on our building program. The Christian education building, including the Widdowson Memorial Chapel, is nearing completion. At the present time our congregation is worshiping in the fellowship hall while the church sanctuary is being renovated. Our fall program began with the women's work meeting early in September. The main feature of the evening was the film, This Way to Heaven. This group also sponsored a home mission study in November with a review of the books, Doors Toward the Sunrise and Brethren at Work Among the Navajos. The fall rally of the men's work of the district was held in the Carlisle church Sept. 24, with Bro. Nevin H. Zuck, pastor of the Elizabethtown church, as speaker. The young people of our church participated in the Christmas in September project which was sponsored by the district. This included the purchase of school clothing for a boy in the Carlisle children's home. On Sunday evening, Sept. 4, the South

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Mountain men's chorus, under the direction of Charles L. Rowland, presented a program of music. A number of our men attended the skill shops in stewardship education, church finance and every-member enlistment, led by Harl Russell, in the Chambersburg church, Sept. 12, 19 and 26. A groundbreaking service for the Wilbur B. Stover Memorial marker was held Sunday afternoon, Sept. 18, at his birthplace one mile south of Greencastle. Christian education week was observed with a promotion day program on Sunday, Sept. 25, and rally day on Oct. 2. The following week our annual Sunday-school workers' dinner was held at the Wesleyan Chapel with Bro. Joseph Long as guest speaker. A planning conference for our church program was held early in October. Ira S. Petre, missionary to Nigeria, was speaker at our fall missionary association meeting. An offering was received for the support of Mrs. Paul Hoover, missionary to India, who is supported by our Sunday school. Our women participated in the Franklin County W.C.T.U. institute. The women are continuing to knot comforters and knit afghan squares for relief and will again participate in the Christmas project sponsored by the women's work, the giving of food for overseas relief. A service for the dedication of the new chapel choir gowns was held Sunday evening, Oct. 23. On the evening of Nov. 6 the men's work group had charge of the service.—Mrs. J. Harold Engle, Waynesboro, Pa.

Western Pennsylvania

Johnstown, Walnut Grove—Mary Schaeffer, our assistant pastor, was director of the daily vacation Bible school. The school closed with a picnic at Camp Harmony. The children gave the cantata, The Garden Guest. The last Sunday evenings of June, July and August, we joined in the city-wide services which were held at the Roxbury band shell. Brother and Sister Clyde L. Carter and Roger Berkey were delegates to Annual Conference. Conference reports were given at the midweek prayer and Bible study hour. Bro. Carter brought to us a number of tape-recorded sermons which were given at Conference. Guest speakers this past summer were Brethren J. C. Paul, T. F. Henry and our missionary, Bro. Clarence Heckman, and his wife, who spent a Sunday with us. Bro. Clarence Rasenberger brought the morning and evening messages on Sept. 29. He also held installation services for our church and Sunday-school officers. The remodeling of the basement has been completed and was first used on Sunday, Oct. 2. The fall communion was also held that same day. A German exchange student, Halmut Kruesmann, is living with the pastor and his family for the coming year. Donna Musser has entered BVS. Five have been received by letter and four by baptism during the last quarter.—Emelia Gran Strayer, Johnstown, Pa.

Locust Grove—At our recent council meeting, installation services were held for two deacons. Donald Deffenbaugh was licensed to the ministry for one year. The mission committee sponsored a program with Wilma Dishong, who has just completed a year in BVS, as the speaker. She showed slides and told about the work of the church in Falfurrias, Texas. The Good Cheer class presented a new piano to the church. During our pastor's absence, Bro. John Brumbaugh preached in our church. Our revival began Oct. 31 and continued for two weeks, with Bro. Alfred Replogle as evangelist.—Mrs. June Dishong, Johnstown, Pa.

Somerset—Since our last report, two members were received into our church by letter. The Cotton Blossom Singers of Piney Woods, Miss., presented a concert in our church. Rally day services were held Sept. 25 in the morning, and installation services were held in the evening for the new officers and teachers. Rev. Roy L. Yund from the Casebeer Lutheran church brought the message. Our church together with the other churches of Somerset took up a collection to aid the Red Cross in the flood-stricken areas. —Mrs. Samuel J. Cupp, Somerset, Pa.

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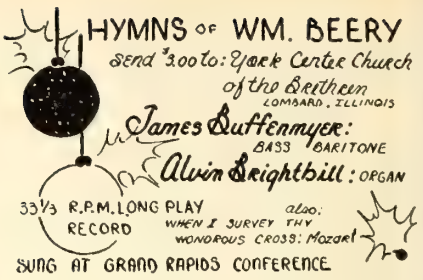
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Florida and Georgia

Winter Park—Our church held a vacation Bible school. Mrs. Helen Matthews, our Annual Conference delegate, gave us a written report of the meeting. The church has purchased the new Brethren Hymnal and a dedication service was held for them. Several members from other parts of the country have moved into our midst. Bro. Robert Byrd and his wife left us on Aug. 14 to take up the pastorate at Martinsburg, W. Va. Bro. Russell Showalter and his wife began their pastoral duties the first of September. At the council meeting in September, we re-organized our church work. We are working on plans for a new room. —Mrs. C. E. Bower, Winter Park, Fla.



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FOR SALE: Farm, 121 acres, 9-room house, barn equipped for grade A dairy, outbuildings, all modern, good condition. Machinery and equipment. Also 22 head dairy cattle. Located in Brethren community with the Church of the Brethren property joining the farm. Write: J. Rogers Fike, Eglon, W. Va.

Eastern Virginia

Midland—We have had several missionary programs presented in our church. The films, The Kindled Flame and Daybreak, have been used. We welcome into our midst Dr. and Mrs. Carl Coffman of Chicago. Dr. Coffman has served as medical misionary in China and Puerto Rico. A number of quilts have been made by the women's work group. Sister Rosa Lee Beahm gave an interesting talk one evening concerning her work last summer in Puerto Rico. Our pastor, Bro. Dettra, was re-elected for another two-year period. Our pastor, Brethren Sherry and Willard Andes attended Annual Conference. A number of our members attended district meeting at the Oakton church. We decided to give $100 annually towards the support of Dr. and Mrs. Joseph Schechter, missionaries to India. At our vacation Bible school, Dr. Coffman gave missionary stories each morning and taught some Bible verses in Chinese. Bro. David Rogers of Oakton, Va., held our fall revival. On the closing Sunday of our revival, an all-day service was held. The afternoon service was the breaking of the ground for Sunday-school rooms and the remodeling of the entire church building. We expect to start our building project in the near future. Since our last writing, five have been received into the church by baptism and four by letter.—Mrs. Thelma L. Dettra, Midland, Va.

Northern Virginia

Damascus—Revival services were held by Bro. Olen B. Landes of Harrisonburg, Va. Summer Vacation Bible school was conducted by our summer pastor, Bro. Lowell Ritchie. The children of the school had as a project the Navajo Indians. Our annual all-day singing service was held Sept. 11 with a basket lunch at the noon hour. Our love feast was held Saturday, Sept. 24, with Bro. Olen B. Landes of Harrisonburg in charge of the service. Council was held Oct. 12. The women's work group meets each fourth Wednesday at the church. The CBYF meets each Thursday evening with their adult leader, Sister Beulah Dove.—Mrs. Bill Yankey, Bergton, Va.

Moorefield, Walnut Grove—Our church has been painted on both the inside and the outside. Our annual Sunday-school picnic was held this year the same Sunday as our council meeting. Bro. Noah Fitzwater was re-elected superintendent at this meeting. Bro. Vernon Wilkins held a one-week revival at the Harpers Chapel church. Bro. Arnold Wilkins of Fulks Run conducted a one-week meeting at the Evergreen church and a one-week meeting at the Walnut Grove church. This was followed with communion services. Bro. Charles Combs continues his regular appointments at the Harpers Chapel, Evergreen and Walnut Grove churches.—Wilmetta Clayton, Moorefield, W. Va.

Second Virginia

Lebanon—Our pastor attended Annual Conference. We held a daily vacation Bible school jointly with one of the churches in our community and gave a program at the close of the school. The love feast was observed on World Communion Sunday. The women's work met at the church in an all-day meeting and made comforters for relief. The men's work had charge of the morning worship one Sunday in October. A special offering was taken to help sponsor weekday religious education in the schools of our community. The young people presented the temperance play, What Shall It Profit? Our pastor attended our district meeting. Our church served as host to one of the district leadership area conferences in November.—Mrs. D. C. Flory, Mt. Sidney, Va.

Second West Virginia

Valley River—Our revival was held by Bro. E. D. Dietz of Campobello, S. C. As a result of the meeting, three were baptized and one reclaimed into our fellowship. In August several of our children and youth attended Camp Hope. Sisters Gertrude Brown and Lula Valentine were elected delegates to district meeting. Our church purchased a house for a parsonage. Some of the men have been repairing and remodeling this house. Bro. R. V. Simmons of Bridgewater, Va., has become pastor of our church. He and his family moved into the parsonage the latter part of August. On Sept. 11 the district CBYF met at our church. A number of foreign students gave talks concerning their home countries. Amsey and Florence Bollinger were in our church on Oct. 9. They gave talks and showed pictures of their work in India. Bro. Charles H. Simmons of Free Union, Va., preached for us on Oct. 16. On Oct. 15-16 the ministers of our district met for a retreat at Camp Hope.—Zeta Row, Junior, W. Va.

Minister's Book of the Month Selection

for JANUARY

Prophetic Realism and the Gospel

John Wick Bowman

A sub-title could well be "A Preface to Biblical Theology."

The book contains the James Sprunt Lectures given at Union Theological Seminary in Virginia. They were divided into three parts as follows:

(1) The Three Current Positions in Biblical Theology
(2) The Theme of Scripture's Prophetic Realism
(3) The Content of Scripture's Prophetic Realism

A book of depth for serious study.

Regular price, $4.75: to club members, $3.32 plus postage and handling

Copies will be mailed to members of the Club about January 10.

BRETHREN PUBLISHING HOUSE . . . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
DECEMBER 31, 1955



Luoma

THE LORD'S YEAR

JUST as there is something clean and fresh about a new leaf, there is a suggestion of renewal and opportunity about a new year. 1956 will come in on a Lord's day. Why not make it the beginning of the Lord's year?

A new page, however spotless it may appear when the leaf is turned, will not long remain clean if the fingers that handle it are soiled. The tell-tale marks of former failures soon become evident on the new leaf. So do the moral failures of 1955 have a way of carrying over into 1956 in spite of many good resolutions. Perhaps the best message for a new calendar, is the word concerning renewal that Jesus spoke to Nicodemus. A new life begins with a new birth. We cannot make 1956 better than 1955 by a mere salute to the calendar, by the turning over of new leaves or by the best of resolutions. But we can dedicate the new year to the Lord as we give him our time, our talents, our resources and our hearts through every day of 1956.

Gospel Messenger

"Thy Kingdom Come"

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Volume 104 **Number 51**

In This Number . . .

Editorial—
The Lord's Year 1
The Power of Conformity 5
Big and Little Issues 5
The General Forum—
Sending Our Spiritual Roots Deeper. Glen Weimer 3
Green Pastures (verse). Mildred Allen Jeffery 4
New Year's Meditations. J. M. Blough 6
The Meanings of "Persuade." Luther A. Weigle 7
Stars (verse). Fred Strohm 7
Hebrew Poetry. Lucile Long Strayer .. 8
Reflections After Christmas (verse). Ora W. Garber 11
Swords Into Plowshares. Frances Fenner 12
Keeping Resolutions. Leland A. Nelson 13
Guide of Life (verse). Elizabeth Miller Lane 13
What Money Cannot Buy. Glenn Harris 15
The Family Counselor 15
Reviews of Recent Books 15
Brethren Service—
Recession? Owen Jander 18
Refugee Resettlement Notes 19
These Are the Facts. Marlo Oltman .. 19
News Notes From Germany 19
The Local Church—
Lifting Our Sights in Women's Work. Anna M. Warstler 20
The Library Listening Post 21
Our Mission Work—
Church News From India. Edited by Susan Shull 22
Fiftieth Anniversary for India Missionary Association. Harlan J. Brooks .. 23
Broadfording Church Begins Pastoral Program 24

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

What Would Christ Say?

In regard to the article, "The Meaning of the Prayer Veil," in the Nov. 19 issue, many questions came to my mind.

What would Christ say?

What did Christ say to the Pharisees in Mark 7:1-8 about custom becoming so strong that they failed to search their hearts? Could it be that Christ *could* say to us, "The women honor me with their covered heads, but their hearts are far from me; in vain do they worship me, teaching in doctrines the precepts of men. You leave the commandment of God, and hold fast to the tradition of men."

If I need to put on my prayer veil to worship God, it means I should wear it when I'm washing dishes, scrubbing floors, walking in the rain or going to sleep at night. Does it mean if I take it off I am separated from God's enduring love and goodness? How can this be true when God is always above me and around me?

If wearing the prayer veil means I am on the same level with the other women, how would I feel walking into a different denomination with it on? Would I be on a higher level or a lower (more humble) level than the other women? If I considered myself more humble wouldn't that really be my pride stepping out? And to be on a higher level would defeat my purpose.

If I have to put on a prayer veil to "cover up frills" as a choir robe why would I wear the frills in the first place? Didn't God see them before I "covered them up"? Why should I believe that God would see me some places and not others?

But you say, I should put on my veil to be worthy of worshiping God and to show my submission. Does that act in itself clean out my resentments, fears, envy and other impurities? I have experienced it as not doing so.

Symbols can be beautiful, but what good do they do us if they are always outward and are not personally inspired by the Holy Spirit? Let us submit to God each day our fears, worries, jealousies, resentments, pride, suspicions, greediness and self-interests so that he may cleanse our hearts and minds. Let us recognize that God's love is with us every minute of the day, looking into our attitudes no matter where we are or what we are doing. If we let him take over our thoughts and acts, aren't we being "apart from the world"?—Mrs. Robert Rhoades, Covington, Ohio.

The Prayer Veil—Is It Fair to All?

We who grew up in a Brethren home can accept the traditions of the church with very little thought or effort on our part. Is it fair to expect the same of a young girl who does not have such a background? I knew a young girl who was very timid, and so had very few friends. In high school she found a friend who was a member of the Church of the Brethren. After attending services there a few times, she soon realized she could not be a member there, because of the prayer veil.

I understand the veil, mentioned in the Bible, completely covered the head and face. It seemed Paul realized that the women of that day were getting "out of line," so to speak. They were seeking admiration of men other than their own husbands. So I can see how a veil that would cover their flirting eyes and "come hither" smiles would be beneficial in putting them in their rightful place in relation to their husbands. In that respect I can see why it was recommended that they were to wear the veil when they took an active part such as teaching.

I can't see where the prayer veil of today would serve that purpose. I really think time is being wasted "quibbling" over traditions and not enough time is spent learning how to live a life that is true to the example of Jesus, such as being kind, compromising, forgiving and peaceful. We are being too concerned about the "outward appearance." 1 Sam. 16:7 tells us "the Lord looks on the heart."

The great commission, Mark 16: 15, tells us to go preach the gospel to all. It doesn't seem right to make it something difficult to accept. So I ask, in the case of the young girl, can we say that God did not want her to be one of his family, if she would not accept the traditions of the church, such as the prayer veil? —Dorothy Naragon, North Liberty, Ind.

• • •

Our sincere thanks for the three-month subscription to the Gospel Messenger. We look forward to receiving it every week. — Mr. and Mrs. George Ludwick.

The Week of Prayer—

Sending Our Spiritual Roots Deeper

Glen Weimer

THE Week of Prayer can be merely a religious slogan or it can be a time of serious discipline. We need not expect a great change in human living until prayer becomes the heart of life and life becomes unceasing communion with God. For the Christian, life is a continuous conversation, communion and co-operation with God. And we are under constraint to strengthen and deepen this relationship with God. Our Lord pierces our prayerless lives with his words, "Men ought always to pray . . . Thy kingdom come." How else can man recover and train his sense of the holy, the moral, the beautiful and the true?

The meaning of life and its fulfillment is in prayer. The less we pray, the less we live. The prayerless heart is the aching heart, the fearful heart, the frustrated heart. Prayerlessness imprisons us in this world and binds us to the temporal, the transient, the seasonal leaves that have their day and then cease to be. So the Week of Prayer is a time of grace for sending life's spiritual roots deeper. As William Temple put it, "The great reality of life is prayer; all that is worth while flows from that."

Use this week then as a time for disciplined study of the meaning of prayer. The impulse to pray is native to man. It is the one sign of God universally revealed in humanity. The urge to pray is of God; it is God calling us into continuous conversation and co-operation with him. But the capacity for prayer may be unused, undeveloped and forfeited. And so life's vitality wanes. Are you responding to God's presence and call in your life?

Further, turn to the New Testament and study the meaning of prayer in the life of Jesus. There are nine recorded retreats for prayer and seven prayers in the synoptic gospels besides other references to Jesus praying. Jesus not only prayed; his whole life was prayer. Why not give ourselves to the serious study of the Master's prayer life?

Moreover, give attention to the meaning of prayer in the life of humanity. Turn to the journals, letters, diaries and biographies of God's great men and women in other times, the



The impulse to pray is native to man, but the capacity for prayer may be unused and undeveloped

Waltner

transparent souls in whom God was felt and seen to live vitally. Read and ponder the liturgical prayers of the church prayed through the centuries. Finally, let the Holy Spirit show you the meaning of prayer in a struggling world like ours, in which the divine order is trying to be born. For "men ought always to pray . . . Thy kingdom come."

The Week of Prayer is *a time for creative waiting on God.* One might call this disciplined waiting on God. Only as we adore God, rejoice in his realness, personality, do we establish the conditions of openness for him to act mightily in and through us. The patient, loving adoration of God is missing from many lives today. There are no hallowed moments for focusing life lovingly on God—for setting the arrow of desire to the bowstring of God. And so we do not sense or discern his presence in the life of common days and work. The roots of prayer go deeper as we lovingly adore God. This means the creative use of silence in which life is open to the recreating power of God.

We try to take life in our own hands too much; we seek to bend it to fit our plans; we rely too exclusively on our human resources, and so our hands falter. Learn to wait adoringly, patiently before God, yes, until God thinks through your mind, sees through your eyes, feels life through your heart and acts through your will. Wait, and God will show you a vaster world—the world of his concerns that begins right where we live.

Let small fellowship groups be formed that will practice creative silence and waiting on God. And they will learn to recognize and identify the living Lord in the common life and so live in continuous communion and co-operation with him. Wait, and rejoice in what God is, in what God has done, in what God is doing and will finally accomplish. How unspeakably great that love and work of God is! We see its radiant human form in Christ but how feebly we love the Love that loves us so everlastingly.

Wait on God! Too often prayer is a hurried, reckless, irreverent telling God what we want. How easily we slip into the habit of thinking that God is to be used by us, that we can employ him for our plans and how reluctant we are to sacrifice our desires—our very selves—that he might reveal in and through us his rule of power and love. So in trying to use God we lose him. Wait, let life flow out in loving attention to God and God will have freedom to act mightily in and through one's life.

Once I saw the great ore boats at the Soo lifted by a greater power than their own, to a new level of freedom and destiny. The waiting was not time wasted—but time redeemed and fulfilled. They that wait shall be renewed by the rule of God's power and love.

Again, the Week of Prayer is *a time for disciplined penitence before God.* Life is so encrusted with selfishness, egotism, spiritual pride, self-assertiveness, competitiveness, striving for place and power, possessiveness and lovelessness, that it is insulated against the rule of God's love and power. These attitudes are the seeds of social disorder and personal tragedy. The Week of Prayer calls us to an honest stripping of these layers of evil from life—of honestly owning up to our standing in the way of his rule of love—of confessing that we do constantly scuttle his dream and design for our lives. The transformation of society can only go forward as we individually are redeemed from our sins. Prayer is the discipline of penitence and confession. It is giving God a chance to dig deeply into your life. Uproot sin in your life; then the root of devotion can go deeper.

Penitence is a fundamental element in that life of continuous conversation, communion and co-operation with God. Let every member of the church give attention to this issue of need during the Week of Prayer. Spoken confession within a fellowship group devoted to prayer would open the gates of new life to many souls. For there is too much "me" in me for God to use me effectively, for his rule of power and love to be visible and vital in and through me. We live shut up in the little world of our thoughts, plans and programs—while God's infinitely greater world is at our feet calling us to press forward into it. How little and petty we are! But how big and important we think we are! There is something in us that blocks God's creative work through us. That "something" must go. Penitent prayer is the way we let go of it.

"Men ought always to pray . . . Thy kingdom come." For so the roots of spiritual life go deeper.

Continued on page 14

Green Pastures

MILDRED ALLEN JEFFERY

Last night I started counting sheep when I had gone to bed,
For I had worries large and small which drove sleep from my head.
The sheep had many little lambs and these I counted too,
Thus through the flock I went until the shepherd came in view.
And then I thought, "Why spend my time in simply counting sheep
When I can walk with him and pray for folk who cannot sleep?"
I walked with him a while, and then he smiled and said to me—
"Look back, where are your worries now?" but not one could I see!

EDITORIAL

The Power of Conformity

CAN YOU hold on to your convictions when most persons take contrary views? Can you stick up for what you think to be right even when your best friends fail you? If you can stand out against the majority, even when the test concerns a simple matter of plain fact, you are an unusual person indeed.

In order to test the power of conformity a psychology professor devised a simple but significant experiment. He prepared two cards, one with a standard black line and another with three lines, one of which was the same length as the standard line. There was no trick, no optical illusion about the simple test. Even a small child, given the two cards, could quickly point to the lines that were equal.

But the test was given to college students in small groups of seven to nine persons. The "trick" was that in each group a few persons were asked to give false answers. The experiment sought to find out what college students would do when they discovered that others in their group failed to give what seemed to be an obvious answer.

The results were disturbing, to say the least. Only one person in four would stand by his own convictions to the end. The other three hesitated and, when group pressure seemed to contradict their own best judgment, they went with the group. The psychologists concluded, "We have found the tendency to conformity in our society so strong that reasonably intelligent and well-meaning young people are willing to call white black."

The experiment also showed, however, that the presence of only one person as a supporting partner tends to encourage another to hold on to his convictions. It is possible to observe how vitally important for Christians is the small fellowship of like-minded persons. If it is difficult for persons to hold on to their ideas of obvious facts, how much more likely are they to be swayed in questions of conduct and behavior, in situations where the lines between right and wrong are less clearly defined?

At first glance, the results of an experiment like this one may seem to discourage any effort to fight the evils of conformity. It looks as if, simply by living in the world, we are constantly being brain-washed. What chance have we to insist on a message that is not popular or to stand for ideals that are scorned?

The answer to conformity was concisely stated by Paul in a familiar part of his letter to the Roman church. There is a positive side to non-

> The virtue in most request is conformity. . . . Whoso would be a man, must be a nonconformist.—Emerson.

conformity. In place of simply conforming to the world, says Paul, we are to be transformed by the renewing of our minds in order to prove what is the good and acceptable and perfect will of God. There is nothing negative about being transformed. It can be a growing, developing experience through which we renew our minds as we discover and as we follow the mind of Christ.—K.M.

Big and Little Issues

AFTER thirty-two years in the House of Lords during which he never said a word, the Marquess of Cholmondeley was moved to make his maiden speech. He had sat through discussions about the depression, the conduct of the war and the titanic problems that have faced the British Empire in recent years. But the Marquess did not speak up until the business of the House included a bill to outlaw and exterminate the rabbit. The Marquess hated the little animals so much that he spoke for four minutes urging the lords to do something about the rabbit.

Before you raise an eyebrow over the Marquess's seeming indifference to vital issues, ask yourself whether it is the really important issues in our day that bestir you to action. Many persons who attend their church council meetings will sit through the discussions about basic policy, but they become suddenly vocal when they have a chance to voice their pet peeves. We can run a dozen articles in the Gospel Messenger on the basic doctrines of our faith without receiving a letter from readers; but if someone should timidly suggest that all our ministers should wear robes, we could expect a flood of mail.

Perhaps it was the pettiness of the Pharisees' concerns—for tithing mint and herbs and neglecting "justice and the love of God"—that aroused the indignation of Jesus as much as did their legalism and their hypocrisy. Someone has said that persons are just as big as the things they let bother them. The small man merely hates rabbits and when he speaks it is to voice his annoyances. The bigger person can overlook smaller irritations because he dare not neglect the bigger issues of "justice and the love of God."—K. M

NEW YEAR'S MEDITATIONS

J. M. Blough



A. Devaney

WE FACE another year—a year through which we have never traveled, and of which we know absolutely nothing. What the year may bring to us is beyond our knowledge; what our experience will be cannot be foretold. All lies hidden beyond the veil.

It reminds us of the word of the Lord to Joshua when the children of Israel came to the bank of the Jordan. God said, "You have not passed this way before." He was bringing them into a new country and by a way they did not know and, behold, the river Jordan lay as an obstruction before them. It was in flood and there was no bridge and they had no boats. Then the Lord made a way for them. The priests bearing the ark of the covenant led the way, and as their feet touched the water the river divided and made a way for the multitude. The ark of the covenant was the visible sign of the presence of the Lord in their midst, and as it went before them they could safely follow.

This is the word of the Lord to us as we stand on the threshhold of another year: "You have not passed this way before." We know not the way; we cannot see ahead; we must walk by faith, not by sight. But the Lord graciously will lead the way if we ask him. "Lead thou me on. Keep thou my feet; I do not wish to see the distant scene-one step enough for me." If God leads the way we can go forward courageously and confidently into the year before us.

A good motto for the year would be the words of Paul in Phil. 3:12; "I press on." With Paul we, too, have not reached our goal; we are not yet perfected; God's purpose in calling us is not completely fulfilled. God gives us another year, so we must press on; we must stretch forward, ever forward, reaching toward the prize of the high calling of God in Christ Jesus.

"One thing I do, forgetting the things that are behind . . . I press on." See Paul's determination. He was lying in prison when he wrote this, yet he would press on. He would throw off everything that would impede his progress. He would forget the past, and he had so much to forget; stripes, stoning, imprisonment, shipwrecks, tumults, labors, fastings, journeys, hunger, cold, disappointments with unfaithful brethren, anxiety for the welfare of the churches. Much to forget indeed!

As we leave the old year there is much we too should forget, especially the unpleasant and trying things of life, such as, sorrows, pains, fears, losses; hardships, temptations, disap-

pointments; slights, wrongs, hurts, insults, offenses; gossip, false tales, misunderstandings.

These are the things that should pass away with the old year. To carry them along will mean heavy and burdensome baggage. We must forget them. What others have done against us must be quickly forgotten. To hold them in our memory means to harbor a festering sore. It does not pay. It will mean irreparable loss to ourselves. But people say, "I can forgive, but I cannot forget." when one cannot forget it is likely that forgiveness was not genuine. The better way is to refuse to take offense when some one does an unkind act to us. It does great harm to ourselves to hold a grudge or ill will toward any one. Forgive and forget.

But there are some things that we should never forget: God's mercies and benefits (Psa. 103: 2), the kindness of others, our own sins, mistakes, failures.

The psalmist said truly, "Bless the Lord, O my soul, and forget not all his benefits." Then he enumerates these benefits: forgiveness, healing, redemption, love and mercy, fulfilled desire. These rich blessings we should never forget. Oh, the Lord is so good and gracious to us! As Moses said to Israel, "Beware lest thou forget the Lord."

The good we do and the kindnesses we show to others we should forget. To cherish them in memory may lead to pride and boasting. But the good others do to us we should never forget. The many kindnesses that our friends and brethren show to us we should store in our memories and treasure them. These are the pleasant things of life which will help to drive out the unpleasant. Treasure the lovely, forget the unlovely.

And what about our sins? Dare we not forget them? No, not until we have confessed them and thoroughly repented of them and made amends for them; then, and then only dare we forget them. But blessed truth! Having obtained forgiveness we may forget them and go on rejoicing. We need not burden our consciences with them longer. The Lord is both able and willing to forgive us of our sins, and set us free. Learn what we can from our past failures; then we may move happily onward.

So let us press on toward the stature of the fullness of Christ, as Paul did. There is no benefit in weeping over wasted time and lost opportunities, but rather let us take new courage and press forward with Christ. He is giving us another year in which to serve him.

The Meanings of "Persuade"

Luther A. Weigle

THE word *persuade* now implies success; we speak of persuading a man only if our arguments and pleas prevail upon him to accept the judgment or make the decision to which we urge him. But this is not necessarily so in the King James Version of the Bible. In Acts 19:8-9 we read of Paul's "disputing and persuading" at Corinth, with the result that some "were hardened, and believed not, but spake evil of that way." In Acts 28:23 we are told that at Rome "there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening"; but the next verse records that some believed and some did not. The Revised Standard Version uses the terms "arguing and pleading" in the account of his work at Corinth, and it uses "trying to convince them" in the account of the day at Rome.

On the other hand, "persuade" is used in its full sense in such passages as Matt. 27:20, Acts 14:19 and 19:26. And "I am persuaded" is hardly strong enough in most contexts where the passive form of the Greek verb appears. The Revised Standard Version of Rom. 8:38-39 reads: "For I am sure that neither death, nor life . . . nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord." Note also "be convinced" (Luke 20:6); "fully convinced" (Rom. 4:21; 14:5); "I am sure" (2 Tim. 1:5, 12); "we feel sure" (Heb. 6:9).

In the Old Testament, the word *persuade* usually has a bad sense, being used as the equivalent of entice, mislead or deceive. Compare 1 Kings 22:20, 21, 22 where King James uses "persuade" for the same Hebrew verb which it translates "entice" in 2 Chron. 18:19, 20, 21. Or compare the accounts concerning Hezekiah found in 2 Kings 18 and 19, 2 Chron. 32, and Isa. 36 and 37.

Stars

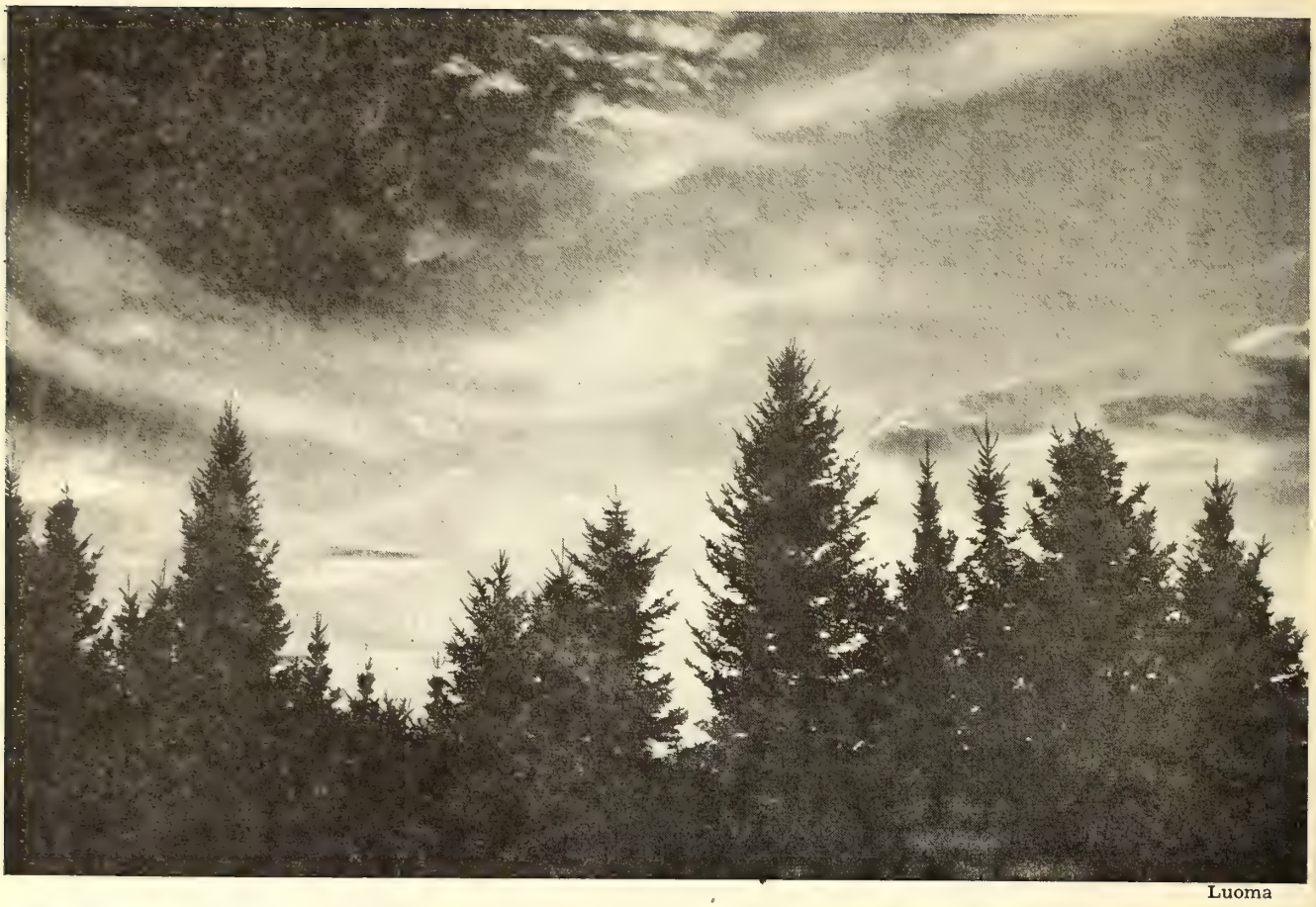
FRED STROHM

I like to stroll out in the night
And see the stars with beaming light;
Each has a radiance all its own
For centuries its light has shown.

I've wondered how each knows its place
Shining there in yonder space,
Each living thing on earth would say
The stars were here before my day.

Like stars we have a light to share;
Withhold our light we do not dare.
This world needs every single light,
For otherwise it's dark as night.

Shine forth, O little star in me,
Shine out until all men are free.
The light of Christ—a noonday Sun—
Would thou each star light everyone.



Luoma

The heavens are telling the glory of God; and the firmament proclaims his handiwork. Day to day pours forth speech, and night to night declares knowledge"

HEBREW POETRY

Lucile Long Strayer

ONE OF the ways in which the average reader can increase his appreciation of the Bible as literature is to learn something about Hebrew poetry. The question of what distinguishes Hebrew poetry from prose is not the easiest in the world to answer, particularly since many people have only the vaguest notion of what separates English poetry from prose. Probably every English teacher has sometime in her career spoken of Shakespeare's poetry, and a student, working through Julius Caesar or some similar play, has inquired plaintively, "Poetry? Did Shakespeare write poetry?"

Instead of seeking to analyze the teacher's feelings at this point, let us recognize that to the average person, rhyme is the sign of poetry. When the Counselor (this is in the novel, Lorna Doone), pretending to make the cream rise because in so doing he could get his hands on a valuable diamond necklace, recited certain words to Annie, Annie replied, "Oh, sir, I'm sure it's magic because it rhymes!" Annie has many followers today who are as sure as she that if something rhymes, it must have a little of magic in it and therefore be poetry.

Actually, although rhyme is very common in English poetry, rhythm is the distinguishing characteristic. This is usually defined as the regular recurrence of accented syllables, so that a person can "keep time" to poetry just as he does to music. A child does literally "keep time" to the Mother Goose rhymes, clapping his hands or marching about the room to the sharply accented beats of

Jack be *nim*ble,
Jack be *quick*,
Jack jump *ov*er the *can*dle*stick*.

Here the eight accents are unmistakable to any ear. Shakespeare's blank verse does not sound in the ear with such drum-like beats, but in spite of the variety of his lines, the general

pattern (iambic pentameter, if you want the name for it) is still there and is the reason for part of the pleasure we find in reading them.

Free verse, which has been very popular in our century, drops the regular accent of ordinary poetry for what its admirers sometimes call cadence, a kind of balancing of phrase against phrase which ignores the movement of the individual syllable. At its best, it can achieve some very fine effects; it is like our English translations of Hebrew poetry in that it lacks rhyme and rhythm. At its worst, it can be only a kind of chopped up prose, and not good prose at that.

Hebrew poetry used neither rhyme nor rhythm, the scholars tell us (we are speaking of this poetry now in its original form, not in translation). As a matter of fact, the absence of these is one reason why our English translations of the Hebrew verse are so remarkably good. Anyone who has translated prose from one language to another knows how hard it is to get absolute accuracy—some say it is never achieved. If to this fundamental problem is added the difficulties of reproducing a special rhythm and rhyme, the task is well-nigh impossible. But scholars agree that the lovely lines which we are familiar with in the English language reproduce with unusual fidelity the movement and style as well as the meaning of the original Hebrew.

The characteristic form of Hebrew poetry is parallelism. This means simply that the typical form is the couplet in which the second line echoes the thought and form of the first. Consider a few familiar verses from the Psalms:

The heavens declare the glory of God;
and the firmament sheweth his handywork.

The earth is the Lord's, and the fulness thereof;
the world, and they that dwell therein.

I will bless the Lord at all times;
his praise shall continually be in my mouth.

Fret not thyself because of evil-doers,
neither be thou envious against the workers of iniquity.

It takes only a moment's thought to recognize how in these verses the second line picks up the thought of the first and echoes it. Our professor of Bible literature told us years ago that the second Psalm is so perfectly an example of this parallelism

---

O give thanks to the Lord, for he is good;
for his steadfast love endures forever!
Let the redeemed of the Lord say so,
whom he has redeemed from trouble
and gathered in from the lands,
from the east and from the west,
from the north and from the south.

He turns rivers into desert,
springs of water into thirsty ground,
a fruitful land into a salty waste,
because of the wickedness of its inhabitants.
He turns a desert into pools of water,
a parched land into springs of water.
And there he lets the hungry dwell,
and they establish a city to live in;
they sow fields and plant vineyards,
and get a fruitful yield.
By his blessing they multiply greatly;
and he does not let their cattle decrease.
—*Psa. 107: 1-3; 33-38.*

that you can go through the verses separating the first line of each couplet from the second, and have two complete psalms when you are through. However, as he pointed out, neither will sound like poetry. For, as he well said, two negatives do not make an affirmative, and an excited or emphatic *no, no* does not mean *yes.* The repetition simply means that the emotions are involved in the one kind of refusal, and poetry appeals not to the mind alone, but primarily to the heart. So this repetition in Hebrew poetry is not error at all; the Hebrew poet simply was not content until he had made the double appeal to the imagination just because he was so much in earnest about what he was saying.

The student who becomes interested in the form of Hebrew poetry will find that many authors have taken this elemental characteristic and have made elaborate analyses of the different kinds of parallelism. Most of us can read intelligently and sympathetically enough if we recognize two only. In the Psalms, as the verses quoted indicate, the second line of the couplet repeats in different words the thought of the first. In Proverbs, the usual form is antithetical. It should be recognized, however, that the idea expressed is the same, although the form is antithetical. Consider some examples of this:

A soft answer turneth away wrath;
but grievous words stir up anger.

Righteousness exalteth a nation;
but sin is a reproach to any people.

A wise son maketh a glad father;
but a foolish son is the heaviness of his mother.

A merry heart doth good like a medicine;
but a broken spirit drieth the bones.



H. Armstrong Roberts

**" 'Have you entered the storehouses of the snow,
or have you seen the storehouses of the hail?' "**

The couplets which are so characteristic of Hebrew poetry occasionally turn into triplets, as in the first Psalm.

Blessed is the man that walketh
not in the counsel of the ungodly,
nor standeth in the way of sinners,
nor sitteth in the seat of the scornful.

And sometimes we have what might be called quatrains, as in Isaiah:

Though your sins be as scarlet,
they shall be as white as snow;
though they be red like crimson,
they shall be as wool.

The modern versions are entirely right, of course, in printing the poetic parts of the Bible in a way to indicate this parallelism. But poetry appeals primarily to the ear, not the eye, and no one understands Hebrew poetry until his ear recognizes it without aid of the printed page. (I have been using the King James version, but arranging the verses to make the parallelism clear, since I cannot appeal to your ear through the printed page.) The listener should know immediately when the minister passes from prose to poetry in his reading from the Bible because the ear picks up this parallelism.

There are other things to be said about the form of Hebrew poetry that are interesting, but certainly less important than this central matter of parallelism. The Hebrews wrote alphabetic poems, using their letter A to begin the first couplet, or the first line of a couplet, the letter B for the second, and so on. In translation, we have no evidence of this, and so must let the scholars tell us which poems are thus written. A psalm with either eleven or twenty-two verses may be suspected, however, for the Hebrews had twenty-two letters in their alphabet. And the famous Psalm 119 *can* be recognized as alphabetic, for there the poet wrote eight succeeding couplets beginning with the letter A, another eight beginning with the letter B, and so on right through to the end. All versions reproduce the Hebrew letters at the beginnings of these sections, and no one need have trouble remembering how long the longest chapter in the Bible is: the verses number eight times twenty-two. The lovely poem in praise of a virtuous woman (Prov. 31:10-31) is an alphabetic poem.

The use of refrain in the Psalms occurs sometimes, where a central theme is repeated something like the chorus of a modern song. Psalm 80 is an excellent example of this, and a very fine poem apart from the use of refrain. The most intricate stanza pattern that can be found in the collection of psalms is that of Psalm 107, where after an introductory verse, four sections may be discovered, each paralleling the one before in structure and using refrain as a part of this parallelism. The latter part of this psalm is written in the usual couplets.

It is interesting to note that the parallelism of the typical Hebrew couplet reminds us of the qualities of early Hebrew narratives, where the additive type of sentence, with *ands* and *buts* and *fors*, and the tendency to repetition of details of the story have much in common

with the loosely constructed couplet, the second line of which so often begins with either *and* or *but*. There is the same feeling of deliberate, unhurried movement, of delight in detail, of time for enjoyment of either the emotion or the story that is being presented.

The quality of objectivity which is so noticeable in Hebrew narratives is, of course, equally important in Hebrew poetry. Just as the storyteller spoke of the face "not toward" him instead of the feeling that prompted the turning away of the face, just as he said that Saul *eyed* David instead of explaining how Saul felt, so the Hebrew poet uses the concrete term to make vivid the inner feeling. When the psalmist talks of God, it is not in theological terms; on the contrary, God is a rock, a fortress, a buckler, a high tower, our refuge and strength, our keeper, a helper, a judge, a king, a father of the fatherless, a shepherd. Says the poet:

For in the time of trouble he
shall hide me in his pavilion;
in the secret of his tabernacle
shall he hide me;
he shall set me up upon a rock.

Says the prophet (and the prophets have given us some of our finest poetry):

And a man shall be as an hiding
place from the wind,
and a covert from the tempest;

as rivers of water in a dry place,
as the shadow of a great rock in
a weary land.

The reader can open the Book of Proverbs on almost any page and find remarkably vivid examples of the gift of speaking concretely, examples that delight the mind and strike home to the imagination with irresistible force.

As vinegar to the teeth, and as
smoke to the eyes,
so is the sluggard to them that
send him.

As a jewel of gold in a swine's
snout,
so is a fair woman which is without discretion.

Heaviness in the heart of man
maketh it stoop;
but a good word maketh it glad.

Where no wood is, there the fire
goeth out;
so where there is no talebearer,
the strife ceaseth.

Better is a dinner of herbs where
love is,
than a stalled ox and hatred
therewith.

Such vivid language is highly figurative. Two of our most common figures of speech are the simile and the metaphor. When the poet says, "The Lord is my rock and my salvation," he is using a metaphor; in other words, he is saying that the Lord is the thing which typifies for us a quality of God. When another poet says a man shall be "as an hiding place from the wind," he is using a simile; he is saying one thing resembles another. In both instances the comparison is imaginative; no serious person believes that God actually looks like a rock, or that a man resembles rivers of water in appearance. The mind accepts and interprets the likeness, and the imagination is at once stimulated and satisfied with the vividness of the comparison. In the same way, hyperbole (obvious exaggeration, not to deceive, but to stir the imagination) is used in Hebrew poetry just as it is in our own. Psalm 29 is a magnificent picture of a thunderstorm in the mountains, and the poet says:

The voice of the Lord breaketh
the cedars;
yea, the Lord breaketh the cedars
of Lebanon.

He maketh them also to skip like
a calf;

REFLECTIONS AFTER CHRISTMAS

ORA W. GARBER

I. The Absent Guest

Our downtown streets were colorful and bright
With Santas, holly wreaths and silver bells.
Stores had been thronged with shoppers—that dispels
The merchants' fears that business would be light.
Each home too was a cheery, friendly sight,
With beauty, warmth and tantalizing smells
And all from which good Christmas cheer up-wells.
To merry hearts the day had seemed just right.

Yet there was lack in all this festive air:
Some vital factor that we could not see,
Much giving but scant Christmas charity,
A large abundance but not much to share
With those in need. And Jesus—where was he?
It was his birthday, but he was not there.

II. The Presence

The Christmas bells rang out the Savior's birth,
In joyous tones their gospel tidings told
O'er vaster spaces than was true of old
When angels sang their song of ageless worth.
From Nome to Delhi, from Berlin to Perth,
From Quito to Dakar their music rolled
Until their message, eloquent and bold,
Reached the remotest corners of the earth.

As on our lives the sacred accents fell
Our souls responded in a joyful way.
Our faith was strengthened. As we paused to pray,
An unseen Presence placed a holy spell
Upon us, and we sensed anew that day
The coming of our Lord, Immanuel.

Lebanon and Sirion like a young unicorn.

It is possible to read this entire psalm and get a vivid impression of wind and lightning and thunder and probably earthquake—in fact, one wonders how else it could be read! But surely when cedar-clad mountains "skip like a calf," we are again in the presence of a figure of speech which should be savored to the fullest extent, but which should not be interpreted with entire literalness.

The distinction between prose and poetry is not an easy one to make, for there is highly poetic prose and horribly pedestrian poetry. Perhaps it is more accurate to say that the genuine gifts of the poet sometimes appear in writing that is prose in form, and that the worst characteristics of prose appear in the form of poetry. But the use of highly figuratively language is one distinguishing feature of all good poetry, and the intelligent reader accepts it and interprets accordingly.

What, then, should one expect from the poetry of the Bible? So far as form is concerned, the parallelism which finds expression in the typical Hebrew couplet, with the repetition which is inherent in this form. In addition, all the characteristics of good poetry anywhere, but in particular the figurative language which comes naturally because the poet is speaking about something which concerns him vitally and which he is eager to convey not to the mind alone, but to the heart of his listener. Such poetry makes demands of its readers, but it offers rich rewards to those who come to it with a readiness to enjoy.

SWORDS INTO PLOWSHARES

Frances Fenner

ATTENTION was focused on a giant two-way switch on the platform. The speaker's words matched his actions as he said: "This switch is a symbol of the great dilemma of our times. I throw it now to the side of the peaceful atom . . . They shall beat their swords into plowshares and their spears into pruning hooks . . .' " As the prophetic words of Isaiah throbbed in the air, a giant light-bulb glowed, cameras flashed, newsreels ground, and ten thousand kilowatts of electric power surged into the waiting lines to be carried to homes, farms and industries in the area.

The gauges on the great control panel swung to life as the turbine generator hummed to its task of converting steam into commercial electric power.

Inside the huge steel sphere in the background lay the prototype of a deadly monster, the land-based test equipment of the submarine, Seawolf. When the nuclear reactor to power the atom sub produced more heat and steam than the propulsion equipment required, the by-product waste steam was piped to a turbine generator installed by General Electric Company to demonstrate the possibility of producing electricity by atomic power.



Hamburgers sizzle in skillet heated by first commercial atomic power distributed in America. Enough electricity to light and power a city of 25,000 was produced from by-product steam heated by a prototype reactor based in the huge sphere in the background

General Electric Company

Arrangements with the Niagara Mowhawk Power Corporation turned this electricity into utility lines to light and heat civilian outlets. This event, ten short years after the blasts of Alamogordo, Hiroshima and Nagasaki, is of great significance in raising the standards of living for the people of the world.

Not only in supplementing our own natural and diminishing resources, but also for developing the high-cost power areas where falling water or fuel is scarce in many parts of the world, now the atom may be directed to this limitless task.

The road ahead to peace and abundance is still long and hard. Many difficulties of production, distribution, and consumption remain to be resolved.

The stockpile of nuclear weapons still looms on the horizon, threatening the extinction of physical, social and moral institutions of mankind. But that very stockpile can be converted to the power for peace for which the world is waiting.

The atom, in and of itself, is neither good or evil. Its power for blessing or destruction lies in the minds and hearts of those in whose hands it is held. The ingenuity of man has devised a harness for a great, wild force of nature. It is incredible to doubt that man, created in the image of his Creator, is incapable of constructing the necessary social and political institutions where man and nations may work together in building a world of peace and plenty.

The forces of nature are ours to command. First we must govern ourselves, that the prophecy of Micah may be further fulfilled, that

"Nation shall not lift up sword against nation,
Neither shall they learn war any more.
but they shall sit every man under his vine and under his fig tree,
and none shall make them afraid."

KEEPING RESOLUTIONS

Leland A. Nelson

RESOLUTIONS are the order of the day. Resolutions have a great deal to do with the progress we make in life, both in initiating progress and checking it along the way. They should never be made hastily or discarded carelessly. Nor should too many be made at one time; it is easier to achieve three or four than fifteen or sixteen. Some that will be helpful for us to make this year include: doing more for others, developing more patience and understanding with our children, families, friends and neighbors (who is my neighbor?), determining to find what is right with others rather than what is wrong, taking more time for Bible reading and cultivating the art of prayer.

Unfortunately, most resolutions are soon broken or forgotten. This can be helped if one of our resolutions for this year would be to review the rest each morning and evening. As for breaking them, forgiveness makes it possible to begin again. Very often we attempt to do for ourselves something that only God can do for us. There are many things which we must do for ourselves, and God never violates our human rights by stepping in to do these for us. There are other things which we cannot do for ourselves, and God is ever seeking to accomplish them in our lives. However, he cannot until we cease trying to do for ourselves what he alone can do for us.

Every real accomplishment has first been a high resolve in someone's mind. But resolutions, as good and as necessary as they are, will never be enough. Something more is needed. The road to hell is paved with good intentions, and many resolutions turn out to be only good intentions. While it is good for us to make resolutions, it will be better for us to see what we can do to keep them. The best thing we can do is to recognize that most of us need a revolution more than a resolution to make our lives what they ought to be.

Resolutions are produced out of the imagination, but a changed habit and a better life take more than the power of a creative imagination. A revolution involves a change in loyalty and authority. Dominated as most of us are by selfishness, we need to experience a revolution which will change our basic concepts, our loyalty and the authority of our lives. Such a revolution does and can take place whenever God is recognized as being superior to self in terms of sustaining and directing our daily lives. Whenever self abdicates in favor of God, then one becomes "a new person in Christ Jesus. Old things are passed away and all things become new."

One then possesses this mind which was also in Christ Jesus and reveals a supreme loyalty to God. "We must obey God rather than man." This is the basic authority of life that removes every cause of fear, uncertainty and insecurity. "I am able for all things through Christ who is the strength of my life."

Resolutions are the order of the day. This is good, but do not confuse them with the best. A revolution will be needed if our resolutions are not to become mere good intentions.

GUIDE OF LIFE

ELIZABETH MILLER LANE

Dwelling within man,
Secret source of all meaning,
Tide of history,
Ever within and around us
Can be heard the still small voice.

Sending Our Spiritual Roots Deeper

Continued from page 4

Then the Week of Prayer is a *time for disciplined intercession.* The Week of Prayer summons every Christian to gather compassionately the world to his heart and upbear it tenderly, purposefully and creatively to the heart of God. Men's hearts grow faint and afraid, unless they are held in the orbit of divine love by some prayer. The most arduous work in human experience is vigorous, concrete, personal prayer for others. The making of life a lifelong conversation, communion and co-operation with God in behalf of others—their deliverance from evil, the heightening of the good in their lives—is the supreme purpose of living. Christlike out-pouring of soul for God's will to be done in others is the most decisive action in which one may engage. It costs more blood, sweat and tears than any other effort, service or ministry. Do Christians believe this? I fear not. And so the world languishes in its chaos and peril.

A week set aside to establish in one's life a conscious and continuous intercession for souls would open many closed doors to God. A week for getting the world that God has in his heart into our hearts is really the one hope of peace for the race. A week to take on the discipline of surrounding others daily with loving influences and with God carries the promise of shaking the kingdom of evil to its foundation.

Make your list of souls whom you will personally and regularly lift into God's presence for his correction, cleansing, strengthening and blessing. Let your prayer carry you around the world and encircle every heart. Begin with those near you — your family, the local church, the community, those at your place of work, friends, etc. Every day hold a dozen or more of these warmly and devotedly in God's healing light. Let the circle grow larger— district leaders, Brotherhood leaders, leaders of the nations. Prayer for others in an immeasurable labor, an exacting discipline. As we love people into the heart of God, God creatively and redeemingly works his way into their lives. Is not this phase of unceasing prayer a continent of life in which I have scarcely entered? We cannot legislate people into better life, but they can be prayed into fuller life.

Finally, the Week of Prayer is a *time for disciplined co-operation with God.* Time is the grace of God given us to make a life, to be a channel of his life to others. For it is by prayer that man reaches God and God enters into man's life, and through man's life to our broken humanity. Time for us is meant to be a thread of continuous communion and co-operation with God. Vital religion is always expressed in such prayer. While the heart of personal religion is prayer, the soul of prayer is obedience to God. Did our prayer become the hands and feet of God to men?

Prayer moves through adoration, penitence into mission, act, deed, sacrifice. Prayer that never gets beyond the verbal or mental stage is unreal and stillborn. The ultimate test of our communion with God is whether we communicate God. St. John of the cross, once said, "When the evening of life comes, you will be judged on love." The life of disciplined prayer becomes the life of love. And that life of love deepens our praying. Prayer feeds the flame of love or it dies. And love verifies and vitalizes prayer, or it becomes empty and unreal. So "men ought always to pray . . . Thy kingdom come."

The Spirit of God sends us forth from our little chapels of prayer into the wide world to make it the temple of prayer and of God's presence. Recently I looked upon a range of mountains. The foothills up almost to the top were blanketed with



The week of prayer should help us focus life on God, to sense and discern his presence in the life of common days and work

Religious News Service

fog; only a narrow line at the top was visible. I wondered about its meaning for my life. The thought was given me that you could not get to the top of those mountains unless you go by way of the foothills and through the blanket of fog. That meant a strenuous climb. Such is prayer! Life must become prayer and prayer must become life. This means struggling up the mountainside and through clouds of dense fog. However, only by this route of discipline are life's spiritual roots sent deeper.

Quakers Reaffirm Opposition to Capital Punishment

Quakers from five continents went on record as reaffirming the Friends' historic opposition to capital punishment anywhere in the world. Their opposition is believed to be the first official stand on the question by the world-wide body. It will take the form of a "minute" to the Yearly Meetings suggesting that they also reaffirm the Quaker position. James F. Walker, secretary of the committee's American section, said, "We believe no one has the right to take life but God. There is always a chance of the miscarriage of justice. Besides, the soul of a man condemned to death might be reclaimed."

Index for Volume 104

Material which appeared in the Gospel Messenger during the year 1955 has been indexed for the convenience of the readers. The indexing has been done by authors and by subject matter. The numbers indicate the issue and the page.

AUTHORS

Baile, James, and Harold Neumann
Assistance . . . by Example and Education 3-18
Baker, May Allread
Meditation in a Garden 25-14
Stars (verse) 17-13
Storm in March (verse) 13- 4
Summer Dawn (verse) 30- 4
Balami, Nvwa
Christ, the Hope of Our New Home 40-24
Baldwin, Ferne
Missionary Helper 2-23
Vacation 30-24
You Clothed Me 16-24
Baldwin, Ruth
Oldster Day 34-21
Bantz, Floyd E.
Miracle of the Open Hands, The 26-22
Bantz, Wilbur M.
Boys' Clubs Build Interest in the Church 37- 7
Barbieri, Sante Uberte
Protestants in Latin America 6- 6
Barnhart, Eloise
Christmas Symbols and Customs .. 50-14
Barwick, J. W.
Worship in the Invisible Church 11- 9
Baugher, Norman J.
A. Stauffer Curry Becomes Church School Editor 35-12
"Dawn Comes Up Like Thunder, The" 28- 6
Howard E. Royer Assumes Staff Position 35-12
Ministry and Home Mission Staff Changes 35-10
New Director of Children's Work . 24-12
Realignments in Christain Education Staff 35-10
Toward His Kingdom 19- 9
Wendell Eller Assumes Audio-Visual Education Post 24-12
Beahm, James H.
Full Ministry of the Church, The 21-24
Our City Church Studies Her Opportunities 3-20
Beahm, William M.
Sunday at Schwarzenau, A 41-14
Belcher, Herman
Community Center, The 28-21
Bell, Bernice
April (verse) 18-14
Prayer, A, (verse) 20- 9
Bhagat, P. G., and Earl M. Zigler
Becoming Good Christian Stewards 38-10
Joint Council Plans for the Future, The 5-12
Bieber, Charles M.
Notes From Nigeria 30-25
Bischof, Robert and Beatrice
Life on a One-Family Station 22-22
Bittinger, D. W.
Alternative, The 27- 5
This Did Not Look American 3-12
True to Our Heritage 35- 6
Bittinger, Stanley
Christmas at Falfurrias 49- 8
Pattie Bittinger Stern 7-25
Blake, Eugene Carson
Churches and Constitutional Rights, The 47-12
Blickenstaff, Marvin
Departure for America 26-21
Helping Hand, A 32-20
Blough, Dale
Contribution to Peace, A 27-14
Blough, Dorris
Seeing Nigeria With Dorris Blough 44-24
Seeing Nigeria With Dorris Blough . . . Climate 46-22
Seeing Nigeria With Dorris Blough . . . Garkida 48-23
Seeing Nigeria With Dorris Blough . . . A Journey 50-23
Blough, John Howard
Come Unto Me (verse) 41-12
Blough, J. M.
Faithfulness of God, The, (verse) 48-11
New Year's Meditations 51- 6
No One Lives to Himself 37-14
Blough, Vivian, and Norma Switzer
I Will Lift Up My Eyes 39-21
Boitnott, John W.
Racial Integration at Bridgewater . 17-13
Bollinger, Florence
Home for Christmas 9-25
In My Garden (verse) 41-14
Renewal (verse) 5-14
Thankful Heart 46-12
Water (verse) 31- 9
Bollinger, R. V.
Education Functions of the Local Church, The 37- 3
Bomberger, Harold Z.
Seek First His Kingdom 10- 3
Bosley, Harold A.
Call to Vital Religion, A 28- 3
Following Jesus Today 25- 6
Bowman, Frances
Mothering Is Big Business 43-10
Bowman, Fred M.
Church Meets Her Needs, A 11-23
Dear Co-workers in the Sunday School 35-21
Bowman, James B.
"Joy to the World" 49- 6
Bowman, Loren
Upward Call of God, The 35- 3
Bowman, Paul H.
Role of the Local Church, The .. 15-20
Bowman, Walter D.
Church Planning Retreat, A 50-20
Boyer, Oda Mitchel
Call We Them Common? (Verse) . 44-11
Breidenstine, A. G.
Leaven in the Lump of Education 17- 3
Brenneman, Alma
Trinity Church in Detroit 13-26
Brooks, Harlan J.
Fiftieth Anniversary for India Missionary Association 51-23
Brooks, Harlan and Ruth
Laymen's Training Institute in India 18-24
Brooks, Ruth F.
Lesson in Prayer, A 46-23
Brougher, Mary E.
God's Promises (verse) 10- 4
In Remembrance (verse) 8- 7
Is It Too Much? (verse) 4- 7
Brown, Dale
Wrapping and the Gift, The 48- 9
Brubaker, Leland S.
Faith Missionaries 25-25
Progress at Kaurwatikari 6-22
We Hold Our Peace 30- 5
Brubaker, Mrs. Leland
I Went to the Women's Work Meeting 6-23
Brumbaugh, Elmer
What Is Wrong With Parents? 1- 6
Brumbaugh, Wilbur E.
God's Dimensions (verse) 2-11
Bucher, Gordon W.
Purpose of Every-member Canvass 34-21
Bucher, Rufus P.
Charge to Keep, A 35- 7
Buntain, Alpha L.
My Prayer (verse) 46-12
Burns, Ida Watts
Room Apart, A, (verse) 8-11
Burriss, Russell
Every-member Canvass Brings Spiritual Rededication 30-23
Buttrick, George A.
Eternal Life: Longing and Fulfillment 15- 8
Byerly, Robert A.
Commitment to the Kingdom 32- 9
Carper, Eugene C.
Report from Castañer 4-20
Technique in Program Planning, A 48-20
Cable, W. Arthur
Church Begins in Tucson, A 41-26
Cameron, Eve
Baltimore Work Camp 41-20
Carter, Alonzo
Lengthening Shadow, The 14-26
Chandran, J. R.
Kiss of Peace in the Church of South India Liturgy, The 43-14
Clannin, Mrs. H. P.
Family Life Emphasis, A 26-23
Claypool, Mabel G.
Seventy Meet at Women's Institute 32-24
Clayton, Glenn L.
Christian Enterprise in Higher Education 33- 6
Coffman, McKinley
Thanksgiving (verse) 45- 8
Collins, Velma D.
My Father Calls . . . (verse) 31- 7
Soliloquy (verse) 44- 8
That Blessed Hope (verse) 48- 8
Cooper, H. Austin
Stony Creek Communion Cups, The 25-12
Crill, Helene B.
What Every Person Should Know About Organs 22-20
Cripe, C. C.
Cause and Cure of Worry, The .. 37-15
Crist, Carole Huffman
I Married a CO! 27-14
Crouse, Clifton and Esther
Great Testimony, A 27- 9
Crouse, Merle
"Cushion Age" Comforts and the Call of the Lord 36-19
Crumley, William C.
Skidrow (verse) 25-10
Cunningham, Ellen E.
Youth Camp in India 28-24
Curry, A. Stauffer
Church and College Are Partners 17-10
Looking Toward Annual Conference 22- 6
Seek First His Kingdom 3- 3
There Is a Transformation 21- 3
Today's Church in History's Stream 26- 6
What Will Happen to Foreign Missions? 12- 6
Why Don't We Grow Faster? 5- 5
Dadisman, Elmer L.
Cup of Life, The 23-12
D'Amico, James
Our Italian Neighbors in Brooklyn 20-26
Davis, C. Ernest
Local Church and College Cooperation 17-22
Look at Leadership Training, A . 4- 6
What About You? 5-23
Davis, Mrs. Jerry
Christmas in Puerto Rico 49-14
Dibelius, Otto
Church Can Give an Answer, The 41- 9
Dick Jacob T.
Example of Service . . . Witness for Peace 11- 3

Continued on page 25

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KINGDOM GLEANINGS

A $750,000 fund for the initial financing of thirty new churches was authorized by the Board of National Missions of the Evangelical and Reformed church. The money is to be spent over a three-year period.

Nearly $3,600,000 of the $6,000,000 pledged by member churches of the American Baptist Convention during the denomination's year-long "Churches for New Frontiers" drive already has been paid in, Dr. Ralph M. Johnson, director of the campaign, reported to the Convention's Council on Missionary Co-operation.

Radio Prague and Radio Warsaw agreed to broadcast a special Christmas program of the International Lutheran Hour. The American religious programs were the first aired in the two countries since World War II. Prague and Warsaw agreed to the broadcasts after being assured that they would not be political.

Two new collection depots have been opened by the World Relief Commission of the National Association of Evangelicals. This organization will use the Modesto and Nappanee centers which are operated in co-operation with the Brethren Service Commission. The World Relief Commission also maintains a depot in New York City.

A record budget of $4,800,000 was adopted for 1956 by the Board of American Missions of the United Lutheran Church. The budget provides more than $2,700,000 for mission operations, including more than $1,000,000 in salary aid to 700 younger congregations. It also allocates a little more than $2,000,000 for church extension loans.

An All-Africa Lutheran Conference held in Tanganyika was told repeatedly that the spread of Islam threatens the future of that continent. Some 150 delegates represented the nearly one million Lutherans of Africa and the Danish, Finnish, Icelandic, German, Norwegian, Swedish and American missionaries serving them.

Shortly after the beginning of the new year, churches in greater Cleveland expect to start a peace offensive. Seeking to make the voice of the church heard in national affairs, the churches will launch a three-point program: (1) Help the churches get a clear view of the international situation; (2) seek to work co-operatively with the Council on World Affairs; (3) find ways to get the views of church people before their representatives in Congress.

D. Elton Trueblood, Quaker philosopher and writer, has resigned as chief of religious policy for the U.S. Information Agency. Dr. Trueblood plans to return to Earlham College, Richmond, Ind., on Jan. 1, to resume his post as chairman of the department of philosophy and religion. He has been on leave from the Quaker school since March 1954, when he accepted the government appointment. Dr. Trueblood is expected to be succeeded in the USIA by Dr. Ronald Bridges, president of the American Board of Commissioners for Foreign Missions of the Congregational Christian Church.

Sales of calendars with a religious motif now exceed the once favored "girlie" type, according to officials of Brown and Bigelow, one of the nation's largest calendar publishers. The company's output includes calendars of Protestant, Catholic and Jewish interests.

The creation of a $240,000 construction loan fund by the Protestant Episcopal church has been announced in New York. Loans ranging from $10,000 to $25,000 will be made to dioceses or districts of the church for construction work in parishes and missions against pledges held by the individual congregations. This will permit construction to begin immediately instead of waiting for pledges to be collected.

A new 662-page edition of the New Testament has been issued by the home mission department of the Orthodox Church in Greece. The text used was approved by the Holy Synod of the Ecumenical Patriarchate at Istanbul and accepted by the Greek Orthodox Church. Work on a new version of the Bible in modern Greek is going forward under the direction of a committee of professors at the University of Athens theological school.

Protestant, Roman Catholic and Jewish institutions in the United States have received more than $200,000,000 in bequests over the past ten years. This estimate was given by T. K. Thompson, executive director of the National Council of Churches' department of stewardship and benevolence, at a conference on "Remember the Church in Your Will." He said that more than $100,000,000 went to Protestant churches and institutions. Harl Russell was chairman of the national conference.

Baptist leaders of four national Conventions have agreed to conduct a vast united evangelism crusade from 1959 to 1964. They met recently in Chicago with evangelism experts at a strategy conference to outline tentative plans. Presidents of the Southern Baptist Convention, the National Baptist Convention U.S.A., the American Baptist Convention and the North American Baptist General Conference were in attendance. The four groups represent about fourteen and one half million churchgoers in the United States.

Three hundred eighty-four church-related colleges and universities received nearly a hundred million dollars from the Ford Foundation to help increase teachers' salaries. According to the terms of the gift the sum received by each college is to be invested and the interest applied to salaries for a period of ten years; at that time the money may be used in any way the college may wish. Brethren colleges benefited as follows: Bridgewater, $91,700; Juniata, $138,600; Elizabethtown, $54,900; La Verne, $60,500; McPherson, $73,000; Manchester, $143,000. Three thousand five hundred voluntary nonprofit hospitals received $200,000,000 from the Foundation. Bethany Hospital in Chicago, Ill., received $23,200.

Licensed and Ordained

Donald Dwayne Matthews, licensed in the Pine Grove church, near Oakland, Md.

Lloyd Ditmars, ordained to the eldership in the Washington church, Kansas.

Brotherhood Theme: Seek First His Kingdom

Change of Address

The Rolland Flory family, from Quito, Ecuador, to 22 S. State St., Elgin, Ill. The Florys arrived in the States from South America on Dec. 16. They have been serving the mission at Calderon, near Quito, Ecuador.

Religious Drama on TV

His Way, His Word is the title of a series of four half-hour religious dramas to be telecast once a month on Sundays. Though sponsored by the Goodyear Tire and Rubber Company, there will be no commercial or institutional messages, aside from the opening identification required by law. The first in the series, No Room at the Inn, was given on Christmas Day. The others are The Prodigal Son, on Jan. 29; Where Your Treasure Is, on Feb. 26; The Fruitless Fig Tree, on March 25. The time is 2:00 p.m., E.S.T. Check your newspapers for the channel and time in your area.

Elizabethtown College

The most recent aspect of the ten-year development program is the organization of the Gibble fund-raising campaign for $70,000 to be used in adding a west wing to the science buidlding. The present Gibble Science Building was erected in 1927 for a student body one-fourth the size of the current group. Blueprints for the proposed addition are awaiting the approval of the board of trustees. The Gibble study and planning committee for this campaign includes Christ W. Gibble, Manheim, chairman; S. Clyde Weaver, Lancaster; Rufus K. Eby, Palmyra; Harry L. Gibble, Harrisburg, Henry Gibble, Lititz; and Robert S. Young, Hershey, secretary.

Prof. Wilhelm Reuning, department of history, has completed all the requirements for the degree of Doctor of Philosophy. His doctrinal dissertation, The History of Article VII of the Triple Alliance, 1875-1915, is a study in Austro-Italian relations in the Western Balkans and the Adriatic. Eventually Prof. Reuning hopes to complete the study up to and including the Trieste problem. The degree will be conferred in February, when he will be graduated "with distinction" from the University of Pennsylvania.

Approximately 1,300 people attended the presentation of Handel's oratorio The Messiah by the combined college and Eastern District choruses. The 250-voice chorus was conducted by Prof. Nevin W. Fisher, head of the department of music. The project was planned by the Music and Worship Commission of the Eastern District and the college.

The district CBYF meeting, followed the singing of the oratorio on Dec. 4. Approximately 300 young people attended a fellowship supper in the college gymnasium preceding the meeting. Dr Raymond Veh, youth director in the Evangelical United Brethren Church, spoke on Christ's Challenge to Today's Youth to 400 young people.

Last year's student publications, the Conestogan (yearbook) and the Etownian (monthly newspaper) earned first-class ratings in the Associated Collegiate Press critical service. The Conestogan was edited by Hazel Crankshaw of Maytown, and the Etowian by Loretta Kline of Hanover. Both publications in earning the award were continuing records set by staffs in former years.

Prof. Robert Byerly, head of the department of religion, is teaching a course in The Gospel of John in the Greater Harrisburg interdenominational leadership training school. He is teaching a similar course in the Church of the Brethren leadership training school meeting in the Second church, York.

Student deputation groups have been serving the churches of Eastern and Southern Pennsylvania in worship programs. Their schedule will continue until late spring.

On Jan. 9-12 President A. C. Baugher will attend the annual meeting of the Association of American Colleges in St. Louis. The Commission on Higher Education of the Church of the Brethren will hold its annual meeting on Jan. 9. A new feature of this annual session will be the joint dinner conference of the presidents of colleges of these denominations: Church of the Brethren, Brethren, Evangelical United Brethren, Mennonite, Brethren in Christ, Moravian, Reformed Presbyterian in the United States, and others. They will consider the merits of the joint employment of a secretary of Christian higher education.

The Church Calendar

January 1

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Jesus Rebukes Insincerity. Luke 11:14—12:3, 54-59. Memory Selection: He who is not with me is against me; and he who does not gather with me scatters. Luke 11:23 (R.S.V.)

CBYF Topic: The Christian Mission in a Revolutionary World

Jan. 1-8 Week of Prayer

Jan. 15-21 Church and Economic Life Week

Jan. 23-26 Ohio State Pastors' Conference, Columbus, Ohio.

Jan. 24-26 The Christian Farmer and His Government Seminar, Washington, D. C.

Jan. 29 Brethren Volunteer Service Day

Jan. 29—Feb. 5 National Youth Week

Jan. 30—Feb. 3 Youth Political Seminar, Washington, D. C. and New York City

Feb. 5 Christian Education–Bethany Offering

Feb. 7-9 Spiritual Life Institute, Bridgewater College, Va.

Feb. 7-10 Churchmen's Washington Seminar

Feb. 8-10 National Council Youth Meetings, Cleveland, Ohio

Gains for the Kingdom

One baptized in the Easley church, Ala. **Eleven** baptized in the Stony Creek church, Flat Rock congregation, Va. **Twelve** baptized in the Denton church, Md. **Three** baptized and seven received by letter in the Antioch church, Va. **Six** baptized and five received by letter in the Bethlehem church, Va. **Five** baptized in the Greenland church, W. Va. **Four** baptized in the Harness Run church, Knobley congregation, W. Va. **Twelve** baptized and one received by letter in the Sunnyside church, W. Va. **One** baptized in the Myersville church, Md.

Thirteen baptized in the Ridge church, Pa. **One** baptized in the Middle Creek church, Pa. **Seven** baptized in the Madison Avenue church, York, Pa. **One** baptized and one received by letter in the Albright church, Pa. **Three** baptized and one received by letter in the Quakertown church, Pa.

Eight baptized and four received by letter in the Brookville church, Ohio. **Two** baptized in the Marion church, Ind. **Fourteen** baptized in the Sugar Creek church, Ohio. **Five** baptized in the Adrian church, Mich.

Six baptized and four received by letter in the Prairie City church, Iowa. **Six** baptized in the Roanoke church, La. **Seven** baptized and three received by letter in the Panora church, Iowa. **One** baptized in the Milk River Valley church, Mont.

One baptized in the Glendora church, Calif.

RECESSION?

Owen Jander

ONE chief characteristic of Brethren Service in Europe during the past ten years has been its adaptability. Adaptability has been a must, for we have been working in a drastically changing society—one which has been advancing by leaps and bounds from a state of postwar chaos to one of comparative economic stability. In countless situations where Brethren Service formerly was relieving dire need, conditions have so improved that we have felt justified in withdrawing our help. Not only in Brethren Service has this been the case. Cut backs in assistance programs have become quite general. American aid to Europe is now centered almost exclusively in industrial fields. Big-scale food and clothing distributions have decreased. Government support of student exchange programs has been cut back to a small fraction of what it was through the period of 1949 to 1953.

The pattern of cutting back has been repeated so often, unfortunately, that there are some who have concluded that there simply is no more need in Europe today.

Nothing could be farther from the truth. Any member of the Brethren Service program will quickly testify that bitter need is still to be found everywhere in Europe. To find it, one need only scratch a bit under the glistening surface of postwar reconstruction. The appearance of prosperity is just as deceptive as it is impressive. The American tourist who returns from Europe, especially Germany, and reports only the well-filled shop windows and splendid facades of reconstructed cities failed to see, or perhaps turned his back on, the less pleasant side of the true situation.

What is the less attractive side? For the answer, ask Peggy van Asselt about conditions in a German children's hospital. Ask Walt Moyer about poverty among resettled refugees in West Germany. Ask Carl Bross and Lorene Clark about the continuing stream of refugees from East Germany. Ask David Greer about the need in the orthopedic clinic where he has worked this last year. Or ask Marvin Blickenstaff about the frustrated efforts of displaced persons who want to immigrate to the security and freedom of America. Robert Roller could tell you the plight of refugees in Berlin who are not granted "legal" status. Leon Kline knows the story of refugees and villagers of the rocky hillsides of northwestern Greece. Jan Thompson knows the situation of young people in Vienna, where low wages demand that some necessities be secured at the sacrifice of other things which we consider just as necessary.

No more need in Europe? To the contrary, the conditions now present a greater challenge than ever before. Before, the need was general — even the strong were beaten down just after the war. The strong, of course, have managed to get on their feet again by now; they don't require help any more. The people who need the help now are the weaker folk, the ones who have not had the means, strength or opportunity to rise from the misery which the war brought upon them.

There was no problem in finding the need in 1945—everybody in Europe was in need. Now the need is in the corners and recesses of society. Now we are challenged with the more difficult task of getting at the not-so-obvious cases of need. This is no time for relaxing efforts! His kingdom will never come if we who would help permit ourselves to notice only the surface prosperity about us.

REFUGEE RESETTLEMENT NOTES

IS THERE STILL A NEED to be concerned about the refugees in the world? We hear glowing reports of the economic conditions in some of the European countries. Although the heavy flow of refugees into West Berlin was a topic of major news emphasis over a year ago, we do not read much about such a situation at the present time. However, it is estimated that during the month of September 18,500 refugees crossed from East to West Berlin to swell the already overcrowded refugee camps. The problem of the refugee remains.

Although the flow of refugees from the camps is not large enough, their resettlement elsewhere partly helps to alleviate the tremendous problem. The General Langfitt docked in New York the last week of October with 1,200 refugees. Five of these families are Brethren-sponsored. A total of ten refugee families came to the States under sponsorship of Brethren Service during October; this compares to eight in September.

One of the recently arrived families writes, "We have arrived here all right and we made already friends. We have also work and we like it here very much, and we are very glad that we came. We have also found a church which we visit and where our children are attending the Sunday school. Best thanks once more for everything. With kind regards, Jakob Reister."

Statistics (Nov. 1, 1955)

Region	*Goal*	*Assurances Filed*	*Arrivals (Family Units)*	*Arrivals (Persons)*
Central	350	174	23	62
Eastern	300	59	9	27
Pacific Coast	50	21	5	15
Southeastern	150	43	6	17
Western	150	12	1	5
Preliminary assurances filed from New Windsor office (sponsors to be secured later)		49		
Totals	1,000	358	44	126



Egypt, Germany, Sweden and America working on the Protestant church for a small, poor congregation Kirchdorf, Austria. Volunteers Glendon Button and John Hershey directed the project

These Are THE FACTS

Marlo Oltman

YOUTH Working Together for the Edifying of the World" was the theme of the nine work camps organized by Brethren Service in Germany and Austria during the summer of 1955. These international work camps constitute a visable expression of Brethren belief in pacifism and reconciliation of all men. This program seeks to bring together from all countries of the world youth who are willing to cooperate and to work toward building a better world on the principles taught by Christ. Every attempt is made to hold the camp on a high spiritual level and to knit the campers into a close fellowship.

This past summer two five-week camps were held at the orthopedic hospital and clinic near Hessisch-Lichtenau, Germany. The work project required unskilled, hard physical labor. The major effort was given to the building of a recreation area for the patients and apprentices. A clinic program was carried on among the children in the hospital. Several campers instructed them in craft work, led music, told stories and gave some of the companionship that bedfast children need.

Just as important as the work was the exchange of cultural backgrounds and experiences among the campers. Living as one big family for five weeks gave opportunity for exchange of ideas on subjects varying from menu planning to complex social and theological problems. Finland, Sweden, Holland, Austria, Spain, Indonesia, Greece, Germany (East and West) and the United States were the nations represented in the work camps; three Brethren volunteers were responsible for the guidance of the camp program.

These are the facts of attempts at building a better world. However, a story like this cannot be told adequately with words and facts. It must be experienced to be realized completely. A work camp is a small-scale example of mankind, an illustration of what the world might be if man would let his higher motives dominate his less noble desires. By cultivating the spirit and demonstrating it in everyday living we challenge others. When all men strive to live the best kind of life they know, we will find ourselves in a transformed world. Let us work and pray for that day.

News Notes From Germany

Walton Moyer, Brethren volunteer from Indian Creek, Pa., and **Joanne Nesler,** volunteer from Elgin, Ill., report the arrival of 42,789 pounds of food, clothing and shoes for the material aid program and the Brethren House in Kassel. The shipment arrived in Kassel during the first week of November.

The shipment consists of ten tons of food, ten tons of clothing and thirty bags of shoes. Most of the food is being used for the Brethren Service volunteer personnel who are working in the various programs. The clothing is being given to German welfare organizations and directly to refugee camps and orphanages.

One load of the clothing and some of the food was taken immediately to Volkmarsen refugee camp which was reopened for the immediate acceptance of refugees who are presently fleeing to the West. More than 32,000 refugees arrived in Berlin in October; 180 of them have been processed, given West German citizenship and flown to the West Zone. Many of them fled with no more clothing than they could wear in order not to raise the suspicion of their police.

Max Snider, volunteer from Bradford, Ohio, working in Heifer Project Inc., recently returned from a trip of accompanying heifers to Austria and visiting more heifers there under the new project plan in that country. LeRoy Burdick, volunteer from Connecticut who is representing the heifer project in Austria, with Jan Thompson, who is a volunteer from West Milton, Ohio, presently leader of the work in Vienna, and Max visited several Southern Ohio heifers to report to the home people.

WHERE CAN I FILL A NEED ?

Volunteer Joanne Nesler of Elgin, Ill., serving in the Kassel material aid department, reports: "Refugee women are using our fifteen sewing rooms in learning to sew and finish garments for members of their immediate families. This is a *self-help* project. The results of labor there have filled both a physical and spiritual need in many families." Needed are sewing kits and yardage as indicated on pages 3 and 6 of the Material Aid Handbook. Your gifts of sewing materials should be sent to the Brethren Service center in your area.

For copies of the Material Aid Handbook or for additional information concerning sewing materials and kits, write to the Director of Material Aid, Brethren Service Center, New Windsor, Md.



Lifting Our Sights in Women's Work

Anna M. Warstler
Director of Women's Work

QUOTING Norman J. Baugher in Women and the Total Church Program we discover that "Women's Work has had long history in the Church of the Brethren. In a fellowship where love feast preparations and assisting applicants for baptism by trine immersion have been central in our emphasis, women have had an important work. Around 1885 Women's Work took the form of an organization—its major interest was in supporting missions. This was the church's outreach program.

"Later mother and daughter groups organized. Still later these groups took on programs of Bible study, peace and temperance. From 1930 these six interests were included as part of Women's Work: missions, Bible study, temperance, aid work, mother and daughter, and peace. In 1947 the women at Orlando, Fla., voted to include the total church program within Women's Work interests, thus leading to the idea of a national project for the Brotherhood Fund of $50,000." Since that time a project of $55,000 has been accepted and has been generously oversubscribed each year.

For a number of years there have been some rather new trends evolving within the whole framework of Women's Work. These lie within relationships to the total program of the church and in an integration of the various programs of the local church. "Sentiment is growing among women to get behind the total program of the church. This has local implications, as well as national ones. Women's Work presidents are being asked to sit with the church cabinet. Women are serving on trustee boards, finance committees and building committees. Their funds are being divided in ways to help undergird a needy local program as well as service calls around the world. Both Men's and Women's Work, through their National Councils have agreed to encourage increasing co-operative projects and activities."—Manual for Women's Work Groups. The men and women of the local church are merging more and more into an adult department. The Adult Council in the local church is made up of all who work with adults: Sunday-school teachers, class officers, young adult leaders, Men's Work and Women's Work officers.

This development in Women's Work as outlined above is good and sound. Very few would deny that and would want to go back to the "good old days." Most Brethren women, we believe, are challenged by the words of the poet when he said, "To serve the present age, my calling to fulfill, O may it all my powers engage to do my Master's will."

By and large women do see that a broader view of the total program of the church is wholesome, that an integration of cause and effort with the men and other age groups of the church make for more efficiency and saving of time in this fast world when one seems forever on the "go" and so many problems loom constantly upon the horizon.

Most women also appreciate the value of losing a certain identity in these days in a large program, for after all so many interests are common. Many will likewise agree to an all-inclusive aim which is expressed in the Manual for Women's Work Groups: "The total Women's Work program aims to include, conserve and develop the talents and interests of every woman in the congregation. It encourages the women to co-operate with the local church cabinet or governing group. It attempts to create a sense of responsibility toward the home, the church, the community, the nation and the world, which expresses itself in active Christian service. Through worship and personal devotion, living, education, fellowship and service, these aims are achieved."

After having acceded to the general tone of the above philosophy, there looms up no doubt a large question mark in the hearts of many women. It might be expressed something like this—is there then no dis-



Staff Photo

Today Women's Work groups are encouraged to promote the total program of the church. As the local cabinet plans activities for the year it is advisable for them to seek the pastor's counsel

tinctive service a woman can render or is to render in this so-called "new day"? Is she to lose her identity for the sake of the whole? This is an honest question on the part of many Brethren women, women who yet tend to move cautiously and with trepidation in the face of change. This is true Brethrenism. It is to this great group that the writer would address herself. Sisters, in these days we are called to serve, to lift our sights to more glorious horizons.

Some years ago a group of us made a most rigorous effort to catch the coveted view of Mt. Everest in the majestic Himalayas of the Asian continent. We knew it would be only the snow-capped peak of it, for we were far, far away from even the range of mountains which nestled away this famous peak. But just to be able to lift our sights to his horizon! And what a glorious glimpse of the eternal snows it was —but just for a moment, then the clouds rolled over and for all practical purposes we were thrown back into our usual level of horizons, even though thousands of feet above sea level. In due time we all were back in a number of ways before the accustomed horizons of our villages.

One time a small child in America saw another horizon. He said to his mother looking at the sinking sun, "Mother, the sun is going down here but it is coming up in India; it is morning there." Yes, even a young child can be stimulated by a new sight in this thinking.

Goals for Today's Women

Now we would like to think about some levels to which we as women could well lift our sights as we think of a special contribution we might make in this generation and day in which we have been called to live and to serve.

First, Bro. Baugher says in Women and the Total Church Program that "Women's Work might as well find a new role in helping the whole church to revitalize our traditional interest in home and family life. This is probably more vital to the health of both the church and society than we think.

"I firmly believe someone must lead a crusade to rediscover the Christian vocation of homemaking. There is something unsound about women needing status, activity and expression and then finding it outside the home to the neglect of home and children. I am aware this is a terrificly complex problem. And Mirra Komarovsky has observed that 'what defeats our appeal to women to find dignity in domesticity is the fact that our society is saturated with other values.' "

Second, women can also be a vital influence in the life of the church in the area of evangelism. Statistics reveal to us that the population of America is increasing by leaps and bounds, but our own church membership is not increasing accordingly. In relation to this problem Bro. Harley Stump addressed a paper to the women of Northern California assembled in district conference saying, "Let us examine our interests. How many homes have we visited during the past year in the interest of the great commission? How many doors to hearts and souls have we helped open to the love and ministry of Jesus? Do we care that there are those about us who know not the Christ warmly, devotedly, sacrificially, intimately? Women, our task is before us, our ministry and influence is sorely needed in the work of evangelism. Let us stop sweeping up pennies in the street and start gathering treasures from heaven."

For a reasonable two-year goal in this area Bro. Stump in his article has suggested that "the church with one hundred members should baptize twenty-five; the church with 300 members, about seventy-five persons and the church with 500 members about 125 persons." We are not going to baptize them just to increase the ranks of our membership; we are going to baptize them because we have a Savior that we would like to share with them. In fact, he has commissioned us to go and make disciples of all men. We are going to baptize them because our Christian experience has given new meanings and new hopes to our living. We are going to baptize them because God loves them, because they are prodigal sons who have lost their friendship and the Father longs to welcome them back home. Sisters, could we not find in this area or part of the program of the church, a great field of service in these days?

A third area in which women may well serve today is in the stewardship life of the church. Again may we look at the paper written by Bro. Stump, who is speaking directly to women. "Since women have been spending so much time laboring in fund-raising activities, this aspect of the church certainly must be considered. It is a part of the church program, but the Creator never planned that it should occupy such a large portion of the church's thinking and program. The stewardship of life simply means the committed life; the life that is committed to God shares out of its produce, regularly and systematically just as the individual expects God to share the bountifulness of grace regularly and systematically. This does not mean, however, that the women do not have a task; they do have. They have a gigantic task of training or influencing the church toward the Christian point of stewardship."

In the near future, we will consider additional goals.

THE LIBRARY LISTENING POST

CHURCH librarians, please make a New Year's resolution to share at least one library incident with others in the Brotherhood. Things that would be of interest include: how to promote or advertise your books; how to get people to read the books; what library hours prove most satisfactory; human interest stories relating true experiences with books or their messages; other activities, such as story hours, provided by the church library; how library resources are used to enrich church programs.

Every board of Christian education ought to give serious consideration to the establishment of a church library if the church does not have one. Churches which do have libraries could well consider ways of improving their services.

Church libraries should contain books that will be helpful to teachers, program planners and for all who desire to grow through reading.

The Christian Education Commission has the following free guidance materials for the beginning librarian: *Resources to Aid in the Ministry of the Church Library; Minimum Essentials for a Usable Library; Classification System for Church Libraries; Subject Headings for Church Libraries; Recommended Books for Your Church Library;* and *Your Church Library* (25c).

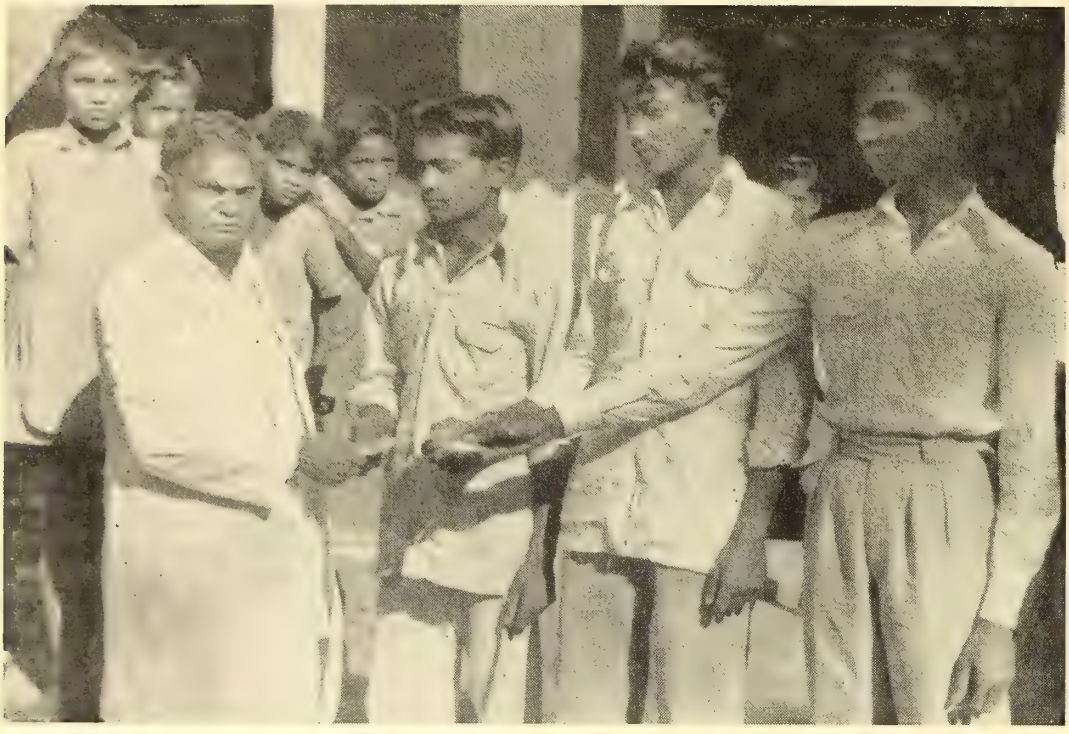
Available playlets to stimulate interest and enthusiasm are: *A Right Way and a Wrong Way to Start a Church Library; A Doorway to Knowledge;* and *Micky.*

Order from the Brethren Publishing House, 22 S. State St., Elgin, Ill.

Our Mission Work

The Church Abroad

Edited by J. Henry Long



Stewardship education is one of the strong emphases of Christian teaching in India. Here several Brethren boys at Bamanvel pay their pledges of a day's labor

Glenn Campbell

Church News From India

Edited by Susan S. Shull

Khergam

The community felt a great loss last year when the Khergam mission school was refused recognition by the government and had to be closed. However, it was decided to continue hostels for boys and girls and send them to the government school near by. The numbers were reduced, but during the year it was found that the hostels were meeting a need. This year (the school begins in June) we have more in both boys' and girls' hostels. The girls are all of Christian background, but many of the boys are from non-Christian homes. They attend school, worship with us daily and receive religious instruction. Besides this they do much of the work on the school farm which provides a considerable part of their food.

The new centers for evangelistic and service work at Dharampur, Wad and Khudvel are beginning to function with an enthusiastic Christian leader living in each of the villages. Dharampur, where no Christian preaching or teaching has been done before, has made an especially encouraging start.—*Rachel Zigler.*

Ahwa

During the past two months there has been a scourge of poisonous snakes in the Dangs. One boarding school girl was bitten by a cobra. She was rushed to the near-by government hospital. Our extra supply of antisnake serum came in handy.

Recently we started a class for baptismal candidates. It will meet each Wednesday night. On the first night, ten young people were present. The number will, no doubt, increase as Christmas approaches.

The new government hospital, costing around $75,000, will soon be officially opened. This will decrease our dispensary work and provide better medical care for the people of our district.

The young people of Ahwa are taking a very active part in the church program. Last Sunday more than one hundred young people were present in the worship service.

Because of sufficient rains our people will harvest excellent crops this year. This will be quite a contrast to the year 1952, a partial famine year in the Dangs.—*Ernest M. Shull.*

Vyara

It is our view that we need to sense the mind, temperament and

needs of the church in India these days and to redouble efforts at working through the church. With the closing of the village schools there have been many adjustments to make. The Christians in this area have a great desire to have the Vyara station primary school for fifth, sixth, and seventh grades reopened.

A Young Laymen's Institute was held for six days with 100 attending. Philemonbhai of Bulsar and local leaders helped to put it across. "Christ the Same, Yesterday, Today, and Forever" was the theme of the institute. (A full report will appear in a later issue of the Gospel Messenger.)—*Ruth Brooks.*

Anklesvar

The Rural Service Center program has changed. Rather than having workers scattered all over Gujarat they are now opening centers within a radius of thirty miles of Anklesvar. Nine workers began work on October 1. This will make closer supervision and giving of help on the spot possible.

Former teachers of our village schools have been rehired by government to run the same schools they had last year, a gesture much appreciated. Nine church leaders, two pastors and seven evangelists, working in the Anklesvar district met at Anklesvar for a week's institute in October. — *Kathryn Kiracofe.*

Umalla

After the heavy rains were over we spent several days and nights in each of three localities. One trip was to Taropa, where we tried to visit and hold a short prayer service in every home in which there are Christians. During this visit we stressed maintaining full fellowship with the Christian church. Emphasis was laid on the removal of the heavy anklets worn by the women from childhood. The Taropa people have built a school building for themselves. Our two former teachers, Samuel Nagarji and his wife, teach there still. Two non-Christian boys have been placed there as teachers, also.

There has been a bumper corn crop this year. All crops look fine except cotton on flat lands where it got too much moisture.—*Joy Fasnacht.*

• • •

"We must not get to church late or there won't be any place to sit," writes Mary Eikenberry from Nigeria. "We must use a classroom for church and they are really packed in."

Fiftieth Anniversary for India Missionary Association

Harlan J. Brooks
Vyara, India

THE interdenominational missionaries' association of the Gujarat-Kathiawar area of Bombay State met recently at Anand, India. It was the occasion for celebrating the fiftieth anniversary of the organization.

In the early years of India missions there was little framework for interdenominational co-operation. The Irish Presbyterians and American Methodists had begun their work earlier than the Church of the Brethren. Hence, the first Brethren gained much help from friendly neighbors. Problems and difficulties which were common to all naturally tended to draw missionaries together in co-operation while still maintaining denominational characteristics. The Wesleyans, the Christian Missionary Alliance and the Salvation Army joined in the fellowship.

These denominations agreed to respect denominational lines and responsibilities. There was plenty of space in which to share Christ. Approaching non-Christians in a non-Christian culture seemed a job too big for any one denomination. Shepherding first-generation Christians was somewhat different from that required for second-generation Christians. Even the helping of young Christians to find suitable life companions was one of numerous other engaging issues calling for interdenominational co-operation.

New missionaries had to learn the Gujarati language. This commonly felt need brought them together in language study. Through the years an interdenominational language board has arranged the study course and examinations.

Christian literature and hymnal preparation were additional projects undertaken together.

These, and other projects, initiated and promoted by the inter-mission body were gradually taken over by the Indian churches. They have formed their own interdenominational regional conferences, committees and organs designed to effect a united front in a non-Christian culture.

For some years now, the interdenominational missionary conference has become a fellowshipping body. This year, George Wilson, an Irish Presbyterian missionary for over fifty years, spoke and drew freely and appreciatively from J. M. Blough's brief history of this body.

John Sadiq, an Indian secretary of the National Christian Council of India, spoke of the abiding spiritual contributions made by missionaries and foreign boards to the life of India. He expressed the hope that the way would remain open whereby missionaries, spiritually conditioned to work with and through the Indian church, would be able to continue for a long time their work in India.

Out of the Mailbag

William R. Bhagat, principal of Brethren Vocational Training College in India, writes: "You will be glad to know that the college work is progressing well. The new year began on the 13th of June and the number of students is ever increasing. We have eighty pupil-teachers in the college of which twenty-five are Brethren, ten Irish Presbyterian, eight Methodist, two Alliance and one Church Missionary Society. There are about eight Muslims and the rest Hindus. The government wants to assign an increasing number of students here but owing to the shortage of space we are not able to take more of their teachers.

"Similarly the practicing school (school in which student teachers do practice teaching) also has about 250 students of whom nearly half are Christian students. About 200 students live in the hostel here. The rooms in the hostel as well as in the college remain the same while the number of pupils is increasing year after year. The church is growing in number and size, and there is a bigger pressure on us here. We need to expand the hostel accommodations if we want to help our children get an education. Most of the other churches in Gujarat are expanding their educational facilities for their children and even planning to provide facilities for higher education here in India and abroad."

"Plans are being made to begin direct village work in medicine in the area around Bulsar. It is hoped that regular visits can be paid to key villages and dispensaries conducted and some instruction given in public health," writes Paul Hoover.

Edited by Alberta Yoder



Broadfording Begins Pastoral Program

NO ONE knows exactly when the Broadfording church in Middle Maryland was built, but it is between ninety and a hundred years old. It was formerly a part of the Welsh Run congregation and one of four preaching points served by the free ministry of that day. Recent years, however, have seen the congregation served by a supplied ministry, under the direction of the resident elder, David R. Petre, who has admirably served in the community for nearly fifty years. An effort a few years ago to begin a part-time pastoral program did not prove satisfactory and the congregation was faced with one of the greatest challenges of its history.

The Broadfording church is about five miles from Hagerstown, is in one of the numerous growing population edges of the community, and has an opportunity, not only to serve its own people, but the many other homes which need a church.

Recognizing this opportunity and responsibility, the congregation decided in August 1954 to erect a parsonage and begin planning for a full-time pastoral program. A construction-finance committee was appointed with authority to solicit funds and to begin construction when two thirds of the needed funds were on hand. A solicitation was made of the membership and friends and by midwinter enough money had been contributed to start work.

Ground was broken on Feb. 16, 1955, and the various stages of construction proceeded in order. Numerous members of the congregation gave their full-time attention to the work as masons, carpenters, painters and helpers. Practically all of the labor was done without cost to the church. Only a few hundred dollars was spent for actual labor other than for the electrical and plumbing contracts.

The completed parsonage, costing slightly less than $12,000, is a one and one half story, brick building, containing eight rooms. It is located about one quarter mile from the church, overlooking the beautiful rural community of which it is a part. The finished building is now debt free and a two-car garage, recently finished, is practically paid for, too.

While the construction of a parsonage progressed, the pastoral board of the church was working too. By April 1, a contact had been made with a prospective pastor. Upon graduation from Bethany Bible Training School, he was able to visit with the church on June 5, which resulted in a call from the church.

The new parsonage was dedicated on July 10, with Bro. DeWitt L. Miller of Hagerstown as the speaker. On August 1, eleven months after the building committee had been appointed, Bro. J. Stanley Earhart and his family moved into the community to assume pastoral responsibility for the congregation.

The response to a pastoral program has justified the efforts of the congregation. Attendance in morning services has been from 30% to 55% higher than the corresponding Sundays of the preceding year. A recent preaching mission and evangelistic effort resulted in twenty-three baptisms. Plans are being laid for vigorous programs of nurture and growth through the Sunday school, midweek services, etc.

The Broadfording church with its 350 members is keenly aware of the responsibility and opportunities it has. And this congregation believes that other churches of our Brotherhood ought to take vigorous steps in the same direction.



The new parsonage of the Broadfording church, Middle Maryland, looks out over the rural countryside

Index

Continued from page 15

Look About You 36-18
Dick, Leona S.
Regarding Brethren Service in Europe 12-20
Dodd, Norris E.
World's Undernourished People, The 9-10
Dolby, Rex
BVS in Oklahoma City 43-20
Durnbaugh, Donald F.
Heritage of Faith and Freedom .. 6-10
Heritage of Witness and Sacrifice, A 7-12
Early, Milton C.
Growth—Necessary Complement of Consecration 4-22
Early, Mrs. Milton C.
Don't Say, "I'm Not Qualified to Teach" 46-21
Earhart, J. Stanley
Broadfording Begins Pastoral Program 51-24
Dignity of Working, The 44- 6
Eberly, John
Draft Extension: How Serious Is It? 13-12
This Is UMT 14-11
Eberly, William R.
Hymnbooks of Henry Kurtz, The . 10-13
Eby, Gladys Palmer
Great Thanksgiving Day, A, (verse) 45- 4
Eby, Kermit
Brother or Professor? 43- 3
Education for Sectarians 17- 6
You and the United Nations 26-10
Eby, Kermit, and June Greenlief
Furious and the Godly, The 7- 6
Eikenberry, Ivan
Leaders to Train Leaders 38-12
Eikenberry, Mary
Leadership Training Bears Fruit in Nigeria 43-24
Eikenberry, Warren
Opportunity to Serve God, An .. 27-15
Eisenhower, Dwight D.
Proclamation, A 45- 5
Eller, Janet
Little Opportunities 10-21
Eller, John C.
In a Tradition of Service 27-14
Eller, Raymon E.
Continuing Membership Class, A 37- 9
Eller, Vernard
To Build Again 31- 6
Youth Discover New Curriculum Resource 35-20
Ellis, Calvert N.
Great Adventure, The 46-13
New Headquarters Building, A .. 21- 6
Elrod, James H.
Maintaining the Values of Rural Life 20- 3
Emrick, Ernestine Hoff
Arid (verse) 10- 9
His Kingdom in My Kitchen (Part I) 46- 3
His Kingdom in My Kitchen (Part II) 47-10
His Kingdom in My Kitchen (Part III) 48- 6
Enberg, Barbara
Opening Your Home to God 18- 3
Erb, Estella
Lighted Cross, The 31- 4
Eshleman, Floy Royer
This Bread Which We Bless Daily 21-11
Etter, Mildred M.
Place of the Junior Choir in the Church, The 41-22
Evans, Lloyd E.
New Testament Church for Today, A 47- 6
Fahrentold, Elsie
Volunteers in Medical Research .. 27-12
Fasnacht, Everett M.
Brethren Discontinue Schools in India 7-24
Divine Imperative, The 49- 5
Felton, Ralph A.
Good Neighbors Begin at Home .. 45-26
Maryland Farm Boy Teaches Agriculture in Nigeria 31-24
That Men May Plow in Hope 37-22
Fenner, Frances
Charter Day—1955 26-13
Swords Into Plowshares 51-12
United Nations Day—1955 ..... 41- 3
Ferguson, Jewell
Migrant Children, The 26-20
Ferré, Nels
How Our Family Worships Together 18- 6
Fesler, Wayne L.
Cleveland Project 44-21
Fetterman, Ivan
Church Is Necessary, The 35-13
Fike, Clarence B.
Pre-enrollment for Vacation Church School 9-23
Fike, Earle, Jr.
Variations on a Theme 30-13
Fike, Elmer
Alternative Service at Intermountain 27-26
Fisher, Herbert
Help Them Meet Life's Thrusts .. 37- 6
Flory, Josephine
Ecuador—Today 39-25
Flory, Rolland
Agricultural Extension 8-24
Frantz, Dean L.
Crack in the Liberty Bell, The .. 26- 3
Frantz, Esther
Go Forth to Serve 44-20
Frantz, Ira H.
Church in Ecuador, The 39-24
Ira Frantz Describes Attack on Brethren Missions 36-22
People Who Sit in Darkness 35-22
Fry, Ivan
Report From Stroudsburg 42-19
Fyock, J. W.
Sane Christian Healing 10-11
Garber, Ora W.
At Evening (verse) 35-13
Gateway to the Dawn (verse) .. 6-13
Our Emmaus Road (verse) 15- 9
This New-Dawning Year (verse) .. 1- 4
Garner, H. P.
I Believe in God 23- 9
Garner, Rachel
New Instruments for Peace 39-13
Gettel, Barbara
Call to Christian Service, A 46-18
Gibson, Mabel
Christian Vocations for Women .. 42-24
Glick, G. Wayne
Christ of God, The 20- 6
God With Us (verse) 49- 4
Good Friday (verse) 14-10
"I Have Sinned Against Heaven" 39- 3
Let God Be God! 13- 3
Why Jesus? 50- 8
Gnagey, William J.
Not a Demand but a Gift 3- 9
Good, John H.
Guiding Inactive Members Into Service 5-22
Gottshall, J. Richard
On the Plains of "Oh, No!" 40- 9
Graham, Billy
Rules for the Christian Life 32- 4
Gray, Louise North
Peace That Passes Understanding, The, (verse) 43-12
Greenlief, June, and Kermit Eby
Furious and the Godly, The 7- 6
Griggs, Julian
Kind of Church I Want, The .. 30-22
Griggs, Ruth
Case Study 17-20
Living Faith, A 13-21
Many Mansions 32-10
Grimley, Mildred
Experience in Forgiveness, An .. 13-25
Grumbling, Richard A.
Down the Middle of the Road 16-15
Guenther, Erich
Two Experiences 3-19
Guthrie, Ellis G.
Perfect Day, The 15- 6
Professional Mother 39- 6
What Bethlehem Means to Me 50- 6
Haag, Lloyd D.
Church Also Must Tithe, The 37-11
Harman, Bertha
Lord Is My Shepherd, The 41-11
Harper, Clara B.
Nigerian Village Asks for a Teacher, A 25-24
Harrison, Maxine
How Much Does the UN Cost? .. 14-14
Hartsough, H. L.
Is the Church Meeting the Needs of Older People? 16-22
Heiny, Annis
Mountaintop View 14-20
Helman, Patricia Kennedy
Let Heaven Come In (verse) 47-14
Helstern, R. F.
Camping and Christian Growth .. 22-21
Henricks, E. R.
School of Home and Family Life, A 17-23
Henry, J. Maurice
Whither America? 9- 6
Hershberger, Mr. and Mrs. W. E.
Seminar Vacation 22-18
Hess, Robert A.
Nigerian District Decides to Establish School 34-22
Wandali and Its People 21-22
Hodgden, Roger T.
Religion Makes the Difference 24-10
Holderread, Virginia, Norma Switzer and Sarah Miller
"I Was in Prison . . ." .....
Hollinger, Kenneth W.
New Mission at Painesville, Ohio 37-26
Hollinger, William M.
Our Refugee Family 43-21
Hollingshead, Mrs. Fred
Evening Vacation Church School 10-23
Holsinger, Clyde W.
Music at Annual Conference, 1955 19-26
Houff, James L.
Grandma 33-12
Memorial Service Suggestions 50-20
One Hundred Years in Naperville 18-19
Hughes, Raleigh B.
Peace Counseling in the Local Church 27-22
Hunn, David
For the Glory of God 35- 7
Huston, Ora
Numbered Among the Transgressors 40- 6
Social Action Report 5-20
Soldiers of Service 27- 3
Your Service Outreach Through Sharing 8-20
Your Service Outreach Through Visitation 9-20
Ikenberry, Olivia D.
Christmas in Navajoland 49-12
Jacob, H. G.
Christian Witness in East Germany, A 1- 8
Jander, Owen H.
1955 European Annual Conference 48-18
Recession? 51-18
Jeffery, Mildred Allen
Companion (verse) 24-11
Compensation (verse) 17- 9
Constraining Love (verse) 45-11
Faith Makes the Difference (verse) 34-15
God Has a Plan (verse) 14- 8
Green Pastures (verse) 51- 4
In Remembrance (verse) 39- 9
It Takes Courage (verse) 37-14
"More Than Conquerors" (verse) 34- 8
Nebular Hypothesis? (verse) 21-10
Peace (verse) 25- 7
Right Path (verse) 26- 9
Twice Born (verse) 13- 7
Jehnsen, Ernest R.
Brethren in the "Water Wonderland" 22-10
Jennings, Joseph R.
Sunday Evening Opportunity, The 13-22
Johnson, Roy
His Kingdom Is Power! 7-10
Modern Parable, A 32-14
Jones, Philip C.
It's a Split Vacation for John Smith 12-22
Jones, Victor
Bringing the Gospel to Britain's Industrial Workers 3- 6
Kagawa, Toyohiko
Industrial Evangelism in Japan .. 2- 8
Kauffman, Stewart B.
Evangelism in the Church School 43-22
Keim, Howard H.
More Than Conquerors 31- 3
Pastoral Letter 12-10
Kepner, Anna M.
So You're the Junior High Leader 10-22
King, Bernard N.
Honoring Graduates 31-23
Kinsel, Glenn E.
Positive Practices in Church Circles 27-23
Kinzie, Dr. and Mrs. Vernon
Report on Mission in Ecuador 23-24
Kinzie, Mrs. Vernon
Ecuador, Country of Contrasts ... 44-25
Thoughts Following a Visit to Ecuador 42-22
Kinsley, Evan
Church at Home Program 7-22
Kiracofe, Kathryn
Women's Institute at Anklesvar .. 45-24
Kissinger, Warren S.
Church of the Brethren—a Member of the Church, The 28-12
Klees, Mary Alice
Christmas in Greece 49-10
Kline, Jack
Meaning of the Prayer Veil, The 45- 9
Kline, Leon
Notes From Greece 2-19
Knight, Clyde H.
Evergreen—Church and Pastor .. 29-24
Koontz, Faye
Protestant Missions in Ecuador ... 50-22
Kulp, H. Stover
Year 32 for the Brethren in Nigeria 14-24
Landis, David R.
Stewardship Means Responsibility 13-10
Landis, Moyne
Church Nominating Committee, The 6-20
Transplanting the Uprooted 19-19
Lane, Elizabeth Miller
Guide of Life (verse) 51-13
One God, The, (verse) 43- 9
Seeds of Being (verse) 43- 9
Lauver, Philip H.
Administering the Sacrament of the Anointing 2-20
Lefever, Ernest W.
What Every Foreigner Knows About America 25- 8
Lehman, Ruth
Challenge People to Use the Church Library 33-22
Lichty, Anna E.
Lake Geneva Summer School of Missions 28-25
Lichty, D. Eugene
Experiences With Color 8-23
What Can a Pastor Expect From His Employer? 18-26
Lichty, D. J.
Rural Churches in India and Pakistan 9-24

Liebert, Mrs. Glen
Meet the Master 39- 9
Lindower, Mrs. Ida
Glenn H. Shank 42-23
Jean Heck Shank 43-25
Long, Inez
God Does Not Let Go (verse) 42- 6
Why I Believe in God 1- 3
Long, J. Henry, and Charles E. Zunkel
Your 1955-56 School of Missions 42-20
Long, Kenneth and Grace
Books Help Make a Home 18- 8
Long, Urban and Alma
Young Adult and Youth Classes Are Effective 37- 8
Lunkley, Charles
Meeting of the Christian Council of Nigeria 47-24
Lyons, Edward E.
Dedicated Living 33- 8
Man's Last Word, A 43-13
Mallott, Floyd, Jr.
Monroeville Church Dedicated .. 39-26
Mathews, James K.
Changing Role of the Missionary, The 5- 6
McCracken, Shirley
Chinese—American? 41-21
McDowell, E. Floyd
Christians in Retirement 1-21
Church Newsletters—Vital Educational Tools 23-22
McDowell, Edythe
Scenes From My Windows 18-25
McDowell, Mary
Crystalline World (verse) 4-10
January (verse) 1-10
Mease, Gerald
Toward His Kingdom of Truth .. 24- 3
Merkey, Nellie V.
Quietness (verse) 21-12
Metzler, Burton
National Council Assembly Meets in Boston 2-15
Work in the Kingdom 34-10
Metzler, Doris
Recreation for the Family 25-22
Metzler, John D.
"...That They May Have Life..." 45- 6
Michael, Helen
Ask the Help of Parents 37- 6
Michael, Marianne
Every Good Gift 45-25
Middlekauff, John C.
"In Search of a City" 9- 3
Scent of Christ, The 36- 3
Shining Possibilities of Life, The 15- 3
"Therefore Choose Life" 23- 3
Miller, Byron
How Can I Be Good? 9-12
Miller, David M.
When Night Draws Near (verse) .. 16-11
Miller, Dessie R.
Vacation Church School Opens Doors 4- 8
Miller, DeWitt L.
Power to Stop—Power to Go 46- 6
Miller, George E.
Matin and Orison (verse) 19- 8
Miller, Harold W.
Make Use of Drama in the Local Church 32-22
Miller, Paul and Ellen
Family Meets a Crisis, The 34-13
Miller, Richard N.
Thanks That Made America Famous, The 45- 3
Miller, R. H.
Growth of the Kingdom, The ... 33- 3
Miller, Sarah, Norma Switzer and Virginia Holderread
"I Was in Prison . . ." 21-18
Miller, William, Jr.
Pool of Bethesda, The 33-20
Minnich, H. Spenser
Church Has a Stewardship, A .. 39-22
Do You Understand Church Annuities? 45-14
Mitchell, William S., Jr.
Pentecost and the Layman 22- 8
Mock, V. P.
Decision for the Ages, A 22-12
Mohler, Esther
European Workers Meet in Conference 45-20
Is the Spirit of Schwarzenau Still Alive? 40-20
Tribute to Those Who Work Behind the Scenes, A 29-19
Mohler, Paul
If You Could Run the World 43-15
Mohler, R. E.
If Rivers Could Think 9-14
Mook, Maurice A.
Christian Classic for Children, A .. 44-10
Moomaw, I. W.
Church in World's Rural Area, The 20-10
Let My People Go 34- 3
Moyer, Elgin S.
Adoniram Judson—"Apostle to Burma" 36- 8
Our Church in South China 2-22
Robert Morrison 46-10
William Carey—The Father of Modern Missions 23- 6
Moyer, Elgin S., and Floyd Wagoner
Opportunity in Chicago 2-24
Moyer, Mr. and Mrs. Elgin S.
Chinese Work in Chicago 10-26
Moyer, Walton Z.
Christmas Multiplied 49- 9
Social Service Cross, The 49-20
Mueller, Beata
Chance to Start Over, A 19- 6
Muir, Gladdys, and Students
Applying Teachings of Jesus 42-12
Murphy, Ross D.
Back of One Boy's Decision 37- 8
Murray, Donald
From Fantasy to Reality 27-20
Myer, Ethel
Altoona Work Camp 2-18
Myers, Mrs. John D.
Celebrating Christian Holidays 46-20
Nafzinger, Lois
Let There Be Peace (verse) 4-14
National Council of Churches
When Brothers Dwell Together in Unity 7- 7
Naylor, Kent E.
Recreation in the Church Program 47-22
Neff, Iris E.
Day's Schedule, The 38-28
Neher, Etha T.
Autumn Meditation (verse) 39- 7
Neher, Leon
At Home in India 16-25
Nelson, Leland A.
"For Their Sakes" 12- 3
Keeping Resolutions 51-13
Once in a Lifetime 35-18
Only One Mission 40-14
UN'S Tenth Birthday, The 32-12
What the Newspapers Failed to Print 36-10
Nesler, Joanne
Hope for the Aged 23-21
Neufeld, Elmer
UMT in 1955? 2-12
Neuman, F. C.
My First Day in America 39-10
Statue of Liberty 6-12
Stumbling Blocks Can Turn to Steppingstones 10- 9
Neumann, Harold, and James Baile
Assistance by Example and Education 3-18
Niles, D. T.
Summons at Midnight 8- 6
Noffsinger, Joe
Hastings State Hospital 40-21
Oltman, Marlo
These Are the Facts 51-19
Oswalt, Mrs. Hershel
Challenge More People to Take Responsibility 37- 9
Page, Kirby
Blessed Are the Meek 1- 9
Courage in Action 7-11
Fools for Christ's Sake 20- 8
God's Ambassadors 22- 9
Joy Forever, A 50-12
Measure of Greatness 31-11
Music Is Persistent, The 44- 8
No Trivial Disciplines 39- 4
Not for Ourselves Alone 12-11
Pearl of Great Price, A 8- 9
Praise God 23- 9
Remade—Not Just Repaired 25-13
Two or Three Together 42- 7
Wherever I Am 16- 8
Parker, Martha Neiderhiser
Thanks for Strength (verse) 44- 4
To My Valentine (verse) 7-15
Peacock, Mrs. Mary
Challenge of Television, The 31-10
Peters, Kurt
Who Is My Neighbor? 23-10
Peters, Raymond R.
Bless This House 18-22
Pfaltzgraff, Violet
African Christian Spoke His Mind, An 5-24
Pickett, Clarence E.
Bargaining From Strength 20-12
Pike, James A.
Heritage of the Reformation 42- 3
Pitler, David B.
I Quit the Liquor Business 14- 9
Post, John
Fremont Center 14-21
Prather, J. Perry
Churches Takes to the Air, The .. 39-12
Pratt, Theodore B.
And the Lord God Planted a Garden 10- 6
Ray, Chandu
World-wide Evangelism in This Generation 13- 6
Regenbogen, Heinz
Why I Am a Pacifist 30-21
Why I Believe in God 46- 7
Reish, Elbert
Tape Recorders Go to and From Church 40-22
Renz, James
Alcohol and Our Highways 42- 8
Tools for Temperance 8-22
Replogle, Jacob
This We Can Do 2- 3
Why I Am a Brethren 17-14
Why I Am a Christian 15-12
Why I Am a Protestant 16- 6
Rhoades, Benton
Notes on the Emerging Church in Ecuador 4-24
Protestantism in Latin America .. 38- 6
Toward the Free Ministry 8-24
Rhoades, Ruby
Christmas in Ecuador 49- 7
Rice, H. Lawrence
Adventuring in Day Camping 14-22
Meditations on Camping 31-13
Use That Extra Hour! 44-22
Richardson, Bert G.
Open Door, An 46-24
Ritchey, Melvin S.
Power of a Redemptive Fellowship, The 19-15
Robertson, Donald
Sunday Morning Worship 23-23
Robins, Sam
In Retrospect 1-18
Robinson, Paul Minnich
New Day for Foreign Missions, A 38- 3
What Do We Yet Lack? 35- 5
Root Eleanore
Christmas Wish (verse) 50- 4
Rothrock, Hazel
Letter From China, A 35-23
Row, Leona Z.
Roads to Understanding 45-12
Rowe, Wilma D.
Egyptian Christmas (verse) 49-11
Rowley, Harold
I Wonder (verse) 23- 7
Outstretched Hand, The, (verse) .. 36- 4
Royer, Gladys H.
Mission Meeting in Nigeria 17-25
Royer, Howard
Evangelism in America 44-12
For Service Rendered the Church 50-21
Royer, Oliver
Sin of Timidity, The 45-15
Russell, Harl L.
More for Your Money 23-14
Personal Contacts Count 24-22
Sappington, Roger E.
"Given to Hospitality" 1-12
Sargent, Paul
That All May Be One 15-18
Sartain, Geraldine
Chain of Prayer Around the World, A 6- 9
Satvedi, G. K.
Born Again 40- 8
Satvedi, Hamilton
Unchanging Christ, An 35- 7
Saunders, J. F.
Ebbing of the Tithes, The 10-10
Savage, Beatrice H.
Good News of Garkida 33-24
Sayre, Francis B.
International Christian University, The 12-24
Schager, Hans
Evangelisches Hilfswerk in Austria 16-20
Schechter, Joseph J.
Understanding Our Motives 41-24
Schechter, Virginia B.
Thoughts on a Monday Night 46-23
Schwalm, V. F.
Foreign Missions Today 8- 3
Missions and World Communion Sunday 38- 5
Sellers, Mrs. Richard D.
Virginia Bollinger Schechter 1-23
Sewell, Laura
Christmas Joy 49-11
Shank, Glenn H.
Area Studies 38-25
Shank, Jean H.
Devotional Study of the Bible ... 38-25
Shank, Max M.
Through the Eye Gate 3-10
Sharp, Lu Ann
Year in Brethren Service, A 38-20
Shellhaas, Phil
I'll Take Alternative Service 27- 8
Shenk, Ellis
That Fifth Man 25-21
Shonk, John
Seeds of Hope 6-18
Shull, Susan S.
Christian Home Observance in India 17-24
Shull, W. Russell
Johnny Doe's Prayer for Peace (verse) 14-12
Shurte, Russell S.
Self (verse) 24- 4
Sibley, Mrs. Harper
Love Thy Neighbor 11-10
Smeltzer, Ralph E.
Brethren Attend Conference on the Churches and Social Welfare 48-13
Christian Perspective for the Anticonscription Campaign, A 12-12
How to Observe Human Rights Day 45-22
Legislators Hear Brethren Views 19-23
Statement on Racial Integration .. 7-20
Your Service Outreach Through Education 10-20
Smith,Clarellen
Dawn, The 42-14
Smith, Fred W.
Ruler Over the Nations, The 14-13
Smith, John Coventry

Church Serves in the Far East, The 11-12
Smith, Roy L.
God or Mammon 48-10
Snader, Earl E., Jr.
Minneapolis Church Observes Fiftieth Year 49-26
Snider, Don
Christian—American—Brethren .. 36-19
How Would Jesus Answer? 12-14
Snider, Max E.
Unified Mission in a Divided Country 49-21
Snyder, Graydon
"Brethren" German Students on University Campuses 24-21
Sockman, Ralph W.
More Than a Merry Christmas 50- 3
Spessard, Mary E.
Every Child Has a Right 32- 6
Statler, Ruth B.
"Render Unto God . . ." 49- 3
Stern, Don L.
Irven Fike Stern 5-25
Stevenson, A. Russell
India's Door Is Open to Missionaries 15-22
Strayer, Lucile Long
Hebrew Poetry 51- 8
Lord Being Merciful, The, (verse) . 7-13
Studying the Word of God 30-10
Strohm, Fred
Stars (verse) 51- 7
Studebaker, Modena
Iris E. Neff 36-23
Stump, Harley H.
Out of Our Abundance 6- 3
Star-crowned Life, The 33-10
Sutton, Edna Phillips
Prayer in Action 21- 9
"Same God" 32-11
Swank, Mary Louise
Linguistics 38-25
Swank, Robert
Missionary Task, The 38-24
Swartz, Goldie
St. Thomas Christians 24-24
Switzer, Norma, and Vivian Blough
I Will Lift Up My Eyes 39-21
Switzer, Norma, Sarah Miller and Virginia Holderread
"I Was in Prison . . ." 21-18
Thompson, Paul
House of Prayer, A 20-14
Thompson, T. K.
Life From God—Life for God ... 28-10
Need of the Giver to Give, The .. 32- 3
Thompson, William E.
Why I Am a Christian 46-12
Tinkle, William J.
"Science Has Proved . . ." 8-13
Venable, Mary
Church's Ministry to Parents of Small Children, The 14- 6
Small Children at Church 15-14
Visser t'Hooft, W. A.
What Is the World Council of Churches? 39-12
Wade, Mrs. E. G.
After Fifty Years at Saunders Grove 9-26
Wagner, Harold
Life Begins at Easter 15- 4
Wagner, Murray L.
His Palms and Ours 14- 3
Symbolism in Worship 11-22
Wagoner, Dick
I-W's at Lybrook Indian Mission 27-27
Wagoner, Floyd and Elgin S. Moyer
Opportunity in Chicago 2-24
Wagoner, Shirley
Future of Brethren Academy in Puerto Rico 13-20
Walbridge, Doris
Every Land a Friend, In 39-20
Walker, E. Jerry
St. James Story, The 15-24
Wallick, Franklin
Dear Mr. Congressman—Are You Listening? 40-10
Wampler, Elizabeth
In Memoriam . . . Rebecca Catherine Wampler 31-25
Warstler, Anna M.
And They Were Sent Out by Twos 13-24
Educational Outlook in Indian Church 5-10
Her Only Son 20-25
Lifting Our Sights in Women's Work 51-20
Weaver, E. Paul
Keep America Free 8-10
Weaver, L. John
Shall I Be an Inactive Member? .. 47-23
Value of the Deacons' Visit, The 9-22
You Need the Church 39-23
Weddle, Ethel
Let's Read More 44- 3
Wedel, T. O.
Chosen for What? 4- 3
Weigle, Elizabeth
Bridging the Gap 44- 5
How Shall We Adore Him? 6- 5
Weigle, Luther A.
"Admire" and "Admiration" 18-10
Anon, By and By, and Presently .. 34-14
"Communicate" and "Communication" 22-13
"Conversation" 23-11
"Conversation" Is Behavior 21- 8
"Do Not Know" or "Cannot Tell" 38- 9
Meaning of "Persuade," The 51- 7
"Peculiar People, A" 25-15
Preposition "Of," The 45- 8
"Take No Thought" 46- 9
"Wealth" and "Virtue" 35-13
When "Commune" Is "Speak" 42-15
When "Comprehend" Means "Overcome" 24- 9
When "Let" Means "Hinder" 16-14
When "Possess" Means Seize or Gain 30- 9
When "Prevent" Means "Precede" 17- 9
When "Suffer" Means "Let" 40-15
Words That Have Acquired Better Meanings 44- 8
Words That Have Acquired Worse Meanings 43-12
Weimer, Glen
Dedication Service for a House of Peace 18-13
Fellowship of God's Presence, A.. 31- 4
God Is the Source of Peace 43-11
God Never Abdicates 36- 9
God Remembers 28-13
God Speaks 39-11
Life of Solemn Choosing, A 42- 4
Live Up to the Dream 24- 8
No Slackening 20-13
Offered Life Is the Fruitful Life, The 25- 4
Open Road, An 49-15
Pentecost—A Past Glory and a Present Possibility 22- 3
Sending Our Spiritual Roots Deeper 51- 3
To Do a Mighty Work 40- 9
Wenger, E. L.
"And the Windows of Heaven Opened" 11-14
West, Charles C.
Churches in China, The 4-12
West, Dan
Am I a Conscientious Objector? 38-21
Teen Agers and the Military Draft 27- 6
West, Mrs. Dan
Through Hearts Like These 35- 6
Weybright, Mrs. Charles
Three Months in India 1-22
Wheeler, Wayne
Amazed Listeners, The 13-15
Whipple, Lee G.
Valley View Church, a Community Church 6-24
White, Roy
Peacemakers? 13-14
Widdowson, S. Olive
Forty Years in India 5-15
Wieand, John B.
Who Is More Foolish? 12- 9
Wilkinson, Paul and Opal
We Met the German Exchange Students 42-18
Will, Harper and Naomi
We Saw Need 36- 6
Wilson, David C.
Why I Am Entering the Ministry 19-22
Wilson, Leland
Christian and Communism, The .. 40-13
Wilson, M. G.
Church School Uses Elective Study Units, A 27-23
Wine, Mary Stoner
While the Heavens With Melody Rang (verse) 50- 9
Wolfe, M. R.
Consummation of the Kingdom, The 35- 8
Wolseley, Roland E.
Race Problem as Seen From Overseas, The 7- 3
Wright, Mrs. E. N.
Vocation: Housewife 18-11
Wright, George W.
Chained Bibles 44- 9
Our Own Way, In 47-15
Zeigler, Carl W.
Take, Read 48- 3
Zeller, Harry K., Jr.
Church in Germany, The 40- 3
Seek First His Kingdom 30- 3
Signs of Hope for a Revived German Church 41- 6
Zeller, Mrs. Harry K., Jr.
Friends, the Fruit of Travel 28-20
Ziegler, Edward K.
Apostles in a Trailer 19-21
Are We Winning Men to Christ? .. 9- 8
Best Is None Too Good for God, The 11-26
Brethren Youth Caravans 38-26
Hymn of Evangelism, A (verse) .. 4- 4
Nativity (verse) 50- 7
Our Anglo-Spanish Church 17-26
Our Peace Is in Thy Will (verse) . 3- 7
You Can Build This Bridge 6-14
Ziegler, Levi K.
Adding Life to Their Years 16- 3
Parents and Their Children 19- 3
Zigler, Carl H.
"Is Any Sick Among You . . ." ... 2- 6
Zigler, Earl M., and P. G. Bhagat
Becoming Good Christian Stewards 38-10
Zigler, Earl M.
Opportunities for Dedicated Service 5- 3
Zigler, M. R.
New Era Begins at Summit Conference 36-14
Report of the Central Committee . 37-12
Zimmerman, Mary Lou
Exchange Student's First Impression of Brethren House, An 49-21
Zimmerman, Norma
Mary Louise Swank 41-25
Zuck, Nevin H.
Prayer Clinic, A 26-23
Zunkel, Charles E.
Castañer Church of the Brethren 28-26
Castañer Project, The 26-26
Impressions of Puerto Rico 25-26
Michigan Plans Goals and Strategy 44-26
Our Church Building Counseling Service 35-24
This Is Home Missions Reporting 43- 6
Zunkel, Charles E., and J. Henry Long
Your 1955-56 School of Missions .. 42-20
Zunkel, Wayne
Ghosts 10- 6
Heart of the Matter, The 47- 3
Lonesome Valley 25- 3

EDITORIALS

ABC to XYZ 3- 5
"Adding Life to Their Years" 16- 1
Advertising in the Gospel Messenger 16- 5
Age of Automation, The 17- 5
Alternatives to Catastrophe 26- 5
Answers for Their Questions 4- 1
Asia and Africa Come of Age 28- 5
Assembling for Action 23- 1
At the Second Table 1- 5
Baptism We Need, The 40- 5
Bearing Witness to the Truth 38- 1
Big and Little Issues 51- 5
"Blessed Are the Meek" 11- 5
Board Serves the Brotherhood, The 46- 5
Bomb That Did Not Fall on America, The 26- 5
Boy and His Pumpkins, A 43- 1
Careful in Our Stewardship 41- 5
Christian Core 46- 5
Come Up Higher 35- 1
Coming and Going 25- 1
Conversational Note 43- 5
Courage to Be Patient 1- 5
Discipleship Is Costly 13- 5
Doctrine Set to Music, A 15- 5
Driver Has Moral Responsibility, The 35- 5
Evanston After One Year 33- 5
Everyone's Responsibility 37- 5
Facing Up to Peacetime Conscription 2- 5
Fair Treatment for Indian Americans 20- 5
Feeding Comes First 21- 1
Fellowship That Forgives, A 4- 5
For Fishermen and Fishers of Men 9- 1
"For This Child I Prayed" 11- 5
Free World, The 14- 5
"Go Quickly and Tell" 15- 1
Government by Crisis or by Conscience? 12- 5
Grace Before Meals (verse) 45- 1
Graham Says Yes, Moody Said No . 48- 5
Halfway House 42- 5
Heifers Have No Denominational Lovalty 28- 5
Higher Mathematics, The 47- 5
Highways for the Gospel 6- 1
Holy Spirit Works Unofficially Too, The 23- 5
In Defense of Parents 18- 5
In the Face of Christ 15- 5
In the Hand of God 3- 1
Instrument for Justice 41- 1
Interviewing the Foreign Mission Secretary 10-24
Interviewing the Foreign Mission Secretary (Part II) 11-24
Into Tomorrow 1- 1
Is It Effective? 37- 5
Is It a Genuine Revival? 24- 5
Is Your Religion Only Skin-deep? 7- 5
It Isn't Easy 44- 5
Join Hands 41- 5
King for a Day 14- 5
Kingdom Is at Hand, The 23- 5
Learners in the School of Christ .. 37- 1
Leaving the Lord Out of It 39- 5
"Let the Words of Our Mouths" 41- 5
Lift High the Cross 44- 5
Like Chaff 36- 1
Lion and Lamb 13- 1
Liquor on Passenger Planes 42- 5
Lord's Year, The 51- 1
Man and His Book, A 48- 1
Man of Peace 8- 1
Meaningful and Gracious 10- 5
New Publication, A 34- 5
New Support for a Communist "Line" 7- 5
No Comment Needed 34- 5
No Hitching Post? 21- 5
No Longer Strangers 32- 5

No Turning Back 20- 1
Not Only at the Summit 32- 5
Not Robots but Men 17- 5
Note About Special Mission Issues, A 38- 5
"O Where Are Kings and Empires Now" 46- 1
Of Thine Own Have We Given Thee 32- 1
On Native Soil 27- 5
Open Your Home to God 18- 1
Page From the Past, A 33- 1
Perspective 31- 1
Pet Peeves or Deep Concerns? 31- 5
Place for Negatives, A 8- 5
Place for Quiet Growing, A 28- 1
Place for Young and Old, A 10- 1
Power of Conformity, The 51- 5
Preaching, Teaching, and Reaching . 8- 5
Preaching Weight 10- 5
Prospects for 1955 ..... 6- 5
Race to Run, A 17- 1
Radio Church, A? 20- 5
Ready to Receive the Bible 48- 5
Reasons for Delinquency 22- 5
Reformation Witness, The 42- 1
Released Time or Full Time? 4- 5
Religion for Laymen, A 31- 5
Replacement for Davy, A 43- 5
Reverence Within 42- 5
Reviewing Annual Conference 30- 5
Royal Diadem, A 14- 1
Season of Remembrance 39- 1
Second Thoughts for Travelers 26- 5
Send More Lay Delegates 34- 5
Service to Older Members 16- 5
Shifting Sands 47- 1
Sing Them Into the Kingdom 25- 5
Spirit of Geneva and the Spirit of Christmas, The 50- 5
Stewardship of Power 34- 1
Study in Light and Dark, A 7- 1
Sunday Clothes 47- 5
Symphony Without a Conductor, The 9- 5
Thawing Out 2- 1
They Also Serve 27- 1
Time for Sharpening, A 12- 1
Tough Mind and Tender Heart 2- 5
Toward His Kingdom 19- 1
Treasured Heritage, A 29- 1
Unto One of the Least of These 24- 1
Unworldly Are Too Successful, The 18- 5
Watch Out for Faith Healers 45- 5
We Need More Than Assurances 25- 5
What Is a New Testament Church? 22- 5
What Kind of Civil Defense? 40- 5
What Price Prestige? 3- 5
What Shall It Profit? 50- 5
Wheat for Russia? 12- 5
When a Church Wakes Up 19- 5
When God Commissions His Church 30- 1
Where the Money Goes 46- 5
"Whither America?" 9- 5
Whose Birthday? 49- 5
Who Is the Heretic? 39- 5

SUBJECT MATTER

Alcohol and Temperance

Alcohol and Our Highways, James Renz 42- 8
Alcohol the Great Deceiver 42- 9
Cup of Life, The, Elmer L. Dadisman 23-12
Fifteen Years of Freedom 34- 6
I Quit the Liquor Business, David B. Pitler 14- 9
Liquor on Passenger Planes, K. M. 42- 5
No Comment Needed, K. M. 35- 5
Power of a Redemptive Fellowship, The, Melvin S. Ritchey 19-15
Religion Makes the Difference, Roger T. Hodgden 24-10
Tools for Temperance, James Renz 8-22

Annual Conference

Annual Conference Resolutions 30-15
Assembling for Action, K. M. 23- 1
Background for Conference 28-18
Brethren "Town Meeting" 19-24
Conference Business 20-27
Conference Business 3-24
Conference Business (Queries) 10-12
Conference Program 21-12
Following Jesus Today 29- 5
Kingdom We Seek, The 29-11
Looking Toward Annual Conference, A. Stauffer Curry 22- 6
Moderator Speaks, The 29- 4
Music at Annual Conference, 1955, Clyde W. Holsinger 19-26
Pre-Conference Meetings 28- 9
Preparing for Conference 28-18
Reviewing Annual Conference, K. M. 30- 5
Send More Lay Delegates, K. M. 34- 5
Special Interests at Conference 29-12
Standing Committee Delegates 21-25
Standing Committee Goes Into Session 28-19
Sunday at Annual Conference 30-12
Task of the Church, The, ... 29- 3
Transacting the Business of the Church 29- 7
Treasured Heritage, A, K. M. 29- 1

When God Commissions His Church, K. M. 30- 1
Youth and the Cross 29- 6

Bible

"Admire" and "Admiration," Luther A. Weigle 18-10
Anon, By and By, and Presently, Luther A. Weigle 34-14
Chained Bibles, George W. Wright . 44- 9
Commitment to the Kingdom, Robert A. Byerly 32- 9
"Communicate" and "Communication," Luther A. Weigle 22-13
Consummation of the Kingdom, The, M. R. Wolfe 35- 8
"Conversation," Luther A. Weigle .. 23-11
"Conversation" Is Behavior, Luther A. Weigle 21- 8
Decision for the Ages, A, V. P. Mock 22-12
"Do Not Know" or "Cannot Tell," Luther A. Weigle 38- 9
God Does Not Let Go (Verse), Inez Long 42- 6
Growth of the Kingdom, The, R. H. Miller 33- 3
Hebrew Poetry, Lucile Long Strayer 51- 8
Man and His Book, A, K. M. 48- 1
"Peculiar People, A," Luther A. Weigle 25-15
Meaning of "Persuade," The, Luther A. Weigle 51- 7
Preposition "Of," The, Luther A. Weigle 45- 8
Ready to Receive the Bible, K. M. .. 48- 5
Studying the Word of God, Lucile Long Strayer 30-10
"Take No Thought," Luther A. Weigle 46- 9
Take, Read, Carl W. Zeigler 48- 3
"Wealth" and "Virtue," Luther A. Weigle 35-13
When "Commune" Is "Speak," Luther A. Weigle 42-15
When "Comprehend" Means "Overcome," Luther A. Weigle 24- 9
When "Let" Means "Hinder," Luther A. Weigle 16-14
When "Possess" Means Seize or Gain, Luther A. Weigle 30- 9
When "Prevent" Means "Precede," Luther Weigle 17- 9
When "Suffer" Means "Let," Luther A. Weigle 40-15
Work in the Kingdom, Burton Metzler 34-10
Words That Have Acquired Better Meanings, Luther A. Weigle 44- 8
Words That Have Acquired Worse Meanings, Luther A. Weigle ... 43-12
Wrapping and the Gift, The, Dale Brown 48- 9

Brethren Service

Altoona Work Camp, Ethel Myer .. 2-18
Am I a Conscientious Objector? Dan West 38-21
Assistance by Example and Education, Harold Neumann and James Baile 3-18
Baltimore Work Camp, Eve Cameron 41-20
"Brethren" German Students on University Campuses, Graydon Snyder 24-21
BVS in Oklahoma City, Rex Dolby . 43-20
Call to Christian Service, A, Barbara Gettel 46-18
Case Study, Ruth Griggs 17-20
Castañer Church of the Brethren, Charles E. Zunkel 28-26
Chinese — American? Shirley McCracken 41-21
Christian — American — Brethren, Don Snider 36-19
Christian Citizens in Action 18-20
Cleveland Project, Wayne L. Fesler 44-21
Community Center, The, Herman Belcher 28-21
"Cushion Age" Comforts and the Call of the Lord, Merle Crouse .. 36-19
Departure for America, Marvin Blickenstaff 26-21
End of a Dream 32-21
European Workers Meet in Conference, Esther Mohler 45-20
Evangelisches Hilfswerk in Austria, Hans Schager 16-20
Example of Service . . . Witness for Peace, Jacob T. Dick 11- 3
Exchange Student's First Impressions of Brethren House, An, Mary Lou Zimmerman 49-21
Fremont Center, John Post 14-21
From Fantasy to Reality, Donald Murray 27-20
Friends, the Fruit of Travel, Mrs. Harry K. Zeller, Jr. 28-20
Future of Brethren Academy in Puerto Rico, The, Shirley Wagoner 13-20
Gentiles Only 31-21
Go Forth to Serve, Esther Frantz .. 44-20
Hastings State Hospital, Joe Noffsinger 40-21
Healthy "Patient," A 33-21
Helping Hand, A, Marvin Blickenstaff 32-20

Hope for the Aged, Joanne Nesler .. 23-21
"I Was in Prison . . ." Virginia Holderread, Norma Switzer, Sarah Miller 21-18
I Will Lift Up My Eyes, Norma Switzer and Vivian Blough 39-21
In Every Land a Friend, Doris Walbridge 39-20
In Retrospect, Sam Robins 1-18
Is the Spirit of Schwarzenau Still Alive? Esther Mohler 40-20
Just Eighty Cents, Dale Aukerman 6-19
Little Opportunities, Janet Eller .. 10-21
Living Faith, A, Ruth Griggs 13-21
Look About You, Jacob T. Dick 36-18
Making Evanston Local 29-18
Migrant Children, The, Jewell Ferguson 26-20
Mountaintop View, Annis Heiny ... 14-20
New Brotherhood Pilot House 24-20
1955 European Annual Conference, Owen H. Jander 48-18
1956 Summer Service 47-20
1956 Washington — United Nations Seminars 50-18
Notes From Greece, Leon Kline 2-19
Once in a Lifetime, Leland A. Nelson 35-18
Our Anglo-Spanish Church, Edward K. Ziegler 17-26
Our Refugee Family, William M. Hollinger 43-21
Pool of Bethesda, The, William Miller, Jr. 33-20
Recession? Owen Jander 51-18
Reflections and Observations, Charles Anderson 20-20
Regarding Brethren Service in Europe, Leona S. Dick 12-20
Report from Castñer, Eugene C. Carper 4-20
Report from Stroudsburg, Ivan Fry 42-19
Risk, The 32-21
Second Chance for Marie, Dale Aukerman 9-21
Seeds of Hope, John Shonk 6-18
Seminar Vacation, Mr. and Mrs. W. E. Hershberger 22-18
Social Action Report, Ora Huston 5-20
Social Service Cross, The, Walton Z. Moyer 49-20
Statement on Racial Integration, Ralph E. Smeltzer 7-20
Summer Institutes 23-20
That All May Be One, Paul Sargent 15-18
That Fifth Man, Ellis Shenk 25-21
These Are the Facts, Marlo Oltman 51-19
Tribute to Those Who Work Behind the Scenes, A, Esther Mohler ... 29-19
Two Experiences, Erich Guenther .. 3-19
Unified Mission in a Divided Country, Max E. Snider 49-21
We Met the German Exchange Students, Paul and Opal Wilkinson 42-18
We Saw Need, Harper and Naomi Will 36- 6
Why Does the Church Concern Itself With Social Problems? 25-20
Why I Am a Pacifist, Heinz Regenbogen 30-21
Year in Brethren Service, A, Lu Ann Sharp 38-20
You Are Needed for Medical Research 34-18
Your Service Outreach Through Education, Ralph E. Smeltzer 10-20
Your Service Outreach Through Relief and Rehabilitation 11-20
Your Service Outreach Through Sharing, Ora Huston 8-20
Your Service Outreach Through Visitation, Ora Huston 9-20

Brotherhood and Race

Furious and the Godly, The, Kermit Eby and June Greenlief 7- 6
Experience in Fellowship, An, A. W. Adkins 49-15
Experiences With Color, D. Eugene Lichty 8-23
Is Your Religion Only Skin-Deep? K. M. 7- 5
Join Hands, K. M. 41- 5
Ministering to the Negroes Locally, Edward T. Angeny 16-26
Race Problem As Seen From Overseas, The, Roland E. Wolseley 7- 3
Racial Integration at Bridgewater, John W. Boitnott 17-13
Statement on Racial Integration, Ralph E. Smeltzer 7-20
Study in Light and Dark, A, K. M. 7- 1
St. James Story, The, E. Jerry Walker 15-24
This Did Not Look American, D. W. Bittinger 3-12
When Brothers Dwell Together in Unity, National Council of Churches 7- 7

Child Guidance

Adventuring in Day Camping, H. Lawrence Rice 14-22
Boy and His Pumpkins, A, K. M. .. 43- 1
Challenge of Television, The, Mrs. Mary Peacock 31-10
Every Child Has a Right, Mary E. Spessard 32- 6
"For This Child I Prayed," K. M. .. 11- 5

Reasons for Delinquency, K. M. 22- 5
Roads to Understanding, Leona Z. Row 45-12
Small Children at Church, Mary Venable 15-14
Through the Eye Gate, Max M. Shank 3-10
What Is Wrong With Parents? Elmer Brumbaugh 1- 6

Christian Living—Group

Furious and the Godly, The, Kermit Eby and June Greenlief 7- 6
How Can I Be Good? Byron Miller .. 9-12
More Than Conquerors, Howard H. Keim 31- 3
Pentecost—A Past Glory and a Present Possibility, Glen Weimer 22- 3
Seek First His Kingdom, Harry K. Zeller, Jr. 30- 3

Christian Living—Personal

Amazed Listeners, The, Wayne Wheeler 13-15
Baptism We Need, The, K. M. 40- 5
"Blessed Are the Meek," K. M. 11- 5
Blessed Are the Meek, Kirby Page 1- 9
Call to Vital Religion, A, Harold A. Bosley 28- 3
Christian Core, The, K. M. 46- 5
Come Up Higher, K. M. 35- 1
Coming and Going, K. M. 25- 1
Church's Ministry to Parents of Small Children, Mary Venable .. 14- 6
Dedicated Living, Edward E. Lyons 33- 8
Discipleship Is Costly, K. M. 13- 5
Down the Middle of the Road, Richard A. Grumbling 16-15
Following Jesus Today, Harold A. Bosley 25- 6
For Fishermen and Fishers of Men, K. M. 9- 1
"For Their Sakes," Leland A. Nelson 12- 3
Ghosts, Wayne Zunkel 10- 6
Grandma, James L. Houff 33-12
Heart of the Matter, The, Wayne Zunkel 47- 3
How Shall We Adore Him? Elizabeth Weigle 6- 5
How Would Jesus Answer? Don Snider 12-14
"In Search of a City," John C. Middlekauff 9- 3
Into Tomorrow, K. M. 1- 1
Lonesome Valley, Wayne Zunkel . 25- 3
"Let the Words of Our Mouths," K. M. 41- 5
Lord Is My Shepherd, The, Bertha Harman 41-11
Modern Parable, A, Roy Johnson .. 32-14
No One Lives to Himself, J. M. Blough 37-14
No Turning Back, K. M. 20- 1
Not a Demand but a Gift, William J. Gnagey 3- 9
Not for Ourselves Alone, Kirby Page 12-11
Not Robots but Men, K. M. 17- 5
On the Plains of "Oh, No!" J. Richard Gottshall 40- 9
Pearl of Great Price, A, Kirby Page 8- 9
Perfect Day, The, Ellis G. Guthrie .. 15- 6
Pet Peeves or Deep Concerns? K. M. 31- 5
Place for Negatives, A, K. M. 8- 5
Place for Quiet Growing, A, K. M. 28- 1
Power of Conformity, The, K. M. 51- 5
Reverence Within, K. M. 42- 5
Rules for the Christian Life, Billy Graham 32- 4
Scent of Christ, The, John C. Middlekauff 36- 3
"Science Has Proved . . ." William J. Tinkle 8-13
Seek First His Kingdom, Harold Z. Bomberger 10- 3
Seek First His Kingdom, A. Stauffer Curry 3- 3
Star-crowned Life, The, Harley Stump 33-10
Stumbling Blocks Can Turn to Stepping stones, F. C. Neumann 10- 9
Thawing Out, K. M. 2- 1
"Therefore Choose Life," John C. Middlekauff 23- 3
Time for Sharpening, A, K. M. 12- 1
Tough Mind and Tender Heart, K. M. 2- 5
What Shall It Profit? K. M. 50- 5
Who Is More Foolish? John B. Wieand 12- 9
Who Is the Heretic? K. M. 39- 5
Why I Am a Brethren, Jacob F. Replogle 17-14
Why I Am a Christian, Jacob F. Replogle 15-12
Why I Am a Protestant, Jacob F. Replogle 16- 6
Why I Believe in God, Inez Long ... 1- 3

Church—General

Bridging the Gap, Elizabeth Weigle 44- 5
Board Serves the Brotherhood, The, K. M. 46- 5
Brother or Professor? Kermit Eby 43- 3
Christian Witness in East Germany, A, H. G. Jacob 1- 8
Church Can Give an Answer, The, Otto Dibelius 41- 9
Church in Germany, The, Harry K. Zeller, Jr. 40- 3
Church Is Necessary, The, Ivan Fetterman 35-13
Church of the Brethren—a Member of the Church, The, Warren S. Kissinger 28-12
Church Takes to the Air, The, J. Perry Prather 39-12
Churches in China, The, Charles C. West 4-12
Dialogue Preaching, K. M. 21- 5
Fellowship That Forgives, A, K. M. 4- 5
Heritage of the Reformation, James A. Pike 42- 3
His Kingdom Is Power! Roy Johnson 7-10
House of Prayer, A, Paul Thompson 20-14
Industrial Evangelism in Japan, Toyohiko Kagawa 2- 8
Kiss of Peace in the Church of South India Liturgy, The, J. R. Chandran 43-14
Making the City Church Vital 32-26
Message for Pentecost, A 22-12
New Testament Church for Today, A, Lloyd E. Evans 47- 6
Our Church Building Counseling Service, Charles E. Zunkel 35-24
Power to Stop—Power to Go, DeWitt L. Miller 46- 6
Prospects for 1955, K. M. 6- 5
Protestants in Latin America, Sante Uberte Barbieri 6- 6
Radio Church, A? K. M. 20- 5
Reformation Witness, The, K. M. .. 42- 1
Signs of Hope for a Revived German Church, Harry K. Zeller, Jr. 41- 6
Symphony Without a Conductor, The, K. M. 9- 5
There Is a Transformation, A. Stauffer Curry 21- 3
Toward His Kingdom, Norman J. Baugher 19- 9
Toward His Kingdom, K. M. 19- 1
What Is a New Testament Church? K. M. 22- 5

Church—History

Brethren in the "Water Wonderland," Ernest R. Jehnsen 22-10
"Given to Hospitality," Roger E. Sappington 1-12
Heritage of Faith and Freedom, Donald F. Durnbaugh 6-10
Heritage of Witness and Sacrifice, A, Donald F. Durnbaugh 7-12
Stony Creek Communion Cups, The, H. Austin Cooper 25-12
Sunday at Schwarzenau, A, William M. Beahm 41-14
To Build Again, Vernard Eller 31- 6
Today's Church in History's Stream, A. Stauffer Curry 26- 6
Wissahickon Memorial Is Dedicated 30-19

Church—Local

After Fifty Years at Saunders Grove, Mrs. E. G. Wade 9-26
Best Is None Too Good for God, The, Edward K. Ziegler 11-26
Brethren Churches in the City 1-24
Broadfording Begins Pastoral Program, Stanley Earhart 51-24
Cause and Cure of Worry, The 37-15
Celebrating Christian Holidays, Mrs. John D. Myers 46-20
Challenge People to Use the Church Library, Ruth Lehman 33-22
Christians in Retirement, E. Floyd McDowell 1-21
Church at Home Program, Evan Kinsley 7-22
Church Has a Stewardship, A, H. Spenser Minnich 39-22
Church Meets Her Needs, A, Fred M. Bowman 11-23
Church Membership Classes 6-21
Church Newsletters — Vital Educational Tools, E. Floyd McDowell .. 23-22
Church Nominating Committee, The, Moyne Landis 6-20
Church Planning Retreat, A, Walter D. Bowman 50-20
Church School Uses Elective Study Units, A, M. G. Wilson 27-23
Comparative Statistics for 1953 and 1954 12-26
Dear Co-workers in the Sunday School, Fred M. Bowman 35-21
Detroit Adjusts to Program of Action 4-26
Do you Know the Brethren Lesson Material? 49-22
Don't Say "I'm Not Qualified to Teach" 46-21
Evangelism in the Church School, Stewart B. Kauffman 43-22
Evening Vacation Church School, Mrs. Fred Hollingshead 10-23
Evergreen — Church and Pastor, Clyde H. Knight 29-24
For Service Rendered the Church, Howard Royer 50-21
Full Ministry of the Church, The, James H. Beahm 21-24
Getting Set for a New Church Year 36-20
Go Make Disciples of All 34-20
Good Neighbors Begin at Home, Ralph A. Felton 45-26
Growth—Necessary Complement of Consecration, Milton C. Early 4-22
Guiding Inactive Members Into Service, John H. Good 5-22
Help Church Ushers Serve You 25-23
Honoring Graduates, Bernard N. King 31-23
How to Observe Human Rights Day, Ralph E. Smeltzer 45-22
It's a Split Vacation for John Smith, Philip C. Jones 12-22
Kind of Church I Want, The, Julian Griggs 30-22
Lancaster Church 30-26
Lengthening Shadow, The, Alonzo Carter 14-26
Lifting Our Sights in Women's Work, Anna M. Warstler 51-20
Local Church and College Co-operation, C. Ernest Davis 17-22
Make Use of Drama in the Local Church, Harold W. Miller 32-22
Memorial Service Suggestions, James L. Houff 50-20
Minneapolis Church Observes Fiftieth Year, Earl E. Snader, Jr. 49-26
Miracle at York Center, A 7-26
Miracle of the Open Hands, The, Floyd E. Bantz 26-22
Nicholas Garden Church 5-26
1955 Church Camps and Conferences 20-22
1955 Church Camps and Conferences 21-20
1955-56 Local Church Program Guide Calendar 29-20
1955-56 Local Church Program Guide Calendar 28-22
Northern Illinois and Wisconsin Go Forward 40-26
Oldster Day, Ruth Baldwin 34-21
One Hundred Years in Naperville, James Lee Houff 18-19
Our City Church Studies Her Opportunities, James H. Beahm 3-20
Our Sunday-school Teacher's Standard 1-21
Peace Counseling in the Local Church, Raleigh B. Hughes 27-22
Personal Contacts Count, Harl Russell 24-22
Piqua's Dream Comes True 34-24
Positive Practices in Church Circles, Glenn E. Kinsel 27-23
Pre-enrollment for Vacation Church School, Clarence B. Fike 9-23
Purpose of Every-member Canvass, Gordon W. Bucher 34-21
Recommitment Can Mean Rebirth .. 31-26
Recreation in the Church Program, Kent E. Naylor 47-22
Reports of Special Studies in Southern Virginia 31-22
Retrospect Is Essential for Growth 1-20
Role of the Local Church, The, Paul H. Bowman 15-20
San Francisco Story 36-24
Shall I Be an Inactive Member? John Weaver 47-23
So You're the Junior High Leader, Anna M. Kepner 10-22
Sunday Evening Opportunity, The, Joseph R. Jennings 13-22
Tape Recorders Go to and From Church, Elbert Reish 40-22
Technique in Program Planning, A, E. G. Carper 48-20
Trinity Church in Detroit, Alma Brenneman 13-26
Use That Extra Hour! H. Lawrence Rice 44-22
Using Foreign Mission Audio-Visuals in 1955-56 38-22
Vacation Church School Opens Doors, Dessie R. Miller 4- 8
Valley View Church, a Community Church, Lee G. Whipple 6-24
Value of the Deacons' Visit, The, L. John Weaver 9-22
What About You? C. Ernest Davis 5-23
What Every Person Should Know About Organs, Helene B. Crill 22-20
Wichita Church Grows 3-24
You Need the Church, L. John Weaver 39-23
Youth Discover New Curriculum Resource, Vernard Eller 35-20
Your 1955-56 School of Missions 42-20

Church—Organization

"Adding Life to Their Years," K. M. 16- 1
Adding Life to Their Years, Levi K. Ziegler 16- 3
Church Cares for Older Members, The 16- 9
Church Nominating Committee, The, Moyne Landis 6-20
Is the Church Meeting the Needs of Older People? H. L. Hartsough .. 16-22
New Director of Children's Work, Norman J. Baugher 24-12
Service to Older Members, A, K. M. 16- 5

Wendell Eller Assumes Audio-Visual Education Post, Norman J. Baugher 24-12

Community Problems

Adding Life to Their Years, Levi K. Ziegler 16- 3
Brethren Attend Conference on the Churches and Social Welfare, Ralph E. Smeltzer 48-13
Chance to Start Over, A, Beata Mueller 19- 6
Dear Mr. Congressman—Are You Listening? Franklin Wallick 40-10
Leaving the Lord Out of It, K. M. .. 39- 5
This Did Not Look American, D. W. Bittinger 3-12

Doctrines and Ordinances

Administering the Sacrament of the Anointing, Philip H. Lauver 2-20
Born Again, G. K. Satvedi 40- 8
Christ of God, The, G. Wayne Glick 20- 6
I Believe in God, H. P. Garner 23- 9
"I Have Sinned Against Heaven," G. Wayne Glick 39- 3
"Is Any Sick Among You . . ." Carl H. Zigler 2- 6
Let God Ge God! G. Wayne Glick .. 13- 3
Meaning of the Prayer Veil, The, Jack Kline 45- 9
Meaningful and Gracious, K. M. 10- 5
Toward His Kingdom of Truth, Gerald Mease 24- 3
Why Jesus? G. Wayne Glick 50- 8

Ecumenicity

Evanston After One Year, K. M. 33- 5
National Council Assembly Meets in Boston, Burton Metzler 2-15
Preaching Weight, K. M. 10- 5
Report of the Central Committee, The, M. R. Zigler 37-12

Education

Adventuring in Day Camping, H. Lawrence Rice 14-22
Age of Automation, The, K. M. 17- 5
Ask the Help of Parents, Helen Michael 37- 6
Back of One Boy's Decision, Ross D. Murphy 37- 8
Bethany Biblical Seminary Presents Class of 1955 24-13
Boys' Clubs Build Interest in the Church, Wilbur M. Bantz 37- 7
Camping and Christian Growth, R. F. Helstern 22-21
Challenge More People to Take Responsibility, Mrs. Hershel Oswalt 37- 9
Christian Classic for Children, A, Maurice A. Mook 44-10
Christian Enterprise in Higher Education, Glenn L. Clayton 33- 6
Church and College Are Partners, A. Stauffer Curry 17-10
Continuing Membership Class, A, Raymon E. Eller 37- 9
Don't Say "I'm Not Qualified to Teach," Mrs. Milton C. Early ... 46-21
Education for Sectarians, Kermit Eby 17- 6
Educational Function of the Local Church, The, R. V. Bollinger 37- 3
Everyone's Responsibility, K. M. . 37- 5
Feeding Comes First, K. M. 21- 1
From Bobby Wildgoose to Cleveland 24- 6
Great Adventure, The, Calvert N. Ellis 46-13
Help Them Meet Life's Thrusts, Herbert Fisher 37- 6
Helps for Christian Workers 19-16
International Christian University, The, Francis B. Sayre 12-24
It's a Split Vacation for John Smith, Philip C. Jones 12-22
Learners in the School of Christ, K. M. 37- 1
Leaven in the Lump of Education, A. G. Breidenstine 17- 3
Let's Read More, Ethel Weddle 44- 3
Local Church and College Co-operation, C. Ernest Davis 17-22
Meditations on Camping, H. Lawrence Rice 31-13
Race to Run, A, K. M. 17- 1
Racial Integration at Bridgewater, John W. Boitnott 17-13
Released Time or Full Time? K. M. 4- 5
Vacation Church School Opens Doors, Dessie R. Miller 4- 8
Young Adult and Youth Classes Are Effective, Urban and Alma Long 37- 8

Evangelism

Apostles in a Trailer, Edward K. Ziegler 19-21
Are We Winning Men to Christ? Edward K. Ziegler 9- 8
Brethren Youth Caravans, Edward K. Ziegler 38-26
Bringing the Gospel to Britain's Industrial Workers, Victor Jones ... 3- 6
Chosen for What? T. O. Wedel 4- 3
Evangelism in the Church School, Stewart B. Kauffman 43-22
Go Make Disciples of All 34-20
Is It a Genuine Revival? K. M. 24- 5
Is It Effective? K. M. 37- 5
Pastoral Letter, Howard H. Keim .. 12-10
Plan Worth Sharing, A 47-26
Preaching, Teaching and Reaching, K. M. 8- 5
Summons at Midnight, D. T. Niles . 8- 6
Why Don't We Grow Faster? A. Stauffer Curry 5- 5
Working at the Lord's Business 24-26
World-wide Evangelism in This Generation, Chandu Ray 13- 6
You Can Build This Bridge, Edward K. Ziegler 6-14

Home and Family

Bless This House, Raymond R. Peters 18-22
Books Help Make a Home, Kenneth and Grace Long 18- 8
Challenge of Television, The, Mrs. Mary Peacock 31-10
Church's Ministry to Parents of Small Children, The, Mary Venable 14- 6
Dedication Service for a House of Peace, Glen Weimer 18-13
Family Life Emphasis, A, Mrs. H. P. Clannin 26-23
Family Meets a Crisis, The, Paul and Ellen Miller 34-13
His Kingdom in My Kitchen (Part I), Ernestine Hoff Emrick 46- 3
His Kingdom in My Kitchen (Part II), Ernestine Hoff Emrick 47-10
His Kingdom in My Kitchen (Part III), Ernestine Hoff Emrick 48- 6
How Our Family Worships Together, Nels Ferré 18- 6
I Married a CO! Carole Huffman Crist 27-14
In Defense of Parents, K. M. 18- 5
Mothering Is Big Business, Frances Bowman 43-10
Open Your Home to God, K. M. 18- 1
Opening Your Home to God, Barbara Enberg 18- 3
Parents and Their Children, Levi K. Ziegler 19- 3
Professional Mother, Ellis G. Guthrie 39- 6
Recreation for the Family, Doris Metzler 25-22
School of Home and Family Life, A, E. R. Henricks 17-23
Small Children at Church, Mary Venable 15-14
This Bread Which We Bless Daily, Floy Royer Eshleman 21-11
Through the Eye Gate, Max M. Shank 3-10
Vocation: Housewife, Mrs. E. N. Wright 18-11
What Is Wrong With Parents? Elmer Brumbaugh 1- 6

Labor

Dignity of Working, The, J. Stanley Earhart 44- 6
Stewardship of Power, K. M. 34- 1
To Those Who Work 34-15

Lay Leadership

Look at Leadership Training, A, C. Ernest Davis 4- 6
Pentecost and the Layman, William S. Mitchell, Jr. 22- 8
Religion for Laymen, A, K. M. 31- 5

Ministry

Sane Christian Healing, J. W. Fyock 10-11
What Can a Pastor Expect From His Employer? D. Eugene Lichty 18-26
Why I Am Entering the Ministry, David C. Wilson 19-22

Miscellaneous

A. Stauffer Curry Becomes Church School Editor, Norman J. Baugher 35-12
Advertising in the Gospel Messenger, K. M. 16- 5
At the Second Table, K. M. 1- 5
Big and Little Issues, K. M. 51- 5
Christian Vocations for Women, Mabel Gibson 42-24
Dawn, The, Clarellen Smith 42-14
Conversational Note, K. M. 43- 5
Courage in Action, Kirby Page 7-11
Driver Has Moral Responsibility, The, K. M. 35- 5
Fellowship of God's Presence, A, Glen Weimer 31- 4
Fools for Christ's Sake, Kirby Page 20- 8
God Is the Source of Peace, Glen Weimer 43-11
God Never Abdicates, Glen Weimer . 36- 9
God Remembers, Glen Weimer 28-13
God Speaks, Glen Weimer 39-11
God's Ambassadors, Kirby Page .. 22- 9
Halfway House, K. M. 42- 5
Higher Mathematics, The, K. M. ... 47- 5
Highways for the Gospel, K. M. 6- 1
Holy Spirit Works Unofficially Too, The, K. M. 23- 5
Howard E. Royer Assumes Staff Position, Norman J. Baugher 35-12
If Rivers Could Think, R. E. Mohler 9-14
If You Could Run the World, Paul Mohler 43-15
In Our Own Way, George W. Wright 47-15
In the Face of Christ, K. M. 15- 5
In the Hand of God, K. M. 3- 1
Joy Forever, A, Kirby Page 50-12
Kingdom Is at Hand, The, K. M. 23- 5
Life Chaff, K. M. 36- 1
Life of Solemn Choosing, A, Glen Weimer 42- 4
Lift High the Cross, K. M. 44- 5
Lighted Cross, Estella Erb 31- 4
Lion and Lamb, K. M. 13- 1
Live Up to the Dream, Glen Weimer 24- 8
Many Mansions, Ruth Griggs 32-10
Measure of Greatness, Kirby Page 31-11
Meditation in a Garden, May Allread Baker 25-14
Meet the Master, Mrs. Glen Liebert 39- 9
Ministry and Home Mission Staff Changes, Norman J. Baugher 35-10
Music Is Persistent, The, Kirby Page 44- 8
New Headquarters Building, A, Calvert N. Ellis 21- 6
New Publication, A, K. M. 34- 5
No Hitching Post? K. M. 21- 5
No Slackening, Glen Weimer 20-13
No Trivial Disciplines, Kirby Page .. 39- 4
"O Where Are Kings and Empires Now?" K. M. 46- 1
Offered Life Is the Fruitful Life, The, Glen Weimer 25- 4
Open Road, An, Glen Weimer 49-15
Page From Out of the Past, A, K. M. 33- 1
Peace That Passes Understanding, The (verse), Louise North Gray .. 43-12
Perspective, K. M. 31- 1
Place for Young and Old, A, K. M. 10- 1
Praise God, Kirby Page 23- 9
Realignments in Christian Education Staff, Norman J. Baugher .. 35-10
Remade—Not Just Repaired, Kirby Page 25-13
Replacement for Davy, A, K. M. .. 43- 5
Ruler Over the Nations, The, Fred W. Smith 14-13
"Same God," Edna Phillips Sutton 32-11
Season of Remembrance, K. M. 39- 1
Second Thoughts for Travelers, K. M. 26- 5
Shifting Sands 47- 1
Sin of Timidity, The, Oliver Royer .. 45-15
Sing Them Into the Kingdom, K. M. 25- 5
Sunday Clothes, K. M. 47- 5
Thankful Heart, Florence M. Bollinger 46-12
That Old-time Religion, J. Willard Agee 8-14
To Do a Mighty Work, Glen Weimer 40- 9
Two or Three Together, Kirky Page 42- 7
Unworldly Are Too Successful, The, K. M. 18- 5
Watch Out for Faith Healers, K. M. 45- 5
What Price Prestige? K. M. 3- 5
"Whither America?" K. M. 9- 5
Why I Am a Christian, William E. Thompson 46-12
Why I Believe in God, Heinz Regenbogen 46- 7

Missions—Africa

African Christian Spoke His Mind, An, Violet Pfaltzgraff 5-24
Big Day in Nigeria, A 27-24
Christ, the Hope of Our New Home, Nvwa Balami 40-24
Christians and Political Development in Nigeria 47-25
Every Good Gift, Marianne Michael 45-25
Experience in Forgiveness, An, Mildred Grimley 13-25
Glenn H. Shenk, Mrs. Ida Lindower 42-23
Good News of Garkida, Beatrice H. Savage 33-24
Interviewing the Foreign Mission Secretary, K. M. 10-24
Interviewing the Foreign Mission Secretary (Part II), K. M. 11-24
Iris E. Neff 36-23
Irven Fike Stern, Don L. Stern 5-25
I Went to a Women's Work Meeting, Mrs. Leland Brubaker 6-23
Jean Heck Shank, Mrs. Ida Lindower 43-25
Leaders to Train Leaders, Ivan Eikenberry 38-12
Leadership Training Bears Fruit in Nigeria, Mary Eikenberry 43-24
Life on a One-Family Station, Robert and Beatrice Bischof 22-22
Maryland Farm Boy Teaches Agriculture in Nigeria, Ralph A. Felton 31-24
Mary Louise Swank, Norma Zimmerman 41-25
Meeting of the Christian Council of Nigeria, Charles Lunkley 47-24
Mission Meeting in Nigeria, Gladys H. Royer 17-25
Missionary Helper, Ferne Baldwin 2- 23
Missionary Task, The, Robert Swank 38-24
Nigerian District Decides to Establish School, Robert A. Hess 34-22
Nigerian Village Asks for a Teacher, A, Clara B. Harper 25-24

Notes From Nigeria, Charles M. Bieber 30-25
On Native Soil, K. M. 27- 5
Pattie Bittinger Stern, Stanley Bittinger 7-25
Progress at Kaurwatikari, Leland S. Brubaker 6-22
Robert Ray Swank, Dale Zimmerman 40-25
Seeing Nigeria With Dorris Blough 44-24
Seeing Nigeria With Dorris Blough . . . Climate 46-22
Seeing Nigeria With Dorris Blough . . . Garkida 48-23
Seeing Nigeria With Dorris Blough . . . A Journey 50-23
Vacation, Ferne Baldwin 30-24
Wandali and Its People, Robert A. Hess 21-22
Year 32 for the Brethren in Nigeria, H. Stover Kulp 14-24
You Clothed Me, Ferne Baldwin 16-24

Missions—China

Letter From China, A, Hazel Rothrock 35-23
Our Church in South China, Elgin S. Moyer 2-22

Missions—General

Adoniram Judson—"Apostle to Burma," Elgin S. Moyer 36- 8
Area Studies, Glenn H. Shank 38-25
Bearing Witness to the Truth, K. M. 38- 1
Church News: India . . . Nigeria . . . Ecuador 29-22
Day's Schedule, The, Iris E. Neff .. 38-28
Devotional Study of the Bible, Jean H. Shank 38-25
Divine Imperative, The, Everett M. Fasnacht 49- 5
Faith Missionaries, Leland S. Brubaker 25-25
Foreign Missions Report to Annual Conference 26-24
Foreign Missions Today, V. F. Schwalm 8- 3
In Memoriam . . . Elsie N. Shickel 34-22
In Memoriam . . . Rebecca Catherine Wampler, Elizabeth Wampler 31-25
International Christian University, The, Francis B. Sayre 12-24
Lake Geneva Summer School of Missions, Anna E. Lichty 28-25
Linguistics, Mary Louise Swank 38-25
Missions and World Communion Sunday, V. F. Schwalm 38- 5
New Day for Foreign Missions, A, Paul Minnich Robinson 38- 3
News From Our Mission World 38-18
Note About Special Mission Issues, A, K. M. 38- 5
Nourishing Souls and Bodies 19-12
Only One Mission, Leland Nelson .. 40-14
Robert Morrison, Elgin S. Moyer ...46-10
Summer Mission Conference 20-24
That Men May Plow in Hope, Ralph A. Felton 37-22
"The Dawn Comes Up Like Thunder," Norman J. Baugher 28- 6
Using Foreign Mission Audio-Visuals in 1955-56 38-22
We Hold Our Peace, Leland S. Brubaker 30- 5
What Will Happen to Foreign Missions? A. Stauffer Curry 12- 6
Your 1955-56 School of Missions, J. Henry Long and Charles E. Zunkel 42-20

Missions—Home

Alternative Service at Intermountain, Elmer Fike 27-26
Briefs From the Home Mission Field 33-26
Castañer Project, The, Charles E. Zunkel 26-26
Chinese Work in Chicago, Mr. and Mrs. Elgin S. Moyer 10-26
Church Begins in Tucson, A, W. Arthur Cable 41-26
Church Develops at Erie, A 43-26
Evangelism in America, Howard Royer 44-12
Fair Treatment for Indian Americans, K. M. 20- 5
Home Mission Briefs 8-26
Impressions of Puerto Rico, Charles E. Zunkel 25-26
In the Interest of the Indian 22-24
I-W's at Lybrook Indian Mission, Dick Wagoner 27-27
Miracle Continues to Grow, A 19-10
Monroeville Church Dedicated, Floyd Mallott, Jr. 39-26
New Mission at Painesville, Ohio, Kenneth W. Hollinger 37-26
Open Door, An, Bert G. Richardson 46-24
Opportunity in Chicago, Elgin S. Moyer and Floyd Wagoner 2-24
Other Eunice Moragos 48-24
Our Anglo-Spanish Church, Edward K. Ziegler 17-26
Our Italian Neighbors in Brooklyn, James D'Amico 20-26
Pronouncement on Indian Affairs, A 23-26
This Is Home Missions Reporting, Charles E. Zunkel 43- 6

Missions—India

And They Were Sent Out by Twos, Anna M. Warstler 13-24
At Home in India, Leon Neher 16-25
Becoming Good Christian Stewards, Earl M. Zigler and P. G. Bhagat 38-10
Brethren Discontinue Schools in India, Everett M. Fasnacht 7-24
Brethren in India—Past and Present 3-22
Changing Role of the Missionary, The, James K. Mathews 5- 6
Christian Home Observance in India, Susan S. Shull 17-24
Church News From India 51-22
Educational Outlook in Indian Church, Anna M. Warstler 5-10
Ella Ebbert 16-25
Fiftieth Anniversary for India Missionary Association, Harlan J. Brooks 51-23
Forty Years in India, S. Olive Widdowson 5-15
Her Only Son, Anna M. Warstler ... 20-25
Home for Christmas, Florence Bollinger 9-25
India's Door Is Open to Missionaries, A. Russell Stevenson 15-22
Joint Council Plans for the Future, The, P. G. Bhagat 5-12
Laymen's Training Institute in India, Harlan and Ruth Brooks 18-24
Lesson in Prayer, A, Ruth F. Brooks 46-23
Opportunities for Dedicated Service, Earl M. Zigler 5- 3
Place of the Junior Choir in the Church, The, Mildred M. Etter .. 41-22
Rural Churches in India and Pakistan, D. J. Lichty 9-24
Scenes From My Windows, Edythe McDowell 18-25
Seventy Meet at Women's Institute, Mabel G. Claypool 32-24
St. Thomas Christians, Goldie Swartz 24-24
Thoughts on a Monday Night, Virginia B. Schechter 46-23
Three Months in India, Mrs. Charles Weybright 1-22
Understanding Our Motives, Joseph J. Schechter 41-24
Virginia Bollinger Schechter, Mrs. Richard D. Sellers 1-23
William Carey—The Father of Modern Missions, Elgin S. Moyer 23- 6
With the Shivelys in India 8-25
Women's Institute at Anklesvar, Kathryn Kiracofe 45-24
Youth Camp in India, Ellen E. Cunningham 28-24

Missions—South America

Agricultural Extension, Rolland Flory 8-24
Church in Ecuador, The, Ira H. Frantz 39-24
Ecuador, Country of Contrasts, Mrs. Vernon Kinzie 44-25
Ecuador Mission in Review 48-22
Ecuador—Today, Josephine Flory .. 39-25
Ira Frantz Describes Attack on Brethren 36-22
Notes on the Emerging Church in Ecuador, Benton Rhoades 4-24
People Who Sit in Darkness, Ira H. Frantz 35-22
Protestantism in Latin America, Benton Rhoades 38- 6
Protestant Missions in Ecuador, Faye Koontz 50-22
Report on Mission in Ecuador, Dr. and Mrs. Vernon Kinzie 23-24
Thoughts Following a Visit to Ecuador, Mrs. Vernon Kinzie 42-22
Toward the Free Ministry, Benton Rhoades 8-24

Music

Doctrine Set to Music, A, K. M. 15- 5
Hymnbooks of Henry Kurtz, The, William R. Eberly 10-13
Place of the Junior Choir in the Church, The, Mildred M. Etter .. 41-22
What Every Person Should Know About Organs, Helene B. Crill ... 22-20

Peace and War

ABC to XYZ, K. M. 3- 5
Alternative, The, D. W. Bittinger . 27- 5
Alternative Service at Intermountain, Elmer Fike 27-26
Bargaining From Strength, Clarence E. Pickett 20-12
Brethren Position on UMT, The 13-13
Christian Perspective for the Anticonscription Campaign, A, Ralph E. Smeltzer 12-12
Civil Defense 30-20
Contribution to Peace, A, Dale Blough 27-14
Draft Extension: How Serious Is It? John Eberly 13-12
Facing Up to Peacetime Conscription, K. M. 2- 5
Government by Crisis or by Conscience? K. M. 12- 5
Graham Says Yes, Moody Said No, K. M. 48- 5
Great Testimony, A, Clifton and Esther Crouse 27- 9
I Married a CO! Carole Huffman Crist 27-14
I'll Take Alternative Service, Phil Shellhaas 27- 8
In a Tradition of Service, John C. Eller 27-14
I-W's at Lybrook Indian Mission, Dick Wagoner 27-27
I-W's Serving in Domestic Projects 27-10
I-W's Serving in Foreign Projects 27-11
Keep America Free, E. Paul Weaver 8-10
Man of Peace, K. M. 8- 1
New Instruments for Peace, Rachel Garner 39-13
Noncombatant and Conscience, The 33-13
Numbered Among the Transgressors, Ora Huston 40- 6
Opportunity to Serve God, An, Warren Eikenberry 27-15
Peace Counseling in the Local Church, Raleigh B. Hughes 26-22
Soldiers of Service, Ora Huston 27- 3
Teen Agers and the Military Draft, Dan West 27- 6
They Also Serve, K. M. 27- 1
This Is UMT, John Eberly 14-11
UMT in 1955? Elmer Neufeld 2-12
Variations on a Theme, Earle Fike, Jr. 30-13
Volunteers in Medical Research, Elsie Fahrentold 27-12
Why I Am a Pacifist, Heinz Regenbogen 30-21

Poetry

April, Bernice Bell 18-14
Arid, Ernestine Hoff Emrick 10- 9
At Evening, Ora W. Garber 35-13
Autumn Meditation, Etha T. Neher 39- 7
Call We Them Common? Oda Mitchel Boyer 44-11
Christmas Wish, Eleanore Root 50- 4
Companion, Mildred Allen Jeffery .. 24-11
Compensation, Mildred Allen Jeffery 17- 9
Crystalline World, Mary McDowell 4-10
Egyptian Christmas, Wilma D. Rowe 49-11
Faith Makes the Difference, Mildred Allen Jeffery 34-15
Gateway to the Dawn, Ora W. Garber 6-13
God Has a Plan, Mildred Allen Jeffery 14- 8
God's Dimensions, Wilbur E. Brumbaugh 2-11
God's Promises, Mary E. Brougher .. 10- 4
Come Unto Me, John Howard Blough 41-12
Constraining Love, Mildred Allen Jeffery 45-11
Faithfulness of God, The, J. M. Blough 48-11
God With Us, G. Wayne Glick 49- 4
Good Friday, G. Wayne Glick 14-10
Grace Before Meals, K. M. 45- 1
Great Thanksgiving Day, A, Gladys Palmer Eby 45- 4
Green Pastures, Mildred Allen Jeffery 51- 4
Guide of Life, Elizabeth Miller Lane 51-13
Hymn of Evangelism, A, Edward K. Ziegler 4- 4
In My Garden, Florence M. Bollinger 41-14
In Remembrance, Mary E. Brougher 8- 7
In Remembrance, Mildred Allen Jeffery 39- 9
Is It Too Much? Mary E. Brougher 4- 7
It Takes Courage, Mildred Allen Jeffery 37-14
I Wonder, Harold Rowley 23- 7
January, Mary McDowell 1-10
Johnny Doe's Prayer for Peace, W. Russell Shull 14-12
Let Heaven Come In, Patricia Kennedy 47-14
Let There Be Peace, Lois Nafsinger 4-14
Lord Being Merciful, The, Lucile Long Strayer 7-13
Matin and Orison, George E. Miller 19- 8
"More Than Conquerors," Mildred Allen Jeffery 34- 8
My Father Calls . . . , Velma D. Collins 31- 7
My Prayer, Alpha L. Buntain 46-12
Nativity, Edward K. Ziegler 50- 7
Nebular Hypothesis? Mildred Allen Jeffery 21-10
One God, The, Elizabeth Miller Lane 43- 9
Our Emmaus Road, Ora W. Garber 15- 9
Our Peace Is in Thy Will, Edward K. Ziegler 3- 7
Out-stretched Hand, The Harold Rowley 36- 4
Peace, Mildred Allen Jeffery 25- 7
Peacemakers? Roy White 13-14
Prayer, A, Bernice Bell 20- 9
Quietness, Nellie V. Merkey 21-12
Reflections After Christmas, Ora W. Garber 51-11

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Renewal, Florence M. Bollinger .. 5-14
Right Path, Mildred Allen Jeffery 26- 9
Room Apart, A, Ida Watts Burns .. 8-11
Seeds of Being, Elizabeth Miller Lane 43- 9
Self, Russell S. Shurte 24- 4
Skidrow, William C. Crumley 25-10
Soliloquy, Velma D. Collins 44- 8
Stars, Fred Strohm 51- 7
Stars, May Allread Baker 17-13
Storm in March, May Allread Baker 13- 4
Summer Dawn, May Allread Baker 30- 4
Thanks for Strength, Martha Neiderhiser Parker 44- 4
Thanksgiving, McKinley Coffman .. 45- 8
That Blessed Hope, Velma D. Collins 48- 8
This New-Dawning Year, Ora W. Garber 1- 4
To My Valentine, Martha Neiderhiser Parker 7-15
Twice Born, Mildred Allen Jeffery 13- 7
Water, Florence M. Bollinger 31- 9
When Night Draws Near, David M. Miller 16-11
Wherever I Am, Kirby Page 16- 8
While the Heavens With Melody Rang, Mary Stoner Wine 50- 9

Prayer

Chain of Prayer Around the World, A, Geraldine Sartain 6- 9
It Isn't Easy, K. M. 44- 5
Prayer in Action, Edna Phillips Sutton 21- 9
Sending Our Spiritual Roots Deeper, Glen Weimer 51- 3

Relief and Rehabilitation

And the Lord God Planted a Garden . . . , Theodore B. Pratt . 10- 6
"And the Windows of Heaven Opened," E. L. Wenger 11-14
Church Serves in the Far East, The, John Coventry Smith 11-12
Heifers Have No Denominational Loyalty, K. M. 28- 5
Love Thy Neighbor, Mrs. Harper Sibley 11-10
New Instruments for Peace, Rachel Garner 39-13
Out of Our Abundance, Harley H. Stump 6- 3
Return to a Land of Poverty 19-20
". . . That They May Have Life . . ." John D. Metzler 45- 6
This We Can Do, Jacob Replogle 2- 3
Transplanting the Uprooted, Moyne Landis 19-19
Unto One of the Least of These, K. M. 24- 1
Who Is My Neighbor? Kurt Peters 23-10
World's Undernourished People, The, Norris E. Dodd 9-10

Rural Life

Church in the World's Rural Areas, The, I. W. Moomaw 20-10
Let My People Go, I. W. Moomaw 34- 3
Maintaining the Values of Rural Life, James H. Elrod 20- 3

Special Days—Easter

Eternal Life: Longing and Fulfillment, George A. Buttrick 15- 8
"Go Quickly and Tell," K. M. 15- 1
Good Friday (verse), G. Wayne Glick 14-10
His Palms and Ours, Murray L. Wagner 14- 3
King for a Day, K. M. 14- 5
Life Begins at Easter, Harold Wagner 15- 4
Royal Diadem, A, K. M. 14- 1
Shining Possibilities of Life, The, John C. Middlekauff 15- 3

Special Days—Christmas

Christmas at Falfurrias, Stanley Bittinger 49- 8
Christmas in Ecuador, Ruby Rhoades 49- 7
Christmas in Greece, Mary Alice Klees 49-10
Christmas in Navajoland, Olivia D. Ikenberry 49-12
Christmas in Puerto Rico, Mrs. Jerry Davis 49-14
Christmas Joy, Laura Sewell 49-11
Christmas Multiplied, Walton Z. Moyer 49- 9
Christmas Symbols and Customs, Eloise Barnhart 50-14
Christmas Wish (verse), Eleanore Root 50- 4
Egyptian Christmas (verse), Wilma D. Rowe 49-11
God With Us (verse), G. Wayne Glick 49- 4
"Joy to the World," James B. Bowman 49- 6
More Than a Merry Christmas, Ralph W. Sockman 50- 3
Nativity (verse), Edward K. Ziegler 50- 7
Reflections After Christmas (verse), Ora W. Garber 51-11
"Render Unto God," Ruth B. Statler 49- 3
Spirit of Geneva and the Spirit of Christmas, The, K. M. 50- 5
What Bethlehem Means to Me, Ellis G. Guthrie 50- 6
While the Heavens With Melody Rang (verse), Mary Stoner Wine . 50- 9
Whose Birthday? K. M. 49- 5

Special Days—New Year's

Keeping Resolutions, Leland A. Nelson 51-13
Lord's Year, The, K. M. 51- 1
New Year's Meditations, J. M. Blough 51- 6
This New-Dawning Year (verse), Ora W. Garber 1- 4

Special Days—Thanksgiving

Great Thanksgiving Day, A, (verse), Gladys Palmer Eby 45- 4
Thanks That Made America Famous, The, Richard N. Miller 45- 3
Thanksgiving (verse), McKinley Coffman 45- 8

Stewardship

American Abundance and World Need 31-14
Careful in Our Stewardship, K. M. 41- 5
Charge to Keep, A, Rufus P. Bucher 35- 7
Church Also Must Tithe, The, Lloyd D. Haag 37-11
Church Has a Stewardship, A, H. Spenser Minnich 39-22
Do You Understand Church Annuities? H. Spenser Minnich 45-14
Ebbing of the Tithes, The, J. F. Saunders 10-10
Every-member Canvass Brings Spiritual Rededication, Russell Burriss 30-23
For the Glory of God, David Hunn 35- 7
God or Mammon, Roy L. Smith 48-10
Hoosiers Explore the Gospel of Giving 19-18
Life From God—Life for God, T. K. Thompson 28-10
Man's Last Word, A, Edward E. Lyons 43-13
Michigan Plans Goals and Strategy, Charles E. Zunkel 44-26
More for Your Money, Harl L. Russell 23-14
Need of the Giver to Give, The, T. K. Thompson 32- 3
Of Thine Own Have We Given Thee, K. M. 32- 1
Out of Our Abundance, Harley H. Stump 6- 3
Personal Contacts Count, Harl L. Russell 24-22
Stewardship Means Responsibility, David R. Landis 13-10
Stewardship of Power, K. M. 34- 1
Through Hearts Like These, Mrs. Dan West 35- 6
True to Our Heritage, Desmond W. Bittinger 35- 6
Twelve Definitions of a Token Gift 48-21
Unchanging Christ, An, Hamilton Satvedi 35- 7
Upward Call of God, The, Loren Bowman 35- 3
What Do We Yet Lack? Paul M. Robinson 35- 5

World Problems

Alternatives to Catastrophe, K. M. . 26- 5
Applying Teachings of Jesus, Gladdys Muir and Students 42-12
Asia and Africa Come of Age, K. M. 28- 5
Bomb That Did Not Fall on America, The, K. M. 36- 5
Charter Day—1955, Frances Fenner 26-13
Christian and Communism, The, Leland Wilson 40-13
Churches and Constitutional Rights, The, Eugene Carson Blake 47-12
Churches and the Tenth Anniversary of the UN 41-13
Courage to Be Patient, The, K. M. .. 1- 5
Crack in the Liberty Bell, The, Dean L. Frantz 26- 3
Free World, The, K. M. 14- 5
Government by Crisis or by Conscience? K. M. 12- 5
How Much Does the UN Cost? Maxine Harrison 14-14
Instrument for Justice, K. M. 41- 1
Join Hands, K. M. 41- 5
Legislators Hear Brethren Views, Ralph E. Smeltzer 19-23
My First Day in America, F. C. Neumann 39-10
New Era Begins at Summit Conference, M. R. Zigler 36-14
New Support for a Communist "Line," K. M. 7- 5
No Longer Strangers, K. M. 32- 5
Not Only at the Summit, K. M. 32- 5
Proclamation, A, Dwight D. Eisenhower 45- 5
Pronouncement on Indian Affairs, A, ... 23-26
Statue of Liberty, F. C. Neumann .. 6-12
Swords Into Plowshares, Frances Fenner 51-12
United Nations Day 1955, Frances Fenner 41- 3
UN's Tenth Birthday, The, Leland A. Nelson 32-12
We Need More Than Assurances, K. M. 25- 5
What Every Foreigner Knows About America, Ernest W. Lefever 25- 8
What Kind of Civil Defense? K. M. 40- 5
What the Newspapers Failed to Print, Leland A. Nelson 36-10
Wheat for Russia? K. M. 12- 5
Where the Money Goes, K. M. 46- 5
Whither America? J. Maurice Henry 9- 6
You and the United Nations, Kermit Eby 26-10

Worship

Making Worship More Dramatic and Meaningful, Charles Anderson .. 18-23
Service of Installation 35-21
Sunday Morning Worship, Donald Robertson 23-23
Symbolism in Worship, Murray L. Wagner 11-22
Worship in the Invisible Church, J. W. Barwick 11- 9

Youth

Answers for Their Questions, K. M. 4- 1
Brethren Youth Caravans, Edward K. Ziegler 38-26
Teen Agers and the Military Draft, Dan West 27- 6
Youth Discover New Curriculum Resource, Vernard Eller 35-20
Youth Look at the Almighty and the Dollar 16-23